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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. 4 }

MONTREAL, WEDNESDAY, MAY 6, 1885

\$1.50
PER YEAR

ECCLESIASTICAL NOTES.

THE GARDEN CITY CATHEDRAL.—The opening of the Cathedral Church of the Incarnation, at Garden City, N.Y., marks another forward stride in the history of the American Church, and the sermon preached by Bishop Littlejohn aptly summed up the historical aspect of the occasion. Referring to the Long Island of a few years ago, he said that then the spot on which the Cathedral is built was a wilderness.

The grass grew only to wither and perish. Two hundred years ago, the Church first established itself on Long Island, under the missionary superintendence of Patrick Gordon, who began his work at Jamaica, and the dust of the Rev. John Thomas, whose pioneer work laid the social and religious foundations of this great structure, lies only a mile away. Then the communicants had neither church to worship in, Bibles to read, nor sacred vessels from which to receive the emblems of the sacrifice. Again, on November 3, 1785, lacking only six months of a full century ago, Bishop Seabury, the first Bishop of the American Church, held in St. George's Church, Hempstead, the first ordination ever administered in this State, laying hands on a candidate who had come for the purpose from Virginia (Mr. John Lorne). To-day Long Island is a Diocese well equipped for its work, with 107 clergy, 100 parishes and congregations, and nearly 17,000 communicants. The lesson that the Bishop drew from his reminiscences was the unity and continuity of the Church in every age. Thus, surer than the pathway of the stars, more beneficent than that of the sun, runs on through the generations of men the bright succession of God's ministries of faith, charity and worship. In that succession this edifice takes up its majestic function to-day, and this spot will henceforth make the place of God's feet glorious!

ENTHRONISATION OF THE BISHOP OF LONDON.—The enthronisation of Dr. Temple as Bishop of London took place on a Wednesday morning in St. Paul's Cathedral; the congregation witnessing the ceremony being rather small in number. The Bishop was met at the Chapter House by the Dean, the residentiary canons, the prebendaries, and officials of the Diocese. The mandate from the Primate having been read, the Dean administered the customary oath. A procession was then formed, in the following order, and went from the Chapter House to the great west door of the Cathedral:—The apparitor of the Dean and Chapter, the commissary of St. Paul's, the registrar of the Dean and Chapter, the prebendaries, the vergers, residentiaries, the Dean, the Bishop's apparitor, the Bishop in his Episcopal habit, the chancellor, the registrar of the Diocese, the Bishops' chaplains, and others in attendance. Preceded by the choir, the procession moved slowly to the chancel, singing the well-known hymn, "The Church's one foundation." Dean Church, upon the Bishop being seated in his throne at the end of the choir, installed His Lordship in the following words: "I, Richard William Church, Dean of this Cathedral church, do, by the authority to me com-

mitted, induct, install and enthrone you, the Right Rev. Father in God, Frederick, by Divine permission Lord Bishop of London, into the Bishopric and Episcopal dignity of London. The Lord preserve thy going out and thy coming in, from this time forth for evermore; and mayest thou remain in justice and sanctity, and adorn the place to you delegated by God. God is powerful, and may He increase in you His grace." The Bishop was then conducted to the Episcopal stall in the centre of the choir, and the *Te Deum* and suffrages were sung and said by the choir and the Dean. The following special prayer was next offered: "Grant, we beseech Thee, O Lord, to Thy servant Frederick our Bishop, that by preaching, and doing those things which be godly, he may set forth the example of good works, and teach and strengthen the souls of the people committed to his governance, and that finally he may receive the everlasting recompense of the reward from Thee, the Most Merciful Pastor, through Jesus Christ our Lord. Amen." Holy Communion was then celebrated, the Bishop officiating. At the conclusion of the service, the procession returned to the Chapter House in the reverse order to that in which it entered; the Bishop preceding the clergy. The Dean, canons, prebendaries, and other clergy and officials, then, the Bishop having been seated, promised canonical obedience to him in these words: "Right Reverend Father in God,—I acknowledge all canonical obedience due to you as Bishop of London." A collection was made during the service, and the proceeds will be devoted to the Bishop of London's Fund.

THE IRISH CHURCH.—The forthcoming annual report of the Church Representative Body, to be presented at the next meeting of the General Synod, will again show some gratifying results. The contributions of 1883 exceeded those of the previous year by some £20,000, and now we learn that the income of 1884 exceeds that of 1883 by some £12,000. At the same time some anxiety must be felt at the fact that this increase is owing to bequests, and that there is an absolute and serious decline in the amount of parochial assessments for the past year. This latter must be always regarded as the fixed income of the Church, and should at least be subject to no retrogression. The payment in full of the assessments is the legitimate test as to whether the Church in every diocese and parish is fairly and honourably doing its duty by the clergy who commuted, in order to save some little capital out of the wreck for the future advantage of the Church. The clergy might fairly be looking for such an improvement in the Stipend Fund as might hold out a prospect of an increase to their very slender incomes, rather than a decrease which must always tend to jeopardise the financial schemes.

BISHOP WORDSWORTH AS AN AUTHOR.—The late Bishop was a ready, voluminous, and most learned writer. A list of his writings occupies a page of "Crockford," but amongst the best known of his works we may note are his edition of the Greek Testament with Notes; "The Old Testament, in the Authorised Version, with Notes and Introductions;" "The Holy Year, or Original Hymns;" "Occasional Sermons in Westminster

Abbey;" "Lectures on Inspiration;" "Theophilus Anglicanus;" "Memoirs of William Wordsworth;" "Athens and Attica;" "Greece: Historical, Pictorial and Descriptive;" "S. Hippolytus and the Church of Rome in the beginning of the Third Century" (from the newly-discovered Philosophumen); "Diary in France;" "Letters to Mr. Gordon on the Distinctive Character of the Church of Rome;" "Ancient Writings from the Walls of Pompeii;" "Theocritus," from the ancient MSS.; "A Tour in Italy;" "Sermons on the Church of Ireland, her History and Claims;" "On Union with Rome;" "Sermons on the Maccabees and the Church" (1847); "An Answer to the Apostolic Letter of Pope Pius IX.;" "A Charge to the Diocese of Lincoln" (1870); "A Lecture on Art," delivered at St. Mary's Church, Nottingham, in connection with the proposed Museum of Art on the Castle Hill of the town (1875); "Correspondence of Richard Bentley, D.D." His last important contribution to ecclesiastical history was his learned and most attractive work, "The History of the Church to the Council of Nicæa."

REPARATION.—It is not as rare as people imagine to find persons moved by the Holy Ghost to make reparation for the evil deeds of their ancestors, by which they have themselves profited. An instance of this has just occurred in the case of a Somersetshire lady, Miss Chafyn Grove, of Zeals House, who on Sunday, March 15, presented at the Altar of Wincanton Church, a deed, making over to the benefice the great tithes of the parish, amounting to the annual sum of nearly \$2,500. The right to do this she purchased legally. The tithes were alienated five hundred years ago by the Pope, and given to the Priory of Stavordale, whose ruins are still visible. Just before the Reformation the Priory was annexed to that of Taunton, and on the dissolution of the monasteries its properties and revenues passed into lay hands, in which they have ever since remained, until Miss Chafyn Grove's munificent gift restored them to the Church.

CONFIRMATION.—In an address on the subject of confirmation which appears in the February number of the *Diocesan Chronicle* the Bishop of Rochester says: "While I must still insist on the obtaining of my special permission for candidates under twelve (I confess to seldom giving it), and while I have no sort of wish to interfere with the discretion of the clergy in presenting to me children over twelve and under thirteen, I wish to impress what I increasingly feel to be the great responsibility of inviting the ordinance for candidates of so tender an age. Occasionally, and almost more frequently in the poorer than in the richer parishes, I have regretted to observe a growing tendency to showy finery in the dress of the female candidates. Mock pearls in the humbler class, white satin shoes in the higher (which in a bleak March day make one tremble for the poor girls' health) should gently, but firmly, be eschewed. Nothing would distress me more than to have to send a candidate back for showy or tawdry apparel, but for example's sake it may be necessary for me to do it."

NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—St. Mark's and St. John's Parish.—A Confirmation was held in the parish church last Wednesday evening by the Bishop of Nova Scotia when forty were presented for the reception of that sacred rite. His Lordship's pastoral staff was borne by the rector, the Rev. H. J. Winterbourne, and Evening Prayer was said by the curate, Rev. J. O. Crisp. The Bishop took occasion in his address to congratulate the congregation in their endeavour to improve the musical part of the services by procuring a handsome new pipe organ; regretting his enforced absence from the approaching dedication of the instrument on account of his long Confirmation tour in his Diocese. He also gracefully referred to the "earnest work of the parochial clergy which has resulted in pressing need for additional church accommodation. Everyone present could not fail to be impressed with the Bishop's kind, loving, and fatherly words of exhortation and advice to the young people. St. Mark's Church will at present seat about 350 people comfortably, but it is desirable to have a building large enough to accommodate 500, there being a constant demand for pews, the existing ones being all rented. There were 150 communicants in the parish who received the Lord's Supper on Easter Day, more than half of whom partook at the two early administrations of the Sacrament. Several were unable to be present on account of sickness, but notwithstanding this there was a marked increase to any previous year.

St. John's Chapel.—The annual meeting of this picturesque little church was held on St. George's Day with satisfactory results. The financial report was better than it has ever been in the history of the Church, particularly in the matter of offertories, which were much larger than in any former year. The rector's stipend was increased. The Church has been painted both externally and internally, and presents a nice, fresh appearance. The new wardens are Mr. Alderman Taylor, and Mr. Carnell, both of whom take a lively interest in the affairs of this church.

It ought to be mentioned that the Halifax correspondent to the GUARDIAN by mistake included the financial report of this chapel in that of the parish church. In justice to St. Mark's, we beg leave to state that the accounts of this and the other chapel are kept separate and distinct, although they are always examined at the Easter meeting.

North-West Arm Mission Chapel.—At the annual meeting of this prosperous little church it was decided, on the approval of the rector, to dedicate it to St. James, which will be done formally when the greatly needed church is built. Bishop Bickersteth's "Hymnal Companion" is shortly to be introduced here.

The stipend of the popular and energetic curate in charge, Rev. J. O. Crisp, was augmented.

The curate of St. Luke's has returned from his West Indian trip, and is now quite recovered from his indisposition. We regret to learn that the Diocese is about to lose one of its most promising and learned young men, in the person of Rev. W. B. King, of St. Peter's, Charlottetown. It is said that the rev. gentleman will take work in an important church in Boston.

Rev. Samuel Davies, from the college at Warminster, England, was ordained deacon last week by the Bishop of Nova Scotia. The rev. gentleman proceeds at once to take charge of the important mission in Cape Breton recently worked by the Rev. S. Gibbons.

The Rector of Rawdon, the Rev. W. J. Ancient, has recently refused another tempting offer of work in another field. To his credit, this is the fourth offer that the rev. gentleman has refused since he took charge of his present parish.

St. Luke's.—There was a very large attendance at St. Luke's Hall to hear the concert given in aid of the Church of England Coffee Rooms. The concert was a very enjoyable affair, and the Rector deserves great credit for his activity in thus helping forward an extra-parochial object. The following ladies and gentlemen took part: Mrs. Rigby, Mrs. Gregor, Miss Shannon, Mrs. F. Tremaine, Miss Prince, Miss Murray, Miss Wainwright, Rev. R. N. Raven, Capt. Clarkson and the talented members of the Glee Club.

C. W. M. S.—The Church Women's Missionary Society held a sale of fancy work last week in aid of the funds of the Society. We believe that the sum of over one hundred dollars was realized. It is the intention of the Society to hold the sales every three months.

AT HOME—Quite a brilliant company assembled at the Free Masons' Hall last Tuesday, at the invitation of the Church of England Sunday-School Teachers' Association to an "At Home." Over 300 teachers and their friends were present. Tea, coffee and cake were served round and the evening was pleasantly spent in listening to some first-rate piano-forte playing and singing, and in the agreeable conversation usually prevalent at a conversazione. Short speeches were delivered by the Rev. F. R. Murray and Rev. Dr. Partridge. The Lord Bishop and nearly all the city clergy were present. The following ladies and gentlemen added greatly to the success of the "At Home," by their musical talents: Mrs. Gregor, Miss Shannon, Miss Taylor, Mr. J. G. Smith and Mr. Foster (Dartmouth). The next meeting of the Association takes place on May 4th, at St. Luke's Hall, when a model lesson will be given by the Rev. K. C. Hind, and a paper will be read by Mr. F. C. Sumichrast.

ALBION MINES.—The Rev. D. G. Moore lectured on Tuesday, the 21st April, for the widows and orphans of the Vale Colliery employees lost in the late explosion; giving a description of what he saw during the winters 1882-1883 spent by him in Europe. England, Scotland, France and Italy, were included in the lecturer's notes, which were most attentively listened to. The rector ended with a reference to the large charities of the Masonic Fraternity; the lecture being delivered in obedience to the call of Keith Lodge, No. 23, A. F. & A. M. of Nova Scotia.

PARRSBOROUGH.—St. George's.—The Lenten services in this parish were better attended than ever before, and in each evening in Holy Week the congregations were large. Easter Sunday was fine and the attendance at church good, with a fair number of communicants. Flowers for decorating the church were difficult to procure, many house plants having been frozen during the winter; still there was a fair show, principally contributed by Mr. Beatty. The pulpit, lectern and desk were ornamented with beautiful banners presented for the occasion by Miss Ratchford, of Amherst.

The meeting on Easter Monday was well attended and more harmonious than such meetings generally are. Messrs. Townshend and Upham were elected churchwardens. It was unanimously decided to make every effort to raise the necessary funds for retaining the services of Rev. M. C. Wade, the energetic curate residing at Port Greville, twelve miles from the parish church.

