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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.

VOL. VII.  
No. 12.

MONTREAL, WEDNESDAY, JULY 8, 1885.

\$1.50  
PER YEAR.

## ECCLESIASTICAL NOTES.

**THE REVISED BIBLE.**—The following notes as to the materials of the book may, perhaps, be of interest.—At the Oxford University's own paper mill, which is situated at Wolvercote, near Oxford, 375 tons of rags were consumed in making 150 tons of paper for its first issue—enough that is to cover 2½ square miles. It would go round the world in a strip of six inches wide, or say, if the pages were laid open one after another, it would go round the world. The sheets piled in reams as they leave the mill would make a column ten times the height of St. Paul's, or folded into books before binding, at least one hundred times the height. The copies, which are being prepared by the Oxford University Press alone, would, if piled flat one upon another, make a column more than fourteen miles high, or 370 times the height of the Monument. It is hardly possible to give an idea of the number of skins which have been required for binding the copies, but it has been calculated that 1,560 goat skins have been used in binding the copies which will be presented to the American Committee of Revision. A special Act of Congress has been passed to admit these copies into the United States free of duty. According to the *Jewish Chronicle*, it issued on the very day—the eve of the Feast of Pentecost—"on which the first edition was published," as it was then that the revelation took place on Mount Sinai. It is presumably only a coincidence, but it is a remarkable one.

The following letters from the Queen and the Prince of Wales has been received by the Archbishop of Canterbury.—"Windsor Castle, May 18, 1885. The Queen has to thank the Archbishop for his kind letter, and at the same time to ask him and the Convocation to accept her best thanks for the beautiful copy of the New Revised Version of the Bible. She must congratulate those who have labored so anxiously and earnestly on having executed this most important and difficult work so successfully, and can assure the Archbishop and Convocation of the deep interest with which she will read these sacred volumes." "Marlborough House, May 17, 1885. My dear Archbishop,—Allow me to return you my most grateful thanks for sending the beautiful presentation copy from the Convocation of the province of Canterbury of the newly-completed Revised Version of the Holy Bible, and for your kind letter which accompanied it. The labors of the revisers must, indeed, have been very arduous and difficult, but I sincerely trust that they have been crowned with success, and that they have generally received the approval of the nation. Most sincerely do I earnestly desire with you that the love of the Bible in our country may receive a fresh impulse from the clearness and accuracy after which our learned scholars have striven. Believe me, my dear Archbishop, very sincerely yours, ALBERT EDWARD."

**SIGNS OF A RETURN TO THE "OLD PATHS."**—A few weeks ago we printed part of an article on the Feasts of the Christian Church, from the *Methodist Recorder*, of London, Eng. We have now great pleasure in republishing another

article on "Good Friday" from an Australian organ of the same denomination,—*The Christian Weekly and Methodist Journal*, published in Adelaide. These extracts encourage us to believe that the adherents of John Wesley are falling back into the ways of him whose name they bear:—

Opinions are somewhat divided on the question of observing Good Friday. There are good men who have a distaste to Church festivals. Without condemning them we must express our thankfulness that there is a growing desire to devote this day to sacred purposes. Whether it be the exact anniversary of the crucifixion or not is of little consequence. It is observed in commemoration of that tragic event. This is the one reason why it is set apart. On that account we must feel that there is great incongruity when it is devoted to holiday-making and festivity. None of us would admire the taste of a person who suspended business on the anniversary of a brother or dear friend, and went for a picnic or some other gleesome entertainment. On no higher ground than a mere sense of propriety we feel that the day should be appropriately observed. The early Methodists usually made it a day of special religious service. Prayer-meetings were held in the early morning, there were sermons having distinct reference to the redemption work of Christ later on, and commonly a love-feast in the evening. For many years the rule with us has been to have only one short service, and that is generally but thinly attended. Latterly the unsatisfactoriness of this has been increasingly felt, and we cannot but regard it as a hopeful sign. Adelaide Methodists, at least, will this year have the opportunity of spending the day in a manner which should be highly profitable. Services will be held in most of the churches in the morning, and central services in the Pirie Street Church are advertised for the afternoon and evening. The seven words from the cross will furnish topics for addresses in the afternoon, and a sacramental service will follow. This will be an excellent preparation for an evangelistic service in the evening, and we trust the power of the Spirit will accompany the word."

**HOMES FOR WORKING GIRLS.**—On the evening of May 11th, Lady Aberdeen entertained, at the Stafford Rooms, a company composed of the occupants of these "Homes" and of others interested in this most admirable charity. There are eight of these "Homes," with about three hundred occupants. Prof. Henry Drummond was among the invited guests. He is described as a bright-looking man, full of vivacity, and not in the least deficient as to tact. The *Rock* says:—

"How to talk seriously in an unsuspected but none the less forcible way, was the problem which the Professor had evidently set himself, and his effort proved a great success. After telling of a visit to the various "Homes" represented, paid at a time when when all their occupants were out, and of his delightful impression in regard to what he saw, especially concerning the fact that every bed was furnished with a little library, Mr. Drummond quoted, as the basis of his brief lecture—a term at which he himself smiled—a text which

might, he said, be put, with five words to spare, on a shilling telegraph form: "Seek ye first the Kingdom of God, and all these things shall be added unto you." Geography, Arithmetic, Grammar; these constituted the first, secondly and thirdly, of a very un-sermonic sermon by the distinguished lay-preacher. Where is the Kingdom of God? That was the Geography. It was not on a map, not in heaven, not in the Bible, not in Church, not in Palestine. The Bible tells us: "The Kingdom of God is within you." Two words encompassed the arithmetic of the text: "first" and "added." Until two or three years ago the professor did not understand this last word; he had read it, that on seeking the Kingdom of God everything would be subtracted from you. Religion brought no enjoyment unless it was sought first. As to the grammar, we were credited with the assumption that we had not left school sufficiently long to forget the difference between the imperative and indicative moods. Imperative was the mood in this case. Ninety-nine people out of every hundred die sudden deaths, so far as religion is concerned, according to the authority of a certain doctor."

**THE PRIMATE ON SOCIAL PROBLEMS.**—The Primate preached on Sunday afternoon, at Canterbury Cathedral, on the social problems of the day, the circumstances of many of which he characterized as being as full of horror as anything in the heathen world. Amongst the evils which shocked Dr. Benson, he enumerated our submissiveness to numbers, our fear of the multitude, and the extreme difficulty in the way of simplicity in living. There were fashions so imperious, that people who would not live up to them must be content to drop behind and be left out of the social scale. Follow-members should learn the lesson of each death in the Christian family. Do we fear commendation of the dead?

**MISSIONS TO SEAMEN.**—The Bishop of Dover in presiding at Exeter Hall at the annual meeting of the Royal Naval Scripture Readers' Society, called attention to the great power exercised by godly seamen as witnesses for Christ by kneeling in prayer, night and morning on board their ships, in the presence of their comrades, as was now not unusual in Her Majesty's ships of war. His lordship also spoke of the lamentable absence of godly men-of-war's men and marines from the Lord's Supper, when administered on board the Queen's ships by naval chaplains. This was a sad shortcoming which needed investigation and remedy. Seamen and marines shrink from entering the captain's cabin for this service, as it lays them open to the charge of seeming to curry favour with the captain by so doing. Whereas, if publicly celebrated where "prayer is wont to be made" in the usual place of a divine service as part of the Sunday worship, no such allegation could be made. The May number of the *Sunday Magazine* tells us that a seaman's chaplain officiating amongst the fishermen in the North Sea had, on the very first Sunday of his ministrations amongst them, as many as twenty-five fishermen to receive the Holy Communion on the unstable deck of the little fishing smack at his hands. If a seaman's chaplain can so

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Correspondents.

DIOCESE OF NOVA SCOTIA.

**KING'S COLLEGE ENCENIA.**—Wednesday and Thursday, the 14th and 25th June last will be memorable days in the history of the College. The weather was lovely in this beautiful town, and quite a lively scene presented itself on the College grounds. The Convocation Hall was filled with members of the Alumni, who had come up to decide the question of Confederation with Dalhousie College. It was not a new question in the history of the College, for almost from its inception the thought of Confederation had been in the minds of some of King's sons.

The Government authorities as early as 1786 entertained the idea of establishing a College in connection with the Church of England. A plan was drawn up, but the Government then concluded that such a project should emanate from private enterprise, at the same time promising liberal aid to such an institution. The scheme lay dormant until the arrival of the Loyalists, when Bishop Charles Inglis, after much trouble, had the pleasure of opening the Academy at Windsor on November 1st, 1788, and delivered a Latin oration on the occasion. In 1789 an Act of the Assembly was passed, granting the sum of £400 per annum in perpetuity to the College. John Inglis, the son of the Bishop, went to England in the autumn of 1800, and pressed the pecuniary claims of the new institution, and also succeeded in obtaining, in 1802, the long promised royal charter. At first stringent rules in favor of subscription to the Church of England were rather unpopular, and were gradually removed. About the year 1820 the College seems to have been very successful; money grants from England were ample for any purpose, the number of students increased, and the College list contained a brilliant array of names since famous in the annals of the province. Immediately after this, the declining history of the College, both in regard to its resources and the number of its students, began to excite alarm and anxiety in the minds of the governors. Even in the year 1821 there was suggested a union between it and the then recently established College under the auspices of the Earl of Dalhousie at Halifax. A special meeting was called for the purpose on September 22nd, 1823, and a report was prepared embodying the principal features of the proposed union. The Earl of Dalhousie, then in Canada, signified his complete approbation, under certain conditions, of the arrangement, and suggested that the name of Dalhousie should be merged in that of King's. The scheme stranded on the perilous ground of location. Some of the governors of King's objected to removal, and the Archbishop of Canterbury disapproved entirely of the proposed union. In 1829 the question was again revived, but, as is well known, with positive results.

On Wednesday the whole day was taken up on the College question. About 50 new members of the Alumni were elected at the meeting, and nearly 40 proxies were handed in. After the minutes had been read by Mr. Carman and the Alumni report read, a long list of names was proposed for governors, both by Confederate and anti-Confederate sympathizers. The Bishop then read the correspondence that had taken place with the Dalhousie and King's governors on the question of consolidation, and the basis agreed upon was also read to the meeting. His Lordship explained the whole matter, and said that although the governors of King's deprecated change and removal from Windsor, yet they had come to the conclusion that they were unable to continue the College under a proper state of efficiency as now situated. Dalhousie offered splendid terms. The plan proposed was the the same as the London Univer-

sity, Dalhousie and King's would be separate colleges, retaining their own names under a university. It was proposed to move the building to Halifax. After the Bishop's explanation the election of officers was proceeded with. Dr. Trennaman was elected President of the Alumni, and the Rev. Dr. Partridge, Dr. Shannon and H. P. Scott on the Executive Committee. The following names were proposed as Governors:—Revds. Drs. Nicholls, Partridge and Willets, Revds. Howe, Murray and Kaulbach, and Messrs. Silver, Jack, Moody, Bullock, Frazer and Poole. The result of the first ballot shewed that the anti-Confederate governors had been elected. These were—

- Rev. Dr. Willets..... 84 votes.
- Dr. Jack..... 82
- Rev. H. Howe..... 74
- Dr. Moody..... 79

When the result was read out, Senator Almon started from his seat shouting "King's is saved; three cheers for King's," and this was responded to. Then began a very animated discussion on consolidation, and this took up the whole afternoon. Senator Almon, Judge DeWolf, Dr. Maynard, Dr. Richey, Mr. W. C. Silver, and Dr. Bowman made enthusiastic speeches on the question. There was no doubt that the feeling was one of faith in the future of King's as a distinctive Religious Institution, and equally one of grave responsibility as to provision for the future.

(Continued on page 8.)

**ALBION MINES.**—The Rev. W. R. Churton, whose name is well known to your readers, passed through this parish on Monday, 29th. It is greatly regretted that his anxiety to be at the opening of the Diocesan Synod of New Brunswick in Fredericton did not allow him to rest. He was, however, obliged to stay in Truro to take the St. John train, and he had the opportunity of seeing the one stone church of Nova Scotia proper, thanks to the attention of the energetic churchwarden, Dr. David Muir. He could not do otherwise than admire it, but the value of his admiration is greatly heightened by his knowledge of what is right in architecture and church arrangement. The rev. gentlemen, who intends to visit Connecticut and Maryland before his return to England, is Senior Fellow of King's College, Cambridge, and is in charge of Great St. Mary's in that University town. He is also examining chaplain to Bishop Claughton of S. Alban's, and a Canon of his Cathedral. Canon Churton has been holding a retreat for the clergy of Newfoundland, and leaving that diocese in S.S. Kite, arrived in Sydney, C.B., in time to assist in the services of Sunday, June 28.

DIOCESE OF FREDERICTON.

DIOCESAN CHURCH SOCIETY.

The fiftieth annual session of the General Committee of the Diocesan Church Society, assembled in the Church Hall, Fredericton, on Tuesday morning the 30th ult., the Most Rev. the Metropolitan in the chair.

After the transaction of some routine business, the clergy handed in reports of the condition of their parishes, occupying until one o'clock with this work.

AFTERNOON SESSION.

On the reassembling of the Committee, the Chairman introduced the Rev. Canon Churton, of St. Albans Cathedral, England, who was accorded a seat on the platform.

The Auditors Report was received, after which the Treasurer J. G. Fairweather Esq., presented his report showing a balance upon the gross transactions to the general Purposes Fund of \$1,672.80, though this sum would be increased to \$2,156.42 through loans to Missionaries.—The Capital of the Fund amounts to \$75,213.90.

The total amount of Missionary Grants paid

success after one week's visit, what might not be expected from a naval chaplain residing amongst the crew for three years and a half. The Bishop of Dover did well to refer to the anomaly in the presence of a past and of the present chaplain of the fleet. Christian officers have long lamented the estrangement between the more devout seaman and the naval chaplains, of which they suppose this absence from the Lord's Table to be an evidence.

**MOURNING REFORM.**—On Wednesday, April 22nd, a conference of both Houses of York Convocation was held at the Minster, under the auspices of the Church of England Funeral Reform Association, the Bishop of Sodor and Man presiding. The conference, by resolution, unanimously urged the necessity of Christianizing, simplifying, and cheapening funeral and mourning ceremonials.

**CARDINALS DIFFER.**—The long discussion of the project to establish a Roman Catholic college within the University of Oxford is revived by a pastoral letter from Cardinal Manning, which was read in all the Roman Catholic churches of London recently. The senior Cardinal objects to the proposal, and regards it as a menace of danger to the rising generation. He opposes the joining of any Protestant university by Roman Catholic youth, even though the individual college be under Roman Catholic government, and believes that parents should rather strengthen existing Roman Catholic institutions by sending their sons to them.

Cardinal Newman, on the other hand, favours the erection of the proposed college, believing that Roman Catholic youth should have an equal right with others to win an Oxford degree, if they have such an ambition, and that the letting down of the bars will be more apt to leaven the Protestant colleges than to contaminate the proposed Roman Catholic institutions.

