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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. VII.  
No. 10

MONTREAL, WEDNESDAY, JUNE 17, 1885

\$1.50  
PER YEAR.

## SYNOD OF THE DIOCESE OF ONTARIO.

The annual meeting of the Synod of the Diocese of Ontario opened at Kingston, on the 9th inst., with service in St. George's Cathedral at 10.30 a.m., at which the Rev. J. W. Forsyth, of Pembroke, preached an able sermon from the text: "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—I. Timothy, iii., 15.

In the sermon the preacher dwelt on the church as the defender of the faith and the pillar of truth, and in an interesting way, noted what the ministry required, in order to make the church all that the Word implied. He referred to the needs of a holy ministry, not only personally but with respect to one's household. Great damage was done to Christ's cause by a lack of piety on the part of those whose calling was sacred, in their families and households. Everything should be consecrated to Him. They should train up their children in the fear of God and in holy living. A learned ministry was also required. There was no greater mistake than to suppose that an unlearned ministry is sufficient for the work of God. The Church should have Universities, duly supported and adequately equipped, and firm in the teaching of the Catholic doctrine once delivered to the saints. The learning thus secured should not be allowed to sink into oblivion but should be kept up by perpetual and constant reading. Another necessity was the exercising of a wise and diligent pastorate. Men should have a deep regard for the souls placed under their care, and a desire to carefully exhort them and guide them in the ways of God. The care for the young, the closely allying of them to the work of the Church, combined with earnest pastoral visitations, were remarked upon. "A house going parson makes a church going people," was a trite and very wise remark. He spoke of the work of the missionaries and of the loyal support they should get. All should be missionaries, in spirit, making the Church of God a pillar of light in all places. If they were worthy priests they would carry on God's work in a noble way, looking for blessings that would surely come. If they walked and worked as God directed they would have victory, and the Church would take the position to which it was entitled.

At 3 o'clock the Synod met, but adjourned until the 10th for want of a quorum.

In the evening a most impressive and beautiful service was held in St. Paul's Church, at which the Rev. Dr. Morrison, of Ogdensburg, preached a forcible and eloquent sermon, based on Romans I, xix, 20.

WEDNESDAY.—After some preliminary discussion at to the effect of the want of quorum on Tuesday, on the appointment of committees.

Mr. Reynolds presented the auditors' report, stating the mortgages, debentures, deposit receipts and other securities to be in proper keeping, and the books and accounts of the clerical secretary to be most satisfactory and creditable. The professional accountants' report accompanied, endorsing the correctness of all accounts.—Adopted, as also was the treasurer's, read later. The debt of the mission fund is \$1,398. 13.

The Rev. A. Spencer, as clerical secretary, R. V. Rogers, as lay secretary, R. M. Moore, as

treasurer, were re-elected, and Messrs. Reynolds and Dunnitt were appointed auditors.

Rev. Dr. Morrison, of Ogdensburg, was invited to a seat on the dais, and was warmly received.

Canon White reported feelingly the death of W. T. Benson, M.P., a valued member of Synod, and a special committee composed of Judge Madonald, Rev. Messrs. White and Lewin, to prepare suitable memorials of departed members of Synod, was appointed.

Memorials were read from St. Philip's Church, Milford, for permission to sell the parsonage for \$800, in order to build another; from Beachburg parish, to mortgage parsonage for \$600.—Referred.

Rev. K. L. Jones presented the report of the committee on the division of the Diocese, which was ordered to be printed. Reports were also presented from Mission Board (Archdeacon Lauder); Widows' and Orphans' Fund Committee (Rev. J. J. Bogert); Special Committee on office and duty of Diocesan Registrar (Mr. Reynolds); Episcopal Trust Fund Committee (Rev. E. Loucks); Divinity Students' Fund Committee (Rev. E. H. M. Baker).

E. H. Smythe presented the report of the committee on statistics, regretting that only 49 out of 92 parishes had furnished full statistical returns, and suggesting remedies for neglect. The 61 congregations that reported had in their limits 5,960 families, or 30,392 Church of England people. Carrying out this proportion there were 80,000 people in the Diocese, of whom about 45,000 were known to the clergy as members. How should the others be reached? The 45 parishes giving financial returns contributed \$55,445.91; of this amount \$5,057.72 only came from pew rents, but four churches in Kingston Archdeaconry and two in Ottawa Archdeaconry deriving revenue in that way. The insuring of churches is being generally done,

Rev. E. A. W. Hannington moved and supported the report of a committee appointed in 1883, recommending the allowing of certain clerical benefits under diocesan funds to be transferred to clergymen leaving the Diocese to labor in that of Algoma. A long discussion ensued, but on a vote being taken, the mover only voted for the motion.

AFTERNOON SESSION.—Mr. Walkem moved the adoption of a canon respecting the keeping and auditing of the accounts, also certain amendments of the constitution required by the canon on audit and accounts. They were carried.

A resolution was adopted entrusting the chancellor and the lay and clerical Secretaries with the work of printing a corrected edition of the canons of the Diocese of Ontario, with all acts of parliament bearing upon the affairs of the diocese, together with all resolutions of synod now in force, and determining that copies of the same should be kept for sale at 50c at the synod office, but that every clergyman shall receive a copy on his first presentation to the Cure of souls in this diocese."

Archdeacon Jones submitted the report of the committee regarding a superannuation fund.

The committee proposed a superannuation fund derived from collections, benefactions, bequests and subscriptions from clergymen. The following committee was suggested, who would be responsible for the management of the fund: The Bishop, Dean, Archdeacons, Chancellor and the first three lay and clerical representatives elected yearly to

the Provincial Synod. Clergymen having reached the age of 65 years were eligible as claimants, and others incapacitated from labour might be placed on the fund at the discretion of the committee. The allowance of those who were on the trust fund lists was fixed at \$200 per annum, others \$400 per annum. The annual subscription to the fund will be voted as follows: Salaries of \$800 and under assessed at \$7; under \$1,200, \$10; under \$1,600, \$11; \$2,000, \$15. The rectors of Kingston and Belleville were not allowed as annuitants. The report was discussed clause by clause, when it was decided that the committee to manage the fund should consist of the bishop, four clergymen and five laymen. It was decided that clergymen who had served twenty-five years in the Diocese should be entitled to a claim on the fund, also that when such clergyman had reached the age of 65 years he could retire, receiving his superannuation, provided he had met the requirements of the canon and was in good standing.

The balance of the report was referred back to the committee.

Several reports were introduced and laid over for discussion, and at 6 o'clock the Synod adjourned.

THURSDAY MORNING.—The Synod was opened with prayer; minutes approved of.

The Bishop announced the appointment of committees. Those upon church statistics, rectory, lands, finances and clergy trust fund were unchanged from last year. On the other committees the vacancies were filled.

The appointed members of mission board remain unchanged.

Of Foreign Mission Board (Archdeacon Jones), reporting receipts of \$2,374, an increase of \$268 over the year previous. Carleton deanery showed the greatest increase, but Kingston and Frontenac still headed the list, as under, by one fourth in eight deaneries:

Frontenac.....	\$593 40
Carleton.....	560 31
Hastings.....	269 82
Leeds.....	251 23
Lanark and Renfrew.....	231 81
Stormont.....	221 14
Greenville and Dundas.....	119 70
Lennox and Addington.....	97 09

The committee approved highly of the proposed woman's auxiliary in connection with foreign mission work, the constitution of which had been approved of by the Bishop; the necessity of increased working for contributions was pointed out. A change in the date of parochial offertories was also proposed. The offering to Algoma by the committee last year was \$1,191; to the Central Mission Board, \$1,107; to Zenana mission, \$57.60.

The petition of the parish of Milford to be allowed to sell its old parsonage for \$800 and buy a new one for \$1,100.

A circular from the Provincial S. S. Mission Board, making valuable suggestions as to strengthening and popularizing, was read and referred.

EPISCOPAL FUND.—It was resolved to charge one-half of the expense of the management of the Episcopal Fund to the assessment fund on parishes and half to the other funds.

CANON ON SUPERANNUATION.—The consideration of this canon was resumed. Clause 6, granted

\$200 to a clergyman incapacitated, according to years of service, where he is in receipt of a Clergy Trust Fund annuity, otherwise the grant to be \$400.

Clause 7 caused a very long discussion, amid constant interruption and confusion. It provides for annual payment on a scale according to age, of from \$5 to \$20 a year, as necessary before any clergyman can be entitled to benefit, after being declared incapacitated. Rev. J. W. Burke and other elderly clergymen felt that the canon would place them at the mercy of a new element to declare their incapability. At present, under canon and parliamentary law, clergymen are protected in their rights as rectors. In cases of extreme age the bishop may insist upon the rector keeping a curate. A number of propositions and amendments were proposed, to remove the feeling of insecurity aroused by the new canon, but still the difference of opinion went on. Finally an amendment of Mr. Gildersleeve, to declare a rector's consent to superannuation necessary, was accepted, and the canon as a whole was passed as amended.

## NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

### DIocese OF NOVA SCOTIA.

LOCKEPORT.—The Lord Bishop of the Diocese arrived at Lockeport, on afternoon of May 26th. At 7.30 p.m., the Church of the Holy Cross was crammed to the porch doors, when the Bishop, preceded by Rev. S. Gibbons bearing the "Shepherd's Crook," entered the sanctuary. Evensong was said by Rev. the Vicar of Shelburne, the lessons being read by the rector of Lockeport, Rev. S. Gibbons, who also administered the Sacrament of Holy Baptism to one adult, who was afterwards confirmed. The preface having been read the Bishop delivered his address which was well listened to especially by the Candidates—eleven in number, presented by twos by their pastor. The Bishop noted the many changes which had taken place, and trusted that the present Incumbent might remain long in the parish.

