

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

Subscription \$1 Per Annum.—Strictly in Advance.

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. VIII.
No. 8.

MONTREAL, WEDNESDAY, JUNE 9, 1886.

\$1.00
PER YEAR

ECCLESIASTICAL NOTES.

"READY TO DIE."—Preaching in the Temple Church, that old-world fabric in whose calm seclusion the vulgar interests of a "catch-penny utilitarianism" vanish before the ennobling memories of the consecrated courage to which its ancient walls and effigies so eloquently testify, the Master, Dr. Vaughan, spoke on a recent Sunday to perhaps the most critical audience in the world, on the words, "Ready to die." After referring to the apparent mystery of our Saviour's declaration, "It is finished," when little Palestine was the only spot on earth which had been visited, when the spiritual life meant intenseness, not diffusion, depth, not breadth, he reminded his hearers that the twelfth hour of a man's day strikes quite irrespectively of his state, and that the old proverb was true, "When you are fit to die, you are fit to live—and not before." No man is ready to die who is not in love and charity with his neighbors, for he will be attended on his last journey by the charges of malice and envy, trudging beside him to the Great White Throne. We are not ready if we have no home to go to, if we talk of "a leap in the dark," and know not to what nor to whom we are speeding. He had heard of recklessness in death, of apathy and of resignation—but never of readiness to die. Unless it would be added, "and to be with Christ," unless we can say, "I know in whom I have believed," not in mere reliance on Christ's Atonement, but in having done the thing which He said, there is to us a barred wicket and a closed door.

TOWN OR PARISH CLUBS.—We will send 25 copies of the CHURCH GUARDIAN for one year to any Incumbent or other Parish Officer for \$16, remitted with order.

THE SPIRIT OF THE AGE.—One of the most striking of the Good Friday sermons, writes the London correspondent of *The Church*, was that of the Rev. Saul Wyatt, who preached at the Royal Chapel, Savoy, on the claims and work of Christ. He observed that the most earnest watchers of the times agreed that not negation, but indifference, not hostility, but lack of interest, not bigotry, but the absence of conviction, was the mark set upon this age. There was desire, eagerness, devoted work, a feverish cry for knowledge and light, but the area of strong conviction had narrowed and narrowed, and the world had almost grown to flatter itself upon its liberality because intense belief had left the majority of its children. The Christ life was dominated, from its inception to its close, with unchanging conviction. An independent thinker in the field of politics has yet to win the esteem of the mass of his fellows; a writer, an artist and a scientist knows and feels the forces against him too strong; in a theologian and a moralist, his insight may pierce too deep, his charity seem too wide to the systems around him. But if the spirit of truth be in these men, present failure is but the promise of after renown. Whatever is rightly and truly conceived, whatever is nobly and honestly done, will one day be judged with righteous judgment.

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

CHURCH UNITY.—The following resolution was unanimously adopted at the recent session of the Council of Louisiana:—

Resolved, By the Council of the Diocese of Louisiana, convened in St. Paul's Church, in the city of New Orleans, that the General Convention of the Protestant Episcopal Church of the United States of America be and herein is most respectfully, humbly and earnestly petitioned to instruct its Commission on Ecclesiastical Relations to abandon the passive policy heretofore followed in respect to those bodies of Christians generally recognized as evangelical, and to send overtures in writing to the governing bodies of said several denominations inviting them to conference on the matter of Church unity, and further, that the Bishops of said Commission be authorized and empowered to visit officially, where practicable, the sessions of such governing bodies for the like purpose.

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

THE IRISH OUTLOOK.—The following is an extract from a letter from a clergyman of high standing, who writes from a Rectory in the south of Ireland:—

I feel very much as if I were on board a ship which I knew must go down in a few hours. Destruction is staring us in the face. Have the English people lost their senses? Have they been sent a strong delusion to believe a lie? Will they allow their empire to be torn to pieces to gratify the vanity and ambition of an old man who has never been constant to any principle or held firm to any policy? One would imagine that his Irish measures had been so successful hitherto that he might be trusted to devise fresh ones. What does not Spencer mean? He knows Ireland, and must know what it will become under a 'National' Government; and yet he is willing to grant it a separate Parliament—to allow it to become a nation. A nation, God bless the mark! What a nation it will be! Who will stay in it that can go away? Who will come to it that can find any other hole in the world to creep into? Ones get insane when one thinks of it; and then as one tries to look into the future, remembering the past, the terrible words of Malachi keep ringing in one's ears, "Ye are cursed with a curse, for ye have robbed Me, even this whole nation."

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

THE ARCHBISHOP OF CANTERBURY ON THE AMALGAMATION OF CHRISTIAN BODIES.—In the

annual sermon in behalf of the Church Missionary Society, the Archbishop said:—

Amalgamation with other Christian bodies is sure to be projected, sooner or later. And there is nothing on which Christian hope would more fondly fasten for the Church future. But dares anyone to think of a near future in this connection? *There is common ground indeed.* But has anyone been able to point out a common ground large enough for any one body to be willing to accept as a whole sufficient ground for themselves to build their Churches on? Even if anywhere it is agreed to take to such common ground as can be found, and make it the basis of religious teaching for children, it is with the reservation that each body has its own teachings to add to them. But if Churches were to be amalgamated such reservations would not be possible. Others may look with indifference at the *body of spiritual doctrine which we inherit* from the very earliest days, and which breathes to us the true inner spirit of the Scripture; they may look with indifference on the *historic continuity* which binds us in *one undying communion*; they may not see the value of those things, but we do. And we should be making a grievous mistake, which would have to be recovered from with much distress, if we led any religious thinkers to believe that *anywhere, under any circumstances, we could surrender or impair any portion of that inheritance, simply on the ground that there are still more central, or more saving truths.* We know very well that we should be sacrificing the reality of unity to a deceptive form of it.

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

A NOBLE EXAMPLE.—The University of Cambridge, England, is giving a noble impulse to the mission of the Church, and is setting an example which other colleges may wisely follow. Last year a band of Athletes went out to Mid-China, one of whom is said to have since devoted his fortune of £100,000 to the work among the heathen. More recently fifty-three Cambridge men have offered themselves to the Church Missionary Society; and now we learn that the Honorary Secretary of the Society has received a letter, signed by thirty graduates and under-graduates of the University, desiring mission work, and saying that "the only fitness for foreign work we venture to claim is that we are willing, by the grace of God, to go where most wanted." This, indeed, is a noble spirit, and such an example will not be without its influence. Surely God is answering prayer, and is raising up laborers for the harvest-field. Are there none among us here to emulate such zeal, to follow such an example?

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

AN INTERESTING DISCOVERY.—In the course of making excavations lately in connection with the new street leading past Christ Church Cathedral, Dublin, and the open space which is being laid out in the neighborhood, the workmen came upon a most interesting find, namely, the remains of the original Danish structure

erected in the twelfth century by King Sitric. Among other buildings exposed to view, the foundation of the Chapter House has been revealed. In the walls were discovered two tombstones, one that of an Archbishop, supposed to mark the grave of Gregory (1161), or Henry de Londres (1228), and the other that of a female, supposed from the badge of a cat visible on the stone to be the burial-place of Jane, Countess of Kildare. The ruins now exposed to view have been inspected daily by large numbers of persons, including several Roman Catholic ecclesiastics.

We want 10,000 subscribers for this the leading Church paper of the Dominion.

MEMORY TO SIR JOHN GOSS.—On the sixth anniversary of his death, a memorial to Sir John Goss was unveiled in the crypt of St. Paul's Cathedral, of which he was organist for thirty-four years, succeeding Thomas Attwood, and being succeeded in turn by the present organist, Dr. Stainer. During the service the music was selected from Sir John Goss's compositions. After this the invited amongst the congregation proceeded to the crypt, where the ceremony of unveiling took place. The principle material employed in the monument is alabaster, variety being obtained by the introduction of white and black marbles. The chief feature of the monument is a fine piece of carving in Carrara, from the chisel of Mr. H. Thorneycroft, representing five surpliced choristers in procession. Under this panel, in music notation, is the opening phrase from Goss's anthem, "If we believe that Jesus died," and lower down a suitable inscription.

A ROMAN CONVERT.—Monsignor Renier, aged 60 years, prelate in the Pope's household, and an eminent writer and preacher, who is a descendant of the Venetian Doge, appeared before Rev. Dr. Nevin in the American church of St. Paul recently, abjured the Roman Catholic faith, and has entered the Anglican Church.

The North-East says:

While, of course, we naturally accuse the worldliness of the present day of being the great hindrance to young men who ought to give themselves to the ministry, as churchmen we are bound to look at the matter in the light of individual responsibility. If there is more than the general amount of worldliness in the present day, which we do not believe, why are we not each one of us more careful to try to counteract its baneful influence by every means in our power? Why are not our children brought up to contend against, instead of to sympathize with, the worldly spirit of the age? The father and mother are surely most inconsistent who speak of the evil of worldliness and then instruct their children how best to make their fortunes in this world, being anxious to see the sons wealthy and their daughters make brilliant matrimonial alliances. Christian parents should feel that no such blessing can come to them as that which accompanies the acceptance by God of their sons as His chosen ambassadors. They should gladly and joyfully offer and consecrate their children to the service of the Lord, and direct the minds of their sons to the great and glorious work of promoting the kingdom of heaven. Peculiarly a clergyman may have much to desire, but he is never allowed to starve, and in every other respect his life is the happiest and most blessed life any man can lead. His position gives him worldly advantages of no light value to him, and far above any other consideration is the assurance that though his responsibilities be greater than those which any other man has to bear, because God has committed the souls of His people to his care, his privileges are also higher than those of other men, and God has promised him abundant blessing.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA

ALBION MINES.—Ascension day was observed in this parish by services in the Parish Church (with celebration) in New Glasgow and Westville. The offertories were for Domestic Missions. The appeal of the Board having been read, with part of the annual report, on Sunday, 30th ult. A beautiful floral cross adorned the re-table in Christ Church.

WINDSOR.—*King's College*—We clip the following from the *Halifax Critic* of May 28th:—

"Rev. I. Brock, acting President of King's College, writes:—Among the more prominent donations to King's College Restoration Fund, outside those given by the residents of Windsor, are the following:—The Lord Bishop of Nova Scotia, \$100; the Most Reverend the Metropolitan, \$50; I. Allan Jack, Esq., D.C.L., St. John, N.B., \$24; His Honor the Lieutenant-Governor of Nova Scotia, \$25; J. P. Mott, Esq., Halifax, \$25; R. Hamilton, Esq., Quebec, \$25. These three last were sent through the acting President of the College. The present state of the fund (May 24th) will be indicated by the following figures:—Subscribed in Windsor, \$553; in Halifax, \$250; other parts of Nova Scotia, \$91; New Brunswick, \$153; other places outside of Nova Scotia and New Brunswick, \$69. Total, \$1,116. At least \$2,000 is needed to carry out all the projected repairs and improvements. The much needed introduction of the water into the College will come under the head of improvements. Several large towns in Nova Scotia and New Brunswick have as yet contributed nothing to the Restoration Fund. Let the numerous sons of King's College through the Maritime Province, who desire the well-being of their Alma Mater, send their contributions in without delay to the Secretary of the Fund, Charles Wilcox, Esq., Windsor, who is one of the Governors of the College."

DIOCESE OF FREDERICTON.

GRAND FALLS.—Woodstock Deanery met at Grand Falls on Wednesday, May 26th. Present: Rural Dean Hoyt, Canon Neales, Rev. W. B. Armstrong, Rev. Arthur Lowndes, Rev. C. Warneford, Rev. Nield M. Hansen and Rev. J. E. Flewelling.

Service was held at 11 a.m. in All Saint's Church, with Holy Communion; seven communicants besides clergy. Canon Neales baptized the rector's babe; it was named Reginald Wright.

After dinner at Mr. Armstrong's, the Chapter met for the transaction of business.

Rev. A. Lowndes, since his advent to the Deanery, has always planned sufficient work to engage our attention for the whole of one day and part of the second. He is a very enthusiastic and hard-working member of the Deanery.

Much important business was transacted relative to missions and parishes, &c.

Rev. W. B. Armstrong read an admirable paper on "Missions in general, and the Mission in New York in particular."

Service was held in the evening, at which there was present a good congregation. Canon Neales preached a good sermon from Ephesians i. 20-23. It was very instructive and interesting, and of that Church tone expected from a Canon of the Cathedral.

After service the Chapter met and continued its business until midnight, when it adjourned, to meet again at Prince William on Wednesday, August 18th.

Rev. W. B. Armstrong has been at the Falls almost two years, and has endeared himself to the people. He has strengthened the stakes and lengthened the cords. His churchwardens are Mr. W. Brown and Mr. Dickson. Mr. Armstrong holds fortnightly services at Edmundston, 36 miles further north by rail, morning and evening.

CENTREVILLE.—The churchwardens here are A. Rainsford Balloch and Mr. Emmerson. The rector is to be congratulated upon the good work he has done since coming to the Mission, and the people are to be congratulated also upon so willingly responding and seconding his efforts.

There is much activity in the whole Deanery, and the dry bones seem to be revived.

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

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

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

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

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

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

By order of the Lord Bishop.

CHARLES S. MEDLEY,
Secretary to Synod.

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

DIOCESE OF QUEBEC.

LENNOXVILLE.—*Bishop's College.*—The Missionary Union has recently held its terminal meeting. On Tuesday, May 25th, the Principal preached the sermon on the words "Honour the King." The day before had been loyally observed as the Queen's Birthday usually is and the preacher said our loyalty to an earthly sovereign and state ought not to be stronger than our loyalty to our Heavenly King and the Heavenly Kingdom. Our earthly loyalty had prompted us to celebrate the Queen's Birthday; our loyalty to the King Christ should prompt us to support with heart and hand the Mission cause which that King had entrusted to the Church. The offertory at the special celebration of the Holy Communion was \$3.86. The business meeting was held on June 1st at 8 p.m. The total income was reported as \$53 for the year, membership 83. The funds were devoted to the Mission in Madagascar. It is only fair to state that frequently offertories are devoted

to the cause of Canadian Missions. A very interesting paper on the introduction of the Christian religion into Russia under Vladimir was read by Mr. A. Sharpe, who gave a suggestive account of the present resources and prospects of the Greek Church.

Officers were elected for the ensuing year.

Ascension Day.—This day was fittingly observed. At 7 a.m. about seventy assembled in the chapel for the Communion service; an address was given by the Principal on Acts i, ii. The preacher showed the connection of Ascension Day with Christmas, with Easter, with Whitsunday, and with the Day of Judgment. He also urged that religious contemplation should never separate itself from religious action. He spoke of the great importance of the Forty Days after Easter in our Lord's earthly life, and pointed out the duty of obeying the Ascension command, "Go ye unto all the world and preach the Gospel to every creature." There were twenty-eight communicants; offertory \$3.67—this with next Sunday's offerings will be sent in response to the Bishop's letter as contributory to Canadian Domestic and Foreign Missions.

The usual morning and evening prayers were also held.

Appointments.—Mr. H. Fiennes Clinton, B.A., (of Keble College, Oxford), for three years senior resident master of Bishop's College School has accepted the post of Head Master of Lorne College, British Columbia. Mr. Clinton carries with him the regrets of all at Lennoxville and their best wishes for his future prosperity.

The Senior Resident Mastership thus vacated has been accepted by Mr. H. J. H. Petry, B.A., of Bishop's College. Mr. Petry is an old boy of the school, and a distinguished alumnus of the College, and has held for three years the position of Second Resident Master in the school. His appointment will give great satisfaction to the Alumni generally. Mr. Petry is a born Canadian and has many friends in the city and Province of Quebec. He has done good service to the Church in his position of organist to the College Chapel.

DIOCESE OF MONTREAL.

ORDINATION SERVICE.—On Ascension Day the Bishop of the Diocese held an ordination at St. George's Church, when the Rev. F. M. Baldwin, presently assistant to the Ven. Archdeacon Lindsay, of Waterloo, was admitted to the priesthood, and Messrs. G. G. Forsey, A. T. Bourne, N. P. Yates and R. C. J. Lockhart, were ordained deacons. The following clergy were present and assisted in the service. The Very Rev. The Dean, Ven. Archdeacon Lindsay, Canon Anderson, Henderson, Mills, DuVernet, Empson, Revs. Renaud, Rogers, Macfarlane, and Rural Dean Holding. There was a large congregation present. The sermon was preached by the Rev. Canon Mills, the text being taken from the sixteenth chapter of Mark and the twentieth verse: "They went forth and preached everywhere, the Lord working with them and confirming the words with signs following. Amen."

The candidates having been presented by the several examining chaplains responded to the usual questions, knelt, and received ordination at the hands of Bishop Bond. The litany was next sung, followed by the hymn, "Lord of the Living Harvest." The Communion service followed with the Bishop as celebrant, the Rev. Mr. Bourne reading the Gospel.