Application to the B. H. M. for a grant of \$150 per annum towards that object, had already been made by the rector, but no answer was forthcoming at the time of the meeting. Since then, the Executive Committee B. H. M. have decided, owing to the state of the funds, not to make a grant to Parrsborough; therefore the local efforts will have to be more strenuous, and the contributions to the B. H. M. may be decreased.

LOWER STEWIAKKE.—The church here has been undergoing improvements, and a new Kearn organ (a fine toned and handsome instrument, purchased from Miller Bros., Middleton) has replaced the old one.

DIOCESE OF FREDERICTON.

ST. JOHN.—A Confirmation was held in Trinity Church on Wednesday, April 22nd, by the Most Rev. the Metropolitan, when forty persons were confirmed, twenty-four of whom were females and sixteen males.

His Lordship the Bishop Coadjutor has been visiting Sussex and Hampton in the interests of the Diocesan Church Society; from thence he proceeds to Carleton, where he will administer the holy rite of Confirmation.

ST. JOHN.—St. James.—The rector, Rev. S. O. Troop, delivered an interesting and instructive lecture, under the auspices of Johnston Orange Lodge, on "The First Church."

FREDERICTON.—At a meeting of the Cathedral congregation held in the vestry, April 9th, presided over by the Most Rev. the Metropolitan, the following delegates were elected: To Diocesan Synod, Geo. E. Fenety and G. R. Parkin. Substitutes, John Black and Mr. Justice Wetmore. To Diocesan Church Society, Sheriff Sterling and A. F. Street. Substitutes, G. E. Stopford and S. A. Akeley. The Synod meets in Fredericton on the first Wednesday in July.

KINGSCLEAR.—The annual meeting of the parishioners was held on Easter Monday, the rector, Rev. H. Montgomery, in the chair. The following were elected members of the corporation: Churchwardens, John H. Lee, Esq. and John C. Murray, Esq. Vestrymen, Lt.-Col. Maunsell, Capt. Powys, Charles E. Murray, S. Murray, E. R. Murray, C. H. Giles, W. Leger, W. Jennings, F. W. Clements, A. W. Rainsford and T. C. Lee. Delegates to the Diocesan Synod, Capt. Powys and A. W. Rainsford. Delegates to the Diocesan Church Society, Lt.-Col. Maunsell and John H. Lee. Vestry clerk, Percy Powys.

The statement of the wardens for the past year shows the finances to be in a healthy state, and considerable increase in the offertory collection and also in the subscriptions for general purposes. It was resolved to immediately proceed to remodel and renovate the rectory in accordance with plans submitted to the meeting, and which, if carried out, will make the rectory, which is now in a very dilapidated state, commodious and comfortable. It was with regret that the meeting learned of the removal of several families from the parish during the year, thereby reducing the church population as well as the substantial help which they rendered in the support of the Church.

NEW MARYLAND.—The annual vestry meeting of this Mission was held on Easter Monday, the missionary, Rev. F. Alexander, in the chair. The churchwardens, Mr. James Homcastle and Mr. W. H. McKnight were re-elected to office and Mr. Lewis Fisher chosen as delegate to Diocesan Synod. The accounts since last Easter shew an increase of ten dollars in the offertory collections, also a considerable balance to the church's credit after meeting the past year's expenses.

Half-an-hour on Sundays at the close of the afternoon service, has of late been devoted to the practice of the responsive portions of the Church's worship; the portions, we may remind our readers, in which the priesthood of the laity is specially recognized, and the rendering of which might be almost everywhere improved. The worship of the angels, of the ten thousand times ten thousands goes up, we are told, to the ear of God as the voice of one—not as the voices, but the voice of many—the voice of a great multitude, teaching us surely that the responsive worship of the Church on earth should be as far as we can make it also as the voice of one, the voice of Christ's people in their corporate character, blessing and praising God. How often, however, it is found that persons are guided in this matter solely by their own individual notions and feelings, and, without regard to the spirit of Christian worship or the rubrics of the Prayer Book, rush with unseemly haste through the sacred sentences of confessions and creeds, or

slowly and leisurely bring up the rear of a broken and confused response.

In the hope of remedying defects like these, the missionary at New Maryland has established a special practice of this portion of the Church's services, and so far, the results are encouraging. It is found that in the Psalms and Canticles the reciting of the words together is much assisted by the making of a short but decided pause at the colon in the middle of each verse. This has an excellent effect, and tends to render our worship more like that which God has revealed to us in the Revelation of St. John the divine.

DIocese OF QUEBEC.

QUEBEC, 27TH APRIL.—His Honor the Lieutenant-Governor has been pleased to appoint Commissary General Matthew Bell Irvine, Protestant School Commissioner of Quebec, instead of the Rev. Charles Hamilton, resigned.

The roof of the residence of the Lord Bishop of Quebec, situate on Mount Pleasant, was lately injured by fire. Owing to the alacrity of the firemen the damage was not extensive.

The building of a new Parsonage-house at Valcartier, 17 miles N.W. from Quebec, to replace the one that was burned on the 17th March last, is already commenced and it is hoped it may be completed before many months. The claim of \$1,000 from the Insurance Company has been duly paid, and the balance needed to finish the structure is in a fair way of being procured.

THE PROTESTANT BOARD OF SCHOOL COMMISSIONERS.

The following resolution, passed by the Protestant Board of School Commissioners at their last regular meeting, was lately presented to the Rev. Charles Hamilton by William Hossack, Esq., Chairman of the Board. We have great pleasure in inserting the resolution (which speaks for itself) as well as Mr. Hamilton's reply:—

"In view of the removal of the Rev. Charles Hamilton, M.A., Rector of St. Matthew's Church, from the city of Quebec, consequent on his elevation to the high and sacred office of Bishop of Niagara, and in view of his resignation as a member of this, the Protestant Board of School Commissioners, it is unanimously resolved:

"That the members of this Board, while congratulating their late colleague upon his promotion to such an honourable and influential position in the Christian Church, cannot but express their regret at being deprived of his counsels in the management of their affairs. In presence of their warm and sincere regard for Mr. Hamilton as a man and as their associate in educational matters for more than fifteen years, they cannot but declare their high appreciation of the valuable services he has rendered to the cause of elementary education in this city. These services, rendered cheerfully and regularly amid the pressing cares and duties of a city pastor, have always carried with them the light of a generous disposition and an amiability towards the suggestions of others; and it is on this account the Board feel so keenly the loss they have sustained in being deprived of them. In seeing the association so long maintained between Mr. Hamilton, and the Board broken up, their deep regret, however, becomes the hope that God will continue to bless him in the high and responsible sphere of labour to which He, in His providence, has called him, feeling assured, in view of the energy and close attention with which he has attended to his duties as a member of this Board, that, amid his many duties as Bishop in God's service, no more pleasant task will ever present itself to him, than the caring for the education of the youth of our common country in the interests of a common humanity.

"(Extract from minutes of meeting of the Protestant Board of School Commissioners, held 11th March, 1885.)

"Jno. Harper, Secy.-Treasurer."

Quebec, 22nd April, 1885.

My DEAR SIR,—I beg that you will convey to the Protestant Board of School Commissioners of

this city my grateful acknowledgement of the resolution adopted on the 11th of March, in view of my resignation of the seat which I have had the honor of occupying among them for so long a period. I prize very highly the good will and kindly confidence which have been accorded to me by all the members of the Board, and the generous terms in which they have recorded both in their minutes, will be treasured by me.

I have also to thank you, my dear sir, for your politeness in waiting upon me in person with the certified copy of the resolution.

Yours very faithfully,
CHAS. HAMILTON.

WM. HOSSACK, Esq.,
Chairman of the Protestant Board of School Commissioners, Quebec.

DIocese OF MONTREAL.

GIRLS' FRIENDLY SOCIETY.—The Bishop has issued the following circular, addressed to the clergy of his Diocese:—

Montreal, March, 1885.

"DEAR BROTHER,—At the last meeting of Synod, a resolution, moved by Rural Dean Lindsay, seconded by Canon Robinson, was carried, recommending the formation of a "Church of England Girls' Friendly Society." The Clergy, generally, have felt that such a society will be of great benefit, especially to girls coming to reside in the city, and my own experience confirms their testimony. Each clergyman will, of course, direct the work in his own parish or mission.

"I have appointed Mrs. F. W. Henshaw, President, and Mrs. N. Mercer, Secretary-Treasurer.

"All communications, for the present, should be addressed to the Synod offices, 75 University St.

"The President will inform the Clergy concerning the manner in which it is proposed to work the society, and I feel sure that she will receive your hearty co-operation.

"I am, your affectionate brother in Christ,
W. B. MONTREAL."

The Society is intended to be Parochial and Diocesan, and its business is to be conducted by a Central Committee or Board, composed of the Parochial secretaries of the parishes, to meet at the Synod Hall as often as may hereafter be determined. The objects are:—1st—To bind together in one society, ladies as associates (working and honorary) and working girls and young women as members, for mutual help, (religious and secular,) for sympathy and prayer. 2nd—To encourage purity of life, dutifulness to parents, faithfulness to employers, and thrift. 3rd—To provide the privileges of the Society for its members, wherever they may be, by giving them an introduction from one branch to another. Central rules.—1st—Associates to be members of the Church of England, (no such restriction, however, being made as to members,) and the organization of the Society to follow, as much as possible, that of the Church, being diocesan, ruridecanal and parochial. 2nd—Associates (working and honorary) and members to contribute annually to the Funds, the former not less than 2s. 6d. (say 5 cents a month,) the latter not less than 6d (say 1 cent a month). Members' payments to go to the Central Fund. 3rd—No girl who has not borne a virtuous character to be admitted as a member; such character being lost, the member to forfeit her card.

S. S. ASSOCIATION.—It has been decided to hold two new meetings before the summer. At the first of these to be held in St. Stephen's Church School Room, on the 18th inst., Miss Henderson will give a model lesson for infant class, the subject being "The Good Shepherd," and at the meeting on the evening of the third Monday in June, Mr. Buchan, ex-superintendent of the Cathedral S. S. will read a paper on "Missions in connection with Sunday Schools." This meeting will be held in the school-room of St. Martin's Church.

POINT ST. CHARLES.—Grace Church.—We much regret to learn that considerable damage has been

done to this church by the late disastrous flood. The esteemed Rector, (Canon Belcher) writing to the *Witness* says:—

The water rose inside the building to the height of from two feet six inches to three feet, causing most serious injury to the floor, the organ, the carpet and matting, and the books. It appears to have risen with such force that the floor with all the pews was lifted entirely out of its place, and the beams upon which it rested, broken. The organ, standing somewhat higher, on the chancel floor, has suffered injury principally in the bellows and lower parts of the action. A very considerable outlay will be necessary to put all in order again; the entire floor will have to be relaid on new beams, which alone will cost some hundreds of dollars.

The calamity comes on at a time when the people of this neighbourhood are unable to meet any additional expenses. With reduced wages, short time, and many days of enforced idleness, it has become difficult for even a tolerably good mechanic to earn fair remuneration. Many, whose rate of wages would not be considered low, find their earnings, throughout the year, averaging little more than a dollar a day.

The work of restoration and repair must be proceeded with at once; and I have no doubt that many who love the church and truth of God, and feel an interest in the best and highest welfare of their fellow-men, will not be backward in helping us in our distress and emergency.

We understand that already attention has been drawn to the needs of this parish, and doubt not that ready help will be given.

LACHINE, P.Q.—The Church people here are making preparations for a bazaar, to be held some time during the Summer. The Ladies' Guild particularly are taking active measures to make the bazaar a success.

The Sunday School in connection with St. Stephen's Church is now well attended. Two new papers were lately introduced into the school, viz., the "Banner of Faith" for the senior classes, and "My Sunday Friend" for the younger scholars.

An adjourned Vestry meeting was held on the evening of the 20th April to receive the Auditors' report, which, proving highly satisfactory, was accordingly accepted.

St. Paul's Church, Upper Lachine, will be opened for the summer months on Sunday, June 7th.

BEDFORD.—The Bishop visited this parish on Sunday, the 26th ult., and administered the rite of Confirmation, in the morning, at St. James' Church, Bedford, and in the afternoon, at St. George's Church, Mystic. His Lordship also preached in the evening, at Bradford. Although the services were attended by large congregations who listened with the deepest attention to the Bishop's earnest and impressive words. The state of the weather and roads for sometime previous to the Confirmation was most unfavourable to the gathering of classes; but, notwithstanding this serious drawback, ten persons were confirmed.

DEANERY OF CLARENDON.—The Rev. W. H. Naylor, Rural Dean, in a letter received gives the following interesting particulars of the work of the church in his Deanery.

The winter breaks up our congregations in this part of the Diocese very much, yet our work continues to increase. I have now 170 houses on my visiting list, not all of them church families, but all asking for the Church's ministrations. The Rev. A. J. Greer of Thorne, has opened a new station this winter in a hitherto neglected district, and has had 12 baptisms since the New Year. The illness of the Rev. R. Acton and the consequent vacancy of the important parish of Portage Du Fort is a serious drawback, and now the Rev. W. P. Chambers, of Aylmer, has been compelled to give up his work for a time at least, thus leaving Rev. H. Plaisted in charge of work which would keep three men fully occupied. During the year 1884, Mr. Chambers travelled 5147 miles in the discharge of his Missionary duties, held 218 services and 81 other meetings, and Sunday School 74

times. We need now five earnest good Churchmen for the work in this part of the Diocese.

SHAWVILLE.—The parishioners have presented the Rev. W. H. Naylor, their esteemed Incumbent and the energetic Rural Dean of Clarendon with a set of double harness.