At 10 o'clock on morning of 27th., the Lord Bishop arrived at Green Harbour, where a neat church, built under direction of Rev. Charles Croucher (now of New Westminster, British Columbia, who spent many a day working with his own hands upon it) was consecrated; graveyard was also consecrated as God's acre. Twelve candidates were confirmed, having first listened most attentively to a practical address, shewing the nature of the Apostolic ordinance of confirmation. Holy Communion was also celebrated by the Lord Bishop, who preached a short sermon to the large congregation which quite filled the Church, correct in all its details, a fitting memorial of such a hard working servant of God, as Rev. C. Croucher. The Font, and beautiful altar cloth were presents by Lady Mabella Knox, of England. After the long three hours services, the Bishop set off for Jordan Falls, where the erection of an iron bridge caused a little delay, but horses having been forded, and "walking the plank" having been performed by his Lordship, a substantial dinner was partaken of at the hospitable house of R. A. Freeman, Esq. Evensong and confirmation were held in the aged church of Holy Trinity, when twelve candidates were presented and received the laying on of hands, making 35 in all, confirmed in the Mission. After his hard day's work, the Bishop set off for Shelburne, accompanied by Rev. S. Gibbons. The weather, during the Episcopal visit was perfect. The elderly folk who remember his Lordship some years say "he is older looking, but like a pine knot—very tough." Long may he be so.

CAPE BRETON.—The regular meeting of the "Sydney Rural Deanery," was held at Sydney on Tuesday, May 19th. There were present Revs. D. Smith, Rural Dean; T. F. Draper, W. J.

Lockyer, and R. D. Bambrick, Secretary. The Deanery service was held in St. George's Church at 11 o'clock, and consisted of Matins and Holy Communion. Rev. W. J. Lockyer read Matins, and the Rural Dean celebrated. The sermon was preached by Rev. R. D. Bambrick, on St. Luke xxiv, 52-53. The Chapter met in the rectory at 3.30 p.m. After prayers a portion of the 1st Epistle to Timothy was read in Greek, and commented upon at length. Certain matters in connection with the Deanery were next brought forward. Mr. Bambrick then read a paper which he had prepared on "Parochial Aid" which called forth considerable discussion. Shortly after six the meeting adjourned.

At 7.30 Evensong was said in St. George's Church, Rev. T. F. Draper and Rev. R. D. Bambrick officiating. Rev. W. J. Lockyer preached a forcible sermon on the giving of the Holy Spirit. On the following morning at 8 o'clock Holy Communion was celebrated in the same Church, Rev. T. F. Draper being the celebrant.

SYDNEY MINES AND NORTH SYDNEY.—Ascension Day was marked by services and appropriate sermons in both churches. The Whitsunday and Trinity services were all well attended. The choir at St. John's Church, North Sydney, deserves a word of praise for the excellence with which it performs its duties. The music was well and heartily rendered, shewing evident signs of a care and regular practice. The appreciation, in which the organist, Mrs. Copeland, is so deservedly held, was manifested lately in a presentation made to her by the congregation. Shortly after Easter the churchwardens called upon her, and in the name of the congregation begged her acceptance of a handsome desert piece. Mrs. Copeland made a suitable reply expressive of her thankfulness, and her willingness to do what she could for Church and choir.

Some weeks ago the rector, Rev. R. D. Bambrick gave a lecture before the Y. M. C. A. at Sydney Mines. Subject, "At College."

TRURO.—The Queen has conferred the honor of K. C. M. G. on ex-Governor Adams G. Archibald, whereby the only daughter of our first rector, Rev. John Burnyeat, becomes Lady Archibald. Our church is indebted to Sir Adam and Lady Archibald for windows of great beauty in the chancel.

NEW GLASGOW.—The Sunday-School at St. George's has entered on a new and improved state of existence. The rector has, until June 7th, had it entirely on his own shoulders, but on that day he found five volunteers, of age, standing and ability, to conduct the work, and a double number of children. May the Lover of souls reward those who thus give themselves to obey His command, "Feed my Lambs."

BLANDFORD.—We learn from a Halifax paper that the Rev. Mr. Roy, of Montreal, is likely to succeed Mr. Manning in this mission.

PERSONAL.—We are pleased to learn that the Rev. G. W. Hodgson has recovered from his recent indisposition.

The following advertisement appeared in one of the Charlottetown papers last week: "The Rev. Dr. Fitzgerald will preach in the Methodist Brick Church to-morrow evening." The Rev. Dr. received his degree of D. D. from King's College, and was the worthy rector of St. Paul's for nearly half a century and retired last Easter. But he is still able apparently to aid the work of *The Church*, for it is presumed the service referred to was a Church of England service.

Rev. Isaac Brock, rector of Londonderry Mines, preached morning and evening last Sunday at Christ Church, Dartmouth. On the afternoon of the same day the Rev. gentleman lectured in St. George's Church, Halifax, on "The Modern theory of force, Evolution, and a Personal God." The lecture was a learned technical handling of a difficult subject.

CHARLOTTETOWN.—*St. Peter's Church*.—A beautiful stained glass window has been placed in this Church by E. J. Hodgson, Q. C., to the memory of his departed mother. The window is from the studio of Mr. C. E. Kempe, of London. The *Daily Examiner* gives the following graphic account of the window:—

The window consists of two lights, of these the first is in memory of the late Mrs. Alexander, and bears the inscription: "To the glory of God and in memory of Mary Alice Alexander, who departed on the 12th of April, 1881, in her 57th year." The main figure in this light is that of Moses, who is represented as holding in his hands the Tables of the Law. Below this is the Annunciation of the Blessed Virgin. Here St. Mary is seen kneeling at a desk, with the Holy Scriptures before her, while the Angel of the Annunciation appears in a large open doorway. Through the window of the chamber can be seen the Galilean hills, and far in the distance the Sea of Tiberias, with the towns on its shore. The details of this scene, such as the lily in St. Gabriel's hand, the sweeping drapery of the Blessed Virgin, and the bright Oriental carpet that covers part of the floor, are exquisite. The face of St. Mary is perhaps somewhat elderly, but it is full of character and of a noble beauty.

In the second light the leading figure is that of King David. Here the royal Psalmist is pictured as crowned, arrayed in a gorgeous gold-embroidered robe, and playing upon a splendidly-wrought golden harp. Beneath is the scene representing the meeting of the Blessed Virgin with her cousin St. Elizabeth. The two holy women occupy the central space, and in the back ground are Zacharias and St. Joseph. There is perhaps less delicacy of detail in this than in the representation of the Annunciation, but the effect, on the whole, is more splendid and glowing, especially when viewed at a distance.

KING'S COLLEGE.—The invitations for the *Conversazione* have been issued for Wednesday, the 24th June. The meeting this year will be one of more than ordinary importance, and no doubt there will be a full gathering of the Sons of King's to discuss and deliberate upon the future of the College and the changes that must inevitably take place. Five Governors will retire from the present list, and the present state of the College will make the election of successors quite an exciting one in which the friends of consolidation and removal to Halifax will join issue with the friends of independence and continuance of King's on the old lines. It is not known at present what course for the future of the College the Governors will propose as there is great reticence on the subject.

### DIocese OF FREDERICTON.

PERSONAL.—The marriage of the Rev. A. J. Cresswell, of Albert County Mission, to Miss Agnes M. Taylor, daughter of Geo. Taylor, Esq., General Freight Agent Intercolonial Railway, was celebrated at St. George's Church, Moncton, on Wednesday, June 3rd. The ceremony took place at 8 o'clock in the morning, and was performed by the Rev. Arthur Hoadley, rector. The Rev. J. Roy Campbell, R. Dean of Shediac being also present, and celebrating at the Holy Communion which immediately followed the marriage service. The service throughout was choral and was well rendered by the parish choir.

Owing to the popularity of the bride and bridegroom, St. George's was quite full on the occasion. The altar and reredos were beautifully decorated with apple-blossom, and a fine floral bell was hung from the chancel arch.

During the celebration of the Holy Communion the whole congregation, which included many of the leading citizens and ladies of Moncton, reverently remained and joined in the service.

The bridesmaids were Miss Grace Campbell (daughter of Dr. Campbell) Miss Maggie Scott (daughter of James Scott, Esq., of Halifax) Miss Elsie Chandler (daughter of Dr. H. Chandler) and Miss Mamie Cook (daughter of Thos. V. Cook, Esq., Intercolonial Railway. The groomsmen being the Rev. Alfred J. Reid, curate of St.

George's an old College friend of the bridegroom. After breakfast at Mr. Taylor's, the bride and bridegroom started in the official palace car of the Intercolonial Railway on a visit to some of the chief cities of the Dominion. The bride was the recipient of many valuable presents, among them being one from her Sunday-school class, and one from the choir and Sunday-school teachers. By her earnest work in the parish, the Sunday-school and the choir, and by her winning grace of manner she had endeared herself to all. Her presence in Moncton will be much missed, but we are sure it will be heartily welcomed in Albert County, and with the aid of such a valuable Coadjutor, the Mission work of Albert cannot but make greater headway.

#### DIocese OF QUEBEC.

**SHERBROOKE.—C. E. T. S. Meeting.**—The last meeting of the half-year was held in the Church Hall on Monday, June 1st, at which a large proportion of the members were present. The main feature of the evening was the resignation of the Rev. B. B. Smith, as President of the Sherbrooke Branch of this Society, previous to his departure to his new charge at Kingston.

Mr. H. A. Elkins, Churchwarden, in the course of an address referred to the large amount of good done by Mr. Smith in the cause of Temperance during his sojourn in Sherbrooke, and the great loss sustained in his resignation of the Rectorship of St. Peter's Church.

In reply, Mr. Smith delivered an able address, thanking the members for the hearty support they had given him in promoting the cause of temperance, and looked back with pleasure on the harmonious relations that had existed between himself and his people.

This branch of the Society has done a good work since its formation by Rev. B. B. Smith, and it is with much regret that the congregation parts with a pastor so much beloved by them.

#### DIocese OF MONTREAL.

##### BISHOP'S APPOINTMENTS.

June 23, Tuesday—New Glasgow, Rev. J. Carmichael.

June 24, Wednesday—Rawdon, Rev. W. Davies.

June 26, Friday—Kildare, Rev. J. Rogers.

June 28, Sunday—Brandon, Rev. J. Rogers.

June 28, Sunday—De Ramsay, Rev. J. Rogers.

##### RECEPTION OF THE BISHOP OF FOND DU LAC.

The Rt. Rev. Dr. Brown, Bishop of Fond du Lac, held a reception in the Synod Hall, on Tuesday evening of last week. There was a large attendance of ladies and gentlemen belonging to the different church congregations of the city. Among the clergy present we noticed the Rev. Canon Ellegood, Rev. J. G. Norton, Rev. J. S. Stone and Rev. H. Kittson.