**A CONTRAST.**—Contrasting the appearance of the work of the Authorized version of the Bible of 1611 with the late revision, the Archbishop of Canterbury said that in 1611 there were three manuscript copies sent—one from Oxford, one from Cambridge, and one from Westminster—to the king's printer. The book was printed by comparison of these three copies and appeared quite quietly, like any other book. Since that day not only commerce itself, as we understand the word, has been born, but new countries have been added to the world, and these new countries have the same eagerness as ourselves for the Word of God in its most perfect form. And I believe that, instead of such a quiet appearance from the office of the king's printer those who choose to be in Paternoster Row at five minutes past twelve on the morning of the 19th of May will see a sight indeed. They will see the whole of the street and perhaps more than the street crowded with great wagons, being rapidly laden with this translation, to convey it to every railway station that it may be despatched throughout the world.

**"THE FUNCTION OF WORSHIP."**—At the Hartford Congress of Churches, in the discussion on "The Function of Worship in promoting the growth of the Church," the two principal papers were read by the Rev. Dr. N. J. Burton, Congregationalist, and the Rev. Dr. Samuel M. Hopkins, Presbyterian, and both strongly favoured Liturgical worship. "A worship prescribed, or substantially prescribed," said Dr. Burton, "is not only valuable, but indispensable. I contribute that item towards the reunion of Christendom, on the point of worship."

**TO CORRESPONDENTS.**—Owing to the crowded state of our columns through the interruption of our work last week, we are obliged to omit a large quantity of "Home Field" and other news, including the report of Synod of Montreal.



was \$16,038.37 of S. P. G. Pensions \$1,462.68: Officers Salaries \$400, Contingencies \$475.21.

The S. P. Grant received amounted to \$7,223.23  
Total amt. of Subsars. and Collec..... 6,665.24  
From Childrens Mission Boxes..... 490.27  
From Hazen Income Trust..... 998.80  
From Hagen Principal Account..... 1,868.00

Total interest receipts \$3,207.20, for special purposes \$1,701.61.—

Clergy and W. & O. Fund—total receipts, including balance from previous year \$1,974.22, leaving a balance on hand of \$674.22, the capital now amounting to \$17,600.

Incapacitated Clergy Fund receipts \$709.87; balance on hand \$259.87; the total amount of the fund being \$2,706.58.

After referring to other less important and smaller funds the Treasurer's report showed that the total amount paid in on account of Missionary Assessments was \$12,074.67. The total of General Investment Account \$42,259.68. The Treasurer's report was received and ordered to be printed.

The Coadjutor Bishop submitted report as to the Incapacitated Clergy Fund; the Committee recommending a number of amendments to the Rules of the Fund; the adoption of which at the next Annual Session the Coadjutor gave notice he would move:

The Board of Home Missions submitted an elaborate and detailed report, on concluding which they referred to the fact that eighteen Missions had failed to send in the yearly contributions to the S. P. G. that the Grant from that Society had been reduced rendering it necessary for the Board to provide this year \$850 more than last year, and double this sum the year following this; and they recommended the General Committee to carry out the plan for the gradual reduction of grants which had been agreed upon last year, and to advance out of the balance on hand whatever amount may be required during the next three years upon the understanding that there should be a yearly reduction of \$450 at least in the grants from the D. C. S. until such advance is repaid. The estimated income for 1885-86 would amount to \$19,510, and the estimated expenditure to \$17,080. The report was received.

The Home Mission Board was then elected.

Clergy.—Revs. Coners, Neales, Medley, de Vober, T. G. Dowling and G. G. Roberts.

Lay.—Geo. A. Schofield, B. R. Stevenson, R. T. Clinch, H. W. Ferth, Chief Justice Allen, C. H. Fairweather and W. M. Jarvis.

The representatives from the several Deaneries upon the Board are: St. John's, Rev. Geo. Schofield; St. Andrew's, Rev. R. E. Smith; Woodstock, Rev. L. A. Hoyt; Kingston, Rev. J. H. Talbot; Shediac, Rev. A. Hoadley; Chatham, Rev. J. H. Sweet.

The Rev. E. G. W. Pentreath, formerly of this Diocese, but who is presently the Rector of one of the principal Churches in Winnipeg, and also the associate Editor of *The Church Guardian* being present was moved to a seat upon the platform.

After the appointment of the following committees "The Incapacitated Clergy Fund," The Book Depository, and the Executive Committee; the election of officers was proceeded with, when Mr. Geo. E. Fairweather was unanimously chosen *Treasurer*, (the coadjutor expressing the great obligations the society were under to Mrs. Fairweather for her care, kindness and attention in the past). Rev. Canon Ketchum was re-elected Secretary, and Messrs. C. H. Fairweather and G. W. Whitney, auditors; the Synod receiving its thanks for past services.

The Rev. T. E. Dowling moved and it was resolved, that for the protection of Church properties no grants can be made to any Mission unless it can be shown to the satisfaction of the Home Mission Board that the properties of such Missions are insured—and the Home

Mission Board was requested to carry out this resolution.

At the *Ensuing Session*, the Lord Bishop of the diocese reported the S. P. G. proposed withdrawing their grant of £100 stg. towards divinity students, the withdrawal to take effect on January 1st, 1886. He had written to the Society in the hope that it would recall its decision, but he was unable to secure a continuance of the grant. He suggested that the matter be referred to the Home Mission Board.

It was then resolved that the sum withdrawn by the S. P. G. be replaced from the general purposes fund, so as to continue the amount of £100 to divinity students, but this met with considerable opposition, the Coadjutor, amongst others objecting that this course would simply mean the closing of our Mission. A motion on amendment was made vesting the power of taking the grants from the Home Mission Board in the hands of the Metropolitan. The resolution also urged the necessity of increasing the Divinity Scholarship's fund. Before putting the amendment the Bishop stated that his proposal was simply to consult with the Home Mission Board. He would shrink with horror from the closing of one mission. He did not, however, wish the avenue of Divinity Scholarship—to be closed. He declared that the clergymen from England had not cost the diocese one cent, our money could not be laid out better, as he considered, than encouraging young men to come forward and study for the gospel ministry, and he hoped the church people of N.B. should contribute liberally towards the Divinity Scholarship' Fund. The amendment was carried, and subsequently it was determined to appoint a special committee to endeavour to augment the D. S. Fund.

After the consideration of several applications for grants and for the division of certain parishes, the report of the Book Depository Committee was read; The Committee had made twelve importations during the year. The sale of books for the year ending April 30th, 1885, amounted to \$953.16; for the year ending April 30th, 1884, \$965.09. Certain changes were recommended in the Constitution. The report was received.

The report of the Globe Land Committee showed that a number of lots in Gloucester County had been surveyed and were to be sold. Six had been sold, realizing the sum of \$270. Another lot of land in the parish of Saumarez had been sold for \$28. Firm measures had been taken to establish the Society's claims to lands in Hopewell. Another tract of land in Alma is being investigated. In reference to lands in Blissfield, a visit by a member of the committee will have to be made. Report received.

The report of the Committee to Interest Sunday Schools in the work of home missions was submitted. Though the number of missionary boxes is apparently the same as last year, the committee believe that there are not nearly so many in the hands of the children, since the amount of returns has fallen to \$489. The issuing of leaflets does not seem to have been productive of as much good as was expected; it was suggested that the committee for the ensuing year should be authorized to take any steps that may be required for the establishing and issuing of a diocesan S. S. magazine. Report received.

It was then moved that the committee be authorized to establish a diocesan magazine, which, after some discussion, was adopted, and the committee for the ensuing year on Sunday-schools having been appointed, and a vote of thanks tendered to His Lordship for his courtesies while in the chair, the committee adjourned after benediction by the Metropolitan.

The Synod assembled at ten o'clock on the 1st July in the Church Hall, under the presidency of the Lord Bishop (Metropolitan); 53 of the clergy and 37 of the laity, answering to their names; but we are obliged to hold over a report of its proceedings till next issue.

DIOCESE OF QUEBEC.

BURY.—The noble generosity of Mr. Robert Hamilton, of Quebec, has been felt in this mission, as well as in every other throughout the Diocese. Some time since Mr. Hamilton made an offer to the Mission of Bury of \$150, on condition that the people of the mission would raise an equal sum, thus making \$300, to form the nucleus of an endowment fund for the mission. At first it seemed almost impossible to raise that sum, but the attempt was made, and with a little effort the work was accomplished, and the \$300 are now in the hands of the Treasurer of the Clergy Trust Fund; and the people of Bury owe a debt of gratitude to Mr. Hamilton, not only for his generous gift, but also that through his liberality they have been stimulated to take some step towards providing for the future interests of the Church in their midst.

SHERBROOKE.—The Rev. B. B. Smith has returned from Kingston for a few days to bid farewell to his Sherbrooke friends. On Thursday evening, July 2nd, a social was held in the Church Hall, and an address presented to their late Rector by the members of the Church of England Temperance Union. On Sunday Mr. Smith is to preach his last sermon in St. Peter's Church probably for many days.

The services have been carried on since Mr. Smith's departure for Kingston by the Rev. Professor Reed, of Lennoxville, who probably will remain in Sherbrooke till the vacancy is filled.

The Ladies of St. Peter's Church Guild held their semi-annual sale of useful and fancy articles and strawberry festival in the Church Hall on Wednesday afternoon and evening, the 16th ult. As usual, their efforts were successful in every respect. The evening's enjoyment was enlivened with some choice musical selections, under the management of Prof. Reed, our talented organist. The receipts amounted to upwards of \$175. The weekly meetings of the Guild will not be resumed till the middle of September.

LENNOXVILLE.—The University year ended on Thursday, June 25th, with the annual public convocation meeting and the evening conversation given by the College. Honorary degrees were conferred upon the Bishops of Iowa and Niagara, the Dean of Montreal, the Rev. Dr. Knight, Strachan Bethune, Esq., Q.C., and Robert Hamilton, Esq., of Quebec, all of whom met with a deservedly enthusiastic reception.

The late Principal has already started on his homeward journey, carrying with him the hearty good wishes of every friend of the University, after eight years of unremitting toil for Lennoxville and its interests.

The school buildings have been occupied during the last few days by a very, to them, novel assemblage. The School Teachers' Institute has held a meeting there, under the presidency of the Rev. E. J. Raxford, Secretary of the Protestant Board of Education for Quebec. Drs. MacGregor and Robins have also been in constant attendance. The meeting has been, it seems, entirely successful, the attendance very large, and the attention given unflagging. It is to be hoped that permanent good may result from the work of these few days.

The Lord Bishop of the Diocese has, besides attending Convocation and the Teachers' Convention at Lennoxville, held confirmations at Stanstead and Brompton during the last few days.

DIOCESE OF MONTREAL.

MONTREAL.—*St. George's Church*.—A new and beautiful window has just been placed in the chancel at St. George's Church. It is a large three light window, the left hand opening contains a large porch of figures. The subject being the "Nunc Dimittis"—with the quotation,

Lord now lettest this thy servant depart in peace. The central opening contains the "Good Samaritan" with text "Go and do thou likewise" and the right hand opening the subject treatise is the "Journey to Emmaus" "Abide with us for it is toward evening at the base of the window is the following inscription: "In loving memory of John Elliot, died Sept. 11, 1883. Aged 64. This window was executed by Messrs. J. C. Spence & Sons, Glass painters of this city.

**St. Luke's**—The annual Strawberry Festival given by the ladies of St. Luke's took place on Wednesday evening, 24th ult, and was most successful. The chair was taken by the Rector, the Rev. Geo. Rogers, B.A. The names of those who took part in the programme were as follows:—Miss M. Emo, Miss Vanknognet, Miss McFarlane, Miss Norman, Miss Buchanan, Miss Jubb, Mrs. Grant, Mr. H. Lamb, Mr. E. Lamb, Mr. Grant, Mr. Patton, Mr. Montague, Mr. Bowden, Mr. O'Brien.

DIOCESE OF ONTARIO.

The Girls' Friendly Society were entertained by their president, Mrs. Colonel Villiers, on the evening of the 22nd ult, at her residence, King Street West. A large tent was erected on the lawn where an excellent tea was provided. Games and amusement of all kinds were freely indulged in; and a very pleasant time was spent by every one. Mrs. Villiers is a very energetic worker and spares neither time nor expense to make St. George's Cathedral Branch a success. There are now sixty members, and 25 honorary and 18 working associates.

The sale of the household effects and very valuable library of the Dean of Ontario took place on the 22nd and 23rd ult. The Dean having retired from active work is about to visit Ireland. He has been fifty years in the ministry, over twenty of which he has spent as Rector of Kensington.

**OTTAWA**.—*St. George's Church*.—It has been long a matter of complaint among churchmen that the congregational entertainments lack the elements of sociability so characteristic of other denominations. There is undoubtedly a good deal of truth in this, but of late years a noticeable improvement has been evinced. The reception to the Rev. P. Owen Jones, the new Rector of St. George's Church, was all that could be desired, and must have impressed every member of the congregation that a true spirit of sociability prevailed, and that days of cold and meaningless gatherings are to be unknown to the people of St. George's. The genial Rector was of course the centre of attraction. It was the first opportunity he had of meeting his flock in a friendly way, and judging from the hearty manner in which he was taken by the hand and the multitude of those who participated in the ceremony it would be a wise suggestion to make *en passant* that the rev. gentleman's right hand be granted a *conge*, in the full meaning of the word, for at least one week. The Rector has made a decidedly favorable impression, and there can be no doubt that a freer intercourse and a more decided and a more extended acquaintanceship will strengthen the good feeling that now exists between pastor and people. The ladies of the congregation, through the exquisite taste shown in the decoration of the lecture room, have made a reputation for themselves, and deserve the warmest congratulations of those whose eyes they delighted by their handiwork. There was a profusion of bunting, bannerettes, Chinese lanterns, rugs and fragrant flowers, and in addition to this strawberries and cream, cake and coffee were served up free of charge.

A vocal and instrumental programme was admirably carried out, the participants being the members of the choir, Mrs. Beddoe, Miss Campman, Miss MacCarthy, Mr. Perley and

Mr. Beddoe. Without an exception the numbers were delightfully rendered and heartily applauded.

Among the clergy present were Rev. Messrs. Pollard, Bogert, Patton, Muckleston, Hannington, Lee, Jones and Garret, and the churchwardens and officers of their respective congregations.

The Guards' orchestra was present, and added much to the success of the evening. A more enjoyable entertainment could not possibly be wished for, and when the time for dispersing arrived general regret was expressed.

The Lord Bishop held a special ordination at the Church of St. Alban on Monday, the 29th ult. Messrs. Snowden, of Trinity College, Toronto, and Scantlebury, of Westminster, were admitted to the diaconate. Mr. Scantlebury has been licensed to the mission of North Frontenac.

**LANARK**.—The Rev. H. Farrar, late of North Frontenac, has been removed to his parish, and will commence his duties at once.

**KINGSTON**.—Rev. R. T. Burns, lately admitted to the diaconate, has been placed under the direction of Rev. Rural Dean Carey for duty in the country. Mr. Burns officiated on Sunday last at Sydenham, Verona and Harrowsmith. The congregations were large.

The ladies of St. Paul's Church held a strawberry festival in the City Hall on the evening of the 29th. The band of the 14th P.W.O.R. were present. A handsome sum was realized.

DIOCESE OF TORONTO.

Meeting of Synod—Second Day's Proceedings.

