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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

THE "AMERICAN CONGRESS OF CHURCHES."

The so-called "Congress of Churches" has been successfully launched upon its second year of existence. Cleveland was chosen for the annual meeting of 1886, which was held on May 25th, 26th and 27th. The *Living Church*, to which we are indebted for our account of the proceedings and a *resume* of the speeches, says:

"The scandal of a divided Christendom is painfully apparent, from the fact that twenty-three distinct denominations of those who profess and call themselves Christians, were represented in the Cleveland Convention. Notwithstanding the polarities of belief, however, the best of good feeling and amity characterized the sessions of the Congress."

We quote from our contemporary a brief synopsis of the addresses of two able representatives of the Church, and of the Roman Bishop of Cleveland. The first subject discussed was "A True Church; its Essentials and Characteristics." After several speeches had been delivered treating the question from the ultra Protestant standpoint,

The Rev. John Henry Hopkins (Churchman) said he had been an alert listener to the changes that had been rung upon the Protestant idea of the invisible Church. He arose and stepped to the front of the stage with the majesty of a "Douglas in his hall." No effort could have been happier. His speech was staccato, sententious, irresistible. He said:—"I am a High Churchman—as high as they make them. As a narrow Churchman, I am willing to give up any and everything distinctively Protestant Episcopalian. First, there is our name. I am willing to give it up now in the interests of the unity. Search the New Testament and you will find no mention there of the Protestant Episcopal nor of the Congregational Church. The Church of God alone is mentioned. How about Apostolic Succession? We can't give that up. It isn't ours to give. We are mere trustees of that gift. What about Confirmation? That doesn't belong to us. We cannot give that up. Suppose that a stockholder in a company should give away the company's property. You would call him a thief. Thus I explain that we are willing to give up anything that really stands as a barrier to Christian unity, but what belongs to the Old Catholic Church of Christ we will never give up."

The Rev. F. M. Clendenin, priest in charge of Grace Parish, Cleveland, followed in the same vein, and produced a most favorable impression by his dignified, manly, eloquent words. He said:—"The Church, according to Holy Scripture, is the Body of Christ. He is the Head, and the Body is His Bride. A true Church is one, then, which has the power to do what His human body did—feed the hungry, clothe the naked, preach the Gospel to the

poor, heal the sick, forgive the penitent, and raise the dead. Another vital essential to a true Church is, that it be the Church. Never a word in the Bible about "my" Church, or even "our" Church, but only "the Church," which is one family in heaven and on earth. The last forty days of our blessed Lord upon earth were spent in speaking about the Kingdom of God or the Church upon earth. The Church of the New Testament is the Church of history. History for fifteen centuries knows no other Church than the Catholic and Apostolic. All human societies will decay and pass away like the shadows of night. The Church of Holy Scripture and History alone will survive the lapse of time and the caprice of man."

The address of the Roman Bishop of Cleveland, on "Religion in Public Schools," was a marked feature of the Congress. Bishop Gilmore's antecedents were Presbyterian. He became a convert to the Roman Church at the age of eighteen, from the Scotch Kirk. He was received before the Congress with enthusiastic applause. No adequate justice can be done to his noble address by a mere synopsis:—"Man is made for God. His end is supernatural. The nations of the world that have made religion dominant in their laws and customs have grown and waxed strong. Israel was strong when God was honored and worshipped. Man without God is a failure. The American colonies were peopled with an intensely religious people. After the Revolution the emigration was Irish and German, both intensely religious. Since 1848 a change has come over the land. Now society builds upon man rather than God. To remedy this state of things, religion and education must go hand in hand. Religion must be taught our young if the nation is to last. There must be less politics in the pulpit and more religion. The pulpit seems to be afraid now-a-days to say that God is justice and that there is a hell for scoundrels. Error and infidelity have no rights anywhere. This must be spoken in the pulpit, the family, the school, the work-shop, the street, in no mincing words, till God and religion are restored to this land. Parents must insist upon religion being taught in the schools, and must see that it is taught in the family. We must begin and end with this clear-cut proposition: God must rule."

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

THE BEST KIND OF SUNDAY-SCHOOLS.—The Bishop of Rochester made a capital speech at the annual meeting of the Church of England Sunday-school Institute, last week. His Lordship spoke of "Typical sorts of Sunday-schools," and after describing in very graphic language (1) the intelligent, (2) the happy, and (3) the comprehensive Sunday-school, concluded by saying:—"Now, there is one school more upon which I want to say one word, and it is to my mind the best class of all. It combines, or it ought to

combine, all those that I have named, the comprehensive and the happy; but I think it is the best school of all. It is the devout school, the school in which, from the superintendent and the teachers down to the youngest child, there is underlying all the work, and in all the atmosphere of the place, a profound and yet simple reverence; a reverence that pervades the entire being, as well as the entire place; a reverence for truth which makes the teachers feel the solemn duty of not only preparing themselves to give the truth to their children, but taking all possible pains to impart it, as intelligently and as accurately as possible; a reverence for the Person and for the Presence of Almighty God as shown in the attitude of prayer, in the spirit of prayer pervading the work, and in the manner in which the Holy Name of Christ and the blessed precepts of Christ are taught; and then, at last, a reverence for the souls of the little children, felt to be infinitely precious because partaking of the human nature of the Lord Jesus Christ, given to each teacher in trust for Him; the devout school, in which each person comes from his home and from his knees into the presence of God, feeling that the task given him to do—that of imparting the truth of Christ to the young mind and heart—is the most important task that any human being can undertake; the task, also, of carefully, thoughtfully and exactly imparting that truth in that spirit of devoutness which to my mind makes a perfect school, and of which I believe we have more instances in our dear Christian England, and in our dear old Church of England Schools, than anywhere else in the world."

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

THE IDEAL CHURCHWARDEN.—Archdeacon Blunt, in his Visitation Charge at Scarborough, recently, drew a picture of the ideal churchwarden:—

The efficient churchwarden is not he who is content with keeping God's house in order and carefully managing Church finance, but he who is in every way the typical layman of the parish, a regular attendant at church at each service, and a constant communicant, foremost to undertake any good work in the Sunday-school, the temperance meeting, and, if fitted for it, the mission-room also; who looks on the Church as his own, in order that he may prove her value to him, and his love to her, by serving her as God shall help him, according to his opportunity and ability.

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

THE BISHOP OF MANCHESTER ON THE USE AND ABUSE OF SPIRITUAL OPPORTUNITIES.—Bishop Moorhouse preached his first sermon in his new diocese on Sunday, May 16th, at the Parish Church, Bolton. In the course of a

very able and impressive discourse, the Bishop said:—

He believed that it was as true in spiritual as it was in worldly things that "There is a tide in the affairs of men which taken at the flood leads on to fortune," but which, if once missed, was lost for ever. The door was open to him to a work of use and blessedness, and for a time it remained open, but if he refused to enter, that door would be closed, and though it might be true that other ways of access might be found, that way—perhaps the most direct, perhaps that which would lead him or would have led him nearest to the glory of God—was closed against him for ever. Those lost opportunities, those talents taken from the slothful servant and given to others, those crowns and thrones within our reach and lost because we would not claim them, would give us bitterest agony in that internal retrospect which would come to us all. Well sang M'Cheyne—

"When this passing world is done,
When hath sunk yon radiant sun,
When I stand with Christ in glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know—
Not till then—how much I owe."

Never till, with the light of eternity upon it, we looked back across life's finished pilgrimage, should we know what we owed to Christ—of enemies that had been suppressed, of pitfalls and temptations unconsciously avoided, of words kept back which in truth had wrecked our life—all those opportunities embraced which would have led us to ease and blessedness—we should never know until our course was finished. And what of the other side of the picture? What of the wasted capacities and the neglected opportunities? What of the door of usefulness shut upon indifference? Perhaps—who could tell—the door of spiritual grace and usefulness was being opened to them that day. Then, if it should be so, if the word of God had stirred their hearts, if the door seemed to be open to new devotedness, to new service—if the Spirit of God seemed to be leading them to enter, let them not pass it by, lest they saw the iron foldings of the door slowly and silently closing, to be sealed against them for ever.

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

THE PRINCIPLES OF CHURCH EXTENSION—The Bishop of Peterborough, speaking at a meeting of the Upton Church Extension Society, drew attention to the lines on which such work should proceed. His Lordship said:—

The Church from the first was a missionary Church, and her mission in early days was as large as the diocese itself. It was really a diocesan mission with the bishop at the head, helped by the prayers and gifts of the people in his diocese. Missionaries were planted throughout the diocese, and they were sustained by the alms and offerings of the faithful in some central or cathedral town until by degrees men were won to Christianity, and then the more wealthy asked that they might have a resident clergyman whose maintenance they would provide for. And thus the parochial system of the Church sprang up. In that they had the principle and the germ of what they now called a central sustentation fund. The promoters of the Church extension scheme in Northampton took that as their principle; they sent the living minister first to speak to the people before they built the church, and he felt more and more convinced that was the true principle of Church extension work. He believed they could not make a more fatal mistake in attempting to extend the work of the Church in districts not yet familiarized with the work and the value of the Church than putting down in the midst of such a district a grand, handsome

church, perhaps half of which would be new-erected. And while they were building the church, the whole of their capital was locked up in the building, and they had no minister on the ground to win the people while the church was being built. He believed the whole secret of Church extension and Church work was just the secret that Napoleon made his secret. Napoleon said the secret of a great general was the power of throwing the masses of his troops precisely in that place and at that moment in the battle where they were most needed. And what was true of armies engaged in combat of that character was also true of the great spiritual army. What they needed was the power of throwing readily and from time to time, as was most needed upon this or that point, fresh masses of their spiritual army to do the required work.

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

OLD CATHOLICISM IN SWITZERLAND.—The Old Catholics of Lucerne have held their first service. The community was organized in September, 1883, and has spent the intervening two years and a half in trying to get a church to hold service in, there being a prejudice on the part of its members against holding service in a room, even if licensed for Divine Service. First they applied as a religious denomination for the use of the Mariahilf Church. This was granted them by the magistrates, but the permission was annulled by the Cantonal Assembly. Then application was made for the Protestant church, but this was engaged by the English at 8 and 11, and used by the Protestants themselves at 9.30 and 10.30. The English chaplain declared it impossible to give up his early communion; and so the Old Catholic service, which consisted of the communion service only, could not be held. Appeal was next made to the Federal Assembly, which declared the appeal to have been sustained. But fresh legal difficulties were started, and numbers of propositions were made for settling the matter, all of which came to nought. At last it was resolved to ask the committee of the Protestant Church for permission to use the building on Easter Sunday between 7 and 8.30 a.m. The result was a complete success. Every seat was filled. An altar was fitted up in the chancel, a choir of male voices rendered the music, and the Mass was said in German by Bishop Herzog, assisted by Dr. Steiger, one of the oldest members of the Old Catholic body. The latter used a chalice which had been presented to the Church in memory of his father's steady efforts on behalf of freedom of speech in the Swiss Catholic Church. The *Katholik*, from which these particulars are taken, states that when the *Bussakt*, or general confession, a ceremony new to most of those present, had been gone through, many who had come with no intention of communicating, felt themselves no longer able to resist the invitation to "eat of that Bread and drink of that Cup." A person present estimated the number of communicants at 320 men and 200 women. The impression produced by the service, adds the *Katholik*, is one that can neither be described nor forgotten.

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TRINITY CHURCH, NEW YORK.—From the Year Book of the Parish of Trinity Church, New York, we find the following statistics for the year 1885-6:—Baptisms, adults 43, infants, 1,186, total 1,228; confirmed, 459; communicants, 5,445; Sunday-school scholars, 4,264; contributions, \$52,123.26.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA

PROTON.—The Rev. Dr. Sheraton arrived here again on Wednesday last, to spend his summer vacation.

TRURO.—The Rev. J. Edgecumbe officiated at Truro last Sunday, and preached two very able sermons. In the evening the congregation was unusually large.

WINDSOR.—*King's College.*—The arrangements for the Encænna are as follows:—

The annual meeting of the Alumni of King's College will be held in the Convocation Hall of the University on Wednesday, June 23rd, at 11 a.m. At this meeting three Governors of the College have to be elected.

On Wednesday afternoon the Annual Cricket Match for the Cogswell Prize will be played on the College cricket field, between the former and the present members of the T. E. C. C.

