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The Church Guardian.

A P Willis I ap
226 St George

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. VII.
No. 18.

MONTREAL, WEDNESDAY, AUGUST 19, 1885.

\$1.50
PER YR.

ECCLESIASTICAL NOTES.

THE BICENTENARY OF BISHOP KEN was observed on June 29, the anniversary of the trial of the seven bishops in the reign of James II., Bishop Ken being one of them. The services commenced at 8 o'clock with a celebration of the Holy Communion, and at 11 o'clock there was a special service in the nave, at which the Mayor and corporation of Wells, in their official robes, were present. The preacher was the Bishop of Derry and Raphoe. Bishop Ken, it was said by one of his contemporaries, died as he lived, a plain, humble man. He desired to be buried in the churchyard nearest to his diocese, under the east window of the chancel, without any manner of pomp or ceremony besides that of the order of the liturgy of the Church of England. At the present time, they could examine the Bishop's character with the greatest impartiality. Take first his ministerial work. Ken was always busy preaching in his diocese. He took an interest in the schools and charities, which was quite unusual in his days. He was a friend of the poor, and his circumstances enabled him to give that splendid donation, £4,000, to the Huguenots of France. The lesson of toleration was slowly learned in England as well as in France, and Ken had to suffer from that cause as much as most men. As a preacher he took the foremost rank. He possessed a power which had been granted to but few of the Anglican divines. He fairly enchanted his congregation; his ringing voice was heard from that pulpit to the west door. His bold, eloquent pleading on behalf of religious liberty filled the cathedral. Speaking of Ken's hymns, the Bishop said none were so adapted to the character the English Church had always aimed at forming—the sweet reserve of pious earnestness and that penitence which was continuous without being unhelpful. They were lines which a child might read without a painful sense that they were beyond him, and a man might read without the contemptuous sense that they were below him. They appealed to the man and the child—they were almost a form of devotion, a rule of life. Ken was a theologian of the true English type, a Churchman to whom the National Church was so dear that he subordinated all private feeling to it, and he was a poet who, if he had written much on the sand, had at least engraved some lines upon the rock, from which they had passed to the hearts and lives of millions in each successive generation.

THE SEE OF SALISBURY.—The mitre of Salisbury, now at the disposal of the Prime Minister, has been worn by some famous prelates—e.g., Shakespeare's Cardinal Campeius, appointed in 1524 and deprived by Act of Parliament for non-residence in 1534. Of the post-Reformation Bishops of Sarum, the best known is undoubtedly Gilbert Burnet, who succeeded Seth Ward, the astronomer (1689). Burnet's popularity as a preacher can rarely have been surpassed. "He was often interrupted," says Macaulay, "by the deep hum of his audience; and when, after preaching out the hour-glass, which in those days was part of the furniture of the pulpit, he held it up in his hand, the congregation clamorously encouraged him to go

on till the sand had run off once more." Two incumbents of the See in the eighteenth century bore the name of John Thomas; the second of whom was translated from Lincoln to Salisbury in the year 1761.

THE BISHOP OF RIPON ON SACRIFICE.—In a sermon preached at St. Paul's, the Bishop of Ripon maintained that *sacrifice was the lot of all in every age*. But the fire of genius and enthusiasm, whether in art, philanthropy, politics or religion, was the real test of character and success, individually or nationally. "Everything," said he, "in these days is faultlessly correct in style and organization, but lacks the fire of an inspiring enthusiasm, which would extinguish base notions, petty motives, mere stirrings of right and interest, and culture a consistency of truth and justice which those cannot grasp who, in a spirit of partizanship, do not recognize that there are two sides to a question."

IN MEMORIAM.—A memorial cross of galvanized iron, sent out by Bishop Patteson's sisters, has been erected at Santa Cruz, in front of the house where the Bishop was killed. It bears the inscription: "In memory of John Coleridge Patteson, D.D., Missionary Bishop, whose life was here taken by men for whom he would gladly have given it, 2nd September, 1871."

THE CRADLE OF THE CHURCH IN AMERICA.—The first religious services ever held on the American continent by people speaking the English tongue were those of our Prayer Book, by a clergyman of the Church of England, in the year 1578, on the shores of Baffin's Bay, latitude 73°. In 1607—twenty-nine years after—a church was built on the river Kennebec, in the State of Maine, by an English expedition, with which was a clergyman of the Church of England, named Richard Seymour.

S. P. G.—The 148th anniversary of the Society for the Propagation of the Gospel in Foreign Parts was observed on St. Peter's Day, by celebration of Holy Communion in St. Paul's Cathedral and one hundred and eighty-one churches of London and its neighborhood.

HOME REUNION NOTES.—EVILS OF SECTARIANISM.—"A Local Preacher" (Methodist) writing to the *Christian World*, says:—"At present there is a vast expenditure of men, money and effort, which is distinctly for the promotion of *Denominationalism, pure and simple*. This is especially so with the various Methodist bodies. In many places, aye, and even in villages, the Wesleyans, the Primitive Methodists, the New Connexion Methodists and the Methodist Free Church are in one field; *none of the chapels are properly filled, all are weak, but would be strong if formed into one Church; whilst other districts are altogether unoccupied*. Is there no one who will do his best to put this kind of thing to an end?"

Another correspondent of the *Christian World* writes:—"In the *Christian World* of the 25th inst. a barrister-at-law complains of having received a circular asking him to contribute to the establishment of a second Nonconformist Chapel in a remote village having only a population of less than 700 souls. He states that the

village already possesses both a parish church and a Nonconformist chapel of a denomination all but identical with the proposed new one. It is very likely that this is just the reason why it is proposed to have an additional place of worship. In Perthshire, Scotland, there is a village named Logie Almond, containing a population of 581 souls. In this village there is a Parish Church, a Free Church and a United Presbyterian Church, each Church having its ministers. In the same county, as well as in several other Scottish counties, there are many similar instances. It is by some calculated that in Scotland there are 1,000 churches too many, the result of rivalry."

ST. MARTIN'S, CANTERBURY.—At St. Martin's, Canterbury, the Rector, Canon Routledge, has discovered a "hagioscope" in the north-west wall of the nave, at its junction with the tower. It is a Norman insertion in a wall of Roman construction, a wall which is now seen to be similar to those which form at least the tower portions of the nave and chancel. There are regular courses of Roman brick, and the surface of the original wall has been covered with the characteristic salmon colored mortar. A coating of plaster two or three inches thick has covered up and concealed the ancient walls, which have for the most part stood intact since first erected by Roman or British Christians in the third or fourth century. The Romano-British sanctuary was afterwards profaned to heathen use, or allowed to fall into decay, until it was, as Bede records, repaired and reconsecrated to Christian worship for Queen Bertha. The original fabric has undergone, in the long course of time, many changes; it was already of venerable age when the Norman builders pierced the walls to insert door or window, squint or piscina, which still further lapse of ages once more concealed. Yet the ancient walls are there, and St. Martin's remains a memorial of Christian worship in Britain earlier by several centuries than the coming of Augustine.—*Guardian*.

A writer of a London letter to "The Church" (Philadelphia) says: An enterprising vicar who makes convenience wait an opportunity, has on several occasions arranged to hold a short impressive service for the itinerant adventurers who at the annual fair provide amusement for the rustics of the neighborhood. This year a card was addressed to these "parishioners for two days," inviting them to repair to Church for a few minutes at the hour of 11:30 p.m., when the business of the evening would be over. Just before the appointed time, the surpliced choir, accompanied by the vicar, marched singing through the fair, where merry-go-rounds, swinging boats, amateur sportsmen, and whirling steeds were causing wild hilarity. Soon all the sound of revelry ceased, and a quiet, orderly congregation followed the choristers into the Church, where several suitable hymns were heartily sung, and a brief and very earnest address was given.

The little worries which we meet each day
May lie as stumbling-blocks across our way;
Or we may make them stepping-stones to be
Of grace, O Christ, to Thee.

A. E. HAMILTON.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

AMHERST.—The Bishop of the Diocese having kindly consented to pay a special visit to this parish for the purpose of administering Confirmation, arrived on the 5th inst. Even song was held at half-past 7, when Christ Church was filled with an attentive congregation. Prayers were said by the Rev. A. Bent, of Pugwash, and the Lessons taken by the Vicar, Rev. V. E. Harris. After the Bishop had attended to various parochial matters of interest, he addressed the candidates at some length, urging upon them the great necessity of a prayerful preparation for the proper reception of this Apostolic rite, a constant use of the means of grace, and an unceasing watchfulness lest they fall into temptation. Twelve males and sixteen females were presented by the Vicar to receive the "laying on of hands." His Lordship also delivered an earnest and impressive sermon from 2 Tim. iv. 6, 7. Lectern, prayer-desks and altar were vested in white, the latter adorned with a beautiful floral cross and vases of flowers. The music and singing were very good. Miss Purdy presided at the organ, accompanied by Mr. Hillecoat on the cornet. The choir boys were again in their places, after a vacation of a few weeks, and, judging from their singing, they have lost nothing by their rest. A number more candidates were prepared by the Vicar for confirmation, but for several reasons were unable to be present. One young woman who was prevented by illness from attending the church, the Bishop, with his usual kindness, confirmed her privately at her own home on the morning of the 6th instant.

PUGWASH.—Rev. A. Bent, deacon, is now in charge of this parish. The non-payment of claims on the "Short Line" has crippled many financially; removals from the parish, and by the hand of death, has taken some of our most earnest and zealous workers. All this combined has hindered the work of the Church, and formed difficulties which are hard to surmount. There is still a little band of the faithful left, who are willing to make any sacrifice to advance the work of Christ's Church here. The church is in an unfinished state, and the contributions of the charitably disposed are earnestly solicited towards finishing it. It is most desirable that it should be ready for consecration when the Bishop returns from England, and as soon as he can make it convenient to visit the parish.

SHIP HARBOR.—On the 10th inst. Rev. John Partridge was unanimously elected to the rectorship of this important parish. The Rev. James Lowry, M.A., acted as Chairman. The letters of the different applicants were permitted to speak for themselves, and the merits of their claims presented with the strictest impartiality. The elected clergyman has a very large parish and an extended sphere of usefulness before him. We sincerely hope the fond expectations of the parishioners will be fully realized. Before adjourning, by a standing vote, they testified their hearty appreciation of the services of the retiring rector.

HALIFAX.—*Personal.*—The Rev. F. W. Vroom, of Richmond, N.B., is taking duty at the Bishop's Chapel, and Rev. K. H. Hind is officiating at Richmond N.B.

Rev. Mr. DesBrisay gave a very interesting lecture on "Sable Island" in St. George's School room last week.

St. George's Anniversary Service.—The Anniversary Services of the Church were held last Tuesday evening, when Evensong and short address by the Rector was followed by a long selection from "Handel's Messiah." The choir of St. George's was augmented by the addition of members of other choirs, and the "Haydn Quintette Club" accompanied all the choruses. Nearly all the city clergy were in the chancel. The Rector conducted the choruses and Professor Porter, of St. Paul's, presided at the organ. Miss Taylor, Miss Pickford and Mr. Mitchell took the solos in the selection. The Church was densely crowded.

DARTMOUTH.—*Christ Church.*—The *Evening Mail* of the 14th inst., has the following: A meeting of the congregation of Christ's Church, Dartmouth, was called last evening to appoint a new rector for the parish. The first business was the appointment of a warden, to take the place of Dr. DeWolfe, who recently sent in his resignation. A discussion arose on this point and lasted for a couple of hours, when a motion was carried to adjourn for two weeks, when another meeting will be held and a warden elected, and a rector appointed to fill the parish vacancy. There were fifteen applications formal and informal.

DIOCESE OF FREDERICTON.

RICHMOND.—The Bishop-Coadjutor visited this parish on August 4th for the purpose of holding Confirmation at St. Paul's Church, South Richmond. The preface was read by Rev. J. C. Titcombe, of Canterbury, and after the Bishop had delivered his address, which was a very forcible and instructive one, upon Gen. viii. 11, nine candidates were presented for confirmation. This is the first time a confirmation has ever been held in South Richmond.

The Deanery of Woodstock held its regular quarterly meeting at Richmond on August 4th and 5th. There were present at the meeting the Bishop-Coadjutor and the following clergy of the Deanery: Rev. L. A. Hoyt, of Andover, Rural Dean; Rev. Canon Neales, of Woodstock; Rev. W. B. Armstrong, of Grand Falls; Rev. J. E. Flewelling, of Wicklow; Rev. J. C. Titcombe, of Canterbury; Rev. F. W. Vroom, of Richmond, and Mr. A. W. M. Harley, Lay Reader at Woodstock. Evensong was said at St. James Church on Tuesday, at 7.30, and a sermon preached by the Rural Dean, on St. Matt. xviii. 20. The Holy Communion was celebrated on Wednesday morning, at 8 o'clock, and the rest of the day was taken up with the work of the Deanery. The most important business was a long and interesting discussion on Confirmation, taking into consideration the meaning of the rite, the grace conferred, and the manner of preparation. Extracts from Christian writers of each century were read by the Bishop-Coadjutor, showing the continuous teaching of the Church on this important subject. A hearty vote of thanks was given to the Bishop at the close of the meeting.

The anniversary service of the Choral Union of the Deanery of St. Andrew's will take place (D.V.) at St. George, Tuesday afternoon, Aug. 25th, at 4 o'clock. Preacher, the Right Rev. the Bishop-Coadjutor. The steam yacht *Leila* will leave St. Stephen at 7 o'clock a.m., and call at St. Andrew's.

LUDLOW.—This parish, situated about 45 miles distant from Fredericton, on the Miramichi Road, is now being reopened and Church work revived, after a lapse of about ten years. Previous to that time it was under the care of the Rev. James Hudson, who for thirty-five years as Travelling Missionary worked over more than 150 miles of country, part of which is now worked by three clergymen, while the

other part, owing to increase of work, has been allowed to go without the services of the Church. But now that the Mission is reopened the faithful few seem anxious to do all they can to secure the services of a Missionary, and once more enjoy the blessings which their Mother Church affords them. For ten years they have remained loyal to the Church and steadfast in the faith, notwithstanding that different denominations have been actively at work in their midst. His Lordship the Bishop-Coadjutor, with Rev. G. H. Sterling, Rector of Mangeville, have visited the Mission several times, and have found the Church people of Ludlow earnestly longing for the services of the Church, claiming that since Mr. Hudson's death they had been deserted, but still patiently waiting until in God's own good time they should once more have a Missionary among them. The Rev. R. Symonds, now residing in Fredericton, has been engaged by the Board of Home Missions to visit this Mission and give three services once a fortnight. The work seems to have been begun in earnest, for these good people are anxious to build a church in memory of Mr. Hudson, whose faithful work among them is still held in affectionate remembrance. A site has been given and \$250 have been promised. A Committee has also been formed, the Treasurer of which is the Right Rev. the Bishop-Coadjutor, by whom subscriptions for the Hudson Memorial Church will be gladly received. The work is certainly deserving of the prayers, the help and sympathy of every faithful member of the Church, and we can assure those who are disposed to assist the faithful few at Ludlow to build their church that their offerings could not be more worthily bestowed than in this way.