The Synod met at 10 a.m. After the opening prayers, Dr. Snelling read the report of the Court on contested seats. The first business was the consideration of the report of

THE CLERGY TRUST COMMITTEE,

showing the receipts, investments and estimated income of this Fund. The total income for the year ending April 30th, including balances, was \$25,564.33, and there was an unexpended balance of \$1,062.22. Since the date of the last report the number of original commutators had been reduced by the death of Canon Ritchie, of Georgina, which took place on 21st March last. By this event the Fund will shortly be relieved to the extent of \$486.64 annually. This sum, along with the reduction in the amount payable to clergymen sharing in the Toronto Rectory income, should enable the Committee at an early date to extend the benefits of the Fund.

On motion of Mr. A. W. Campbell, seconded by Mr. J. A. Worrell, the report was adopted, and, until further adopted, the Clergy Commutation Trust Committee authorized to invest and keep invested the funds of the Trust in first mortgages on real estate in the Province of Ontario, but not exceeding in all, at any one time, the sum of \$100,000.

The next report submitted was that of

THE ENDOWMENT OF SEE AND RECTORY LANDS COMMITTEE.

It gave a full account of the sales during the year, and reviewed the proceedings in the Langtry v. Dumoulin case, which is still standing for judgment. On the dismissal of the applications to the Court of Appeal, and on the advice of the solicitors, which stated that there was no obstacle to the division of the moneys in the hands of the Synod, a division of \$16,700 of the accumulated funds was made pursuant to resolution of Synod. The Committee asked leave to invest their funds in first mortgages of real estate in the Province of Ontario, in accordance with the Act, cap. 69, 41 Vic., sec. 1. This permission was granted after a prolonged discussion.

Dr. Hodgins, the Honorary Lay Secretary, then read the report of

THE MISSION BOARD.

The income of the past year available for Diocesan objects was \$10,989.05, as against \$14,663.23 in the year 1884, showing a decrease of \$3,675.18. The Parochial Missionary Association scheme produced, in 1885, \$4,541.92, as against \$5,814.56 the previous year. The following sums were apportioned from the Mission Fund:—To Diocesan Missions, 1884, \$9,946.82; 1885, \$10,528.33. To Foreign Missions, 1884, \$1,081.81; 1885, \$790.76. To Algoma, \$1,421.50. To Domestic Missions, per J. J. Mason, Secretary, \$837.16. The Diocese of Toronto contributed to Algoma, for all purposes, \$4,854.28 during the past year.

The report stated that the operations of the Board were seriously hindered, and, in fact, partially disorganized by the sudden resignation of the Mission Secretary at the very period of the year when his work should have been most productive, and under circumstances of a painful character, which had, no doubt, tended to impair, for some time previous, the efficiency of his services.

The last clause, referring to the permutation of missionaries, produced a long discussion, in which Rev. Septimus Jones, W. Logan, Dr. Roy, Rural Dean Fletcher, J. P. Lewis, W. W. Bates and T. W. Paterson, and others, took part. As the outcome of the discussion, a special committee was appointed to consider the permutation scheme, and report at the present session.

THE SYNOD THEN TOOK UP THE REPORT OF THE WIDOWS' AND ORPHANS' FUND.

The Committee stated that the income of the past year was \$4,449.44, or \$245.18 less than the previous year. The expenditures had been \$4,664.61, the number of stipendiaries being 22 widows and 4 orphans. The report stated that the arrears due to widows for several years past had not yet been paid off. About \$900 is thus due, but a large number of parishes are defaulters, not having paid anything to the fund. One speaker showed that 23 parishes had failed to send even a portion of the assessment asked, and thought that the disgrace of the debt referred to in the report belonged to these defaulters. Five of these parishes were in the city of Toronto. After considerable talk a resolution authorizing the Committee to apply to the church wardens of these parishes for the arrears still due was carried, and the report, with a few verbal amendments, was adopted.

The following members of the Executive Committee were reported as elected by the Synod:—Revs. J. Langtry, Rural Dean Beck, W. Logan, A. J. Fidler and Archdeacon Boddy, and Messrs. C. J. Campbell, W. Ince, A. McL. Howard, J. Carter, and Marcellus Crombie.

The Bishop then appointed the following additional members:—

*Clerical*.—Revs. Canon O'Meara, Canon Dumoulin, Rural Dean Allen, J. Pearson and Septimus Jones.

*Lay*.—Messrs. A. H. Campbell, J. T. Hodgins, Hon. E. Blake, Dr. Snelling and C. R. W. Biggar.

The report of the General Purposes' Fund was then considered, the Rev. John Vicars having charge of it. The income of the fund had been \$5,440.62, and the expenditure \$5,958.97, entire deficit at present being \$1,223.34. The Committee had been compelled to place the assessment of the parishes this year at one per cent, a rate which they last year hoped would not again be required. Grants from the Burnside Bequest had been made to nine churches in poor districts, eight of them being of \$50 each, and one grant of \$100.

The report of the Sunday School Committee was next taken up. The Institute Leaflet, prepared by the members, had now a circulation of 10,000 weekly. To accomplish this task costs the working members no slight labor and, at times, a considerable amount of self-denial.



Notes on the Scripture Lessons are also published weekly in two Church papers. The Lessons selected for next year are the Collects from the Prayer-Book, and as Bible Lessons, the Parables and Miracles of our Lord. The Text-books will be the Rev. John Kyle's Lessons on the Collects, and Watson's Lessons on the Parables and Miracles, both published by the Sunday School Institute.

The Committee also presented, as part of their report, an Order of Prayer for use in Sunday Schools.

After a brief discussion, the report was adopted on motion of the Rev. J. D. Cayley, seconded by Rev. W. C. Bradshaw, and the Synod then adjourned.

In the evening of the second day the Annual Missionary Meeting was held in St. James' School-house. The attendance was much smaller than usual, and the meeting was in no way a success. The Bishop presided and introduced the speakers, who were Rev. Geo. Forneret of Dundas, Rev. O. P. Ford of Woodbridge, and Rev. G. G. Ballard of St. Thomas. A collection for the Diocesan Mission Fund was taken up at the close.

**LINDSAY.**—On Thursday evening, June 18th, a very successful concert was given by the Band of Hope. The raised platform was filled with rows of bright faces, the girls in white wearing blue scarf badges with "Band of Hope" in white letters (given by the President to the Society), presented a most attractive appearance to the audience. The chair was taken by the Rev. J. Weston Jones, Pres. C. E. T. S., who, in a stirring and earnest address, asked those present to support heartily this and all other efforts put forth by the W. C. T. U. in the crusade against strong drink, especially dwelling on the importance of work amongst the young. A long and varied programme was then gone through by the children, assisted by the President and officers, consisting of choruses, songs, recitations, &c. The most exacting could not fail to be charmed with the spirit and almost faultless precision with which the children sang and recited, reflecting the greatest credit upon themselves and those who have trained them. The Band of Hope, which was started March 31st with 75 members, now number 315. The meetings will be discontinued during the summer months, to commence again in September (D.V.).

**DIocese OF NIAGARA.**

**GUELPH.**—The Sunday School teachers of St. George's Church have again shown an example to their fellow teachers, of interest in Sunday School work. Six teachers presented themselves here, this year also, to the Local Secretary of the Church of England Sunday School Institute, for examination in the presented subjects, and acquitted themselves very creditably. This was to be expected under the able instruction of their Rector, Ven. Archdeacon Dixon. A public reception to the new Bishop, and an ordination on Trinity Sunday, were also noteworthy events in the recent annals of this Parish.

**ACTON AND ROCKWOOD.**—The new stone church, erected at a cost of \$4000, was consecrated by the Bishop of Niagara, assisted by the Ven. Archdeacon Dixon, and other clergymen, on Sunday, January 7th. There was also a confirmation in the Parish the same evening.

**ANCASTER.**—On Saturday, June 13th, the Parishioners assembled at the Rectory to welcome the new Bishop. The next day, 14th, the Bishop administered Confirmation to fifteen candidates in the presence of a large congregation.

**FLAMBOROUGH, WEST.**—The Bishop and several of the neighbouring clergy took part in the Choral Service held here on the evening of

Sunday, June 14th. This was followed by an early communion on Monday, 15th, and a public reception during the day.

**WATERDOWN.**—From Flamborough the Bishop proceeded to Waterdown, where a Confirmation of 21 candidates was held on the evening of the 15th. A reception was held after the service, and the Bishop next morning administered the holy Communion to the newly confirmed, and others.

**MILTON.**—Here again the Bishop met with a warm reception, and administered Confirmation to six candidates, four of whom were from other religious bodies. The solemn service took place on the evening of Tuesday the 16th inst.

**BURLINGTON.**—The Bishop and party arrived about noon of Wednesday, June 17th. Here, after a warm welcome,—reception of some sixty parishioners and others at the Rectory—there was service in the church at 8 p.m.; when the Bishop preached, and four other clergymen took part. A large congregation was present. The Bishop's amiable wife accompanied her husband during all this fatiguing tour, and bore her part cheerfully and well. Both won all hearts everywhere by their unassuming Christian politeness.

The Bishop's amiable wife accompanied her husband during all this fatiguing tour, and bore her part cheerfully and well. Both won all hearts everywhere by their unassuming Christian politeness.

**HAMILTON.—St. Thomas Church.**—It is the intention of the Rev. Canon Curran to establish a Mission in connection with this church on the northern boundary of the parish. The preliminary arrangements have already been begun in a very satisfactory manner.

**Christ Church Cathedral.**—A branch of the Church of England Workingmen's Society for Church Work has recently been established in connection with the Cathedral, and also one in connection with St. Mark's Church, of this city. The organization of the former took place at the Cathedral School on the evening of Tuesday, June 33rd. There is at present, every prospect of this good work being a success.

**DIocese OF HURON.**

The successor to Dean Boomer, as Principal of Huron College, is very highly recommended. He is a graduate of Cambridge University. Will (D.V.) enter upon his duties October 1st. It is expected he will sail from England early in September.

An address was presented the Very Rev. Dean Boomer by the Huron College Alumni, at the recent meeting of the Association, expressing sympathy with him in his affliction, and praying that God may sustain and comfort him while here, and give him the Crown of Life to wear hereafter.

**LONDON SOUTH.**—The Teachers of St. James' Sunday-School held a Garden Party in the grounds of Mr. John Beattie on Tuesday evening, 23rd. The proceeds (\$155) to go towards the fund for enlarging the School-house.

**SARNIA.**—Anniversary services were held in St. George's Church, Sunday, June 21st. The Revd. Dr. Mockridge, of Hamilton, preached at both services. The sermons were practical and forcible, as well as being of that gospel character which is calculated to arouse the careless and encourage the anxious. The congregation was large and the collection good.

**EXETER.**—Revd. Mr. Robinson has the sympathy of his many friends in his late great trial. His wife, who suffered for weeks, died on Saturday, June 20. Mrs. Robinson was much beloved in the parish, and her loss will be deeply felt.

**ST. JAMES', LONDON SOUTH.**—The ladies of St. James', through the monthly subscriptions, have paid \$400 on the debt of the Rectory, July 2nd, thus reducing the debt to \$1,800.

**CLERICAL APPOINTMENTS.**—His Lordship the Bishop of Huron has made the following appointments of newly ordained missionaries:—The Rev. A. R. Griffin, to the mission of Monkton, Henfray

and Attwood; Rev. O. H. Bridgeman, to the mission of Dublin, Staffa and Fullarton; Rev. F. G. Newton, to the mission of Bothwell and Moravian-town; Rev. O. Edgelow, to the mission of Dregden and Dawn Mills; Rev. S. F. Robinson, to Exeter and Hensall; Rev. J. W. Hodgins, to the mission of Bayfield, Varna and Goshen.

The Bishop of Huron has appointed the Rev. G. G. Ballard, A. B., T. C. D., to be Rector of the Chapter House in this city, as successor to the Ven. Rev. Dean Boomer. Mr. Ballard will take charge of his new parish on the 1st Sept. next.

The Rev. Canon Hill, M. A., of Strathroy, succeeds Mr. Ballard as Rector of Trinity Church, St. Thomas.

Rev. H. A. Thomas, of Wallaceburg, has been invited by the Select Vestry of the Protestant Episcopal Church, in Springfield Diocese, Ohio, to the pastorate of their church, with an income of \$1,250 per annum and a rectory.

It is the intention of the Rev. Mr. Robinson, Incumbent of Christ Church, Exeter, soon to spend a few months in England.

Rev. Mr. Taylor, of Bayfield, has been granted leave of absence by the Bishop of Huron, for a year, and purposes visiting the Old Country.

**RIDGETOWN.**—His Lordship, Bishop Baldwin, opened the new Church here on Sunday, 5th July. The Church is gaining a strong foothold in this mission.

The Bishop of Huron will administer the rite of confirmation at Sarawak, Wolsley and Warton, on Sunday, July 12th, preaching a sermon at each place.

The authorities of Hellmuth Ladies' College have secured the services of Thos. Martin, Esq., a very noted graduate of Leipsig Conservatory, as Musical Director for next year. Mr. Martin is the best graduate of the Conservatorium of late years, and has been specially honored by that institution. He has been nominated for the position of Musical Director of H. L. Collège by Inspector Albrecht, of the Conservatoire, and has already gained great distinction as a virtuoso in England and Germany.

**MITCHELL.**—The Revd. Evans Davis, M. A., of St. James', London, preached in Trinity Church, morning and evening, on Sunday, June 29th, and at Dublin on the afternoon of the same day. The Revd. Mr. Ridley is expected to arrive on Friday, July the 3rd, when a public reception will be given him as he enters upon his labours in this parish.

**DEATH OF A MISSIONARY.**—The Revd. Andrew Jamieson, Rural Dean of Lambton, and Missionary among the Indians at Walpole Island, died at Algona, Mich., where he resided, between nine and ten o'clock Wednesday night, aged 71. He was very ill during the sittings of the Synod, his ailment being pneumonia. Deceased was born in Edinburgh in 1814, and ordained deacon in 1842, and priest the year following. In 1845 he was sent out to the Walpole Island Reserve as a missionary by the Society for the Propagation of the Gospel, and has done a noble work among the Indians since his settlement. At the time he went amongst them the Indians were, with few exceptions, Pagans. On the retirement of Revd. Canon Salter from Sarnia, Revd. Mr. Jamieson was appointed Rural Dean of Lambton, and held the office up to the time of his demise. He was greatly beloved by all, and his death will leave a blank in the Indian settlement which will be very difficult to fill.

**Province of Rupert's Land.**

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

**DIocese OF RUPERT'S LAND.**

**VIRDEN.**—This new mission is badly in need of a clergyman. Mr. F. W. Davis, divinity student, will work there during the vacation.

**PERSONAL.**—Mr. W. Nicolls, divinity student, who has just graduated from St. John's Collège, has been transferred to the Diocese of Qu'Appelle. He will work under the direction of Rev. W. W. Bolton, of Moosomin, and remain

with him for two years, until he is ordained to the priesthood.  
Ven. Archdeacon Pinkham is not expected back from England until August.

**WINNIPEG.**—*All Saints' Church.*—A memorial stained glass window has just been placed in this church to the memory of Henry Meredith, son of the Hon. T. Howard. The window was procured from the establishment of Messrs. J. C. Spence & Sons, Montreal, subject, "The Ascension."

**DIOCESE OF SASKATCHEWAN.**

Rev. C. Quinney and wife escaped with others from Big Bear's band, and are with Gen. Middleton.