On Wednesday evening, at half-past 7, the Annual Conversazione will be held in the Convocation Hall, to which the President, professors and students issue invitations.

On Thursday, June 24th, the day of the Encænna, there will be a celebration of the Holy Communion in the Hensley Memorial Chapel at half-past 7 a.m. Offertory for the Restoration Fund. Old graduates are specially invited to this service in their own College Chapel.

At half-past 10 the Anniversary Service will be held in the Parish Church of Windsor. The sermon will be preached by the Most Reverend the Metropolitan of Canada. The offertory (by permission of the rector and wardens) will be for the Restoration Fund of King's College.

At half-past 2 p.m. the Convocation will be held in the Convocation Hall of the University, for the purpose of conferring various degrees, and the transacting of other business.

Addresses will be given by the Right Rev. the Lord Bishop of Nova Scotia, the Bishop of Iowa, Rev. Dr. Partridge, G. Stewart, Esq., Jr., F.R.G.S., F.R.S.C., &c., Allan Jack, Esq., D.C.L., and others.

Lunch and tea will be provided by the steward of the College, in the College Dining Hall, from 12 to 6 p.m. from 50c. to 25c.

SACKVILLE.—On Sunday, April 30th, the Bishop of the Diocese held a Confirmation at Bedford, in this parish, when twenty-four candidates received the laying-on of hands. The service, which was fully choral, was so effectively rendered as to elicit warm commendation from the Bishop, who also expressed his gratification at the improved appearance of the interior of the church. The congregation, he said, had done right in beginning with the inside, but he hoped they would continue the good work until the outside was also renovated. His Lordship's sermon, which had special reference to the subject of Confirmation, was listened to by a large and attentive congregation, and was a clear and forcible statement of the Church's reasons for retaining this rite.

On the following Sunday the rector, assisted by the Rev. C. Bowman, of Parsboro', administered the Holy Sacrament to forty persons, the largest number of communicants seen at one time in the parish church for many years. *Laus Deo!*

HALIFAX.—*St. Paul's.*—The Rev. Charles Hole, of London, England, and formerly of Capetown, has been unanimously elected Rector of this important parish, with a salary of \$2,500. Mr. Hole is expected at once.

St. Mark's.—The Rev. H. J. Winterbourne,

the much-loved Rector of St. Mark's, is about to make a three month's visit to England, where his father is very ill.

We understand that St. John's, Richmond, and St. James-on-the-Arm, which are both in St. Mark's parish, are to be placed in charge of a curate, acting under the Rector's direction.

St. George's.—It is reported on the highest authority that St. George's is in danger of losing the Rector who has done such a grand work in Halifax during the past five years. Dr. Partridge has been offered the rectory of an important church in Philadelphia, with a very large stipend. Should he accept, the Church in Nova Scotia will lose one of the most efficient priests who have ever labored in this Diocese.

The Synod meets in Halifax during the first week in July, and this year the session will extend over the Sunday, which has on other occasions been its limit. This will give the country clergy a much-needed rest. Active preparations for their entertainment are being made by the hospitable people of Halifax.

AMHERST.—At the meeting of the Rural Deanery of Amherst, at Londonderry, a "quiet day" was conducted by the Rev. F. R. Murray, Rector of St. Luke's, Halifax, the subject of the addresses being the deepening of the spiritual life.

DIocese OF FREDERICTON.

SYNOD AND CHURCH SOCIETY.—Services and meetings, June 28th to July 2nd, 1886:—

Monday, June 28th.—8 p. m., Public Missionary Meeting in Trinity Church School-house. Collection in aid of Foreign Missions.

Tuesday, June 29th.—10:30 a. m., Bishop's Visitation in Trinity Church. Choral Celebration of the Holy Communion. Clergy, with surplices, &c., to assemble in Trinity Church School-house at 10 a. m. After the Service, presentation of newly elected Rural Deans to the Bishop for Confirmation. 2:30 p. m., Meeting of General Committee of the Diocesan Church Society in Trinity Church School-house. 5 p. m., Evening Prayer in St. Paul's Church. 6 p. m., Evening Prayer in Trinity Church.

Wednesday, June 30th.—8 a. m., Holy Communion in Trinity Church. 10 a. m., Meeting of Synod in Trinity Church School-house. 5 p. m., Evening Prayer in St. Paul's Church. 6 p. m., Evening Prayer in Trinity Church. 7:15 p. m., Evening Prayer and Service in St. John's Church. 8 p. m., Meeting of General Committee.

Thursday, July 1st.—9 a. m., Morning Prayer in Trinity Church. 10 a. m., Meeting of Synod. 5 p. m., Evening Prayer in St. Paul's Church. 6 p. m., Evening Prayer in Trinity Church. 8 p. m., Anniversary Meeting of Diocesan Church Society in Trinity Church School-house.

Friday, July 2nd.—9 a. m., Morning Prayer in Trinity Church. 10 a. m., Meeting of the Executive Committee of the Diocesan Church Society.

By order of the Lord Bishop.

CHARLES S. MEDLEY,
Secretary to Synod.

WILLIAM Q. KETCHUM,
Secretary to D. C. S.
May 18th, 1886.

FAIRVILLE.—Church of the Good Shepherd.—Rogation Sunday, May 30th, was a day long to be remembered in the history of this parish, being the occasion of the first administration of the rite of Confirmation in the new church. At the choral celebration of the Holy Communion his Lordship the Bishop Coadjutor, assisted by

the rector, gave the Holy Eucharist to about fifty communicants.

At Matins, at 11 o'clock, his Lordship gave a practical and instructive sermon from the words "Enoch walked with God, and was not; for God took him." Before the address he gave great credit to the members of the congregation, for the many evidences which he saw, both outside and in, of their arduous endeavors to beautify the House of God and its surroundings.

Conspicuous among the congregation was the Royal Fife and Drum Band of Fairville, who, in their new uniforms, marched to church to suitable music.

At 7 o'clock the choral evensong began; it was conducted by Rev. J. C. Titcombe, assisted by the Rev. R. Mathers.

After an excellent address to the congregation and candidates by his Lordship, the rector presented the candidates to the Bishop, one by one, and knelt beside each. The junior female candidates wore white dresses and white veils, giving them a beautiful appearance.

The music throughout was well rendered by the choir, who, under the careful training of their pastor, have wonderfully improved, and acquit themselves very creditably.

It is very encouraging to see the zeal that has been displayed by every member of the congregation during the pastorate of the Rev. J. C. Titcombe. New life seems to have sprung up all around. The services are always well attended, the spiritual life is deeper, the communicants' roll has doubled, and many have been gathered in. There is a free and open Bible class every Sunday afternoon at 3 o'clock.

Before this Confirmation was hardly over, more than twenty names were handed in for preparation.

Great improvements are also being made on the building and in the grounds. A new fence has been put up, the rough ground ploughed and levelled, gravelled walks made, and accommodation for teams, &c., erected. It is hoped to finish the outside of the main building and to paint it this summer, also to try and finish the interior.

The incumbent will be very grateful for any help or donation, however small, either in money or lumber, for the furtherance of the above object.

On Tuesday and Wednesday, June 8th and 9th, there will be a tea and bazaar in the church hall in aid of the building fund.

ST. STEPHEN.—Christ Church.—Rogationtide and Ascension day have been well observed in this parish. On the evening of each Rogation day a short service, consisting of the Litany, hymns and special collects, was said at half-past seven; the attendance steadily increasing each night. On Ascension day the Church presented a very festal appearance. The violet hangings in use during Rogationtide had been replaced by white, and the large and dignified altar decorated with a profusion of flowers. There were in all nineteen vases of different sizes upon the altar and retable. The Holy Communion was celebrated at 7:30 in the morning by the Rev. J. W. Millidge, rector of St. David, assisted by the Rev. C. B. Kenrick, curate in charge of Christ Church. The service was much brightened by the singing of two hymns and *Nunc Dimittis*. At 8 o'clock in the evening there was full Evensong with sermon by the Rev. C. B. Kenrick. The latest accounts of the health of the rector, the Rev. T. E. Dowling, at present in England, are encouraging; he is expected back again in September.

FREDERICTON.—On Wednesday evening the 3rd inst., a largely attended and very satisfactory meeting was held in the Church hall, under the auspices of the Woman's Aid Association. Interesting and forcible addresses were delivered by the Rev. Leo A. Hoyt, Rural Dean of the Deanery of Woodstock, and by the Rev. J. H. Talbot, rector of Springfield, setting forth

the needs of the Church in the country missions of the diocese.

The following morning the Bishop Coadjutor accompanied by Mr. Hoyt, started upon a missionary tour amongst the parishes upon the upper St. John. Mr. Hoyt has been laboring zealously in his vast mission for more than thirteen years, and amidst many difficulties and much discouragement has, nevertheless, succeeded in paving the way for the formation of at least five new missions in addition to the original one at Grand Falls. These are: Andover, Wicklow, New Denmark, Aberdeen and Gordon and Lorne; the last two vacant at present. These missions are very important, situated as they are in what is likely to prove in an agricultural point of view the garden of New Brunswick. It is to be hoped that the present and previous missionary tours of the Bishop Coadjutor and Mr. Hoyt (*arcades ambo*) in the upper portion of the diocese may be productive of permanent benefit to what has been heretofore a neglected portion of our home Mission Field.

ST. JOHN.—The united service for the Sunday Schools connected with the Church of England Sunday-school Association for the Deanery of St. John was held on the evening of Ascension day, at St. John's Church. Eight Sunday-schools were represented, and the service was very hearty and reverent. The Rev. A. J. A. Gollmer, J. O. Crisp, O. G. Dobbs and George Schofield, Rural Dean, took part in the service. There were also present, Revs. Canon DeVeber, Canon Brigstocke, G. M. Armstrong, L. G. Stevens and G. O. Troop. The sermon was preached by Rev. W. O. Raymond, the Secretary of the Association, from 2nd Kings ii: 11, 12; and Acts i: 8, 9. The offertory, amounting to \$29, was devoted to missions in the Northwest.

The St. John Sunday-school Association is affiliated with the Church of England Sunday-school Institute. One of the benefits derived from this affiliation is that all teachers belonging to the Local Association may enter the annual examinations held for teachers in May by the Sunday-school Institute. During the past six years about fifty teachers have availed themselves of this privilege, and as a rule have succeeded in passing the examination very successfully. In four instances teachers from the St. John Association have approached very nearly the top of the list, and this in competition with teachers from Sunday-schools representing all portions of England. The annual examination for this year was held at Trinity Church School-house on the 31st ult., when six candidates presented themselves for examination. The next regular meeting of the Association will be held at St. Jude School-house, Carleton, on the evening of the 8th inst., when Rev. Canon Brigstocke will read a paper on the Revised Version of the Old Testament.

CARLETON.—St. Jude's.—The Rev. J. O. Crisp, who has been lately appointed curate to the Rev. D. B. Parnter, has entered upon his duties and is now doing good work in the parish. The ladies of the congregation have been indefatigable in their efforts to wipe out the pecuniary liabilities of the parish.

St. James.—The Rector has returned after a brief holiday, looking much better for the rest obtained during his absence. The services at St. James were taken during the Rev. Mr. Troop's absence by the clergymen of Trinity and St. John's Churches.

DIocese OF QUEBEC.

LABRADOR.—A few words descriptive of my winter travels in Labrador might not be uninteresting to the readers of the GUARDIAN.