The Treasurer desires to acknowledge the following subscriptions which have been promised or paid:—

The Bishop-Coadjutor.....	\$100
Francis McNamee, Esq.....	100
Richard Price, Esq.....	10
Lechmore Price, Esq.....	2
W. M. Jarvis, Esq.....	5
Rev. H. Holloway.....	5
" W. B. Armstrong.....	5
" F. Alexander.....	5
" O. S. Newnham.....	2
Anonymous.....	5
Young Member of the Church...	1
Rev. D. M. Bliss.....	2
Mrs. Teal.....	24
Rev. S. J. Hanford.....	3
" J. R. deW. Cowie.....	1
" H. Montgomery.....	1
" W. Greer.....	1
" G. G. Roberts.....	1
" H. T. Parlee.....	1

Any further subscriptions will be duly acknowledged in the CHURCH GUARDIAN.

JOHNSTON.—On Tuesday, July 14th, His Lordship the Bishop-Coadjutor visited this Mission and administered the sacred rite of Confirmation to 50 candidates—29 males and 21 females. Considering that the Missionary, the Rev. C. P. Harrington, came to this parish about a year ago, it certainly is a noble record of one year's work. Mr. Harrington is greatly beloved by his people, and under his zealous management the Church is rapidly increasing in members and communicants.

WESTMORELAND.—The rite of Holy Confirmation was administered in the parish to 23 candidates by the Bishop-Coadjutor during his late visit. The Rev. D. M. Bliss has been rector of this parish about 20 years, and has done good and faithful work in the service of the Master.

WESTFIELD.—Eleven candidates (seven males and four females) were confirmed by the Bishop-Coadjutor on Friday, the 31st ult. The zealous

rector, Rev. A. V. Wiggins, is still in feeble health, but hopes are entertained that he may be spared to minister to his flock, by whom he is sincerely beloved.

HOPEWELL HILL.—The Bishop-Coadjutor during his recent visit confirmed ten candidates at this place. This is the first Confirmation that has been held in Albert County since the Rev. Mr. Creswell has taken charge, and as there are very few Church people in this Mission, the rector is to be congratulated on the success which has attended his work. If not too late, we also tender our congratulations upon the success of his efforts in another direction, viz., securing a good and efficient helpmeet, who we are sure will be a faithful helper in the work of the Church in Albert County.

KINGSLEAR.—St. Peter's Church, Spring Hill, narrowly escaped being burned on Sunday evening, Aug. 9th. The sexton was extinguishing the lights in one of the chandeliers, when suddenly it fell, breaking the lamps. The oil immediately blazed up and set the matting of the aisle and the steps of the chancel on fire. Fortunately the rector and the Rev. G. G. Roberts, who happened to be present that evening, had not left the vestry, and through their efforts and the assistance of some of the congregation, who had heard the crash and returned to see what it was, they succeeded in beating the fire out. The floor and end of one of the seats and step of the chancel were quite badly burnt, and at one moment it looked as if the Church could not be saved. The escape was certainly a providential one, and was realized as such by all present, who before leaving the church knelt down and with the rector offered a prayer of thanksgiving to Almighty God for his goodness and mercy in sparing the church in which they and their fathers had so long worshipped. The Rector of Fredericton had just preached an impressive sermon on the privileges afforded us in God's House, which no doubt served to deepen the thankfulness of those present that God's House had been spared to them. The church was fortunately insured, and the damage will soon be repaired.

The Infantry School Corps of Fredericton, under the command of Lt.-Col. Maunsell, have been encamped at Fenn Hill, Kingsclear, for the past three weeks, and military services have been held at the Parish Church every Sunday morning, the band assisting in the musical part of the service.

DIOCESE OF QUEBEC.

HATLEY.—The Right Rev. W. W. Niles, of New Hampshire, with his family, has spent a month in Hatley. As many of your readers know, the Bishop is a native of this town, and was born about two miles north of the village, in the neighborhood of what is called the "Old Church." He received his early education in the Academy here. The old church above referred to was built by Bishop Stewart in 1818, or about a year after he entered upon his work as Missionary here. Church of England services were regularly held here for 12 years, but in 1830 the church, by some process, the legality of which is not clear to your correspondent, was exchanged for the materials for a church which the Baptists were about to erect in the village. Church services were discontinued, and the church has ever since then been "a union house." The Bishop, though needing rest, has not been idle. He preached four times in St. James' Church, once at Waterville, and once in the old church to a large congregation, the most of whom do not belong to the church. On week-days he visited his old friends and school-mates, and seemed to find great pleasure in renewing old acquaintances and relating anecdotes of long ago. His eloquent and earnest addresses have stirred us all, and we hope

that, as the vacation time each year comes round, Hatley may have the privilege of welcoming to her bosom this devoted son, of whom she has every reason to feel proud.

WATERVILLE.—The ladies of the guild are collecting funds to put a stained glass window into the chancel of St. John's Church, in memory of those who built the church in 1845. We wish them all success.

DIOCESE OF MONTREAL.

The Bishop has made the following appointments for visitations in August:—

- August 19—Wednesday, Thorne. Rev. A. J. Greer.
- August 20—Thursday, Leslie, Rev. A. J. Greer.
- August 21—Friday, Alleyne, Rev. W. P. Chambers.
- August 22—Saturday, Alleyne, Rev. W. P. Chambers.
- August 23—Sunday, Aylwin, Rev. W. P. Chambers.
- August 24—Monday, River Desert, Rev. H. Plaisted.
- August 25—Tuesday, River Desert, Rev. H. Plaisted.
- August 26—Wednesday, Aylwin, Rev. W. P. Chambers.
- August 27—Thursday, Stag Creek, Rev. H. S. Fuller.
- August 28—Friday, Stag Creek, Rev. H. S. Fuller.
- August 29—Saturday, Masham, Rev. H. S. Fuller.
- August 30—Sunday, North Wakefield, Rev. H. S. Fuller.
- August 31—Sunday, Chelsea, Mr. N. A. F. Bourne.

PARISH OF HULL.—The Lord Bishop of the Diocese visited this parish on the 9th instant, when he consecrated the church, which is now free from debt. The old church was destroyed by fire in the year 1866, when a new one was erected on another site by the late Rev. Canon Johnston.

The service of consecration must have been a cause of thankfulness to the congregation, who have been working so energetically to bring about this happy result.

The Bishop was met at the door by clergy and churchwardens and others, when the petition of consecration was read by Mr. Marston, the people's warden. The procession then proceeded up the aisle, repeating the psalm.

The deed of the church was then presented by Mr. Lyons, the clergyman's warden, and after the prayers, His Lordship called upon Mr. Anderson, the delegate to Synod, to read the sentence of consecration.

There was also a Confirmation in connection with this service, when sixteen candidates were presented to receive the Apostolic rite of the "laying on of hands." Another candidate previously confirmed was received into the communion of our own branch of the Church.

The Bishop impressed upon the candidates in his address, and afterwards upon the members of the congregation, the duty and privilege of self-consecration.

The services were very hearty, and there was a large congregation, over fifty remaining to participate in the Holy Communion.

Mr. Clarke, Rector of Ancaster, in the Diocese of Niagara, kindly assisted at the service.

A pleasing feature in the Confirmation was the presentation of three Indians, who seemed to be deeply impressed by the solemnity of the service and the earnest advice of the Bishop.

Part of the amount contributed through the offertory was set apart for the Diocesan Theological College, as a thank-offering to Almighty God on the day of consecration.

EXECUTIVE COMMITTEE MEETING.—The August quarterly meeting was held on Tuesday, the 11th inst., present: The Ven. Archdeacon Lindsay, (elected Chairman in the absence of the Bishop), Canons Norman, Dawson, Robinson, Empson, Rural Dean Lindsay, The Chancellor, the Church Advocate, the Treasurer, and Messrs. T. P. Butler, Chas. Garth and Hon. S. Wood.

The meeting was opened with prayer by Canon Norman, after which the minutes of last meeting were confirmed.

The Chancellor reported, as to the question of disposal of property at Napierville, that it could not be done, and he referred to the opinion given by him some years ago touching this

same matter. The report was ordered to be entered on the minutes for future reference.

The Treasurer's statements were submitted, shewing the several funds to be about in the state usual at this period of the year; the Mission Fund being overdrawn about \$1,100.

Some enquiries being made as to a heavy suit (for some \$25,000), entered in the name of the Synod, the Treasurer explained that it was upon a mortgage on which the interest had fallen behind, and he kindly promised to give full particulars at the next meeting, and also to submit quarterly a statement shewing arrears of interest on instalments.

The letter of Rev. A. Baram as to reduction of grant to Huntingdon was ordered to be laid on the table.

The Special Committee in regard to Missisquoi High School were authorized to insure the Synod's interest in that building, if they considered it advisable so to do.

The application of Rev. C. Lummiss as to payment of premiums of insurance on Church at Potter was not entertained.

The Treasurer was authorized to sell certain property of the Synod on Craig street, at a price not less than the sum invested in it. The meeting then adjourned.

DIOCESE OF ONTARIO.

PERTH.—The chancel improvements and decorations of St. James' Church, Perth—Rev. R. L. Stephenson, M.A., Rector—have been completed by the presentation of a very handsome and elaborate altar frontal from Mrs. Peter Maclaren. It was designed by Mr. Frank Darling, of Toronto, who also designed the chancel decorations, and most successfully executed by the ladies of "The Church Embroidery Guild," Toronto. The design is a conventionalized pomegranate, the coloring of which is superb, and at the same time exquisitely rich. The super-frontal is of rich crimson velvet, with an elaborate and effective pomegranate design, highly conventionalized in gold silk and different shades of green, enriched by Japanese gold passing and spangles. The frontal has a handsome floriated cross in the centre, the ends of which reproduce the same design as the super-frontal, with the sacred monogram in the centre in gold passing, surrounded by a framework of heavy gold twist, in basket stitch, on a ground of crimson velvet. The side panels are filled with ornamental designs of the same character, in all the ecclesiastical colors, outlined with gold passing. Four orphreys of similar design are at the ends and each side of the ornaments. The whole is said to be the handsomest piece of ecclesiastical needlework ever produced in Canada, and reflects the highest credit on the skill and taste of the ladies of the Guild, the work being of the most difficult character.

DIOCESE OF TORONTO.

PERSONAL.—The Rev. Septimus Jones, of the Church of the Redeemer, Toronto, is spending his vacation on the Atlantic coast. The Rev. Arthur Mills is acting as curate for Mr. Jones during his absence.

We are very glad indeed to hear that the Rev. J. F. Sweeney, of St. Philip's Church, Toronto, is greatly improved in health.

It is stated that Professor Schneider, who has resigned his post at Trinity, has been appointed Principal of a College in Oxford.

The Rev. C. Scadding and R. Harris, ordained recently by the Bishop of Toronto, have been appointed as curates at St. John's Church, Buffalo. They entered on their duties a fortnight ago.

Rev. C. H. Shortt, of Christ Church, Wood-

bridge, conducted the services of St. Stephen's, Toronto, on Sunday last.

IRISH SOCIETY.—Rev. W. T. Smithell, of Omemeo, the agent in Canada for this Society, presented its claims for support at St. James' Church, Toronto, on Sunday last. His text was Acts ii, 8. He alluded to the two great ages, the dogmatic and the practical, and to their chief characteristics, on the one hand coldness and inactivity; on the other life and progress. The past century, he said, was one of the most practical. Christian enterprise had been pushed forward and the Scriptures were preached from the rising to the setting sun. The object of the Irish Society was to teach the Irish people to read the Scriptures in their own tongue. Its work was amongst the dwellers of the west coast and south of Ireland. Since the organization of the society most satisfactory progress had been made. In the province of Connaught, out of one million persons, a fifth could not read or speak the English language. The Society laboured to teach such as these to read and write in their own tongue and to search the Scriptures so that they could find the truth.

It employed twenty-one inspectors and fifty clergymen. In the chief cities the society had seven schoolmasters and eight schoolmistresses. There were fifteen ragged schools with 550 pupils. Besides this, there were 186 schools with 6,000 pupils, of whom, at a recent examination, 3,000 were promoted. In closing, Mr. Smithell, made an appeal for funds, stating that the society owed £1,000 to the insolvent Munster bank, which it was absolutely necessary to pay off immediately.

In the evening Mr. Smithell preached on the same subject in St. Peter's Church.

ASBURNHAM—St. Luke's.—The Temperance Society in connection with this Church held their Second Annual Excursion on Monday the 10th of August. The place chosen this year was the city of Belleville, and a very fair proportion of the members and their friends attended. The trip was made per Grand Trunk Railway without a single mishap and sharp on time. The day was fine and very enjoyable to all concerned. Had it not been for the difficulty in selecting the day, caused by waiting for the proclamation concerning the civic holiday, there would have been a much larger turn-out.

MISSIONER FOR THE DIOCESE.—Mr. Morley, of West Mono, is strenuously advocating the appointment of a Missioner to stir the diocese to new spiritual life and vigor. He has written a long letter to the *Mail* reasserting the Bishop's statement that the Church is not keeping pace with the population. He should have read more carefully the various disclaimers published since the Bishop's figures were made public, and showing they were somewhat fallacious. Here are his suggestions to remove the difficulties which he foresees may be urged against the appointment of the Missioner. "The first is where is his salary to come from? In order to raise this I would suggest that the collections on the second Sunday should go toward this purpose—that it should be a thank offering. If the Missioner be a man fit for his office the saying will be fulfilled that the "labourer is worthy of his hire." The second difficulty, and I am ashamed to acknowledge it, is jealousy. This is the greatest of all the difficulties. I can only say that the man who places himself before the interests of the Church is unworthy of recognition by the Bishop. And it is now time for such men to step down and out, for the Church has been burdened with them long enough. The third difficulty is the procuring the right man. I am not sure but that the best mode of selection would be for the Mission Board to submit certain names (whom they in their wisdom thought most fit) to the clergy, and whoever procured the largest number of votes let him be appointed if it be the Bishop's pleasure.