**PRINCE ALBERT.**—Rev. W. R. Flett, Principal of Emmanuel College, is about to resign his position.

**DIOCESE OF QU'APPELLE—THE SYNOD.**

The Synod of the Diocese of Qu'Appelle assembled for the second session in St. Paul's Church, Regina, on Wednesday, the third day of June, ult. There were present of the clergy: The Lord Bishop of the Diocese, the Revs. J. P. Sargent, D. Lewis, H. Havelock Smith, W. W. Bolton, J. W. Gregory, F. W. Pelly, H. A. Tudor and A. W. F. Cooper. Priests, and Agassiz—P. H. Lyon, and W. E. Brown. Deacons of the Laity—Mr. W. W. Gony and Mr. Stratton, of Moosomin, Mr. W. E. Brown, of Wapella, Mr. Stevenson and Mr. Hamilton, of Regina.

The days proceedings had been prepared for by a quiet day of special intercession and solemn conference on the Tuesday, whereat subjects of vital import were discussed and ventilated. The subjects were heartily entered into by the majority of the clergy, and much valuable information was thus acquired. The proceedings of Wednesday were begun by the administration of the holy communion at 9 a.m.; after this a short time intervened preparatory to the opening and work of the Synod. At 10 a.m. the Bishop, robed in his Synodical robes, took his seat in front of the communion table, and with a special form of service opened the Synod for the transaction of business.

The work before the Synod was chiefly the presenting of a constitution and body of Canons formulated by the executive committee at their meetings in December last and May last, for the use and guidance of this Diocese. The report was read by the Secretary of the Synod, and sufficient time given at regular intervals for suggestions and amendments. Several slight alterations were made and the report received and adopted as a Constitution and Canons for the Diocese of

Moved by Mr. Hamilton, seconded by Revd. F. W. Pelly, "That at the session of the Synod of this Diocese held last year, a resolution was passed that an Act be applied for to the Dominion Government incorporating the Bishop and Synod of the Diocese, and that the above executive committee should have power to have a bill framed and submitted to Parliament for that purpose. The committee deemed it advisable to obtain an Act incorporating the Synod only, they accordingly applied for, and at this present session of Parliament obtained an Act incorporating the Diocese. The Synod hereby confirm the action taken by the executive committee.

Moved by Rev. H. A. Tudor, seconded by the Secretary, "That a committee be appointed to enquire into the marriage question, to consist of Revs. J. P. Sargent, F. W. Pelly, D. Lewis, and Messrs. W. C. Hamilton and J. Malony."

Moved by Rev. W. W. Bolton, seconded by Revd. J. W. Gregory, "That this Synod desires to tender its hearty thanks to the Canada North-West Land Company for their generous gift of land for church purposes along the line of the Canadian Pacific Railway; and that the Secretary be authorized to acquaint them of it."

A resolution was also passed thanking the C.P.R. for their kindness and liberality in allowing the

clergy and workers in the Diocese to travel at a half fare rate. At this point Mr. Hamilton read a communication, offering to the Synod of this Diocese land in the vicinity of Long Lake district for the purpose of college, schools, etc. The offer was considered by the Synod a most liberal one and deserving of weighty consideration. Considerable discussion was entertained. Mr. Hamilton and Mr. Stevenson pointing out the desirability of having and holding such lands, the advantages to be derived from the proximity of the railway now under construction, as also the large body of water near at hand. The Synod deeming the offer valuable, referred the consideration and reply in the hands of the Bishop, while they unanimously passed a vote of thanks to the Company to be conveyed by the Secretary.

The members of the executive committee for the ensuing year are: Revs. F. W. Pelly, D. Lewis, J. P. Sargent, W. W. Bolton, H. Havelock Smith, Secretary of the Synod; Messrs. W. H. Stevenson, W. W. Young, W. C. Hamilton, E. Brown, J. Malony.

It may be interesting as well as gratifying to add that there are now thirteen clergymen laboring in this Diocese, ten fully ordained and three Deacons. The Rev. Mr. Cooper, who has just arrived from England, goes to the colonies North of Moosomin. Mr. Bolton must be thankful for a co-helper in his vast sphere of work. Rev. Mr. Agassiz goes to Fort Pelly to take charge of an Indian School.—*Regina Leader.*

**THE BISHOP'S COLLEGE.**

The object—the primary object—of this college is to prepare men for orders. But it will also fit young men for secular pursuits, and many young men have already offered to work on the farm for three years for nothing. Young men will be prepared for the professions of medicine and law. At first it will be affiliated to the University at Winnipeg, but the aim will be to have a University of our own and make the North-West completely independent. It is also hoped to meet a growing want by providing for the higher education of boys and, possibly, of girls.

**KING'S COLLEGE EUCÆLIA.**

(Continued from page 2.)

The names of the other speakers who continued the discussion were:

Rev. J. Ritchie, Dr. Allen Jack, Rev. Canon Brigstocke, Rev. J. O. Ruggles and J. Shaw, Dr. Cowie moved an amendment to Dr. Almons resolution recommending the Governors to go on with the consolidation matter. This was defeated and Dr. Almons original resolution that the communication on the subject of consolidation from the Dalhousie Governors be read this day three months, was carried. The conversation in the Convention Hall in the evening was a brilliant affair. The Hall was crowded. The Haydn Quartette Club of Halifax discoursed first-class music. There was only one slight hitch to the proceedings, and this can be avoided next year if every gentleman present be, for the time, placed on the Committee. We allude to the refreshments.—*Verb. Sap.*

**KING'S COLLEGE EUCÆLIA.**—*Windsor.*—The second day's proceedings were ushered in with an early celebration of the Holy Communion in the beautiful stone chapel of the College. The Bishop celebrated. At 10 a.m. the members of the University and of the Academy, met at Convocation Hall and marched to the Parish Church where service was sung by Rev. D. Neish, and a powerful sermon preached by the President from the text "Why callest thou me good."

Convocation opened about half-past twelve. Upon the platform were the Bishop, the president, Rev. Dr. Maynard, Canon Brigstocke, J. Allen Jack, D.C.L., Rev. Dr. Willets, Dr. Pryor, Archdeacon Read and others. The president mentioned in his opening address,

the deaths among members, Lewis Morris Wilkins, B.A., D.C.L., matriculated in 1815 and received the honorary degree of D.C.L. in 1874 for his achievements in literature; John Croke Haliburton, matriculated in 1823, was clerk of the Court. Lewis Charles Jenkins, received the honorary degree of D.C.L., Admiral Sir George Rodney Mundy, Rev. Joseph Wilkins Tays, Rev. Charles E. Churchward, Rev. Ernest M. Welsh, a devoted clergyman.

Both the President and the Lord Bishop spoke feelingly of the death of the latter gentleman who had virtually killed himself with hard work during the first year of his ministry. The President then read a brief but brilliant paper on the study of History. After this came the prize-men and the conferring of degrees. The following is the list:—

- Bishop's prize—Rev. E. A. Harris, B.A.
- Binney exhibition—C. H. Fullerton.
- Almon-Welsford testimonial—J. P. Silver.
- Stevenson scholarship—A. B. Murray.
- McCawley scholarship—C. E. A. Simonds, T. H. Hunt.
- Akins' historical prize—Geo. Patterson.

**DEGREES.**

- B.D.—Revs. D. Smith, M.A., and O. F. Hiltz.
- B.C.L.—Mr. J. J. Hunt, M.A.
- M.A.—Revs. K. C. Hind, B.A., J. Lowry, B.A., and G. H. Butler, B.A.
- B.A.—Rev. J. R. Martell, A. T. Tucker, A. H. Dimock, C. A. Saunders, R. W. Hobart, M. Rattenbury, and C. T. Easton.
- B.E.—Mr. A. H. Dimock.

Mr. Dimock graduates with first-class honors in science and second in mathematics.

**PASSED B.A. EXAMINATION.**

- J. H. Hunt,
- C. E. A. Simonds, } 1st class certificate
- J. A. Dunham,
- C. T. Easton, } Second class certificate.

**MATRICULANTS.**

- October, 1884.—T. J. Bennett, Windsor.
- January, 1885.—C. A. S. Warnford, Norton, N.B.
- March.—D. P. Allison, Jr., Windsor.
- June.—H. Sterns, Tuquet.
- Mr. Smithers, Halifax.
- Mr. Martin.
- Mr. Redden.
- Mr. L. Wilson, Windsor.
- Mr. J. C. Farish.

The Lord Bishop then gave a long speech on consolidation saying that we must fall in with the tendency of the age which was assuredly in favor of concentration and consolidation of educational forces. The Governors had considered the various applications for President of the College and were unable yet to agree upon the choice of anyone. The Bishop paid a glowing tribute to the talents and kindness of the retiring President and in this he was ably seconded by Dr. Pryor. Convocation was followed by a luncheon given by the Haliburton Club, another by Rev. Dr. Willett, and the customary Eucælia luncheon in Convocation Hall.

The basis of agreement accepted by the Governors of Dalhousie and of Kings is the following. It is thought that owing to the whole thing being kept secret until the time of meeting is due the hostility against the whole scheme.

- "University to be established at Halifax under new name.
- "Dalhousie to sell present buildings and erect university buildings so far as funds permit, supplemented by subscription.
- "Alumni of King's and Dalhousie to be alumni of new university.
- "Election of governors to be provided for, either election by joint alumni or as may be agreed, but parties endowing a chair to have a right to appoint a governor for each chair.
- "All the bursaries and exhibitions (not divinity) belonging to King's and Dalhousie to belong to the university.
- "King's to endow a chair in the university.
- "King's to remove college to Halifax to be a divinity college, but if desired to have students in residence attending university under the control of the authorities of that college.
- "King's may retain charter, but to be confined to degrees in divinity; no arts degrees to be given by King's.
- "All graduates in arts in King's and Dalhousie, to be graduates of the university.

**KINGS COLLEGE ACADEMY, Windsor.**—The Academy, under the superintendence of Rev. Dr. Willets, has been remarkably successful during the past year. There has been in attendance a larger number of scholars than ever before in the History of School. The following is the prize list which was read out at Convocation at Kings College Eucenia:—  
 Senior Alumni prize—Master Stems.  
 Junior Alumni prize—Master Chandler.  
 Gen. Laurie's English prize—Masters Stems and Stairs, maj.  
 Latin Prizes—Masters Gelling, Allison, Shaw, maj.  
 Greek prize—Masters Brigstocke and Chipman.  
 French Prizes—Master Chipman.  
 Mathematical prizes—Masters Radden, Oswald and Weatherbe, maj.  
 Bible History prizes—Master Weatherbe, maj.  
 German prizes—Master Sturdee.  
 English prizes—Master Lawson.  
 French prizes—Masters Gelling, Weatherbee and Smith.

**GIRTON HOUSE, Halifax.**—The closing exercises at this brilliant school were of the grandest description. The Lieutenant-Governor presented the prizes and the Lord Bishop highly complimented the work done at the School. Many of the Judges, members of the Government and Clergy were present. The occasion was the end of the first quarter in the new and elegant mansion formerly the residence of a leading townsmen.

The location is a most desirable one—in the heart of the city, yet on one of the most fashionable thoroughfares, commanding a magnificent view of the harbour and Dartmouth from the upper floors, and with a cozy little flower garden on the south side of the building. The school rooms are unequalled in size, airiness and comfort; large, roomy, with lofty ceilings; thoroughly well ventilated and lighted, they are specially adapted to their purpose. The dormitories are of equally fine proportions, and the whole house is fitted with every modern appliance for health and comfort. Indeed, it can be truthfully said that no finer building devoted to educational purposes can be found in the Dominion, and but few on the continent. The school is conducted by Prof. Sumichrast, whose reputation as an educationist is established all over the Dominion. Mr. Sumichrast is also a licensed lay-reader and provides that religious instruction shall be given to the children.

**SERMON.**

SERMON PREACHED AT BISHOP'S COLLEGE, LENNOXVILLE, BY THE REV. J. LOBLEY, D. C. L., 22 JUNE, 1885.

(I Pet. v. 10.) "The God of all grace, who hath called us unto His everlasting glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you."

In reading this once to you I have tried to shew you the connection in which the central clause stands. It belongs not to the words that follow, but to the words that precede it. God, the apostle reminds us, has called us to eternal glory after we have suffered a little while. If you will look at the verse in the Revised Bible you will see that the connection is made a little clearer there than it is in the Authorized Version.

Let me ask you now to think with me for a little while of the statement which St. Peter makes, and the prayer of blessing he offers up for his fellow Christians. First he speaks of God as "the God of all grace." Well, we all know, yet I desire to help you especially to realize it, what is meant by this expression. One God, in whom we believe, on whom we depend, to whom we pray, is the God—the almighty, original, all-sufficient Source and Giver of every gift and every blessing that we enjoy; ay, or that it is possible for us to enjoy. For the words mean more than the assertion that all the grace and kindness that

have come to us have come from God; they mean besides that there is nothing that is good for us that God cannot give, and that God will not give to His children now or hereafter. The love of God, the power of God, the wisdom of God, are boundless, and therefore His grace knows no limits.

Then the apostle declares what is the calling of the Christian—after a little suffering, eternal glory. That is the calling of God in Christ Jesus. It has come to every one therefore who has been made a member of Christ. It is described differently in other places. "God has not called you unto uncleanness, but unto holiness," says St. Paul. "This is the will of God, even your sanctification." "To be conformed to the image of His son." These are included in the calling as it is stated here, of which the final end is glory, and the means, or one of the means, is a little brief suffering. The word "glory" suggests different anticipations to different persons, nay, to the same person in different words. At one time it means the perfection of peace and rest and the satisfaction of all good affections; at another it means an environment of perfect and harmonious beauty; in our best moments it means the glory of goodness, a nature purged from every stain and speck of evil, the satisfaction of all our highest spiritual longings, a fulness of life and vigor in the unwearyed and unconstrained doing of the Divine Will, an intimate communion with Him who is Himself the perfection of holiness and love. So that glory in its highest aspect is sanctification completed. That this is too lofty a view of the destiny to which God has called His children in Christ Jesus for our human nature in its weakness and sinfulness fully to appreciate, and that until we have learnt to love holiness and truth and goodness a little it has no great attraction for us; so that even in the Bible it is found needful to dwell sometimes upon the lower aspects of glory—the rest, and the joy, and the peace, the freedom from trouble and care and pain, is perfectly true. But it remains the highest and the best and truest view.

Dear friends, older and younger, I have tried, feebly and not too wisely, but with all my heart, and with many prayers, while we have been together, to set before you this view of our Christian calling,—that God has called us all to the highest and noblest destiny, to which even He could call His creatures, to inherit, to possess, to be clothed with, to live in—and that for ever—the glory of goodness. Oh! never let that truth go. Called to be rich you may be, to be happy in this world (spite of a little suffering), to enjoy the favor of men, perhaps to be great, perhaps best of all these—to be useful. I have never spoken slightly of these things. They are blessings if God sends them. But there is something better than all—the glory of goodness—the eternal glory of goodness. And God has called you to that. Make it your aim through life, to be growing up to this goodness,—to be good even here upon earth, where goodness is never without a flaw, and cannot yet be spoken of as glory,—even here upon earth is better far than to be rich, to be great, to be happy. Let that be your ambition; and be content with no low standard in it, but strain and strive after the highest.

Strain and strive. God's calling is not a destiny independent of our will and exertions. This whole epistle teaches us that; and so do all the writings of the New Testament. Never is the glorious calling of a Christian spoken of to induce security; always to stimulate exertion and to quicken prayer. So here God has called you, and so I pray for you; and prayer points to effort. The prayer of an inspired apostle, moreover, directs effort, and teaches other prayer.