DIOCESE OF ONTARIO.

BROCKVILLE.—On Thursday evening, April 23rd, the Rev. J. G. Norton, of Montreal, gave a public lecture to men only, in Victoria Hall, Brockville, on the "History and Principles of the Bishop of Durham's White Cross Society." There was a large audience present. Dr. Jackson, president of the Brockville branch, occupied the chair, and after a hymn and prayer by the Rev. E. P. Crawford, briefly introduced the lecturer.

The lecturer said his subject was a difficult one to deal with in such a way as to do good without suggesting thoughts of evil. He gave a sketch of the history of the White Cross movement. About twelve years ago he had been appointed to the incumbency of St. Giles, Durham, and was ex-officio secretary of a refuge. He did not at first relish this work as it brought him into contact with a low class of females, but he soon found out that many of the inmates had much that was noble in their character and he resolved to do what he could for them. He noticed one day in a paper an account of a home for the lost, established in the south of England by Miss Ellice Hopkins and he wrote to her with reference to it. She willingly came and worked up a similar scheme in the diocese of Durham. He organized a society among the men to encourage a proper respect for the other sex and when it became necessary to select a name it was determined to call it the White Cross army or society, because acting under the cross of Christ, the symbol of purity. It was organized on the spur of the moment, but during the first twelve months branches were organized in about seventy-five places in the United Kingdom and in Switzerland and several places in America. When he came to Montreal about a year ago, he determined to give up his whole attention for the first year to the work of his parish. He was now, however, prepared to accept invitations to speak upon the movement and help it forward, and this was the first of such invitations which he had responded to.

He then took up the different pledges of the society which are as follows:—

With the help of God I pledge myself

1. To treat all women with respect, and endeavour to protect them from wrong and degradation.
2. To endeavour to put down all indecent language and coarse jests.
3. To maintain the law of purity as equally binding upon men and women.
4. To endeavour to spread these principles among my companions, and try to help my younger brothers.
5. To use every possible means to fulfil the command "Keep thyself pure."

With reference to the first he referred to the opposition and encouragement the movement had met with and urged with all his eloquence a proper reverence for woman, who was more of an angel than anything else on earth.

With reference to the second pledge he told of a large establishment where there were a thousand hands employed and in which a great deal of bad language was used. A little book which got into the hands of some of the employees led three or four of them to give up and discourage its use, and the movement spread till the coarse jesting died out completely in a few weeks.

With reference to the 4th pledge he referred to to the fearful extent to which the evil against which it is intended to guard prevails in the schools and colleges in England and warned his hearers against the first offence. He pointed out the evil physical effects of a transgression of the laws of purity, and instanced the Jews, and also the Gipsy races, as being wrong physically on account of their strict care, no matter what other offences they might be guilty of, not to transgress the law of purity.

In conclusion he urged the principles of the White Cross upon them and wished every prosperity to the branch which had been established in Brockville.

Much enthusiasm was shown during the meeting the men rising in a body to take each pledge, as it was put to them.

A vote of thanks was tendered to the lecturer. Pledge cards and pamphlets were distributed among the audience. The Society has on hand a large number of White Cross tracts, which will be sent, on application to the secretary, Mr. H. R. Fairclough, to any address, at cost price, *i. e.* by the dozen 21c., or single copies 2c.

DIOCESE OF TORONTO.

(We regret that the following items from our Correspondent for Toronto, reached us too late for the GUARDIAN of 29th April.—ED.)

BEAVERTON.—*St. Paul's.*—The Rev. G. Love, Incumbent, is delivering a series of lectures here on Sunday evenings, entitled "Popular Modern Conversion neither the Doctrine of the New Testament, nor of the Church of England." He delivered the fourth of the series, on Sunday last, to a large and interested congregation.

OBITUARY.—We regret that by an oversight the death of the Rev. Canon Ritchie, which recently occurred, was not chronicled in the columns of the GUARDIAN. The deceased gentleman was, we believe, the oldest clergyman in the Diocese, at the time of his demise, having reached the ripe age of 86 years. He was born in Perthshire, Scotland, in 1799, and was a graduate of Edinburgh University. He was ordained in the Church of Scotland, and was a Presbyterian minister, was sent to Demerara, from whence he came to Canada in 1839, and was stationed near Newmarket. Shortly after this he joined the Church of England and was ordained by the late Bishop Strachan. His first appointment was Sandwich, and his last, Georgina, which parish he resigned in 1879. He was an active member of the Masonic fraternity, and was Chaplain of Georgina Lodge, No. 343, at the time of his death.

Mr. Ritchie married, in 1835, Anne, daughter of Colonel Sibbald, of Clindon Hall, Roxburghshire, who still survives him. Of their once large family the following remain:—D. W. Ritchie, Superintendent Bengal Police, India; T. S. Ritchie, of Tangerine, Fla.; Hugo S. Ritchie, of Napa Co., Cal.; Mrs. Kobt. Beaven, of Victoria, B. C.; Mrs. R. M. Anderson and Mrs. Tremayne of Sutton.

Mr. Ritchie was buried on Tuesday, 24th March, at St. George's Church, on the Lake Shore (the Sibbald Memorial Church), and was followed to his last resting place by a large concourse of sorrowing friends and acquaintances. The death of the kindly old Christian gentleman is deplored by all, and it will be long indeed before the remembrance of him will fade from those among whom he lived and "labored in the Lord" for so many long, faithful years.

LINDSAY.—A Band of Hope was recently organized in connection with St. Paul's Church, here. About 60 young people joined at the first meeting. Mrs. Jones, Mrs. Haselle and Mr. Porteous are taking an active part in the work of organization.

TORONTO.—*Church of the Ascension.*—This church has been recently renovated and improved, and was re-opened on the 19th ult. Canon Dumoulin preached at the morning service, and the Bishop of Huron in the evening. The interior has been much beautified, under the direction of Mr. F. Darling, the painter being Mr. R. J. Hovenden. The ceiling is tinted a bluish green, and is slightly broken by irregularly placed stars. A dado about eight feet high, painted in oil colors, runs completely round the church, above which all the work is in distemper. The walls generally, of nave and aisles, are in strong color, the ornamentation being confined to friezes, borders, arches and soffits of window-openings, and to the arches of naves, arcade.

Both in ornament and color the decoration increases in richness as the end of the church is approached, culminating in the chancel—the walls and ceiling of which are somewhat elaborate. Perhaps the most striking feature is the treatment of the face of the chancel-arch, which we believe has been designed to increase the dignity and importance of that portion of the edifice. The general effect of the decorations certainly has given to the building an appearance of decreased width and greater height—qualities which it previously lacked, and the whole interior looks warmer and more attractive.

SUNDAY-SCHOOL ASSOCIATION.—The last meeting of this society was a great success. It was held in the School-room of Holy Trinity Church, the chair being taken by the Rector, Rev. John Pearson. The lesson was taught by Rev. A. Williams, and an address was given by Canon Dumoulin on "Order and Discipline in Sunday-schools." He pointed out that our Lord in His teaching from the ship (Matt. xiii 2), in the feeding of the 5,000, and the raising of Jairus' daughter, insisted on order and decorum, and that St. Paul, in 1 Cor. xi. and xiv. gave minute directions respecting order in the Church. He then spoke of the disadvantage of noise and disorder in the Sunday-school and recommended as a remedy: (1) occasionally striking the bell, when every teacher and scholar should remain quiet for a time, and; (2), occasionally singing a hymn, which would form a new starting point, as noise always increases as it is allowed to go on. As a remedy for misconduct, if after two or three personal interviews out of school the scholar proved incorrigible, the superintendent should be taken into the teacher's confidence, and unless a change of class caused some improvement, the scholar should be dismissed from the school. An open discussion followed this paper, during which Mr. G. A. Mackenzie stated that since the introduction of a cornet into the school, the scholars were only too glad to remain during the singing of the closing hymn. Mr. W. A. Brown recommended that before a boy be expelled from school the co-operation of his parents be sought. Rev. Alex. Williams, Rev. Dyson Hague, Mr. R. Armstrong, and Mr. Bridgman Simpson also took part in the discussion. On a vote being taken, it was decided to continue the discussion on order and discipline at the next meeting in the Church of the Redeemer, on May 21st. This discussion will be followed by a paper by Miss Turner on "The Teaching and Management of the Infant Class."

TORONTO.—*ST. GEORGE'S DAY.*—The members of the St. George's Society, Toronto, and the city lodges of the Sons of England, numbering in all, about 700 persons attended Divine service at the Cathedral on the 19th inst. Provost Body, Dr. Scadding, Canon Dumoulin, and the Rev. A. Williams took part in the service. The sermon, an able and eloquent one was delivered by Professor Clark, of Trinity College, from St. Matthew v. 7: "Blessed are the merciful, for they shall obtain mercy."

DIOCESE OF NIAGARA.

Some of the late parishioners of the Revs. R. S. Radcliffe and C. G. Snepp at Penetanguishene, most kindly furnished the means for providing St. Paul's Church, Mount Forest, with a suitable and beautiful offertory basin of burnished brass. The basin is 12 inches in diameter with an appropriate text on the broad rim of it. The names of the donors are as follows:—Mr. W. P. Band, Mrs. Moodie, Mayor Keating, Mr. J. T. Crawford, Mr. Wm. Hoar.

A few of the members of St. Paul's Church, Mount Forest, sent the Rev. Elwin Radcliffe, of Maberly, an Easter present in the shape of six handsome banners, with texts on them, for one of his Mission Churches. The Rev. gentleman was much pleased with the beautiful and useful remembrance.

The season of Lent has been well observed in the town church this year, and the congregations have been good. A nine days mission took place about the middle of that sacred season and, had a

most beneficial effect. The Rev. W. H. Clarke was the preacher, assisted by the Rev. R. T. W. Webb. The neighbouring clergy occupied the pulpit during the remainder of Lent. Good Friday cannot soon be forgotten here, the plain service (with exceptions of hymns) read throughout; the dark hangings; the distributed tracts and sermons; all pointing to and speaking of our sins, and the Lamb of God who taketh away the sins of the world. Easter day was just as joyous as possible, there were over 73 Easter Communion made, and the Easter offering amounted to nearly \$60. The congregations were large, and the decorations bright and handsome. The curate preached in the morning and the Rector at night. There will be a class ready for Confirmation (D.V.) next autumn.

Preparations are being made to if possible build a new church at one of the outstations, viz: North Arthur, next year. The old church now in use has been up at least 30 years; being in a very bad state of repair, a new and more suitable one is positively required. Already \$500 has been promised, and the Rev. R. S. Radcliffe will make a personal canvass in June, to each family in the neighbourhood, to solicit subscriptions for the proposed new church. It is hoped before long the new Bishop will set apart this station, and farewell as a distinct field of labour; there is quite enough work for a good clergyman to do here, and with good earnest work great results might follow.

On Sunday, 28th, the Rev. Mr. Bilkey, of the Church of the Ascension, Toronto, occupied the pulpit of the Cathedral, and delivered two very eloquent and effective sermons. Dr. Mockridge, Rector in charge, was absent in Fredericton, where he went to attend the consecration of the Bishop, and will return in company with him to Hamilton.

His Lordship, the Bishop of Niagara, will preach at the Cathedral on Sunday morning, May 10th, also, at St. Mark's in the afternoon and the Church of the Ascension in the evening.

The Sunday school room of Christ Church Cathedral wore a gay face on the evening of St. George's Day. At the east end a large stage was erected, draped to the wall with flags and gay bunting, and where the footlights usually are was a mass of foliage plants, flowers and shrubs, which gave the whole a bright and decidedly handsome appearance. The occasion for all this was the first annual concert of the Cathedral literary society, and it was brought about mainly through the indefatigable exertions of Mr. George A. Harvey, chairman of the evening and president of the society, who has worked hard at it for some time past, and has done a great deal to make the whole affair the brilliant success that it was. Dr. Mockridge explained this in a brief address he made during an intermission in the programme. He heartily congratulated Mr. Harvey on the handsome and effective appearance of the room, and said it had never looked so beautiful before. Mr. Harvey replied briefly, and on behalf of the Literary Society thanked those present for their attendance. Both he and Dr. Mockridge stated that they would be glad to have young men join the society, and explained that its members had also to belong to the Bible class in connection with the cathedral, so that the one was to help the other.

The concert was a complete success in every respect. The room was crowded and the programme provided was an excellent one and fully appreciated by the audience. Many of the numbers were loudly applauded, and in several instances encores were demanded, but in only one case was the recall responded to, the exception being Miss Mary Walker, who recited King Henry of Navarre with a good deal of spirit, and subsequently the Widow's Last Word, a humorous dialect poem. Mrs. F. Mackelcan was expected to be present, but as she is suffering from a severe cold, unfortunately could not manage to do so.

Prof. O'Brien played the accompaniments with his usual finished execution and power, and all through there was not a number that was not welcome to the audience. The entertainment was brought to a close by a farce. The Stage Struck

Clerks, in which nine characters were sustained, principally by members of the literary society. The performance was a very creditable one and proved that a great deal of undeveloped histrionic ability smoulders in the society. At the conclusion of the farce the national anthem was sung, the audience joining heartily in the singing.