The *Veni Creator* was sung kneeling with grand effect by the choir. Mr. Stevenson accompanied on the organ in his usual masterly style.

We understand the Rev. Mr. Forsey will be appointed to Chambly, in place of Canon DuVernet, resigned; Mr. Bourne to Bristol; Mr. Yates to Maitland; Mr. Lockhart to New Glasgow, on removal of the Rev. Jas. Carmichael, jr., to Berthier.

May the Church of the living God be faithfully and loyally served by these newly ordained officers therein, each laying a sure and solid foundation for those that may come after and seeking not self but the interest of the Church, and the salvation of the souls committed to their care. To the Rev. Mr. Forsey, coming as he does from the irregular ministry of another body—upon, we feel sure, conviction of the necessity of valid orders—and in so coming, doubtless, making much sacrifice pecuniarily at least, we extend a hearty welcome.

RURAL DEANERY OF BEDFORD.—The annual meeting of this Deanery was held at Bedford on the 27th inst.

The Holy Communion was celebrated in St. James' Church at 9 a.m.

The Chapter assembled for business in the Academy at 10 a.m., under the presidency of the Rev. H. W. Nye, M.A., Rector of Bedford and Rural Dean.

There were present the Revs. Canon Mussen, M.A., J. Constantine, M.A., J. J. Roy, B.A., John Ker, and F. Allen, B.A.; and of the laity, Messrs. J. B. Gibson, M.D., F. Bartels, W. S. Baker, Jos. S. Baker, W. Bockus, Jas. Edmonds, Joseph Lee, L. R. Palmer, R. H. Channel, H. D. Moore, E. W. Morgan, Geo. Higgins and J. F. Whitwell.

The Rev. John Ker was elected Secretary.

The reports from the various parishes were read and discussed one by one. The progress of Church work during the past year has been very gratifying, and it was noted with special pleasure that the contributions to the Mission Fund were very considerably in excess of the amount expended in the Deanery.

A resolution from the Deanery of Shefford, proposing certain changes in the mode of electing the Executive Committee of Synod, was discussed at length, and it was unanimously resolved not to take any action in the matter.

Resolutions of condolence with the Revs. Canon Belcher and J. J. Roy, in their severe domestic affliction, were adopted by standing votes.

A hearty vote of thanks was passed to the Rector and ladies of Bedford for their bountiful hospitality. It was decided to hold the next annual Deanery meeting at St. Hyacinthe.

COWANSVILLE AND SWEETSBURGH.—Our Bishop's visits through the townships have been attended in most parts with pleasurable results. When he reached here on Wednesday, the 19th May, from Dunham, where he had a large number of candidates presented for confirmation, and preached at every station in that parish that by the indefatigable exertions of the Rector, Rev. J. Kerr, have been opened, he found large congregations awaiting him. The holy table in each church was vested in white and adorned with flowers set on the table. The floral decorations of the church in Sweettsburgh were of especial note, and received the most genuine commendation from the Bishop. The Rev. John Kerr was the special preacher, and delivered a very able sermon. Your correspondent is not able to report what transpired at all other places, but will say here that it is a very unreasonable thing to expect a Church paper to be interesting, and yet not even furnish it with a few lines of information as to what was done on such an important occasion as the visit of the Bishop. The clergy are ready enough to give their assent to the proposition that when people are sick they should inform their pastors, and not expect those pastors to get at the fact by some intuition that is not bestowed on the doctor. Now, what they are so ready to have done to them in case of the sick, they should be ready to do in the case of information for the CHURCH GUARDIAN or other Church paper, and if they dislike doing it themselves, then see to it that some layman or woman in the parish does it for them.

THE MONTREAL THEOLOGICAL COLLEGE.—Bill has been, by vote of the Legislative Council, referred back to the Private Bills Committee; and its fate, therefore, is yet uncertain. We understand that it was to come before the Committee yesterday, and that the Lord Bishop of Montreal would be present to urge that it pass. It is regrettable that, from the telegrams and newspaper references to this matter, there seems to exist a feeling of animosity towards the Bishop of Quebec, on account of the very faithful but strictly courteous and becoming course taken by him in defence of Bishop's College (of which he is the President), and in the interests of Church education generally. Throughout his action he has disclaimed any and all intention of interfering in the internal management of the Diocese of his brother Bishop, and has kept himself strictly to within line of duty in the respects above mentioned.

AYLWIN.—The new St. James' Church at Wright has received a beautiful cut-stone font, the gift of Alonzo Wright, Esq., M.P., which is now being placed in position at the west end of the building. The body of the font is octagonal in form, having a Church symbol cut into each face. Round the edge of the bowl is the text, "Suffer little children to come unto Me."

On one of the Sundays after Easter a packet containing markers, neatly embroidered and mounted in green, to complete a set, was sent in at the close of the service; it was inscribed, "An Easter offering by Wright, Herbert and Needy, paid for with money earned by being extra good during Lent, 1886." The little ones are evidently being taught at home the blessedness as well as the duty of doing something for God's service.

Since Easter this church has received two beautifully worked collection purses, one violet and one white and gold, from Mrs. Ellard, the mother of the children above mentioned.

Funds are much needed to complete the interior of St. Peter's Church, Cawood, in this Mission. The people are at present fencing the churchyard, and have already purchased the principal part of the material required, but lack the means for engaging the necessary tradesmen.

Mr. W. A. Fyles, B.A., who graduated at McGill with first-class honors last examination, has been sent by the Bishop to assist the incumbent during the long vacation.

SUTTON.—This parish had its visit from the Bishop on Tuesday, May 25th, and it was of special note because Mr. George Forsey, lately a minister in the Methodist body, and a prominent one, received the "laying on of hands." A large congregation was present, notwithstanding a continuous and heavy downfall of rain. Five other candidates were presented, and the number of communicants was large. The choir mustered in full force, and rendered the selections with remarkable accuracy in time and purity of tone. Miss Smith, the daughter of the rector, who is an able musician, being a graduate of the Boston Conservatory of Music, presided at the organ, and the Rev. W. Ross Brown, of Mansonville, preached the sermon. His Lordship made the confirmation of Mr. Forsey an exceptional case, and after his confirmation, although but yet a layman, he was ushered within the precincts of the holy table.

ABERCORN.—The next service in this parish was at Abercorn, where the Bishop himself preached to quite a good congregation, considering the cold and continuous rain that was falling.

GLEN SUTTON.—His Lordship the Bishop was much gratified with the service in this church on May 26th. The Archdeacon, who was expected to preach, did not put in an appearance, being in demand elsewhere. The incumbent of this Mission, the Rev. C. Lummis, has given in his resignation.

MANSONVILLE.—The Bishop's visit to this place was somewhat dampened by inclement weather, lessened attendance and a sudden and deep bereavement in the home of one of the leading families; otherwise, from the *specialite* of the service and the number of the clergy present, it would have been a marked one. On the evening of his arrival, the services in the church consisted of the Litany (being Wednesday), which was said by the Rev. H. D. Bridge, and this was followed by the consecration of a new baptismal font, just placed in position that day as a thank-offering from those only who had been baptized or presented children for baptism in the parish. The font itself, though of moderate cost, is of a very chaste design indeed, and is from the workshop of Mr. R. Reid, the well-known sculptor of Montreal. The service used for this consecration was one specially compiled for the occasion, and approved by the Bishop. The incumbent having asked his Lordship to consecrate, and assent being given, the Bishop, saying the antiphone to the 46th Psalm, "The rivers of the flood make glad the city of our God," proceeded to the font with the clergy, and, standing around it, said the above psalm. Then came some very appropriate prayers, the service concluding with the declaration of the consecration (analogous to the form in consecration of churches) by the Bishop, whereby he set apart that font for its one sacred use, and that only. Then entering the sanctuary, the *Te Deum* to Jackson's setting was rendered as a special act of praise and thanksgiving. His Lordship then delivered one of his impressive discourses, his theme being the place and importance of Infant Baptism. On Thursday morning the services consisted of Confirmation and Holy Communion. Two candidates were presented, although others were expected. These two were both of French-Canadian nationality, and, in early life, of Romish training. The Rev. F. H. Clayton was the selected preacher, and took for his theme the place and importance of the Sacramental Ordinances. The Revs. C. Lummis and H. D. Bridge, with the incumbent, took their parts in the services as they were appointed.

BOLTON CENTRE.—The Bishop's visit to this parish was on Friday, May 28th. The clergy present were the Revs. C. Bancroft, M.A., J. J. Scully, rector of Knowlton, Ven. Archdeacon Lindsay, C. Lummis, of Glen Sutton, and the incumbent. The services were rendered with that congregational spirit of unity and heartiness that characterizes this congregation. The Rev. J. J. Scully was the preacher. He gave a most Bonnergistic sermon on the well-worn theme, "The just shall live by Faith." A metrical Litany was sung, the Bishop and all the clergy, with one exception, kneeling; why the exception it would be hard to say. We must not omit to mention that the church in which these services were held has undergone further and most desirable improvement, and now presents one of the most churchly interiors to be found in the townships. The nave and choir have been fitted with sittings and desks taken from designs of Cox & Sons, but made in this place. A *reredos* or mural painting, from the studio of Spence & Sons, looked resplendent behind the altar, and the whole of the walls being tastefully and most harmoniously tinted, and being further adorned with a series of well-made banners, the effect was very fine, and received the praise of all who were capable of speaking on such things. The congregation of St. Patrick's, Bolton Centre, may well be proud and fond of their church, as they are evidently proud and fond of their clergyman.

DIOCESE OF ONTARIO.

KINGSTON.—*The Women's Auxiliary.*—The quarterly meeting of the city branches of the Women's Auxiliary met on the 2nd instant in St. Paul's schoolhouse. The president, Mrs. B. B. Smith, occupied the chair, and there was a

large attendance. The secretaries of the three city churches read reports showing that during the past three months the following sums had been raised for foreign and domestic Missions: St. George's Cathedral, \$68; St. James', \$20; St. Paul's, \$40. Arrangements were made for the annual meeting of the delegates from the various parochial organizations here during the Synod week. A draft of the proposed constitution was submitted to the meeting, and amended as desired. The next quarterly meeting will be held in St. George's Hall on the first Tuesday in September.

As supplementary to the above account of the Women's Auxiliary, the Rev. J. Ker McMorine writes to say that the amounts contributed by the city parishes since the organization of the Society are as follows:—St. George's, \$154.35; St. Paul's, \$40.60; St. James', \$60.62.

The Rev. P. T. Mignot, lately ordained, has entered on his duties as curate at St. Paul's. A Mission has been opened at the Grand Trunk Railway station. Service is held there every Sunday morning at 11 o'clock; Sunday-school at 9:30.

The ladies of St. James' lately held a very successful sale of needlework. About \$150 was realized.

Mr. Fred. Taylor, Divinity student, is spending his summer vacation with his parents; he is at his old post as Lay Reader in St. James'.

DIOCESE OF TORONTO.

CAMPBELLFORD.—*Christ Church.*—The bazaar before alluded to came off on the 21st ult. It was a great success. The tables were loaded with the numerous articles prepared for sale by the ladies. A bountiful repast was provided in the evening, which attracted numerous visitors. The band turned out and played several airs in capital style. There was also a promenade concert, in which Mrs. Crane, Miss Campbell, Prof. Jackson and the Messrs. Mills took part. The proceeds amounted to \$180.

WHITBY.—*All Saints.*—The Churchwardens reported at Easter that the total receipts for the ecclesiastical year had been \$1,495.16, including a small balance from last year; expenditure, \$1,494.82. The congregation was congratulated on their absolute freedom from debt, the parsonage accounts having been met up to October next. The amount still unpaid on parsonage account is \$1,260, but it is made payable in seven annual instalments of \$180 each. The church contributed to Synod purposes last year \$146.10.

WYCLIFFE COLLEGE.—The annual commencement of this institution was held on the 21st ult. There was a good attendance of visitors, including the Bishop of Algoma and three city clergymen, Ven. Archdeacon Boddy, Revs. H. G. Baldwin and Septimus Jones. Col. Gzowski occupied the chair. Mayor Howland read the treasurer's report. The receipts for building and furnishing the new wing had been \$18,871.20, and total payments \$19,458.38. The endowment fund now amounted to \$62,783.29. The maintenance account showed a small deficit; the receipts were \$7,173.52, and payments \$7,423.20. The graduates are Messrs. R. L. Sloggett, J. C. Robinson and A. D. Dewdney, not more than one of whom it is expected will labor in this Diocese. Comment is needless. At a subsequent meeting of the Trustees the following gentlemen were elected as the Council for the year 1886-87:—Hon. Edward Blake, M.A., Q.C., Hon. S. H. Blake, B.A., Q.C., His Honor Judge Benson, His Honor Judge Boyd, Ven. Archdeacon Boddy, M.A., A. H. Campbell, Esq., B. Homer Dixon, K.N.L., Rev. T. C.

Desbarres, M.A., Lieut.-Col. R. B. Denison, W. B. Evans, Clarke Gamble, Q.C., Geo. E. Gillespie, Col. Gzowski, A.D.C., R. Gilmor, W. H. Howland, N. W. Hoyles, B.A., Mr. Sheriff Jarvis, Rev. Septimus Jones, M.A., J. K. Kerr, Q.C., Arthur B. Lee, William Magrath, J. Herbert Mason, Rev. Canon O'Meara, LL.D., Saml. Platt, Henry O'Brien, Rev. A. Sanson, Rev. J. P. Sheraton, D.D., T. Sutherland Stayner, President Daniel Wilson, LL.D.

PETERBORO.—*St John's.*—The cantata "Ruth" has been given twice recently in this church by a chorus of nearly forty voices, under the leadership of Mr. C. Hampshire. The soloists were Mrs. Chambers, Miss Wells, Miss Coe, Mr. Alex. Elliott and Mr. T. Dunn. On the first occasion tickets were sold for the musical treat, but on the second admission was free, a collection being taken up to defray expenses. The cantata was a decided success in every way.

The *Orillia Packet* says that the Rev. R. McCosh and Mrs. McCosh leave Wingham for California next week. They expect to be absent about three months.

The Rev. J. Ardill, of St. Paul's Church, Fort Erie, one of the most successful graduates of Wycliffe College, has been mentioned in connection with the position of assistant minister of St. James' parish, Orillia.

DIOCESE OF HURON.

PORT STANLEY.—The Bishop of the Diocese held Confirmation in Christ's Church on the 14th, when nine persons were presented by the Rev. H. Banwell.

Rev. A. D. Smith, Missionary among the Indians at Muncy Town, has gone East collecting funds for the erection of a parsonage in his Mission.

RIDGETOWN.—The Rev. Martin Shore and Mrs. Shore leave in a few days for a visit to England. The members of his congregation presented him with an address and a purse last week, in token of their appreciation, and as an expression of their good-will.

MORPETH.—The Rev. Rural Dean Downie purposes visiting the Old Country shortly.

HAYSVILLE.—His Lordship Bishop Baldwin has appointed the Rev. Freeman Harding to be Rural Dean of the County of Waterloo, in the place of Rev. Canon Hincks, removed.

The convening circular calling the Synod together on June the 15th is published. The Executive Committee will meet in the Chapter House on June 14th, at 2:30 p.m. Service will be held at St. Paul's Church, with sermon by the Rev. John Gemley, of Simcoe, and Holy Communion, at 10 a.m. on Tuesday. The Synod will assemble for business at 2:30 p.m. The annual Missionary meeting will be held in the Cronyn Hall on Wednesday, June the 16th, at 8 p.m.

DIOCESE OF NIAGARA.

The twelfth session of the Synod of Niagara has come and gone. The signs of new life in the more reverent and hearty services in the Cathedral were many, and the signs of increased interest in the affairs of the Church, in the Synod meetings, abundant. The wisdom of the Synod, in their choice of a Bishop, was admitted on all sides, for a more dignified, fair minded and impartial officer it would be impossible to find. Well up in all points of order, patient and courteous in his bearing, yet prompt and firm in his rulings; he will soon work the struggling, and what now seems the turbulent, hostile elements, into a strong, compact, aggress-

sive force, which must lift the Diocese of Niagara to a front place in the Canadian Church.

The plan of the services was well ordered, and although in some points the details were not perfectly executed, yet on the whole all who have an internal sense of the beautiful and can appreciate the orderly and reverent carrying out of the ritual of the Church could not but have been struck with the last improvement in the services over any previous meeting of Synod. The early celebrations of the Holy Eucharist were well attended, especially by the country clergy, and highly appreciated by them. It will be found in the future that more attention will be paid to the great central act of Christian worship. The Bishop of Niagara celebrates so reverently yet so *unostentatiously* that it will be the ambition of most of his priests to copy his excellence in this respect.