It is thus that I would use St. Peter's record of his own prayer to-day, that we may learn what we ought to pray for for one another,—what we ought to pray for and strive after each one for himself. Very soon our direct personal influence over one another will almost

entirely cease; but I thank God that intercessory prayer will be left to us. What shall we pray for? What shall we strive after? That the God of all grace may, according to His own promise, "perfect, establish, strengthen" each one of us. (I omit the word "settle" because it is a doubtful reading and its meaning is already contained in the other words.)

God is able, and willing, and waiting, if we will have it so, if we will watch and labor and pray to have it so—to make us perfect, to cast out from our lives and hearts every fault of nature and of habit; if we are false, to make us true, if we are dishonest to make us noble, if we are unclean to make us pure, if we are selfish or cruel to make us generous and kind, if we are faithless, loveless, prayerless to make us devout and spiritual.

God is able and willing and waiting to establish us, to set us firmly upon and unite us closely and inseparably with the true Foundation, the Rock Jesus Christ, and so make us able to stand firm—so firm, that no difficulty may shake our belief, no temptation overcome our high resolve. But, remember, that it is only upon the Rock Christ Jesus that you can so be established.

God is able and God is willing and waiting to strengthen us, to give us such endurance to bear, such courage and force of character to determine, such vigor and perseverance in action, that no burden of care or grief that may fall upon us in this world may crush us—no work that He may give us to do be too hard for us.

These, then, are the things which God is able and willing to bring about in us, even in this world, at least in some measure. These, therefore, are the things for which we ought to pray, for which we ought to use all our endeavor.

If there is one of them more than another that I would specially urge upon your remembrance, it is the necessity of being established, and chiefly the necessity of being established by being firmly and securely founded upon the Rock. In the Received Text this is expressly mentioned in the word which our Authorized Version has rendered "settle." That word is *themeliosai*, and would be literally rendered, "may He lay you on the foundation." But if that word is to be omitted from the text, we have abundant authority in other parts of the New Testament for reading its meaning, as I have done this evening, into the words which still stand. And I want you to take this with you as the sum and substance of your religious teaching in this place. If you would fulfil God's purpose for you; if you would possess the glory to which He has called you, you must be firmly grounded upon Jesus Christ as your Foundation Rock. There is no other safety; there is no other ground of hope and confidence. Build your soul's welfare on him, and it will stand amid all storms of temptation; and the fiery trial of judgment will not burn it up. Build on any other foundation, and you will build upon the sand, or you build that which the righteous wrath of God will consume utterly. And how shall you build on Christ? By faith. And how shall faith, which is so feeble in the best of us, grow stronger? Just as our arms and other bodily members grow stronger—by being used. Use the little faith you have by living on it, and especially by drawing near to God in prayer and in the Holy Communion; use it earnestly and use it often, and it will grow and become robust and vigorous. Take a lesson in this matter from your bodies. If your bodily training and exercise be fitful and irregular—a day of training and a week of indulgence, a week of exercise and a month of idleness—it will profit you but little. Give your faith a better chance than that; practice it frequently and regularly. Living by the strength of your faith, using in prayer and in communion you will get your faith strengthened; yea! in answer to this continual appeal of faith to God He will give you more faith. So shall you be more firmly and unshakably grounded upon Jesus Christ, and be established, and the glory shall be yours. God grant it!



# The Church Guardian

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Will subscribers please examine Label, and REMIT PROMPTLY!

## CALENDAR FOR JULY.

- JULY 5th—5th Sunday after Trinity.
- " 12th—6th Sunday after Trinity.
- " 19th—7th Sunday after Trinity.
- " 25th—ST. JAMES. A. & M.
- " 26th—8th Sunday after Trinity.

## CHRISTIAN GIVING.

The only method of giving which is sanctioned by the authority of the Scriptures is that which is systematic, worshipful, offered with cheerful alacrity, and proportioned to the means of the giver. The measure by which Christian giving should be estimated is an easy one, if each individual will at stated periods but lay by for the Lord some definite, clearly understood sum as the Lord may prosper him.

No one who has given this method a fair, honest trial will ever be willing to exchange it for the weariness, the triviality, we had almost said, ye, sinfulness, of making money for the Lord at the tables of any sale, however business-like its management, or by means of any concert, show, or festival, however refined and attractive.

The dignity of out-and-out giving commends itself to the taste of all thoughtful people. The sense of happiness which comes after sacrifice, when some lesser indulgence has been surrendered that the alabaster box has been broken at the Master's feet, is a rich and full repayment for the self-denial involved. Sweet are God's harvests, and oh! how abundant, how swift in their royal bounty, and how sure!

There are two or three arguments brought forward in favor of fairs and kindred devices, which are specious at least. One is that the preparations for them, often extending over many weeks, lead to sociality on the part of the ladies who are thus engaged. There is a partial truth in this. A Female Guild, or association for active parish work in visiting the sick, teaching the children, or caring for the poor, would equally induce sociality of the highest order, and far more certainly trample under foot the caste spirit which, do what we will, creeps into too many congregations.

The fair or the concert, or whatever it may be, which is the device to raise money for the Church, or the School, or the Missionary cause, is suffered to persuade reluctant worldly men and women to give their money by way of receiving a *quid pro quo*, where else they would never think of generosity.

Having had some experience in collecting, we think it is quite as easy, to say the least, to obtain a direct subscription, as to coax or wheedle out a contribution by any of the indirect means now in vogue. The children of this world seem wiser than the children of light. They know perfectly well that where the institutions of Christianity flourish, real estate goes up, property is more valuable, and society is elevated. We know that in the van, not in the rear, of progressive civilization walks the missionary with the banner of the cross and the printed Bible.

There is one sort of spoiling of the Egyptians which to our mind is especially objectionable. It is the innocent, yet shameful tax which churches, missionary societies, orphan asylums, and other like organization lay upon the professional musician, the artist, and the elocutionist, when they ask these to join an evening's work for nothing, that some good cause may be helped. If these hard-working and hard-worked people wish to give twenty, thirty, fifty, or a hundred dollars, let them do so, but do not place them in an embarrassing position by the indelicacy of begging them to raise funds for you.

There is an excuse for "woman's multiplication tables," which no keen-sighted and conscientious observer can afford to ignore. You, dear sir, may smile incredulously; your fortunate madam may know nothing of the difficulty, but the fact remains that a multitude of women in good circumstances, with beautiful homes, have no control of money. They cannot give money because they have none to give unless they ask for it, and, reasonably or not, they disliked to ask for it from kind husband's and fathers.

When domestic finances are arranged on a proper business basis in the average home, ladies will not fly to their store-rooms and get up a supper, when they can open their pocket-books and make a contribution.

Meanwhile, let us, as far as we can, adopt, as God gives us opportunity, the more excellent way. Let no one be ashamed to solicit money for the Master. Who values the gift, and weighs it according to the love and the ability of the giver. Let no one plead poverty while the narrow gate of sacrifice leads into richer fields beyond self-indulgence.

## HEADS OF COLLEGES AND HOW TO SUPPLY THEM.

We print in another column the admirable sermon addressed by the Rev. Principal Lobley to the students and boys of Lennoxville, on his last Sunday among them. After twelve years in Canada of single-hearted devotion to the arduous work of the higher education, a devotion animated by the noble motives which shine out in every line of this sermon, Dr. Lobley feels called upon to return to his mother-church and his fatherland.

It is not for want of appreciating him that the country is losing him, for Dr. Lobley has had offered him and has declined two of the most attractive posts the Church has in her gift, the Provostship of Trinity College, Toronto, five years ago, and quite lately the post (in all but name) of rector and dean of the Cathedral Church of Kingston. He had the honor, too,

of being selected by a very large majority of the Clergy of Toronto at the last Episcopal election of their choice for Bishop.

But the ties which bind the heart to home, especially when that home is England, are strong; and we Canadians must learn that so long as we depend upon England for a supply of her best sons, we never can be certain of keeping them to the end. A leading London journal fairly warned us, on the appointment of Provost Body, that England cannot afford to give the Colonies such men; has too few of them for her own needs; and that we must educate them for ourselves.

This is wise advice, but how is it to be followed? Where are we to find a school in which to educate them? If we insist upon having men who can reproduce here the highest type of English Public School and University training, such as Bishop's College claims to offer, it is idle to talk of educating them in Canada. We must either import them, as we do now, or select our best young men and send them to England to be trained for us.

This latter alternative seems to present the true solution of the difficulty. It is what is done constantly; for example, the medical profession, who thus secure for permanent use in Canada men of the best gifts, after those men have been trained in the best schools of the world. Strange that our Church Colleges should have been so slow to follow so evidently wise an example!

Bishop's College has certainly been fortunate in her first two Principals. Men with such a combination of ability, modesty, manliness and religious zeal as were found in Dr. Nicolls and Dr. Lobley are rare. It will be no easy matter for any man to fill their place. Mr. Adams, the new Principal and Rector, brings with him a brilliant record. If the testimonials of such men as Bishop Lightfoot of Durham are of any worth, Lennoxville is indeed to be congratulated upon having secured him. But, best of all, we think, is the distinct assurance he has given, not only that he has come resolved to throw himself heartily into the work of the Church in Canada, but that he has come to stay.

## THE CHURCH ARMY.

This seems to have become a most a most valued and successful agency for reaching the masses in England; and it is certainly worthy of consideration whether it could not be introduced with advantage into our work in Canada, at least in the larger centres of population. We fear, however, that its organization and objects are not as well known on this side of the Atlantic as they ought to be. It is described in the Circular issued by "The Army" as an institution for the conversion of the outcast and apathetic classes, and for bringing them into the communion of the Church of England. Incumbents of large parishes are supplied with Trained Lay Agents, who are itinerant, and whose salaries are guaranteed by the Army. It is directed by a Central Committee appointed by the Church Parochial Mission Society, of which it forms a part, and which Society is under the patronage of the Archbishop of York and the Bishops of London, Durham, Rochester, Sodor and Man, and Bedford.

The officers of the Army are under the superintendence of their vicars, and are interchanged from time to time, so that the vigor of its work may be maintained and the formation of coteries

avoided. As the officers are itinerant, it is to their interest to pass over the converts to the pastoral care of the Parish Priest, instead of withdrawing them as other organizations do.

The officers do a minimum of two hours' visiting per week-day, and thus are a great assistance in parish work. They are all trained at Oxford, are total abstainers from alcohol as a beverage, and from tobacco; though the members of the Church Army only necessarily abstain from liquor.

The business of the officer or agent is rather to develop the speaking, singing and praying power of the communicants and converts than to exercise their own. They wear a neat, plain uniform.

In the meetings of the army no stereotyped plan is followed; though physical excitement is repressed, variety is encouraged. The object of the meeting is the conversion of the sinner, and the services indoors usually consist of singing, prayer, reading of Holy Scripture and very short testimonies and addresses. One week night is usually devoted to a quiet hour for consecration and preparation for Holy Communion. Continual open air work is found necessary to reach the outcast and apathetic classes of the population.

All members are expected to be baptized and confirmed, and to be regular communicants at the Parish Church, attending also a Bible Class and Church Service when possible. The army services are intended to supplement and not clash with church services proper—and the clergy are informed of the name and address of every professed penitent residing in their parishes and whether they have been baptized and confirmed.

Special Church Parades are popular, specially for the presentation of the Red Card (the badge of the Church Army) to approved full members. This badge is an undertaking to be confirmed and help to make the Convert feel that he is a Churchman and Church worker.

So far then as the organization and modes of working are concerned, there would not seem to be any reason why *The Army* might not be introduced into Canada, and serve as a counter force to such objectionable bodies as The Salvation Army and its like.

**CORRESPONDENCE.**

To the Editor of THE CHURCH GUARDIAN:

Sir,—Your excellent editorial which appears in the CHURCH GUARDIAN of June 17th, on "Special Providence," was perused by me, and doubtless, by many others, with considerable interest. It is a doctrine which must commend itself to every reflecting person. The exhortations to trust in the Lord with which the word of God abounds, are of themselves sufficient proof of our entire and continual dependence on the good providence of God for every gift and blessing. And it is difficult to see how any one who believes in the Bible, as the Word of God can take any other view, though many, we know, ignore it in their daily practice.

In contradistinction to this doctrine of the Special Providence of God, we regard the term "accident." The view we have long held in reference to this word is, that there is no such thing as accident to the believing Christian, and, therefore, it is a term which ought not to be found in our vocabulary, except to show the utter impropriety, nay, injustice, done to our Great Benefactor by employing it as is often done. In turning to the Lexicographer we find the definition which he gives of the word "Accident" to be—"an event which proceeds from an unknown cause," &c., &c., "not expected, chance," &c. Now, how is it possible to reconcile this almost atheistic doctrine, with that which you have so well set forth? It is on account of this seemingly contrary teaching that I have for many years refrained from using the word altogether in its common acceptation. Whether or not this may seem to some a strained view of the subject, I submit, Mr. Editor, if

it is not just, and true. I write you, therefore, thus briefly, in accordance with my feelings on reading your article, and trust that these few thoughts may not be deemed out of place.

Yours,  
Port Stanley, Ont., June 23, 1885.

CLERIC.  
KINGSTON, June 13th.

The Editor CHURCH GUARDIAN.

Sir,—Would that all the readers of the GUARDIAN might have enjoyed the privileges with which Kingston has been favored of late.

The annual visit of the Bishop and Clergy has seemed this year an unusually interesting one. The week was begun by an ordination service at St. Paul's on Sunday morning, and a confirmation at St. George's in the evening.

On Tuesday evening a musical service at St. Paul's, begun by a long procession of Clergy preceded by the Bishop and joining with choir and people in singing a glorious hymn. No spectators could have been indifferent to that grand-looking company with their spotless robes and scholastic hoods and reverend appearance. Quite a number of Clergy were present at the ordination on Sunday, when there was also a procession and a lovely display of flowers on the white-covered Altar.

At the confirmation in the evening at the Cathedral, there was presented a large class of young people, showing that the new Curate has not been idle during his short time in the parish. At this service also plenty of flowers were on the white Altar. Of course an immense congregation assembled, as is always the case when it is expected Bishop Lewis is to speak. All these signs of life and interest must have been encouraging to Rev. B. B. Smith, whose first Sunday it was in this his new field.

What grand occasions these are when the possibilities which lie in one prayer-book and its services are thus presented to the eye and ear! "Object lessons" one might call them—teaching the understanding through the senses. Nothing can teach the "lost art" of worship like frequent opportunities of beholding and joining in our services thoroughly carried out. Why should we not just as earnestly contend for brightness and beauty as promote coldness and dulness and slovenliness in one ritual (for some ritual we always have whether we call it so or not). Many of our best services with their powerful teaching are seldom or never seen by the mass of church-goers in cities. To be sure the Church may be crowded at a fashionable marriage, but it is seldom that a baptism takes place before a large congregation, and churchwomen have frequently never heard the burial service, so delicate is it considered for ladies to be absent from funerals, and the Communion is generally administered after two-thirds of the people have left the church.

And yet could any number of sermons about sacraments and the resurrection begin to teach those doctrines as do the words of the burial, communion, and baptismal offices? What opportunity have the children of a parish of knowing any of these things when they are seldom at church, but only an hour on Sundays at Sunday school, and learn next to nothing about the prayer book?