After a pleasant autumn spent at St. Paul's River, which at length gave place with seeming reluctance to the much dreaded Labrador

winter. I set out with komatick and dogs to visit the eastern portion of the mission. Lovers of tobogganing with vivid imagination can draw some such picture as the following, of which the poor Missionary realizes too much. With six or seven dogs attached to komatick by sealskin leashes, which in their anxiety to be offenliven the scene with a chorus of yelps and barks, interspersed with an angry snarl as one more impatient than the rest wishes to break restraint and dash away over the shimmering snow. Soon all is ready. The cherry "Eik! Eik!—On! On!" is uttered, accompanied with the sharp crack of the long sealskin whip, and the pack, with redoubled yells of delight, dash off. Rocks, hummocks of ice, dash past with dizzy speed, the crisp snow sparkles as it flies from the bone-shod runners, and the lambent rays of the sun dance to the music of pattering feet. But there are difficulties by the way. Perchance the komatick encounters some hidden stone or icy hummock, which checks its impetuous career; occupants and komatick at once assert the laws of centrifugal force, and rotate rapidly, while the dogs pitch into each other indiscriminately, as if to punish the supposed offender for the mishap. Then the fight can only be stopped by a vigorous application of the much-dreaded whip; and this must be quickly done, otherwise the battle would rage until the stronger triumphed, and that dog which first succumbed would at once receive the vengeance of all the rest, and speedily end his days. Another mishap of common occurrence which serves to break the monotony of a long day's drive is, while at full speed and a level plain extending apparently for some distance ahead, and the vice-like grip on the komatick is slackened in anticipation of the jerking motion, being at an end for a time, to see the dogs suddenly disappear over the edge of a ravine, and to find one's self and komatick in space, rapidly descending with increased velocity, only to be brought to a sudden stop by being deeply embedded in a snow-drift, from which dogs and komatick are quickly extricated, leashes disentangled, and we proceed on our way, none the worse for our aerial descent. Owing to the mildness of the weather, no ice had formed in the bays. I was in consequence forced to make my way with the aid of a guide overland as best I could. This I found no easy matter, from the broken nature of the land—towering hills and deep ravines, from the bottom of which came the music of gurgling brooks, frequently barred the way, rendering advance a tardy and fatiguing process. Having at length arrived at Blanc Sablon, I pushed on into the Diocese of Newfoundland as far as L'Anse au Loup. My arrival at Bradore was opportune. A young man, who had been a sufferer for some months from cancer, I found near the point of death. I remained in the neighborhood about a fortnight, and was thus enabled to visit him several times before his death. Never shall I forget the wild, solemn and impressive scene as we stood around the open grave. All nature seemed combined to render our task doubly solemn. At our feet thundered the restless sea, lashed into foam by the fierce blasts of wind which swept down from the snow-capped hills and caused the frail huts hard by to shudder at its furious onset and blend its voice with the moaning sea in one grand solemn requiem.

On the way from Bradore to St. Paul's River an incident occurred which will afford the readers of the GUARDIAN some idea of difficulties encountered in travelling on the coast. I had taken with me a young man as guide, whose knowledge of the country I soon perceived was quite equal to my own. Consequently we soon lost our way. Snow was falling quickly at the time, and every indication of a breeze springing up, which every Labradorian has fully learned to fear. However, after wandering about on the ice-clad bay until 7 p.m. we fortunately reached a house, and none too soon, for scarcely had we got com-

fortably seated beside the glowing fire when the wind, with a dull moaning sound peculiar to the coast, made its presence known driving the snow before it in blinding drifts. On the following day I arrived at St. Paul's River, having been absent one month. Here I remained a week.

On the 4th February I began my long western journey of some three hundred miles, visiting, holding service with and catechizing the children of every Protestant family on the way. My visitation of this part of the Mission I found to be very laborious, from the zig zag route I was forced to pursue in order to reach every family. On the 12th February the mail courier arrived, bringing me a large package of letters and papers, which I welcomed as only one can who has been four months without hearing from the outside world. At length I arrived at Notoshquan, having been three months actively engaged in my visitation. During that time I baptized seven children and received four into the Church; marriages, 2; burials, 1.

J. EAMES.

LENNOXVILLE.—*Bishop's College School.—Bishop Williams' Wing.*—Since the Rector's appeal appeared in the GUARDIAN and elsewhere, in April, a substantial addition has been made to the fund for the above object. The total promised is now close on \$4,000. The sum of \$1,000 is urgently asked for by the Rector (Principal Adams, M.A.) in order that before the meeting of Corporation, on the 24th June, the great bulk of the required \$5,000 may be promised, and paid either wholly or partially, if promised, by instalment.

A Committee of Old Boys has been formed at Sherbrooke to aid the movement. This Sherbrooke and District Committee consists of Messrs. G. R. White, J. Ready, W. Morris and E. Worthington.

The following sums have been promised since the first list was published in the GUARDIAN:—

The Lieut.-Governor of Quebec.....	\$ 50
Miss Walker, Quebec.....	200
R. R. Dobell, Esq., Quebec.....	200
Mrs. Laurie, Quebec.....	100
Dr. and Mrs. Montzambert, Quebec.....	100
R. G. Leekie, Esq., Sherbrooke.....	100
J. Brown, Esq., Quebec.....	50
Rev. Dr. Reid, Sherbrooke.....	50
R. N. Hall, Esq., M.P., Sherbrooke.....	50
A Lady, Montreal.....	50
E. J. Price, Esq., Quebec.....	50
Lady Smith, Dorchester, N.B.....	50
Rev. H. Montgomery, Philipsburg ...	30
Miss Hamilton, Quebec.....	30
W. Rae, Esq.....	25
T. Beckett, Esq.....	25
Rev. E. Cheere.....	25
Rev. G. Parker.....	15
Rev. G. Thornloe.....	15
A Lady, Montreal.....	10

Communications can be addressed to the Principal, Bishop's College Lodge, Lennoxville, P.Q.

STANSTEAD.—The Rev. H. J. Petry who has had charge of this parish during last winter and spring, left it on the 31st ult., to assume the duties of chaplain at Grosse Isle. On Sunday evening, the 30th May, he was waited on by a delegation, composed of the Churchwardens of Christ Church, (Messrs. Channel & Tiffin), and several other gentlemen, who presented him with an address, assuring him that his sojourn amongst them had been a most happy one for them; that coming as a complete stranger to the parish he had, by his earnest and devoted zeal for the Master, and by his friendly and genial intercourse with the congregation, won their hearts, and would always receive a warm and ready welcome from the congregation of Christ Church, and with deep regret at his departure expressed the wish of all for his future happiness and success. The address was signed

on behalf of the congregation by both wardens. The Rev. Mr. Wm. Forsythe, formerly of Sandy Beach, Gaspe, has been appointed rector of Stanstead and Beebe Plain, and will enter on his duties on the 25th inst.

LEVISLAND, SOUTH QUEBEC.—The newly elected wardens of Holy Trinity Church, viz: Messrs. S. T. Brown and T. Poston are giving thus early many substantial evidences of their fitness for the important offices they have been elected to fill. The fences around the Church and rectory, which have hitherto been in a wretched condition, have been repaired and whitewashed. The entrance to the Church, which up to the present time has been covered with weeds, presents a neat and certainly more becoming appearance. The very necessary repairs upon the rectory are to be begun shortly. Would that all churchwardens in our Dominion were as earnest and painstaking in their efforts to improve and beautify the sacred edifices and their surroundings, for which purpose they indeed hold office!

DIOCESE OF MONTREAL.

MONTREAL.—*St. George's Church.*—The annual united meeting of all the societies connected with the different branches of women's work in association with St. George's Church, held lately, was largely attended. The Dean presided.

The report of the District Visiting Society, submitted by Miss Janey Evans, showed that 50 families had been visited and 744 visits paid. The receipts amounted to \$357.56, and the disbursements to \$924.85.

Miss Evans also read the report of the Dorcas Society, showing much work in consequence of the inundation.

The annual report of the Mothers' Meeting showed the receipts to be \$209.57, the profits for the year being \$7.43.

The Provident Fund showed \$94.61 paid over to the treasurer of the Mother's Meeting.

Miss Adie C. Clark read the report of the St. George's Band of Hope, which was very satisfactory.

Miss H. Reford, the treasurer of the ladies' fund to reduce the debt on the church, reported having collected \$253.50 during the year; the total collections up to date being \$6,616.25.

Miss Amy Brooks submitted the report of the Young Ladies' Missionary Society; Miss Ada Bickly, the seventh annual report of the Church Industrial School; Mrs. A. Skelton the first report of the Girls' Friendly Society.

All the reports were unanimously adopted. The Dean congratulated the various societies on the faithfulness manifested, calling special attention to the fact that the debt on the church building had been largely paid through the help of the Ladies' Committee.

Now that the debt on the church building has been removed, it would be in order to inaugurate a movement towards completing the tower and spire of the Church. The building is one of the most beautiful in the city, but it sadly needs this finishing touch, and the surmounting cross pointing skyward.

MONTREAL.—The Montreal Theological College Bill has again met with defeat—though it was referred back to the Private Bills Committee of the Legislative Council by a bare majority, and by the casting vote of the Chairman of that body passed—the Council by a vote of 11 to 10 rejected it on its third reading. It is said that a further effort will be made to pass the Bill before the House adjourns.

[Continued on page 6.]

DIOCESE OF ONTARIO.

MADOC.—The Bishop of the Diocese held a Confirmation in St. John's Church on Sunday, June 6th; thirty-four candidates were confirmed. The service was a most cheering one,

commencing with Hymn 292 as a processional; after the Bishop's address, Hymn 349. The address was earnest and practical; and after service was over, many persons spoke of it as of real help to them. At the collection of the offertory, Hymn 280 was sung, and the celebration of the Holy Communion was proceeded with. The Bishop was celebrant, assisted by the Ven. Archdeacon Daykin, incumbent of Madoc, Rev. S. Bennett, of Tweed, and Rev. A. L. Geen, of Belleville. At the Communion, Hymn 316 was sung, and in presence of a large number of non-communicants, the newly-confirmed received their first Communion. The recessional hymn was 197. The communicants were 103. Then closed with deep thankfulness a really bright festive service. Many persons were indeed deeply touched. The occasion was used for intercession on behalf of the mission, and we doubt not but the blessing of God will be graciously given in answer to the fervent prayers of so many communicants.

In the afternoon the Bishop addressed the Sunday School in earnest and loving terms. He was listened to with deep attention, and in the evening he preached to an appreciative congregation.

The choir have improved very much, and sang as they never sang before.

DIOCESE OF TORONTO.

PERSONAL.—The Rev. Canon Dumoulin is at present enjoying a holiday in the Old Country. He preached in St. Andrew's Church, Belfast, on the last Sunday in May.

The Rev. C. E. Thomson, Rector of Carlton, is gone on a short trip to the Old Country.

The Rev. Henry Softley, Deacon, has given up the charge of the Mission of Otonabee, having held it one year.

TEMPERANCE NEWS.—The various city branches of the Church of England Temperance Society seem prosperous, and the closing meetings for the summer season were generally well attended. We append particulars of some of the Societies:—

Ascension.—This is the oldest branch in the city and the best in point of excellent and growing work. The membership is 524, an increase of 100 per cent. during the last two years. The treasurer's report shows a balance of \$20.51 to the credit of the Society.

Band of Hope has a membership of 508, an increase of 89 since last year. The meetings are held monthly. The following are the officers:—President, Rev. H. G. Baldwin; Treasurer, R. C. Bickerstaff; Secretary, J. H. Pearman. There is a cash balance now on hand of \$29.88.

St. Philip's.—Officers of the Church of England Temperance Society:—President, Rev. J. F. Sweeney; Vice-Presidents, Rev. F. W. Bayly Jones and J. W. Smith; Secretary, H. Mortimer, Jr.; Treasurer, Mr. H. Bakewell. Receipts, \$30.63; expenditure, \$18.35. The closing meeting was well attended.

St. Stephen's.—The last meeting was successful, and the following programme was well carried out:—Hymn, "Lord, I hear;" prayer by the President; hymn, "Yield not;" piano, Miss Croffer; trio, "Hark, the lark," Mrs. Shae, Misses Armstrong and Moffatt; piano, Miss Lough; chorus, "Marching through Georgia;" choir. Then followed an interesting debate on the question, "Are the wine and beer amendments to the Scott Act in the interests of Temperance?" The result was against the proposed amendments.

ORILLIA.—**St. James'.**—At the meetings held in May, addresses on Temperance were given by Rev. G. E. Lloyd and Rev. W. H. French. The former related his experiences as a member of the Queen's Own during the recent North-west Rebellion.

WESTON.—**St. Philip's.**—The last meeting held in Dufferin Hall was most successful, and sixteen names were added to the roll, making the present membership 230. The President, Rev. R. W. E. Greene, is most active in Temperance work, and to his exertions are largely due the prosperity and interest excited in the good cause.

TEACHERS' EXAMINATIONS.—Examinations for Sunday-school teachers in connection with the scheme carried out by the London (England) Sunday-school Institute were held at two centres in the Diocese this year, viz., at Toronto and Peterborough. The Secretaries for these points are Mr. Biggar and the Rev. W. C. Bradshaw. Eight teachers entered last year, four at each place, and we believe a greater number will be found in the future, when the advantages become more widely known. The questions are sent out from England, and the answers returned there sealed. The result is made known within two months.