**ST. MARY'S CHURCH.—Hochelega.**—A very fine concert in aid of the Sunday School was held in St. Mary's Hall, last week, when one of the best programmes which had ever been given to the Hochelega people was well rendered. When all did so well it would be invidious to state anything particular of any performer, but the teachers and officers of the Sunday-school particularly were well pleased with Mr. and Mrs. Wolger and their daughter, lately come from Saratoga, U.S., who have thrown in their lot with St. Mary's, and are helping in a very good cause. The Sunday-school children's annual picnic will be held on St. Peter and St. Paul's Day, when a good time is expected.

**ST. MARGARET'S HOME.**—We have already referred to the good work commenced by the Sisters of St. Margaret at 666 Sherbrooke street, and of which notice will be found in our advertising columns. We now have the pleasure of chronicling the formal opening of the Home by the Bishop of Fond du Lac—with the consent of the Lord Bishop of the Diocese—on Tuesday, the 9th June inst. The *Gazette* says:—

At four o'clock in the afternoon the formal opening took place. A large number of friends of the institution assembled for the purpose of asking God's blessing on the Home, and those connected with it. Several members of the choir of the Church of St. John the Evangelist, together with the rector and his assistant clergy, took part. The introductory service was said by the Bishop of Fond du Lac, followed by an address, in the course of which the Bishop expressed his pleasure in being able, with the assent of the Lord Bishop of Montreal, to take part in asking the benediction of Almighty God in the beginning of this work of practical charity. The world had a right to look to the Church for deeds rather than words, and the patient self-sacrifice, labor and love of such a work as this was worth a thousand sermons. It was in reality treading in the very footsteps of the Lord Jesus Christ. It was wonderful how large a portion of His short public ministry he spent in removing the ills that afflict the bodies of men. He cured the sick that were brought to Him, opened the eyes of the blind and the ears of the deaf, and in this way taught that a sound body was a help to the soul, enabling men more fairly to understand the wonderful works of God, and to know His will. The Holy Scriptures taught that there was no true love of God without some love for man. In early days it was the sympathy of the Church with human sorrow and infirmity that made the world willing to receive the Church's Creed. God would bless and sustain such a home as this, and doubtless make it the means of saving not only many bodies but souls of men.

#### DIocese OF ONTARIO.

**KINGSTON.**—The Lord Bishop of the diocese held an ordination in St. Paul's Church on the 7th instant. The sermon was preached by Rev. W. Y. Daykin of Madoc. Messrs. R. T. Burns of Kingston, A. L. Geen of Belleville, and G. J. Schrader of Renfrew, were admitted to the diaconate, and the Rev. Messrs. C. Scudamore of Huntley, and A. T. Brown of Milford, were advanced to the priesthood. The church was beautifully decorated with flowers for the occasion.

A Diocesan Conference was held in the Synod Hall on the evening of the 18th inst, the Lord Bishop of Ontario presiding. Papers were read and speeches made on different subjects; ten minutes being allowed for each paper. We hope to refer at greater length to those hereafter. The Synod Hall was crowded, and the proceedings were most interesting and enjoyable.

The Rev. A. T. Brown preached in St. Mark's, and Rev. R. T. Burns conducted the service in All Saints in the evening.

The Rev. G. J. Schrader addressed the Sunday School children in St. Paul's in the afternoon. He gave an interesting account of his work in the Island of Ceylon, where he had been engaged.

The Bishop administered the rite of Confirmation to thirty-five candidates in St. George's Cathedral, on the 7th at evening service. The class was carefully prepared by the Rev. A. W. Cooke.

A special musical service was held in St. Paul's Church on Tuesday evening the 9th. Fifty-six clergymen were present wearing surplices. The procession entered the building through the west door, the choir singing a processional hymn. The service was one of the finest ever witnessed in Kingston.

A hearty reception was given by the Cathedral congregation to the newly appointed assistant Rector, the Rev. B. B. Smith, late of Sherbrooke, Q., who arrived on the 5th instant.

The Synod met for despatch of business on the 9th instant.

**OTTAWA.—FREE LECTURES.**—Dr. Wicksteed has in preparation for delivery, first in St. James'

Hall and afterwards in the various country missions, the following illustrated lectures, viz.:—London; Paris; The Ways of Cruelty; The Drunkard's Career; Sculpture; The Steam Engine; Aesop's Fables; The Stomach—its structure and functions and how affected by alcohol; Paintings; The Pilgrim's Progress; Anglican Reformation—not deformation but Catholic restoration; The Microscope; Cremation; Improved Dress for Men; The Drunkard's Children; Physical Education; The Old Story; Physiognomy; Great Men; The Drunkard's Progress; Ships, Yachts and Canoes; Mechanics; and Musical Instruments.

#### DIocese OF TORONTO.

**PERSONAL.**—The Rev. John Jones, formerly of Minden, has been appointed to the Mission of North Orillia and Medonte.

The Rev. J. H. Harris is about to enter on his duties as Missionary at Brooklin and Columbus.

The Rev. James Simpson will spend the long vacation at Stockholm, Sweden. He will sail for England *en route* on July 4th.

"Speech Day" at Trinity College School, Port Hope, will be July 8th.

**MEETING OF SYNOD.**—The Annual Session begun on Tuesday, June 9th. The usual services were held at All Saints' Church, at 10 o'clock. There was a fair attendance. Rev. J. D. Cayley said the prayers, and Revs. W. T. Smithett and MacNabb the lessons. The sermon was preached by the Ven. Archdeacon Boddy, from Isaiah liii. 1. The subject was "Ministerial Success," and it was ably dealt with. There was the usual celebration of Holy Communion afterwards.

**BUSINESS MEETING.**—The Synod met for the transaction of business at 2.30 p.m. in All Saints' School-room, a very commodious and well-appointed place.

The Bishop then read his annual address, from which we take the following facts:

Two of the clergy on the retired list, viz., Rev. Solomon Briggs and the Rev. Wm. Ritchie, has died during the year.

The Bishop also alluded to the changes in the clerical staff—the gain just equalling the losses—seven having left the diocese or died, and seven having been received by ordination and from other dioceses, of these, however, two were now absent in England. The number of clergy at present is 135, 112 of these being engaged in parochial work, 10 in tuition, and 13 retired and on leave.

**EPISCOPAL ACTS.**—During the last year the Bishop ordained 6 deacons and 3 priests, confirmed 1,229 persons, delivered 91 sermons or addresses, administered Holy Communion 33 times, baptised six infants and one adult and presided at a large number of meetings.

**DIOCESAN STATISTICS.**—The returns this year received from the various parishes are more complete than formerly. The Bishop stated there was a slight increase in the number of communicants and in the numbers of the Temperance Society. Under all other heads there had been a falling off. In the nine rural deaneries there are 192 churches, their total value being \$929,097, and the existing indebtedness, \$189,140. This statement exhibits an increase of 19 churches in the past four years. There are 38 school-houses (one-half in the city of Toronto), and their value being \$111,697 with a debt upon them of \$34,193.

The parsonages number 57. The value is estimated at \$131,150, and the debt upon them, \$18,610. The total value of the buildings, with sites, owned by the Church in this Diocese, is \$1,171,944, encumbered with an indebtedness of \$241,943. The greater portion, viz., \$195,690 of this indebtedness, lies on property within the city limits.

The total church population returned from the Deaneries this year is only 36,377, while the census for 1881 shows that 76,640 were then returned as members of the Church of England.

The Bishop said, I confess, to my mind, this result is discouraging and alarming to the highest de-

gree. Nearly 40,000, or more than one-half of the people of the diocese, who in 1881 returned themselves as members of the Church of England, cannot be counted in 1885, among the flock under the pastoral oversight of the clergy; in one rural deanery (East York) out of 14,000 nearly 10,000 are unaccounted for.

The return of baptisms for the whole diocese is 3,129, against 3,240 last year, and of marriages 787, against 824.

The Sunday schools show 149 schools, 1,464 teachers and 15,204 scholars (6,687 boys and 8,517 girls). The average attendance is given at 10,961. The Bishop said: "I need hardly urge upon my reverend brethren the inestimable value of the opportunity afforded by this noble institution for training up the children of our church in intelligent, loyal and loving attachment to her principles as well as in earnest consecration to the service of Christ and the powerful influence which it is capable of exercising upon the character, the prosperity, the very existence of the Church in our land, in the next and succeeding generations."

## DIocese OF NIAGARA.

### MEETING OF SYNOD.

The Synod met for business at 2.30 p.m., on the 3rd June, when the election of Secretary was proceeded with, the nominees being the Rev. D. Mockridge, of Hamilton, and the Rev. W. R. Clarke, of Ancaster. The Rev. H. Carmichael asked permission of the house to suspend the rules of order so as to introduce a motion that the vote be by ballot, but the Synod refused permission, and the vote was an open one, the result being the election of the Rev. Dr. Mockridge. Mr. J. J. Mason was re-elected Hon. Secretary-Treasurer of Synod.

After the Bishop had delivered his first annual address, the business was proceeded with upon petition asking re-appeal of the by-law presently in force in reference to the trust fund and the enactment of a new one, "which shall provide for the payment to all participants of their stipulated annuities, payment of the expenses to the management fund and the payment to the mission fund from time to time of any surplus that may accrue." This petition was referred to a committee, consisting of the mover, Mr. C. Donaldson, of Merriton, Rev. J. Fennell, Canon Read, G. B. Cook, Adam Brown and C. Boyd.

Rev. Canon Read, D.D., presented the report of the executive committee.

The committee reported that \$358.89 had been paid in on account of the apportionment for the year ending March 31, 1884. The same list of apportionments was recommended for adoption, for the year ending March 31, 1886, as that for the past year.

The charge for the management of the rectory lands and parochial endowments was fixed at 3 per cent, and the balance of the general expenses was divided as in previous years.

The synod assessments for the current year was fixed at 5½ per cent, of the general apportionment, including 1½ per cent, on account of the expenses of delegates attending the meeting of the provincial synod.

The sum of \$500 has been remitted to the Bishop of Algoma, and the sum of \$1,250 to the treasurer of the domestic and foreign missionary society of the Church of England in Canada, being the amounts respectively which were included in the apportionment list for the stipend of the Bishop of Algoma and for mission work in Algoma and the Northwest territories. A further sum of \$427.80 has also been remitted to the treasurer of the domestic and foreign missionary society, on account of foreign missions.