In the Synod room it could easily be seen that the old party lines of high and low have been wiped out, but an evil almost as great was struggling for existence, that is, a combination of what in politics might be called the right and left wings for the advancement, not of party, but of personality. The leaders of the movement (it had two), like all cases where extremes met, killed most effectively their own prospects for the future, by the manner which they assumed towards the chair and towards the house.

The Bishop's charge was well received. It was clear, plain and forcible. The report of the Mission Board was rather roughly handled on all sides. Unfortunately the Mission Board is neither an elective nor a responsible body. On the clerical side it is made up of dignitaries most of whom know but little of condition and needs of the struggling congregations and of the younger clergy. Occupying, as most of them do, the old Government rectories, and receiving their commutation in full, they can hardly appreciate the position of their younger brethren in districts where the population is decreasing through various excuses, and where through the lack of distinctive church teaching in the past many are only nondescript Christians, willing to throw themselves in with any form of religious thought that may be most convenient to them. The report which the Board presented was badly received on all sides; and while the Board had decided to make reductions in all their grants without making any corresponding effort to prevent the loss coming upon the clergy, the Synod freely expressed the opinion that the Board should rather seek to increase the very small incomes of the Missionary clergy, as it was shown that those in the Diocese of Niagara were the most poorly paid of any in the Dominion. The discussion brought out some striking facts, and it is hoped will produce good results. The chief interest seemed to centre around the Canon on the diaconate. A great deal of discussion was provoked on this head and some good speeches made. The voice of the Synod was decidedly against the Canon of the Provincial Synod, as the experience in the Diocese had proved that the result so far has been anything but satisfactory. A great deal of important business was left over until next meeting, for as it drew to the end of the week many of the clergy had to return home to their parishes. The house became thin, and when threats were indulged in of counting out it was thought best to adjourn on Friday evening.

There is a bright prospect before Niagara Diocese, for although Bishop Hamilton has so far found it anything but a bed of roses, he has shown such a capacity for work and such a thorough consideration for the interests of all his clergy, that he has obtained such a place in their hearts as will make him not only their honored chief pastor, but also their personal friend.

DIOCESE OF ALGOMA.

ROSSEAU.—The Rev. Alfred W. H. Chowne

begs to acknowledge with hearty thanks the kind response made by the Rev. Vincent Clementi, to his appeal in the circular for a pocket Communion set.

PROVINCE OF RUPERT'S LAND,

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

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—*Personal*.—Rev. L. N. Tucker, of the Diocese of Montreal, visited the city last week, on his way to the Rocky Mountains. He preached in Holy Trinity Church last Sunday.

The Rev. E. F. Wilson, of Sault St. Marie, is visiting the Province, in reference to the establishment of an Indian Industrial School.

MISSIONARY MEETING.—A Missionary meeting was held in Christ Church school-house on the 26th ult., which in some respects was a noticeable one. The Rector, Rev. E. S. W. Pentreath, presided, and on the platform were Ven. Archdeacon Conley, for over forty years C. M. S. Missionary in this Diocese; Ven. Archdeacon McDonald, for thirty years a Missionary in the Diocese of Mackenzie River; and the Ven. Archdeacon Vincent, for thirty-one years a Missionary in the Diocese of Moosonee. Archdeacon Vincent is a native of the Red River settlement, but has not been here for ten years. He was the principal speaker, and gave a graphic account of the Diocese, and some experiences of his hardships as a Missionary.

Archdeacon McDonald gave a short account of the work among the Indians in Mackenzie River Diocese.

Both these Missionaries have translated the New Testament, part of the Prayer Book and Hymns into different Indian languages, and both have printed and bound most of the books with their own hands. Archdeacon McDonald has just completed the Psalms in Tukudh. The book has been printed and bound in Winnipeg.

The little school-house was full, and several Missionary hymns were heartily sung. The collection (\$9.55) was for the Indian Mission Fund of the Diocese. Nearly all the city clergy were present in the audience.

Archdeacon Vincent leaves next week for his field of labor. He is stationed at Albany, and it will take him two months to reach it. Churchill, the proposed terminus of the Hudson Bay Railroad, though in the Diocese of Moosonee, is 1,000 miles from Albany.

The Bishop of Rupert's Land has inducted the Rev. C. N. F. Jeffery, B.A., to the incumbency of St. Mary's, Portage la Prairie. His Lordship has visited recently Stonewall and Shoal Lake. He intends visiting England in August, for the first time for some years. The Synod will probably be held before his departure, instead of in October.

WINNIPEG.—*All Saints*.—Two stained glass windows will be placed in the church—one given by Mr. W. L. Boyle, and one purchased by subscription—in memory of the Volunteers who fell in the Northwest Rebellion.

The Rev. H. M. Fletcher, Vicar of Grassmers, Diocese of Carlisle, assisted at All Saints' on Sunday. He is on his way to the Rocky Mountains.

St. George's.—A successful concert has been held in aid of the enlargement of the church.

PERSONAL.—Mr. W. A. Jowett, organist for the past three years of Christ Church, has given up his position, and Mr. Fredk. Dunster has been appointed. Mr. Dunster is an organist and pianist of exceptional ability, and is destined to make his mark in the musical world.

He has only recently arrived in this country, and is a son of Mr. J. C. Dunster, organist of Holy Trinity. He was the solo boy at Dr. West's church in Paddington, and later in Chester Cathedral, where he received his training. He is a decided acquisition to musical circles in the city.

The three choirs of Holy Trinity, Christ Church and All Saints' intend giving a choir festival of three nights' duration in Holy Trinity Church. The music performed will be the Elijah, Messiah and Hymn of Praise.

DIOCESE OF MOOSONEE.

We learn from Archdeacon Vincent that the population of this large Diocese is about 10,000. The inhabitants are Indians and Esquimaux. With the exception of some of the Esquimaux, all are Christians. They gain their living by fishing and hunting, and are in scattered bands, only coming in to the Hudson Bay posts at intervals. The season is too short for farming.

Including Bishop Harden, there are six Missionaries employed in the Diocese. The Church of England has the honor of being alone in this arduous field, except, of course, the Roman Catholics. The Archdeacon states that in his district, numbering 500 souls, £27 were raised and given by the natives in one year for the support of the Church.

DIOCESE OF MACKENZIE RIVER.

Archdeacon McDonald states that he has baptized during his missionary career 1,600 Indians. The population of this Diocese is about 8,000.

It may not be generally known that the Archdeacon, who is a native of Winnipeg, married in the far north an Indian of the Loucheux tribe, a very estimable woman. He has been residing in Winnipeg of late, busily engaged in translating the Prayer Book and Psalms. Mr. and Mrs. McDonald, with their family, leave next month for their remote field of labor.

DIOCESE OF QU'APPELLE.

MEDICINE HAT.—We give our readers the benefit of the following interesting account of successful Church work being done in this place and neighborhood, and which was contained in a letter from the incumbent, the Rev. H. A. Tudor, to the Editor (enclosing the names of seven new subscribers), not primarily intended for publication, but which we feel sure will be of general interest:—

I am thankful to be able to report progress at Medicine Hat. Our little church of St. Barnabas, with its bell, turret, porch and vestry, high-pitched roof and Gothic windows, proclaims itself at once to be a church, and, by its cross on the summit of the turret, preaches silently to all "Christ crucified," whilst the cross and crown on the east gable reminds every passer by "No cross, no crown." Our architect and builder is a member of our choir, and the church reflects great credit on our local talent. We have a beautiful bell, presented by friends in my late parish in England, whilst the building is heated by a small hot-air furnace beneath the church; and the best of it all is that it is all paid for, except \$100 loan from the Diocesan Fund. We have indeed great cause for thankfulness, not only for the past, but also for the future. Our church, as it stands, has cost about \$1,900, exclusive of a very handsome jewelled brass altar cross and a very beautiful set of altar linen, the gift of the Misses Price, of Quebec, and a full-sized and graceful set of altar vessels, given by Mrs. Mountain and family in memory of the Rev. A. W. Mountain, late of Stony Stratford, England, and Quebec Diocese. And now I have

just heard from Mrs. Mountain that her family and the three congregations of which Mr. Mountain had charge during the thirty-eight years of his ministry—St. Mary's, Stony Stratford, St. Michael's and St. Matthew's, Quebec—are sending the necessary funds for a chancel as a memorial to Mr. Mountain. *Laus Deo!*

Our congregations are also steadily increasing. Being by myself, I have up till now only been able to hold service once a month at Maple Creek, sixty miles east. But now I hear that a layman is coming to help me, and so shall be able to hold service there on alternate Sundays. This is a very nice and growing settlement, and will be in the near future a great cattle ranching country. Indeed, already there are seven leases taken, and between 3,000 and 4,000 head of cattle and 1,000 head of horses, I understand.

Here there are a good number of Church people, and I believe we shall be able to build a log church this summer. I also hope to hold services regularly at Dunmore Junction, eight miles from Medicine Hat, and Cypress Hill saw-mills, thirty miles distant, where about seventy men are employed.

Things are improving in this country, and great numbers of cattle have been brought in both at Medicine Hat and Maple Creek, and there must eventually be an enormous business for the six weeks' winter, freedom from bad storms, little snow, magnificent grass and water, and the finest climate imaginable, are advantages which very few places combine. The responsibility, therefore, of laying the foundations of the Catholic Church square and deep on the Living Rock is all the greater.

I thought these details might be interesting to you, as showing the life of the Church in the Far West.

MONTREAL DIOCESAN SYNOD.

The Synod of the Diocese of Montreal will meet (D.V.) on Tuesday next, the 15th instant, at 2 p.m. The sessions will be preceded by Divine Service in the Cathedral at 10.30 a.m., at which a sermon will be preached by the Rev. T. E. Cunningham, M.A., Incumbent of Aylmer.

GIRLS' FRIENDLY SOCIETY, TORONTO.

THE ANNUAL MEETING—GRATIFYING REPORTS —THE OBJECTS OF THE ORGANIZATION.

The annual meeting of the Girls' Friendly Society was held in St. George's Schoolhouse. The chair was occupied by the Bishop of Toronto, and among those present were Rev. J. Langtry, Rev. J. Pearson, Rev. Septimus Jones, Rev. J. P. Lewis, Rev. C. Darling, Rev. J. Natress, Rev. C. E. Whitcomb, Rev. Prof. Clark, Rev. J. D. Cayley, Rev. R. J. Moor, Rev. A. J. Broughall; the officers and members of the Central Council, associates and friends of the Society.

His Lordship having opened the meeting with prayer, and made a few remarks, called upon the Secretary, Mrs. C. Robinson, who read the annual report. The report stated that the Society is in operation in eight dioceses, with a total of eighteen branches, and that the Council is making every effort to extend the work and deepen and strengthen its character. The report was supplemented by reading the accounts of the work done by the various branches in all parts of the country.

The Secretary made a statement as to the aims of the Society, which are briefly these:—To bind together women of all classes for mutual help, sympathy and prayer, and, by forming them into branches in all parts of the country, to provide friends and the benefits of the Society wherever they may be.

The officers of the Society for the present year are Mrs. S. G. Wood, President; Mrs. Sullivan, Vice-President; Mrs. Kenrick, Secretary-Treasurer.

In closing the meeting, his Lordship expressed his thanks to the Management for the work done by them. He wished specially to mention the name of Miss Cox, the former Secretary, to whose amazing energy whatever success the Society had achieved was due, and he hoped she would still continue her interest in the work, and give it the benefit of her great practical experience.

His Lordship then pronounced the Benediction, and the proceedings terminated.

DIOCESE OF CALIFORNIA.

A series of deeply interesting services was recently held in St. Paul's Church, Pomona, of which Rev. John D. H. Browne has been Missionary in charge for the past eighteen months. On Saturday, May 15th, the Bishop of the Diocese consecrated the new Church, (an account of which appeared in the CHURCH GUARDIAN some months ago). The Bishop complimented the Missionary and his people on the result of their efforts, and expressed himself as highly pleased, pronouncing the Church the finest of its kind in the Diocese. On the following day (third Sunday after Easter), His Lordship held an Ordination, when Mr. James Simonds, a graduate of King's College, N.S., and a son of Rev. Richard Simonds, of the Diocese of Fredericton, was admitted to the Diaconate. The candidate was presented by the Missionary in charge, and the sermon, a very able and lucid exposition of the doctrine of the Christian Ministry, was preached by Rev. A. G. L. Trew, rector of San Gabriel and Dean of the Southern Convocation. Both Mr. Browne and Mr. Trew were formerly priests of the Canadian Church, and it is interesting to note that Mr. Simonds was educated in an institution in which Bishop Kip's best known book (the Double Witness) is used as a text-book. In the evening the Bishop confirmed a class of twelve candidates, and delivered a most interesting and impressive address. The pretty little Church was beautifully decorated with flowers, which are most abundant at this season, and the musical parts of the various services were well rendered. Before his departure the Bishop said that he had no fault to find with anything, that he was surprised and highly pleased with the progress made in the Mission, and that he should long cherish pleasant recollections of his visit.

The Church was crowded at all these services, and many who were not of us were deeply impressed with the solemnity and beauty of the Church's occasional offices. The Church is growing rapidly in this vicinity, in fact so rapidly that Mr. Browne, feeling the work to be already beyond his strength, has resigned his charge. His departure is deeply regretted by his people, by whom he is universally beloved and esteemed.

CONTEMPORARY CHURCH OPINION.

The *Weekly Churchman* says:—

The central idea is that our churches are God's Houses. They are not our own, but for God to abide in, as He did in the Jewish Temple. In them the Incarnate God has His presence, whither we go to meet Him.

These houses of God are also houses of men. We cannot shut men out here, because we cannot shut them out from the Divine. We, too, often regard the Incarnation as a theological dogma, a tying together of the Divine and the human. These interests are inseparable, and we cannot draw between them any dividing line. The house of God is ours because it is His.

God's house, therefore, ought to be free to every weary foot that will enter. It should be open from sunrise, till sunset, and may God hasten the time when all shall be admitted at all hours. They should have free access, because the church is not ours, but God's. It is for every child of man for whom Christ died;

a centre of light, help and Divine pity and compassion; a centre of power for all that lies around it.

The *Methodist Recorder* has the following which churchmen as well as methodists may read and ponder with advantage:—

Many persons join the preacher instead of Church. If the preacher pleases them they will support the Church, and be regular in their attendance on the means of grace; but if they do not like the preacher their places in the House of God are vacant, their contributions are withheld, and what influence they have is practically thrown against the Church. Such persons are unstable as water, no reliance can be placed upon them, and the more numerous they are, the worse it is for the cause. The Church is greater than the preacher. If the preacher is not what we could desire, for the sake of the Church we should be the more faithful, and endeavor, so far as we can, to make up for his lack. Preachers may come and go, but the Church remains, and for her our tears should fall and our prayers continually ascend. Whether you like the preacher or not, stand by the Church.

The *Southern Churchman* says: The reason why so many young men fail to be successful in life is that they start out wrong. They make all their plans without prayer and without faith in God. They have a higher appreciation of pleasure than of duty. Entertainments they love, Germans they love, theatres they love, but religion and the Bible they love not. Youth is the time for work. It is the time for laying broad foundations for success in life. It is the time above all other times for building on the rock Christ Jesus. The young men who spend all their youth in pleasure seeking, card playing and dissipation generally go through middle life under the impression that the world has a grudge against them. Better far is it for young men to have a Christ-loving heart in his breast than fine clothes on his back. These butterfly men, who waste all their spare time in seeking worldly pleasures and in flitting about ball rooms and springs, have about as much to do with making this world better as the manikins in front of a clothing store. For the true and earnest Christian young man there is no such word as failure.

OUR YOUNG MEN; HOW TO KEEP AND INFLUENCE THEM.

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

This subject assigned me by His Lordship the Bishop Coadjutor is one far to wide and comprehensive to allow justice to be done to every particular feature of it in a short paper like this. So much so that even to touch upon the principal points which it suggests, I must omit any introductory matter and at once proceed to answer this ever recurring and all important question, "How shall we keep and influence our Young Men?"