The presence in our midst of a large number of Clergy was particularly acceptable at this time, quietly asserting by their presence and well ordered and beautiful services the rightful place they hold amongst Christians. The city has just been the scene of a large Methodist gathering, and the streets are nightly made uproarious with the continued antics of the Salvation Army. Their processions this week seemed particularly grotesque (perhaps in honor of the occasion). Each carried a broomstick or rake or hoe and their costumes would have frightened a sober-minded cart horse. It is said that General Booth intends soon to accompany part of his "Army" to the land of Poundmaker and Big Bear, and in such inspiring company it is likely this new sect will wear blankets and carry tomahawks, while their

music will doubtless frighten the braves into a state of tranquility.

On Wednesday evening an open session was held, at which papers were read and short speeches made on several interesting questions of the day. Such as the "Tithe" "Lay co-operation," "Woman's Auxiliary," &c., &c. The speakers were limited as to time, and it was wonderful under this regulation how well they could condense. The chairman humorously observed that the Clergy might take a useful hint from this experiment as to their sermons. The evening seemed all too short for the delightful work in hand, and the audience must have regretted that many papers had to be so short, and that other speakers present could not be called on. It seems to an outsider that such Synod work, dealing in a sharp clear way with questions of the hour by means of well prepared papers and short pithy speeches, is like the gatling gun with its numerous and telling shots, easily adjusted and doing decisive work. While the ponderous canons whose construction consumes so many precious hours, do not always carry their twenty-pounders into the enemy's camp, and many a battle is lost while they and their weighty accompaniments are being got into line. The "Captain Howard" who managed this gatling is to be congratulated, and it is to be hoped this species of warfare will be largely adopted by our ecclesiastical government.

Among so many close points and hits it would be hard to specify. The tithe question was ably set forth, showing how some systematic giving by all would put ample means into the Church's treasury. "While there was dust and decay all around, leanness and poverty everywhere, we sing lustily,—

Were the whole realm of nature mine;  
That were an offering far too small;  
Love so amazing, so divine,  
Demands my life, my soul, my all!

"At the same time searching our pockets for the smallest bit of silver for the collection plate."

Lay co-operation was to be promoted and utilized if the Church's work is to spread and prosper in these days—many ways being suggested: abolishing pew-seats—attention to strangers—and work in the Sunday School. Tho' here great care was needed that people who undertook to work as teachers should have their minds free from "pre-conceived notions" "stuffed"—to that extent that they can neither learn nor impart plain Church teaching. In secular learning teachers were required to prepare themselves by the study of proper text-books and to pass examinations in the same. Why, in the matter of the very highest learning of all, should there not be due preparation insisted on, and teachers prove that they themselves have mastered, at least, its first principles? Kip's "Double Witness" and Herbert's Poems would be invaluable—reading especially the "Church Porch." A weekly reading of one or more church papers would help to make one intelligently familiar with religious subjects.

The occasion itself showed how ably intelligent laymen will work when anything worthy of the name is in hand as four of the best papers were by lawyers. The plan of "Woman's Auxiliary" was well explained as a fitting form for women's work. One speaker, however, humorously maintained that there was most need of a "Man's Auxiliary" as most of the collecting, church-going and parish work generally was already done by women—and they need the help of men.

But this letter is getting too long. Much important synod work was accomplished, of which you will be able, doubtless, to give a full report elsewhere. The very pleasant visit ended on Friday evening with a confirmation service at Barriefield, a large class being confirmed and a delightful service held.

Yours, &c., FILIA ECCLESIAE.

## FAMILY DEPARTMENT.

LORD, THOU ART GREAT.

FROM THE GERMAN OF SEIDL.

- "Lord, Thou art great!" I cry when in the East  
The day is blooming like a rose of fire;  
When to partake a dew of life's rich feast,  
Nature and men awake with fresh desire.  
When art Thou seen more gracious, God of power,  
Than in the morn's great resurrection hour?
- "Lord, Thou art great!" I cry, when blackness shrouds  
The noonday heavens, and crackling lightnings flame,  
And on the tablet of the thunder-clouds,  
In fiery letters write Thy dreadful name.  
When art Thou, Lord, more terrible in wrath,  
Than in the midday tempest's lowering path?
- "Lord, Thou art great!" I cry, when in the West,  
Day, softly vanquish'd, shuts his glowing eye;  
When song-feasts ring from every woodland nest,  
And all in melancholy sweetness die;  
When giv'st Thou, Lord, our hearts more bless'd repose  
Than in the evening of Thy magic shows?
- "Lord, Thou art great!" I cry at dead of night,  
When silence broods alike on land and deep;  
When stars go up and down the blue-arched height,  
And on the silver clouds the moonbeams sleep;  
When beckonest Thou, O Lord, to loftier height,  
Than in the silent praise of holy night?
- "Lord, Thou art great!" in nature's every form;  
Greater in none—simply most great in all;  
In tears and terrors, sunshine, smile and storm,  
And all that stirs the heart, is felt Thy call;  
"Lord, Thou art great!" "Oh! let me praise Thy name,  
And grow in greatness as I thine proclaim."

(From The Church.)

## MILDRED'S CONFIRMATION.

## CHAPTER I.—A Blessed Household.

It may well be called blessed, for for twenty years it had been trained by a loving Christian mother, and what words can tell what a benediction that reveals in so many families?

There were now six children—Mildred, the oldest, a girl of seventeen, devoted to her mother; Julius, a boy of fifteen, a bright, intelligent youth with warm affections, but with a strong will of his own; Lucy, the third, a gentle girl of thirteen, thinking sister Mildred a piece of perfection, therefore tries to tread in her footsteps; Emily, a girl of eleven, very beautiful, but often displays a selfish nature; Fred, the next, was perhaps the most popular, for he was a frolicsome chap, ever ready for a game of fun; and lastly, dear, little Winifred, the youngest, the sweet pet of the household.

But there was a cloud upon this happy home, for two years Mrs. Delancey's health had been steadily declining, and her sister Helen had aided her in her domestic duties.

The mother was indeed a faithful guide to her children, the four oldest going to school, the two younger taught at home.

Mrs. Delancey was a famous story-teller, and her moral teaching was generally conveyed in that most fascinating manner.

When anything had gone amiss among her youthful flock, she did not in an excited hurry storm the castle of evil passions, but like a wise teacher would wait for a more serious, quiet hour when she could in her own loving way gold up a picture of their wrong-doings, the Saviour's sweet lessons, the ground-work of all her gentle ministry.

It had sunk so deeply into little Winnie's heart, that looking into mamma's face, she would say so often:

"And what would Jesus do, mamma, dear? I mean when He was a little boy in his home at Nazareth?"

It was generally at the twilight hour that the mother taught her sweet lessons. We will now describe one of these blessed seasons.

Winnie has sought her mother's side on this occasion, and leaning on her breast, she took her mother's hand, who said tenderly,

"What is it, Winnie? I know that there is a burden on your heart."

"That is true, mamma dear; Emily was not kind to me to-day. She had three oranges, and

I saw that she went into a corner by herself to enjoy them. She ate two, put the last one in her pocket, and never offered me a small piece of one. I was very much hurt, and so sorry for sister, and I asked my heart, and what would Jesus do? I thought about it, until I became very angry, and felt like calling her a stingy thing. I left the room, mamma, for fear that I might say something wrong; and going to my own room, I took out my basket of fruit, when I saw six bananas that Julius had given me. They were so ripe and fresh, and looked so inviting. I counted them over, and said to myself, 'six bananas, just one apiece, but Emily don't deserve one; she was so mean, I think I'll give the sixth one to Aunt Helen; but then I thought but what would Jesus do? I know—'good for evil'—so I went to the room with my basket, and counting my bananas, I said loud enough for sister to hear, 'Six bananas, just one apiece.' I saw that Emily blushed, and when she saw that I gave one to each of my brothers and sisters, keeping one for myself, I saw that tears came into Emily's eyes. I handed the very best to her, saying, 'There is a rich one sister, I know that you are fond of bananas.' She looked so pitiful, saying, 'I am really ashamed of myself, to think that I ate all my oranges; I wonder how you can be so good, Winnie?' I just asked 'What would Jesus do?' and I knew that He would have shared with all, and never mind how they had behaved to Him. And so, mamma, dear, I was glad that I gave my banana to Emily."

Mrs. Delancey has many such seasons of sweet communion with her children, generally a quiet hour, when alone with the offender.

But she was greatly pained by frequent exhibitions of Emily's selfishness, and the twilight hour often found her by mamma's side, listening to her holy lessons about the sweetness of unselfish love.

But poor Emily's beauty was a great snare, for her young heart was filled with a sense of her attractions, and a charming face closed her young heart against a Saviour's love.

But though so beautiful, it lacked the charm of expression; and though little Winnie was so different, we often see the smile of tender love lighting up the face destitute of mere physical beauty, for Winnie's face was at all times illumined by the charm of love, for she truly loved her Saviour, and where the love of Jesus reigns within the heart, it is seen in smiles of love, heard in the sweet tones of tender pity, in every act and word of the dear little girl, for she was never so happy as when waiting on dear mamma, running after papa with her offices of love, or dropping sweet words in Fred's ear when he was tempted by his frolicsome nature to neglect his lessons, or to worry dear sister Mildred by his many acts of thoughtless fun as he called it, but which often pained dear patient sister.

Julius, too, was often led astray by his passionate nature, for Fred took pleasure in teasing him, but little Winnie was always ready with the offices of love to intercede for brother Julius—

"For," she said, "you know, mamma, that he has such a high temper; and those who have a more gentle temper are not tempted like poor Julius. I believe that he is always sorry when he gives way to his temper, and when Fred worries him in such a trying way, just as soon as he is sorry, Julius is ready to forgive him; so, dear mamma, we have great hope of Julius, for don't I know how you pray for him?"

Mamma threw her arm around the little peacemaker, kissing her fondly, and saying—

"What should we do without our little peacemaker?"

But Mildred was the light of home, for she was always ready to wait on her brothers and sisters, and one day, when Julius had been very annoying, he said—

"I wonder how I can ever be tempted to worry Mildred; she is such a good, patient soul, and I take notice whenever I have been almost

hateful, round comes Mildred with a nice cake or a sweet apple, and she gets her kiss; but just let any one attempt to say a word against Mildred, I guess they'd hear something from Julius that they wouldn't like."

And so the domestic discipline progressed, the parents so faithful, so prayerful, the children encouraging their efforts by their conduct; but there was one sin that was never known among the household, and that was the sin of falsehood.

## CHAPTER II.—The Master's Call.

There is a faithful rector in charge of St. Mary's, and very watchful over his young flock, he visits them faithfully, and is deeply interested in Mrs. Delancey's household, believing that they, too, are subjects of Divine grace.

Mr. Cunningham has given notice of an approaching confirmation, and when Mildred told her mother, Mrs. Delancey tried to impress upon her daughter's heart the solemn nature of the call to give herself thus openly to the Lord. "I know, dear mamma," Mildred said, "that it is a call from the Master, but I have seen such worldliness in the conduct of some of our young people, that I am afraid of making a false profession."

"If you are really willing to give yourself to God," the mother replied, "you may be very sure that He will assist your feeble steps. I found it a great help, daughter, in my first trembling efforts to become a real Christian. The solemn words of the Bishop followed me every day, 'Defend, O Lord, this Thy servant, with Thy heavenly grace;' the thought of having promised to be His servant, was so impressive, and when tempted to wander from the path of true piety, how often have I asked myself, 'Am I really a servant of the Lord, and can I follow those who are not?'"

"Then the following words were so strengthening, 'With Thy heavenly grace, that she may continue Thine forever;' heavenly grace, how much is contained in those two simple words! for it is only that spirit of grace which first inclines the heart to choose the service of God, and the same spirit of grace to lead the pilgrim on his heavenly journey. Then the concluding words are so inspiring: 'and daily increase more and more in Thy Holy Spirit, until she come into Thine everlasting kingdom;' for, dear Mildred, it is the Holy Spirit alone who is the Author and Finisher of our faith; do not forget, my child, that it is a spiritual service to which we are called, not a mere formal renewal of baptismal engagements, as many suppose; but you will perceive that not one sentence of that beautiful service can ever be truly performed without the guidance of the sanctifying Spirit of God, for our carnal nature is wholly opposed to all that demands the homage of the whole heart."

"That is just what I understand, dear mamma," answered Mildred, "and it is such a service as I desire to embrace for my highest joy."

"Think, my dear child, what a holy influence your example may have upon your brothers and sisters; for when my Master calls me hence, they will look to you for guidance. I cannot bear to think of any of my children choosing the empty world for their portion, for it can never satisfy the yearnings of the immortal spirit."

Then the two knelt at a throne of heavenly grace, and it was, indeed, a fervent, heart-warm prayer, that ascended to the mercy-seat, for the beloved daughter bowed by the side of the mother.

(To be continued.)

## MISSION WORK ON THE UPPER OTTAWA.

We call the attention of our readers to an interesting account of Mission work on the Upper Ottawa, to which we devote, this week, the space usually occupied by "Mission Field" on page 12.



PARISH LIFE

The parish of a diocese is an organism, more or less, than any other community, and its life is measured by its influence and numbers; and if one were content with the evidences of partial and sporadic life if there were, notwithstanding, the most startling in conditions of things which presents before us the picture of a diocese, strong and vigorous on one side, but for years comparatively dead and helpless on the other, there is very much in the present condition of our parishes to afford satisfaction and encouragement. But when we speak of strong and vigorous life, we do not mean the life of a limb, or a ruddy glow upon the face, or an eye that sparkles with attractive but unnatural lustre. We mean a sympathetic force that works its way through vein and artery and nerve, bearing life with it, and compelling life onward to portions naturally weak; so that when some one part yields for a time, physicians often say, "Let alone; nature will work her cure." In like manner, the spiritual life of the Church should flow from the strong to the weak and from the weak to the strong, in reciprocal currents, one life pervading all; one common interest dominating all; one bond of sympathy uniting all. Parochialism, the subdivision of labour in a common cause, is necessary and wise; it is the multiplication of power, the natural and normal outgrowth and development of the Catholic system; but congregationalism, which simulates it under a nominal headship, is sectarian and uncatholic wholly; a fungus, not an outgrowth; a parasite, not a development. With it there can be no oneness of life, no reciprocity of benediction, no common enthusiasm in common cause: only selfishness, ministerial and parochial; caste in the ministry, unnatural distinctions in the body, and finally disintegration. Congregationalism in the Church is the open secret of many failures.

The work and scope of the parish is distinctly marked; so is that of the diocese; and yet, because thus distinctly marked, they are not to be thought of as representing separate interests, but one interest confided to separate custodies for its better nature and preservation. As the parish priest is responsible for his own share of this common trust, so is the bishop responsible for certain interests which belong to him especially to care for, and yet are interests of the entire body; and as the priest of the parish cannot execute his share of the common trust unless the people of his charge feel with him, encourage him, hold up hands, and supply him with the means to discharge his onerous responsibility, so neither can the bishop fulfil his, unless the clergy of the diocese do for him what these clergy call upon their own people to do for them. In a purely congregational system, the minister who builds up his own especial charge does all that is required of him. But the Church demands much more of her clergy; and the priest, in fulfilling his duty to the

diocese justifies to that extent his claim to the title of *Catholic*, and shows himself by it to his vows. While those who in this regard sets his own people an example of delinquency, must remember should they be displeased at any time to follow, as they sometimes are, to the own discomfiture, that the bitter seed he sows in his own garden, he has reaped in his own sowing and in his own garden plot.—*Family Churchman.*

MAXIMS FOR PREACHERS. BY ONE OF THEMSELVES.