In this way he might expect a larger amount of help and sympathy in his work from those who have it in their power to make it a success or otherwise. A reply postal card can be sent to each of the clergy for this purpose. The fourth difficulty is that since we do not now agree on some points of doctrine the man appointed would not in every instance suit the clergyman, who would be somewhat afraid of him imparting doctrine which was contrary to his own teaching. But I have already answered this when I said his duty should be to attract and convince, and leave the teaching to the parish priest. This, of course, must be insisted upon. I hope that a suitable man may be appointed immediately, and let him confine himself for the present to the mission field which is said to be in such a deplorable state. We want a missioner."

DIOCESE OF NIAGARA.

The Lord Bishop of the Diocese is spending a few weeks in Cacouna, recruiting after the heavy and continuous work he has had since entering upon the duties of his office. He returns to his diocese at the end of the month.

The Rev. E. J. Fessenden, Rector of Chippawa, has been extremely well received in England, whither he went some time ago. He was present, we see, at the annual meeting of the S. P. G., and spoke of the work of the Church in Canada. The *Plymouth News*, in an account of a meeting held at Plymouth, on 3rd June, thus refers to him:—"The Rev. E. J. Fessenden, of Canada, spoke of the great work done by the S. P. G. there and its enormous progress. He spoke with much eloquence and pathos of the greatness and privileges of the English people, and contrasted with the loneliness of the colonist when far away from the consolation of religion."

DIOCESE OF HURON.

CLINTON.—St. Paul's Church.—The Rev. W. Craig, B.D., Rector of St. Paul's Church, has been appointed Rural Dean of the County of Huron, by the Bishop of the Diocese.

The new Sunday-school house, a plain but tasteful building, is nearly finished. The Bishop will be present at its opening in September.

The thanksgiving services for the suppression of the Northwest rebellion and the safe return of the volunteers were duly held on Sunday, August 2nd. The offerings were given to Missions in the Diocese of Saskatchewan.

EXETER.—Rev. S. F. Robinson, who succeeds Rev. E. J. Robinson, has entered upon his duties. He will, it is certain, build up this parish on the good foundation laid by his predecessor.

Rev. Mr. Robinson, of Exeter, was married by Rev. Evans Davis, in St. James' Church, London South, to the eldest daughter of Judge Davis, on Tuesday, the 11th inst. Mr. Robinson has been doing a good work in the Mission, and no doubt his bride will materially strengthen his hands, as the report has preceded her that she is a good worker in the parish.

BAYFIELD.—The Rev. J. W. Hodgins, who has been appointed to this important Mission, is only recently ordained. He will have hard work, but he has begun well, and is sure of success.

GODERICH.—The newly appointed Assistant, Rev. W. A. Johnston, is a hard worker. He would need to be, for though the people are willing, they have a heavy burden in the shape of a church debt.

LONDON.—Bishop Baldwin and his family are at the seaside enjoying a few weeks' vacation, which on the part of His Lordship is much needed and well earned, after so many months of hard work.

The Rev. J. B. Richardson, of the Memorial Church, is spending a month at Murray Bay. Rev. Mr. Newton took his duty on Sunday last.

Canon Newman has returned, after a short sojourn by the water, but is not very well. The hot weather has been trying to him.

LONDON SOUTH.—The congregation of St. James' have asked their Rector, Rev. Evans Davis, to go and take a holiday trip, and given him a cheque to pay the expenses of the same.

DIOCESE OF ALGOMA.

A VOYAGE OF DISCOVERY.

(Continued.)

Monday morning the trip along the North Shore was again resumed, but not under very favorable auspices, as a strong head-wind was blowing and a heavy sea running, which was productive, to one of our number at least, of sensations not the most pleasurable. Our objective point was Mississauga River, but while still several miles from our destination the wind changed and a torrent of rain fell, followed by an impenetrable fog, which compelled us, much against our will, to abandon all hope of reaching the point at which we hoped to hold service, and to cast anchor for the night in a sheltered little nook which offered itself most opportunely. Just as everything had been made snug, we were overtaken by a boat full of fishermen, who gave us a warm invitation to their shanty, and strongly advised us to beware of the rocks in the narrow channel by which we hoped to make our exit next morning. Profiting by their warning, Joe sallied out in one of the yacht's boats and took careful soundings, but managed to get lost in the dense fog that still wrapped us in its damp, chilly embrace, and only found his way back after an absence of several hours, by following the guidance of the steam whistle, the shrill, sharp scream of which was the only sound that broke the oppressive stillness. Next morning the Bishop went ashore and spoke to the fishermen, whom he found mending their nets, leaving some Bibles, tracts and Mission Services with them, for which they were very grateful, giving us in return an ample supply of fish just taken from the water.

The fog lifting about 9.30 on Tuesday morning, we felt our way cautiously through the difficult channel alluded to above, and round the fishing nets, which stretched for at least three-quarters of a mile out into the lake, and made our way to Blind River, where a thriving lumbering trade is carried on by the firm of Williams & Murray. Mr. Murray resides on the spot, and treated us courteously, entertaining us most hospitably, and also acting as the Bishop's cicerone during a hurried visitation of the little settlement, in the course of which two Church of England families were found, who mourned sadly over their total religious isolation, and enquired anxiously as to the possibility of their having even occasional visits from a clergyman. A Presbyterian student from Knox College holds services through this district during the summer, but they longed for the good old Prayer Book worship. What was to be done? It was hard to resist their appeal, but an appointment had been made for a service that evening at Algoma Mills, about eight miles further on. Could they not come with us? The proposal was accepted with the greatest alacrity, and accordingly by 3 o'clock the "Evangeline" was once more ploughing her way over by no means tranquil waters, her living freight increased by a party of no less

than seventeen persons, while Mr. Murray's large sail-boat was towed behind, in readiness for the journey homeward. The Mills were reached by 4 p.m. No change has taken place in the visible aspect of this once busy hive since last year. Major G— is still in charge of the stores, depot, offices, and piled-up material which indicate the activity that reigned here a year or two since, and that we all hope to see resumed before long in the construction of the 100 miles of road which are all that remain to be built to connect the Sault by rail with the outer world. A congregation of 50 persons, including the Blind River party, assembled here at 7.30 p.m., in the neat little school-house built by the Company during the residence of the Rev. G. Gillmor, and entered heartily into the service, thanks largely to the introduction and use for the first time of the Mission Services compiled by the Bishop from the Prayer Book. As your readers already know, the peculiarity of this service consists in the fact that (1) Morning and Evening Prayer are arranged as far as possible consecutively, (2) the people's part is printed in *italics*, and (3) a collection of the most familiar hymns is appended, the whole combining to render the best but one of all books intelligible to even the most imperfectly instructed reader, and so enable him to make it what it was intended to be, the expression of his highest and devoutest feelings in the common worship of the congregation. Doubtless this little pamphlet is capable of improvement, but even in this, its first and simplest form, the results of its use, wherever the experiment has been tried, have amply vindicated the cost and trouble incurred in its publication. For only one particular, and this an unavoidable one, is there any deviation from Prayer Book use. Instead of the whole Psalter being given (which would have rendered the pamphlet too bulky,) selections are inserted for use according to the discretion of the minister. But over against this departure stands the fact that the Mission Service is intended merely as an emergency measure, for the use of the uninitiated in remote, out-of-the-way places, and not for organized congregations sufficiently trained in the Church's way to warrant their being held strictly to the letter of the law in the matter of Common Prayer.

(To be continued.)

The Treasurer begs to acknowledge the following receipts on account of Diocesan Fund:—Rev. H. G. T. Meara, Leighton Buzzard, 5s; Mrs. Gladys's Pots, St. Leonards on the Sea, £2; Mrs. L. Beresford, Tunbridge Wells, £12 2s; Rev. H. J. Rhodes, collected by Miss Oxenden, £9 7s 11d; Miss Groome, \$25; A widow's mite, per W. H. Howland, Esq., \$1. Also collected through "The Net," for church at Sheguiandah:—Miss Brown, £2; F. W. B., £2 10s; Miss Roger, £5; Miss Gurney, 4s; Miss Savell, 10s; Miss L. Teanay, 10s. For general church building fund—J. Cropper, Esq., £5; T. M. T., £5; Mr. Frith, 5s; M. A. C., 2s 6d.

DIOCESE OF QU'APPELLE.

Bishop Anson's Pastoral continued:

A great amount has been done for us. We must now very earnestly try what we can do to obtain a larger measure of self-support among ourselves. For the first year, and in planting the work, I had no hesitation in trusting almost entirely for support to England, but now that this has been done so generously for us we must endeavor to devise some method whereby we may at least gradually take the responsibility of the support of the work on ourselves.

Let me again repeat what I said at the Synod last year, that "moral wrong is done by any one who depends on the charity of others, even in spiritual matters, more than is absolutely necessary."

We must remember that many of those who support our Missionary Societies in England,

such as the S. P. G. from which we receive such large grants, and many of those who are contributing to our own Special Fund, do so for the love of Christ and of the work, at very great self-sacrifice to themselves, and out of very slender means. It is not only the rich who contribute out of their abundance, but many of the poorest (and we boast that we have no really poor here) give out of their poverty. Since I have been here, I have heard of more than one instance of very special self-denial in aid of our work—of a servant girl who gave the one bit of jewellery that she possessed that it might be sold, and the proceeds given to our fund, and of a governess who when scarcely able, through ill-health, to continue at her laborious work, was sustained and encouraged, as she said, by the thought of the "box" in which part of the proceeds of her work was to be placed. These are but samples of what many are doing to help the work of Christ in such countries as ours. We may well thank God for such evidences of zeal and devotion, as they must bring down a blessing on the work that is thus helped. But they bring with them also a terrible responsibility to those who are the recipients of such help. If people for whose sake this is done depend upon it too much, must it not amount, in the sight of God, to "defrauding the poor." I speak strongly, for I feel strongly in this matter.

The Mother Church has undoubtedly a responsibility towards those children of hers who go forth to seek their fortunes in countries where as yet there is no provision for the maintenance of the Ordinances of religion, but those children have as great a responsibility to do what they can to provide for themselves in spiritual things as in temporal, and it is very easy for them, especially when they have been trained in a home where all the means of Grace have been provided for them by the piety of former generations, to shift their share of that responsibility unduly on that mother. And the longer people accustom themselves to a state of dependence, the more surely will the habit grow. Its evil effects have been seen in some of our older colonies. While, therefore, I know that from the youth of the settlements in this districts, and from the very wide area over which many of our people who ought to be ministered to are scattered, it is impossible that we should be anything like self-supporting at present, nor would the Church in England expect it for some time, we ought, I think, to begin at once, and adopt some method which will ensure as far as possible an increasing measure of self-support with the increase of population and prosperity in the country, and above all encourage the habit of giving as a necessary part of our religious duties.

Every member of our Church should give a definite part of his or her income. Even children should be taught this great principle of giving to God out of what is given to them for their amusement or their private use, as a privilege and a pleasure. And as we look to God's Word for guidance, we find that He required a tenth of their income from His people, the children of Israel. Christians who are not under the Law but under grace should have a higher standard for the measure of their gifts to God, rather than a lower. They should certainly not be content with less. If every member of our Church, then, made even this the standard of his dues to God's services, at once the resources of the Church would grow, as they ought to grow, with the wealth of the country. Many have thus tithed their income, and they have found that they were able to give far more than they thought before they could afford, and moreover they have found also that God wonderfully blesses such systematic regular giving. I heard lately of a merchant who began this principle when he had only a few hundred dollars to tithe. His tithe is now many thousands, but he goes on paying it as regularly as when he began with

the few dollars. He has seen no cause to regret the principle on which he began. When we accustom ourselves to reckon one-tenth of our income as God's own, not ours, we do not feel the loss of it. It is as though we never possessed it. And yet it is voluntarily given to the Lord, and what we lend to Him is in the safest treasury.

Who will begin?

The Clergyman of each District will be ready and glad to receive the names of any persons who may desire to enrol their names as tithe-givers. A definite promise made to some one else sometimes helps to give permanence to good resolutions.

But whether you resolve, my brethren, to give this proportion of your income or not—some definite proportion every one must devote who would give "according as God has prospered him"—realize, I earnestly ask you, the great need there is for your utmost liberality if the Church is to be what she ought to be in the future of this country, and resolve that as far as you are each able the Church of this Diocese shall be known as one that is jealous for the honor of being as far as possible self-supporting.

Already we need two or three more clergy, but it is impossible to obtain them until more is done in the districts at present served by clergy for their maintenance.

(To be continued.)

DIOCESE OF NEW WESTMINSTER, B.C.

The Right Rev. the Lord Bishop left home on the 10th to continue his Episcopal labors in the up country. He expected to be at Queneslemouth on Sunday, July 26th, and the following Sunday at Barkerville. Sunday, August the 16th, he will spend at Chilcotin. Towards the end of August his lordship hopes to visit the Lillooet district, after which he returns home.

The Rev. Charles Blanchard, having obtained a year's leave of absence, left for England, on Friday, the 15th. He intends taking the duties of the Rev. H. G. Fiennes-Clinton, of Bradford, Yorkshire, who is expected in this diocese early in September. The Rev. H. G. Fiennes-Clinton will take charge of Granville, the present vicar, the Rev. G. Ditcham, having also received leave of absence to visit England.

The Rev. T. H. Gilbert has resigned the mission of Chilliwack, and leaves at the end of September.

HASTINGS, BURRARD INLET.—The Bishop has received from Miss Lansdale, of Boothstown, England, the sum of £8 10s (\$40.00) collected by her in repayment of duty and express in British Columbia of the boat "Day Star" given for the use of the mission, which had been disbursed by the Bishop. The entire sum collected in England for the cost of the boat and expenses was £38 11s 9d. The freight on the same from England, which was foregone by the Hudson's Bay Company, may be estimated at £20. Total of donations, direct and indirect, £58 11s 9d.

MAPLE RIDGE.—On Saturday evening, June 27th, Mr. Croucher gave an entertainment for the benefit of the Sabbath School. The audience were much pleased with the magic lantern views which he exhibited and explained. Songs were given by Miss Sinclair, Mrs. Webber, and Mr. McKenny; also a recitation by Mr. Argyle.