ST. MARK'S LITERARY SOCIETY.—At the closing meeting of this society at the residence of the president, Rev. R. G. Sutherland, there was a large attendance of members, and a number of who could not be present sent letters of apology. After partaking of the delicacies which had been so bountifully provided a long toast list was opened. The Queen was responded to by the president; The Prince of Wales, by Mr. O. Ambrose; The Governor-General, by Mr. Code; The Volunteers, by Mr. Farron, and this toast was cheered to the echo; Our Guests, by Messrs. J. H. Wilson and W. J. Ambrose; The Press, by Messrs. Whatley and Fairclough; The Professions, by Mr. Code for law and Mr. Fairclough for music; Our Society, by the secretary, Mr. Whatley, who gave a resume of the season's work, showing that the attendance was 50 per cent of the number of members; The Commercial Interests, by Messrs. Davis, Ambrose and Olliver; Our Sister Societies, by Mr. Fairclough; The Ladies, by Messrs. Dempsey, Papps, and Code; The Bishop, by the president, who said that at the next closing meeting of the society he hoped to have the Bishop as one of the guests. Our Host and Hostess was honored amidst unbounded enthusiasm, after which songs and music were contributed by the members and several songs by Miss Denroche closed the meeting.

DIOCESE OF HURON.

LONDON.—Bishop Baldwin preached the annual sermon to the St. George's Society in St. Paul's on Sunday, the 26th. There was a good attendance of the members, besides many outsiders who enjoyed the service.

St. Paul's.—The Rector and Vestry of St. Paul's are taking steps to secure an assistant minister, Canon Innes having been alone in the work since last year.

Huron College Council, by a majority vote, decided at a recent meeting to withdraw from the Western University. As to the wisdom of such a step there is a great difference of opinion on the part of those who have long laboured in the interests of each institution.

MITCHELL.—Mr. Robinson, Divinity Student, is doing duty in Trinity Church, until Mr. Ridley is able to move from Quebec to assume charge of his new parish.

CHURCH OF ENGLAND SUNDAY SCHOOLS.—A large number of the teachers and officers of the Church of England Sunday Schools assembled at the residence of Bishop Baldwin last night, the object being the establishment of a Church of England Institute in London. The meeting opened with a hymn, followed by a prayer by the Bishop.

The Secretaries of the different schools presented a short report of the standing and condition of the schools. A brief synopsis of the report is given as follows:—

St. Paul's consists of Bible class, senior and junior schools. Number on roll, 204; teachers, 19; officers, 3; total, 226. Average attendance, 130. Library for senior and junior schools; collections received in mission boxes, devoted to Shingwauk Home; a collection was taken up on Easter Sunday for prizes, which is supplemented by a vestry grant for library purposes.

Christ Church.—Divided into Bible classes, senior and junior schools. Number of teachers and officers, 30; scholars, 290; total, 320; average attendance, 220. Library of 350 books and illustrated papers also distributed.

Memorial Church.—Divided into Bible classes,

senior and junior schools. Number of teachers and officers, 32; scholars, 483; total, 525; average attendance, 275. Library, 700 books.

Chapter House.—Senior and junior divisions. Average attendance, 156; number of teachers and officers, 24. Good library.

LONDON SOUTH.—**St. James Church.**—Divided into Bible classes, senior and two junior divisions. Number of teachers and officers, 25; number of scholars, 260; total, 285; average attendance, 170. Library, 750 books. In addition to general collections over \$300 has been put aside as a building fund.

LONDON WEST.—**St. George's Church.**—Number of teachers and officers, 13; average attendance, 86. Library of 400 books. School is small owing to people moving away on account of flood.

LONDON EAST.—**St. Matthew's Church.**—Officers and teachers, 14; scholars, 165; total, 179; average attendance, 80. Library of 60 books.

LONDON TOWNSHIP.—**St. John's Church.**—Officers and teachers, 10; scholars, 80; total, 90; average attendance, 56. No library, but use illustrated papers.

All the schools use the lessons based on the Church of England Institute series.

At the conclusion of the reports, His Lordship addressed the meeting, giving his own opinion and personal experience in Sunday School work. He said it was a great privilege to be able to teach, but persons who had not the right feeling and spirit should not occupy that position. He pointed out the great error which a great many persons make, who think it is a very easy matter to teach, and to instruct young children in the right way. Some were in the habit of not preparing their lessons, and consequently were not able to interest the children in a proper manner. He advised all teachers to study the lessons during the week and to be prepared to meet and to interest their classes on Sunday. He also desired them to visit their scholars at their homes and make each individual scholar a subject of prayer. His opinion in regard to the finances of the schools was that what was given on Sunday should be given to Missionary work—the school supported by the Church. In regard to festivals, &c., he thought the spirit was a bad one, and advocated the children to give rather than to receive. In some schools which had come under his notice, the scholars brought presents of different kinds which were forwarded to Missionaries.

He was in favour of distributing good books and tracts, as they had a good influence on the children and also on their parents. He would very much like to see a Church of England Institute established in this city, but would defer action for a short time. The weekly meeting of teachers for the study of the next lesson was also a grand thing, and he was pleased so many schools had adopted this plan.

The meeting closed with a hymn and prayer, after which refreshments were distributed, and the meeting dispersed.

DIOCESE OF ALGOMA.

The friends of the Diocese of Algoma will be glad to hear that the sale of fancy and useful work recently held in St. James School House, by the ladies of the various parishes of Toronto, in aid of the erection of an Indian Church at Sheguiandah, Manitoulin Island, and one or two other objects, was, in every way, an unqualified success. A final meeting of the promoters of the enterprise was held last Friday, in one of the Cathedral School Rooms, for the purpose of ascertaining the net proceeds, after all expenses had been paid. The Bishop of Algoma, who was present by request, had the pleasure of being the recipient, on behalf of his Diocese, of no less a sum than \$1800. Over and above this, he had already received the sum of \$174 from St. Paul's Church, being half the proceeds of a sale recently held by the "Women's Aid Society" of

that Parish. Other contributions are yet to come in, which it is expected will raise the sum to about \$2050.

The following contributions are gratefully acknowledged: *Mission Fund*—Two sisters, \$2; C. M., \$5; Cooper St. Skating Rink, Ottawa, per Masters Tilley and Cambie, \$5; Offertory, St. Georges Church, Ottawa, \$135.

W. and O. Fund—Mrs. Macnab, (Miss. box) \$4; Miss Grace Boulton, \$2.

Shaguidah—Miss A. L. Wright, Stowbridge, England, 6s.

E. ALGOMA.

The Bishop also desires to make special acknowledgement of the sum of \$114 received from the "Women's Aid-Society," St. Pauls, Toronto; and of a cheque for \$1800, presented to him, for his Diocese, by the ladies of the several Parishes in Toronto, who conducted the recent sale in St. James School House, and carried it to so successful an issue. A large number of ladies assisted in this good work whom the Bishop does not know personally. He takes this opportunity of thanking them very gratefully for their co-operation.

Province of Rupert's Land.

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

DIOCESE OF RUPERT'S LAND.

The Queen of Festivals was spent in the midst of excitement. The arrival and departure of the different battalions, the presence of the military element in our midst, and the exciting rumours—many of them without foundation—which were daily floating about, occupied the attention of our people in Winnipeg. The usual services were well attended, but the Easter Meetings were not so large as those of last year. All the churches made a fair exhibit considering the severe depression of the past year. Holy Trinity has succeeded in securing a reduction of interest to six per cent., for two years. This, with reduced expenditure, will, it is hoped, enable the parish to meet its expenses this year. The churchwardens and delegates to Synod from the parishes are nearly the same as last year. The Bishop has put forth a special prayer for the safety and success of the troops, and the restoration of peace. Over 1,100 men are now in the North-West in the three battalions raised in this city. The anxiety can be well imagined. So far, in Manitoba there has been no disturbance.

PERSONAL—The Bishop of Rupert's Land acknowledges with grateful thanks \$20 from D. E. F., which, in accordance with the liberty allowed in the letter, he has appropriated to the Endowment Fund of St. John's College.

Yesterday the Governor General's Body Guard paraded at St. John's Cathedral, the Dean of Rupert's Land preaching an appropriate sermon. The 7th Fusiliers paraded to Holy Trinity, the Rev. O. Fortin preaching the sermon. St. George's Society held its annual service in the morning at Christ Church, Rev. E. S. W. Pentreath, chaplain of the Society, preaching on "The secret of a nation's greatness," from Psalm lxxxix. 22.

DIOCESE OF SASKATCHEWAN.

We fear that Church work and progress will be retarded for some time by the Rebellion, which is confined at present to the limits of this Diocese. The public have been intensely anxious over the fate of Fort Pitt. For 12 days no word has been received from the Fort, and many fear the worst. There are 25 police, commanded by Inspector Dickens—a son of the famous novelist—together with a few families, at this place. Mr. McLean, the Hudson Bay Factor, has a large family. Two

of his daughters were at the Ladies' College last year. It is harrowing to think of the suspense and suffering endured by delicate women in hourly dread of an Indian attack. We are all hoping for the best. The Rev. C. Quinney, C. M. S. missionary, with his wife and sister-in-law, are also believed to be in the Fort. The word "Fort" is very misleading, as it means simply a wooden paling, inside of which are two or three houses and a store. At Battleford, while the houses outside the barracks have been raided, the people are still safe in the barracks, and will shortly be relieved. Among the besieged are Rev. Isaac J. Taylor, C. M. S. missionary, wife and two children, and Rev. T. Clarke, Principal of the Indian Industrial School, and wife. The Industrial School was raided, and every one of the thirty Indian scholars joined the rebels. Mrs. Clarke's wedding presents were destroyed by the Indians. An eye-witness told the writer of this, that, in sheer wantonness, the Indians spread carpets, from the Hudson Bay stores and various houses, on the plain, and rode their horses up and down them. At Prince Albert, the principal difficulty has been shortness of provisions. Very little is known of the actual condition of the inhabitants. The few telegrams that have come through carriers to the nearest telegraph station have been necessarily of a military nature.

The Bishop and his family, Principal Flett, Canon Flett and family, and Rev. Messrs. Matheson and Pritchard are at this point. All work is suspended, and the people are anxiously awaiting the troops.

DIOCESE OF QU'APPELLE.

Bishop Anson has given \$400 to the new parsonage at Moose Jaw.

Qu'Appelle and Fort Qu'Appelle have been full of troops, and Swift Current and Medicine Hat have been the scene of various military operations. In the midst of it all preparations are going on for the erection of several churches this summer, of neat appearance, and all will be provided with proper appointments for Divine worship.

MEETING OF THE BOARD OF MISSIONS.

Minutes Continued.

OTTAWA, April 16th., 1885.

The board met at ten o'clock a. m. The minutes of the preceding session were read and approved. A deputation of ladies of the city of Ottawa, was admitted, and the following brief address presented by them:—

"My Lord, Reverend Fathers in Christ, and members of the Domestic and Foreign Board of Missions, we come before you as a small deputation of churchwomen of Ottawa, to ask your consideration of women's work in connection with your board. There are in the Church to-day, Marys who have chosen the better part, there are the restless, serving Marthas, who only want the opportunity to do something for Jesus—the Magdalenes who tell the story of our Blessed Lord's resurrection—the Phœbes who convey messages of love and Christian greeting—Tryphenas and Tryphosas, Dorcas who are never weary in well-doing—Priscillas who are occupied in shewing the way of the Lord more perfectly; yes, in the Church of Canada, from Victoria to Sydney, women longing to labor more abundantly, to consecrate their talents to the Lord's work. And knowing this, we ask that, as the Apostles of old recognized the women of their day as laborers with them, you, our beloved fathers in Christ, may recognize the women of the Church of Canada, and give your hearty and earnest consent that there should be established in connection with your board, a "Woman's Auxiliary;" that you will consider before separating, the best and most practical method of work in every way facilitating the formation of branch auxiliaries in the different Dioceses and parishes. We are assured that the women of the Church are prepared to accept whatever plans your Board may consider the wisest for

the promotion of missionary effort and the advancement of our Master's Kingdom.

"We are very faithfully, and in the love of Christ, your co-workers.

"Fanny McG. Forrest.
"Annie M. Pollard.
"Harriet Muckleston.
"Roberta E. Tilton.
"Geraldine Stewart.
"Jessie Bell."

It was moved by the Venerable Archdeacon Jones, seconded by the Bishop of Algoma, that this Board has received with unfeigned gratitude to God, the deputation of ladies initiating the formation of a "Woman's Auxiliary Association."

Most heartily the Board wishes this important movement "God-speed," and will welcome the co-operation of all our Christian sisters in the Church of this Ecclesiastical Province, in carrying out the noble object of our Missionary Society, and that the following be a sub-committee to confer with the ladies who have addressed the board, and take such preliminary steps as may be deemed advisable for the promotion of the object in view, viz:

The Lord Bishops of Ontario and Toronto, Rev. J. D. Cayley, Thomas White, Esq., M. P., and the mover.

It was moved by Mr. E. Baynes Reed, seconded by Rev. Charles Hamilton, that the treasurer be authorized to pay out any moneys that may come into his hands for Foreign and Domestic Missions in the interval between the present time and the next session of this board, and including any unappropriated balances, in the manner already decided on, viz: Foreign Missions, equally between the S. P. G. and C. M. S. Domestic Missions, two-thirds to Algoma, the remainder equally between the other missionary dioceses of the North-West.

It was moved by Mr. E. Baynes Reed, seconded by Rev. J. D. Cayley, that a committee consisting of Mr. Walkem, Mr. Reynolds and the mover be appointed to enquire into the matter of a certain legacy for Foreign Missions, left to the Synod of Huron, by one Bulger, and report to the next session of this board.

It was moved by Mr. Thomas White, M. P., seconded by the Bishop of Huron, that the sum of two hundred dollars be placed at the disposal of the Secretary, towards the travelling and other expenses incidental to his office, to be accounted for in his report.