The amount at the credit of parochial collections was divided as in former years between the missions, widows' and orphans' and divinity students' funds, after having taken therefrom a sufficient amount to make up the proper contribution to Algoma and Northwest missions.

From the financial statements which are appended to the order of proceedings, it will be seen that

the receipts on apportionment account are less by upwards of \$300 than they were during the year ending 31st March, 1884.

The suit brought by this diocese against the diocese of Toronto for the recovery of the portion of the episcopal endowment fund of that diocese, raised within the bounds of the diocese of Niagara is still unsettled, but since our last report the accounts directed by the decree have been prepared and brought into the master's office after having been carefully examined by our secretary-treasurer, and some considerable discrepancies rectified. The accounts have been twice discussed in the master's office and the final report, it is expected, will be made very shortly. As soon as this is done the case will be brought before the court for final argument, if possible before 1st July.

Which report,—after some discussion participated in by Mr. Adam Brown, Hon. J. B. Plumb, Mr. Geo. Elliott and Mr. Donaldson in reference to absence of sufficient interest in missionary objects and work,—was adopted.

The Rev. Canon Houston then presented the report of the Special Trust Committee as follows:—

Rectory lands fund:	
Niagara Glebe, J. Henderson, in full...	\$1,980 00
Niagara Glebe, Est. E. Stevens, in full..	1,200 00
Thorold Glebe, C. T. Swayzie on account .....	100 00
Waterloo Glebe, G. Woehl, on account..	174 27
	\$3,454 27

The sum of \$2,000 has been received from the Toronto synod, being the amount retained to produce the annual income paid to the late Rev. E. M. Stewart, under the agreement referred to in the report of this committee in 1877.

During the year the only changes in the list of those participating in the revenue from clergy trust fund, were those caused by the death of the late Bishop Fuller, on December 17, 1884, and the increase on March 17 last of \$100 to the Rev. R. S. Locke, M.A.

The committee has been able to place on the list of annuitants the Rev. H. F. Mellish for \$200, from April 1, 1885, and the revenue is sufficient to admit of an increase of \$100 each to the Rev. A. Boulbee on May 2, 1885; the Rev. C. R. Lee, M.A., on July 1, 1885, and the Rev. R. G. Sutherland, M.A., on October 9, 1885.

The capital account of the Episcopal endowment fund has been increased during the year by the sum of \$256. This is exclusive of the amounts paid to the secretary-treasurer as the result of the appeal of the Episcopal endowment fund committee. The report was adopted.

Archdeacon McMurray presented the report of the mission board, as follows:—

The only guarantee received during the year ending 31st March, 1885, was from Moorefield, in the mission of Rothsay and Huston, for \$175, for one year from April 14, 1884.

Mr. C. C. Kemp, who is studying for the ministry at Trinity College, Toronto, has been placed on the Divinity Students' fund for \$120 per annum during the pleasure of the Board.

Reports have been received from the missionaries at Acton and Rockwood, Arthur and Parker, Beverly and West Flamboro, Caledonia and York, Georgetown and Stewarttown, Lincoln and Welland travelling mission, Palmerston, Port Colborne and Marshville, Rothsay and Huston, and Walpole south, showing the progress the church has made in these localities.

The committee submitted a statement of the amounts received during the year from clergymen for the Widows' and Orphans' fund. The total amount received was \$268.

Mr. Geo. Elliott, of Guelph, presented an exhaustive and elaborate report on the Episcopal endowment fund. The reports showed that the total number of adult worshippers in the diocese is 9,390; the appointment, \$18,780; the cash paid in or to be paid in, \$3,139.13; amount of bonds executed, \$4,702.87; promises of interest for which bonds are not yet given, \$154.56. The committee was able to an-

nounce that, allowing for 6 per cent. on the bonds, and 5 per cent. on cash, the Episcopal income has been increased by \$697.66. The report was adopted.

It being 6 o'clock the synod adjourned and repaired to the cathedral for evening prayer.

The missionary meeting of the synod was held in the evening in the school-house, which was well filled by members of the synod and their friends. After devotional exercises his Lordship Bishop Hamilton introduced Prof. Clark of Trinity College, Toronto, who made an excellent address, pointing out the objections taken to the missionary work, and advancing arguments to show that the objections had no foundation in fact. Prof. Clark was followed by Rev. Hartly Carmichael, who addressed the assembly upon the question of diocesan missions, showing the work done by the city and country pastors. His address was practical and of great interest. At the close Bishop Hamilton tendered to the speakers the hearty thanks of the audience and his own. The audience expressed its approval by applause. On motion of Archdeacon Dixon, seconded by Rev. Canon Read, a vote of thanks was passed to his Lordship. Bishop Hamilton made a few remarks in response.

### SECOND DAY.

The synod met at 2.45 p.m.

On motion the auditors' report was adopted.

The scrutineers appointed to take the vote for the election of seven members of the committee of discipline reported that the following gentlemen had been elected: Rev. W. R. Clark, Canon Curran, Archdeacon Dixon, W. E. Grahame, Canon Houston, Dr. Mockridge, Messrs. R. Arnold, C. L. Ingles and A. D. MacNab.

Rev. R. G. Sutherland moved, seconded by Mr. E. Kendrick, that section 13 of the constitution of the Synod of Niagara be altered to read as follows:—

"There shall be appointed annually, on the morning of the second day of the meeting of the Synod, three standing committees, consisting of the Bishop of the diocese, six clerical and six lay members of the Synod (one half of each order of whom shall be appointed by the Bishop, and the other half by a vote of the Synod, the clerical members to be elected by the clergy, the lay members by the laity), of whom five shall form a quorum, and who shall be called together by the secretary-treasurer, at such stated time as may be appointed for their meeting, or upon the requisition of the bishop, or any three members of each committee. Said committees shall be designated respectfully: Executive Committee, Special Trust Committee, Mission Board.

In support of his motion Rev. Mr. Sutherland claimed that the Synod had a right to choose those of its members who shall advise the Bishop. Another reason was that in the past those who had been selected to act on committees had acted as if they considered their first duty was to please him who had selected them. It was advisable that the advisers of the Bishop should feel their responsibility—that they had the Synod to account for and to account to—and should act accordingly. "We want the members of these committees to feel, not that they are a superior order of mortals, but are simply members of this Synod."

Rev. Dr. Mockridge thought that it should be shown that the present system had worked badly in the past before any such radical changes were made in the constitution. He had seen both rules working and he knew that the one at present in force in the diocese, was far preferable to the old one. He regretted the remark of the mover in reference to the former members of the committee making it their first duty to please the Bishop. He was certain that the members had been impelled solely by their duty to the Synod while they occupied the responsible position that they did. He also deprecated continual tinkering at the constitution, but would not object to have the bishop an ex-officio member of the three committees.

Quite a heated discussion followed, participated

in by prominent members of Synod, most of them objecting to any change. In the course of the discussion, some reference was made to party spirit and party matters, but this feeling was repudiated by the members speaking, one of them, the Rev. H. Carmichael, affirming that there was no danger of party spirit being introduced into the Synod; there was no party spirit now, and whenever it appeared it would be crushed out. Finally, after Mr. Sutherland had replied, the motion was put to the vote and lost by 27 to 36.

The committee appointed to draft an address of condolence to be presented to Mrs. Fuller in relation to the death of the late Bishop of Niagara, submitted the following address, which the members of the Synod heard standing:—

"Mrs. Fuller, Bishophurst—Dear Madam: The Synod of the Diocese of Niagara, now in session assembled, desire to express to you their sense of the loss you have sustained by the removal of the partner of so many years of your joys and sorrows, and express to you their deepest sympathy in this bereavement which, by the heavenly Master's call, has removed our late beloved Bishop from this sphere of his earthly labors.

"His venerable form we miss, particularly at this first meeting of the Synod since his departure, and many of us, we trust, will profit by his strict devotion to duty and the wise and practical lessons which fell from his lips. Long will he be missed by us: but the time had come when the laborer's work was done, and he was, by the fiat of the Divine will, called to rest from his labors, and his works do follow him. In conclusion, dear madam, allow us to express the hope and prayer that the Great Healer of all sorrows will bless, comfort and sustain you in this dispensation of an all-wise Providence."

Rev. R. G. Sutherland moved, seconded by Rev. G. C. Cook, "That this Synod pledges itself and the Church in this Diocese to provide for the widows and orphans of any clergy who may with the approval of the Bishop of Niagara, at any time during the next eight years, remove to the Diocese of Algoma and remain there, and conform during their service there with the requirements of the by-law of this Diocese—at the same rate as the widows' and orphans' fund provides for the widows and orphans of the clergy of the Diocese; that the recent resolution limits this provision to the next eight years, in the hope that the Diocese of Algoma may by that time be supplied with a widows' and orphans' fund of its own, sufficient to provide for the widows and orphans of its clergy at the rate prevailing in this Diocese." After some discussion the resolution was carried.

A resolution of Rural Dean Bull, endorsing the use of a book of scriptural selections in the public schools, was, on motion, laid on the table.

Rev. H. Carmichael moved the following resolution: "Inasmuch as at the last meeting of the Provincial Synod of the Ecclesiastical Province of Canada, a memorial was presented purporting to represent the resolution concerning uniformity of worship, passed by the Synod of the Diocese of Niagara on the 6th of June, 1883, and whereas, the said memorial so misrepresents the resolution as to mislead the Provincial Synod as to the true meaning of such resolution; be it resolved that at the next regular meeting of the Provincial Synod the clerical secretary shall, at the proper time, officially state that the said memorial does not represent the said resolution, and shall produce the said resolution in witness thereof."

Rev. Mr. Carmichael explained that the resolution which he claimed had been misreported to the Provincial Synod, had been moved in this Synod by Mr. E. Martin and seconded by him, in amendment to another somewhat similar resolution, on uniformity in public worship. The reason the amendment had been moved was that the original resolution had been considered too one-sided, and had contained offensive expressions such as "unseemly disputes" among the clergy. He was quite certain that the resolution was not reported as it had been passed. It contained offensive expressions which he was certain were not in the resolution as it was originally passed.

Mr. Mason said he took the responsibility of the report, as his name was appended to it. The question was to be regarded from two standpoints—from the standpoint of fact and the standpoint of opinion. Whether it was or was not right to prefix to the resolution the preamble in which "unseemly disputes" in this Diocese were referred to, was a matter of opinion; but that such unseemly disputes had occurred was a fact. As to the main body of the resolution itself, Mr. Mason declared that it was reported as it was carried by this Synod.