LORNE.—The Rev. C. J. Brenton, Principal of Lorne College, reports: the prospects of his College were never brighter. More accommodations have to be provided for the increased number of pupils that are expected at the opening of the term in September.

COLUMBIA COLLEGE.—Owing to the financial difficulties of the diocese, the Bishop has been compelled to temporarily close Columbia College, and the Misses Dawson expect to leave very shortly for England.

headedness be put off with talk about unity of spirit when a little consideration would show that if unity of spirit really existed, it would embody itself in unity of order?

The *Church Press* in replying to the assertion that "Christianity is dying out," says: In 1860 there were in the United States 3,030 evangelical churches. In 1880 there were 97,090. In 1800 the number of communicants in evangelical churches in the United States was 364,000; in 1880 it was 10,065,000. This increase was far more than proportionate to the growth of population, as the number of communicants in 1800 was one to every 14½ inhabitants, while in 1880 it was one to every five. Says Dr. Parkhurst, "Even during the period since 1850, in which materialism and rationalism have been subjecting Protestantism to so severe a strain, while the increase in population has been 116 per cent., the increase in communicants of Protestant evangelical churches in the United States has been 185 per cent."

The *Church of England Pulpit* says:—One of the most important of all the developments of religious life, at the present time, is to be seen in the increasing use of what are known as quiet days, or retreats; for it has been seen that in this busy world, with its ever-increasing cares and anxieties, it is necessary that the clergy especially should at times come out from the world, should "come and rest awhile," because so many are coming and going, and there is not time so much as to eat, or rather to consider the great and important duties which press upon those to whom is committed the cure of souls in the Church of God. Some few years ago, these so-called quiet days, or retreats, were looked upon with doubt and suspicion by not a few in our Church, but this is all past and gone, and we see them acknowledged by clergy of different schools of thought, the Bishops of Rochester and Lichfield among the number, and many who have no sympathy whatever with what is known as Ritualism, but who have noted the exigencies of the time, and have felt that if the Church is to maintain its power and reach the masses of the population, and if the clergy are to really instruct and build up the people committed to their care, it is necessary that these days should be observed, in order that they may realize more the presence of God, draw closer to Him, and bring down upon themselves "showers of blessings."

BISHOP'S COLLEGE.

We beg to draw attention to the advertisement which appears in another column as to the date of the re-opening of Bishop's College and School after the summer vacation, on Saturday, the 12th of September next.

The above institutions have been most fortunate in securing the services of such a superior gentleman as the Rev. Thomas Adams, M.A., St. John's College, Cambridge, to replace the Rev. Dr. Lobley as Principal of the College and Rector of the Grammar School.

The new Principal and Rector possesses high scientific attainments, and comes highly recommended, bearing testimonials from several of the leading scientific men of the day in England. He held the position as one of the local secretaries of the British Association, which met in Montreal last year, and won the highest encomiums for his practical business abilities. He was for some time senior mathematical master in St. Peter's School, York, and up to the time he accepted the higher position of Principal of Bishop's College and Rector of the School, he was Rector of St. John's School, Gateshead, England.

The staff at present under him are all that can be desired, the Professors and Masters being gentlemen who have distinguished them-

selves in their several Colleges in England and in this country.

As an inducement to parents, we would mention that two of the appointments for commissions in the Imperial Army this year are old Lennoxville boys, and in the last University examinations for the title of "Associate in Arts," open to boys of all the Schools in the Province of Quebec, one of the candidates from Bishop's College School took full marks in every subject but one.

Those desirous of fuller information as to fees, etc., on applying to Edward Chapman, Esq., M.A., Bursar, Lennoxville, can have a Calendar of both College and School forwarded to them.

GENERAL GRANT AND WESTMINSTER ABBEY.

In Westminster's historic fane is met to-day
A grand array of Commoners and Peers,
To mingle with a sister-nation's tears,
A sorrowing sympathy; and to pay
A just and righteous tribute to the fame
And wide renown of him who, most of all,
Contributed to save his country's fall;
And graved on history's page Grant's honored name!
If graceful acts and truthful courtesy
Can win a nation's love and high regard,
Let us for ever and at once discard
All past transgressions and foul jealousy:
And so, in God's good time, and by His grace,
Bind in unity the English-speaking race.

JOHN H. CHARNOCK.

Stanstead, 4th Aug., 1885.

EDITORIAL NOTES.

THE SALVATION ARMY.—We notice that this organization has met with the disfavour of those who are the unwilling victims of their wild extravagances. Thirty-five merchants and others living on St. James street, in proximity to the Hall where this body has been holding its so-called religious services, have (says the *Witness*) addressed the following petition to the Chief of Police:—

SIR,—We, the undersigned citizens, resident or occupying property in the vicinity of the Mechanics' Hall, desire to call your attention to the infringement of our rights by the so-called Salvation Army, who make night hideous with their shouting, bawling, yelling and beating of drums and tambourines, to the direct injury of your petitioners, by depriving children and invalids of their sleep, and disturbing that peace and quiet which we, as law-abiding citizens, are entitled to, and have a right to enjoy.

Night is turned into day, and Sabbath (day of rest) made a mockery by the practices of the so-called Army.

On the night of the 27th ult. they kept up their saturnalia till the following morning, and sleep to those who live in the vicinity was utterly "impossible."

While perfectly willing to accord them all the rights they are entitled to, we strongly protest against their infringing upon ours, and respectfully request that you will use every means in your power to put down the disturbances.

And your petitioners will ever pray.

THE late strong and manly speech by the Archbishop of Canterbury on the political power of the Church, and her duty, under certain circumstances, to exert that power in self-defence, was received very favorably by Churchmen, but provoked much hostile criticism from political dissenters. The after-thoughts of policy probably dictated the following words with which his Grace concluded his speech at the Lord Mayor's banquet at Guildhall: "The Church is stretching out her hands in all directions and with such self-denial that it is now next to impossible to tell the color of a man's politics by his churchmanship." And he went on to cite his own case, inasmuch as he was nominat-

ed to the Bishopric of Truro by Lord Beaconsfield, and promoted to the Archiepiscopal see by Mr. Gladstone.

THE very "mixed" state of English politics seems to point to a complete disintegration of the old historical parties, and the formation of new combinations on new lines. The terms "Liberal" and "Conservative" have ceased to convey any intelligent meaning, and the formation of a new electorate calls for a new nomenclature. In any case, we shall undoubtedly witness great and probably unexpected changes as the result of the elections which are to take place in November. It behoves all devout Churchmen and good citizens to labor and pray for the preservation of the principles of public and private morality which have made England what she is, and which can alone preserve her from the "Decline and Fall" which have overtaken many nations once as proud and prosperous as she.

WE have no sympathy whatever with the attempts of a class of our fellow-citizens to get up sympathy with the traitor Riel. We are quite sure that no outside pressure is required to induce the Government to give due consideration to every circumstance that can be urged in mitigation of his heinous offence, and any effort to coerce the duly constituted authorities into a particular line of conduct, for the purpose of securing a sectional popularity, is as indecent as it is unpatriotic.

MRS. LAY'S SCHOOL, MONTREAL.—We would call attention to the correction made this week in the notice of the opening day of this old and highly appreciated School. The date of opening is THURSDAY, Sept. 10th, and not Tuesday, the 15th September.—(See page 16.)

ACCEPTED SACRIFICES.—Every time we perform an act of kindness to any human being, ay, even to a dumb animal; every time we conquer our worldliness, love of pleasure, ease, praise, ambition, money, for the sake of doing what our conscience tells us to be our duty—we are indeed worshipping God the Father in spirit and in truth, and offering Him a sacrifice which He will surely accept, for the sake of His beloved Son, by whose Spirit all good deeds and thoughts are inspired.—*Kingsley's Daily Thoughts*.

GOD WAITS FOR MAN.—Patiently, nobly, magnanimously, God waits—waits for the man who is a fool to find out his own folly; waits for the heart that has tried to find pleasure in everything else, to find out that everything else disappoints, and to come back to Him, the fountain of all wholesome pleasure, the well-spring of all life fit for a man to live. God condescends to wait for His creature, because what He wants is not His creature's fear, but His creature's love—not only his obedience, but his heart—because He wants him not to come back as a trembling slave to his Master, but as a son who has found at last what a Father he has still left him when all besides has played him false. Let him come back thus.—*Kingsley's Daily Thoughts*.

A FAITH FOR DAILY LIFE.—That is not faith to see God only in what is strange and rare; but this is faith—to see God in what is most common and simple; to know God's greatness not so much from disorder as from order, not so much from those strange sights in which God seems (*but only seems*) to break His laws, as from those common ones in which He fulfils His laws.

"LITERATURE OF THE HOUSEHOLD."

THOUGHTS FROM THE BISHOP OF IOWA.

It is especially incumbent upon us as Churchmen to exercise a constant and intelligent vigilance with respect to the literature of our households. The volumes, magazines, and papers crowding our library-tables or book-shelves, read at our firesides, placed in the hands of our children, and naturally regarded by the inmates or visitors of our homes as indicating our literary tastes, our principles, and our belief, are, too often, such as cannot fail to undo the teachings of the Prayer-Book and the work of the parish priest. We are at pains to guard the members of our families from improper and degrading associations found outside the walls of the home; but we are alive to the fact that it is largely through the influence of books and papers that characters are made or marred, and that these silent instructors for good or evil are often far more potent in their power of moulding the future belief, the practice, and the life of the young than either our example or our words? When our eyes are closed in slumber, when the heads of the household are busy at their daily tasks, when we are seeking a brief enjoyment in the reading of our own literary favorites, the child, the youth, the visitor, the friend, are each and all drawing mental aliment from the books and papers scattered around, or, it may be, silently or surreptitiously brought in from without to work their purpose of undermining principles or destroying innocent, reverence and faith. If we recognize the being and sovereignty of God, if we revere the person and work of Christ, if we look for and desire the sanctifying operations of the Holy Ghost, if we have faith in the creeds of Christendom, and believe in the Church and Sacraments of our Lord's own institution, and would train our families in the nurture and admonition of the Lord, we are neither wise, consistent nor safe in failing to interest ourselves in the reading matter of our households.

The Churchman's home should be well furnished with the literature of the Church. We are pre-eminently a cultured and a reading communion. Our Church has been largely built up, in the past, under God's blessing, by the sound and convincing arguments of the champions of the faith. Any one at all familiar with the literature of our land will recognize the abundant use of the press, in the years gone by, in the dissemination of Church literature—apologetic, controversial, explanatory. The well argued and compactly written tracts and volumes of the past hundred years, from the pens of Checkley, Johnson, Beach, Apthorp, Leaming, Chandler, Seabury, and others, were felt throughout the land; and early in the present century, the works of Hobart, Bowden, Onderdonk, and White, and later the popular treatises and sermons of John A. Clark and George T. Chapman, of Bishops Kip, Randall, and Cleveland Coxe, have won thousands to embrace "the faith once delivered to the saints." In prose or poetry, in the graceful essay or the labored and polished treatise, in incisive arguments, and in attractive and instructive discourses, we have a literature at once pure, elevating, and pervaded with a churchly and Christian tone. But as time has sped, a new generation has come forward, unacquainted with our intellectual heritage. We have to guard that which has been transmitted to us as the results of the old controversies and long-continued strife. We have to fortify even our own households against insidious foes who would rob us of our faith, our Church, our common Christianity. We have to raise the old standard anew, and rally beneath the old-time legend—"for the Church of God." It is, without question, the duty of the heads of our households to provide in their homes, for the use of their family, the books that illustrate and defend our faith and practice,

both as Christians and as Churchmen. The performance of this duty need not be onerous. Books and papers are a necessity. We can certainly exercise a measure of discrimination and choice in supplying the demand for reading matter that comes alike from young and old. We are certainly at fault if, through our failure to provide good reading, the minds of our children are driven to feed on what is bad.—*Church and Home.*

BRITISH BUDGET.

The Archbishop of Canterbury and his colleagues on the "Committee of Inquiry," have agreed to a report, in which they state that, 'taken as a whole,' the statements in the *Pall Mall Gazette* on criminal vice in London are 'substantially true.'

The Bishop of Bedford, in a letter to the Secretary of C. E. P. S., says: 'The Church cannot stand by, silent, in the face of the terrible disclosures of hidden wickedness so recently made. Whether the disclosures were wisely or unwisely made is not now the question. We want to raise the tone of Society. We want to inspire a chivalrous resolve to protect the weak from wrong. We want to make profligacy a social disqualification. The Church has not been idle in this matter; but she must redouble her exertions, and persevere in her crusade against vice, until such an exposure as we have just had shall be both unnecessary and impossible.'

A gratifying correspondence has taken place between the Rev. Essaie Vartabad Asdevadzourian and the Archbishop of Canterbury. As there were a good number of Armenians in London the Holy Synod of Etchmiadzin had issued a mandate licensing a church at Notting-hill; but before opening the building formal notice was given to the Primate and the Bishop of London, and their authorization was asked for; and they have given it with every expression of sympathy and goodwill.

THE NATIONAL FREE AND OPEN CHURCH SOCIETY.—In reply to a letter calling the attention of the Bishops to the removal of Prince Edward of Wales from a private pew in Yarmouth parish church, on the 10th of May, his Royal Highness having attended church with his militia regiment, the Bishop of St. Asaph writes as follows:—"June 29, 1885.—Dear sir, I can only hope that the deplorable incident of the pew system, by which Prince Edward of Wales was ejected by the owner from a pew in Yarmouth parish church, may be the means of effectually putting down the unjust claims of any parishioner to an exclusive right in the parish churches of the land. The church should be free and open to all.—I am, dear sir, yours faithfully, J. ST. ASAPH."

The strength of the movement in favor of a liturgy among the city clergy of the Scottish Establishment, was indicated by the vote in the Glasgow Presbytery, when eleven against twenty-one voted for Mr. Stewart's overture, which recommended a permissive partial liturgy.

At the close of the last century in Dublin there were 40,000,000 Protestants, and 120,000,000 Roman Catholics. In 1884, there were 148,000,000 Protestants and 184,000,000 Romanists. Protestants increased about 250 per cent.

AMERICAN BUDGET.