- I. Generally speaking, the more attention the style of a preacher attracts, the less it deserves.
- II. No teacher can teach his lesson until he has learned it himself.
- III. The pulpit "I" is not necessarily offensive, unless printed in italics.
- IV. Preaching the Word, and preaching about the Word, are very different things.
- V. In expository preaching, a really good division is an exposition of itself.
- VI. The preaching of foolishness must not be mistaken for the "foolishness of preaching."
- VII. The preacher who is proud of his sermons should be ashamed of himself.
- VIII. A good illustration, like a sweet-toned bell, should at once invite and recompense attention to itself.
- IX. At the same time, like a well-constructed reading-lamp, its principal use should be to throw light on the subject in hand.
- X. Besides this, however, if it is to fasten instruction on the mind, it must be driven home, like a nail.
- XI. Much of the importance of a text, like that of a fossil, depends on its site. Hence the importance of preaching on the context as well as on the text.
- XII. To call a sermon "beautiful" merely, is very equivocal praise. (See Ezek. xxxiii, 32).—*The Church Press.*

BAPTIZED.

ALBION MINES, N.S.:  
 June 5.—Ellen Bowns and Mary Ann Shields.  
 June 8.—Elizabeth Sarah Blackwood and David C. Moore Waddon.  
 June 14.—Ella Jane Skinner.  
 June 23.—Benina McCrae.

MARRIED.

DICKERSON — BUNHILL.—On Thursday, June 18th, at Christ Church, St. Stephen, N.B., by the Rev. the Rector, Mr. Benjamin Tracey Dickerson, of Moore's Mills, to Miss Pamela Florence Bunhill, of the same place.  
 SPARLING — ELMSELEY. — At Sackville House, Baddeck, on June 30th, by the Rev. Samuel Davies, Leaver Sparling, merchant, Baddeck; to Emily Marie Elmsley, eldest daughter of Robert Elmsley, Postmaster, Baddeck.  
 MACKENZIE — JACK. — At the Mission Church of St. John Baptist, Portland, N.B., on Saturday, June 20th, by the Rev. J. M. Davenport, M.A., priest in charge, Roderick Mackenzie, Manager of the Bank of Montreal at Cornwall, Ont., to Beatrice Dearnley, youngest daughter of William Jack, of St. John, N.B., Esq., Q.C., Advocate-General. Immediately after the ceremony there was a celebration of the Holy Eucharist, when the bride and bridegroom and their immediate friends communicated.

DIED.

MILLER.—At Stellarton, N.S.; June 22, John Thomas Miller.  
 BRADFORD.—At her residence, Abbotsford, P.Q., May 29th, 1885, Elizabeth Flak, aged 70 years, widow of the late William McKenzie Bradford.

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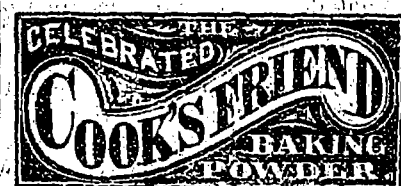
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MISSION FIELD.

MISSION WORK ON THE UPPER OTTAWA.

CLARA.—This extensive mission in the Upper Ottawa, at the north-western boundary of the Diocese, is now, in its fourth year, and its importance as a missionary outpost, the hearty support it has received from generous and faithful laymen, together with the necessity which has recently risen for its division, demands some present publicity. To be accurate we will briefly quote some facts from the Parish Registers which have been faithfully and systematically kept from the beginning. At its formation, early in 1882, it embraced the eight townships of McKay, Buchanan, Wylie, Ralph, Head, Maria, Clara and Papineau. To these the missionary, at the earnest solicitation of Churchmen, subsequently added the District of Nipissing, then being opened up by the C. P. Railway. The wisdom of this step is now apparent. At that time there was no church or established congregation west of Pembroke, because there had never been a clergyman among them. But there was a population which has steadily increased, and is still increasing, the village of Mattawa alone being nearly one thousand, an increase in past year of one hundred. For so large a tract of country the population is certainly small, but the church population will bear favorable comparison with all but Roman Catholics. It can never be a *thickly settled* country, portions only being adapted to agriculture. In years to come it will have a large floating population connected with the lumber trade. Has the Church no "Mission" here? Is her importance, her strength, *her duty* to be measured by numbers only? Hindrances there may be, and many, but we must not be discouraged, nor despise the day of small things. However small may be our number, and however unpromising our prospect of large and speedy increase, let us remember that the Lord will not save by many, nor by few. The promise of His unerring word is—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." At our head-quarters we have a substantial Church and Mission House, though not yet completed, and west of here we have two Churches, these latter being in the Nipissing District and without the limits of this Diocese. The *visible* result of each year's labors may be gleaned from the following statistics from register, the *invisible* result is beyond the power of man to determine.

	1882.	1883.	1884.
No. of Services.....	105	203	220
No. of Communion made.....	14	232	177
No. of Baptisms....	23	26	22
No. of Marriages...	5	6	8
No. of Burials.....	3	2	6
Confirmations.....	20		
No. of Pastl. Visits	84	242	283
No. of Families....	18	54	77
No. of Individuals.	82	216	318
Offeratory.....	\$184	\$170	\$138

Mission Fund Coll. \$12 \$57 \$90  
 Miles travelled in Mission on duty—760-2280 5226  
 We had one lay reader in 1884 who was paid \$109, but the amount did not pass through offertory. The division of labor last year was 3,236 miles travelled by priest and 1,990 by lay readers. The several congregations number as follows: S. Alban's 61, S. Michael's 65, S. Mary Mag 31, Chalk River 54, Lake Tallon 30, Deux Riviere 15. There are a number of isolated settlers not yet formable into congregations. These figures indicate Churchmen, but our services are also frequently attended by dissenters. The attendance of our own people has always been fairly satisfactory, and especially so during past few months. Some might without doubt do better, but one must not expect too much at once where there has been little religious instruction for so many years. There is daily service at S. Alban's, Mattawa, throughout the year, and a celebration every Sunday, and Chief Festival at some one of the several churches. Two lay assistants are now employed and paid by the parish, as also the cost of their maintenance at the Mission House. In the district embraced in our past three years' operations there are three Methodist and three Presbyterian preachers looking after the interests of their respective bodies. Our three should be increased to five; indeed this will be the natural outcome of the division now in contemplation. Up to Easter last \$3,223.72 had been collected and expended on Church work in the Mission. Two Churches are finished, furnished, unincumbered and deeded to the Bishop. The substantial brick Church and Mission House at Mattawa, not yet fully finished, but being improved each year, is vested in the priest and two lay trustees until fully paid for, when it will be transferred to the Bishop. All the property is fully insured. These statements are made for the information of those who in the past three years kindly contributed funds to begin and carry on the work of planting the Church of God in this distant and spiritually neglected part of the Diocese. By the blessing of God, and through the aid He has permitted us to receive, some measure of success has crowned our labors, and, today, we are asking for relief of another kind, viz. *division of the Mission, and employment of more "laborers" therein.* The country west of here, beginning some twelve miles up, comes within the jurisdiction of Algoma. It has important centres and cannot longer be worked satisfactorily from Mattawa. By direction of the Bishop of Ontario, Mr. Bliss has petitioned the Bishop of Algoma to relieve him of his voluntary work and to appoint a Missionary in that part of his Diocese. When this relief comes Mr. Bliss will be able to organize new congregations at points in this Diocese which in the past year have been opened up by Government roads, and must now of course claim first consideration. One new station was opened up within the past

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two months, and at the first service there were thirty worshippers. Two churches are wanted just as soon as we can possibly build them. One at Chalk River and one at Lake Tallon, both in this Diocese. Some \$300 is already promised for the former, and a fund for latter has been begun. Neither church can be proceeded with until \$600 is promised in each instance. Contributions will be thankfully received and acknowledged as heretofore in the *Guardian* and *Canadian Missionary*. The extent of the Clara Mission after division is effected will be just one hundred miles. No retrospect of Mission Work on the Upper Ottawa would be at all complete without a special and grateful acknowledgement of the invaluable aid received from many kind and liberal friends in England. Such assistance not only rejoiceth the heart of the Missionary, but renders his work of teaching more easy of accomplishment. His voice reaches through the ear, their gifts instruct through the eye, and Gods' Sanctuary is made more bright and cheerful, a something which should not be under valued. Large quantities of excellent reading matter arrives with every English mail, and is widely circulated to the great appreciation of the parishioners. A great work has by God's blessing, been begun, but it is yet in its infancy. We ask to be remembered by our friends in their intercessions. We attach great value to the systematic use of Intercessory Prayer on behalf of Mission Work and have prepared and circulated a form for use of those specially interested in this Mission. We have no misgivings as to the future. Work thus begun will not be allowed to fail through weakness or inefficiency of human means. A new departure has, we are aware, been made in this Mission regarding place of work, and mode of carrying it out. Misunderstandings, almost *misrepresentations* have arisen in some quarters. The practicability of working a large district on plan of an Associate Mission has, however, been fully exemplified. Time will correct the erroneous inferences of those thoroughly ignorant of the requirements of such a mission, and of the means best adapted to successfully carry

on a work, the magnitude of which they do not comprehend. All lawful means should be adopted to overcome the difficulties in the way of reaching people who having been so long left "uncared for and untaught," have, not unnaturally, become indifferent to the requirements of religion, and forgetful of their responsibilities as Sons of God, and members of His Body, the Church.

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A HINT.

If you wish to save yourself, your family, and your friends a world of suffering and pain, which at present they endure needlessly, and also save many dollars in Doctor's bills, go at once to the nearest store, and buy a few bottles of Perry Davis' RAIN-KILLER.

The Emperor William finds it difficult to select a successor to Von Monteuffel as Governor of Alsace-Lorraine.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, for Bronchial Troubles and General Debility. Thomas Boyne, of Digby, N.S., makes the following statement: "I have been using Scott's Emulsion for six months, and have derived more benefit from it than any other treatment; indeed, I believe it has saved my life, and can honestly recommend it to any one for bronchial trouble or any debilitating disease."

Lord Garnoye has settled down at his father's residence at Bourne-mouth and has resumed correspondence with Miss Fortescue. It is expected that they will be married within a year.

THE BEST TESTIMONY IN FAVOR OF PYLE'S PEARLINE WASHING COMPOUND is the millions of packages sold every year, and sales steadily increasing in spite of the numerous poor imitations.

General Hazen, chief signal officer, Washington, has issued an order extending to a day and a half in advance the weather predictions which now only cover a day. The change will go into effect July 1st.

GREAT SUCCESS attends the sale of James Pyle's New Washing Compound, Pearline. This is not surprising, as it has been demonstrated from actual experience that it is absolutely harmless to the most delicate fabric, while it is a great economizer of labor, time and soap.

The Halton Scott Act supporters are strengthening their organization for the suppression of unlicensed selling.

A SINGULAR BOOK.

SCIENTIFICALLY WITH SARCAASM AND BRILLIANT WITH TRUTH.

New York Correspondence! American Rural Home.

Chap. I. "Has Malaria" goes to Florida. Chap. II. "Overworked" goes to Europe. Chap. III. "Has Rheumatism" goes to EMS. Chap. IV. Has a row with his Doctor!

The above chapters, Mr. Editor, I find in a book recently published by an anonymous author. I have read a deal of sarcasm in my day but I never read anything equal to the sarcasm herein contained. I suspect the experience portrayed is a personal one; in short, the author intimates as much on page 31. Let me give you a synopsis:

"Malaria" as it states, is the cloak with which superficial physicians cover up a multitude of ill feelings which they do not understand, and do not much care to investigate. It is also a cover for such diseases as they cannot cure. When they advise their patient to travel or that he has overworked and needs rest and is probably suffering from malaria, it is a confession of ignorance or of inability. The patient goes abroad. The change is a tonic and for a time he feels better. Comes home. Fickle appetite, frequent headaches, severe colds, cramps, sleeplessness, irritability, tired feelings, and general unfitness for business are succeeded in due time by alarming attacks of rheumatism which flits about his body regardless of all human feelings.

It is muscular,--in his back. Articular,--in his joints. Inflammatory, my! how he fears it will fly to his heart! Now off he goes to the springs. The doctor sends him there, of course, to get well: at the same time he does not really want him to die on his hands!

That would hurt his business! Better for a few days. Returns. After a while neuralgia transfixes him. He bloats; cannot breathe; has pneumonia; cannot walk; cannot sleep on his left side; is fretful; very nervous and irritable; is pale and flabby; has frequent chills and fevers; everything about him seems to go wrong; becomes suspicious; musters up strength and demands to know what is killing him!

"Great heaven!" he cries, "why have you kept me so long in ignorance?"

"Because," said the doctor, "I read your fate five years ago. I thought best to keep you comfortable and ignorant of the facts."

He dismisses his doctor, but too late! His fortune has all gone to fees.

But him, what becomes of him?

The other day a well known Wall Street banker said to me "it is really astonishing how general bright's disease is becoming. Two of my personal friends are now dying of it. But it is not incurable I am certain, for my nephew was recently cured when his physicians said recovery was impossible. The case seems to me to be a wonderful one." This gentleman formerly represented his government in a foreign country. He knows, appreciates and declares the value of that preparation, because his nephew,

who is a son of Danish Vice-Consul Schmidt, was pronounced incurable when the remedy, Warner's safe cure, was begun. "Yes" said his father, "I was very skeptical but since taking that remedy the boy is well."

I regret to note that ex-President Arthur is said to be a victim of this terrible disease. He ought to live but the probabilities are that since authorized remedies can not cure him, his physicians will not advise him to save his life, as so many thousands have done, by the use of Warner's safe cure which Gen. Christiansen, at Drexel, Morgan & Co.'s, told me he regarded "as a wonderful remedy."

Well, I suspect the hero of the book cured himself by the same means. The internal evidence points very strongly to this conclusion.

I cannot close my notice of this book better than by quoting his advice to his readers:

"If, my friend, you have such an experience as I have portrayed, do not put your trust in physicians to the exclusion of other remedial agencies. They have no monopoly over disease and I personally know that many of them are so very 'conscientious' that they would far prefer that their patients should go to Heaven direct from their powerless hands than that they should be saved to earth by the use of any 'unauthorized' means."

And that the author's condemnation is too true, how many thousands duped, and yet rescued, as he was, can personally testify?

Ecclesiastical Embroidery Society.

This Society is prepared to execute orders as follows:--

Altar Hangings, Antependiums, Banners, Surplices, Stoles, Hoods, Cassocks, Alms Bags, &c.,

Of the best workmanship, and on reasonable terms. Estimates sent on application. Apply to J. T., Rector,

St. John the Evangelist Church, Montreal, Que.

The Society will be closed during the months of July and August.

Townshend's Standard Bedding.