DIOCESE OF HURON.

LONDON.—**Confirmation Services.**—The Bishop of Huron held a Confirmation service in Christ Church on Sunday morning, June 6th, before a large congregation, who were deeply moved by the beautiful and impressive service. The sermon was preached by the Bishop from the 18th verse of the 68th Psalm. His remarks were addressed principally to the candidates; but all were greatly edified by his earnest words of counsel and advice. At the conclusion of the sermon the candidates (nineteen in number) were presented by the Rector, Rev. Canon Smith, and, after answering the questions desired by the rubric, were confirmed by his Lordship.

LONDON SOUTH.—The annual Confirmation service was held in St. James' Church, London South, on Sunday evening, June 6th. The sacred edifice was crowded to the doors, and chairs were placed down the aisles. Bishop Baldwin preached a most appropriate sermon, having special reference to the candidates. The Rector, Rev. Evans Davis, assisted in the service, and twenty-eight candidates presented themselves for the impressive ceremony. The sermon was very highly appreciated. There were 162 communicants, including all the newly confirmed.

The ladies of the several congregations of the city are preparing a lunch for the members of the Synod, to be served on the ground, the same as last year.

The Bishop and Mrs. Baldwin will not be able to entertain the members of the Synod this year in their usual hospitable way, owing to family bereavement, Mrs. Baldwin's mother having recently died.

His Lordship Bishop Baldwin is going to hold an Ordination service in St. George's Church, London West, on Sunday, June 27th. It is expected that there will be four candidates for Deacon's Orders and about the same for Priests.

Rev. R. Hicks, of St. Paul's, London, leaves for a holiday trip to the seaside on June 21st. He expects to be absent about six weeks.

Rev. Canon Newman and family leave for the seaside about the 1st prox., for a couple of months' sojourn.

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

CONTEMPORARY CHURCH OPINION.

The *Family Churchman* says:—

One of the superfine thinkers of our age, who confesses himself too selfish to comprehend the Divinity of Christ, and too lazy to carry His precepts into practice, has just been advising the student denizens of the Quartier Latin that it is wise to live a good life. Another, of less note perhaps, but of similar bent of mind, recently appeared in a libel suit affecting his religious opinions. Questioned by the judge, he said that "the groundwork of Christianity was the historic personality of Christ, which he accepted—the fact that Christ lived and died." In other words, this gentleman believes in Christ as others believe in ancient history! The groundwork of Christianity is undoubtedly the personality of Christ; not the "fact that He lived and died" only, but also that He lives and reigns for ever and ever the Lord and Saviour of us all. The characteristic of a Christian is not that he believes in the Bible, but that he believes in a living, personal Christ.

The *Living Church* says:—

Devout Churchmen cannot but feel the profound importance, in an age of secularized education like this, of schools in which that mightiest of all educating agencies, Christianity, is not an accident in the curriculum, but a systematic and honored part; science and religion, standing over against each other in the shrine of learning, like the pillars Jachin and Boaz in the porch of Solomon's temple, each the mightier and more beautiful for its harmonious association with the other. For such schools generous endowments are needed, such as will render them practically independent of common patronage; able and free to take their stand solely on Christian principle, and to hold, without regard to either fear or favor, policy or necessity, to their chosen system of parallel work and worship, learning and piety.

The *Family Churchman* (London) says:—

Year after year the numbers increase of those who flock to hear the "Passion Music" at St. Paul's. We wish this term, "Passion Music," were changed. As rendered at St. Paul's, it is no musical performance, but a very impressive service. With the latter part of the Communion Service, the recitatives, and the concluding prayer and Benediction, its liturgical structure is unimpeachable.

This is rather different from the so-called "services of song" in vogue in some places.

The *Church Messenger*, Charlotte, North Carolina, in an article under the heading "Irreverence in Churches," says:—

One of the evil tendencies of the day shows itself in the lack of reverence in houses of worship during the services. A person visiting a house of worship finds it difficult to determine, from the attitude and expression of the congregation, what the prevailing—or rather the professed—attitude of worship might be, whether sitting, leaning or standing. In some congregations they profess to stand and pray. But very few do so. Many sit upright, while others lean forward upon the backs of the seats in front. It is but little better in those congregations where they profess to kneel during prayers. Very few condescend to soil their clothes in that way. Many lean over on the seats in front, and others sit and stare around the congregation as if they had no part or lot in the matter.

All this may be the natural outcome of a system of teaching and religious services where there is neither priest, altar, or sacrament in the true sense of the word, and where the preacher and his "preach" are the main features of the worship, and the congregation mere dumb listeners. But if such irreverence,

or anything like it, prevails among our members, it can be accounted for only as the result of ignorance or indifference to the spirit and mind of the Church.

Our whole theory of public worship is based upon the idea that we meet together to worship Almighty God, who is, according to His Word, in some special way, presented. Our law directs how He shall be worshipped, especially during prayers. *All are required to kneel.* Now that means to *get down upon the knees*—not to lean over on the back of the pew in front. Not to comply with this simple law shows not only a disregard both for the teaching and the mind of the Church, but also a great want of reverence for the Head of the Church, who has promised to be in the midst where two or three are gathered together in His name.

The *Church Guardian* of Nebraska, says:—The days of denominations are numbered. The very estimable people who maintain that sects are a good thing will have to choose between *The Church* and *no-Church* as the basis of unity; for they can themselves furnish no principles of agreement except that of allowing each man or set of men to have his or their own way. Sects are organized to exclude. Their very object is to put up and keep up barriers that shall keep apart the children of the One Father. "The Church," visible and organic, is the only "inclusive" Body on earth. The "Denominations" are all utterly, hopelessly and desperately "exclusive." Let them go.

DIOCESE OF MONTREAL.

MONTREAL.—*St. John the Evangelist.* The annual concert of the Choir Boys of this Church is an event always looked forward to with pleasurable anticipation, and in the realization this year there was not cause for disappointment. They gave their 8th annual concert in the Synod Hall on the evening of the 10th instant, a large audience being in attendance, and a good round sum being realized for the object for which the concert was this year given, viz., new choir stalls for the Church. Mrs. Page Thrower and Mr. Mason assisted the Boys in a programme of eighteen pieces most of which were taken by themselves, and all of which were well rendered. Master Clement Reiffenstein, a little fellow of only seven summers, gave a comic song ("Didn't she Seem to Like It?") with wonderful effect of one so young, while the singing of Masters H. H. Jackson (the church's boy soloist), S. Smith, S. Hincks and Bevans Giles, was very creditable both to themselves and their instructor. The rector (the Rev. Edmund Wood) gave a couple of readings. The two Cathedral anthems were Reynolds' Psalm. xxii. 1-3, and H. Purcell's "Rejoice in the Lord," the latter we believe new in Montreal. Mr. Spence, St. John's organist, was accompanist throughout, and, with Mrs. Chadwick, played an overture in each part.

THE INDIAN HOMES, SAULT STE. MARIE.

PROPOSED EXTENSION OF THE WORK.

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—Those who take the CHURCH GUARDIAN already know that we are taking steps to extend our work and to erect branch homes at various distant points. I trust, therefore, that you will kindly allow me space to make a fresh and still more urgent appeal on behalf of my Indian work.

I have been on a short and very successful trip to the Northwest, and am now on my way home, taking with me seven boys to our institution at Sault Ste. Marie. The names of these boys are John Thunder, Elijah Crow, Joseph Ben, "Rattling Walker," Jesse Eastman, "Yel-

low Pine," and Willie Mowat; they are all Sioux Indians except the last. Support is promised for two of these boys, but the remaining five are wanting friends to help them. Will not some new Sunday-schools put their shoulders to the wheel and take these boys as their proteges? The cost is \$75 per annum for each boy, or, if clothing is found, \$50. Had I difficulty in getting these boys? No; I believe I could have got as many more. Even though the distance to their homes is from 600 to 900 miles, even though love for their parents is as strong or stronger than among white people, still they came; they pressed me to let them come. One young fellow ("Rattling Walker") had an ox which had been given to him by his parents when a little calf, and, directly he understood from me that I would take him, he sold this ox to a trader, bought himself two new suits of clothes and other outfit, and gave the rest of the money to his parents. These boys I have brought are not outcasts; they are boys who have parents and grand-parents living, who find it very hard to part with them, but they gave them up to me because they had confidence that they would be well treated and brought up as Christians, and taught the ways of white people. One poor old man with a bad cough said, "I cannot live long myself; I have death in me. I want my boy to learn what is good before I die." Another poor old woman, between seventy and eighty years of age, could hardly be persuaded to part with her grandchild, a bright little fellow of seven years old; but it was the dying wish of his parents that this child should go to school and receive Christian education, and so the old woman, with a breaking heart, gave the little boy up. It was touching to see her face as she said, "There, I have given him; the boy is yours; take care of him, and keep him well; it is better for you to have him than for me." Yes, this is the way I got these boys. The understanding is that they are to stay three years; it would cost too much to send them home before then. And when they go home, if God spares them, they will not again have to come so far. By the end of three years we hope, if God will, to have two of the branch homes either built or in a fair way towards completion. One of them will probably be on a fertile island on the Lake of the Woods, in Manitoba, near Rat Portage, and is to be called the "Meneska Home." Meneska has two meanings; in Ojibway it means "a maze of islands," and in Sioux "clear water," both of which meanings are eminently suitable to that lovely spot. The other branch home we propose, after due consultation with Hudson Bay agents and others who know the country, to place at Moose Mountain, about twenty miles south of the track, and on the eastern border of the Qu'Appelle Diocese. It is to be called the "Washakada Home." Washakada is a Sioux word, and means "that which is strong and good." We propose to erect this home first, and, if money comes in, shall hope to build it in two years, viz., in 1888; the Meneska Home will be next, in 1889; the Kiyoshk Home, on the St. Clair River, in 1890; and the Pugukabun Home, in the neighborhood of Lake Simcoe, in 1891.

The kind donor of \$1,000 to the branch home in Manitoba has at my request divided his gift, \$500 to the Washakada and \$500 to the Meneska Home. He has also undertaken the support of Elijah Crow for three years and John Thunder for one year. The fund for these two branch homes is therefore already started. The Washakada Home has already \$600 standing to its credit, and the Meneska Home \$555. The sum required for each home is \$5,000, and for Shingwauk extension \$7,000. Towards this latter I have received \$2,000 since November 1st last. This includes two bequests, one of \$500 and one of \$400. We are already making a beginning by converting what was formerly a workshop into a hospital, with six beds, for

the use of the home specially, but open to Indians dwelling around, for accidents or other urgent cases.

And now, in concluding my already too lengthy letter, let me answer the question which I fancy I hear some of your readers asking:—Why not leave the Government to attend to all this? My answer is:—Because I view the matter in a different light; because it is not mere education and civilization, or even Christian teaching, that I want to bring to these poor people; but I want to teach them that we feel for them and care for them, that there is a heart in Canada that beats for them, that the religion of Christ has broken down the bar that divides between us and them. I want to get the children of Canada thoroughly interested in this work among the Indians, and that is why I appeal especially to the Sunday-schools; that is why I am trying to monopolize the Sunday-schools on behalf of my work. Children who are left by their parents to the guardianship of tutors and servants may have all their actual wants met and provided for, but they are not the happiest children. So with the poor Indians. I want to see the heart of Canada stirred on their behalf, not to have them left to the cold, distant care of Government agents. I want to see a chain of these institutions—Protestant institutions—from Ontario to the Rockies, where the children of the Indians will be trained and cared for, and brought up to serve and love God, and to maintain themselves in prosperity and comfort. Will not some Sunday-schools begin at once and contribute to these branch homes? I want to get twenty Sunday-schools attached to each of them, and to guarantee about \$50 a year for three years; this will produce \$3,000 for each branch house, and, with Government aid and other help, we shall then be able to erect them within the set time. And then the twenty Sunday-schools can go on subscribing, and have Indian boys and girls as their proteges.

With apologies for the length of my letter,

I am,

Yours faithfully,

E. F. WILSON.

Sault Ste. Marie, May 26, 1886.

OUR YOUNG MEN: HOW TO KEEP AND INFLUENCE THEM.

(Continued.)

A Paper read at a meeting of the Rural Deans of the Diocese of Fredericton, by Rev. N. Montgomery:—

This implies that the sacred rite be administered at an earlier age than has been customary. Indeed, there can be no doubt but that the mind of the Church is that the fitness of the candidates for Confirmation should depend upon their knowledge and attainments in things spiritual, rather than upon their age.