The Trinity (N.Y.) Church Book for 1885 contains one hundred and twelve pages of interesting facts and statistics of the great parish, as they relate to the mother church and its various chapels. Including the rector, Dr. Dix, there are nineteen clergy in the parish. Of these eighteen are known as assistant ministers, but of these only four, Rev. Drs. Weston, Swope,

Mulchahey, and Rev. Mr. Douglas are assigned to duty by the vestry, and are the senior assistants. From the summary of the general statistics of the parish, we gather the following items: Baptisms, 1,352; confirmations, 561; communicants, 5,252. Sunday school scholars, 4,874; parish school scholars (daily), 669; parish night school scholars, 225; industrial school scholars, 1,746; parish collections and contributions reported to the rector \$60,909.33; appropriated by the vestry for parish purposes, outside the parish, \$39,366.06, or a total of collections and appropriations of \$142,374.67. The operations of Trinity church are greater than those of a number of the States.

The following statistics are from the Journal of the 48th annual Convention of the diocese of Chicago: number of families 4,520; souls, 19,131. Baptisms, infants 1,073, adults 180; confirmations, 742; marriages, 403; burials, 536; communicants, 8,836; Sunday School teachers, 814; scholars, 8,051; total contributions, parochial, diocesan and general, \$214,066.54.

LONG ISLAND.—Christ Church, Brooklyn, is being refitted. The interior will be entirely re-decorated at a cost of \$12,000. The Rev. Dr. Bancroft, rector of the church, will bring with him from England a stained-glass window that was made by Holiday, of London. The window will cost about \$2,500.

The following names of English clergy appear in the list of missionaries of the forthcoming mission in New York in Advent next: Canon Capel Cure, Rev. J. P. Waldo, Rev. R. Thornton (Notting Hill), Canon Furse, Rev. J. H. Haslam (Birmingham), Canon Carter of Truro, Canon S. R. Hole, Rev. Sir J. E. Philipps, Rev. J. S. Thornton (Northampton), and Rev. J. N. Thwaites (Fisherton, Salisbury).

CONTEMPORARY CHURCH OPINION.

The *Southern Churchman* says: "There is not one word in the Bible which gives us reason to suppose that we shall not be in the next world the same persons we have made ourselves in this world;" which words few persons believe. No one goes to any other place but heaven—according to all modern teaching. Though all men believe in hell, no one goes there who is connected with them by relation of consanguinity; other bad people get punished, *their* bad people get to the rest that remaineth. Suppose, therefore, we say to ourselves: in the next world we shall be the same persons we have made ourselves in this world; the very same. If we loved God here, we shall love him there; if we trusted in Christ here, we shall trust him there; if we were holy here, we shall be holy there. This is true for all men; true for us and true for our kinsmen, no matter how near they be to us in all love and affection.

A writer ("J.F."), in *Church Bells* very truly says: A Christianity so divided as to be itself a social evil can do little against social evils of other kinds, either in town or in country. A country lad passes from school to farm service. His masters are, in succession, a Methodist, a Roman Catholic, an Independent, and a Churchman who has not religion enough to be anything else. It grieves pious people to find that after this edifying circuit the lad is in a more evil case than a late Esquire Bedell, and has no religion left. They do not always know with what he has filled its place. Some of the young men whom Cambridge is training will have to find it out. Ought they not to be warned beforehand, that if Christians sow the wind of division they must reap the whirlwind of vice? Morality in the Bible is one thing; morality in an everywhere-present institution, acknowledged on all hands as the Church of God, is another, and very different thing. Will Cambridge clear-

The Church Guardian

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CALENDAR FOR AUGUST.

AUGUST 2nd—9th Sunday after Trinity.
 " 6th—Transfiguration.
 " 9th—10th Sunday after Trinity.
 " 16th—11th Sunday after Trinity.
 " 23rd—12th Sunday after Trinity.
 " 24th—St. Bartholomew's A. & M.
 " 30th—13th Sunday after Trinity.

THE CHURCH BELL.

The Scriptures teach us that God has spoken to us in many ways. He has given us in the created world irrefutable testimony of His power and goodness; innumerable voices ever sound His praise; terrestrial and celestial voices,—the stars of the firmament, the foliage of trees, the beautiful flowers, the teachings of God's ministers, the feeling of remorse, the voice of conscience. Thus the voice of nature and the voice of grace, the voices which sound above and around us, voices within and without,—all have a meaning for pure and attentive souls. The universe is one vast unanimous concert, in which all chimes in unison and harmony, and proclaims the greatness and goodness of God.

But there is another voice, created by Religion—the clear, joyful peal of the bell, which speaks to us also of God, which calls us to Him in His House, "Praise ye the Lord on high-sounding cymbals." The better we understand the origin, the mystic meaning and the mission of the church bell, the more shall we appreciate and love the sounds which declare so eloquently the maternal solicitude of the Church of Christ.

If we go back sixteen centuries before the Christian era, we read in the Old Testament that the High Priest, in the great religious ceremonies, wore at the bottom of his sacerdotal robe a number of small bells of pure gold, the jingling of which, as he moved, announced his entrance into the sanctuary. We see again, in the 10th chapter of Numbers, that the bells had replaced the silver trumpets given to the sons of Aaron to call the children of Israel to the holy sacrifices. During the first centuries of the Church, the Christians did not use church bells, for the obvious reason that in those days of persecution it was necessary to surround their religious rites with the utmost possible secrecy. For the first use of the church bell in the Christian Church, we must come down to the fifth century, when, the

grain of mustard of the Gospel having become a large tree, it could at last show the glory of God in the full light of day.

The probable originator of the church bell, which now calls all nations to prayer, was Paulinus, Bishop of Nola, in the Campagna of Italy, about the year 409. The designation given to the bells in the Roman Liturgy, "Nola Campana," seems to justify this hypothesis.

In fact, the church bell was heard in Auvergne in 481, in Jerusalem in 639, in Rome in 651. In 865 the Venetians presented the Emperor Michael with a fine peal of bells for Constantinople. Alexis, the preceptor of Charlemagne, mentions the "benediction of the bells" in 771, and in the ninth century they were in all the churches, both of the East and the West. The church bell has had its history, like the Church itself. It has had its triumphs and its defeats; of its moral triumphs, from an artistic or industrial point of view, are some of the finest manifestations of human genius. And this is exemplified not only in the elegant and graceful forms which have been given it, nor in its wonderful sonority, nor in its grand harmony, nor even in the immensity of size which it has acquired in some of our great cathedrals, but also in the towers and steeples in which it is enshrined. These monuments of all ages lift up their heads to Heaven, carrying His praises nearer unto the throne of God! From their triumphal height they show us what feeble mortals can accomplish, when supported by faith and actuated by a love of God.

This short history of the church bell must be succeeded by an even shorter explanation of its mystic meaning. Pious authors have at all times attributed hidden meanings to the sound of the bell. Some have regarded them as the figurative representation of the Apostles, of whom it is written: "Their sound hath gone forth into all the earth." Others see therein the image of the Church itself, for, like the voice of a prophet, it proclaims our faith "on the top of the houses, and calls aloud to all the people." Others have discovered in the bells of each sanctuary an emblem of the pastor's mission, who must "go out into the highways and hedges, and compel them to come in, that My house may be filled."

Dear to every Christian soul are the associations that cluster around the church bell. It reminds him of the hour of his new birth, and leads his thoughts onward to the solemn moment when its measured toll shall proclaim his departure to his heavenly home. In the interval between these two extremes of human life, what varied notes it sounds, but all teaching high and holy lessons, and leading the thoughts to Heaven and God!

Such is the spirit, the mission, the soul, the life of the church bell, which, in the midst of the thousand and one distractions of our busy life, is perpetually calling to us, "SURSUM CORDA"—"LIFT UP YOUR HEARTS."

"THE ANGLICAN PADDOCK."

From "The Church Times."

Amongst the varied means employed by Roman proselytizers for influencing weak minds, and prejudicing them against the Church of England, that of ridicule has not been forgotten. And the phrase we have placed at the head of this article is one of the commonest examples

of it, the intention of the words being to throw contempt on the Church of England as a mere narrow and insignificant body, utterly unworthy of comparison with the vast and world-wide Church of Rome.

It may be remarked that as the word "paddock" means, in its more limited sense, an enclosure of pasture ground for horses or deer, and in its larger meaning is another term for park, being in truth the very word "park" itself disguised, it is actually less suggestive of narrowness than the word "fold," an enclosure for sheep, used in the Gospels to describe the Catholic Church, and a very favorite phrase with those who are incessantly calling on Anglicans to "enter the one true fold." The ideas of safe enclosure and rich pasture are common to both, but "paddock" has the advantage in that of spaciousness, and consequently the jeer falls somewhat flat. Nay, more, the very act of using the word "paddock" as a jeer at all must imply, on the part of those who use it, the repudiation of the term as applicable to their own communion. It is fair to ask, therefore, what are the distinctive marks of a paddock, and the only answer possible is that they are security of fence, abundance of food, and, for the most part, close proximity to the owner's own dwelling. In contrast to all this is the open prairie, unprotected against the inroads of thieves or wild beasts, often barren, and lying ownerless, with no fixed human dwellings upon it, vast, no doubt, in mere extent, but in beauty, usefulness, and civilization, far below the carefully planned and tended paddock or park. If that is the picture we are to draw of the Roman Church—and there is much evidence to justify us in so doing—it differs from the Church of England not in size only, but in being a less safe spiritual refuge, a less bountiful provider for its own.

As regards the mere element of size, which has a powerful influence on vulgar minds, it is wholly delusive and misleading in estimating moral, religious or intellectual matters. The petty realm of Judea, and not the huge empires of Assyria, Persia, and Rome, has moulded the faith of all the chief nations of the earth; the tiny region of Attica (smaller than Berkshire, and almost exactly the size of Cardigan) has singly produced more intellectual master-pieces of literature than almost the whole world besides; this England of ours, trifling in mere acreage, fills a place in history and mental triumphs which Russia, China and America cannot match, or even approach, collectively. And it is not unworthy of remark that one cavil which has been raised by unbelievers against the truth of Christianity is the difficulty of crediting that such a mere point of space as this earth could possibly have been the theatre of the stupendous events recorded in the Gospels, easy as the idea was of acceptance when it was universally believed that the earth was the centre of creation, and that the sun, moon, and stars, existed simply to minister to it. It is quite true that there is one way in which the question of size does fairly come into consideration when the merits and claims of any religious society are being canvassed. When any sect or community puts itself forward as the one model for all others, when it claims a special revelation, or a keener appreciation of the truth than its competitors, it is quite reasonable to ask what it has done, what amount of success has attended its efforts at proselytism. And it is a perfectly convincing refutation of Swedenborgianism and Irvingism, for example, that they have made so little way since their genesis, that they are still amongst the smallest of denominations. Had they really possessed the spiritual treasures to which they lay claim, it is not conceivable that they should have failed so signally. But this objection cannot be honestly raised against the Church of England. It is not merely holding its own amongst its own people, standing in respect and affection as the Roman Church stands nowhere at this moment, unless per-

chance in Myrror, but it is spreading in one or other of its branches all over the world. The earth is girdled with Anglican dioceses, in Europe, Asia, Africa, America, Australia, and Polynesia, one hundred and seventy-eight in number, and only one of them all, Sodor and Man, of insignificant importance, whereas the seemingly much vaster Latin Episcopate, amounting to over a thousand prelates (as against something over two hundred Anglicans), largely presides over mere paper and titular sees (more than three hundred in number), or over tiny dioceses thickly set; in illustration of which it may be remarked that the single diocese of London contains a larger population than more than sixty dioceses of Central Italy together, not to dwell on Sicily, which just equals it, but is under the charge of four archbishops and eleven bishops.

This is, however, not the whole of the case. For the destinies of the greater part of the world are in the hands of the Anglo-Saxon race, which bids fair, in another century, to be the leading power of the earth; and the re-awakened energies of the Church of England give it the fairest prospect of rapid success amongst all the English-speaking peoples. Wherever the Puritan school is weak, Anglicanism is strong and attractive, and Puritanism is, in fact, dying down everywhere. The remarkable progress made by the American Church in the face of unusual difficulties and drawbacks, so that, numerically weak as it still is, it is growing more swiftly and steadily than any other religious communion in North America, and is the only one with whose doings the American press troubles itself as a rule, is an illustration in point which is much to the purpose. It has been confessed by able Roman Catholic thinkers that their Church has small prospect of affecting the English race, and we have before now remarked on the huge defections from which it suffers in America, so that, while it is, owing to the Irish immigration, the largest religious body in the United States, it is also that which loses the largest number of its members and does not succeed in filling their places by means of proselytism, though powerful efforts, crowned with some measure of success, are made for that purpose.

Once more, a delusive effect is produced by speaking of the Roman Church as if it were in fact one organic whole, which could be fairly set off against the Church of England in a comparative table. The Roman Church is, in truth, made up of a number of separate national Churches, which, though using the same dead language in all their principal offices, in the same books, and alike acknowledging the Papal supremacy, have little or nothing to do with each other, and have often marked diversities of religious temper and practice. The fair method of comparison, therefore, would be to put any one of these local Churches, say the French, Italian, Spanish, Portuguese, Belgian, or Central American, beside the Church of England, and ask which can show the best record in the status, character, learning, and morals of its clergy, the influence it exerts as a breakwater against infidelity, its tone of ethical teaching, the affection it inspires amongst its lay members, the nature of the charges brought against it by its theological and political opponents. We are bold to say that any thorough inquiry of the sort would place the Church of England in a position of superiority which would make it the envy of every devout and intelligent Roman Catholic who would face the facts honestly. The fence of the "Anglican paddock" is a secure one against unbelief and immorality; the food for the flocks which feed therein is pure and wholesome, not overgrown with noxious weeds nor mingled with poisonous exotics; there is more real space and breadth of spiritual freedom to be had there than in the seemingly wider expanse of Rome, where the denizen may look, indeed, to a distant horizon, but is tied by a short halter within a closely restricted area, beyond which he may not venture. Kensington-

gardens is not a limitless domain, but who would not prefer it to the Sahara, with its two million square miles of barrenness and famine?

THE CHURCH OF IRELAND.