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Patented for its purity. The only safe to use. Hair, Moss, Fibre, Wool, Flock Mattresses, Feathers, Beds, Bolsters and Pillows, and all kinds of Wire and Spring Mattresses, wholesale and retail, at lowest prices for cash, at 334 ST. JAMES STREET opposite the Witness Office. TOWNSHEND'S

A RECTOR

Is desired for the approaching vacancy in the Parish of Ship Harbour, N.S. Good Churchman; active; extempore. Information given by JAMES LOWRY, Rector, Jeddore, N.S.

WANTED, A Clergyman in Priest's Orders, to take charge of a Mission in the Diocese of Fredericton. Must be Evangelical. Apply for information to JAMES B. HODGKIN, St. Martin's, St. John County, N.B.

Temporary or Sunday Duty OR A LOCUM-TENANCY, WANTED by an experienced English Clergyman, at present in Canada. A sound Churchman; musical; am accustomed to a choral service. Address, "Clericus," St. John's Rectory, 278 St. Urbain Street, Montreal.

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OWEN McGARVEY & SON'S wholesale and retail Furniture, Warerooms, 1841, 1851 and 1853 Notre Dame Street (corner McGill Street, Montreal. Parlor Suits, 7 pieces, from \$45 to \$500; Chamber Sets, from \$22 to \$750; Full Dining Room Suits, 9 pieces, from \$50 to \$375; Library Suits, from \$100 to \$500. All other portions of Stock equally varied in prices and styles of design or finish. Our Exhibits are taken from stock.



**Temperance Column**

We take from our valued and able Exchange *The Church Record* of Connecticut the following interesting letter from that great Temperance worker of England, Robert Graham, Esq.

**FIRST PRINCIPLES OF CHURCH TEMPERANCE WORK.**

**THE BIRTH OF THE MOVEMENT.**  
In the year 1872 the Church of England, recognizing the vast importance of the question of intemperance, appointed a committee to investigate the extent, the causes, and the remedies for the great national vice. Later in that year the committee reported to a meeting held in Lambeth Palace, under the chairmanship of the Archbishop of Canterbury, and on the basis of the report then presented was formed the Church of England Temperance Society as the exponent of the Church in carrying on the work of Christian temperance reform. The Church Temperance Society of America is based upon the same lines and worked upon the same methods. The basis agreed upon was broader than that of any previously existing temperance organization, being a union on perfectly equal terms between those who use temperately and those who abstain entirely from intoxicating liquors as beverages. The two objective lines of the work were the rescue of the intemperate and the removal of the causes from which intemperance springs.

**THE PLEDGE.**

Two questions were from the first left out of consideration—first, the Scriptural lawfulness or unlawfulness of intoxicating drinks; second, the lawfulness or unlawfulness of vows or pledges. The pledge in our societies is simply, as regards the man himself, the record of a resolution made in dependence on the help of God that he will abstain from that which is ruining him. If, through the weakness of his fallen nature, he breaks this resolution he is not taught that he has committed a still more unpardonable sin, and so driven on to despair; he is urged to lay his full where the broken resolutions of Christian people whose spiritual standing is very different from his are daily laying theirs—at the cross of Christ—with earnest prayer for greater strength in time to come, and with the assurance that he has only to persevere in that course to obtain the final victory. As regards his fellows, the pledge is a token of mutual agreement. He has been ruined in time past by association in drinking customs; he needs now the power of association to help him in his newly-formed resolution of abstinence. He finds it in the Church Temperance Society. In considering the part assigned to the pledge in the ultimate restoration of the drunkard, we claim no single part which properly belongs to the Gospel of our Lord Jesus Christ. But the Gospel must not be credited with powers to which it never lays claim. It

never claims to remove the stumbling block from the sinner's path. It preaches repentance, urging him by every consideration to put the cause of offence from his path, and then promises him all needful help for the final victory. The pledge of total abstinence in the Temperance Society is the drunkard's first answer to this. It is the flocking together of the frightened sheep in the first moment of their terror, when they see that the wolf is upon them, and when they are looking to every quarter for help.

It is for the shepherd of the flock to lay hold of them there, and to draw them into the fold of Christ. The Temperance Society, rightly viewed, is the recruiting ground for the Church, just as the drinking saloons have become the recruiting grounds for Satan. It is when the evil spirit has lost for the time the advantage over the man which the drink gave him, when for the time being he is in his right mind, that we can tell him of the Good Shepherd, and lead him on step by step, till in the persevering use of the appointed means of grace, he can realize in his own person the blessed truth; "Stronger is He that is in you; than he that is in the world." The pledge of abstinence has been the door through which he is admitted to the Master's presence; but all his salvation, from first to last, will have been through Him.

**TEMPERANCE AND TOTAL ABSTINENCE.**

The ground upon which a temperance man, as distinguished from a total abstainer, may be asked to join our society is not as a measure of asceticism, as though there were anything in itself meritorious in renouncing this or that indulgence; but solely on the ground of expediency again—in the face of a great "present distress"—and this expediency to be judged of by every man for himself. Claiming the liberty to abstain for ourselves, we recognize the same right of Christian liberty in our brother man; we have no word of condemnation, no pharisaic assertion of superiority for our own practice, if he walks by a different rule. But we invite him, nevertheless, first and above all, in view of the kind of temptation he will be exposed to, we invite the young to grow up in ignorance of the taste—generally an acquired one—for intoxicants, and then other Christian men and women to come and take part with us in fighting the Lord's battle against the national sin.

**WORKING BASIS.**

After this statement of first principles the question arises as to what is the best method of application. We have on our side at the outset the fact that the Sunday-school system and the parochial organization of the Church provide exactly the machine we need. This is emphatically a Church work, to be carried on upon Church lines and by Church methods.

The first imperative object to be gained is a conviction on the part of the clergyman of the parish of the needfulness of this work. This step gained, initial difficulties

speedily disappear. The next necessity is to call a meeting of parishioners, rich and poor alike, and explain to them their Christian duty of abstinence for the sake of others. The effective way to begin is first to reach the young.

Remember that all these juvenile pledges are taken with the consent of parents; that they continue only so long as the card of membership is retained, and that when the young person reaches the age of sixteen, or the time of confirmation, he or she may elect to belong to the total or the partial abstinence section of the society. The importance of this action will be seen from the fact that since the formation of the society, in England almost a new generation has arisen who have not acquired the taste for intoxicants. Now, in England there are 500,000 juvenile members, and an almost equal number of adult members. The nation's drink bill has been reduced by \$125,000,000, and 5,000 clergy and 9 bishops are pledged total abstainers. In America the society has received the adherence of 54 bishops, and there are organizations in 31 dioceses.

**THE SCOPE OF THE SOCIETY.**

Going to the broader basis of the society, we have endeavored to make this question not only a matter of Christian duty but one appealing to all citizens. We have to endeavor not only to reach and to rescue the individual man, which can only be done and can be best done by personal example and personal effort, but we have by combination to meet that infamous extension of licenses which in the city of New York has opened 10,000 places of legalized temptation, and in the city of Philadelphia an equal, if not a larger, number in proportion to the population. Clearly in carrying out this second line of action you can utilize the influence of all citizens, whether total abstainers or not, and it is mainly because of the infinite value which such a broad and representative public opinion bears that we claim the wisdom of the twofold organization of the society.

**WOMEN'S WORK.**

The work of Temperance reformation both in this country and in England has had no more loyal, constant, and self-denying helpers than the church women. The reason is not far to seek. It is found in the fact that women have had forced upon them with peculiar, and often with painful, personal directness the terrible evils which follow in the track of the drink traffic. There are two objects which the Church Temperance Society has in view, first personal effort in endeavoring to reach individual cases, and the formation of societies in all our parishes; and second, arousing and strengthening public opinion as to the necessity for all licensing authorities doing their utmost to enforce the existing law in its entirety and strictness, so that the evils of the drink traffic may be minimized to the greatest possible extent.

ROBERT GRAHAM.

TO PERSONS OF A NERVOUS TEMPERAMENT WE WOULD RECOMMEND Estey's Iron and Quinine Tonic.


It will remove that low, despondent feeling so peculiar to nervous persons. After using it for a short time they will find their appetite improved, and their spirits become more cheerful; sleepless nights, twitching of the muscles, and trembling of the limbs will all disappear, and they will feel and know that every fibre and tissue of their body is being braced and renovated. The peculiar operation of this medicine has undergone long and close observation, and it is believed it will never fail if properly and judiciously administered, unless other diseases predominate of a different character. Pale, sickly females will derive the greatest benefit from using a few bottles of ESTEY'S IRON AND QUININE TONIC. It is stimulating, appetizing and strengthening, and the power in it depends upon the Iron and Quinine which it contains, and not upon alcohol or opium, or any narcotic whatever.

Price 50 cents. Sold by druggists. Prepared only by E. M. ESTEY, Pharmacist, Moncton, N.B.

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The Improved Model Washer and Bleacher. Only weighs 6 lbs. Can be carried in a small valise. Satisfaction guaranteed or money refunded.



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**Special Local Agents Wanted.** Energetic, reliable Canvassers for subscriptions to the "GUARDIAN" wanted, in every diocese (or even in each deanery of every diocese) of the Ecclesiastical Province. Address, stating experience and references, THE CHURCH GUARDIAN, P. O. Box 504, Montreal.

NEWS AND NOTES.

Old Dr. Johnson was a benefactor. Seventy-five years ago, he invented what is now called Johnson's Anodyne Liniment, the wonderful success of which in the cure of diseases of the head, throat and lungs is truly astonishing. No family should be without it.

The Branch of the Salvation Army headed by General T. S. More, of Brooklyn, seems in a fair way of going to pieces. Dissension has arisen in the ranks and all sorts of grave charges are hurled at the head of the "General."

Thousands of dollars might be annually saved to farmers if they would give freely of Sheridan's Cavalry Condition Powders to their horses, cattle, sheep, hogs and fowl. They prevent disease and promote the growth. We said Sheridan's. Those put up in large 25c. packs are utterly worthless. Sheridan's in large cans, \$1.00.

Mr. Robert Falconer, of Trinidad, a native of Prince Edward Island, eighteen years of age, has lately gained the West Indian Gilchrist scholarship, worth £100 sterling per annum, tenable for three years.

As it seems to be pretty well understood that we have a hot summer before us, we would say to all anxious mothers that Nestle's Milk Food is an excellent preventative of cholera infantum, and all summer complaints so common to children.

The Official Count of ballots in Middlesex gives a majority for the Scott Act of 3,376. The contest is being actively prosecuted in Hastings, where the Rev. D. V. Lucas is holding Scott Act meetings.

The unanimous verdict of the druggists, both wholesale and retail, throughout the Dominion, is that Dr. Smith's German Worm Remedy, or Wormerine, has the largest sale, and gives the most perfect satisfaction of any worm preparation they have ever handled.

A large temperance workers' convention was held lately at Aurora, in the county of York. Steps were taken to perfect organization and prosecute the work of obtaining signatures to petitions. Of these three thousand will be needed, and 1,800 have been reported, with some municipalities to hear from. An agent for carrying on the work will be at once appointed, and a second convention will be held early in August. The work will go on in Toronto along with that in York.

Pic-Nics.—The pic-nic season is approaching, when fair maidens are sure to get sun-burned, which will ruin the complexion. Use PHILODERMA and avoid the dire catastrophe.

Cold rain-water and soap will take out machine grease, where other means would not be advisable on account of colors running, etc.

If any of the readers of this paper are growing deaf, let them get at once a bottle of Johnson's Anodyne Liniment. Rub well behind the ears and put a little into the ear with a feather.

Headaches almost always yield to the simultaneous application of hot water to the feet and the back of the neck.

Estey's Iron and Quinine Tonic is the most powerful Blood Tonic and Appetizer known. Try it. Price 50c.

Sulphur matches placed in flower-pots, the sulphur ends down, have been found to destroy worms which are so fatal to house plants.

As your Tonsorial Artist to keep a bottle of Philoderma to rub on the face after shaving, as it soothe irritation and prevents eruptions.

Picture frames are now made with a combination of polished oak with gilt ornaments, which are admirably adapted to water-colors.

Are you suffering from Dyspepsia or indigestion? If so, use Estey's Iron and Quinine Tonic. It will cure you when everything else has failed.

YOUNG MEN—READ THIS.

THE VOLTAIC BELT CO., of Marshall, Mich., offer to send their celebrated ELECTRO-VOLTAIC BELT and other ELECTRIC APPLIANCES on trial for thirty days, to men (young or old) afflicted with nervous debility, loss of vitality and manhood, and all kindred troubles. Also for rheumatism, neuralgia, paralysis, and many other diseases. Complete restoration to health, vigor and manhood guaranteed. No risk is incurred, as thirty days' trial is allowed. Write them at once for illustrated pamphlet free.

A GREAT WANT SUPPLIED.

The consumers of Kerosene Oil, as it is without doubt the purest Oil to be had. By actual comparison it will be found as white as water. This is obtained by removing all impurities from the ordinary oil. It is no dearer than ordinary oil. As it will burn one-fourth longer and gives a clear brilliant flame, emitting no smoke or odor. To those using Coal Oil Stoves it is highly recommended, as it will give greater heat and will do more cooking for the same money. For sale in barrels and cases, two cans in a case.

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

Catarrh—A New Treatment.

Perhaps the most extraordinary success that has been achieved in modern science has been attained by the Dixon treatment for catarrh. Out of 2000 patients treated during the past six months, fully ninety per cent, have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefitted, while the patent medicines and other advertised cures never record a cure at all. Starting with the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has ever attempted to cure catarrh in this manner, and no other treatment has ever cured catarrh. The application of the remedy is simple, and can be done at home, and the present season of the year is the most favorable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street West, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—Montreal Star.

KIND WORDS.

Dear Sir,—I have used your Emulsion myself, and so have members of my family, and must say with signal benefit. Soon after taking it one is sensible that the article is not a "bogus" preparation, but all that it claims to be.

I am 62 years of age, undertaking the performance of three full services each Lord's day, besides week-day duties, and I am occasionally greatly indebted to your Emulsion for the tone and vigor in which I am able to go through the physically oppressive duty.

I have recommended it to parties suffering from coughs, colds, debility, &c., and I am thankful to add that the results have, in every instance, been most beneficial.

Wishing you all success,

I am, dear sir,

Very faithfully yours,

P. J. FILLIOL,

Episcopal Minister.

INFANTS' HOME REPORT.

Halifax, N.S.

I cannot express too highly the high esteem and great value I have formed of your Emulsion of Cod Liver Oil, &c., as prescribed by our physician, Dr. T. R. Almon, and the great benefit and service it has rendered to our babies in the Home. I have found they take it without any trouble, and it does not in the least disagree with them; and with weak, delicate and anæmic children who do not seem to thrive, your Emulsion has acted in a most remarkable manner in restoring the little ones to health and strength; In fact our Home cannot do without it. I can, after the experience

of over four years, cheerfully recommend your Emulsion to be a most valuable medicine for children, and have found it superior to any I have used.

I am, yours respectfully,  
MRS. CHASE, Matron.

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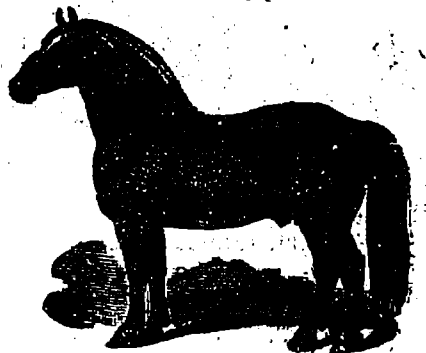
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