This leads us on to consider another means whereby we may influence and keep the young viz., the preparation for Confirmation and the Holy Communion. It is to the neglect or carelessness concerning this important work that we owe much of our failure in securing the attachment and usefulness of the young to the Church. Every clergyman who has faithfully tried to do his duty can testify that it is not without earnest and persistent efforts, and oftentimes many a hard struggle on his part, to get young people who have left the Sunday-school, or who have never been brought under its influence, to be confirmed. But the great work of preparation does not end with their consent. Let us for a moment listen to the wise counsel of the Archbishop of Canterbury to his clergy, speaking on this very point. He says:—

"Not without deep and dreadful reproach can Confirmation be a shallow, doubting preparation of the stolidly assentient. We have the Apostolic rite to use in Apostolic wise. We

are to go right to the point. We are to prove to ourselves and to the young flock whether the Gospel and its grace is strong or is powerless. We are to call them to give God their heart, to realize the cleansing blood, to accept the forgiveness of sins, and to seal all with the spirit of strength. And alas for the pastor and the children, for whom all is over with the Bishop's departure; for whom careful Communion teachings and meetings do not perfect what the Confirmation class began—could only begin?

These are words of one high in authority, and one whose experience in dealing with the young gives to them that importance and weight which should impress every clergyman with a true sense of his duty in preparing candidates for Holy Confirmation. It is in preparing the young for this sacred rite that we should impress them not only with the solemn nature of the ordinance, but also awaken in them an interest in the work of the Church. They should be taught that the Church needs their help, that there is work for them to do—that their influence, their alms and their sympathy are required. Too much care and personal influence cannot be exercised at this period in fitting them for this important step in life, and also for usefulness in the Church. Indeed, there is too much evidence to show that this work has not been done as it might or ought to have been, and now we have to reap the fruits of such neglect. I can only say for myself that when I was confirmed I did not know what Confirmation meant, nor did I know anything about the Church. I do not say that it was the clergyman's fault altogether, but it is a remarkable fact that in my short experience in the ministry I have heard many of our Church people say the same thing. If this be so, can we wonder that so many of our young men are indifferent and lukewarm about the Church?

Let us hope that the days are gone by when the clergyman has thought his duty done by notifying his young parishioners that they are requested to present themselves for Confirmation a week or a fortnight from next Sunday. It is to this kind of preparation we are in no small measure indebted for the loss of many of our young from the Church, and the growth of indifference and lukewarmness among those who remain.

Another great want that has been felt by those desirous of properly preparing candidates for Confirmation has been the scarcity of Church literature. Thanks to our zealous Co-adjutor-Bishop, we can no longer have reason to complain of this. But too often in times past Confirmation classes have been prepared without any text-book whatever, and the candidates have had to depend entirely upon the addresses of the pastor, which very often become tiresome and monotonous to both. But if a text-book is placed in the hand of the candidate, as I now believe is largely being done, and indeed ought to be done, then the confirmed will have something to read and think about for himself, something that will create an interest both on the part of himself and his parents or friends. There should also be plenty of such literature given the candidates to read as will impress him with the grandeur and nobleness of the Church—her history, her faith, her privileges and advantages. Besides all this, and above all this, permeating every part of our work with the young, there should be hearty individual sympathy between the pastor and candidates; their ears should be open to each other, and the fullest and freest of personal intercourse enjoyed. In this way the confidence of the young would be gained, and then a wholesome influence could be imparted. Nor must we forget that most important part of the preparation of candidates for Confirmation, the urging upon them the duty of becoming devout and regular communicants. This work of course should be followed up after Confirmation. For in that highest and holiest

act of our worship we must look for help and strength for the young; there we will find, after all, if they are only secured and rightly prepared, the strongest bond of union between the members of the Church, both old and young.

Having reached this point in our work for the young, having seen them confirmed and receiving the first Communion, we naturally ask what more can we do; but upon a moment's reflection we will see that now the battle for the young between the Church and the world really begins. Too often the confirmed have felt as if they were deserted by the Church; and too many, on the other hand, have felt that nothing more remains to be done for them. It is when our young men pass out from the Sunday-school and the Confirmation classes that we should put forth our strongest efforts to influence and secure them for the Church's work. Indeed, many of them, by their endeavors to do what is right, exclaim: "What wilt thou have me to do?" It is then that we must find something that will attract their sympathy and excite their personal interest. The question for us to solve is how shall this be done? How shall we retain them and keep up their interest in the Church? How shall we make them useful and active members of the Church?

(To be continued.)

COLONIAL AND INDIAN EXHIBITION.

THE CANADIAN AGRICULTURAL TROPHY.

The main feature of the agricultural display is the commanding trophy occupying the middle of the eastern transept of the central gallery. That it is already one of the prominent features of the Exhibition must be realized by any visitor, for round its base will be found, on all days and at almost all times a more or less numerous collection of interested sight-seers. The main body of the trophy is of square formation, each side measuring some twenty feet in length, giving a total circumference of about ten feet. This main structure is raised to a height of eight feet from the ground, supported at each corner by an arch. Round these arches, and displayed therefore on every side of the trophy, is the admirable collection of fruits from all parts of Canada, showing in their many tints, varieties, and shapes to great advantage as against the less brilliant exhibits above and beneath. Grouped below the fruits near the ground are open bags of wheat, oats, barley, rye, buckwheat, flax seed, and other classes of grains, carefully labelled to indicate the grower and locality of growth. And here will be noticed, among Canadian North-Western cereals, excellent barley entered as from "Three Bulls," of the Blackfoot Indian Reserve, Assiniboia. Further on is a good variety of wheat grown by a native gentleman of the Assiniboine Indian Reserve, glorying in the title of "The Man who took the Coat," though to whose coat reference is made, and, indeed, the whole history of the theft, is left unrecorded. These samples certainly indicate considerable care in growth, and are worthy of special attention at the hands of those who declare the Indian incapable of any material progress towards civilisation. The Scotch Crofter settlement, in the Pipe-stone district of Assiniboia, is also represented to its credit, which on all hands may be seen exhibits of those who, once residents of Great Britain and Ireland, are now Britons still, but Canadians as well. Behind and partly hidden by those grain samples are framed photographs of Canadian North-Western Scenery. Above the rows of fruit, varied grasses, and grains in the straw, are arranged in perpendicular sheaves, with bright-coloured festoons of corn, and here and there the glistening steel of some agricultural implement. From each of the four corners of the main tower there rises a minor tower, composed of canned fruits and meats, faced with fine sheaves

of wheat and prairie-grass, and hung with festoons of oats, in the straw, of cereals generally, and corn of large growth.

Around the main body of the trophy, as it converges to the centre, is to be found every class of agriculture exhibits, from all the Provinces. Tinnets of butter and lard, cans of condensed milk, of fruits, and of meats, kegs of Goderich Salt, Canadian hams of many grades, casks of Canadian sugars, the far-famed cheeses of the Eastern Provinces, immense jars of apples—among these are interspersed samples of pressed hay, bags of oatmeal and flour, and other minor products. The centre of the east and west sides are appropriately occupied with plaster life-size figures. On the one hand the woodman stands axe in hand, and on the other the buxom dairymaid, thus depicting two allied and leading industries of the Dominion.

At the foot of the female figure on the west side rests an immense bunch of wild pea and wild vetch, while beneath the wood man some of the luxuriant native hops of Manitoba are correspondingly placed. These hops are of great size, and it is even declared by competent English authorities that in many instances they will be found superior to any European varieties in the market for the purposes of brewing. The cultivation of the hop plant in the Northwest is now limited, but it may be expected to undergo considerable extension when the productive powers of the country in this respect are more fully realized. The head corners of the main structure are devoted to representative specimens of agricultural implements—forks, scythes, rakes, ploughs, spades, hoes, and an excellent "prairie breaker." The steel projections of these are highly polished, and in the sunlight, with the dark maroon cloth of the trophy as a background, show off the whole structure in a remarkable way. Behind the implements are arranged here and there slabs of woods from various farming as opposed to forest districts of the Dominion, mingled harmoniously with miscellaneous agricultural exhibits. Exactly in the centre of the trophy an independent pillar rises to a height of about 35 feet from the ground. Round its base are arranged polished sections and panels of some twenty-five kinds of British Columbian woods, collected under the supervision of the Director of the Geological Survey of Canada. These include the hemlock, cypress, yew, oak, cottonwood, poplar, maple, wild cherry, pines of several varieties, ash, basswood, spruce, birch, fir, cedar, crab-apple, willow, alder, and dogwood. On the panels are shown some richly colored paintings of wild flowers of the Dominion. Appearing again above the main part of the trophy, the central column is seen to consist of tinned goods, decorated with sheaves of enormous quill-reed swamp-grass of Manitoba. This grass is often as much as eight to nine feet in height—so tall indeed in the Northwest as to completely hide in places the rivers, along the banks of which it attains to the greatest development.

Thus, the whole trophy is complete. The design is neat, while, of necessity, substantial in size and character. A less elevated structure might, perhaps, as some urge, have allowed such a vista down the central gallery as is now forbidden by the immense trophy at either end, but it would not probably have permitted of so complete and unique a classification of the agricultural products of the colony. As to the exhibits, their arrangement has been carried out with evident care and judgment, while the decorations unquestionably show the work of a well-trained hand and eye. In this respect, the Executive Commissioner was fortunate in enlisting the hearty co-operation of Mr. Alexander Begg, of the Canadian Pacific Railway Company, to whom unstinted credit is due, not only for adding to the Canadian Court so admirable a representation of the agriculture of the Dominion, but for what is more, having his work so well advanced towards completion by the opening day.—*Canadian Gazette.*

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITORS: —

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

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1950. For Business announcements See page 14.

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CALENDAR FOR JUNE.

- JUNE 1st and 2nd—Rogation Days.
 “ 3rd—Ascension.
 “ 6th—Sunday after Ascension.
 “ 11th—St. Barnabas, A. & M.
 “ 13th—Whitsun Day.
 “ 14th—Monday in Whitsun Week.
 “ 15th—Tuesday in Whitsun Week.
 “ 16th—
 “ 18th— } EMBER DAYS.
 “ 19th— }
 “ 20th—Trinity Sunday.
 “ 24th—St. John Baptist.
 “ 27th—1st Sunday after Trinity.
 “ 29th—St. Peter, A. & M.

PREACHING AND TEACHING.

It is the fashion in some quarters to decrie the influence of the pulpit, and to represent it as in great measure superseded by the press. All classes, it is said, are now so well informed, and read so much, that preaching is of comparatively small importance. Its day, forsooth, is gone by: books, magazines, and religious journals, have taken the place of the sermon. This, however, is indeed a hasty and superficial view of the subject. If preaching were simply an intellectual exercise, and not a Divine ordinance, and if the pulpit were nothing more than the lecturer's desk, there might be some ground for such remarks. Yet even then the wide diffusion of knowledge would render its help all the more necessary. The confusion created in many minds by the great variety of opinions about religion that are afloat in society calls for just the stay and guidance which the pulpit, wisely and effectively used, may be expected to afford.

What, then, we are thus led to ask, are its functions as laid down in the New Testament? This question we can here only touch very lightly. But there are two duties assigned to the Minister of Christ which are not always as clearly distinguished as they should be. These are preaching and teaching. They are closely related to each other, though by no means the same. Our blessed Lord not only preached, or proclaimed, the Gospel of the Kingdom? He also went about everywhere teaching its mysteries. His usual title was that of the Teacher, and none was ever so worthy of it. His last commission to His Church comprised both these functions. For after He had commanded His servants to go into all the world and preach the Gospel to every creature,

making disciples of all nations by baptism. He added teaching them to observe all things whatsoever I have commanded. Accordingly we find that the Apostles ceased not to teach and preach Jesus Christ.