Mr. E. Martin regretted that this matter should have been unnecessarily dug up now. He was a member of the committee appointed to report the resolution to the Provincial Synod, and he was sorry to be aware that instead of being an instrument of peace, he had been an innocent instrument of mischief.

After some further discussion—

Rev. Thomas Geohegan moved, seconded by Rev. W. R. Clark, "That the Provincial Synod be prayed to abandon the consideration of the memorial presented to that honorable body from the Diocese of Niagara in the year 1883."

After considerable discussion, Rev. Mr. Carmichael withdrew his resolution in favor of Rev. Mr. Geohegan's amendment.

Several members urged the wisdom of allowing the whole matter to drop, and let the question remain in the hands of the Provincial Synod. But the motion of Mr. Geohegan was put and carried.

Mr. G. Elliott moved, seconded by Rev. H. Carmichael, "That the special trust committee report on the state of subscriptions past due and yet unpaid to the Episcopal endowment fund, showing what amount may be considered good and collectable, and make a recommendation as to the best method of realizing the same, and also to obtain the opinion of the chancellor respecting the validity of the bonds given for the payment of interest to said fund."—Carried.

Canon Read moved, seconded by Rev. Dr. Mockridge, that the Synod supports the recommendation made by the Bishop in reference to the supplemental endowment fund of Trinity College as at present constituted, and recommends the clergy to take the action indicated by the Bishop.—Carried.

Archdeacon Dixon moved, seconded by Rev. E. Johnson, that the mission board and the executive committee be requested to take steps to increase the divinity student's fund to such an extent as to enable the Bishop, with these committees, to aid two or three young men annually through their divinity course of two years.—Carried.

Rural Dean Spencer moved, seconded by Rev. Canon Houston, that the Synod recommends the clergy to avail themselves of the publications of the Society of the Treasury of God, with the view of helping the people to recognize the duty and conform to the practice of devoting a tenth of their annual earnings or income to the service of God.—Carried.

Mr. J. J. Mason moved, seconded by Archdeacon Dixon, that the Bishop be authorized and requested to take such steps as may be necessary to secure the bequests of the late Bishop Fuller.—Carried.

It was decided, on motion, not to subscribe, as a Synod, to the publications of the Church Congress about to be held in Montreal, but that it was sufficient for individual members of the Synod to subscribe.

A resolution of thanks to the people of Hamilton, and especially to the Ladies' Aid Society of Christ Church Cathedral, for the kindness manifested to the members of the Synod, was carried amid applause.

The Bishop having left the chair, and Archdeacon Dixon taken it, a vote of thanks to the Bishop for the kindness and courtesy displayed by him during the session was unanimously and enthusiastically carried, the whole Synod rising and applauding loudly.

The Synod then adjourned *sine die*.

## DIocese OF HURON.

The Rev. R. Hicks has accepted the position of assistant minister of St. Paul's Church, London. It is expected he will enter upon his duties about the 1st of July.

The Rev. Mr. Taylor of Bayfield, has been offered the position of rector of a city church in Texas, U. S., and \$2,000 per annum.

The Bishop and Mrs. Baldwin received invitations to be present at the opening of the Stewart Memorial Cathedral in Long Island. The services were to be continued for several days, but his Lordship's duties in the Diocese prevented his being present at the Cathedral services.

Invitations to the clergy and their wives, the lay delegates attending the Synod, and their wives and friends, have been sent out by his Lordship the Bishop and Mrs. Baldwin, for Wednesday evening, June the 17th. Doubtless a very large number will accept the kind hospitality, for all who attended last year enjoyed themselves very much.

SARNIA.—The young ladies of St. George's Church held an Apron Fair and Supper on May 29th, in aid of church funds. As usual, they were successful, having taken \$155.

The Rev. J. Bearfoot, of Point Edward, is appointed to Lucknow and Teaswater, and the Rev. Mr. Saunders to the rectory of Ingersoll.

THE CHAPTER.—The conversazione and sale of fancy work, by the ladies of the Chapter House Guild, held on Tuesday, June 9th, was largely attended, and proved exceedingly enjoyable. A handsome sum was realized.

LONDON SOUTH.—St. James'.—The Sunday-School teachers and friends are preparing to hold a garden party in the grounds of Mr. John Beattie, on June 23rd, the object being to raise funds to assist in paying for the addition which it is found necessary to put to the school-house.

His Lordship the Bishop of Huron has consented to deliver a lecture in the interest of the Irish Benevolent Society during the approaching autumn.

Christ Church.—The Confirmation services at Christ Church on Sunday evening, June 7th, were largely attended. Fifteen young persons took the vows. His Lordship delivered a very impressive address to the candidates, and after the service preached an eloquent sermon, using as an illustration the story of David and Goliath. The Revs. G. B. Sage, Evans Davis, and the rector, Canon Smith, assisted in the service.

## Province of Rupert's Land.

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

## DIOCESE OF RUPERT'S LAND.

RAPID CITY.—The Rev. L. Shepherd, incumbent, has resigned the mission and returned to England.

WINNIPEG.—His Lordship the Bishop held an ordination in the Cathedral on Trinity Sunday, when five deacons were ordained to the priesthood. Their names are: Rev. T. C. Coggs, B.D., incumbent of Plum Creek; Rev. A. W. Goulding, B.D., incumbent of High Bluff; Rev. Ivan Fortin, B.A., French Master at the College; Rev. C. N. Jeffrey, B.A., incumbent of Clearwater; and Rev. W. H. Lowry, B.A., curate at Rowand. All the above are graduates of St. John's College, except Mr. Lowry, who is from Dublin.

Holy Trinity.—A handsome stone font is being carved by Mr. Hooper, and will be placed in the church this month. It is the gift of former friends of the church, not resident in Winnipeg. The

money for it has been collected by Mrs. Fortin, wife of the rector.

The congregation of Holy Trinity has been holding a bazaar. At the close, a presentation of a handsome terra cotta jar, painted by hand, was made to Mrs. Fortin on behalf of the Ladies' Aid Society.

**Christ Church.**—The first of what is hoped will be an annual gathering of the Church choirs in the city was held, on the invitation of Rev. Mr. Pentreath, in Christ Church, at 3.30 p.m. on Trinity Sunday. The choirs of Holy Trinity, Christ Church, All Saints' and St. George's Church took part. The surpliced choirs of Christ Church and All Saints' entered the west door, singing, "Onward, Christian soldiers," the other choirs being in the chancel. The service was fully choral, taken by the Rev. Mr. Pentreath and Dean Grisdale. The responses were: Tallis' Magnificat, Parisian Tone, Nunc Dimittis, Tonus Regius, Psalter, Helmore. The anthem was, "Oh, pray for the peace of Jerusalem," the tenor solo being taken by Mr. J. W. Jowett. Mr. W. H. Holt, organist of Holy Trinity, played for half an hour before the service. The Rector delivered a brief address. Mr. W. A. Jowett, organist of the church, played, except in the Psalms and Canticles, which were taken by Mr. Holt. The collection (\$21) was given to the choir fund of Christ Church. The church was crowded at the service.

**EMERSON AND DOMINION CITY.**—Rev. Mr. Mills has received a number of Bibles, Testaments and Prayer Books, for use in the Sunday-School and elsewhere. The books are the gift of Sir Brook Kay, of Cheltenham, England.

At the vestry meeting held in All Saints' Church, Dominion City, on Monday evening, W. A. Morkill and J. C. Cruse were re-elected wardens. The following gentlemen were elected vestry-men: Mr. Litt, Mr. T. Morkill, Mr. Marshall, Mr. G. Brad and Mr. Robinson. The wardens' report showed that since the church had been opened the receipts from all sources amounted to \$441. The debt on the church was reduced to \$200. A small organ had been purchased and paid for, and there were sufficient funds on hand to purchase carpet for the chancel and matting for the aisle. A cheque for \$20 was very kindly given to the incumbent in addition to the payment of his travelling expenses. Two ladies of the congregation, Miss Morkill and Mrs. Cruse, have, during the last six months, collected from friends of the church in Winnipeg the sum of \$99. All Saints' has certainly made a bright beginning. The members of the congregation, though few in numbers, are in earnest and are united. They love their little church and appreciate the services, and the time is not far distant, we trust, which will find them the centre of a large and important mission.

#### DIocese OF SASKATCHEWAN.

**BATTLEFORD.**—Rev. T. Clarke has returned to Battleford to make arrangements for re-opening the Industrial School for Indian Boys.

**FORT MACLEOD.**—Rev. Canon McKay, who has boldly ventured into Big Bear's camp to minister to the comforts of the captives, is the Anglican clergyman at Fort Macleod. He is widely known all over the North-West, and is held in the very highest esteem for his intellectual attainments, his personal qualities and his earnest piety. He is partly Cree by birth. When he expressed his determination to go into Big Bear's camp, he was warmly remonstrated with by many friends, but replied that he considered it his duty to go, and expressed the hope that, as he knew Big Bear personally, not only would his own safety be to a certain extent secured, but that he might be able to effect the release of the prisoners. Since he has gone into the camp of the hostile Indians, we have not had any further communication from him. The people here do not give Big Bear credit for the slightest amount of anything like chivalry, and regard him as sly, cowardly and utterly without principle, so that the friends of Canon McKay,

who live here, have no hopes whatever of his being able to succeed in effecting his object, and believe that he will be treated like the prisoners already in Big Bear's possession.

#### DIocese OF QU'APPELLE.

**FORT QU'APPELLE.—FUNERAL OF THE LATE CAPT. FRENCH.**—The mortal remains of the late Capt. French arrived in town on Friday morning from Batoche, escorted by 150 men of the 91st battalion, under Capt. Sheppard, and were taken direct to the camp, the funeral arrangements having been undertaken by the officers of the battalion. At three o'clock in the afternoon, the time appointed for the funeral, the Right Rev. Dr. Anson, Bishop of Qu'Appelle, accompanied by Rev. D. Lewis, of this place, arrived at the camp, also the members of the municipal corporation, and a large number of citizens. The procession was then formed. The escort of 150 men, in open order, with arms reversed, preceded the clergy and hearse, immediately following which was the riderless horse, with boots and spurs reversed. The pall-bearers were: Captains Rowe, Wastie, Jackson, Kennedy, Waugh, Cates and Crawford, and Lieutenant Smith, of the 91st. Upon the coffin were placed a number of floral crosses and wreaths. Municipal officers and citizens followed next behind the hearse, and then came the remainder of the battalion. The procession moved slowly to the place of sepulture, a beautiful location overlooking the valley, where the solemn and impressive burial service of the Church of England was performed by the Bishop, assisted by the Rev. Mr. Lewis.