The answer at once seems plain enough and nearly every one agrees that we should begin in the Sunday-school, and there not only ground them well in the faith and doctrines of the Church, but also bring such influence to bear upon the young as shall be productive of good results. I think this is the prevailing opinion of clergy and laity alike, and no doubt if this opinion were faithfully acted upon we should have less anxiety about our young men than we now have. But what a contrast the actual state of things present. Look at our young men. How many of them are faithful, earnest, active Churchmen? How many of them are faithful

communicants? How many of them attain the standard of the ideal young man our Sunday-schools are supposed to produce? And yet the truth remains, that if the training of the Church, as given in its sacraments and system, were used as it ought to be, by far the larger portion of our young would attain such a measure of Christian perfection as would make them useful in their day and generation, and enable them to do good work for the Church. Yet we do not find this to be really the case so far as the young of the present day are concerned. It cannot be the Church's fault, for in her system she provides for every want and allows full scope and abundant opportunities for carrying on the great work of the Master. The failure then must be due to the fact that her system is not being faithfully adhered to, is not being used to its fullest extent. If we would faithfully and successfully do the work she has given clergy and laity to do for the care and training of the young we must see to it that our Sunday-schools are managed in the very best possible manner, there must be no stone left unturned that will make them efficient and successful handmaids of the Church. They should be conducted upon practicable and well defined lines, consequently the Sunday-school should be thoroughly organized with well trained officers and teachers who, with the pastor as their director, should meet at least once a month for consultation about their work, for study and devotion; without such meetings the work must drag and be far from satisfactory.

Then again there should be a regular course of instruction for the teachers, with periodical examinations, and these could be very well managed by means of teachers' institutes or associations, and there can be no doubt if the plan were adopted universally we should soon have more efficient teachers. The Sunday-school would become a power in the Church, and a greater influence would soon be brought to bear both upon young and old. To still further make the Sunday-school efficient there should be a definite system of instruction. The teacher should have a scheme of lessons based upon the Church Catechism and the Church's plan of setting forth the important events of Our Blessed Lord's life in her yearly round of fast and festival. Otherwise, if the lesson is left to the teacher to arrange, it will be found in many cases that the teaching will be excessive in quantity, defective in quality, and to the pupil very often an excellent mystery. On the other hand, if there be a fixed course of instruction and good preparation at the teacher's meeting all this may be avoided.

And the teacher instead of teaching his own individual views or opinions will be but a channel through which the Church's teaching will flow. To leave the teacher to frame the lesson and trust to, perhaps, a limited knowledge is unfair both to teacher and pupil, for it is impossible for a teacher to impart knowledge, and that too in a systematic and simple manner, unless he has first received the knowledge and had some instruction about imparting it. When we look at the organization, the system, the careful preparation of teachers, the well defined scheme of instruction which we see in the secular schools for the benefit of the young, and when we think of the work the Sunday-school ought to do, and is supposed to do, ought we to be content with anything short of just as complete organization and as well defined system of instruction and preparation as we see in the day-school. If it requires perfect organization, a systematic course of instruction and carefully prepared rules to develop, to attract and to interest the young in the secular schools so as to fit them for the battle of life, can we expect them to be attracted to, or interested in, the Sunday-school if they do not find there a system and an organization as complete as they are accustomed to in the day-school. Certainly not. Another important feature in the efficient management of the Sunday-school is the system of grading. This, perhaps, is more easily car-

ried out in large towns where teachers are plenty, but yet in a greater, or less degree it may be managed in the majority of both town and country schools. The scholars are accustomed to this in the day-school and we all know what a stimulus it proves to school life, we know with what eagerness children look forward to promotion from the lower to the higher classes. If we deal with a boy of 13 or 15 in the same manner as with a child of six or seven, if we make no distinction between the capabilities and acquirements of the pupils, then we cannot expect to detain our young lads in the Sunday-school, nor hope to influence them just at that age when most they need our influence and guidance. Whereas, if we have some little regard for their dignity and their tender feelings, which at that age are more susceptible to other influences, they will not be so eager to get away from the Sunday-school. A few simple privileges or distinctions will show them that we no longer regard them as children. Indeed it is at that age when a boy no longer thinks himself a child that we should put forth our strongest efforts to interest him and retain a hold upon him. It is then that we should help them to resist the evil influences of the world. There must be personal efforts and influence used to secure them for the Church. Consequently the aim and object at this age should be to put before him in every lesson the duty of being confirmed. Confirmation should now be the goal. And every effort should be put forth to get the pupil confirmed before he leaves the Sunday-school, for never will such a good opportunity again be found if he leaves the school without being confirmed, and the battle will be harder than ever so far as securing him for confirmation is concerned.

(To be Continued.)

THE CHURCH OF ENGLAND.

WHAT A PRESBYTERIAN SAYS.

I am not an Englishman, nor an Episcopalian, yet no loyal son of the Church of England could look up to it with more tender reverence than I. I honor it for all that it has been in the past, for all that it is at this hour. The oldest of the Protestant churches in England; it has the dignity of history to make it venerable. And not only is it one of the oldest churches in the world, but one of the purest, which could not be struck from existence without a shock from all Christendom. Its faith is the faith of Reformation, the faith of the early ages of Christianity. Whatever "corruptions" may have gathered upon it, like moss upon the old cathedral walls, yet in the Apostles' Creed and other symbols of faith it has the primitive belief with beautiful simplicity, divested of all "philosophy," and held it not only with singular purity, but with steadfastness from generation unto generation.

What a power is in a creed and a service which thus links us with the past! As we listen to the Te Deum or the Litany we are carried back not only to the Middle Ages, but to the days of persecution, when "the noble army of martyrs" was not a name; when the church worshipped in crypts and catacombs. Perhaps we of other communions do not consider enough the influence of a church which has a long history, and whose very service seems to unite the living and the dead—the worship on earth with the worship in heaven. For my part I am very sensitive to those influences, and never do I hear a choir "chanting the liturgies of remote generations" that it does not bring me nearer to the first worshippers and to him whom they worshipped.

Nor can I overlook, among the influences of the Church of England, that even of its architecture, in which its history, as well as its

worship, is enshrined. Its cathedrals are filled with monuments and tombs which recall great names and sacred memories. It is mere imagination, that when I enter one of those old piles and sit in a quiet alcove the place is filled to my ears with airy tongues, voices of the dead that come from the tablets around and from the tombs beneath; that whisper along the aisles, and float away in the arches above, bearing the soul to heaven—spirits with which my own poor heart, as I sit and pray, seems in pensive and blessed communion. It is an idle fancy, that soaring above us there is a multitude of the heavenly host singing now, as once over the plains of Bethlehem, "Glory to God in the highest, peace on earth, good will towards men." Here is the soul bowed down in the presence of its maker. It feels, slowly as a worm. What thoughts of death arise amid so many memorials of the dead! What sober views of the true end of a life so sweetly passing away! How many thoughts are inspired by the meditations of this holy place! How many prayers, uttered in silence, are wafted to the Hearer of Prayer. How many offences are forgiven here in the presence of "The Great Forgiver of the World!" How many go forth from this ancient portal resolved, with God's help, to live better lives! It is idle to deny that the place itself is favorable to meditation and to prayer. It makes a solemn stillness in the midst of a great city, as if it were in the solitude of a mountain or a desert. The pillared arches are like the arches of a sacred grove. Let those who will cast away such aids to devotion, and say they can worship God anywhere, in any place. I am not so insensible to these surroundings, but find in them much to lift up my heart and to help my poor prayers. With these internal elements of power, and with its age and history, and the influence of custom and tradition, the Church of England has held the nation for hundreds of years to an outward respect for Christianity, even if not always to a living faith. While Germany has fallen away to rationalism and indifference, and France to mocking and scornful infidelity, in England Christianity is a national institution, as fast anchored as the Island itself. The Church of England is the strongest bulwark against the infidelity of the Continent. It is associated in the national mind with all that is sacred and venerable in the past. In the creed and its worship it presents the Christian religion in a way to command the respect of the educated; it is rooted in the universities; and thus associated with science and learning. As it is the National Church, it has the support of all the rank of the kingdom, and arrays on its side the strongest social influences. Thus it sets even fashion on the side of religion. This may not be the most dignified influence to control the faith of a country, but it is one that has great power, and it is certainly better to have it on the side of religion than against it. We must take the world as it is, and men as they are. They are led by example, and especially by the examples of the great—of those whose rank makes them foremost in the public eye, and gives them a natural influence over their countrymen.

Such is the position of the Church of England, whose history is as part of that realm, and which stands to-day buttressed by rank and learning, and social position, and a thousand associations which have clustered around it in the course of centuries to make it sacred and venerable and dear to the nation's heart. If all this were levelled with the ground, in vain would all the efforts of Dissenters, however earnest and eloquent, if they could muster a hundred Spurgeons, avail to restore the national respect for religion.

Looking at all these possibilities, I am by no means so certain, as some appear to be, that the overthrow of the Establishment would be a gain to Christianity in Europe. H. M. Field, D. D.—Extract "From the Lakes of Killarney to the Golden Horn."

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITORS: —

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

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1956. For Business announcements See page 14.

SPECIAL NOTICE.

* * * SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The very low price at which the paper is published renders necessary a rigid enforcement of the rule of payment in advance. The label gives the date of expiration.

Will subscribers please examine Label, and REMIT PROMPTLY!

CALENDAR FOR JUNE.

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

Whitsunday.

“Dominica alba,” or Whit Sunday. The name is also explained as *Witt* (i.e., Wisdom) *Sunday*, for an M.S. homily of the fifteenth century asserts that “This day is called Witt Sunday, because the Holy Ghost this day brought wytte and wisdom to all Criste’s Apostles and Disciples, and so bi theire preaching, doctrine and teaching to alle Cristene peple.” But more commonly, Pentecost, “Dominica Sancta Pentecosten,” or in the Greek Calendar, “*Kuriake tes agias pentekostes*,” because it took the place of the Jewish festival of Pentecost, the Descent of the Holy Spirit naturally and most properly superseding the earlier appropriation of the day to a Feast of first-fruits or Harvest Festival. The entire period from Easter to Whitsuntide was anciently called by this name. Thus the “*Ordo Romanus*” says: “*Tempus autem Pentecostes inchoatur a prima die Resurrectionis curritet usque ad diem Quinquagesimum post Pascha.*” Yet there are traces of a different usage of speech, as in this of St. Augustine, “*Dies illi Quinquaginta post Pascha usque ad Pentecosten quibus non jejunatur.*” During these thirty days, all the services were said standing instead of kneeling as at other times; and *Alleluia* was the Antiphon at all the offices. Some writers have derived the name Whitsunday from the very word Pentecost, through the German *Pfingsten*. L’Estrange suggests that it is from the French *Huit*, eight, because it is the eighth Sunday after Easter, and it is in favor of this that there occurs in documents of the thirteenth century *Witembre* for October, that is, eighth month.

The Collect, beautiful as it is, does not fully

reproduce the admirable terseness and suggestiveness of the original: “*Recta sapere*” is quite a different thing from “to have a right judgment in all things.” The Epistle and Gospel are a marked exception to the general rule, which we have pointed out before. The Epistle is historical, being the account of the Descent of the Spirit on the Day of Pentecost; the Gospel doctrinal, and containing our Lord’s description of the functions of the Comforter in the Church.

Of the Proper Psalms, *xlvi.* is taken by St. Thomas Aquinas, in accordance with the unanimous consent of the Fathers, as referring to the Resurrection of Christ, and the sacramental nature of the Church and its ordinances, upon which its after history depends. “*Psalm lxxviii.*” says the Ven. Bede, “is full of Gospel sacraments, and is chiefly shown to be concerning the Ascension of Christ.”

1. *The Holy Spirit comes to us in the stead of Christ.* (St. John *xiv.* 16, 17, *Gosp.*)

The heavenly Gift is not simply called the Holy Ghost, or the Spirit of God, but the Spirit of Christ, that we might clearly understand that He comes to us from and instead of Christ. Thus St. Paul says, “God hath sent forth the Spirit of His Son into your hearts;” and our Lord breathed on His Apostles, saying, “Receive ye the Holy Ghost;” and He says elsewhere to them, “If I depart, I will send Him unto you.”

It would seem to follow that, if so, the Comforter who has come instead of Christ, must have vouchsafed to come in the same sense in which Christ came; I mean, that He has come, not merely in the way of gifts, or of influences, or of operations, as He came to the Prophets; for then Christ’s going away would be a loss, and not a gain, and the Spirit’s presence would be a mere pledge, not an earnest; but He comes to us as Christ came, by a real and personal visitation. * * The Saviour, when once He entered into this world, never so departed as to suffer things to be as before He came; for He is still with us, not in mere gifts, but by the substitution of His Spirit for Himself, and that both in the Church and in the souls of individual Christians.—*J. H. Newman.*

(b.) He came for the foundation of the Church.

From that one house, from that one upper room, went forth the grace, and the light, and the love, that have brought in many souls to Paradise,—that have turned so many kingdoms from darkness to light,—that have enabled the martyrs to bear such torments, the Confessors to do such wonders, the Virgins to show forth such purity, every righteous soul now before the Lamb through much tribulation to enter into the Kingdom of God. That rushing mighty wind has now passed over the whole earth: wherever it has gone, the desert has rejoiced as the rose: those cloven tongues, as of fire, have spoken to all kindreds, and nations, and tongues; wherever they have preached, hearts, hard as stone, have immediately melted; those twelve poor men who were then gathered together in the upper chamber, have themselves sat down at the Marriage Supper of the Lamb, and have left others, and they again others, to bear the burden and the heat of the fight, as it is this day.—*Dr. Neale.*

(c.) He came also for the guidance and the comforting of individual souls,

“What if He should not yet have filled our hearts?—what if we should know nothing of His love, nothing of His comfort, nothing of His support, nothing of His light? A sad day must Whitsunday be to us then. We are like the impotent man by the pool of Bethesda, who saw multitudes of other sick persons go down into those healing waters and become whole, and he himself remained year after year in that weakness. Oh, that the Holy Ghost would but come down on such, as He came down on that first Day of Pentecost! not

with a rushing mighty mind, but with the still small voice that is heard in the heart! not with fiery tongues, but with fire of His love!”—*Dr. Neale.*

(d.) Therefore, while the miraculous gift ceased after a longer or shorter time, the Love and Graces of God’s Spirit remained as a permanent endowment in the Church.

There appeared unto them cloven tongues as of fire: and it sat upon each of them. *It sat*, mark you: not *they sat*. The fire sat and remained on their heads:—not so of the tongues. And why was this? Because the power of speaking different languages was to pass away. The Apostles had it, and the Christians of those very early times; but we have it not; and scarcely one or two among the great host of God’s Saints, since the Apostles, have ever received the power. But the fire remained: because the fire of God’s love was to remain with His people for ever.—*Ibid.*

(e.) The Pentecostal Gift was the fulfilment of the promise made by our Lord to His Apostles at Eastertide.—St. John *xx.* 22.

“It was the gift of the Holy Spirit for a special purpose, for the remitting and retaining of sins, that the Lord bestowed upon the Apostles at Easter: but they were about to receive the fulness of the Spirit at Pentecost according to Christ’s promise; that by it they might convert the Gentiles to Christ; for then the Holy Ghost, descending visibly upon them by fiery tongues, plentifully endowed them with all gifts, and especially with an effectual power of preaching.”—*Corn. a Lapide.*

(d.) The Supernatural workings of the Holy Spirit are the cause of good desires in the heart of man.

“Philosophers observe that the ebbing and flowing of the sea is by virtue of the moon . . . so that the sea ebbs and flows not from any principle in itself. Thus the heart of every poor creature is like the water, unable to move towards Heaven, to think a good thought, much less to act anything that is good, till the Holy Spirit of grace brings in its beams, and leaves a supernatural virtue by them upon the soul, and thereby draws it up to itself.”—*G. Spencer.*

(e.) The Graces of the Sacraments are due to the working of the Holy Spirit.

“Those who take God at His word will not doubt where His Holy Spirit is given. In sacraments which He has ordained; in a message which He has authorized; in prayer, public and private, to which He has pledged His presence, this great gift is certainly to be found. The Spirit is the soul of the Church, and whatever be the weaknesses or diseases of parts of the body which He deigns to inhabit, the soul asserts itself as life in its furthest extremities.”—*H. P. Liddon.*

“Thus the Christian ministry is a ministry of grace as well as of truth; it bids every man, on the one hand, hold out the hand of faith that he may receive God’s gifts; while, on the other, it is itself a means whereby the grace or invigorating force of Christ, conveyed by His Spirit, and reaching man by the certified channels of His approach, makes us “one with Christ, and Christ with us.” The “Word of Reconciliation,” taken in its broad sense, includes all the powers of the Gospel age, which enable Christ’s ministers to do their Master’s work.”—*Ibid.*

“As in a fire, the fuel may be quite burnt out, the flame abated and quite extinguished, but yet there still remains a heap of coals on the hearth, and in them a good fire, though all may seem to be quenched; and as it is obvious to every eye that the sun does not always shine out in its lustre, a cloud may interpose, and so intercept its beams; yet for all that, the body of it is in the heavens, as the fountain of all other light whatever. So it is that the graces of the Spirit, such as faith, hope, love, cannot

be finally and totally extinguished in the soul, when they are once wrought there by the Spirit, yet their lustre, their radiancy, their shine and flame, may be clouded for some time; and so it comes to pass that though a man cannot lose his hope, yet he may at present lose the comfort and confidence of his hope; though he cannot lose his love, yet he may cool the heat and fervor of his love; the flame of the Spirit, the feeling and sense of it, may, in the secondary causes thereof, for a time be quenched (1 Thess. v. 19), but yet the Spirit itself, and the cardinal graces thereof, remain still."—*Spencer.*

(f.) It is the office of the Holy Spirit so to quicken the conscience as to keep alive in it the moral sense of the distinction between good and evil.—St. John xvi. 8-11.