It is refreshing in these days of false charity and unwise yielding up, of even the name which characterizes the Apostolic Catholic character of the Church in its several Branches to note the action of the Church of Ireland in regard to the impertinent attempt to rob it of its name and character; and to foist upon it the title of "The Protestant Episcopal Church." Although in some strange and unexplained way the title was first applied, we believe, by one of the officers of the crown in a State paper, the people, clergy and Bishops of the Church have not hesitated to object to and resist the intended despoiling of the Church, and considerable feeling has been aroused. The action has given opportunity for the display of the jealousy with which the sectarian bodies regard this title and the rejoicing at what they suppose is the sure abolition thereof. On this point the *Irish Ecclesiastical Gazette* of the 1st inst., says:

"The enemies of the Church have not been slow to adopt the new phraseology which Sir Richard Cross, following his predecessor, would arrange for us. The *Freeman's Journal*, going a little beyond the Home Secretary, calls us "The Protestant Episcopal Church in Ireland," and the *Presbyterian Witness* of last week devotes a leader to the expression of its satisfaction at this effort to reduce the Church of Ireland to the level of a sect:—"Mr. Healy's persistence has been rewarded. He has elicited a Governmental declaration, and our Episcopalian friends must give up the dignified and high-sounding title, *Church of Ireland*." This much is settled, that in all public and official statements the title Church of Ireland must be discontinued. Of course there is no preventing people calling themselves by any fancy name or conceited one they choose." There is, indeed, nothing for us to do, Sir R. Cross and Mr. Healy notwithstanding, but quietly to go on our way, call ourselves what we have always been, the Church of Ireland, and leave our enemies to do their worst. The insult offered to us on all sides will certainly not draw us into closer bonds with those who have been persistently calling out for the last fifteen years, "Down with her, down with her, even to the ground." We still look forward with confidence to the prospect of the Church of Ireland asserting her influence in ever-widening circles over the whole land; and if we possess the truth, as we believe we do, that truth is great and will prevail."

The Lord Archbishop of Dublin (Lord Plunkett), speaking at Bray on the 29th ult., thus explicitly and charitably explained the true position and history of the Church, and the duty of Churchmen to adhere to the use of the title "Church of Ireland."

The minds of many Irish Churchmen were agitated at the present moment because of a question which had arisen with reference to the official designation that may be given to the Church of Ireland—as to whether in the future they should be called by the functionaries of the State the Protestant Episcopal Church, or, as in the past, the Church of Ireland. He was not surprised that much feeling should have been exhibited with regard to this matter, for it touched very closely all their hearts, but this he would say, that whatever the reasons may be—either of State expediency or State necessity—for this action, whatever name might be given to the Church, he trusted that every faithful member of the Church would never for a moment cease to regard and describe the Church as the *Church of Ireland*. In saying this he did not wish to speak in any tone of arrogance or of

fensiveness towards their fellow-countrymen of other denominations. The last thing he would wish to do would be to unchurch their brethren who did not follow them, and he should be very sorry to place the members of the Roman Catholic Church outside the pale of Christianity—God forbid—or leave their brethren of the Presbyterian or other denominations who might not have bishops to what might be called the uncovenanted mercies of God. . . . It would be admitted, he thought, by every student of history, whatever his position may be, that there existed for 700 years after the advent of St. Patrick on these shores a national independent Church in Ireland, which was not in any way subject to the authority of Rome. It would also be admitted by all that the Church was an Episcopal Church. He asked this simple question: Was there any other body of Christians in Ireland, calling themselves a Church, that could claim at the present time to be at the same time free from any allegiance to Rome, and form an Episcopal Church? Therefore for that reason he claimed they were still abiding by their former designation, their old designation of the Church of Ireland. Again, it was admitted by all, he thought, whatever their views on the subject of Episcopacy might be, that the bishops of the Irish Church are those who by direct lineage are descended from the bishops of the ancient Church of Ireland. He did not enter into any question as regards the grounds of what is called the apostolic succession. He spoke now of the historical continuity, and he asserted that as a matter of historical continuity it could not be denied that the bishops of our Church are descended by direct lineage from the ancient, independent bishops of the Church of Ireland. He believed it was the duty of every Churchman belonging to the Anglican communion to call them by that title. Some time ago there appeared an address, signed by some of the Anglican bishops, in which they are called the Protestant Episcopal Church of Ireland. He was very much grieved when he saw it, and he took the opportunity of remonstrating, through the present Archbishop of Canterbury, who told him it was an entire inadvertence on his part, and that, so far as he was concerned, and those with whom he was associated, the mistake would never occur again. If they took their stand on the grounds he had mentioned, he thought it concerned them comparatively little what the State might think right to call them. They had already in the Synod protested against being described by any other name than that of the Church of Ireland. They could not tell what might be the nature of the State necessities. It might be that some of those eminent functionaries of the State who sympathized with them, and who wished to describe them by the right name, found themselves in a difficulty with regard to the title which they were to use when speaking of them in their official capacity. He did not believe it would be consistent with the dignity of the Church to be over-agitated or over-indignant if it were found necessary in consequence of State difficulties for the State to term them by such a name as the Protestant Episcopal Church. They must not allow it to be thought for a moment that their claim to the title of Church of Ireland depended on what the State might say, or how the State regarded them. The State merely looked at the Churches as they were established or not. The Presbyterian Church in Scotland was called the Church of Scotland, because it was established, and the Church of England was called the Church of England because it was established by the State. These are the terms officially given to them; but each Church claimed the right of describing itself and regarding itself as that which it felt was most in accordance with its righteous claims. He believed that on the present occasion they were giving such evidence of the vitality of the Church, and of its power to adapt itself to the needs of the time, and the exigencies of its position.—*Irish Church Gazette*.

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FAMILY DEPARTMENT.

THOU WILT OBTAIN PEACE FOR US.

(Selected.)

God, the Omnipotent, mighty Avenger,
Watching invisible, judging unheard,
Save Thou our land in the hour of her danger,
Give to us Peace, in Thy time, O Lord.

Thunders and lightnings Thy judgments have sounded,
Letters of flame have recorded Thy word.
Only on Righteousness true Peace is founded.
Give us that Peace, in Thy time, O Lord.

So shall the people, with thankful devotion,
Praise Him who saved them from peril and sword,
Shouting in chorus, from ocean to ocean,
Peace to the nation, and praise to the Lord.

PORT STANLEY, ONT.

TO BE CALLED FOR.

By ELLERAY LAKE, Author of "Longleat."

CHAPTER I.

Mark how there still has run, unwoven from above,
Through thy life's darkest web the golden thread of love."

R. C. FRENCH.

"Am I called for, please? Please, am I called for?" At the third repetition of this plaintive little inquiry, close to his elbow, a stout, handsome, elderly gentleman looked up from the paper he was reading, and saw, standing by his side, a little maid of tender years. The large, dark brown eyes and pink cheeks, with a soft fringe of golden rings on the broad, white brow, looked very pretty in the frame of a baby-like scarlet hood. She wore a grey little "Mother Hubbard" cloak; her two mittened hands held a small paper parcel, which bore a label corresponding to one that was pinned on to her cloak:

"Minnie Grey,
Adair Station,
—shire.

To be called for."

"Bless me!" said the gentleman, "what's this? What are you here for? What are you doing here?"

"Dear me! how everybody does keep saying that," thought the child, with a sigh that expressed more than it ought to have done in any little one's life; "always saying it," she added, aloud, thinking it was to herself thought only.

"Eh! what?" asked the gentlemen; "what do you say?"

"You asked, sir, what I was doing here, and I said *they* are often saying that. But I have come to my grandpapa's now."

"But why in the world have they sent you by this train?" said the gentleman, rather testily, "However, as you are here, we may as well go. So come along, my dear."

"Good even, Squire," said a pleasant-looking old dame, who was patiently waiting to sell her russets to passengers; "what a pretty dear! will she have an apple?"

The little girl eyed them wistfully. "I am so hungry," she said, in an eager tone.

"So hungry!" exclaimed the Squire, stopping in his quick walk out of the station; "bless my soul! have you no biscuits? no basket? no *anything*?"

She shook her head with her natural sedateness.

"Upon my life, what fools there are in the world! Why, *where is your nurse?*" he suddenly exclaimed.

"She couldn't come, of course," answered the child, with a somewhat impatiently scornful tone, as who should say, "Well, I am surprised you have no more sense!"

"Why 'of course?'" he inquired, shortly.

"Because she couldn't, with such a lot of us to mind."

"Such a lot of you!" he exclaimed, again.

The little one nodded, and again said, "I am so hungry, you can't think!"

That stopped the Squire's mouth.

"Here, Mrs. Grilson," he said to the kind-looking matron in the refreshment room, "just give this child something to eat, will you? She

has travelled all the way from —, and the fools have sent her without her nurse, and without anything to eat! Did you ever hear the like?"

"Dear! dear!" said the woman, "what a shame! What could they be thinking of, Squire?"

"I'll give them something to think of next post!" he replied.

"Here, child, do you like tea or coffee best, or milk?"

"I don't know which I like best, they put such a lot of water in," said the child.

The woman and the gentleman stared at her. "Water in your *milk*!" he shouted, in amazement. "Here, ma'am, have you any *cream*?" His tone was quite that of exasperation.

"Well, Squire, this has been standing long enough; but it is fresh and beautiful." The glass looked very inviting, with its thick, yellow, creamy folds on the top of the snow-white liquid.

"Drink this, child," he said, shortly, and then smiled, as she finished it with an appreciative sigh. "Like another?" he asked. But the attendant interposed. "I hardly think, Squire, she should take more after such a long fast."

"Humph!" she shall take more than that in a little time. Now, missy, come along!"

In a few minutes they were comfortably tucked up in furs. The squire took the reins. The groom jumped up behind—away they drove.

"I like this," she remarked, presently.

"Do you?" he said, much in the tone of—"Well, the best of everything does for you evidently!"

"Yes, it's much nicer than the chip-cart, and the donkey," she said, after a few moments' reflective silence.

"Is it, indeed!" he said, in rather a peculiar tone, that was lost on the child, however.

"Yes, though it was nice to drive 'Dobbin,' when she *did* trot; but she never would when she had a big load. The boys said that she was too knowing for a donkey."

"Big load, indeed! I wonder how fast *they* would have trotted with a big load. Young scamps! Now, Fire-fly, come on, my lad."

The frosty air brought a bright color into the child's face. Now and then she laughed such a sweet little peal of a laugh! The face, that was so far above hers, relaxed from its rather stern gravity to softer lineaments, and presently, after she had sung a verse, as if she were alone, and had forgotten everything around her, he said, "What is that you are singing, missy?"

"It is called 'The Ninety and Nine,'" she answered.

"Indeed! and pray where was the hundredth?" he asked, with a humorous smile.

"Oh, *that* was lost, you know," she said, as if surprised by the question, "and Mr. Frost said that *we* were all the hundreds—every one of us—and that was why they were so kind to us."

The Squire stared at the child. But she spoke in such a matter-of-fact way, and looked so unconcerned, that he was at a loss for words; but he thought to himself, "This beats anything I ever heard of!"

Presently they turned through ponderous gates, beneath a stone archway. An old woman had come out of the lodge to open the gates. She curtsied to the Squire, and looked at the child with evident curiosity.

"We have a lodge; but it isn't so pretty as this," the little girl said. "It hasn't any roses."

"Daresay not; don't do with smoke," said the Squire.

She looked at him rather wonderingly.

"Oh, what a funny man!" exclaimed Minnie, as she stood in the hall. It was a life-size figure in armor.

"That represents one of your own ancestors in his armor, my dear," said the Squire, rather

stiffly. "But I daresay that people who could send you as they have done to-day would never have the sense to tell you anything."

"Walters," he said, addressing a white-haired servant man, who came forward to take his master's coat, "send one of the maid here, please, at once. I found this little lady at the station, waiting to be 'called for.' Did you ever hear the like of that?"

The man looked rather surprised, but said, respectfully, "There is doubtless some mistake, sir."

In a few moments a nice-looking woman appeared.

"Mary," said the Squire, "take this child to her room, and then bring her down to have some tea. She has come alone; had nothing to eat, and seemingly has no luggage except that parcel—the fools!"

The servant looked amazed; her eyes, too, were fixed on the card pinned to the child's cloak. She looked from it to the Squire, as if to ask an explanation.

"Yes," he said, shortly. "You may well stare at that thing. I can't tell, for the life of me, what they have been thinking of yonder. I suppose Madam will explain; but it's the worst bit of foolery I've ever known." The Squire's face flushed with temper.

Mary took the child's hand, and led her up the broad, short steps covered with velvet pile.

The child looked with evident admiration at the large paintings, landscapes and portraits, which lined the walls; and said presently, when Mary was brushing out her golden hair, "I like those pictures on the walls; and I like that old gentleman, too."

"What old gentleman?" said Mary.

"He brought me," responded Minnie, rather impatiently.

"Oh, your grandpapa. What is your name, dear?"

"Minnie; but on clean frock days I am called 'Number Three,'" she added, carelessly.

"Well, I never! What impudence! Poor little dear. Madam will have something to say to that nurse when she does turn up, if she has lost the child. And sending her with such common clothes, too."

All these thoughts passed through Mary's mind as she was brushing Minnie's hair; but she soon noticed that the child looked tired.

"Are you sleepy, dear?" she asked, kindly.

The small head nodded, and before a minute passed she was too drowsy to speak.

Mary undressed her, tucked her up snugly, and went down to the Squire to tell him.

"Asleep, eh! Well, Mary, this is queer work!"

"It is, sir. The little girl coming alone, without boxes or anything. And she talks queerly. She says she is 'called Number Three on clean frock days.'"

"Bless my soul!" said the Squire. "Well, it will be all right, no doubt, when Madam comes. My opinion is that nurse had just put the child in the carriage, then waited for something, and perhaps got bewildered, as women do sometimes who are not used to travel, and then let it go without her. A nice mess she will find herself in. However, 'all's well that ends well.' The child is safe enough. She is in the old night nursery, next to your room, I suppose?"

"Yes, sir, she is; and soundly asleep."

"Keep the door a little open; she might wake up, and feel strange or frightened; and look well after her. I do wish Madam was here. It is a perfect mystery to me."

"I will take every care of her, sir," said the maid; "and no doubt it will be all right."

"Let us hope so," said the Squire, who passed the rest of the evening in sundry ejaculations, and paces up and down from room to room. When he finally retired for the night, he went to the door of the room and listened to the soft breathing of the little stranger.

"Number Three, indeed! Let me catch that nurse. She'll remember it."

Then his door closed very quietly. Silence reigned through the old mansion. Only the low wind stirred the ivy that mantled the walls of the child's sleeping chamber; and the bright moon shone upon her innocent face, whose smiles would have told a loving, watching mother that the angels were with her in her dreams.

(To be continued.)