#### British Columbia.

#### DIocese OF COLUMBIA.

**SOUTH SAANICH.**—A new Communion set has been presented to St. Stephen's Church by the Rev. T. G. Wright, late of Saanich, but now of Portsmouth, England.

#### Papers on the Progress and Work of the Church of England.

By THE REV. ARTHUR C. WAGHORNE, NEW HARBOR, TRINITY BAY, NEWFOUNDLAND.

(Continued.)

#### TESTIMONIES OF SOME DISSENTING NEWSPAPERS.

"THE CHRISTIAN COMMONWEALTH" ON THE ACTIVITY OF THE CHURCH.

This is one of the ablest of the dissenting papers. In 1883 it said, referring to the "Year Book of the Church:"—"A record of the work of Church extension in England during the past fifty years is by no means the least valuable part of the book, for it will enable both friends and foes of the Church to form a fair estimate of her hold upon the English mind, and of her response to the ever-increasing cry of the people for a more earnest ministry and more simple teaching of the truths of the Gospel. Leicester is termed by a Church paper a centre of Radicalism and Dissent, yet the report shows that in this town alone, during the past fifty years, more than £100,000 have been spent in the erection of new churches, in addition to what has been laid out on restorations, endowments, parsonage houses and schools. It also shows that while the population of Leicester has increased during that time from 54,000 to 122,000, churches have increased from five to twenty-two, and that there is still a cry for more. In the diocese of Lichfield, too, we find that nearly £700,000 have been expended by the Church Extension Society, and in almost every diocese facts are enumerated which certainly prove that whatever the Church may be in her inner life and in her doctrinal teaching, she is strong in numbers and in property, and that her hold on the population of the country is not diminishing.

"THE CHRISTIAN COMMONWEALTH" ON THE RECENT GROWTH OF THE CHURCH AND DECLINE OF THE SECTS.

In 1881 this paper remarked as follows:—"But it cannot be denied that the Church of England upon the whole, has made great improvement within the present century; and while this is true, it must be conceded that some of the dissenting bodies have retrograded rather than advanced in the true elements of spiritual development."

"THE NEWCASTLE CHRONICLE" ON THE DEVELOPMENT OF STRENGTH AND DEVOTION IN THE CHURCH OF LATE YEARS.

Three years ago this paper, perhaps the most resolute advocate of advanced Radicalism in England said:—"While such is the opinion of Non-conformity (it believes the power of dissent to be decreasing) during recent years the Church of England has developed a strength and devotion that is beginning to tell upon the nation. \* \* \* Amidst the din and tumult of modern religious controversy, it is to the Church the nation must look for her real spiritual leaders. At the present moment our great theologians are mainly to be found within her pale."

"THE FREEMAN" (A BAPTIST PAPER) ON THE CONTRAST BETWEEN ST. PAUL'S CATHEDRAL, LONDON, NOW AND THIRTY YEARS AGO.

"Well do we remember attending a week day service at St. Paul's Cathedral in the days of the ascendancy of the Evangelical party in the Established Church, say thirty years ago. The entrance was at the side door, and few went in thereat. The marble monuments were all covered with dust, very few persons were present; three or four surpliced men dosed in the stalls. The whole business left the impression of a solemn farce, a corpse of religion from which the life was gone.

"Last Thursday morning we visited this great Metropolitan Cathedral. All the doors were open; a number of persons were flocking in; the place looked clean and orderly, and with signs of life and care. The choir was empty, but in the vast space under the dome there was a dense pack of human beings. Every seat was occupied; it was a wonderful gathering. Men whose countenance and demeanor showed that they were thinkers and thought leaders were there in abundance. There were clergymen in considerable numbers, apparently of all styles and clerical opinion."

"THE WATCHMAN" (METHODIST) ON THE GROWING INFLUENCE OF THE CHURCH, AND ITS VAST EDUCATIONAL WORK.

A few years since the *Watchman* said:—"The Church of England, at any rate, has a settled policy and a steadfast purpose. Directly and indirectly, it is increasing its hold every year on the growing population of England. Considerably more than half the education of the country is directly under its charge; and so far as the board school element is concerned, the Church of England contributes more of influence and inspiration than all other bodies put together. This may not be true of special neighborhoods or particular towns, but it is of the country at large. The majority of the board school teachers have been trained in Church of England training colleges; and of these teachers many are zealous Churchmen or Churchwomen, who cannot help infusing a Church tone into their religious lessons and exercises."

THE LATE MR. MIALI, M.P., ON THE REVIVAL OF THE PRESENT GODLY AND DEVOUT SPIRIT OF THE ANGLICAN CHURCH.

This well known opponent of the Church, republished in 1867 his "Nonconformist Sketch Book," first printed in 1842, and in the preface he explained that many of the hard things he then said of the English Church were no longer true. He says:—

"Twenty-six years have made an immense difference in the aspect of ecclesiastical affairs in this country. Things which might have been truly said, whether of Churchmen or Dissent, a generation back; may be, and in some respects are, wholly inapplicable now. \* \* \* It will be obvious that many statements found in this volume, correct as they may have been at the time they were written, have long since ceased to apply. The revival of a godly and devout spirit within the establishment during the last twenty-five years has been remarkable, and the writer protests against being challenged for what he said so long since, as if he had said it with reference to the existing and altered state of things."

**The Church in the United States of America.**

The following quotations will show that, on the testimony of outsiders, this revival of life and zeal in the Church extends to the Protestant Episcopal Church of America, which may be considered the English Church in the United States of America.

Evidence might be brought to show that it had spread throughout the Church in all parts of the world.

**THE NEW YORK EVANGELIST, (PRESBYTERIAN.)**

In 1879, this paper commented upon the growth of the Church as one of the most notable things in the history of the United States. It said:—

"Let no one imagine that the Episcopal Church is given over to formalism, for its charities are numerous and increasing. Whatever may be thought of its pretensions, its faith and its ritual, it has gained a strong foothold in the country and in public respect, and its growth and good works are creditable in the highest degree."

**"THE NEW YORK INDEPENDENT" ON THE RAPID GROWTH AND PROMISING CONDITION OF THE CHURCH.**

This paper, one of the leading Protestant papers of America, said, in 1880:—"The Protestant Episcopal Church has, in recent years, been taking long strides forward. It has had the reputation of being a fashionable and easy going Church, with little aggressiveness in its composition; but is now showing an energy, a purpose, and a determination which must result in substantial gains. It is multiplying its Dioceses, especially in the Great West, and ere long, these will cover effectually the United States. It is giving increased attention to Mission Work. With a Bishop in every Territory, as is proposed, the Church must obtain great advantages in the Far West, which it will profit by in future years. The Church is internally united and at peace. Never in its history, has there been greater harmony than now, and instead of fighting each other, as the parties used to do, they now work together in a spirit of peace for the advancement of the interests of the Church."

(To be concluded.)

**Editorial Notes.**

The unexpected defeat and resignation of the Gladstone Ministry has formed the chief topic of public interest during the past week. Public opinion is almost unanimous in regarding it as an untoward event, and the general feeling is that Mr. Gladstone and his colleagues should have retained the administration of affairs until after the General Election, which is expected to take place in the autumn. The country would then have an opportunity of passing its judgment on the acts of the executive, and if its verdict should correspond with that lately given by the House of Commons, the Conservative leaders would be able to assume the management of affairs with a prospect of success which they cannot anticipate under present circumstances.

The immediate cause of Mr. Gladstone's defeat is likely to increase, rather than to diminish his hold on the country. If the question had been one of foreign policy, the action of the Commons would have been very generally endorsed; but it is impossible to feel much sympathy with the success of a combination of Irish traitors and English brewers.

The widespread disgust over the inglorious ending of the Soudanese Campaign, will be intensified by the publication of Lord Wolseley's despatches, in which that gallant officer energetically protests against the abandonment of the Soudan, and predicts that the withdrawal of the British forces will leave the country in a deplorable state of anarchy. His Lordship urged an advance on Khartoum as a political and military necessity, and it is difficult to understand how the Home Government can justify their rejection of his advice. It is an open question whether England was justified in entering the Soudan at all, but having gone there she was surely bound to remain long enough to place affairs on a just and stable basis. As it is, she has only made "confusion worse confounded."

The Franchise Bill, having been shorn of some of its objectionable features, has finally passed the Canadian House of Commons, and, in the ordinary course of events, will some become law. By its provisions, a large addition will be made to the electorate of the Dominion.

The season of Synod meetings has again come round, and for a few weeks to come, our pages will be largely occupied with the record of their proceedings. So far our reports indicate a gratifying condition of health and activity. We are pleased to observe that these annual gatherings are becoming, year by year, more practical in their character. Less time is wasted in windy declamation on questions of secondary importance, and more prominence is given to the consideration of matters of vital interest to the life and progress of the Church.

**Book Notices, Reviews, &c.**

- WILD OATS OR ACORNS:
- THE RIDE OF DEATH:
- THE BLACK ANCHOR:
- THE AMERICAN ZULU:
- GOD'S GREAT GIFT OF SPEECH ABUSED:

These are five of the admirable WHITE CROSS SERIES of tracts published by E. P. Dutton & Co., N. Y., and intended for men only. Four of those before us are by Ellice Hopkins; they are so delicately and yet so forcibly, plainly and pleadingly written, that if they could be placed in the hands of young men, we feel sure they would greatly aid in maintaining purity of thought and action. We trust that the series may have a wide circulation, and would bespeak the interest of Christian people everywhere towards securing this end. They may be had direct from the Publishers at 3 cents each, or \$2 per hundred.