"In our Lord's thus announcing that it would be the special function of the Holy Spirit when He comes to keep alive the idea of judgment, the sense of a division of mankind into good and evil, we plainly see both how important and how difficult is this work. It would not have been appropriated to the Holy Ghost thus conspicuously had it not needed His all-powerful aid; and it needed His strong aid because the work was so arduous a one. We see, indeed, that to keep up in mankind a real living sense of a judgment, to make them feel that the world is really divided into good and evil, is one of the most difficult lessons which devolves upon religion. . . . So it is that people especially want to be convinced of judgment, and that when it is said that the Holy Spirit is to reprove the world of judgment, we know that it is a very great work. He has promised to perform in the world."—*J. B. Mozley.*

"This fire of the Holy Ghost is preserved: Firstly, by embers being placed beneath it; this signifies by the meditation upon death. * * Life, let it be preserved ever so long as it is able to last, can endure but for a few years. On the day that St. John Eleemosynarius was crowned, the builders of the monuments asked him of what kind of marble he wished his sepulchre to be built: they did this that death might be remembered by him on the very day of his coronation."—*De Voragine (quoted in Ashley.)*

"If you make it a rule to say sincerely the first verse of the Ordination Hymn every morning without fail, it will in time do more for you than any other prayer I know, except the Lord's Prayer." They were the words of one who had a right to speak from experience, and who is now gone to his rest.

"Veni, Creator Spiritus,
Mentes Tuorum visita.
Imple superna gratia
Quæ Tu creasti pectora."

Certainly this prayer does not take long to say: and perhaps, fifty years hence, in another state of existence, some of us will be glad to have acted on the advice."—*H. P. Liddon.—From Sermons Ancient and Modern, by Rev. S. J. Bales.*

CHRISTIAN SOCIOLOGY.

The growingly strained relations between Labor and Capital have for years past filled the thoughtful observer with the gravest apprehensions, and recent events in the neighboring republic and in Europe have forced the matter upon the attention of the general public. It is generally admitted that we are on the eve of a great economic crisis, the issue of which none can foresee. Now is the time for the Church to vindicate her claim as the representative of Him who came to regenerate human society, by the infusion of His own Spirit into the heart of humanity. The Church in the present age has held herself too much

aloof from social movements. In her zeal to train her children for the Kingdom of Heaven she seems sometimes to have forgotten her mission to build up a Kingdom of God upon earth. Right glad are we to notice signs in various directions that she is waking up to a sense of this long-neglected duty. Amongst the most notable and cheering of these signs is the Pastoral Letter recently put forth by Bishop H. C. Potter, of New York. The Bishop in this able production points out the causes and the possible cure for the labor troubles, and shows what a grand opportunity is now presented to work for God and humanity. We take pleasure in reproducing some of the Bishop's burning words, and we ask for them the earnest and prayerful consideration of our readers, and especially of the clergy:—

A nation whose wealth and social leadership are in the hands of people who fancy that day after day, like those of old, they can "sit down to eat and drink and rise up to play," careless of those who earn the dividends that they spend and pay rents of the tenement houses that they own, but too often never visit or inspect, has but one doom before it, and that the very worst. We may cover the pages of our statute books with laws regulating strikes and inflicting severest penalties on those who organize resistance to the individual liberty whether of employers or workman; we may drill regiments and perfect our police; the safety and welfare of a State are not in these things, they are in the contentment and loyalty of its people. And these come by a different road. When capitalists and employers of labor have forever dismissed the fallacy, which may be true enough in the domain of political economy, but is essentially false in the domain of religion, that labor and laborer are alike a commodity, to be bought and sold, employed or dismissed, paid or unpaid as the maker shall decree; when the interest of workmen and master shall have been owned by both as one, and the share of the laboring man shall be something more than a mere wage; when the principle of a joint interest, in what is produced, of all the brains and hands that go to produce it is wisely and generously recognized; when the well-being of our fellow-men, their homes and food, their pleasures and their higher moral and spiritual necessities, shall be seen to be matters concerning which we may not dare to say, "Am I my brother's keeper?" then, but not till then, may we hope to heal those grave social divisions concerning which there need to be among us all, as with Israel of old, "great searchings of heart."

I beg you, reverend brethren, to set these things before your people with great plainness of speech. In your congregations are many of those who control that capital. In all our Parishes are people who employ labor or reap benefits of it. To these it is time to say that no Christian man can innocently be indifferent to the interests of workingmen and women: that wealth brings with it a definite responsibility, first to know how best to use it to serve others as well as ourselves, and then resolutely to set about doing it; that luxury has its decent limits, and that we in this land are in danger in many directions of overstepping those limits; that class Churches and class distinctions of kindred kinds have nearly destroyed in the hearts of many of the poor all faith in the genuineness of a religion whose founder declared, "All ye are brethren," but whose disciples more often seem by their acts to say, "Stand thou there," "Trouble me not," when their brethren remind them not merely of their manifold needs but of their just rights.

These, I say, are some of the things which need to be said to your people. Nor am I in doubt as to the response which they will waken.

There are, I am persuaded, not a few among us who long to see the Christianity of our common Master translated into new deeds of brotherhood and self-sacrifice. There never was so much intelligent sentiment in the Church as to our great social problems as to-day. There never was more willing self-sacrifice waiting to be led forth to new conquests for the Cross. There is a wide unrest concerning things as they are; there is an honest longing to make our Christianity more real and more helpful; there is a fresh enthusiasm for God and His Church, ready to kindle into flame. To these you can speak. May God give you the wisdom to do so!

EDITORIAL NOTES.

If a Churchman should say anything against the use of Moody and Sankey hymns in service or Sunday-school, he is at once classed as extreme, bigoted, and uncharitable. For those who so think, it may be useful to note that at the Methodist District Conference, held in London, England, lately, when some sixty or seventy ministers and many laymen of the old Wesleyan body were present, the question of Moody and Sankey hymns came up for discussion, and it was maintained that it was a breach of discipline to use that book instead of the Conference one. But Dr. Osborn, one of the most prominent ministers of the Wesleyan body, and we think an ex-President of Conference, is reported by a correspondent of *The Wesleyan* (Halifax, N.S.) to have used the following unequivocal terms of condemnation:—That the use of the hymns named was "DEPRAVED and DEPRAVING," taking away all solemnity from religious things. He certainly made a point when he said that to-day it is thought that "to commend religion to the vulgar we must make it vulgar. John Wesley never did this, and he reached more of the vulgar than any other man."

In some churches, otherwise regular in rubrical practice, a custom exists of saying the "General Thanksgiving," minister and people together, in the same manner as the General Confession. For this "species of ritualism without the warrant of any liturgical use of any age of the Church" (as one of our exchanges styles it), there is no authority that we can find. It may arise from a mistaken idea of the word "General," which applies in this instance clearly to the character of the mercies acknowledged, and not to the order or procedure; but the position of the prayer itself, following that for "All Conditions of Men," without the rubrical direction for united action such as precedes the *General Confession*; the construction of the prayer, with its provision for special and particular thanksgiving, in which manifestly the congregation could take no part, and the printing of the "Amen" at the conclusion in italics, all show an absence of authority for the practice referred to. We think the italicized *Amen* will be found to be used throughout the Service only in those cases where the prayer is to be said by the minister alone; and it affords a simple and ready guide in this instance and others of like nature.

ANOTHER irregularity that we have noticed is the omission—when full Morning Service is

had—of the Collect for the Queen prescribed by the rubric following the Commandments. The rubric is clear and positive in this case and we cannot help feeling that if the Clergy play fast and loose with positive rubrical directions, there is great danger lest the people should also become disregarding of them.

In using Services for the Venite, Te Deum and Benedictus, taken from American sources, care should be exercised to see that the version and form of these Canticles as contained in our Prayer Book are adhered to. It is well known that the American use does not agree with ours; and it cannot be considered rubrically correct to employ—as we are told has been done on several occasions in this city—the former in the regular services of the Church. We feel sure that this must have occurred through oversight merely, as we believe the most earnest desire exists neither to exceed nor to fall short of what the rubrics require.

FAMILY DEPARTMENT.

"THE FATHER, THE SON, AND THE HOLY GHOST."

O Father-eye, that hath so truly watched,
O Father-hand, that hath so gently led;
O Father-heart, that by my prayer is touched,
That loved me first when it was cold and dead—
Still do Thou lead me on with faithful care
The narrow path to heaven where I would go,
And train me for the life that waits me there,
Alike through love and loss, through weal and woe.

O my Redeemer, who for me wast slain,
Who bringest me forgiveness and release,
Whose death has ransomed me to God again,
That now my heart can rest in perfect peace;
Still more and more do Thou my soul redeem,
From every bondage set me wholly free;
Though Evil oft the mightiest power may seem,
Yet make me more than conqueror, Lord, in Thee.

O Holy Spirit, who with gentlest breath
Dost teach to pray, dost comfort or reprove,
Who givest us all joy and hope and faith,
Through whom we live at peace with God in love;
Still do Thou shed Thine influence abroad,
Let me the Father's image ever wear,
Make me a holy temple of my God,
Where dwells forever calm adoring prayer.
—Parish Visitor.

A GENEROUS BOY.

The life of the Rev. Frederick Denison Maurice illustrated Milton's familiar lines:

"The childhood shows the man,
As morning shows the day."

In his boyhood he was honest and truth-telling, gentle and affectionate. He was never known to utter an unkind word to his companions, or to do them an ungenerous action. On the contrary, he never seemed so delighted as when he had opportunity to do them a favor, even when it required him to deny himself. Generosity seemed as natural to him as selfishness was to other children.

When he was five years old, he came, one day, into the familiar room, with a biscuit in one hand and a flower in the other. A gentleman happening to be present, whispered to Frederick's mother:

"Children always give up what they least care for. Now we will see which he likes best."

Then turning to the child, he said:

"Frederick, which will you give me, the flower or the biscuit?"

"Choose which you like," answered the boy, holding out both hands.

One summer evening, while he and two other boys were rambling in the country, an angry bull forced them to take refuge upon an embankment in a large field. They were safe there, but the bull, by pacing round, kept them prisoners, until the approach of night warned them that their parents would grow uneasy at their long absence.

The boys decided that one of them should

make the attempt to procure assistance, and drawing lots was spoken of.

"No," said Frederick, "I am the oldest; it is my duty to go."

Quietly he descended the embankment while the two boys tried to divert the bull's attention. But the bull followed Frederick who retired facing the animal, slowly bowing to it with his hat at intervals—according to a theory which he had heard of on managing angry beasts.

When he had approached so near the gate that he could reach it before the bull by a smart run he made the final rush and got through, thereby increasing the animal's rage. In a few minutes he returned with a man, who drove away the bull and released the two boys.

A man who would risk his life to save a friend from danger might refuse to accept mortification for himself to save his friend's feelings. But young Maurice was quite equal even to the self-denial.

He and a friend while students at the university, were walking over the Isle of Wight. At the end of a long day's walk, they met a party of fashionable friends, who insisted that the students should call upon them at their house and pass the evening.

The two friends retired to the inn to furnish up their travel-stained garments. Upon looking for clean stockings—in those days short breeches and long stockings were worn—they found only one pair remaining in the joint wardrobe.

These were silk ones, and belonged to Maurice. With his characteristic generosity, he urged his friend to wear them, who could not allow the self-denial.

This dispute ended in a compromise. Each put one stocking upon his right leg. With one clean stocking on, both shuffled into their friend's parlor, trying to conceal the disreputable leg and to put the best foot foremost. In after years the two had many a hearty laugh over the shifts they resorted to to keep the unclean stocking out of sight.

RUBY'S COBWEBS.

"Look up! Ruby, look up!" said Aunt Katie, gently, as Ruby plied the broom in her cosy little sitting-room. "I like to see you digging out the corners and sweeping so nicely along the edges, but don't be like the man with the muck-rake, always turning your eyes downwards. Look up, and you'll see some hideous cobwebs festooning the otherwise clean, pleasant room."

Ruby's eyes went up to the ceiling at Aunt Katie's word, while her broom quickly followed.

"I never thought much about cobwebs, auntie," she said, as she ran around the room, taking down the ugly festooning. "I don't call them hideous, though."

"I do," said auntie, "for I am always certain, when I see cobwebs in a house, that somebody in that house is not neat, and of course it must be either the mistress or maiden who sweeps."

Ruby blushed a little at auntie's plain words, but she was her truest, best loved friend since her mamma went to the home above; so she only laughed and said:

"Well, auntie, as I am born mistress and maid I shall certainly have to plead guilty this time, but we'll see if I do again."

Auntie smiled as she continued:

"There is another thing. Cobwebs makes me think of some of our sins—besetting sins they are, too; sometimes, like pride and selfishness. They don't come to the front and get right before us all the time, like our naughty tempers, and so get swept out of the way. They hang up in the corners and dark places of our hearts, where we don't mind them, but where they make our whole lives unclean and unlovely. If we would but look up more, more

toward the light that cometh down from above we should see these cobwebs of our pride and selfishness, and by God's grace, work away at them, till they should no more make our lives unclean and hateful.

"Thank you, auntie," said Ruby, "it is a very good text and a good little sermon, and I'll try and remember."—Selected.

WHITSUNDAY THOUGHTS!

The Holy Spirit, to be the soul of thy soul, shall God give unto thee for the asking.

So writes Dean Gouldburn. "To be the soul of thy soul, yes; that is what we want, what we long for, one and all. To have the Holy Spirit within us as a well of water, springing up, and flowing out in streams of blessing, conveying everywhere heaven's own life and light and gladness. This is our supreme need, and all this is placed at our disposal. Truly,

"This Heaven alone that is given away,
'Tis only God may be had for the asking."

"Every one that asketh receiveth," is the sure word of our Lord. When you kneel down for the first time—it may have been years ago—and craved the gift of the Holy Spirit, that instant your prayer was answered, and the Spirit came, perhaps consciously to you, pour experience, perhaps unconsciously. How did you receive him? Did you take the word of God for it that, because you had asked, therefore you had received and "forthwith gave up yourself obediently" to follow the leading of Him who had come to assume the control of your life? Or, did you say in your heart, "My Lord delayeth His coming," and still keep on, perhaps for long and weary months, or even years, praying Him to manifest Himself to your soul, blind to the fact that He had already come, and was waiting for you to yield yourself to His guidance? To how many of us may He well say, "Because thou hast seen, Me thou hast believed; blessed are they that have not seen, and yet have believed."

It will be well for us to think just here of the words of Christ, "To you that hear shall more be given." The Spirit comes to assume control of us, to direct and command; not, as we often put it, to give Himself to us for us to use. He comes to lead, and it is our part to be led; He comes to command, and it is our part to "yield ourselves to obey;" it is His part to speak: it is ours to hear. "Hear what the Spirit saith," is the Voice that speaks from Heaven, the Voice of the ascended Christ in His last uttered messages to His Church. "To you that hear shall more be given." You that "yield yourselves to obey" will the Spirit delight to guide and direct. You that sit at His feet to learn, will He delight to teach and bless.

Yes; "to you that hear shall more be given." If you want more of the Spirit's blessed influences, more of His mighty Presence and power, "yield yourself to obey." Whether you perceive Him or no, regard Him as already present in your soul, and surrender your whole being to His control. Accept His discipline, follow His directions, yield to His will. You will find that as you give yourself to Him, He will give Himself to you; and it will not be long before the oft-repeated complaint, "There is no answer of God," will give place to the joyful exclamation, "Truly I am full of power by the Spirit of the Lord."—The Parish Visitor.

I was bred a Unitarian. To realize the meaning of the name of Father, the meaning of the Unity of God, is my calling and duty. I believe there cannot be a Father without an only begotten Son of the same substance with Himself, that there cannot be any Unity but the Unity of the Eternal Father with the Eternal Son in the Eternal Spirit.

NEW BOOKS. THE CHURCH REVIEWED.

In this volume of over 700 pages this well-known and successful Missioner traces the progress of the great revival in Church work in England and America...

THE CHANTAY HOUSE.

Anyone who has read such works as "The Heir of Radcliffe," "Unknown to History," &c., of Miss Yonge, will need no inducement to procure another contribution from her ready pen...