It was moved by Rev. Charles Hamilton, seconded by Mr. Reynolds, that this Board do request the Bishop of Ontario, as chairman, to convey to Rev. Mr. Force, and those who propose to offer themselves for Foreign Mission work, their heartfelt appreciation of the desire felt by them that the Church of England in Canada should engage as directly as possible in propagating the Gospel amongst the heathen, and likewise they regret that they are unable to grant the aid asked for, and their conviction that the present duty of the Board, is to defer any action in a direction involving so much responsibility and so many arrangements and questions of a serious nature, until the Board has gathered more experience, and secures the entire confidence and hearty active co-operation of all the dioceses of this Ecclesiastical Province.

It was moved by Rev. Charles Hamilton, seconded by Rev. Dr. Mockridge, that the Treasurer do furnish to each diocesan treasurer the following blank forms for his use in transmitting the returns, immediately after the Epiphany collection, and again, immediately after the Ascension collection: first, for Foreign Missions; second, for Domestic Missions; third, the following letter to be addressed to each clergyman who has not sent to the diocesan treasurer, the collection, within twenty-one days of Epiphany, and Sunday after Ascension:

REV. AND DEAR SIR,—I have to draw your attention very respectfully to the fact that no collection in response to the appeal has not yet reached me from.....congregation, under your care. I beg to enclose a stamped envelope addressed to me, in which the amount may be

transmitted, in order that it may be entered in the accounts of this Diocese, and forwarded with the offerings of all the other congregations, to the treasurer of the Domestic and Foreign Missionary Society of the Church of England in Canada.

It was moved by Mr. Reynolds, seconded by Rev. E. P. Crawford, that the Bishop-elect of Niagara, and the Treasurer of the Society, be requested to prepare the Epiphany-tide appeal.

It was moved by Rev. Charles Hamilton, seconded by Rev. J. D. Cayley, that a digest of the minutes of each meeting of this board be prepared and sent to the Church papers, for the information of the members of the Church in this Province.

It was moved by the Lord Bishop of Algoma, seconded by the Lord Bishop of Toronto, that the best thanks of this board be given to the Rev. Dr. Morrison, of Ogdensburg, for his valuable assistance at the Missionary meeting last night.

Notice of Motion.—Mr. Reynolds gave notice of motion, that at the next meeting of this board, he will move that the fifth and sixth clauses of the by-laws be amended by limiting the meetings of this board to two in number, namely in September and April.

The appeal for Ascension-tide was read by the Bishop of Algoma, and on motion of Mr. Thomas White, M. P., seconded by Rev. Charles Hamilton, was adopted and ordered to be published, and it was resolved that along with the appeal, a brief statement of the receipts and expenditure of moneys already received be sent to each clergyman to be laid before his people when he reads it.

The Board then adjourned.

The Historical Evidence of the Resurrection of Jesus Christ from the Dead.

(Present Day Tracts, by Rev. Prebendary Row, M. A.)

(Continued.)

Let us, however assume, for the sake of argument, that the original followers of Jesus were to the last degree credulous and enthusiastic, only observing that we have not one atom of evidence for the assumption. I am fully ready to concede that a belief in a certain round of supernaturalism is one which is very widely diffused among mankind; and that large numbers of marvellous stories are readily accepted on little or no evidence. It is comparatively easy to get men to believe that they have seen ghosts, and still easier to believe that others have seen them. But there is one marvel at which the most profound credulity stumbles; viz., that a man who has actually died, has been seen alive and conversed with in bodily reality. I doubt whether an authentic instance can be found of any one who has positively affirmed that he has seen and conversed with another after he was dead, not as spirit, but in bodily reality. The old pagans who accepted supernaturalism enough, would have scoffed at such a belief, as lying beyond the bounds of the possible; and would have pronounced any one mad who had affirmed that he had done so. I am aware that there are a few old pagan stories about men who had been brought back from the other world; but these were wisely placed by the poets in the remotest ages of the past. But in the present case history refuses to allow of any sufficient time for the story of a resurrection to have grown up in this gradual manner under shelter of the remote past.

What then is the fact with which in the present case those who deny the reality of the resurrection must inevitably grapple? It is none other than this, that several persons must have believed that they saw the risen Jesus within a few days or weeks after His crucifixion, and what is more, conversed with Him separately and in companies.

Let the reader imagine for himself the amount of credulity which would be necessary to enable a number of men and women to believe that they had not only seen and conversed with one who had been publicly executed at Newgate, and whose body was still close at hand mouldering in its grave, but who actually proceeded to found a

society on the basis of that belief, and the most mightily influential of all the institutions that have existed on this earth; and what is more, that they could actually succeed in the attempt.

Three conditions have been laid down by those who have deeply studied the human mind, as necessary for the production of those mental hallucinations, which have resulted in causing subjective impressions to be mistaken for external realities. These are *pre-possession*, *fixed idea*, and *expectancy*. Now, nothing can be more certain than that, in the case of our Lord's disciples, these three principles, supposing them to have been existent in them, would have acted in a direction directly contrary to that which those who propound this theory as an adequate account of the facts above referred to require.

1. Their pre-possession was all in favor of a Messiah visibly ruling and reigning, and most adverse to the idea of a crucified one. The very idea of a crucifixion dashed in pieces their dearest hopes. Their pre-possession therefore ran directly counter to what this theory requires that they should have been, to have produced the requisite mental hallucinations.

2. Such fixed ideas as they possessed, instead of producing a visionary set of instructions from their risen Master, to re-construct the Church on the basis of His spiritual Messiahship, would have infallibly led them to see visions in conformity with the old Jewish Messianic conception. If fixed idea ever produces visions in credulous minds, these visions will certainly be on the lines of their old ideas, and will not generate new ones. Nothing can be conceived of as less revolutionary than "fixed ideas"; and therefore they will not aid us one single step towards the generation of the idea of a spiritual Messiahship, or to the re-construction of the Church on its basis.

3. Of expectancy of a resurrection, the followers of Jesus certainly had none. The only possible ground for supposing that they had any would be the assumption that our Lord had predicted the event in the most express terms. But this unbelievers do not venture to affirm, for to admit it would be inconsistent with their position. Some mere general utterance, such as that if He was martyred, He would live again in the future success of His cause, is one far too general to produce that enthusiastic state of expectancy which would be necessary to create such visions of Him risen from the dead as could be mistaken for objective realities, it being remembered that all the while His dead body must have been at hand in the grave in the custody of either His friends or His foes.

Hopeless, therefore, is the attempt to produce the requisite visions by the aid of either of these three principles.

It is easy for a student in his closet to invent the theory that Mary Magdalene, in the midst of her grief and dejection, mistook the gardener for Jesus, thought that He was risen from the dead, and communicated her enthusiasm to the rest; but those who have practical experience of the realities of things will be confident that this is much easier to say than to do. What! are we to be asked to believe that an enthusiastic woman succeeded in persuading a number of others that a person who had been executed only a few days previously, and whose body was close by in the grave, had appeared to her in bodily reality, and that they therefore accepted the fact that He was risen from the dead, without further inquiry? Did they do so, I ask, without being favored with a sight of Him themselves; or did they all, in the height of their credulous enthusiasm, take to seeing visions of the risen Jesus, and mistake them for objective realities, and all this while the body was close at hand in the sepulchre? What next are we to be invited to believe in the name of philosophic history?

Further. Is it to be believed that His disciples without authority from Him ventured to proceed to re-construct the Church on the basis of a spiritual and invisible Messiah, in the place of a temporal and visible one, to make His person the centre of the life of the new system, and to lay the foundations of an universal Church in place of the old theocracy? This brings us into immediate contact

with the whole mass of insuperable difficulties with which the theory of visions is attended.

I must once more draw attention to the fact, that it is necessary that those who affirm that the belief in His resurrection was the result of a mental hallucination on the part of the followers of Jesus, should account not only for that belief, but for the erection of the Church on the new basis of a spiritual instead of a temporal Messiah, and the other all-important changes in the entire movement which resulted from this change of front. I know that it will be urged, that His credulous followers fancied that, although His body still continued in the hands of either His friends or His foes, He had been taken up into heaven, from whence He would come again after a short interval in His visible Messianic glory. But the Church had in the meantime to be kept together; and this could only be done by reconstructing the Messianic conception on which it had been based. However, days, months, and years elapsed, and no return of Jesus took place. A thorough reconstruction of the entire basis of the original society became therefore more and more urgently necessary, if utter extinction was to be avoided. But it is an unquestionable historic fact that, instead of dwindling away, it grew and flourished immediately after its Founder's death. The reconstruction in question therefore must have been actually effected immediately afterwards. Are we to be invited to believe that the disciples would have ventured on such a step, unless they had been firmly persuaded that they had received definite instructions from their Master to make the transformation, or that a body of ignorant fanatics, such as is supposed, had wit enough to invent the mighty change which has resulted in the erection of the Catholic Church of Jesus Christ, and in the influences which from thence have issued on the world?

Let us return to the theory of visions. What then are we to be asked to believe? In place of the acceptance of the Resurrection as a fact—a fact, be it observed, adequate to explain all the subsequent phenomena of the history of the Church,—we are invited to believe that the belief in it originated in the followers of Jesus seeing visions of their Master, after His crucifixion, and mistaking them for realities. In that case they must have seen not *one vision, but several, not only singly, and in solitude, but in bodies*. St. Paul's testimony on this point is express, and his means of information must have been ample. Will any one, with his epistles in his hands, venture to affirm that he wrote what he knew to be an invention of his own? He tells us that he had private interviews with Peter and James, and also that both these apostles believed that they had private interviews with the risen Jesus. Is it credible that he did not get this information from them, when he actually abode for a fortnight in Peter's house, and had a personal interview with James? He also tells us that on another occasion he had an interview with at least one more of the original apostolic body, John; and he gives us the further information that the eleven apostles, when assembled together in a body, believed that on two separate occasions they had interviews with their risen Master. He also tells us that, on another occasion, He appeared to no less than five hundred in a body. Were all these visionary appearances? Did all the disciples take to seeing visions together, and to mistaking them for realities? When they thus imagined that they saw their Master singly, and in bodies, did not one of them ask Him a question; and, if so, did he get a visionary answer? Is it credible I ask, that circumstanced as they were, they did not ask Him what future course He was going to adopt; or, in event of His removal, what course it was His pleasure that they should pursue with respect to carrying on the work which He had begun? That they should have put to Him no questions such as these is simply incredible. To such questions they either got answers, or they did not. If they got none, the bubble must have burst then and there. If they believed that they got answers, they must have been all visionary ones; and this must have involved a whole set of visionary conversations.

(To be Concluded.)

The Church Guardian

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CALENDAR FOR MAY.

- MAY 1—St. PHILIP AND St. JAMES. A. & M.
- " 3—Fourth Sunday after Easter.
- " 10—Fifth " " "
- " 11 " " "
- " 12 } Rogation Days.
- " 13 }
- " 14—ASCENSION DAY.
- " 17—Sunday after Ascension.
- " 24—WHITSUNDAY.
- " 25—Monday in Whitsun-week.
- " 26—Tuesday " "
- " 27 }
- " 28 } Ember Days.
- " 29 }
- " 30 }
- " 31—Trinity Sunday.

Fifth Sunday After Easter.

"Ask and ye shall receive; that your joy may be full."
 —John xvi, 24.

Such are the directions of our blessed Lord conveyed to us in the passage selected for the gospel of the day. These directions are the key to the subject the Church proposes for our consideration. This subject is the operation on the heart of the Christian of the Holy Spirit, and the instrument of the Spirit is prayer. In almost the same words she has used in the preceding collect—as but another branch of the same subject—the Church leads us to pray for God's inspiration to think those things that are good, and for His merciful guiding to enable us to perform the same. It is a subject very naturally and reasonably proposed to us at a season like the present, when, during our Lord's sojourn on earth, between his resurrection and ascension, he was preparing the minds of his disciples to receive that heavenly guidance he was about to vouchsafe them. We confess, as the very groundwork of our prayer to God, that it is He from whom all good things come. The mind must first be firmly and faithfully possessed with this truth. Scripture teaches that a man can receive nothing except it "be given him from heaven;"—and again, that it is God only who in His mercy maketh us to differ from others, that is, that we have no privilege, nothing distinguishing us from the rest of our race, however fallen they be in superstition, in bigotry, in error, or in idolatry, that we have not ourselves received from God. Without Christ we can do nothing, and he who would by God's inspiration think those things that are right, must submit his reason to the direction of the wisdom of God. That reason was given him

by God, and must be used in his service; not following the momentary dictates of the flesh which perisheth, but of the spirit, which lives forever. The portion selected for the epistle from the writings of St. James, continued as it is from that of last Sunday, shows us what is the spirit of those good things that we shall think, if we are guided by the Holy Spirit of God. We shall be doers of the word (that ingrafted word mentioned in the former epistle), and not hearers only, deceiving our ourselves. Remark this expression, not deceiving others, but deceiving our ourselves. The Apostle contrasts the hearer and the doer of God's will, and compares them to one looking into a glass. When before it, he has exactly represented to him what manner of man he is. The word of God sets the same truth before us—we see what manner of men we are—our sins, our hypocrisies, are all brought home to us; but if we see this only with our natural eyes, although the fact may be at the time undeniable—if it be not the Holy Spirit of God working together with our spirit, which brings it home to us, we forget, as soon as our attention is diverted from the subject, what manner of men we were; we become merely hearers, and not doers of the law. Who then is he, who, by holy inspiration, thinks those things that be good? Why, he who, looking into the perfect law of liberty, the Gospel—that law which controls men only for their own eternal welfare, whose commandments are not grievous, and whose service is perfect freedom, who, looking into this, followeth all its wise directions, and imbibing its spirit, continueth therein—such an one, being not a forgetful hearer—not one who thinks his duty done as a Christian merely in hearing the word of God, but as carrying it out in all the duties of life is a doer of the word, "this man shall be blessed in his deed." The consistency of the whole life of the Christian is then set before us. It must not only be seen in our actions—it must bridle our tongues. It is in vain we seem to be religious, in vain we trust to purity of doctrine, or to charity in our practice,—to any standard however pure, to any practice however honest, unless we have that pure and undefiled religion of the heart as it is open before God, which evidences itself in faith working by love, and in that purity and holiness of life which is the peculiar characteristic of the sanctifying influences of the Spirit.