**THE BOOK ANNEXED:** (James Pott & Co., N. Y.) Under this title the Book of Common Prayer of the P. E. Church in America, with the changes recommended at the last General Convention, has been issued by the publishers above named under the authority of the Editing Committee appointed by the Convention. It is accompanied by a Handy Index and Guide enumerating the various changes, and the pages

where the same may be found. Although the interest felt in the proposed enrichment of the American Prayer Book must necessarily be less in Canada than in the U. S., yet the movement is not wholly without interest to us; more especially as both here and in England, there are some who openly demand a revision of our own Book of Common Prayer. To note at any length the changes proposed, numerous as they are, is quite beyond our space; and indeed would involve a more careful comparison of the Books than we can give. We note that opinion as to the effect and advisability of many of the changes is much divided in the sister church, and though in many respect there is a nearer approach to our own form of prayer, and a restoration of different parts omitted, there would seem to be a departure in other particulars from Catholic usage, and even doctrine, according to some writers. Amongst the additions proposed are a large number of prayers for particular occasions and special objects: some of them are desirable and accord well enough with the character of the book, as intended for public worship; others however, seem fitted rather for the family than for the Church, and introduce too much the individual personal element. The work undertaken was however one of great difficulty; and we cannot but admit the care bestowed, and the conservative tendency displayed throughout.

**THE CATERER AND HOUSEHOLD MAGAZINE:** (E. G. Whitton, Publisher, Philadelphia.)

The June number of this very useful monthly contains besides the usual quantity of general reading matter and household recipes, an interesting papers on the adulteration of spices and condiments. One would have thought that such articles of daily use as mustard, pepper, nutmeg had escaped attack in this respect, but the writer affirms, that in regard to these, the public are deceived, and he exposes the falsity of the term "Pure" so prominently printed on the labels of mustard tins, by describing the true colour of mustard and enumerating the different ingredients used in its adulteration.

**THE CHURCH ECLECTIC** for June is to hand, and is full of interesting matter. It contains a careful examination and discussion by the Editor of the "Book Annexed" under the title "Prayer Book Revision and the Nicene Creed," and specially with regard to the optional use of the Nicene Creed in the Communion Office. The writer says "A Church is not Catholic merely from having an Apostolic Ministry. The Catholic Faith is as essential as Catholic Institutions and the Ecumenical Symbols of Faith set forth and held from the primitive age may not be slurred or bracketed or mutilated by any church that would call itself Catholic. The Nicene Creed is the Eucharistic Creed of the Catholic Church, and all true branches of it East or West. We are not aware of any Catholic Church in the world to-day that ever celebrates the Holy Eucharist without reciting the Nicene Constantinopolitan Symbol, thus imposing it upon all its communicants. Its use as the Eucharistic Creed is as universal as that of the Apostles Creed is at Baptism or in the Daily Offices. For the past 100 years the Protestant Episcopal Church of this country has left the use of that Creed optional at every service, not to the discretion of any diocese, or parish or congregation, not to the laity at all, but to the sole discretion of the officiating minister, whoever or whatever he may be, is it left to decide whether the devout and believing laity shall EVER have a chance to use that Creed in public worship. Ought such a discretion to be lodged in any one person. This state of things is putting a tremendous weapon into the hands of the Romanists against us." The whole article, and the whole number will well repay perusal.

The *Church Temperance Outlook* is a new exchange from New York. It is attractive in appearance and interesting in its contents.



# The Church Guardian

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## CALENDAR FOR JUNE.

- JUNE 7—First Sunday after Trinity.  
" 11—ST. BARNABAS. Ap & M.  
" 14—Second Sunday after Trinity.  
" 21—Third Sunday after Trinity.  
" 24—ST. JOHN BAPTIST.  
" 28—Fourth Sunday after Trinity.  
" 29—ST. PETER. Ap & M.

## The Doctrine of Special Providence.

The Scriptures are crowded with explicit declarations that there is nothing in nature, animate or inanimate, which is self-sustaining. Nor is the Bible less emphatic in affirming God's care and control of His human children than in declaring His sovereignty over nature. As a history, the Bible is a continuous record of God's guidance of His people. From the time of the first of the Patriarchs to that of the last of the Apostles, we have an unbroken series of special providences. The innumerable exhortations which we find in Scripture to put our trust in God, and pray to Him for guidance and daily blessings, are based upon this truth of God's special providence. Such exhortations as "Commit thy way unto the Lord," and "Rest in the Lord, and wait patiently for Him," would be meaningless without the certain knowledge that God does direct the affairs of men. We can go to Him with confidence, seeking light and strength for each day's need, because we have the assurance from Him that all our times are in His hand. But the special providence of God is not merely thus proved in the history and implied in the exhortations to trust which we find in the Bible; it is also explicitly stated. "A man's heart deviseth his way, but the Lord directeth his steps." "The lot is cast into the lap, but the whole disposing thereof is of the Lord." Most emphatic of all are the words of Christ Himself on this point.

What the Bible thus strongly affirms, neither science nor our own consciousness can deny. While we never could have discovered from either of these sources the truth that God shapes our lives, both at least convince us of this, that we do not and cannot shape them for ourselves. Vainly do men defy the power—call it by what name they may—which they are forced to see does rule the world. "Circumstances!" scornfully exclaimed Napoleon, "I make circumstances." But what availed that indomitable will, that vehement self-confidence, in the end? The highest human might, the most resistless human energy, must at

length meet a force with which it cannot cope, to which, like the smallest and most obscure, it must succumb. The Christian's joy is to know that this all-controlling force is the will of his all-wise and all-loving Father; his peace and strength are in the believing acceptance of that blessed truth.

This is the providence in which we must believe if we believe in any providence at all—a providence which includes not only the prominent events of life, but the passing incidents of each day. Nothing short of this embraces the truth; nothing short of this realizes the blessing. It is idle to say, as people sometimes do, that we could conceive of a general supervision and guidance, but cannot imagine a direction which extends to the minute details of every day. Does not our experience teach us that those small details, seeming, as they pass, so trivial, are constantly determining the larger results within which they are included? And how could those results be determined unless all the particulars which are seen to have served in bringing them to pass were also directed? As well might we say that God, in creating the world, designed only the general outline of oceans and continents, and left to the chance action of natural forces the details that fill them in, while we know that upon these very details the outlines themselves depend. It is futile for us to shun the name, *special providence*, and yet seek to have the thing it means. If there is any providence at all, there must be special providence. If our lives are in any respect, or to any extent, controlled by God, they must be controlled by Him completely.

It is hard—it is here and now impossible, and doubtless will be always, for us fully to grasp and comprehend such a doctrine—to explain the "how" which rests upon this "what." We cannot, through any experience of which we are capable, conceive of a foresight so perfect as to embrace every possible emergency, of a wisdom so broad as to provide for every influence, of a power so boundless as to accomplish its ends while leaving its agents entire freedom of will—of an omniscience, in short, so unerring as to have perceived in each case at the outset, the working of all the varied, conflicting, wavering forces that act on human lives, and to have adjusted them to the bringing about of every event at the desired moment, as directly and as specially as if Omnipotence should miraculously intervene on each occasion.

But we need not understand the *method* in order to accept and rejoice in the *fact* of God's special providence. That is true, if anything is true that God's Word tells us about Him, if that Word is to be trusted at all. It remains for us practically to cast all our care upon Him who, as He has so plainly declared, careth for us.

## The Revised English Bible.

### THE PENTATEUCH.

The revision of the Authorised Version of the Old Testament is a work differing in many important points from that of the New, and is likely to meet with a more favourable reception. There being no materials for the construction of a new text, one handle for hostile criticism is entirely absent from the work; whilst the conservative character of the greater part of it will render the reading of it less obnoxious to the fastidious ears of those who have been displeased by the frequent departures in the other from the style and idiom of the old English Bible, if not of the English language

also. In the Pentateuch whole chapters may be read in which there is little or no change to arrest attention. The alterations in this part which will attract most notice are (1) the substitution of the Hebrew word, where the rendering of the ancient versions, hitherto adopted, is now considered erroneous; (2) the new names for animals and plants; (3) the return to the renderings of the Septuagint and Vulgate, which a certain school in the 17th century tended to disparage in an excessive degree. The Revisers have been tender to archaic English words and phrases. Thus "ring straked" and "strakes" have been retained, where they might have been expected to substitute "striped" and "stripes." On the other hand "pilled" is altered to "peeled" in the account of Jacob's rods placed before the pregnant cattle. Hebrew words are inserted in the case of "Nephilim" and "Rephaim" which the ancient versions rendered "giants," in Gen. vi.4, Deut. ii.12. "Arabah" is substituted for "the champaign" or "plain country" (Douay) in Deut. xi.30. "Asherim" is found in a number of passages for "the groves" of the ancient versions, being now considered to be the name of a Phœnician idol. "Azazel" takes the place of the "scape-goat" or "emissary goat" of the Vulgate. On the other hand "Salem" is rendered "in peace" instead of "Shalem a city of Shechem" in Gen. xxxiii.18: and "children of Belial" which the authorised Version has in common with the Vulgate, becomes "base fellows" which is like the "pestilent children" of the Septuagint.

Amongst the changes in the names of animals the disappearance of "the unicorn," which the Vulgate calls "the rhinoceros," is remarkable. The word adopted is "wild ox," (margin, or-antelope, Hebrew, reem,) in Num. xxiii.23 and Deut. xxxiii.17. In Gen. i.21, the whales or "tanninim" are called "sea monsters," the rendering of the Authorised Version in Lam. iv.3; the "great whales" of the Vulgate are discarded. The rod of Moses in the desert of Horeb became a nachash or serpent, whilst the rods of Aaron and the magicians become "tanninim" or large reptiles according to the margin in Exod. vii.10. In Exod. xxxv.23, "badgers' skins" become "seal skins," margin, "porpoise skins." In Deut. xiv.5 the authorised version has, "the hart and the roebuck and the fallow deer and the wild goat and the pygarg and the wild ox and the chamois." The last-named animal is called a "camelo-pard" in the Vulgate. The revisers retain the names in the Authorised Version, substituting "antelope" for "wild ox." The Pygarg is a kind of gazelle, not a white tailed eagle or osprey, as the Greek lexicons and English dictionaries explain it. The word "coney" is retained for the "jerboa," or "chœrogril" of the lxx and Vulgate. The corn that escaped the scourge of the nail is described as "spelt" instead of "rye" in the Vulgate it is called "other winter corn." The "grove" planted by Abraham in Beersheba is called a "tamarisk tree." The "plains" of Moreh become "oaks" (margin, "terebinth,") as in the lxx.