We frequently have enquiries made for books suitable for parochial and Sunday-school libraries; this of Miss Yonge's would be found such an one...

THE MARRIAGE RING.

In this volume Mr. Talmage gives some very useful and practical hints in regard to the conjugal relation, commencing with the important question, the choice of husband or wife...

book is one which will do good, and published as it is in a beautiful form in cloth and in paper at 30c it ought to be within the reach of all.

Books received awaiting notice. From Dawson Bros., Montreal, "Advent Sermons, 1886" by Dean Church; Henry Bazely, the Oxford Evangelist...

MAGAZINES

THE PULPIT TREASURY.—E. B. Treadwell, 771 Broadway, New York, \$2.50 per an.; clergy, \$2.

The June number of this magazine comes to hand well filled in its various departments, though hardly we think as good as usual. Among the Editorial Notes is one on Parental Training...

BIRTHS

BEKNAP.—At Sunnyside, Knowlton, on the 2nd June inst., the wife of S. B. Beknap, Esq., of a daughter.

BAPTISMS

On May 16th, Francis Edward Bowron, (privately), at Aylton Mines, N.S. On May 19th, William Reginald Patton, in St. George's Chapel, New Glasgow, N.S. On May 22nd, William Edward McCallum, of Westville, N.S.; (privately). On May 30th, Albert Hector Wood, of Trenton, in St. George's Chapel, New Glasgow.

DIED

MCCALLUM.—On May 23rd, William Edward McCallum, of Westville, aged 8 days. BELLIVEAU.—At Lockeport, on May 20th, Mrs. Israel Belliveau, aged 22 years. HOLLAND.—At Lockeport, on May 27th, Mrs. Bridget Holland, aged 55 years.

To build up a Nation—support its Institutions.

CITIZENS

FIRE—LIFE—ACCIDENT

Insurance Company of Canada. HEAD OFFICE: 178 ST. JAMES STREET MONTREAL. Subscribed Capital \$1,188,000 Government Deposit 123,000 Reserve Fund 248,418 Losses paid exceed 2,250,000

HENRY LYMAN, Esq., President. ANDREW ALLAN, Esq., (Allan S. S. Co.), Vice-President. GERALD E. HART, General Manager. ARDOL MCGOWN, Secretary-Treasurer.

Agents throughout the Dominion. Special reduced terms to Clergymen.

The Life, Annuity and Endowment Bond offers advantages not obtained from any other Company, and is payable at age 55, 60 and 65.

KING'S COLLEGE UNIVERSITY.

All Applications for Degrees in course are to be sent to the Registrar of King's College, Windsor, N.S., on or before June 14th, 1886, accompanied with the necessary certificates. For subject of Essay apply at once to the Acting-President.

SCHOOL OF EXPRESSION for Voice, Body and Mind, 8 teachers; 40 hours weekly; 120 students; Catalogues free. S. S. Curry, Freeman Place, Boston. Summer Session Martha's Vineyard.

WANTED

By a Clergyman in full orders, sole charge, locum tenens, or curacy. Address: "QUIERIOUS," Hill, Province of Quebec.

THE SECURITY SOCIETY

Mutual Benefit SOCIETY OF NEW YORK. (Incorporated December, 1881.)

No. 233 Broadway, New York

ONLY TWELVE ASSESSMENTS

Have been levied from 1881 to 1886, averaging three a year, and making the cost for assessments to a man of 40 years less than five dollars a year for each \$1,000 of insurance.

Send for Circulars.

(Or apply to CHURCH GUARDIAN.)

A SEASONABLE AND VALUABLE PAMPHLET.

Communion Wine.

A Critical Examination of Scripture Words and Historic Testimony, BY THE

Rev. Edw. H. Jewett, S.T.D.

Published by The Church Review Association, N. Y., Price 25c.

The Bishop of Connecticut says: "I have read your admirable articles on Communion Wine with great pleasure and instruction. You have it seems to me settled the question beyond the possibility of further argument."

Bishop Seymour says: "It is convincing and crushing."

Address orders to the THE CHURCH GUARDIAN, 190 St. James Street, Montreal.

NESTLE'S MILK FOOD!

THE MOST NOURISHING, ECONOMICAL, AND EASILY DIGESTED INFANTS' FOOD IN THE WORLD.

The leading physicians of Europe and America prescribe Nestle's Food as the best substitute for mother's milk.

Sold by all Druggists.

Thos. Leeming & Co., MONTREAL, Sole Agents.

FITS

EPILEPSY permanently cured by a new system of treatment. Two Trial Bottles sent free. Send for Treatise giving full particulars. EPILEPTIC REMEDY CO., 47 Broad St., N.Y.

Sole Agent for Canada, T. PARSON, Box 1880, Montreal.

Advertisement for Cures for Rheumatism, Neuralgia, Headache, and a perfect Hair Dressing. Includes an image of a medicine bottle and text: THE GREAT REMEDY FOR MAN & BEAST. C. C. RICHARDS & CO. YARMOUTH, N. S.

Bishop Doane List

Approved Sunday-School Books

Including Books approved to Jan. 1st, 1886.

The titles of 37 volumes added to the List in 1885 are printed in Italics. Clergymen and Superintendents about to purchase books for their Sunday-School Libraries, should obtain this List of good books at low prices.

The list is sent free on application.

E. P. DUTTON & CO., Church Publishers & Importers, 31 West 23rd Street, New York.

NOTICE

The Wardens of the United Parishes of St. George and St. Patrick, Shelburne, are desirous of securing the services of a Clergyman as Curate in charge of the said united parishes.

Salary not less than \$700, with parsonage and fees. Applications must be addressed, CHURCH WARDENS, Shelburne, N.S.

May 8th, 1886.

WANTED

A Priest for St. Peter's Church, Charlottetown, Prince Edward Island. Graduate preferred, unmarried; good preacher musical, Catholic. Stipend \$1,000. Apply to

LAWRENCE W. WATSON, Secretary Churchwardens, St. Peter's Church, Charlottetown, P. E.

COMFORTABLE ROOMS.

ROOMS with Board, for four or five adults in a pleasant situation, at Dalhousie, N.B. for Season of 1886. Enquire of Postmaster Dalhousie, N.B.

CONSUMPTION.

I have a potent remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address. DR. T. A. BLOOM, Branch Office, 37 Yonge St., Toronto

Special Local Agents Wanted.

Energetic, reliable Canvassers for subscriptions to the "GUARDIAN" wanted, in every diocese (or even in each deanery of every diocese) of the Ecclesiastical Province.

Address, stating experience and references, THE CHURCH GUARDIAN, P. O. Box 504, Montreal.

SUBSCRIBE for the CHURCH GUARDIAN.

MISSION FIELD.

CEYLON.

The Rev. E. F. Miller says: Our Church organization is finished so far as the Committee's duties are concerned. It now remains to submit our results to a General Assembly which shall declare itself a Synod according to the provisions of the Ordinance. We shall probably meet in June or July next.

At a public ceremony held in Badulla for the purpose of declaiming Uva a Province, a number of Buddhist priests recited some Buddhist stanzas, a similar recitation had been permitted by the Governor on former occasions, notably at his levee in Kandy. This gave great pain to many Christians, and at the Bishop's request, attention was called to the matter by Mr. Bosanquet at a meeting of the Legislative Council. The Governor explained that it was not a religious ceremony, but only an address of welcome to himself, and was of opinion that it was irregular to introduce subjects not directly concerning the Council. It is to be regretted that he could not say that he had ascertained the character of the verses before he allowed them to be obtruded on the community. It is now known that the verses which were in Pali, and inaudible to those who were present, were the Jayamangala Gattea, the recitation of which is a familiar ceremony among Buddhists, and known to most Singhalese people. They recite the victories of the Buddha, and add after each, "May success and prosperity be yours by virtue of this achievement." They conclude by stating that by use of those verses Nirwana may be attained. They could hardly be described as an "address of welcome," being distinctly religious and characteristic of Buddhism. Christians have a right to complain when Buddhist ceremonies are thus mixed up with public proceedings, from which Christianity is carefully excluded.

It is said that the Buddhists in Ceylon have adopted the method of "fancy bazaars" for raising money for religious purposes. Two fancy fairs, presided over by Buddhists, have provided funds to buy a fine building for a temple, and a third is about to be held in Colombo.

NEW ZEALAND.

The Rev. A. W. Hands, of Southbridge, Canterbury, New Zealand, writes:—

On the 11th of last November I visited several Maoris in the pah, and asked whether it would be possible to gather a congregation together on Wednesday evenings at 5 o'clock, and as the proposal was well received, I arranged to hold a service every Wednesday evening, and we have been able to continue these services until now, although the attendance is sometimes very small. The church is built upon a site remarkable as the battleground of many generations of Maoris, a slight hill in the centre of an old pah or camp, about 150 paces in diameter. On one side the old

earthworks are still in existence; the walls, about seven feet high and fifteen feet thick near the ground, are covered with short thin native grass, burnt yellow just now by the summer sun. The old men now living can well remember seeing their pah in perfect order, ready for any attack which their "angry friends" might make upon them. ("Hoariri—angry friend" is the Maori for "enemy.") The church was built from funds raised partly by Wesleyan Maoris and partly by Church Maoris, and the architect was a Wesleyan, who has shown the importance he attached to the ordinance of preaching by the extraordinary plan he has adopted in placing the seats or benches with backs. They are placed at an angle of about 40°, so that the congregation may face the right-hand corner of the building, in which is a large pulpit, entered only by a door from the vestry. The people have had only one Wesleyan service in this building, viz., that at the opening of the church. I have at last stepped in, and, I hope, won the pah to the Church of England. The church was opened last Easter, and was thus six months empty. Norere, the second chief, is a loyal Churchman. I am sorry to say the Maoris have not yet any idea of the "tapu" nature of the chancel or the altar, for I have seen women sitting on the floor of the chancel, and one day the chief or Rangatira (named Tiaroa) had used the Church as a place of meeting to talk over the questions relating to the native reserves, and they had pulled the Communion Table out into the church and used it as a writing table on which to sign their names or put their marks. We usually have the shortened form of evening service, reading the Canticles and Psalms, but singing the hymns from a little pamphlet hymn-book printed at Gisborne, a town in the North Island. The tunes we use most are "Rock of Ages," "Sun of my soul," third tune A. & M., "While shepherds watched." There are very few prayer-books in my congregation, but the responses to all the versicles and canticles are hearty and clear, and the Confession and Lord's Prayer and Creed are very generally known. Unfortunately there are two editions of the Prayer Book, and the Psalms differ considerably in these editions, so that I generally now read all the Psalms myself. If any one would send me a few prayer books in Maori, I should receive them gladly, but my pleasure would be nothing to that of the Maoris themselves. On Christmas Day we had the pleasure of a visit from the Maori deacon, the Rev. G. P. Mutu, of St. Stephen's, Kiapoi, a pah about 45 miles north of this. At 6.30 p.m. I met him at the railway station and drove him down to the pah, where he was greeted in a most hearty manner. At 7.30 p.m. we held service. Mutu took the first part, and I the lessons and second part of the prayers. Then Mutu preached an eloquent and forcible extempore sermon in Maori. We sang "Hark, the herald

JOHNSON'S ANODYNE LINIMENT. The Most Wonderful Family Remedy Ever Known. CURES - Diphtheria, Group, Asthma, Bronchitis, Neuralgia, Rheumatism, Headache, Hoarseness, Hoop, Whooping Cough, etc. For Internal and External Use.

PARSONS' PURGATIVE PILLS. MAKE NEW, RICH BLOOD. Positively cure SICK-HEADACHE, Biliousness, and all LIVER and BOWEL Complaints, MALARIA, BLOOD POISON, and Skin Diseases (ONE PILL A DOSE). For Female Complaints these Pills have no equal.

MAKE HENS LAY CHICKEN CHOLERA. 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 reliable. Nothing on Earth will make hens lay like Sheridan's Condition Powder.

PETER HENDERSON & CO. SEEDS. HALF A MILLION GARDENS. Our Catalogue for 1886, of 140 pages, containing colored plates, descriptions and illustrations of the NEWEST, BEST and HARVEST SEEDS and PLANTS, will be mailed on receipt of 9 cts. (in stamps) to cover postage.

angels sing" in Maori, "Rangona te himene," "I hear the hymn." The church was decorated in thoroughly Maori fashion, and looked very well. The walls, which are of fine picked native timber, were decorated with long stems of the toi-toi (Arundo conspicua) nailed in diagonal patterns, the heads being prettily arranged. The general effect was very Maori-like. They had asked me to decorate for them, but I begged them to do the work in their own native way, and I was rewarded by a very pretty and rare sight. The porch and church arch were decorated with evergreens from the parsonage garden and flowers from the neighboring farms. There were only a very few Europeans present. I think they were all German. Mutu returned with me, and after supper told some tales of the old wars which were always being waged before the colonists appeared. Christmas Eve was an eventful time in my district, for a terrible fire devastated a portion of country about eight miles long and in some places three miles broad.

Fortunately the greater part of the land was wild tussock grass land, a few miles of it being covered with maruka scrub, a low bushy tree which never attains any great size, but which burns well. When the fire reached the settled portion of the district, it raged chiefly in the goose hedges and dry grass fields; the crops were too green to burn. I galloped off to the scene as soon as I heard how serious the fire had become; at 6 p.m. it was within three miles of our village, and was being driven before a furious hot northwest wind!

"Reasons for Being a Churchman." The Second Edition of Reasons for Being a Churchman, is now ready. The book has had an extraordinary sale, and advance orders have already largely depleted the second thousand copies. The Missionary Visitor, of California, says: "Probably no book has appeared during the past year which contains more of real interest to the whole body of Churchmen in this land. It aims to bring out clearly in a small volume the reasons which should lead thinking Americans to be Churchmen, and not Romanists or Sectarians."

"THE YOUNG CHURCHMAN." WEEKLY: Single subscriptions, 30c per year. In packages of 10 or more copies, 54c per copy. MONTHLY: Single subscriptions, 25c. In packages of 10 or more copies, 16c per copy. Advance payments.

"THE SHEPHERD'S ARMS." A Handsomely Illustrated Paper for the Little Ones. WEEKLY: In packages of 10 or more copies, 30c per year per copy. MONTHLY: In packages 10c per year per copy. Advance payments. Address orders to The Young Churchman Company, Milwaukee, Wis. [Or through this office.]

SITUATIONS: To subscribers. Circulars free. Home Study—60 Professors. COBB, UNIVERSITY, 88 LaSalle St., Chicago, Ill.

PARAGRAPHIC.

PEOPLE IN THE NORTHWEST

Know from experience that Putnam's Painless Corn Extractor is the only remedy to be relied upon for the extinction of corns. This is the case everywhere throughout the Dominion. Be sure to get Putnam's sure-pop corn cure. At dealers everywhere.

Take you heed. To be near the life-boat is different from being in it.—Evans.

FOR CANKER in the Mouth, Throat and Stomach.—For a wash for the mouth and a gargle for the throat, make a strong mixture of Perry Davis' Pain-Killer in milk and water, sweetened with loaf sugar; and take, internally, three times a day, a teaspoonful of the Pain-Killer mixed in a gill of milk and water, sweetened with loaf-sugar.

"When you know a thing, to hold that you know it, and when you don't know a thing, to own that you don't know it—this," says Confucius, "is wisdom."

Horsford's Acid Phosphates. VALUABLE MEDICINE.

Dr. W. H. Parmelee, Toledo, O., says: "I have prescribed the 'acid' in a large variety of diseases, and have been amply satisfied that it is a valuable addition to our list of medicinal agents."

Peter Cunningham, once mentioning to Douglas Jerrold that he was extremely fond of eating calves' feet, the latter dryly remarked that "it was a case where extremes met!"

CONSUMPTION CAN BE CURED.—Not by any secret remedy, but by proper, healthful exercise and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophites, containing the healing and strength-giving virtues of these two valuable specifics in their fullest form. Prescribed universally by Physicians. Take no other.

A notice of a recent steam-boat explosion, in a Western paper, ended as follows:—"The captain swam ashore. So did the chamber maid; she was insured for \$15,000 and loaded with iron."

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

There are men who are greater fools than they look. This is not an original observation.

THE Housekeeper who has not used PYLE'S PEARLINE should not wait a day longer without having it in the house. As an article to make washing easy, without injury to the finest fabric, it is unequalled.

To spoil steak—Fry it,

Consumption Cured.

An old physician having had placed in his hands by a returned Medical Missionary, the formula of a simple, vegetable, remedy for the speedy and permanent cure of Consumption, Catarrh, Asthma, Bronchitis, etc., after having tested its wonderful curative powers in hundreds of cases, desires to make it known to such as may need it. The Recipe will be sent FREE with full directions for preparing and using. Send 2 cent stamp. Address Dr. W. H. Armstrong, 44 North 4th st., Philadelphia, Pa. (Name this paper.)