The gospel selected from the same passage of St. John as the last, sets before us the same truth, that the whole business of religion is spiritual, the work of the Spirit of God upon our hearts, manifesting itself in works of holiness, and piety, and obedience. How are we to attain this Spirit? The passage answers us, "Ask, and ye shall receive. that your joy may be full." Prayer is the means by which God's inspiration is to be procured. Prayer, under the immediate direction of the Holy Ghost, is the link by which the soul is brought, through the fellowship of the Holy Ghost, into communion with God. "I say unto you," saith our Saviour, "that I will pray the Father for you, for the Father himself loveth you." The prayer directed in His name to the throne of grace shall be received: "for this is the confidence that we have in Him, that if we ask anything according to His will He heareth us," and if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him." The power of prayer, whose efficacy is the spirit it breathes, who can set limits to?—it has been beautifully said to

move the hand that moves the world, and may be considered the instrument with which the Holy Ghost, the Comforter, works with us for our comfort. Like our blessed Lord in the gospel, the Christian can never be said to be alone in the world, so long as he may communicate with the Father by prayer. The Spirit is with us, as God was with Christ; and has He not promised, that wherever two or three of His disciples are gathered together in His name, there will He be in the midst of them? By God's merciful guiding then shall we be enabled to perform as well as think those things that be good. The Gospel has been given us, that, in the cheering and comforting truths it reveals, we should have peace:—peace to the soul. Whatever may be the trials and tribulations that await us in the world, we may be able, by identifying ourselves with the promises of the Gospel, to withdraw ourselves from the world, and to enjoy that peace of soul which passeth man's understanding, and which the world cannot give. It may give wealth, it may give honours, pleasures or prosperity; but there is that which it cannot give, and which is more difficult of attainment in exact proportion as we possess worldly advantages; it cannot give that peace of the soul which enables us to resign ourselves, with indifference to this world's tribulations into the hands of God. This peace is more the poor than the rich man's privilege, and equalizes, far more than the worldly-minded man will allow, the blessings that are allotted us in our course through the world. This peace is expressly the fruit of the Spirit, and classed with love, joy, long-suffering, gentleness, goodness, faith, meekness, and temperance. It must be nurtured in faith, for this is the victory that overcometh the world—even our faith. Who is he that overcometh the world but he "that believeth that Jesus Christ is the Son of God." Be then of good cheer; Christ has overcome the world. Thus, then, do we see it established in these services, as it is taught in the collect, first, that all good things are from God; andly, that by his Holy Spirit alone can we think things that are good; and 3rdly, by his guidance alone perform the same. Lessons of practical and spiritual obedience are thus enforced, and he who reads them aright will be thereby confident of this very thing,—that God, who hath begun a good work in us by the operation of His Holy Spirit, will never fail to perform and to complete it in us, until the day of Jesus Christ.

The New Bishop.

On Friday last, the Reverend Charles Hamilton was solemnly set apart and consecrated to the high and holy office of a Bishop in the Church of God, and thus another link was added to the mystic chain which unites the Church in Canada with the Church of the Apostolic age, and another witness borne to the truth of the declaration in our Prayer-Book, "It is evident unto all diligent readers of the Scripture and ancient authors that from the beginning there have been these three orders of ministers in Christ's Church—BISHOPS, Priests and Deacons." The Episcopate is, in the judgment of the Church, not merely a superior office, but a distinct order, with gifts, powers and prerogatives restricted to itself, such as confirming the faithful, admitting to the lower orders of ministry, and last, but not least, the power of admitting others to a share of its own responsibilities and privileges.

The respected clergyman who has just been elevated to the Episcopate, and thus invested with Apostolic authority over the Diocese which has elected him as its Chief Pastor, will need, and we trust will receive, the earnest prayers of God's people, for the due performance of the solemn trust with which he is now invested, so that, when the Great Bishop shall appear, he may receive the crown of glory that fadeth not away.

The Christian Sabbath.

Very determined efforts are being made at the present day, on the one hand, to preserve the Lord's Day in its sanctity, and, on the other hand, to secularize it. In Parliament and out of it the battle wages. The obligation of Sunday observance is differently interpreted by different parties. Some add a Puritanic to a Jewish restrictiveness; and the day is no longer a day of delights. Others ignore even the natural demands for one day's rest in seven. They judge that the conveniences, the comfort, or the pleasure of the many is a sufficient reason for denying the day of rest to a few. It is very difficult to hit the happy mean in the present complicated state of human society. That some must be sacrificed seems almost inevitable. But this only indicates the failure to reach the perfect ideal of society. That "the Sabbath was made for man," the Great Teacher definitely assured us. It was made—specially set apart and ordained—and it was made *for man*; for man's benefit, for his service and advantage. And it was the Jewish Sabbath—the Sabbath as our Lord Himself observed it—that was so made. It was not the Sabbath as it was defined by the authority of men who had lost sight of its essential spirit, who had buried it, beneath a heap of external observances, that robbed it of its brightness and its joy. The first idea of the Sabbath is contained in its name. It is a day of rest. And were there no spiritual purpose to be answered by its institution, the necessities of toiling humanity would demand its appointment. But this is its natural side, and is, perhaps, the lowest ground on which the observance of the day can be based. But, though low in comparison with other motives, it is not low in itself. To give rest to the weary, to recruit the worn frame and the troubled mind by withdrawing life from its ordinary channel, is at once a charity, a prudence, and a necessity. A higher character is assigned to the day by keeping it "holy unto the Lord." The appropriation of the day to exercises of religion, especially to public worship, and quiet meditation and prayer, making it a day for recruiting the spirit, as well as for giving rest to the body, is to approach nearer to its true ideal. The day culminates in significance where it is truly "the Lord's Day," when men "remember the Sabbath Day to keep it holy," when not only are the ordinary walks of life untrod, but when the loftiest religious exercises engage the attention; when thoughts of God and eternity withdraw men from the less important affairs of time.

The true character of the Holy Day is not realized by exchanging a day of toil for a day of pleasure. It has a meaning far beyond that. The Lord went into the Synagogue on the Sabbath Day, "as His custom was." He observed the public worship, the reading of the Holy Word, the spiritual teaching, the common prayer. Following

in His steps, as every one of His disciples is bound to do, the observance of the sacred day must include attendance on the public ordinances of religion. Men whose intercourse throughout the week is confined to the marts of trade should on this day learn that they have relationships to one another that are of a loftier character. This the common confession and the mutual prayer of public worship declare. That the occupation of the mind for six days of the week with the affairs of this life needs the counteraction of at least one day's attention to the loftier interests of the soul, and of immortality, few will deny.

But there are other aspects of the Christian Sabbath that ought not to be overlooked. The day should be so spent as to give the least possible occasion for the toil of others. The claims of domestic and other servants ought not to be overlooked. They have an inalienable right to as much rest as can be consistent with the well-ordering of the home; and they have an equal right to suitable opportunities for public religious worship and instruction. No head of a house can be guiltless who robs his subordinates of these privileges. Further, all public servants should be equally favored. Were these simple rules observed, how many of the difficulties that surround the Sunday question would be resolved. Again, the Lord's Day should witness the perfectly happy intercourse of home. A father, torn from the bosom of his family by the necessities of daily toil, should have on this day the opportunity of gathering his children around him, and in a free and loving fellowship, find the purest and most exalted joy. That works of necessity and works of charity may be performed, our Lord has abundantly proved; nor can the spirit be condemned which leads thousands to sacrifice their own quiet and rest in order to minister to their more needy brethren. While the priests may profane the Sabbath by hard temple service and yet be blameless, and while necessity may compel many to toil for the ease, the reviving, the spiritual instruction of others, the hand of help must be given to the neighbor whose ox or ass has fallen into the ditch. The day should be pre-eminently a joyful day, but the joy that belongs to it is the joy of the Lord. It is not a day for weeping any more than for labor. It should be as free from gloomy moroseness as from oppressive toil. Whatever will shed a true light on human life, whatever will exalt, ennoble, and bless that life is of the spirit of the Christian Sabbath.

Nationally, the question is of the gravest importance, and deserves the most careful legislation, in order that whatever interferes with the sacredness of this day of rest may be prevented. For the nation's weal it is of the highest moment that the health, the happiness, and, above all, the moral and spiritual interests of the people, be sacredly guarded. To the family, the Lord's Day may be pre-eminently its holy, happy day. The purest of its fellowships, the most exalted of its pursuits, may be well reserved for its sacred hours. To the Church is committed the custody of the day. Its most spiritual work is to be done, its loftiest truths illustrated, its best spirit revealed, while every Christian man should be careful that nothing rob him of the blessing which is promised to a faithful observance of the day—one which is given him to be, not a burden, but a blessing, and a sign of favor, and the loss of which is a signal, definite and determined, of Divine displeasure and punishment.

The Consecration of the Bishop of Niagara.

We expected to have given to our readers a full account of the proceedings in connection with the consecration of the Rev. Chas. Hamilton as Bishop of Niagara, and to this end arranged with our local correspondent for a full report, and delayed the publication of the GUARDIAN in order to secure insertion this week. But, not having received the report up to this, Tuesday morning (doubtless through delay or miscarriage in mail) we are obliged to go to press without it.—ED.

Editorial Notes.

The latest news from Europe is said to be of a somewhat more pacific character, but the state of affairs is so extremely critical that no one can foresee what a day will bring forth. The course of events, so far, has demonstrated the utter unreliability of Russia's professions, which have been again and again falsified by her actions. The English people have become thoroughly disgusted with the tortuous and treacherous course of Russian diplomacy, and the London *Standard* probably expresses the sentiments of a vast majority of the nation when it says that "the time has come for diplomatists to retire from the field which can only be effectively occupied by the sword."

The prospect of a speedy termination of the insurrection in the North-West is by no means bright. The first encounter of our troops with the rebels has demonstrated that the latter are foemen by no means to be despised. They are well armed, well trained and well led, and they have the great advantage of being thoroughly familiar with the scene of conflict. That our volunteers should have so bravely held their own, in spite of such odds, is greatly to their credit, while it adds to the grief which we feel at the loss of so many noble lives.

Our own domestic and national affairs have been so engrossing of late, that we have had little time to give to the observation of the affairs of our neighbors, and comparatively few Canadians are aware of the revolution in the management of public interests which is being quietly effected by the new Head of the American Republic. Under the firm hand of President Cleveland, the principles of Civil Service Reform are receiving practical exemplification, to the great disgust of the average professional politician, and to the intense satisfaction of the great body of patriotic citizens, who regard public office as a sacred trust, to be administered for the benefit of the state, and not of individuals. All honor to the man who has had the courage to break through the corrupt traditions of many generations, at the risk of alienating the forces which have hitherto mainly controlled the course of American politics.

The House of Commons has shown its good sense in rejecting Sir John A. Macdonald's proposal to confer the electoral franchise on women. We yield to no one in our respect and admiration for the gentler sex, but for that very reason we strongly deprecate any attempt to take her out of the natural sphere which she adorns and beautifies. As the Queen of Home, woman commands our unstinted homage; but a female politician is a monstrosity which fills us with disgust.

CORRESPONDENCE.

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

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—In your issue of April 22nd, you have some excellent remarks upon the loose way in which the word "Creed" is used, and also upon the phrase, "Science says," calculated to do much good. Will you allow me to call attention to two other expressions in the same issue, used by Nova Scotian correspondents. In the account of the Windsor Easter Meeting it is said "There is some talk of selecting a curate to assist the veteran rector of the parish; and a strong committee has been appointed to work up the scheme. Now if the writer had said "of paying a curate," I could understand that a strong committee might do the work quickly, but, I pity them if they have to "select." Moreover, I have an idea that, the rector being "selected" by the parish, they surely have confidence in him to "select" one to help him—and it is his right.

The other expression occurs in the Broad Cove notice: \$70, a very liberal gift for a man who is in his *ninetieth* year." I cannot see what his age has to do with the *liberality*. A millionaire of 100 years might give a cent—would that be liberal? I think I know what your correspondent means. "Looking to the near approach of death, and bearing in mind his duty to the Church, good squire Conrad (not being a millionaire) gave, from his means, the liberal sum of \$70, choosing to be his own executor, and hoping to hear on earth the sound of the bell he thus provided, which might toll his requiem when called to the rest of the people of God."

I have not noticed these things in a captious or critical spirit, but I felt they might teach two lessons: (1) Every rector should be allowed free choice of those who help him in his "cure (or care) of souls." (2) How much better it is to be sure one's money goes for Church and charity while one lives, than to leave matters in other hands, whereby uncertainty and reduction may come, and the object one has at heart *may* be defeated.

Yours, CREDO ET SCIO.

To the Editor of THE CHURCH GUARDIAN.

SIR,—The Rev. D. C. Moore, in a letter which appears in your issue of the 15th inst., tersely expresses a truth when he says, "The 'Mission' of the clergy is the compliment of their ordination."

Substitute the word "bishops" for "clergy," and "consecration" for "ordination," and the statement applies equally to the Episcopate.

This reflection was forced upon me when reading in the CHURCH GUARDIAN of the strange doings of Bishop Whipple at Rome, where, we are told, he gave confirmation at St. Paul's Church.