INDIVIDUAL RESPONSIBILITY.

One of the very greatest difficulties in carrying on the work of the Church, is to free our minds from all personal and selfish aims. A person, that engages in any work connected with the Church, must sink all other thoughts, and do it for Christ's sake. The young lady that carries flowers to deck the altar, must place them reverently thereon, without a thought of the congregation that soon after will view them, if she wishes her gift to be an acceptable one to the Saviour. Whether two or three gather in His name, or an immense congregation, the flowers are alike acceptable to Him.

We have heard young ladies say, after having heard a request from the Rector for more workers in the Sunday School "I'll go if you will!" It is very proper and right to enlist others in good work, but absolutely wicked to make our going conditional upon a similar work being done by others. Christ calls us, individually, to follow Him. He can not wait for questions, or for us to look up some friend to share the labor, that our position may be pleasanter. He demands earnestness, faithfulness, and no half-hearted zeal in His cause.

There is not a parish in the land where more church work could not be accomplished, many fold over, if the fact of individual responsibility was fully appreciated.

The singer who fails to raise her voice in holy praise, because no companionable person sits in the choir, sins in God's holy sight. He who fails to join in the responses in the Litany, because a companion does not, can never expect any portion of the blessing that comes from humble supplication.

God deals with us as *individuals*, and the sooner each one recognizes the responsibility resting upon him in consequence, so soon will we enter upon a more faithful discharge of our duty. Children should be early taught this, and so trained that in all their Church associations this principle will be uppermost.—*Young Churchman.*

When you rise in the morning, form a resolution to make the day a happy one to a fellow-creature. It is easily done: a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging word to the striving, trivial in themselves, as light as air, will do at least for the twenty-four hours. And if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity.

By the most simple arithmetical sum, look at the result. If you send one person away happily through the day, that is 365 in the course of the year. And suppose you live forty years only after you have commenced that course of medicine, you have made 14,600 persons happy, at all events for a time.

MARRIAGE.

SMITH-INGLIS.—At Pullman, Illinois, on August 12th, by the Rev. J. Rushton, at the residence of the bride's father, Wesley H. Smith to Anna L., daughter of Mr. David Inglis, formerly of Annapolis, Nova Scotia. Annapolis papers please copy.

DIED.

HARMAN.—At Petite Riviere, in full communion, after one year's sickness, Martin Harman, aged 74 years.
MONTEITH.—In Melbourn, Quebec, July 10th, ult., after a lingering illness, borne with Christian resignation, Mabel Weldon, beloved wife of Robert Monteith, aged 77 years.

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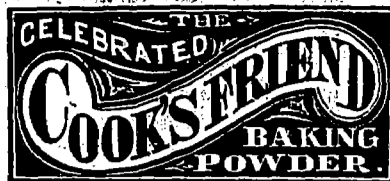
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PRIZE-GIVING AT THE INDIAN HOMES, SAULT STE. MARIE.

A large number of the friends of the Indian institutions gathered at the Shingwauk Home on Thursday afternoon (July 23rd) to witness the annual prize-giving. Among those present were the Lord Bishop of Algoma (Chairman), the Rev. E. F. Wilson, Principal of the Homes; the Rev. J. F. Sweeny, Rector of St. Philip's Church, Toronto; the Rev. Prof. Schneider, Trinity College, Toronto; the Rev. Mr. French, Mr. Mitchell, Assistant Superintendent of the Shingwauk Home, Mr. Simpson, and many ladies. The weather had been dull and cheerless during the earlier part of the day, but in the afternoon it cleared up, and the sun shone brightly upon the proceedings.

Shortly before four o'clock the boys of the Shingwauk and the girls of the Wanqash Home assembled in the tastefully decorated school-room of the former institution, all dressed in their peculiar uniform. Their bright, happy faces, their healthy appearance, together with their picturesque dress, presented a very pleasing sight, which the visitors present will not readily forget.

The proceedings commenced with the singing of the hymn, "There is a happy land," after which the Rev. E. F. Wilson offered up prayer.

The Bishop then called upon the Principal to give some account of the state of the Homes, and of the examinations which had just been held.

Mr. Wilson gave expression to the pleasure felt by all to see the Bishop present, and to have his Lordship distribute the prizes in his office of President of the Institutions. He alluded in touching terms to the past history. The first Indian Home was opened at Garden River (twelve miles distant from Sault Ste. Marie) in September, 1874. It was opened on a Monday, and the following Sunday a fire broke out in the cellars, and the whole building was burnt to the ground. Friends in England, however, immediately brought aid; funds were collected; the present building erected; and, in spite of the great sorrow and loss experienced at the outset of their work, it had been since greatly blessed of God. Mr. Wilson next referred to the examinations, and explained the system of marking, which he thought was quite peculiar to the Indian homes. Every child, whether he had been a long time at the home, or was a new-comer, whether he had advanced far in his studies, or had just begun the elements, had a fair chance of obtaining a first prize. Every boy or girl who obtained 100 marks for each of the years he had been at the home was called a "victor," and obtained a first prize: e.g., a boy who had been five years at the home would have to obtain 500 marks in order to reach the standing of a victor. Every child who obtained eighty marks for each of the years

that he had been at the home was ranked as an "aspirant," and received a smaller prize; while those who obtained less than sixty marks received the unenviable title of "lags." He concluded by reading out the prize list, a copy of which is appended here.

The Bishop spoke next. Alluding to Mr. Wilson's expression of pleasure at seeing his Lordship present, he said that it gave him at least equal pleasure to be able to be there. He had just been engaged in an extensive voyage of discovery along the North Shore, and it had very fortunately so occurred that he had been able to reach home on the previous evening, just in time to attend the prize-giving. It was a matter much to be deplored that many people questioned the use of these homes, considering that the Indian was not worthy of the civilizing influences brought to bear on him there. For his own part, he had always set his face like a flint against such views. The white man had distinct duties and obligations towards the Indian, and the function of these homes was not merely to impart to the children some knowledge of English, arithmetic, geography, etc., but also to deal with their souls, and to lead them to the knowledge and love of the Saviour. The record of the examination which had just been read reflected much credit upon the scholars, especially when one considered the difficulties they had to encounter. It was no easy matter for them to learn English and do all their lessons in English. He himself found the Indian language very difficult, and was afraid that he should never be able to master it. His Lordship then related an amusing incident of his travels in England. He was on one occasion addressing a Sunday School on the work in his diocese, and he repeated the Lord's Prayer in Ojibway, and then offered to sing a hymn in the same tongue. The words he had in print before him, and could not therefore make any mistake about them, but when he got to the end of the second line he completely forgot the tune, and had to make up a tune of his own for the rest of the verse. Happily he was not found out, and a lady present even expressed her regret that he had not sung the whole hymn.

Rev. Prof. Schneider was asked to make a few remarks. He said that one of the chief things which he had looked forward to, in contemplating a visit to Sault Ste. Marie, was that he hoped to gain some insight into the Indian homes; and it had been for him a very happy coincidence that he had come at the time of the examinations and of the prize-giving. He had been present during a large part of the examinations, and had both heard the scholars answer, and seen their paper-work. It gave him much pleasure to add his testimony as an outsider to what had been already said. The attainments of the boys were very creditable both to Mr. Wilson and to themselves, and would compare favorably with those of white boys. He was sure that when he returned to

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England, as he expected to do very shortly, Sunday School scholars and other people there would be greatly interested to hear about the Shingwauk Home.

The Rev. J. F. Sweeny regretted that his state of health did not allow him to make a speech. Instead of giving an address now, he would give a prize next year to the boy who had made most progress in the knowledge of English.

This announcement was repeated by Mr. Wilson in Ojibway, so that even the youngest boys might appreciate it in all its bearings. It was received with great enthusiasm.

After another hymn had been sung, the Bishop proceeded to hand the prizes to the victors, and aspirants, the happy winners coming forward in each case, and being greeted with loud applause by their comrades.

Some further offers of prizes for next year were made. Prof. Schneider promised to send a book from England to the boy who had the best knowledge of Scripture; whereupon the Bishop, fearing that the boys were gaining an undue advantage over the girls, came to the rescue of the latter, and offered an English prize for them, Mrs. Sullivan kindly adding to this the promise of a Divinity prize. The girls received two further champions: Mrs. Freer, of Winnipeg, offered a prize for tidiness and order; and Mrs. A. H. Campbell, of Toronto, a prize for plain sewing.

(Continued on page 14.)

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"I recall no such promise."

"Ah, but you made it."

"Your evidence, please?"

And the judge, not having any witnesses, lost a case for once!

The man who can produce indisputable evidence wins public favor. I had an interview yesterday with the most successful of American advertisers, whose advertising is most successful because always backed by evidence.

"What styles of advertising do you use?" I asked H. H. Warner, Esq.

"Display, reading matter and paragraphs of testimonials."

"Have you many testimonials?" In answer he showed me a large cabinet chock-full. "We have enough to fill Boston, New York, Chicago, St. Louis and Philadelphia morning papers."

"Do you publish many of them?"

"Not a tithe. Wonderful as are those we do publish, we have thousands like them which we cannot use. 'Why not?' Let me tell you. 'Warner's safe cure' has probably been the most successful medicine for female disorders ever discovered. We have testimonials from ladies of the highest ranks, but it would be indelicate to publish them. Likewise many statesmen, lawyers, clergymen, doctors of worldwide fame have been cured, but we can only refer to such persons in the most guarded terms, as we do in our reading articles."

"Are these reading articles successful?"

"When read they make such an impression that when the 'evil days' of ill health draw nigh they are remembered, and Warner's safe cure is used."

"No, sir, it is not necessary now, as at first, to do such constant and extensive advertising. A meritorious medicine sells itself after its merits are known. We present just evidence enough to disarm skeptics and to impress the merits of the remedies upon new consumers. We feel it to be our duty to do this. Hence, best to accomplish our mission of healing the sick, we have to use the reading-article style. 'People won't read plain testimonials.'"

"Yes, sir, thousands admit that had they not learned of Warner's safe cure through this clever style they would still be ailing and still

impoverishing themselves in fees to unsuccessful 'practitioners.' It would do your soul good to read the letters of thanksgiving we get from mothers grateful for the perfect success which attends Warner's safe cure when used for children, and the surprised gratification with which men and women of older years and impaired vigor, testify to the youthful feelings restored to them by the same means."

"Are these good effects permanent?"

"Of all the cases of kidney, liver urinary and female diseases we have cured, not two per cent. of them report a return of their disorders. Who else can show such a record?"

"What is the secret of Warner's safe cure permanently reaching so many serious disorders?"

"I will explain by an illustration: The little town of Plymouth, Pa., has been plague-stricken for several months, because its water supply was carelessly poisoned. The kidneys and liver are the sources of physical well-being. If polluted by disease, all the blood becomes poisoned and every organ is affected, and this great danger threatens every one, who neglects to treat himself promptly. I was nearly dead myself of extreme kidney disease, but what is now Warner's safe cure cured me, and I know it is the only remedy in the world that can cure such disorders, for I tried everything else in vain. Cured by it myself, I bought it and, from a sense of duty, presented it to the world. Only by restoring the kidneys and liver can disease leave the blood and the system."

A celebrated sanitarian physician once said to me. "The secret of the wonderful success of Warner's safe cure is that it is sovereign over all kidney, liver and urinary diseases, which primarily or secondarily make up the majority of human ailments. Like all great discoveries it is remarkably simple."

The house of H. H. Warner & Co. stands deservedly high in Rochester, and it is certainly matter of congratulation that merit has been recognized all over the world, and that this success has been unqualifiedly deserved.

PEN POINT.

THYMO-CRESOL SOAP.

The Finest and Purest Toilet Soap in the World;

Made entirely from Vegetable Oils, and contains seven per cent. of Thymo-Cresol. Highly recommended by physicians and chemists, and is used in the Hospitals. It is a sure preventive against contagion; cures all Skin Diseases; removes Sunburn; makes the skin soft and smooth, and wonderfully improves the complexion. By its medicinal and disinfectant properties, it is invaluable for the Children's Bath. Sold in large tablets, price 15c. each, by druggists and first-class grocers everywhere. Sample box, containing three tablets, mailed post-free to any address upon receipt of 40c., or sample tablet sent upon receipt of 15c. Stamps may be sent.

Address, **NESS & CO.,** 750 CRAIG STREET, MONTREAL. Head Office and Works, Darlington, Eng. Trade supplied by

LYMAN, SONS & CO., MONTREAL.

Or any leading wholesale drug or grocery house.

THIS PAPER may be found on file at Geo. F. Rowell & Co's Newspaper Advertising Bureau (10 Spruce St.) where all advertising contracts may be made for in NEW YORK.

Puttner's Emulsion.

KIND WORDS.

From the Medical Profession for Puttner's Emulsion.

Dr. Fixott of St. Peter's says:—In the course of my practice I have had occasion to prescribe Puttner's Emulsion, and judging by results, cordially recommend it to possess all the virtues ascribed to it as a medicine.

Dr. Jenkins of Montreal, thus speaks of Puttner's Emulsion:—I prescribe your Emulsion of Cod Liver Oil with Hypophosphites, largely in my practice, with most gratifying results.

Dr. W. S. Muir, Truro, considers Puttner's the best in the market:—The great benefit I have received from your Cod Liver Oil Emulsion with Hypophosphites in private practice, induces me to give my testimony in its favor. I consider it the best and most palatable compound of the kind in the market. Truly yours,

W. S. MUIR, M.D., C.M., L.R.S.P. and L.R.C.S., Ed., Late House Surgeon F. & C. Hospital.

P.S.—I have been giving your Compound to a great many children after Scarlet Fever, and find it just the thing. They can take it when almost everything else will be refused. W. S. M.

Dr. Sinclair obtains excellent results by prescribing Puttner's Emulsion:—It is readily taken by patients who refuse the oil in its original form, and produces excellent therapeutic results. As an Emulsion it appears a most stable preparation.

Geo. L. SINCLAIR, M.D., Asst. Physician N. S. Hospital Insane, Professor of Anatomy, Hx. Med. Col. For sale by all Druggists, &c.

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 324 ST. JAMES STREET, opposite the Witness Office. TOWNSHEND'S

PAPERS ON THE WORK AND PROGRESS OF THE CHURCH OF ENGLAND.