To spoil custard—Bake it too long.

The unanimous verdict of the druggists, both wholesale and retail, throughout the Dominion is, that DR. SMITH'S GERMAN WORM REMEDY, or Womerine, has the largest sale, and gives the most perfect satisfaction of any worm preparation they have ever handled.

A little girl, aged nine, called her father to her bedside the other evening. "Papa," said the little diplomat, "I want to ask your advice." "Well, my little dear, what is it about?" "What do you think it would be best to give me on my birthday?"

If farmers and others continue to buy dust and ashes put up in big packs and sold for condition powders it won't be our fault. We have exposed the swindle time and again. Sheridan's Powders are the only kind we know of worth carrying home.

Professor Eimsie, in reference to brief speeches, waked up an English audience considerably by a Yankee story of a man from the West, who said: "If a speaker can't strike oil in ten minutes, he should give up boring."

S. E. BURWELL, of Fingall, Ont., writes: "Last autumn I was suffering from a severe cold which settled on my lungs and produced a distressing cough, for which I gave trial to a number of Cough Medicines, but without any profit. I at last tried one bottle of Allen's Lung Balsam, which I am happy to be able to state gave almost immediate relief, and performed a perfect cure in a short time."

SMALL-POX MARKS

CAN BE REMOVED.

LEON & CO.,

London, Perfumers to H. M. the Queen have invented and patented the world-renowned

OBLITERATOR,

Which removes Small-Pox Marks of however long standing. The application is simple and harmless, causes no inconvenience, and contains nothing injurious. Price, \$2.50.

Superfluous Hair.

Leon & Co.'s "Depilatory"

Removes Superfluous Hair in a few minutes, without pain or unpleasant sensation—never to grow again. Simple and harmless. Full directions. Sent by mail. Price, \$1.

Geo. W. Shaw, General Agt., 219 Tremont Street, Boston, Mass

Advertisement

IN THE CHURCH GUARDIAN

CHURCH MUSIC

My stock of Church Music has been carefully re-assorted, and I am now ready to supply Churches with all the Music requisite for the services.

COMMUNION SERVICES, TE DEUMS, ANTHEMS, VOLUNTARIES, HYMN BOOKS, ORATORIOS, &c., &c.

Correspondence solicited.

J. L. LAMPLUGH, MUSIC PUBLISHER AND DEALER, 49 Beaver Hall, Montreal.

NOW READY.

THE AUTHORIZED REPORT OF THE LATE CHURCH CONGRESS, HELD IN TORONTO.

Full Reports of valuable papers and Speeches on subjects of importance to the Church.

Price 50 Cents.

FOR SALE AT

The Church Guardian Office, MONTREAL Rowse & Hutchison, TORONTO R. Duncan & Co., HAMILTON Durie & Son, OTTAWA J. Nisbett, KINGSTON

And other Booksellers.

Or on application to the General Secretary REV. DR. MOCKRIDGE, HAMILTON, ONT.

ADVERTISE

IN

THE CHURCH GUARDIAN,

BY FAR THE

Best Medium for advertising,

BEING

The most extensively circulated

Church of England Journal

IN THE DOMINION

IT REACHES EVERY PART OF THE DOMINION.

RATES MODERATE.

ADDRESS, The Church Guardian, P. O. Box 504, MONTREAL.

DO NOT FORGET THAT

PUTTNER'S EMULSION OF COD LIVER OIL WITH HYPOPHOSPHITES,

is a medicine of TRUE MERIT, and that its efficacy in cases of

GENERAL DEBILITY, CONSUMPTION, RICKETS, NERVOUSNESS, ASTHMA, WASTING DISEASES, &c., &c., &c.,

has been thoroughly tested by many Physicians, and by Men, Women and Children in all classes and conditions of life, who bear testimony to benefits derived from its use.

PUTTNER'S EMULSION is sold by all Druggists and General Dealers.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I want my remedy to cure the worst cases. Because others have failed (is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address DR. H. G. BLOO, Branch Office, 37 Yonge St., Toronto.

Townshend's Standard Bedding. SOMNIFIC AND ANTISEPTIC.

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

The Improved Model



Washer and Bleacher.

Only weighs 6 lbs. Can be carried in a small valise.

Satisfaction guaranteed or money refunded.

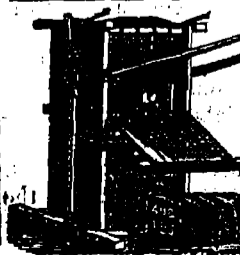
Pat. Aug. 2, 1884. C. W. Dennis, Toronto

\$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 PRICE 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 \$2.50. 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.



Champion Hay Press.

Takes less room, less help. Packs from 10 to 15 tons in a Grain car. Good Agents wanted. Call or address,

S. S. KIMBALL, 577 CRAIG ST., Montreal.

Temperance Column.

C. E. T. S.

(Notes from the Church of England Temperance Chronicle, of London, England.)

According to the returns of membership submitted at the last annual meeting of the Society there are in the various dioceses of England, 656,769 members; in Wales, 14,238; in Women's Union, Ar. Y. Railway and Juvenile B. departments, 17,412; in affiliated societies (Seamen's Missions, Missions to Deep Sea Fishermen, Thames Ch. Mission), 46,331. Making a total membership of 734,650. This shows an increase of seventy-seven thousand upon the numbers of last year.

The C.E.T.S. recognizes the importance of good music as part of its public meetings. At the annual meeting of the Total Abstinence section in Exeter Hall, on the 12th May, says the Chronicle: "During the assembling of the audience (which was immense) the Band of St. John's, (Paddington), branch of the C.E.T.S. rendered a selection of music in capital style, as in previous years the musical arrangements were under the direction of Mr. G. J. Chapple, who had trained a choir of 500 voices, gathered from the Metropolitan Branches of the C. E. T.S. It was the general opinion that the choir was the best ever organized in connection with the C. E. T.S. Exeter Hall Meetings, and their performances during the evening were greatly appreciated."

IRELAND.—In Dublin, very successful Industrial Exhibitions have been held for the last three years by the Church of Ireland Temperance Society who, in their report, write as follows: "The primary object of this annual exhibition is to counteract the ever open public house by encouraging our members to occupy their spare time in doing something useful instead of idling it away, and perhaps falling into temptation; but it is evident that it has the additional advantage of promoting habits of industry." The report shows abundantly that the good work of the C. E. T. S. continues to be promoted with energy and success, and that the movement is winning its way into places the least likely, and securing the cordial support of many who formerly looked upon it with indifference. There are now 625 Branches in active operation, and no less than 90,000 members have been enrolled since the Society was started, of whom a large proportion are, it is believed, still bona fide members.

UNITED STATES.—Among the offshoots from the Society, nothing is more remarkable than the progress which has been made in the United States.

The Bishop of Rochester.—This is due in no small degree to the self-sacrificing labours of Dr. THOROLD, BISHOP OF ROCHESTER, in explaining and advocating the work of the C. E. T. S. in many of the principal Dioceses of the United States.

OPIMUM EATER'S STORY

Crawling Over Red Hot Bars of Iron in His Fearful Frenzy—A Scientific Investigation and Its Results.

Cincinnati Times-Star.

"Opium or death!"

This brief sentence was fairly hissed into the ear of a prominent druggist on Vine street by a person who, a few years ago well off is to-day a hopeless wreck!

One can scarcely realize the sufferings of an opium victim. De Quincy has vividly portrayed it. But who can fitly describe the joy of the rescued victim!

H. C. Wilson, of Loveland, O., formerly with March, Harwood & Co., manufacturing chemists, of St. Louis, and of the well known firm of H. C. Wilson & Co., chemists, formerly of this city, gave our reporter yesterday a bit of thrilling personal experience in this line.

"I have crawled over red hot bars of iron and coals of fire," he said, "in my agony during an opium frenzy. The very thought of my sufferings freezes my blood and chills my bones. I was then eating over 30 grains of opium daily."

"How did you contract the habit?"

"Excessive business cares broke me down and my doctor prescribed opium! that is the way nine-tenths of cases commence. When I determined to stop, however, I found I could not do it.

"You may be surprised to know," he said, "that two-fifths of the slaves of morphine and opium are physicians. Many of these I met. We studied our cases carefully. We found out what the organs were in which the appetite was developed and sustained; that no victim was free from a demoralized condition of these organs; that the hope of a cure depended entirely upon the degree of vigor which could be imparted to them. I have seen patients, while undergoing treatment, compelled to resort to opium again to deaden the horrible pain in those organs. I marvel how I ever escaped."

"Do you mean to say, Mr. Wilson, that you have conquered the habit?"

"Indeed I have."

"Do you object to telling me how?"

"No, sir. Studying the matter with several opium-eating physicians, we became satisfied that the appetite for opium was located in the kidney's and liver. Our next object was to find a specific for restoring those organs to health. The physicians, much against their code, addressed their attention to a certain remedy and became thoroughly convinced on its scientific merits alone that it was the only one that could be relied upon in every case of disordered kidneys and liver. I thereupon began using it and, supplementing it with my own special treatment, finally got fully over the habit. I may say that the most important part

of the treatment is to get those organs first into good working condition; for in them the appetite originates and is sustained and in them over ninety per cent of all other human ailments originate.

For the last seven years this position has been taken by the proprietors of that remedy and finally it is becoming an acknowledged scientific truth among the medical profession; many of them, however do not openly acknowledge it, and yet, knowing they have no other scientific specific, their code not allowing them to use it, they buy it upon the quiet and prescribe it in their own bottles.

"As I said before the opium and morphine habits can never be cured until the appetite for them is routed out of the kidneys and liver. I have tried everything, experimented with everything and as the result of my studies and investigation, I can say I know nothing can accomplish this result but Warner's safe cure."

"Have others tried your treatment?"

"Yes sir, many; and all who have followed it fully have recovered. Several of them who did not first treat their kidneys and liver for six or eight weeks, as I advised them, completely failed. This form of treatment is always insisted upon for all patients, whether treated by mail or at the Loveland Opium Institute, and supplemented by our special private treatment, it always cures."

Mr. Wilson stands very high wherever known. His experience is only another proof of the wonderful and conceded power of Warner's safe cure over all diseases of the kidneys, liver and blood, and the diseases caused by derangements of those organs. We may say that it is very flattering to the proprietors of Warner's safe cure and that it has received the highest medical endorsement and, after persistent study, it is admitted by scientists that there is nothing in materia medica for the restoration of those great organs that equals it in power. We take pleasure in publishing the above statements coming from so reliable a source as Mr. Wilson and confirming by personal experiences what we have time and again published in our columns. We also extend to the proprietors our hearty congratulations on the result wrought.

E. & C. GURNEY & CO.,

385 & 387 St. Paul Street, Montreal.

HOT AIR FURNACES for WOOD & COAL
HOT WATER BOILERS,
STOVES,
SCALES,
GRATES,
REGISTERS,
&c., &c.

Special attention to requirements for heating Churches.

THE Church Guardian, THE BEST MEDIUM FOR ADVERTISING

THE CHURCH GUARDIAN A Weekly Newspaper.

NON-PARTISAN! INDEPENDENT
Is published every Wednesday in the interests of the Church of England in Canada, and in Rupert's Land and the North-West.

Special Correspondents in different Dioceses

OFFICE:
190 St. James Street, Montreal.

SUBSCRIPTION:
(Postage in Canada and U. S. free.)

If Paid (strictly in advance) - \$1.00 per an
If not so paid - 1.50 per an.
ONE YEAR TO CERGY - - - - - 1.00

ALL SUBSCRIPTIONS continued, UNLESS ORDERED OTHERWISE BEFORE DATE OF EXPIRATION OF SUBSCRIPTION.

REMITTANCES requested by POST OFFICE ORDER, payable to L. H. DAVIDSON; otherwise at subscriber's risk. Receipt acknowledged by change of label. If special receipt required, stamped on envelope or post-card necessary.

In changing an Address, send the O.L.D. as well as the NEW Address.

ADVERTISING.

THE GUARDIAN having a CIRCULATION LARGELY IN EXCESS OF ANY OTHER CHURCH PAPER, and extending throughout the Dominion, the North-West and Newfoundland, will be found one of the best mediums for advertising.

RATES.
1st insertion - - - 10c. per line Nonpareil.
Each subsequent insertion - - 5c. per line
3 months - - - - - 75c. per line
6 months - - - - - \$1.25 "
12 months - - - - - \$2.00 "

MARRIAGE and BIRTH NOTICES, 50c. each insertion. DEATH NOTICES free.

Obituaries, Complimentary Resolutions Appeals, Acknowledgments, and other similar matter, 10c. per line.

All Notices must be prepaid.

Address Correspondence and Communications to the Editor.

P. O. Box 504.
Exchanges to R. O. Box 1050 Montreal.

NEWS AND NOTES.

Catarrah—A New Treatment.

Perhaps the most extraordinary success that has been achieved in modern science has been attained by the Dixon treatment for catarrah. Out of 200 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is among the less startlingly than is remembered that not five per cent. of the patients presenting themselves to the regular practitioners are benefited, while the patent medicines and other advertised cures never record a cure at all. Starting with the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the catarrah is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are still. No one else has ever attempted to cure catarrah in this manner, and no other treatment has ever cured catarrah. The application of the remedy is simple, and can be done at home, and the present season of the year is the most favorable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street West, Toronto, Canada, and enclose stamp for their treatise on Catarrah.—*Montreal Star*.

To spoil pancakes—Bake them on a luke-warm griddle.

CHEAP MEDICINE CHEST.—For lumbermen, for sailors, for miners, for hunters, for factories, for farmers, Minard's Liniment, Minard's Honey Balsam, Minard's Family Pills. These three valuable remedies will cure nearly all diseases the human family are liable to.

I have more than once heard "swagmen" in Australia say, "I never asked for work yet that I did not pray I should not get it!"

ADVICE TO MOTHERS.

Mrs. WINSLOW'S Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhea. 25c a bottle.

My OLD FRIEND.—A gentleman who had been afflicted with rheumatism for twenty years used Minard's Liniment and is perfectly cured. It is our old friend for all aches and pains.

No wonder there are so many failures both at home and in the Colonies when men refuse to work.

It seems to be pretty well understood that children must be sick at times, we would say to all anxious mothers that Nestle's Milk Food is an excellent preventative of cholera infantum, and all such complaints so common to children.

(From The New York Financial Review.)

THE OLD PLAN AND THE NEW.

Mr. James F. Morse, Vice-President of the SECURITY MUTUAL BENEFIT SOCIETY OF NEW YORK, 223 Broadway, has recently placed insurance to the amount of \$100,000 on the lives of Ex-Senator Arkell and his son, W. J. Arkell, proprietor of the Albany Evening Journal and the Judge. This insurance has been placed in the above named and other leading companies doing business on the assessment plan. The annual cost of carrying it will be less than a thousand dollars. In the old life or level premium companies the cost would be four thousand five hundred dollars. The Arkells are among the leading business men of the country, and their indorsement of this method of life insurance will carry weight in the business community.

The SECURITY MUTUAL BENEFIT SOCIETY was organized in 1881, and we learn that the cost for assessments to a member forty years of age has been less than five dollars a year for each thousand dollars of insurance.

It's very hard to know exactly where to draw the line in Emigration matters. There never was a subject to which the old proverb "Two of a trade can never agree" can be more truly applied.

NEW YORK WANTS IT.—Mrs. R. Lissman, 344 East 78th St., N. Y., writes; "Send me another gross Minard's Liniment by express at once. I consider it the only rheumatism and neuralgia cure yet found. The last lot has cured many persons of rheumatism and neuralgia of long standing. What will you let me have the agency for New York as every rheumatic patient wants it."

To spoil a breakfast—Grumble all the time you are eating.

Davidson & Ritchie,

ADVOCATES, BARRISTERS, AND ATTORNEYS AT LAW,

190 ST. JAMES STREET, MONTREAL.

Business carefully attended to in all the Courts of the Province of Quebec, and in the Supreme Court of Canada, and the Privy Council, England.

Loans negotiated and Investments made.

L. H. DAVIDSON, M.A., D.C.L., (Admitted to the Bar of Lower Canada, June, 1884).

W. F. RITCHIE, B.A., B.C.L., (Admitted to the Bar, July, 1879).

Butler & Lighthall,

BARRISTERS, SOLICITORS, & C.

Commissioners for Ontario and Manitoba. Issuers of Marriage Licenses. 156 St. James Street, Montreal.

NOTICE.

The Undersigned will be glad to exchange Parish Magazines monthly with those Clergy who conduct such a periodical. Our issue is now in its eighth year, and has four pages of closely printed local matter. An Exchange List would help the Editor to make it still more interesting.

W. C. BRADSHAW, St. Luke's Rectory, Peterborough.

CHURCH TRACTS.