How far the office of Teacher, in the primitive Church was distinct from that of Preacher, we need not stop to inquire. These simple facts sufficiently prove that teaching—in public as well as in private—not less than preaching, should fill an important place in the Church's ministrations. The distinction between these is evident. The Preacher is the herald, proclaiming, in trumpet tones, God's message to the world, calling men to repentance and inviting them to Christ, and thus, like the Baptist, preparing the way of the Lord. The Teacher, on the other hand, has to instruct willing disciples in the mysteries of the Kingdom of Heaven, removing their difficulties, guiding their consciences, and applying the principles of the Gospel to the details of everyday life. The remarks of Dean Goulburn in the introduction to his *Thoughts on Personal Religion*, though written a quarter of a century ago, and perhaps not so generally applicable now, are still worthy of being considered. 'The one object,' he observed, 'of all our teaching, whether in the formal sermon or in books, has been to make impressions, not to give them a right direction when made. The sermon is thrown every Sunday in the midst of the people, very much as the arrow which found out King Ahab was dashed into the host of Israel, to take its chance with the thousand arrows which on that day are winging their flight to and fro. 'Why,' he asked, 'because we rightly reject the odious system of the Confessional, are we to abandon the attempt to direct the human conscience from the pulpit? The Apostles had no confessionals, and yet were not the Apostles ever making such attempts? To much the same purpose, and speaking from a wide experience of life in the present day, the Bishop of Benford remarks, in his *Pastoral Work*, that 'Simple teaching aimed at the uneducated is often the very thing wanted by the educated. When I speak of simple teaching, I do not mean childish teaching. I mean teaching expressed in very simple and clear language which all can understand.'

That this is one of the most pressing wants of our time can scarcely be questioned. Never probably has religion been so generally discussed in all circles of society. It finds a place even in secular journals and in our popular periodicals, and is canvassed, though often in a flippant and irreverent manner, both in public and in private. There is no doubt an advantage in this, and it is a sign of an increased interest in this, the most important of all subjects. At the same time, there is no small danger involved in this state of things. Men's minds are thereby exposed to the disturbing influence of false doctrine and infidelity, and not a few are borne hither and thither amid the currents of opposing currents of thought, like ships without a rudder or compass. Very reasonably, therefore, do they look to the authorized teachers of religion to pilot their tempest-tossed barks into the haven of rest and peace. For this purpose there is needed not only the proclamation of the Gospel, but its wise and faithful application to meet the errors of the day, as well as to guide men safely through the many difficulties, trials, and temptations which beset them in this work-a-day world. In short, the preacher must be a teacher both in and out of the pulpit if he would fulfil his solemn responsibilities and settle unstable souls. With all our boasted progress in culture and enlightenment, is there a proportionate advance in the clear understanding of the great facts and doctrines of the Bible? Of making and reading books there is no end, but does the study of the Book of books keep pace with the diffusion of literature, especially in the higher classes? These are questions easier to ask than to

answer, but they who know the world best will, it is to be feared, incline to a negative reply.

Greatly was the writer startled by the remark made to him some years ago by a very intelligent, fairly educated gentleman, who had long been a most regular attendant at a church whose incumbent was an able and popular preacher. During a visit paid to him in illness, a chapter of the Epistle to the Romans was read with a few comments. When it was finished, this gentleman said, with marked emphasis, 'Well, I defy any living man to understand that Epistle! This unexpected and painful disclosure, while it showed the necessity of a Power higher than man's to spiritually enlighten even intelligent persons, suggested the doubt whether the didactic element had been given sufficient importance in that pulpit. If this instance may be regarded as typical, it surely points to the more general adoption of expository preaching, by which the holy Scriptures are made to speak more directly to men's understandings and consciences. Let preaching and teaching be each given their rightful place, and the pulpit will become, with God's blessing, a greater power for good than it has yet proved.—B. W. In Church Bells.

THE DAY OF PENTECOST.

BY BISHOP MCLAREN.

On the day of Pentecost our Lord was present with His Church as He had not before been, that is, unrestricted by the limitations to which He submitted when exercising His mediatorial ministry upon the earth in visible form. No longer subject to the conditions of time and space, He came into new relations with His Church by the descent of the Spirit. The promise of the Paraclete was fulfilled. To the whole Church, then no more than a grain of mustard-seed but holding in itself the potential life that was to develop into the many-limbed tree of Catholicity, the Holy Ghost was communicated as the Giver of Life, the Witness of Truth, the Author of Holiness, and the Source of Illumination. *The results were immediately apparent.*

At once the Church gave forth appropriate tokens of the new indwelling, for "being filled with the Holy Ghost, they began to speak with other tongues as the Spirit gave them utterance." The scattering Babel curse of many tongues met its antithesis in a blessing which broke down the partitions that divided humanity, and included all people in the bond of a Catholic unity.

At once the coward Apostle became rock-like, and stood up with the eleven to repel the charge of inebriation, while in holy boldness he proclaimed what the illuminating glory of the new light had not revealed to him, that the Pentecostal manifestations were due to the power of Him who had died and risen again. "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear."

At once the sacramental agency by which the Church was to make conquests from a penitent world, and by which the influence of the Spirit was to be propagated, was announced: "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

At once there was a more vivid apprehension of the Spiritual grandeur of the Incarnation and all its associations. The facts of our Lord's earthly history became transfigured with supernatural beauty, and to such an extent was their appreciation thereof intensified by the conscious influence of the Spirit, that when the Apostles

announced themselves "witnesses" of these things" they added, "and so is also the Holy Ghost, whom God hath given to them that obey Him." It was to them a distinct proof of the presence of the Spirit of God that one should confess that Jesus Christ is come in the flesh.

At once appeared that didactic function which, not less than the sacramental, inhered in the Apostolic office, according to the commission—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world;" and these unlearned men caused the rabbinical doctors, skilled in the deepest lore of schools, to marvel at their messages.

At once a concrete Faith emerged, and the Apostles' doctrine were closely associated with their "fellowship" as among the first fruits of the Holy Spirit's influence.

At once this unifying purpose and power of the Head revealed itself in the Body, and, being filled with the Holy Ghost, "the multitude of them that believed were of one heart and of one soul."

Thus Pentecost is seen to have been a new era, a fresh start for man, another genesis; the second Adam at its head; the life-giving Spirit brooding over it; with this larger blessing resting upon it, that He Who visited the ancient covenant people, in veiled form and with measured power, was not able to abide in the Church in the fullness of a personal ministrations forever.—Selected.

EDITORIAL NOTES.

THE contest which has taken place at Quebec in connection with the application of the Montreal Theological College for power to grant degrees in Divinity foreshadows one of still greater importance to the future of the Church in this Ecclesiastical Province, viz., that as to the relative jurisdiction and powers of the Provincial and Diocesan Synods. The claim was made, and most ably supported by the Hon. Geo. Irvine, that the consent of the Provincial Synod to any such application should be obtained, on the ground that the education of the clergy and the conferring of degrees were matters of more than merely local interest, and affected the whole Church. This position was fiercely contested by the supporters of the bill, as an infringement of "Diocesan rights" and "Diocesan independence." The difficulty lies in this, that the Synod Act is very indefinite in its terms, and contains no specification or distribution of powers. We have always felt that the weakness of our Provincial system lies in this uncertainty, in the unwillingness of the several Dioceses to render obedience to the decrees of the General Body, when they clash in any degree with local prejudices and claims, and in the absence of effective power in the latter to enforce its decisions. The matter will probably form one of the subjects for consideration at the next meeting of the Provincial Synod; and the word of warning thrown out by the *Churchman* of New York in reference to Diocesan claims is worthy of note:—"Many very excellent Churchmen are inclined to fear the tendency to autonomy in each separate Diocese. Any measures tending to reduce the whole Protestant Episcopal Church in the United States to a multitude of really independent though allied bodies, should be watched with the most anxious solicitude."

NOTWITHSTANDING the many arguments—forceful and otherwise—advanced by the supporters of the Montreal Theological College Bill, we fail to see sufficient reason for, on the wisdom of, creating another degree-conferring body in connection with the Church in the Province of Quebec. Since 1843 the Diocese of Montreal equally with that of Quebec has possessed a University clothed by Royal Charter with full powers in this direction: that University has now very large endowments, has done a noble work for the Church, and has a bright future before it. Why the Diocese of Montreal should seek to abandon it and set up a rival within its bounds, contrary to the declared intention of Bishop Oxenden, the founder of the Montreal College, and in direct contradiction of all its action Synodically for years past, it is difficult to understand; especially in view of the large concessions made by the Convocation of Bishop's College at its last meeting. It is to be hoped that even yet it may not be too late to let wiser counsels prevail, and that a scheme which bids fair to rend the Diocese in two may be abandoned.

The Dominion Church of England Temperance Journal is the title of a new exchange which comes to us from Toronto, and which was started there in May last in the interests, as we understand it, of Temperance on Church lines. We extend a most hearty welcome, and hope that "long life and prosperity" may attend the new journal. It is gratifying to find that the Church of England Temperance Society has made such rapid progress amongst us as to warrant the publication of a "monthly" devoted to its interests. We hope the result may be a wide, and still wider, extension of its influence, and that the mistake of establishing a local organ for each Diocese may not be made; but that all Societies working on this basis in the several Dioceses will support this journal and make it a power for good. The second number (the first did not reach us) looks well, and is worthy of support.

THROUGHOUT the Empire devout thankfulness should be felt and expressed by those who would maintain its integrity, at the result of the division on the Home Rule question. So large a majority was unexpected. Though the foolish old man, seems unmoved by this adverse vote, he will, it is to be hoped, be convinced by the elections, shortly to be held, that the nation will not permit the whims and fancies of anyone, however great, to imperil its existence. As Churchmen and Christians we should not forget that God rules, and devout prayer should, therefore, be made in all parts of the Empire that He would direct the coming elections for the good of His Church; the safety, honour and welfare of Her Majesty and her Empire in general, and this its very centre and heart in particular.

CORRESPONDENCE.

The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.

To the Editor of THE CHURCH GUARDIAN:
SIR.—In your "British Budget" you say a *conge d'elire* is needful in the Episcopal Church in Scotland. The mandate comes from the *primus* not the *premier*. There are wide differences between Bishop Eden and Mr. Gladstone. QUIS QUIS.

SIR.—Surely the paragraph in your issue of the 2nd inst., with reference to the election of the Bishop of Edinburgh is incorrect. If any mandate were issued by the civil authority, it would be the Queen's, not the Premier's. But I am certain no such mandate is issued, nor is any *conge d'elire* necessary in Scotland. The mistake seems to have arisen by a misprint in some English paper of *premier* for *primus*, who as Metropolitan of the Scottish (Episcopal) Church would issue a mandate for the election.
I am yours, &c., K.

DEAR SIR.—Some years ago (1881), before you became proprietor of our Church paper, and when it was published in Halifax, Nova Scotia, I sent an article for publication regarding the growth of the Church of England in the Dominion. Then some writers were busy decrying the Church, notably one of its own ordained ministers then in Toronto, now in the United States.

Allow me a short space to continue the subject, after all the volumes of the census have been published; the last, that of the Northwest census, being issued only a short time ago, and for the year 1885.

In my letter of February, 1881, I state:—"When the census of 1881 is made public, as good an increase will be seen in all the Provinces." Let me advert for a moment, before stating the extracts for 1881, to those of other former years.

In the Province of Nova Scotia, at the census of 1851, the Church of England members numbered 36,115; in 1861, 47,744; in 1871, 55,143, and at the last census there were, 60,255. Before going on to New Brunswick let us see this increase: during the 10 years—from 1851 to '61, the increase was 11,629; from 1861 to '71, the increase was 7,399; from 1871 to '81, the increase was 5,102, a little over an average of 500 per annum.

In New Brunswick, the number of Church members in 1851 cannot be found, as there is no report for that Province; but in 1861 there were 42,776; in 1871, 45,481, and in 1881, 46,768; the increase in this Province is not so marked as in the last.

Now, let us take Quebec: in 1851, the numbers were 44,682; in 1861, 63,487; in 1871, 62,636, and in 1881, 68,797. The decrease in 1871 is owing to the withdrawal of Her Majesty's troops; seventy-five per cent. of whom were Church of England, as has lately been found by an order of the War office.

In Ontario, the numbers were in 1851, 223,190; in 1861, 311,559; in 1871, 331,484; and in 1881, 366,539.

In the last census, Manitoba contains 14,297 members of our Church—that is in 1881. Now in the last book issued, I find in 1885 Assiniboia has 5,722 members of Church of England; Saskatchewan, 3,277; Alberta, 977.

I would like to finish this article by letting your thousands of readers see that the good old Church of England holds its own wherever it goes, and that they should rejoice to belong to such a body. In Assiniboia there are: Baptists, 676; Methodists, 3,404; Presbyterians, 5,591; and Roman Catholics, 2,949; so that in this new Territory our Church leads the van. God grant she may long do so, and the people of all the older provinces enable the popular Bishop of Assiniboia to keep the van.