INTRODUCTORY PAPERS:—1. Testimonies of Outsiders—now ready; 6s. per 100; 8 pp. In preparation:—2. Testimonies of the Bishops. 3. Testimonies of Statesmen and other Public Men. 4. Testimonies of the Secular Papers. These Papers may be had from the Rev. Arthur C. Waghorne, New Harbour, Trinity Bay, Nfld.; or from Mrs. Rouse, S.P.C.K. Depot, St. John's, Nfld.

* * Profits for Parsonage Fund.

The Improved Model Washer and Bleacher.

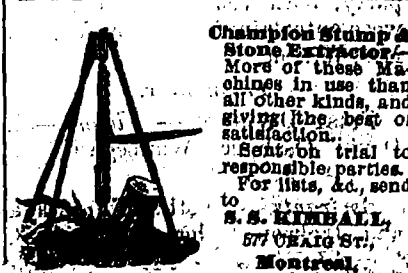
Only weighs 6 lbs. Can be carried in a small valise. Satisfaction guaranteed or money refunded.

Pat. Aug. 3, 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 \$3.50. See what THE CANADA PRESBYTERIAN says about it:—"The Model Washer and Bleacher which Mr. C. W. Dennis offers to the public, has many and valuable advantages. It is a time and labor-saving machine, is substantial and enduring, and cheap. From trial in the household we can testify to its excellence."

TORONTO BARGAIN HOUSE.

C. W. DENNIS, 213 Yonge St., Toronto. Please mention this paper. Agents wanted. Send for Circular.



Champion Stamp & Stone Extractor. More of these machines in use than all other kinds, and giving the best of satisfaction. Send for trial responsible parties. For lists, &c., send to S. S. KIMBALL, 577 Craig St., Montreal.

PRIZE-GIVING AT SAULT STE. MARIE.

(Continued from page 12.)

The Bishop then made some closing remarks. He hoped that next year Mr. Wilson would arrange for some specimens of the children's work to be exhibited, so that the visitors might be able to judge for themselves of their attainments. There might be some recitations; the apprentice who had gained a prize for carpentering might make a few chairs and tables; the boot-maker might exhibit a pair of boots; and, as he saw that some few of the boys were taught hair-cutting, next year some one might be found who was willing to be operated upon in the presence of the visitors. He was glad to think that the children were happy in the homes, and enjoyed their life there. Out of forty-five boys, only twenty-one were going home for the holidays; and out of twenty girls, only eleven. The others, that is more than half of the total number, deliberately preferred spending their vacation in the institution. He hoped that the Home would extend its usefulness, and one way in which this might be done would be by the establishment of a number of little Shingwauk Homes throughout the diocese, of which the original Shingwauk Home would be the acknowledged mother. A request pointing in this direction had been recently made to him. The Indians in charge of the Rev. R. Renison, near Lake Nepigon, had begged that they might share in the benefits conferred by the Shingwauk Home, by having a similar institution founded among them. Mr. Wilson was about to visit the Northwest, taking three of the boys with him. He hoped that these boys would do their very best to uphold the honor of the institution, and to procure for it a good reputation; and he also wished Mr. Wilson much success in his tour, hoping that he would gain the information he desired about the various Indian tribes, and would bring back many boys to be trained in the Home. In conclusion, his Lordship addressed some words of welcome to Mr. Mitchell, the Assistant Superintendent, and to the Rev. Mr. French, the Master of the Home, saying that it greatly strengthened Mr. Wilson's hands to have two such valuable fellow-workers associated with him.

The proceedings terminated with the Benediction.

The scholars, at the suggestion of the Bishop, gave three cheers for Princess Beatrice, who had been married that day.

The youngest children enjoyed a scramble for nuts and candies, scattered with a lavish hand by Prof. Schneider from the gallery into the garden below; and then the whole party, both visitors and children, were entertained at tea by Mr. and Mrs. Wilson.

PRIZE LIST.

FIRST DIVISION.—Victors.—1. David Osabgee Waubegesis; 2. John A. Maggrah.

Aspirants.—1. Esther Shingwauk and Jackson Kahgaug, equal; 3.

Joseph Chibena; 4. Tommy Jackson; 5. David Minominee.

SECOND DIVISION.—Victors.—1. McKenzie Naudee; 2. J. Negaungeshik; 3. Abram Isaac.

Aspirants.—1. Joe Sampson and Eliza Soney, equal; 3. David Rodd; 4. Albert Sahgug; 5. Aleck Penashees; 6. Tommy Johnson; 7. Joseph Soney; 8. Ned Beesaw; 9. Donald McLeod; 10. Susanna White.

THIRD DIVISION.—Victors.—1. A. Beesaw; 2. Wesley Jackson; 3. James Henry.

Aspirants.—1. Smart Altman; 2. Edward William; 3. Flossie Wilson; 4. J. Sampson; 5. Edward Penashees; 6. Julia Kabagah; 7. Pete Stone; 8. Sophie Baker.

SPECIAL PRIZES.—Captain of the School—David Minominee. Apprentices—Isaac Altman, Harry Nahwaguagezhik.

Temperance Column.

THE RELATION BETWEEN INDIVIDUAL AND ORGANIZED WORK.

By the Rev. Dr. LEIGHTON COLEMAN, Organizing Sec. Oxford Diocese.

(Continued.)

In shopping and in travelling, too, doors are often open to us by which we can enter into consciences that require on this subject light and strength. Surely it deserves a place of at least equal consequence with such topics as the weather, the crops, the latest fashion, boat races, cricket matches, or some political enigma. In Sunday and day schools, in district visiting, in mothers' meetings, and in the various parish clubs, we meet with additional opportunities of dropping seasonable words on this same subject, especially as it concerns the children of the family, with whom, of course, the chief hope of the nation's eventual sobriety must always lie. In all these, and in many other times and places, there is abundant room for individual effort by way of remonstrance, instruction and appeal, as well as of the still stronger argument of one's own example. And considering how unquestionable and indissoluble is the tie that binds us all together in one family, it is hard to understand how anyone who knows what is meant by drunkenness can live very long without at least trying to do something to arrest its onward and destructive course. Is it nothing to such as have not yet engaged in this work that through this one sin many households are at this moment suffering for the very necessities of life—that in many others, where these may be supplied, their bread is mingled with weeping, on account of the vicious hold it has upon some one of their number—that because of it, the children are daily hearing and seeing words and deeds of profanity and brutality—that many an intellect which might have contributed to the general enjoyment and profit is becoming dim and feeble, and many a body which might have spent its strength in honest, remunerative labor, is gradually wasting away, because of

this same over-indulgence in drink? Can anyone be really aware of such things going on constantly, and not feel some impulse to reduce this fearful, gigantic mass of human profligacy and misery? How is it, indeed, that drunkenness still continues to be the great sore of so many nations? I say still continues to be, for the historic records of its destroying power carry us back to very old times. Some theologians—both Jew and Gentile—even hold that it was the chief cause of the Deluge. Measures have been instituted against it in all ages, some of them being of the severest kind, it being not infrequently punished with death.

(To be continued.)

Don't Experiment!

If you are troubled with

Indigestion, Dyspepsia, General Debility, Want of Appetite, Heartburn, Impure Blood, Chills and Fever, but go at once to your Druggist and procure a bottle of Estey's Iron and Quinine Tonic.

IT WILL CURE YOU.

It enriches and purifies the Blood, stimulates the Appetite, aids the assimilation of food and strengthens the muscles and nerves.

PRICE 50 CENTS.

Prepared only by E. M. ESTEY, Pharmacist, Moncton, N.B.

The Toilet Gem.

Philoderma owes its immense success to the fact that it is radically different from any preparation in the market. It is a bland and soothing liquid, nicely perfumed, and when applied to the hands and face produce a delicious sense of coolness and comfort, exercising also a direct curative action. It is entirely free from the sticky quality of glycerine and the greasy nature of camphor ice or cold cream. To those who are unable to use glycerine, from its irritating effect, Philoderma is a necessity. Prepared by E. M. ESTEY, Pharmacist, Moncton, N.B. Sold by druggists everywhere. Price 25c.

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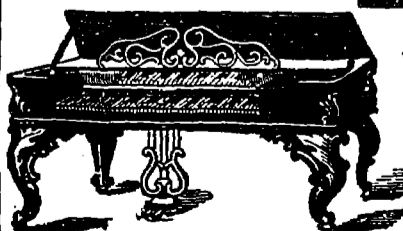
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NEWS AND NOTES.

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

The Central Railway directors met at Fredericton lately and decided to call for proposals for the construction of the road at once.

The most distressing case of scrofula or blood poison that we ever heard of was cured by Parson's Purgative Pills. These pills make new rich blood, and taken one a night for three months will change the blood in the entire system.

The population of Nevada, which at the last census was 62,266, has dwindled to 42,000, as a result of the collapse of the mining interest.

TRUTH IS STRONGER THAN FICTION.—The poet saith, "There is nothing half so sweet in life as Love's young dream." Correct! Nothing excepting Estey's Fragrant Philoderma.

There are 327 distilleries in operation in the United States, producing daily 164,424 gallons of spirits.

PERSON'S of a Nervous Temperament should use Estey's Iron and Quinine Tonic, it removes at once that low, despondent feeling. Try it.

Arrangements are being made for a census of the Northwest, in view of representation in the Federal parliament.

MR. ESTEY informs us that the popularity of Philoderma is increasing so rapidly that he finds it almost impossible to fill the orders.

It is said that one Caledonia gold claim has been sold for \$25,000.

In purchasing Estey's Iron and Quinine Tonic be sure and get the genuine. See that our Trade mark and Signature is on every bottle. There are lots of spurious preparations on the market.

SCOTT'S EMULSION of Pure Cod Liver Oil, with Hypophosphites.—In Loss of Appetite and General Debility.—Messrs. Ramsey & Co., of Sharpsburg, Pa., makes the following report: "That they recommended a friend suffering from loss of appetite and general debility, Scott's Emulsion, that after taking half dozen bottles, he reported, that he ate well, feels well, and is in fact a new man, and recommends it highly."

Insanity is the ermine of the 19th century thrown about guilt and political recklessness.—Springfield Republican.

TIME and labor saved by the use of PYLE'S PEARLINE. Sold by grocers everywhere, but be sure you are not imposed on by the vile imitations in the market.

Catarrh—A New Treatment.

Perhaps the most extraordinary success that has been achieved in modern science has been attained by the Dixon treatment for catarrh. Out of 2000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are 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 catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has ever attempted to cure catarrh in this manner, and no other treatment has ever cured catarrh. The application of the remedy is simple, and can be done at home, and the present season of the year is the most favorable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street West, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—Montreal Star.

If people only knew enough to discriminate between the right time and the wrong, there would be less domestic unhappiness, less silent sorrow, and less estrangement of heart.

A GREAT WANT SUPPLIED.

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

CHESEBROUGH MFG. Co. 83 St. James Street.

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

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Holy Trinity Church, Gainesville, Alachua Co., Florida, HAS FOR SALE SEVERAL THOUSAND ACRES OF VALUABLE LANDS IN AID OF ITS BUILDING FUND. We ask intending purchasers to investigate our lands, thereby, perhaps, adding us, as well as benefitting themselves. We have 1,400 acres of high rolling pine lands, fifteen miles north-west of Gainesville, on the line of the S. F. & W. R. R., at \$5 per acre. Six hundred and forty acres of rolling land, timbered in Oak, Hickory, Pine, Magnolia, &c., four miles west of Gainesville, at \$15 per acre. All lands are unenclosed, and are suitable for Orange Groves, for peaches, pears, strawberries, or early vegetables. Titles are perfect. In this high middle section there is no fear of malaria. Climate warm and dry. For particulars, address REV. F. B. DUNHAM, Rector, Gainesville, Fla.

For Sale.—A WANZER SEWING MACHINE, almost new, very little used. Price \$35. Payments may be made in weekly instalments. Apply at office of CHURCH GUARDIAN.

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(English), 15 years' experience in training boys, at present Choirmaster in one of the largest churches in the States, desires an engagement. First-class testimonials. Refer to present position. Address, "Organist," care of J. L. Lamplough, 49 Beaver Hall, Montreal.

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By a Priest of several years' experience, a Town or Country Parish; an Organist and musical; accustomed to extempore preaching. Lower Provinces or seaboard of Eastern States preferred. Address, "CLERICUS," P. O. Box 1023, Montreal.

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

WANTED, A CARRIER BOY for the GUARDIAN in each of the following sections of the City: East End—St. Lawrence Main to City Limits East. Centre and West End—St. Lawrence Main to West End above St. Antoine. Point St. Charles and West below St. Antoine.

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A Clergyman in Priest's orders to undertake locum tenens duty in St. Catharines for the month of August. Pleasant summer resort. Weekly boat to and from Montreal. Only twelve miles from Niagara Falls. Correspond with Rev. EDWARD M. BLAND, P. O. Box 24, St. Catharines.

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SHORT-HAND WRITER (male or female) as General Clerk. Apply at the GUARDIAN Office, 100 St. James street, Montreal.

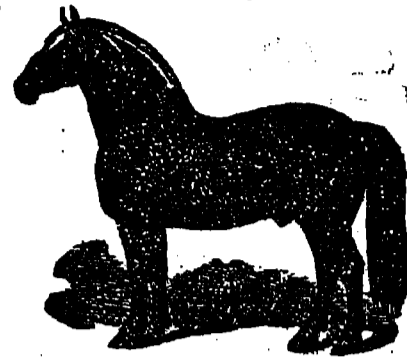
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WANTED LADIES AND GENTLEMEN who wish to make \$8 to \$4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp Crown Mfg. Co., 205 Vine St., Phila., O.

WOMAN WANTED, SALARY for our business in her locality. Responsible house. References exchanged. GAY & BROS., 14 Barclay St., N.Y.

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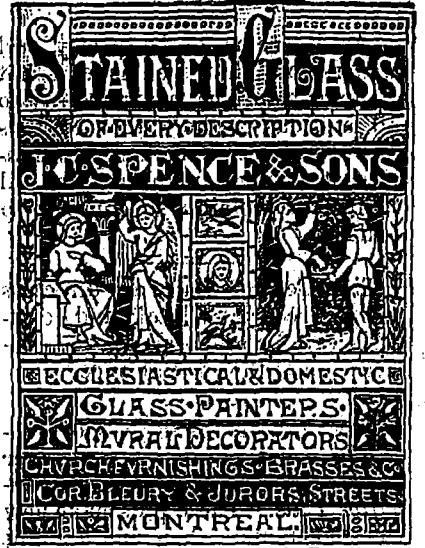
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