Suitable for Parochial Distribution Encouraging Church Principles and combating various forms of Dissent.

No. 1.—JOHN WESLEY'S RELATION TO THE CHURCH.—A Tract for Methodists.

No. 2.—THE DUTY OF CONSTANT COMMUNION.—By Rev. John Wesley, A.M.

No. 3.—A TREATISE ON BAPTISM.—By Rev. John Wesley, A.M.

No. 4.—THE MEANS OF GRACE; Their Necessity and Scriptural Authority.—By John Wesley, A.M.

No. 5.—THE MINISTRY: A Voice from John Wesley.

No. 6.—OUR SUCCESSION OF DOCTRINE AND ORDERS: or Continuance in the Apostles' Doctrine and Fellowship—a Characteristic of the Church of Ireland.—By Rev. Courtenay Moore, M.A., Rector of Castletown-roche.

No. 7.—SCRIPTURAL AUTHORITY for a Mixed form of Prayer.—By Rev. G. T. Stokes, M.A., Incumbent of Newtown-Park, Blackrock.

No. 8.—THE NECESSITY OF THE EPISCOPATE.—By the Very Rev. Chas. Parsons Reichel, D.D., Dean of Clonmacnois.

No. 9.—TWELVE HINTS TO CHURCHGOERS.—By the Rev. G. R. Wynne, M.A., Rector of Killarney.

No. 10.—TWELVE HINTS TO CHURCH WORKERS.—By the same author.

No. 11.—TWELVE HINTS TO CHURCH CHOIRS.—By same author.

No. 12.—PLYMOUTH BRETHREN.—A few of the Opinions of those who call themselves Christian Brethren, contrasted with the statements of Holy Scripture.

No. 13.—FREE AND OPEN CHURCHES.—By Rev. R. B. Stoney, B.D., Incumbent of St. Matthew's, Irishtown; Honorary Secretary of the Free and Open Church Association (Dulin Branch).

No. 14.—BAPTISM AND THE LORD'S SUPPER.—By the Rev. Courtenay Moore, M.A., Incumbent of Castletown-roche.

No. 15.—THE TRAINING OF THE WILL IN CHRISTIAN EDUCATION.—By Rev. G. R. Wynne, M.A., Rector of Killarney.

No. 16.—THE CONSTITUTION AND AUTHORITY OF THE CHRISTIAN CHURCH.—Compiled by Rev. William Sherrard, Rector of Castletown.

No. 17.—WHO WAS THIS JOHN WESLEY? A Question for the Wesleyans.—By the Rev. J. A. Carr, LL.D., Incumbent of Whitechurch, County Dublin.

No. 18.—"ARE YOU SAVED?" Certainly or Hope?—By Rev. J. Macbeth, LL.D., Incumbent of Killighey. Others are in Preparation.

These Tracts are published at 2d each, or 1s 8d per dozen. 50 (assorted if desired) will be sent post free on receipt of Post Office Order for 5s 6d.

PUBLISHED BY

J. CHARLES & SON,

Office of the Irish Ecclesiastical Gazette, 61, Middle Abbey-street, Dublin.

In ordering mention this paper, or send through this office.

Ecclesiastical Embroidery Society.

This Society is prepared to execute orders as follows:—

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

Of the best workmanship, and on reasonable terms. Estimates sent on application. Apply to J. T., Rector, St. John the Evangelist Church, Montreal, Que.

A PRIZE. Send six cents for postage of goods which will help all of either sex to more money right away than anything else in this world. Fortunes await the workers absolutely sure. Terms mailed free. TRUE & Co., Augusta, Maine. 30-1y

GEORGE ROBERTSON,

ST. JOHN, N. B.

CHOICE TEAS

A SPECIALTY.

Finest Groceries.

JAVA AND MOCHA COFFEES, FRUITS, PRESERVED JELLIES, &c Retail Store,—67 Prince Street, Wholesale Warehouse—10 Water St. GEO. ROBERTSON. N.B.—Orders from all parts promptly executed.

Our National Foods.

BARAVENA MILK FOOD, DESIGNATED WHEAT, ROLLED OATS, PATENT BARLEY, PREPARED PEA FLOUR, PATENT GROATS, DESIGNATED BARLEY, DESIGNATED RYE, DESIGNATED CORN, WHOLE WHEAT MEAL, &c., &c.

There are no food preparations known to domestic economy that are so valuable in all particulars as "OUR NATIONAL FOODS." They are nutritious, easily digested, palatable, economical, and quickly prepared. They assist in building up a strong muscular development, as well as brain and nervous vitality. Persons of weak digestion or constipative habits derive the greatest benefit from their use; while the most active man find full satisfaction from a diet wholly or partly composed of these specially prepared cereals.

FISH & IRELAND,

Manufacturers and Patentees. LACHUTE MILLS, LACHUTE, P. Q.

SUBSCRIBE

—TO THE—

CHURCH GUARDIAN

If you would have the most complete and detailed account of CHURCH MATTERS throughout THE DOMINION, and also information in regard to Church Work in the United States, England and elsewhere.

EVERY CHURCH FAMILY IN THE DOMINION SHOULD HAVE IT.

Now is the time to Subscribe.

Subscription per annum (in advance) \$1.00 Address,

L. H. DAVIDSON, D.C.L., EDITOR AND PROPRIETOR, Box 504, Montreal.

Canada Paper Co.,

Paper Makers & Wholesale Stationers.

Offices and Warehouses: 578, 585 and 582 CRAIG ST., MONTREAL 11 FRONT ST., TORONTO.

Mills:

SPRINGVALE MILL, WINDSOR MILLS, WINDSOR MILL, P.Q.

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

PERSONS to do writing at their homes good pay. Send 10 cents for paper, &c., C. J. H. Nicholson, 83 Clinton Place, N.Y.

CATARRH SAMPLE TREATMENT FREE!

So great is our faith that we can cure you, dear sufferer, that we will mail enough to convince you. FREE! Send no stamp to cover expense & postage. B. & A. URBAN & CO., Newark, N.J.

PILES Instant relief. Final cure in 10 days, and never returns. No purge, no sale no suppository. Sufferers will learn of a simple remedy Free, by addressing C. J. MASON, 78 Nassau St., N. Y.

WANTED LADIES AND GENTLEMEN who wish to make \$5 to \$4 a day easily at their own homes. Work sent by mail. No traveling. Address with stamp Crown Mfg. Co., 225 Vine St., Cin'd.O.

WANTED—LADY Active and intelligent, to represent in her own locality an old firm. References required. Permanent position and good salary. GAY & BROS., 14 Barclay St., N. Y.



M. S. BROWN & CO.,

ESTABLISHED A.D. 1840.

JEWELLERS & SILVERSMITHS,

DEALERS IN

Church Plate and Metal Altar Furniture.

128 Granville St., Halifax, N.S.

The following well known clergymen have kindly permitted their names to be used as references:

The Ven. Canon Edwin Gilpin, D.D., Archdeacon of Nova Scotia, Halifax.

The Rev. Isaac Brock, M.A., Professor of Divinity and Acting-President King's College, Windsor, N.S.

The Rev. C. J. S. Bethune, M.A., Head Master Trinity College School, Port Hope, Ontario.

The Rev. E. S. W. Pentreath, Christ Church, Winnipeg, Man.

Please Lists can be had on application.

BOOKS FOR CHURCHMEN.

S. P. C. K. Repository,

Wm. Gossip's

No. 103 Granville Street, Halifax.

Commentary on old and New Testament Book form, and in serial parts, at 15c. a number. In Volumes, \$1 each.

The Narrow Way, 17c.

Communicants' Manual, by Bishop How, Bishop Oxenden, Sadler, Burbridge, Wilson. From 15c. to 25c.

Bloomfield's Family Prayers, 25c.

Commentary on Book of Common Prayer, 68c.

Dr. Barry's Commentary on Prayer Book, 75c.

Large Supply of Church Tracts.

Confirmation Cards.

Baptism Cards.

Cards for First Communion.

Lectures on Confirmation (Morse) 30c.

Official Year Book for 1884, 75c.

Book of Offices, \$2.50 and \$1.50.

Church Songs, music \$1.00, words only 5c. a copy. This is a new Book, and specially adapted to replace "Moody & Sankey's" in Church families.

BELLS.

BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

MENEELY & COMPANY WEST TROY, N. Y., BELLS

Favorably known to the public since 1838. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals.

McShane Bell Foundry.

Finest Grade of Bells. Chimes and Peals for Churches, Colleges, Tower Clocks, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

Clinton H. Meneely Bell Co.

SUCCESSORS TO

MENEELY & KIMBERLY,

Bell Founders,

TROY, N. Y., U.S.A.

Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bells.

SUBSCRIBE for the

CHURCH GUARDIAN.

EDUCATIONAL

UNIVERSITY OF KING'S COLLEGE, WINDSOR, N.S.

This University was constituted by a charter of King George III., granted in 182, and is under the control of the BISHOP of the Diocese, as VISITOR and CHAIRMAN and a BOARD OF GOVERNORS, members of the Church of England, elected by the Alumni.

The Rev. ISAAC BROCK, M.A., of Oxford, Acting President.

Religious instruction is given in conformity with the teaching of the Church of England, but no tests are imposed, and all its Privileges, Degrees, Scholarships, etc., except those specially restricted to Divinity Students, are conferred by the College, without any discrimination in favor of members of the Church.

There are numerous Scholarships and Prizes to be obtained by competition, and Students furnished with a Nomination are exempt from all fees for Tuition, the necessary expenses in such cases being little more than \$150 per annum for Boarding and Lodging.

A copy of the UNIVERSITY CALENDAR, and any further information required, may be obtained on application to the President, or to the Secretary,

T. RITCHIE, Esq., Halifax.

THE COLLEGIATE SCHOOL,

of which the Rev. C. WILLETS, Graduate of the University of Cambridge, is Head Master, supplies an excellent preparatory course of instruction, enabling students to matriculate with credit at the College, and including all the usual branches of a liberal education.

The Head Master will be happy to furnish information in answer to applications addressed to him at Windsor.

GIRTON HOUSE.

Boarding and Day School for Young Ladies.

102 PLEASANT ST., HALIFAX, N.S.

MR. F. C. SUMICHRIST, PRINCIPAL.

REFERENCES:

His Honor M. H. Richey, Lieut.-Governor of Nova Scotia; The Lord Bishop of Nova Scotia; The Lord Bishop of Newfoundland, Sir Adam G. Archibald, K.C.M.; Hon. J. McDonald, Chief Justice of Nova Scotia; Hon. Judge Weatherbee; Hon. Judge Rigby; Hon. Judge Thompson; T. Robertson, Esq., M.P., Shelburne, N.S.; Hon. W. S. Fielding, Provincial Secretary; Hon. W. Owen, Q.C., M.L.C., Bridgewater; The Venerable Archdeacon Gilpin, D.D., Halifax; W. J. Stairs, Esq., Halifax; Rev. F. Partridge, D.D., Halifax; Rev. F. R. Murray, Halifax; A. H. McKay, M.A.B. Sc., Principal Platon Academy; Rev. J. Ambrose, Digby, N.S.; E. S. Poole, Esq., Stellarton, N.S.; C. E. Brown, Esq., Yarmouth; J. Macfarlane, Esq., Canada Paper Co., Montreal; L. O'Brien, Esq., President Royal Canadian Academy, Toronto; Robert Spratt, Esq., Toronto, and Parents of Pupils, Sept. 2, '85. 1 y.

Bishop's College

LENNOXVILLE, P.Q.

COLLEGE AND SCHOOL.

Easter Term,

April-end of June—Just Commenced.

Rector's Circular of the School, 2nd Edition, April, 1886, sent on application.

THOS. ADAMS, M.A.,

Principal and Rector

Montreal Stained Glass Works

Castle & Son,

40 Bleury St.

MONTREAL.

Church

Glass.

PLAIN, LEADED,

ORNAMENTAL,

Memorial

Windows.

FIGURES AND

SUBJECTS.

We guarantee this specialty equal to imported work.

Designs Sent Free.

THE FARMER'S REMEDY

FOR

Rheumatism.

A LINIMENT guaranteed to immediately remove Rheumatic Pain. It has been used for years and has never yet failed. For Chilblains it will at once stop the irritation. No house should be without a bottle. Put up in 50c., \$1., and \$2 bottles, and sent on receipt of the price by

THE FARMER'S REMEDY CO.,

64 and 66 Broadway, and 19 New street, New York.

NOW READY.—Price, 2s. 6d. Stg.—30c. Cy

COASTAL NAVIGATION

Or Notes on the use of Charts, intended for the instruction of Classes in Coastal Navigation, and for the use of Coast- ing and Sailing Vessels.

By JOSEPH JAMES CHURLING,

Missionary Priest of the Bay Islands, Newfoundland; and Rural Dean of the Straits of Belle-Isle.

Holder of a Board of Trade "Certificate as Master of his own Pleasure Yacht," F.R.G.S.; and formerly a Lieutenant in the Corps of Royal Engineers.

With Diagrams and a Chart to illustrate the Notes.

Published by GRIFFIN & CO., 2 The Hard, Portsmouth.

Sold in London by

IMRAY & SONS, Minorities; NORIE & WILSON, 156 Minorities; HUGHES & SON, 59 Fenochurch Street; SIMPKIN, MARSHALL & CO., Stationers' Hall Court.

THE CHRISTIAN

MARRIAGE LAW DEFENCE ASSOCIATION.

(IN CONNECTION WITH THE CHURCH OF ENGLAND IN CANADA.)

PATRON:

The Most Rev. the Metropolitan of Canada.

HON. SEC. TREAS.

L. H. Davidson, Esq., M.A., D.C.L., Montreal.

This Society was formed at the last Provincial Synod, to uphold the law of the Church and assist in distributing literature explanatory thereof. Membership fee only nominal, viz., 25 cents. Subscriptions from clergy and laity may be sent to the Hon. Secretary-Treasurer.

A BIG OFFER. To introduce them, we will give away 1,000 Self-Operating Washing Machines. If you want one, send us your name, address and express office at once. THE NATIONAL CO., 63 Bay St., N. Y.

FETTES

College School,

77 Drummond Street.

Session 1886-87 will commence 10th September. Course of Study: Classical, Mathematical and Commercial. Prospectus, &c. on application to MESSRS. FETTES & TRAILL, M.A.

Advertisement for Stained Glass Works, featuring illustrations of stained glass designs and text: STAINED GLASS OF EVERY DESCRIPTION, J. SPENCE & SONS, ECCLESIASTICAL & DOMESTIC, GLASS PAINTERS, MURAL DECORATORS, CHURCH FURNISHING BRASSES & CO., 100 BUREAU & D'ORPERS STREETS, MONTREAL.

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

Advertisement for Burlington Route C.B. & Q.R.R. featuring the text: Burlington Route C.B. & Q.R.R.

It is the only line with its own track from CHICAGO TO DENVER, Either by way of Omaha, Pacific Junction, St. Joseph, Richison or Kansas City. It connects in Union Depots with through trains from NEW YORK, PHILADELPHIA, BOSTON and all Eastern points. It is the principal line to SAN FRANCISCO, PORTLAND & CITY OF MEXICO. It traverses all of the six great States of ILLINOIS, IOWA, MISSOURI, NEBRASKA, KANSAS, COLORADO with branch lines to all their important cities and towns. From CHICAGO, PEORIA or ST. LOUIS. It runs every day in the year from one to three elegantly equipped through trains over its own tracks between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and St. Joseph, Chicago and Atchison, Chicago and Kansas City, Chicago and Topeka, Chicago and Cedar Rapids, Chicago and Sioux City, Peoria and Council Bluffs, Peoria and Kansas City, St. Louis and Omaha, St. Louis and St. Paul, Kansas City and Denver, Kansas City and St. Paul, Kansas City and Omaha. For all points in Northwest, West and Southwest. Its equipment is complete and first class in every particular, and at all important points interlocking switches and signals are used, thus insuring comfort and safety. For Tickets, Rates, General Information, etc. regarding the Burlington Route, call on any Ticket Agent in the United States or Canada, or address T. J. POTTER, 1st V.P. & Gen. Man., CHICAGO. HENRY B. STONE, Asst. Gen. Man., CHICAGO. PERCEVAL LOWELL, Gen. Pass. Agt., CHICAGO.

KNABE PIANOFORTES.

UNEQUALLED IN Tone, Touch, Workmanship and Durability.

WILLIAM KNABE & CO., Nos. 404 and 406 West Baltimore Street, Baltimore; No. 112 Fifth Avenue, N. Y.

THIS PAPER may be found on file at Geo. F. Rowell & Co's Newspaper Advertising Bureau (108 Spruce St.), where advertising contracts may be made for it in NEW YORK.