In Saskatchewan, there are Baptists 38; Methodists, 1,028; Presbyterians, 1,025, and Roman Catholics, 2,541. Again our Church leads the van.

In Alberta, there are Baptists, 48; Methodists, 2,464; Presbyterians, 1,093; and Roman Catholics, 3,811. This Territory shows the strong hold of Methodism. In the totals the Church still leads in the three territories:

Church of England, 9,976; Roman Catholics, 9,301; Baptists, 762; Methodists, 6,896; Presbyterians, 7,709. Long may she be the first.
Yours truly, DOUGLAS BOWEN.

FAMILY DEPARTMENT.

THE CHRISTIAN YEAR.

Advent tells us Christ is near.
Christmas tells us Christ is here.
In Epiphany we trace
All the glory of His grace.
Those three Sundays before Lent
Will prepare us to repent.
That in Lent we may begin
Earnestly to mourn for sin.
Holy Week and Easter, then,
Tell who died and rose again;
O that happy Easter Day!
"Christ is risen indeed," we say.

Yes, and Christ ascended, too,
To prepare a place for us.
So we give Him special praise
After those "great forty days."
Then He sent the Holy Ghost,
On the Day of Pentecost,
With us ever to abide;
Well may we keep Whitsuntide!
Last of all, we humbly sing
Glory to our God and King,
Glory to the One in Three
On the Feast of Trinity.

FELIX

Felix, my boy can you carry this book over to Mr. Gay's for me?

Course I can grandfather.

I wish you would do it at once, then. I borrowed it, and have kept it longer than I intended. Wait, though, until I wrap it up. It is a handsome binding, you see; and I should be very sorry if it were to receive any injury.

Felix took the book, and went out, his grandfather thinking it not necessary to give him any further caution.

But, two hours later, the old gentleman set out on his accustomed afternoon walk. As he strolled along a pleasant, shaded path, he observed a little group of boys stooping over something on the ground, and, going near, saw that they were intently interested in the motion of two beetles.

See them tug! said one.

What do they do it for, anyhow? asked another.

Why, they use that ball of earth to lay their eggs in.

I don't believe it, said Felix.

It's so, for my father told me, said the other.

Yes, it's so, said grandfather, with a smile, touching Felix's cheek with the end of his cane.

The boy sprang up in surprise at seeing him bending over him.

Why, grandfather, is that you? asked Felix.

Yes, did you see Mr. Gay?

Well—not yet, sir. I—just waited a few minutes to run a race with the boys, and then we saw these beetles—and—

But where is the book?

Oh, that's all safe, sir. I hid it right behind this tree.

He ran towards it; and his grandfather following him, saw Rover, his little dog, was very busy at something.

Get out of the way, Rover! cried Felix. Here 'tis. Oh!

His face fell in blank dismay as he raised the book. The dog had torn all the wrapping, and then gnawed off a corner of the costly volume, of course intirely ruining its appearance.

What a mean mischievous dog! exclaimed Felix, ready to cry with regret and confusion.

What a careless, unreliable boy! we might perhaps say, said grandfather. How could you be so negligent, Felix, when I trusted you with it, and told you to be careful.

I'm sorry, faltered Felix.

But your sorrow will never help the matter, you see. Nothing which you can do will help it. All the loss must fall on others.

Grandfather took a newspaper from his pocket, and again wrapped up the book.

Now take it to Mr. Gay, he said. Tell him exactly what has happened, and tell him the

loss shall be made good as far as I can make it

so. Felix hung back. Grandfather, I cannot bear to tell him, he said. I know it is hard, my boy. I send you, not to punish you, but to try to give you a lesson that you may remember.

Felix thought it the hardest lesson which could have been set him; but cowardice was not one of his faults, and in a few moments he stood before Mr. Gay, bravely told his error, and showed the sad result, adding, very earnestly,

I only wish it had been something of mine that had been spoiled, sir. I guess grandfather's right when he says no one can ever do a wrong thing without its hurting some one else.

Yes, said the gentleman, looking regretfully at the mischief. Your grandfather is right.

Can't I pay for it, sir? asked Felix, eagerly. I'll save every cent of money; and, after a while, I'll have enough.

Mr. Gay laid his hand kindly on the boy's head.

Never mind that. It is a loss which no one could make up to me, for the book was a gift of a dear friend who is now dead. But, my boy, if you are given to careless, negligent ways in your boyhood, you will be sure to work far greater mischief to yourself and others than the spoiling of a book. Let me tell you of something that happened to me when I was a boy.

He sat down, and motioned Felix to a chair.

When I was not many years older than you are, my father died; and I had to stop going to school for a while, and go to work. I got a situation in a large business house, and often had valuable parcels placed in my care.

It is a pity that I had not a deeper sense of the need of being faithful in the performance of all duties, whether great or small, to the very letter; I was careless to an extent which led my mother often to warn me that I should come to serious harm, if I did not mend my ways. I paid little heed to her cautions, feeling quite satisfied with myself in view of the fact that no one could bring a shade of reproach against my honesty or my truthfulness.

One day, I was given a parcel to carry to the bank.

Be careful, they said. It contains seven hundred dollars.

I had a secure inside pocket, and had little fear of any loss. As I took my way toward the bank, I saw an excited crowd gathering about one of the principle newspaper offices. It was during the darkest days of the war, and I soon learned that some stirring news was being received.

Of course, I had no business to stop. The news would have been as well reported without any supervision of mine. But I looked at my watch, and saw that I had nearly an hour to spare. So I threw myself into the crowd, and joined my voice with the enthusiastic cheers which rose higher and wilder as each particular of one of Grant's earliest victories was given out. Time and prudence were lost sight of until the last item was learned.

Then I rushed to the bank to be faced by the forbidding-looking card,—"Bank Closed."

I had not been specially told to deposit that day; but, of course, it was understood that I should. It would have been the right thing for me to carry it back and have it placed in the safe, but I was ashamed of having it known that I had loitered. So I committed a second unfaithful act to conceal the first, always a dangerous thing to do. The only way to make amends for a fault is to confess it at once.

I carried home the money, and hid it in the safest place I knew of. You may be sure it was a heavy weight on my mind; and, as night settled down, it grew heavier and heavier. I resolved not to sleep, but lay awake, listening and starting in alarm at every sound.

At length I was sure I heard mysterious noises; but something seemed to hold me down, so that I could not move. The sounds increased. Surely, people were in the house. I could hear them moving, hear them in the room in which I had hidden the money. Finally, with a desperate effort, I sprang up, to find myself in the grasp of a fireman. My room was full of suffocating smoke. The house was on fire. I had fallen into a heavy, uneasy sleep, and would have been strangled by the smoke, if I had not been found just in time.

And the money? asked Felix in great excitement.

I fought against my rescuer with all my might, declaring I would get it, if I died for it. But the stout fellow dragged me down stairs and out—just before the roof fell in.

What did you do then, sir?

What could I do, but go to my employers, and tell them what mischief my criminal carelessness had worked for them?

Felix drew a long breath, and shook his head soberly.

It was as dreadful as having to tell you about the book, wasn't it?

A little worse, I think, said the gentleman, with a smile. I hope you will never have such a burden to carry as that one I bound upon myself through my own folly. It weighed me down all through the young years of my life, for it took me long to pay the debt. It is not for me to say the lesson was too severe a one, but I have always felt a strong desire that others should profit by it.

I will try to, sir, said Felix, very earnestly, as he got up to take his leave.

Do so, Felix. And try and bear in mind the promise to those who are faithful.—Standard.

NEW BOOKS.

BIBLE CONQUESTS IN MANY LANDS.—Striking Experiences of Distributors and Pioneers. By J. Holden Pine. S. R. Briggs, Toronto, sole publishers in Canada. Cloth, 8vo. \$1.25.

This volume contains a large number of anecdotes in reference to the marvellous work in progress silently through the free and extensive distribution of the Holy Scriptures. The anecdotes are arranged in chapters under the following headings: 1. The Bible, its Power; or Results from Reading. 2. The Bible and Romanism. 3. Bible Distributors—Incidents and Adventures. 4. Concerning Bible Scarcity. Sunday-school teachers and those engaged in colporteur or Bible Society work will find this volume very useful, as containing illustrations ready to hand, and all may read it with pleasure and benefit.

ADVENT SERMONS, 1885.—By the Very Rev. R. W. Church, Dean of St. Paul's. Macmillan & Co., New York; Dawson Bros., Montreal. \$1.50.

In consequence of the absence of Canon Lid- don on account of ill-health, Dean Church was called upon to preach at the afternoon service at St. Paul's during Advent, 1885, and this volume contains the four sermons, under the titles:—1. Faith amid Changes. 2-3. The Kingdom of God. 4. Hope. The sermons are models of clearness, force and scholarly learning, and are withal practical: just the style of preaching that is required in these evil days of unbelief and doubt. The London Spectator refers to them as some of "the noblest sermons it has ever been our privilege to read."

THE CENTURY MAGAZINE.—The Century Co., Union Square, New York.

A finely engraved drawing from Houdon's bust of Benjamin Franklin is the frontispiece of the June Century, and several pages of "Unpublished Letters of Benjamin Franklin," edited by the Hon. John Bigelow, add to the liter

ary interest of the number. The Rev. Dr. J. M. Buckley contributes a remarkable article on "Faith, Healing and Kindred Phenomena," which is based on many years of inquiry on his own part and on much trustworthy testimony. His conclusions are opposed to the claims of Christians' faith healers. In "Open Letters," Prof. Samuel M. Hopkins discusses "Christian Union," in answer to Dr. Crosby. Prof. E. R. Sill takes ground for co-education in "Shall Women go to College?" the Rev. Dr. Washington Gladden writes thoughtfully of "The Labor Question," and in "Found—A Universal Tinker," it is shown that a suggestion made anonymously by Mark Twain in the December Century, has borne practical fruit.

Received:—

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ETERNITY.—What does the Bible say of it? A concordance of texts on the subject. Second edition, cloth, 70c.

"BIFTIGHEIM"—Its causes, cost and consequences. Funk & Wagnalls, New York. Paper, 50c.

MAGAZINES:

THE AMERICAN ANTIQUARIAN.—F. H. Revell, Publisher, 150 Madison street, Chicago, Ill. \$4 per annum.

The May number contains an illustrated article on "Human Faces in Aboriginal Art," by Stephen D. Peet, in which the author takes the position that many of the specimens contain portraits of the prehistoric races. The second article is by Wm. McAdams on "The Bone Paths found in Dacotah." The third is, "The Beginning of Writings in and about Tibet." Also, Correspondence, Editorials, &c.

Received for June:—

The Pansy.—D. Lothrop & Co., Boston, Mass. As bright as its namesake. Only \$1 per annum. Specimen copy free.

The Sidereal Messenger.—Wm. W. Payne, Carleton College Observatory, Northfield, Minn. Full of interesting matter.

Pocket Lesson Notes on the International Series.—By Rev. and Mrs. W. F. Crafts. Funk & Wagnalls, New York. For July.

The English Illustrated Magazine.—McMillan & Co., 112 Fourth Avenue, New York. \$1. A charming number.

The Atlantic Monthly.—Houghton, Mifflin & Co., Boston. \$4 per annum. Always good.

The Homiletic Review.—Funk & Wagnalls, London and New York; Wm. Briggs, Toronto. \$3 per annum.

The Church Eclectic.—E. & J. B. Young & Co. and Jas. Pott & Co., New York. \$3 per annum. Containing, among much that is good, an excellent though short paper by Judge McLellan, on "The Oath in Courts of Law."

The Spirit of Missions.—22 Bible House, New York. \$1 per annum.

The Living Church Annual and Clerical List Quarterly.—The Young Churchman Co., Milwaukee.

The Gospel of Life in the Syriac Testament.—Scriptural Publication Society, Yarmouth, Me.

The Educational Record of the Province of Quebec.—The organ of the Protestant Committee of the Council of Public Instruction.

Official Catalogue of the Canadian Section, published under the authority of Sir Chas. Tupper, C.M.G., C.B., Executive Commissioner.

Littell's Living Age, Littell & Co., Boston, for May 29th.

Our Little Ones and the Nursery.—The Russell Publishing Co., Boston. \$1.50 per annum; single copies, 15c. The June number is exquisite, surpassing any yet received. Get it.