It will not, I imagine, be contended that the City of Rome is within the Diocese of Minnesota. Who, then, gave Bishop Whipple "Jurisdiction"—whence did he derive "Mission" to execute his Episcopal office there? If it is true that "the Bishop of Rome hath no jurisdiction in this Realm of England," is it not equally true that the Bishop of Minnesota has no jurisdiction in the Kingdom of Italy?

While it is a matter of congratulation that the Church of England is not in any way responsible for Bishop Whipple's act, still, it is most distressing to know that a Bishop of a Church in full communion with the Church of England has been guilty of so grave a scandal.

Yours truly,
EDWARD J. HODGSON.

Charlottetown, P.E.I.,
21 April, 1885.

DIOCESE OF HURON.

ERRATA.—In our account of the Wardsville and Newbury Vestry meetings, in speaking of the hopeful nature of the work, we should have said, the Church has lost, by removal and death, nearly all its *well-to-do* members. The words italicized were left out.

FAMILY DEPARTMENT.

THE ART DIVINE.

BY FLAVEL COOK, D. D.

How easy and how sweet it is,
Some happiness to give!
To make more smiles and fewer sighs,
It is worth while to live.

No costly means, no curious aids
This precious work demands;
But heart and mouth, and eyes and ears,
With willing feet and hands.

A kindly look, a gracious word,
A sympathising touch;
A sign without of love within,
Costs not, but yieldeth much.

To plant, if but one flower of hope
In some bleak desert soil,
Or cheer the lonely for a day,
Is worthy all thy toil.

Whatever thou dost needed see,
And hast it to bestow,
That freely give for Jesus' sake,
And think what thou dost owe.

Have Christ's compassion in thy breast,
His name write on thy palms,
Thy lips, while telling His dear love,
Will drop with healing balms.

Some arts there are which few can learn—
In this we all might shine;
May He who knew and proved it best
Teach me the art divine!

—Church and Home.

A STORY FOR CHILDREN.

IN HIS STRENGTH.

BY ETHEL N. JULIAN.

"Oh, dear me!" Polly said, sleepily, "I must get up."

She rubbed her eyes, and, after a lazy yawn, put on her shoes and stockings.

It was quite a new and unpleasant experience for Polly to get up early in the morning, and help to put the house in order, as she was accustomed to go downstairs only in time to eat a comfortable breakfast before she went to school.

But a week before the servant had been taken ill and gone home, and, with four little children to be cared for, Polly and her mother found work enough for busy hands and feet. It was rather a hard lesson in patience for the little girl, of which the mere work was a very small part, since it was much easier to sweep, dust, and wash dishes, than to be unfailingly kind to the little ones, or never to grieve her mother, by looking unhappy when her girl-friends passed by on their way to school.

"Yesterday was rather a failure," Polly said, reflectively, while she dressed; "but I'm going to have this day perfect, and written with golden letters," she added, remembering a story Miss Bevan told her the night before. When Polly had gone home with her after Sunday-school.

A fair white page was turned each day in our book of life and our thoughts, words and deeds were written upon it; then at evening, before the page was sealed, an angel came and touched the writing. The record of those actions and words, or even thoughts, that were for the Master's service, and brightened by love for Him, changed to pure gold, while the deeds of pride, unkind words, or wrong thoughts, became black and dim, sully-ing the fair page.

"I must do as much good as possible," Polly said, thinking how beautiful a pure white and golden page would be. "Then, being kind to the children will make me feel pleasant too."

Just at that moment Mrs. Almon called: "Are you nearly ready, dear?" And after a hasty prayer, in which she forgot to ask for help against besetting sins, Polly ran downstairs.

There were a number of trying things that morn-

ing. The porridge burned while Polly was setting the table, then Elsie fell half-way downstairs, and her crying woke the baby, so it was sometime before quietness was restored. But Polly bore it all with wonderful patience, thinking complacently of her golden record.

"There's nothing like making up your mind to be pleasant," she said, with satisfaction, clattering the dishes cheerfully; "and people can be nice and sweet if they choose."

Jack came in just then, and, balancing on the window-sill, he said:

"Mother, can we play with that new boy who lives next door? He is looking over the fence now."

"Yes; and he's such a nice little boy," Mabel chimed in, coaxingly, from the door-way; "and we're so lonesome, mother, dear. Please say 'yes.'"

"He is a nice-looking child," Mrs. Almon replied, doubtfully. "Well, you may ask him over to-day; but I must find out something about the people before you have him again."

"Now I will put the parlor in order, mother," Polly said, cheerfully. "You look so tired that you had better lie down for a little while, and I will watch the children, so you need not worry about them."

"If you are able to sweep, dear, I should be glad; and do it very carefully, Polly, using plenty of tea leaves."

"That means the carpet did not look nice the last time, only mother is too kind to tell me so," Polly said to herself, after her mother had left the room.

Taking the broom from the peg she was reminded of Aunt Ruth's "sweeper," which was quite unlike one of the modern dust-boxes, being a quaint old verse, that wonderfully lightened the labor.

"Nothing can be so mean,
But with this tincture: "For Thy sake"
Will not grow bright and clean.
A servant, with this tincture,
Makes drudgerie divine;
Who sweeps a room, as for Thy laws,
Makes them and the action fine."

The words and broom were all linked together in Polly's mind, and they gave her an added sense of pleasure in her work that seemed to prove the truth of Aunt Ruth's theory.

Half an hour later Polly stood at the door surveying the clean fresh room, with the warm sunshine resting on the polished furniture, and a gentle breeze waving the curtains.

"That looks lovely!" she said, exultingly, after placing a vase of flowers on the table, "One good sized golden deed anyhow."

She was going upstairs, to make herself cool and tidy, when she thought of looking into the kitchen to see that the dinner was cooking satisfactorily, and found, instead of a bright blaze and steaming pots, the stove looking black and cheerless.

"Dear me!" Polly cried, surely that fire can't be out, and its nearly dinner time, too; oh, I remember that mother told me to pull out the draught, and I forgot it. How very provoking!"

She opened the door with a bang of vexation, and saw the gray, charred coals inside, without a gleam of light, while the meat was cold and uncooked in the oven.

The only thing was to build a fire as quickly as possible, and after several ineffectual relightings the blaze caught, and Polly was delighted to hear a feeble crackling. But "troubles never come singly," and just at that moment a din came from the garden, where the children were playing, and, fearing the noise would disturb her mother and the baby, Polly left the fire and ran out. She found a merry band under the window, happy in making as much noise as was possible.

Jack, seated on a flower-stand, drummed energetically, with Mabel beside him, her feet on an upturned pot of English violets, while the "new boy" managed to make deafening music from a big tin kettle, on which little Elsie also battered.

(To be Continued.)

THE MISSION FIELD.
DAK BUNGALOW AT HATTI.
(ON THE ROAD BETWEEN MUREE
AND KASHMIR.)

A TOUR OF AN OLD MONTREALER, AND
A GRADUATE OF MCGILL UNIVERSITY,
ACROSS THE HIMALAYAS.

I send you an account of a tour I have just taken, in company of Dr. Neve, a medical missionary, right across the "backbone of the world," or in other words to the Central Asian side of the Snowy Range of the far-famed Himalaya. We started from the "Happy Valley" of Kashmir—Kashmir is, however, so dotted over with tents of the Anglo-Indian wood—it has been so repeatedly described in works, ranging from Tom Moore down to the latest guide-book or missionary report, as to be rather a hackneyed subject. So we will pack up our tent, cooking pots, bedding, &c., make up enough pills to poison the whole country-side, and imagine ourselves plunging up to our knees in snow on the steep ascent of Zogi Pass, which forms the roadway from the soft beauties of Kashmir to the weird chasms of Central Asia and Thibet. Leh, the capital of Ladak, to which place we were bound, is the chief town of the outlying provinces of the Maha Rajah of Kashmir, and, as he is tributary to England, we were of course politically in British India all the time, but geographically, physically, and in the name of everything that is called common sense, we entered Thibet the moment the Snowy Range was crossed. Thibet, a land of pig-tailed Tartars and long-haired goats, massive Bhuddist shrines and monasteries, a land of rocks and arid plains, of rushing torrents in the valleys and of eternal snows on the heights. Now, when I was a boy at school, I always pictured Thibet as being a second Kashmir—"an emerald set in the midst of pearls," or, in plain English, green fields and woods for the emerald encircled by eternal snows. But Thibet is really the abomination of desolation; it never rains there, for the Snowy Range intercepts all the moisture that pours down in such torrents on the Indian side of the hills. But Thibet has a rugged splendour of its own. Rocks, crimson and green, and drab and gray; rocks, fantastic and grotesque. If you saw a picture of them with the queer monasteries and forts perched on the top, you would ejaculate the word "Exaggeration," yes, even if the picture were drawn on the front panel of a cheap American clock.

When I say that Leh is quite out of the world (what Charles Kingsley would call "the other side of no-

JOHNSON'S ANODYNE LINIMENT

FOR INTERNAL AND EXTERNAL USE.

PARSONS' PURGATIVE PILLS

Positively cure BILIOUSNESS, Headache, and all LIVER and BOWEL Complaints, MALARIA, BLOOD-POISON, and Skin Diseases. (ONE PILL A DOSE). For Female Complaints these PILLS are equally valuable. In my practice I use no other. J. Parsons, M.D., DeWitt, Iowa. Sold everywhere, or sent by mail for 25 cts. in stamps. Valuable information FREE. I. S. JOHNSON & CO., BOSTON, MASS.

MAKE HENS LAY

It is a well-known fact that most of the Hens and Cattle Powder sold in this country is worthless; that Sheridan's Condition Powder is absolutely pure and very valuable. Nothing on Earth will make hens lay like Sheridan's Condition Powder. Dose, one teaspoonful to each pint of food. It will also positively prevent and cure

CHICKEN CHOLERA,

where,")—that it has a climate like that of Canada in winter and like that of Greenland in summer, that it is so elevated as to make breathing a serious matter, when you have heard all this,—you will be prepared to hear that those devoted men, the Moravians, have chosen Leh as the scene of a new Mission. They always go to No Man's Land, and so they will be quite at home in the capital of Ladak. For the last ten years these devoted pioneers in missionary enterprise have been moving in the matter, but to the disgrace of our Government, the Maha Rajah of Kashmir, a tributary of England, has been allowed to follow his own way in shutting the door against their settlement in his territory. It was only last cold season that sanction was at last wrung out of his Highness. Under these circumstances Dr. Neve, the medical missionary in Kashmir, felt he would like to give the Brethren a start in their new venture, by paying Leh a visit. It would commend the Gospel to the eyes of the natives, if he could, as a missionary, doctor them, and show a care for them in their sickness. I was in camp at Srinagar at the time, so he invited me to go with him. I may as well mention that the doctor's good intentions with regard to the Moravians were frustrated, for the simple reason that the Snowy Pass (18,000 feet high), over which they had to cross from their nearest station in British Lahul, was still blocked with snow, even to the month of June. They were consequently delayed beyond the time we were able to stay in Ladak. But although we missed the Moravians, the doctor had no cause to grudge the pains he took. To say nothing of his operating on thirty cases of cataract and performing some serious operations in Leh itself, he sent on word to every village on the road, inviting the sick to collect night by night in our camp, so that a goodly congregation gathered every evening before our tent door. Of course he could not actually preach, because he only knows the Hindustani and Kashmiri languages, while here we were amongst pig-tailed Tartars;

but Thibetan Gospels (published by the Moravians) were distributed and we cannot help believing that Christianity was commended by his healing art. As soon as we struggled through the snow on the Zogi Pass (over the knees deep, on May 15—how I longed for snow-shoes)—we got out of the religious area of Hinduism and, not unlike Romanism, it has its monasteries for monks and nuns in every village. The monks wear long red frocks and yellow caps. If the Romanists tell their beads, the Bhuddists twirl their prayer-wheels, which function comes to much the same thing in the end. The likeness is, of course, only external, as they have no doctrines resembling those of Christianity. All along the road, as we journeyed, we came across great heaps of stones. When travellers want to say a prayer, they scratch their petition on a stone and then throw it on one of these heaps. As may be well imagined, these prayer mounds quickly accumulate and attain to gigantic proportions.

(To be continued.)

PARAGRAPHIC.

FROM THE MARITIME PROVINCES comes a host of testimonials as to the Magic Corn and Wart cure—Putnam's Painless Corn Extractor. We select from the list of names before us that of Henry Taylor, Esq. Halifax, probably the most widely known druggist in the lower province. Mr. Taylor has no hesitation in stating "that in an experience of twenty years he has handled nothing that has given the universal satisfaction that Putnam's Corn Extractor in variably does." It never fails, it is painless, prompt and produces no discomfort. Beware of imitations and substitutes. Polson & Co., Kingston, props.

Harper's "Drawer" makes a good hit this month, when it says, referring to the deceased wife's sister's marriage question in England, that it is a pity that the advocates of the measure did not begin by marrying the right sister. There is both wit and wisdom in this remark, at least in very many cases.

We call the attention of our lady readers to the advertisement in our columns of James Pyle's Pearline, for laundry and kitchen purposes. An article so popular and widely circulated, must possess merits that commend it to the favor of housekeepers.

The treatment of the dead shows the character of this idolatrous and self-seeking people in its saddest aspect. When the funeral of a friend passes, a Neapolitan will exclaim with characteristic selfishness, "salute a noi"—health to ourselves—without thought of the departed.—Augustus F. C. Hare, in Cities of Southern Italy.

JAMES PYLE'S PEARLINE is acknowledged to be the best preparation in use for laundry purposes. It enables the washer to cleanse the clothes without wearing them out with rubbing or pounding.

The ladies say that Philoderma is the nicest thing they ever used for the hands and complexion.