BIRTHS.
BELKNAP—At Sunnyside, Knowlton, on the 2nd June inst., the wife of S. F. Belknap, Esq., of a daughter.

DIED.
BELLIVEAU—At Lockeport, on May 20th, Mrs. Israel Belliveau, aged 22 years.

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NEW ZEALAND.

(Continued.)

I worked hard beating out the fire with a long branch of blue gum tree. It was very hot work and very exciting; a regular fight with a terrible enemy. There were many men at work in different places, and much property was saved by their great exertions. However, in spite of all the toil several settlers' homes were destroyed and many pine trees, gum trees, gardens, and miles of goose hedges. That night I could hardly sleep, the noise of the wind reminded me of the roar of the fire, and the over weariness and excitement destroyed my rest.

CENTRAL AFRICA.

A letter from Bishop Smythies, dated from Umbra, Feb. 5th, gives a sad account of the death of Mr. Winckley, who had only joined the Mission a few months. The journey to Umbra by sea and land had been attended by unusual difficulties. The party landed first at Pargani, and afterwards at Tanga, where they were well received by the Governor and the Arabs. The departure for Tanga was delayed by the difficulty of obtaining porters, and after they had gone a short distance, about two hours and a half over a level country, Mr. Winckley began to complain of exhaustion. Messengers were sent on to Umbra for a doctor, but long before they returned life was extinct. It was said that death must have resulted from apoplexy. A long and painful walk followed with the corpse and Umbra was reached two hours after midnight. Early the next morning the funeral service was held in the Church, with a celebration of the Holy Communion.

Archdeacon Farler says of Henry Senkali, the chief of Umbra: "He is at this time under Church censure, and not allowed to enter the Church for disobeying the rule forbidding a Christian to perform the Galo or initiation into the Wakiva or full privileges of the tribe, which takes place at the age of 15. He is now very penitent, and may be restored to church privileges on my return next January." The Church at Magila is to be enlarged by the addition of a spacious, chancel, a morning chapel, vestries, and an organ chamber.

The Mangwangwara tribe have been heard of in the neighborhood of Lake Kilwa, and have terrified some of the chiefs into submission.

NATAL.

Bishop Macrorie in an address to a Missionary conference held at Maritzburg in January, said: We have a good deal of variety in the character of our Missions amongst the natives, and in the conditions under which they are carried on. First, there are those in towns, which are of great importance, not only because in them the resident natives are most constantly brought in contact with European civiliza-

tion and its attendant dangers, and temptations; but also because there is a considerable population of young men which is ever shifting, coming from all parts of the colony for longer or shorter periods of service in the town, they return to their distant farms carrying with them to their relatives and acquaintances much of what they learn for good or evil, from the white man. The native missions in Maritzburg and Durban are worked by specially qualified missionaries, under the supervision of the parish priest. A different condition of things is to be found in villages, such as Lady-smith. Here there were missions before the parishes were organized. The native village is contiguous to the European settlement, but the two works are kept distinct; but I do not think that the effect of this separation has been a healthy one upon either of the races. In Lady-smith there are two clergymen; in Pinetown and other townships the native work is entrusted to a catechist working under the parish priest. At the Mission at Springvale there are two priests and a native deacon, all engaged in Mission work, and besides these an English schoolmistress and a native catechist and a reader are employed, whilst the work among the colonists is chiefly carried on by the services of a catechist. One hindrance to the success of our missions is the secondary plans which is said to be assigned to work amongst colored people, and the habit of looking upon those who are engaged in it as of an inferior grade, uplifted for the charge of a European community, and for ministering to educated congregations. As there are persons in England who have the false notion that anything will do for the colonies, so there are colonists here who think that any one is fit for mission work amongst the natives, and that all that is wanted is a heart full of zeal. But missionary work demands power of observation, judgment, tact, discretion, which a cultivated man, and one in the habit of mixing with his equals is more likely to possess. The more, therefore, the missionary is insulated from other work, the greater is the danger of becoming exclusive, prejudiced and one sided, such as opponents imagine him to be. These inequalities will disappear if the unity of the work amongst different races is exhibited. After speaking of the work of St. Alban's College, the Bishop said: How I wish I had a score of native deacons at this moment, instead of one, to place under the clergy throughout the diocese! Such would have that readiness of speech in the native tongue which is required for bringing home spiritual truths to the hearts of the people. Speeches from various Missionaries followed; amongst whom the Rev. H. J. Shildrick denounced the sale of treacle to the natives. They used it to manufacture Shimayan, a beverage which had a maddening and debasing effect upon the consumers.

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Temperance Column.

TOTAL ABSTINENCE.

The Bishop of Durham speaking of the Total Abstinence Demonstration held in Exeter Hall, London, on 12th. May, and dealing with the charges made against Total Abstainers of being Pharisaic said: We are not Abstainers because we think that we are better than other people; we are Abstainers from one or other of two causes—either because we think it best for our own body's and soul's health, or because we think our influence upon others will be greater through our abstaining. And again, we are not Manichæans; we know very well that all God's creatures are good, but there are some of His creatures which are more liable to abuse than others, and of all these alcohol is the most dangerous, because it is the most alluring. But I am speaking to a company which is composed solely of Abstainers and friends of abstention, and perhaps I may whisper a word or two of advice into your ears. You know there is a good old Latin proverb, *Fas est et at hoste doceri*, which I will paraphrase thus—"It is well for us to take warning from the rebukes of adverse and unjust critics." Beware that in your statements you do not exaggerate your position. Beware you do not, by false and tortuous interpretation, make the Bible say that which it does not say, and prohibit that which it does not prohibit. (Hear, hear.) And while I am speaking on this point may I just offer a word of caution? I know you will bear with me with respect to the language which is sometimes used of publicans and those engaged in the trade. They are spoken of sometimes as though they were outside the pale of our common Christianity. Now so long as man is what he is, so long as man will take alcoholic refreshments, surely an honest, upright, orderly publican is a man not to be slighted, not to be shunned, but to be respected. (Cheers.) He is more to be respected because the temptations of the trade are so great. I am sure that many Clergymen will bear me out when I say that such a person is really a great aid in his neighbourhood, and that he may render him substantial assistance from his position. I have spoken to you hitherto in your first capacity as Total Abstainers, but you belong to a wider circle than this—you are members of a great Temperance Society. Abstention is for the sake of Temperance. Abstention is the means, and Temperance is the end. Therefore you will wholly miss the mark unless you interpret the duties in this narrower circle, though your duties in the larger. There ought to be no danger of this with you. It is the great advantage of this body of Abstainers that they belong to a Society which is founded on a double basis. (Cheers.) They are thus reminded at every turn that abstention is, as I said, not an end, but a means.

WHAT SCIENCE SAYS.

The "Faithful and Wonderful" Mechanism of the Human System Graphically Portrayed.

In the editorial columns of the New York Analyst, H. Leasing, M. D., editor, writes the following beautiful description of the laboratories of the human system. We think we have never read a finer or more trustworthy one.

"Man is the greatest of all chemical laboratories. Magnify the smallest cell of the body and what a factory is spread before the eyes countless chambers in which are globes of air, masses of solid matter, globules of dying liquid; a flash comes and the whole is consumed and needful heat is carried into every part of the system. Electrical forces also generate and are conveyed to the brain, the muscles and the various nerve centers.

In another set of a million chambers we see various gasses and vapors. By chemical action these are changed and purified in the lungs and the skin. The blood we often say is a great living river. In its current are masses which the air in the lungs did not affect; blocks of chalk; slabs of tartar; pieces of bone-ash, strings of albumen; drops of molasses, and lines of alcohol. How are these waste masses disposed of? Begin where you will in this great stream you must come to the purifying places of the system. Here is all activity and an invisible force reaches out into the stream, seizes and carries this mass of waste into vast trenches, thence into a smaller reservoir, and finally into a larger reservoir which regularly discharges its contents.

This separation of lime, uric acid and other waste material from the blood without robbing it of a particle of the life fluid, passes human comprehension. In health this blood, purifying process is carried on without our knowledge. The organs in which it is done are faithful servants whose work is silent as long as health remains.

"People strangely wait until pain strikes a nerve before they will realize that they have any trouble. They do not know that pain concerns chiefly the exterior not the interior of the body. A certain set of nerves connect these blood-purifying organs with the brain. They may not gnaw and bite as does the tooth-ache or a scratch, but they regularly, silently report. When these organs are failing these nerves indicate it by drawing the blood from the face and cheek, leaving the lip and eye blanched, by sending uric acid poison into the smallest veins, the skin then becoming gray, yellow or brown. They also prevent the purification of the blood in the lungs and cause pulmonary difficulties, weariness and pain. Who enjoys perfect health, especially in this land where we burn the candle in one mass? the athlete breaks down in the race; the editor fails at his desk; the merchant succumbs in his counting-room. These events should not have been unexpected for nature long ago hung out her "lamps of alarm." When the "acci-

dent" finally comes, its fatal effect is seen in a hundred forms; either as congestion, chronic weakness, as wrong action, as variable appetite, as head trouble, as palpitation and irregularities of the heart, as premature decay, as dryness and harshness of the skin causing the hair to drop out or turn grey, as apoplexy, as paralysis, as general debility, blood poisoning, etc.

"Put no faith then in the wise-acre who says there is no danger as long as there is no pain. Put no faith in the physician, whoever he may be, who says it is a mere cold or a slight indisposition. He knows little, if any, more than you do about it. He can neither see nor examine these organs and depends entirely upon experimental tests, that you can make as well as he.

"If the output is discolored or muddy, if it contains albumen, lymph, crystals, sweet or morbid matter, is red with escaped blood, or roily with gravel, mucus and froth, something is wrong and disease and death are not far away.

"These organs which we have described thus at length, because they are really the most important ones in the human system, the ones in which a large majority of human ailments originate and are sustained, are the kidneys. They have not been much discussed in public because it is conceded that the profession has little known power over them. What is wanted for such organs is a simple medicine, which can do no harm to the most delicate but must be of the greatest benefit to the afflicted. Such a remedy, tried and proved by many thousands all over the world is Warner's safe cure. With those in whom disease is deep seated it is the only specific. For those in whom the seeds are sown and the beginning of illness started it is an unfailing reliance. It may be recommended to the well to prevent sickness and the sick to prevent death. With its aid the great filtering engines of the system keep on in their silent work without interruption; without it they get out of gear and then disease and death open the door and cross the threshold."

Such writing ought not only to please but to carry conviction that what Editor Leasing, M. D.—so high an authority—says is true, and that his counsel is worthy the attention and heed of all prudent, right-minded people.

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NEWS AND NOTES.

Catarrah—A New Treatment.

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

No one is so blind to his own faults as a man who has the habit of detecting the faults of others.

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

Advertisement for Burlington Route C.B. & Q.R.R. Includes text: 'Burlington Route', 'C.B. & Q.R.R.'.

Advertisement for Chicago to Denver route. Includes text: 'It is the only line with its own track from CHICAGO TO DENVER', 'Chicago and Denver', 'Chicago and Omaha', 'Chicago and Council Bluffs', 'Chicago and St. Joseph', 'Chicago and Atchison', 'Chicago and Kansas City', 'Chicago and Topeka', 'Chicago and Cedar Rapids', 'Chicago and Sioux City', 'Peoria and Council Bluffs', 'Peoria and Kansas City', 'St. Louis and Omaha', 'St. Louis and St. Paul', 'Kansas City and Denver', 'Kansas City and St. Paul', 'Kansas City and Omaha', 'For all points in Northwest, West and Southwest. Its equipment is complete and first class in every particular, and at all important points interlocking switches and signals are used, thus insuring comfort and safety. For Tickets, Rates, General Information, etc., regarding the Burlington Route, call on any Ticket Agent in the United States or Canada, or address T. J. POTTER, 1st V.P. & Gen. Mgr., CHICAGO. HENRY B. STONE, Asst. Gen. Mgr., CHICAGO. PERCEVAL LOWELL, Gen. Pass. Agt., CHICAGO.'

Advertisement for Knabe Pianofortes. Includes text: 'KNABE PIANOFORTES', 'UNEQUALLED IN', 'Tone, Touch, Workmanship and Durability', 'WILLIAM KNABE & CO.', 'Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y.', 'THIS PAPER may be found on file at Geo. F. Rowell & Co's Newspaper Advertising Bureau (40 Spruce St.), where advertising contracts may be made for it IN NEW YORK.'