SCOTT'S EMULSION OF PURE COD LIVER OIL, WITH HYPOPHOSPHITES,—For Rheumatism, Scrofula and Anaemia. As these diseases are all the result of an impoverished condition of the blood, nothing will build up the system and enrich and vitalize the blood, and assist nature to overcome this condition so quickly as Scott's Emulsion.


Do you feel languid and dull, and have no appetite, then your system is out of order and requires a good bracing medicine. Take a few bottles of Estey's Iron and Quinine Tonic.

There is no remedy known to science that will so speedily and so effectually cure or relieve lumbago, chronic or acute rheumatism, swollen or stiff joints as Johnson's Anodyne Liniment used internally and externally.

One of the first acts of the new Bishop of London, Dr. Temple, has been to visit the famous church of St. Alban (Mr. Mackonochie's), for the purpose of administering Confirmation. His two predecessors in the see, Drs. Jackson and Tait, persistently refused to visit the church, and this proof of Dr. Temple's liberality is hailed with great satisfaction by all but the rabid persecutionists.

In answer to numerous inquiries we have to say that Sheridan's Calvary Condition Powders are a pure article. We know them to be so. They are as much superior to all others as a good thing is superior to a worthless one. Small packs 25c, large cans \$1.00.

THE IMPROVED MODEL
Washer & Bleacher



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

Pat. Aug. 9, 1884.
C. W. Dennis, Toronto

\$1,000 REWARD

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

TORONTO BARGAIN HOUSE.
C. W. DENNIS, 213 Yonge St., Toronto.
Please mention this paper.
Agents wanted, send for Circular.

OUR ILLUSTRATED CATALOGUE FOR 1885, OF
SEEDS "EVERYTHING FOR THE GARDEN." PLANTS

full of valuable cultural directions, containing three colored plates, and embracing everything new and rare in Seeds and Plants, will be mailed on receipt of stamps to cover postage (6 cents). To customers of last season sent free without application.

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BOTTLES OF

WARNER'S 'SAFE' CURE

Or, Warner's SAFE Kidney and Liver Cure (its former title.)

SOLD TO FEBRUARY 1st, 1885.

No other Compound on earth can show a similar record, and no Physician a better one. The highest Medical Authorities pronounce it the only known Specific for Kidney, Liver and Urinary diseases; that it has no equal as a BLOOD PURIFIER, and that it is the best safeguard against contagious diseases, both acute and chronic, keeping the Kidneys and Liver—the great organs of the body—in healthy condition, disease then being impossible. For the many distressing ailments of delicate Ladies, it has no equal. We can furnish over One Hundred Thousand voluntary Testimonials similar to the following: Read them for the good of yourself, your family and your friends. Note how this vast number of bottles was distributed, as evidenced by our sales-books.

| | | | |
|--|--|---|---|
| Boston, - 936,842. | Bal. of N. Eng., - 331,315. | Chicago, - 2,181,520. | Milwaukee, - 344,171. |
| HON. N. A. PLYMPTON (Hon. B. F. Butler's campaign manager,) of Worcester, Mass., in May, 1880, was prostrated by kidney colic, caused by the passage of gravel from the kidneys to the bladder. He then began using Warner's Safe Cure and in a short time passed a large stone and a number of smaller ones. Dec. 10th, 1884, Mr. Plympton wrote, "I have had no recurrence of my old trouble since Warner's Safe Cure cured me." | EX-GOV. R. T. JACOB, Westport, Ky. In 1882, during a political canvass, health gave way and was prostrated with severe kidney trouble. Lost 40 pounds of flesh. Used Warner's Safe Cure in 1882, and June 23, 1884, writes: "I have never enjoyed better health,—all owing to Warner's Safe Cure." | CHAS. E. STEPHENS, of Louisville Ky. Nov. 15, 1882 wrote "When my daughter was ten years of age she was seriously attacked by extreme kidney disorder. She recovered temporarily, but a year ago was again prostrated. She was swollen to twice her natural size, had frequent headaches, nausea, and other disguised symptoms of the disorder. All her Louisville physicians agreed that she could not recover. Her case and treatment were telegraphed to a New York specialist, who said recovery was impossible. Last August we began to treat her ourselves, and now, wholly through the influence of Warner's Safe Cure, she is apparently as well as ever." November, 1884, he says, My daughter is apparently in perfect health." | The REV. ANDREW J. GRAHAM, (P.E.) Grand Island, Neb., in 1881, was pronounced fatally sick with Bright's Disease. His condition he says was desperate and he could get no relief from physicians. He then followed Warner's Safe Cure treatment and July 7, 1884, he wrote, "All local trouble has disappeared. Have taken no medicine for nearly a year." |
| Providence, - 128,947. | New York State, - 3,053,080. | Detroit, - 635,210. | Minnesota, - 486,013. |
| G. W. FULTON, Esq., Fulton, Texas, suffered for ten years from serious bladder disorders and lost from 25 to 30 pounds; in 1881 he used 14 bottles of Warner's Safe Cure, and recovered his natural weight and said "I consider myself well for a man of 75." December 20th, 1884, he wrote, "I have had no symptoms of kidney disorder since 1881, and if I did I should rely upon Safe Cure." | B. F. LARRABEE, Esq., 49 Chester Square, Boston, Mass., in 1869, was given up by several prominent Boston Physicians as incurable from Bright's Disease. He took over 200 bottles of Warner's Safe Cure in 1880-2, and Oct. 6th, 1884, wrote that the cure was as permanent as surprising." | S. F. HESS, Rochester, N.Y., the well known tobacco manufacturer, three years ago took twenty-five bottles of Warner's Safe Cure for liver disorder, and August 20th, 1884, he reported. "I consider myself fully cured and the credit is wholly due to Warner's Safe Cure." | D. W. HAMILTON, Milton, Santa Rosa Co., Florida, December 15th, 1884, wrote that "four years ago my wife was suffering with liver complaint which reduced her to a skeleton. The doctors finally pronounced her case Bright's Disease of the kidney, and incurable. She then took 13 bottles of Warner's Safe Cure, and has been in perfect health ever since. She now weighs 180 pounds where formerly she was a skeleton. Warner's Safe Cure will make a permanent cure always if taken by directions." |
| Portland, Me., - 330,829. | Pennsylvania, - 1,365,914. | Bal. N. W. States, - 1,400,352. | |
| | MRS. J. B. DESMOULIN, 2411 Morgan street, St. Louis, Mo., in 1882, wrote, "I have been in delicate health for many years; but Warner's Safe Cure made me the picture of health." June 23rd, 1884, she wrote. "My health has been good for the last two years." | | |

IF IT IS

HARD TIMES WITH YOU,

Resort to the Remedy that Nine-tenths (9-10) of Sufferers Require, thereby Saving Continuous Debility and Expensive Medical Attendance.

SATISFACTION GUARANTEED

| | | | |
|--|--|---|--|
| Cleveland, - 511,974. | Southern States, - 2,725,513. | St. Louis, - 1,222,895. | Bal. S.W. States, - 635,092. |
| B. J. WORRELL, of Ellaville, Fla. in 1879, was prostrated with Bright's disease of the kidneys, and under the best treatment, grew worse. "On the advice of Governor Drew's sister, I began Warner's Safe Cure, sixty bottles of which restored me to full measure of health. I have now been cured about four years, and my case is regarded as miraculous." Governor Drew of Jacksonville, Florida, April 20th, 1884, says, "Mr. Worrell's case and cure gave me great confidence in Warner's Safe Cure, and I unhesitatingly indorse it." | JOSEPH JACQUES, Esq., St. Albans, Vt., in January 1877 was taken desperately sick with Bright's Disease of the kidneys. He spat blood, was tremendously bloated and seemed to be beyond the power of the best physicians. He then took 60 bottles of Warner's Safe Cure, which restored him to health. January 1st, 1885, eight years afterwards, he wrote: "I never enjoyed better health in my life than I do now, and I owe it all to Warner's Safe Cure. I consider myself cured of Bright Disease." | Rev. JAMES IRWIN, Methodist minister, West Eaton, N.Y., was long and seriously ill with inflammation of the prostate gland, (a very obstinate disorder). In 1882, he began to use Warner's Safe Cure, and June 25th, 1884, wrote. "The relief obtained two years ago proved permanent; physicians express great surprise." | N. B. SMILEY, Esq., of Bradford, Pa., in 1882, was very seriously sick of extreme kidney disorder and rheumatism, which gradually grew worse. Physicians being unable to assist him, his last resort was Warner's Safe Cure, and June 25th, 1884, he wrote. "My health is better than for two years past, and in some respects is better than it has been for five years. When I catch cold and have any slight kidney trouble I resume the medicine again and the relief I believe is permanent." |
| Cincinnati, - 665,250. | Canada, - 1,175,868. | Kansas City, - 538,395. | San Francisco, - 932,210. |
| Mrs. S. A. OLARK, East Granby, Conn., in 1881 was utterly used up with constitutional and female complaints of the worst kind. Been sick ten years, and tried everything. In November, 1884, she wrote, "Warner's SAFE Cure cured me four years ago, and has kept me well." | ROBERT GRAHAM 77 Pen street, Brooklyn, N. Y., suffered six years from inflammation of the bladder and stricture. Six physicians, specialists, gave him up to die. In 1883, he began Warner's Safe Cure and its continued use, he says effected a complete cure. Under date June 25, 1884, he says; "My health continues good; have used no medicine since April 30, 1883." | JAMES M. DAVIS, 330 South Pearl street, Albany, N.Y., superintendent of Jagger Iron Co., in 1881 suffered from very serious kidney trouble; he weighed but 160 pounds; he used 18 bottles of Warner's Safe Cure, and December 8th, 1884, he wrote. "That was fully three years ago. I have no trouble since, and I feel first class and weigh 198 pounds. I would not go back to that time of four years ago for all the dollars in the United States." | S. A. JOHNSTON, Lockington, Ohio, Sep. 20, 1881, stated that for thirty years he suffered tortures with dyspepsia, but he was entirely cured by the use of Warner's Safe Cure. Dec. 8th, 1884, he says: "I took 20 or 25 bottles of Warner's Safe Cure, and it has never failed to stop any symptoms of my old complaint if they appeared; my health is good." |
| Bal. Ohio, (State,) - 474,869. | | | Bal. Pacific Coast, - 624,237. |

ALL THE TESTIMONIALS ABOVE GIVEN ARE FROM PERSONS WHO WERE PERMANENTLY CURED SEVERAL YEARS AGO AND REMAIN SO.

The Temperance Cause.

The *Canada Citizen* (Toronto), in its editorial columns lately warmly commended the dual basis of the C. E. T. S. and stated that much of the success of the Scott Act campaign, in some counties, has been due to the co-operation and support of this Organization (C. E. T. S.); comparatively new, but already wonderfully extensive, influential, and successful. It continues:—

"The Church of England is conservative, independent and practical. Hence it was slow to fall into the line of Temperance reform, and when it did act, its mode of action was unique and carefully adapted to the circumstances and character of the people with which it had to deal. A movement on an absolutely Teetotal basis would not have enlisted in its ranks the steady-going community that had long been accustomed to the habitual use of stimulants without having been aroused to the realization of the terrible evils of Intemperance; nor would it have been supported by those moderate-drinkers who believed themselves safe and do not feel called upon to practice self-denial for the benefit of others. Without the assistance of these large sections of the community the movement would have had a class character, and a more limited sphere. These parties would have been compelled to either practically condemn a Total Abstinence movement by remaining outside it, or profess views that they did not entertain by joining it; conservative, moderate-drinking, unroused Churchmen (unless they were moral cowards and simply afraid of public opinion) would not have been affected either by its novelty or popularity. Then it was desirable to convince these people of the rightness of the Temperance cause, and this could be more effectively accomplished without either blaming them or claiming any virtue or wisdom superior to what they were supposed to possess. All could unite in condemnation of the evils of Intemperance, and it was resolved to enrol against these evils an army of all who were willing to work for their suppression, regardless of whether the recruits stood in the admittedly safest position of abstaining from all intoxicating drink, or practice Temperance by abstaining from what they considered excess. The results of this policy have proved its wisdom; the dual basis of the Society has secured for it a membership that it could not have attained if conducted more exclusively. The working power, the numerical extent, the social status, and the financial strength of the organization, all testify to this. The Abstaining Section in nearly every cause has been unexpectedly large and the General Section has rendered material help in many useful lines of work; its members have come within range of Temperance addresses, associations, arguments, facts, and other similar shot that would never have struck them had they remained (or been kept) outside, and as a result the General Section of the Society has

been in many cases an academic class from which the scholars have graduated into the higher position of Total Abstainers; and there has been a vast accession to the avowed and active working Temperance forces. In the Scott Act campaigns the C. E. T. S. has formed one of the most reliable and serviceable detachments of our great army, doing noble and effective service in circles to which other agencies would have failed to find access. In a recent number of the *Church of England Temperance Chronicle* the dual basis of the C. E. T. S. is strongly advocated by the Rev. H. Edmund Legh.

THE SPRING

is the season when the system is most susceptible to the beneficial effects of a reliable Tonic and Blood Purifier. The impure state of blood, the deranged digestion and the weak condition of the body, caused by its long battle with the cold, wintry blast, a call for the reviving, regulating and restoring influences so happily and effectively combined in Estey's Iron and Quinine Tonic.

DELICATE FEMALES

will find that this is a medicine that suits their several necessities. It is *Bracing, Strengthening, and Invigorating*, and is the purest and best Tonic in the world.

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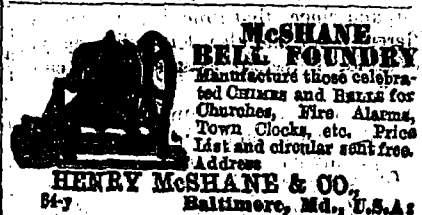
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