The Vulgate is on the whole viewed with more favour than by the translators of the 17th century. Thus in the history of the family of Esau, Gen. xxxvi.24, Anah finds "hot springs" (Douay, hot waters) in the desert, instead of "mules" as conjectured by Luther, or "giant Emims" according to others. The "chiefs" of Edom retain the title of "duke" from the Vulgate "Dux." In Deut. xx.19 we have an improved version. Instead of

"the tree of the field is man's life," "Is the tree of the field man, that it should be besieged of thee?" This is the sense given in the Vulgate: "It is a tree, and not a man, neither can it increase the number of them that fight against thee." In Gen. iv.8 the Vulgate has, "Cain said unto Abel, let us go forth abroad," agreeing with the Septuagint and other ancient versions: the revisers note this in the margin, but in the text they prefer to the conjecture of Desenius "Cain told Abel his brother," i. e. what God had said unto him. In Gen. iv.23 Lamech says, "I have slain a young man for wounding me," not as in the Vulgate, "to the wounding of myself." In Gen. x.2, the founder of Nineveh is Nimrod, and not Asshur as in the Authorised Version, so that Nineveh is made from the beginning the seat of a Cushite dynasty; the other rendering is however retained in the margin. In Gen. xvi.12 Ishmael is described as "a wild ass among men;" and in Ch. xxv.18, his "falling in the presence of his brother" is made to refer to his dwelling or encampment, and not to his death as in the Authorised Version. The "castles" of the Ishmaelites are called "encampments," this being the sense in which "castle" was used by the translators. In Ch. xvi.13, Hagar says, "Have I even here looked after Him that seeth me?" Here we may perhaps desiderate the expression "beheld the hinder parts," by which the Vulgate connects the passage with Moses' vision at Horeb, "Thou shalt see My back parts." The "meadow" by the river in Pharaoh's dream, Gen. xli.2, is called "the reed grass," as in the Vulgate, "marshy places." The repetition of the word "distress" in Gen. xlii.21 is an improvement, as it expresses the exact retribution for the crimes of Joseph's brethren, which called their sins to their remembrance. In Gen. xlviii.31, no notice is taken of the lxx "top of the staff," quoted in Hebr. xi, though the difference is one of pointing only. In Gen. xlviii. 14, the "crossing his hands" of the lxx and Vulgate is given in the margin. In Gen. xlix.5, 6, the lxx rendering of the cursing of the wrath of Simeon and Levi is preferred: "in their self will they houghed an ox."

In Exod. iii the Vulgate, "I AM WHO AM," is added in the margin; the same version is followed in making the Israelites "ask" instead of "borrowing" of the Egyptians. The words of Zipporah in Exod. iv. are "a bridegroom of blood thou art unto me." Perhaps "spouse" (Douay version) is preferable to "bridegroom," as more elastic, and expressing the idea of a "betrothal in blood." In Exod. vi.9, for "anguish of spirit" the margin has "shortness of spirit." "Shortness of breath" would have been more intelligible. In Exod. xix.13, the Revisers agree with the Vulgate in the rendering. "No hand shall touch him, but he shall surely be stoned." On the other hand, Hebr. xi.20, speaks of "touching the mountain."

The "tabernacle of the congregation" or "tabernacle of witness" is designated "the tent of meeting," i. e. of meeting with God, not of the gathering of the people. In Exod. xxxiv.29 the Vulgate rendering is given in the margin, "the face of Moses sent forth beams or horns." In Lev. xxvi.30, "sun images" is a good correction for "high places." The "harlot" or "kadeshah" in Gen. xxxviii and elsewhere is explained in the margin to be a devotee of some impure Demon worshipped in Canaan. The "tent" in Num. xxv. 8, called "brothel house" in the lxx and Vulgate, is rendered "pavilion" or "alcove."

In the spelling of the English, "judgment," which has been generally received in English Bibles and Dictionaries gives place to "judgement." The e appears to be omitted between the g and m in acknowledgment and misjudgment, but to be retained in most words of similar formation, such as disparagement, engagement, estrangement, management, encouragement; the last of these occurs once in the Authorised Version, viz. in I Macc. x.24.

W. R. CHURTON.

CORRESPONDENCE.

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

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—While various (and somewhat contradictory) reports reach us in this Diocese as to what is being done, or to be done, with our only one Maritime Province Church University, permit me to draw attention to the following words, which I take from a Nova Scotian paper:—

"Whilst Secularism has driven dogmatic religious instruction out of our Public School System on this side of the Atlantic, and is now striving, by 'University consolidation,' to effect the same evil work for our Church Colleges, hear what an American paper says on this subject:—The time was once when a religious basis, and classical learning formed part of the idea which pervaded every College, and it is to these two things that they owe their greatness. But now, when both religion and learning, in the old sense, are being lost sight of in many places, it behooves all Churchmen to give loyal support to our Church Colleges, and a new responsibility is placed upon these Colleges themselves in supplying the want, which is beginning to be felt, of a place where men need not forget their religion in getting, or failing to get, their learning." Would that the Churchmen of the Dioceses of Fredericton and Nova Scotia would, one and all, read and ponder over these timely words—and "a word spoken in due season, how good it is."

It is said that with the sanction of high ecclesiastical authority, a small body of Churchmen (not inappropriately styled "step-sons" of King's) resident in Halifax, is making strenuous and persistent efforts to "amalgamate" the University of Windsor with Dalhousie College—in other words extinguish the *Church* College, give young Churchmen their Arts Course in an institution where the tendency would be to "forget their religion in getting or failing to get their learning," and last, and perhaps worst of all, have our candidates for Holy Orders trained in a Theological *Seminary*—after the manner of the Roman Church.

And what are the arguments brought forward in favour of the proposed change? So far as I can learn—that a man would get the better education in the larger University; and (is not this at the bottom of it all?) that we have not sufficient funds to keep our College going efficiently. I would like to ask those who cast a slur on the work done at King's College how much more work a man should be expected to do than is given him at Windsor? And I would ask the present and late Students if they feel that they could do any more work, and do it *well* and *thoroughly*, than is now prescribed at King's College? Is it not the custom in the "larger Universities" to have numerous chairs and a great variety of branches taught, and then give each Student his choice among those subjects, it being impossible for him to take them all? Is this method of educating men in any way superior to the good old-fashioned (if you will) system pursued at King's? And suppose a man takes one, two, or even half a dozen subjects in addition to those already given at King's, will he at the end of his course be any better off than the graduate from Windsor? Is not all this desire for a change, and the argument for a "large" University, owing

to a false notion which has got abroad that religion and science ought to be divorced—in fact have no connection with each other; and that a man goes to College to *complete* his education? I believe as good a ground work on which to build a thorough and *real* education as can be got in Canada, may be, and, (as the past history of many distinguished men has *proved*) has been laid at Windsor. All men do not become and are not expected to become good *general* scholars, and very few do; but many men do become to a greater or less degree *Specialists*, and what better preparation can be devised than the work laid down for the ordinary B.A. degree? Add to this the inestimable advantage of having daily papers in the Chapel, and regular College Chapel services on Sunday, and the other benefits to be derived from the general system of discipline carried out at Church Universities and I confess I see but little in the argument *contra*.

As to funds, it is a slur on the liberality of Lower Province Churchmen, and (if true) would show in them a lamentable and disgraceful lack of interest in what so nearly concerns the Church's best interests, to say the funds necessary to keep King's College in an efficient state cannot be procured from, or will not be given by them. And, Mr. Editor, I do not believe it is true. Let us get at the root of the matter. I believe that I speak the truth when I say that it is partly owing to the mismanagement of the College, and a meanness in the use of Printer's ink (thereby keeping the general public in total ignorance of—I was going to say the state, I might almost say the *existence* of the College); and partly, yes *chiefly* now, from the universal "want of confidence" in the present management of almost everything connected with the College.

Instead of allowing these "earnest but misguided souls" to carry out their proposed scheme of "amalgamation, i. e. *annihilation* of King's College, as a *University*; let Churchmen generally, and every man who has used and has a right to use the term Alma Mater, in particular, rouse themselves to a sense of their duty, and the crisis in the history of the Church of England in the Lower Provinces; and God grant that they may prevent any such calamity as the extinction of King's College as a Church of England University.

Yours,  
FREDERICTON.

BISHOP'S COLLEGE ALUMNI ASSOCIATION.

To the Editor of THE CHURCH GUARDIAN

SIR,—There is a misprint in the Railway Certificate issued to members of the Bishop's College Alumni Association for their Church meeting at the approaching Convocation, which I ask your kind permission to correct. The certificate should read June 24th and 25th, instead of 25th and 26th. Gentlemen using the certificate are requested to make this correction with their pen. The dates in the circular are correct.

May I remind gentlemen intending to be present at the annual dinner on the 24th, that their names must be sent in to Mr. George Rolt White, Lennoxville, on or before the 15th inst.

GEORGE THORNELOE,  
Secretary Treasurer.

Stanstead, Q., June 4th, 1885.

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—May I add a line to "an English Churchman" of May 20th?

In that parish "somewhere," can it be true? "appointed Rector for a term of five years." Has the Ministry come to that? Alas, alas, my brother!—and what shall I say of that Church which could so degrade its so called "Rector." Surely the Bishop knows nothing of that engagement! "a Rector for five years!" can there be such a position? or further, can there be found in Canada, a Priest of the Most High God willing to accept such a position? I trust not.

Yours truly,  
A MAN.

## FAMILY DEPARTMENT.

## VALIANT FOR THE TRUTH.

BY J. MONTGOMERY.

Fight the good fight—lay hold  
Upon eternal life;  
Keep but thy shield: be bold:  
Stand thro' the hottest strife.  
Invincible while in the field,  
Thou canst not fail—unless thou yield.

Great words are these, and strong;  
Yet, Lord, I look to Thee—  
To whom alone belong  
Valor and victory:  
If God be for me in the field,  
Whom can I fear? I will not yield.  
—Pulpit Treasury.

## JEAN.

Everything had gone wrong with Clemence Arbret that day—everything. First, Belle Aimee had taken a fancy to make a tour of inspection and forage through Maitre François Grignon's fields, and with the necessary pursuit and capture and oil-pouring, the morning wore away—and Clemence had planned so many fine things which were to be done before noon.

But noon was far past when at last she was ready for the washing, and all the women had already used the stream—for washing machines, etc., were as well known in the little Swiss village as the moons of Jupiter, and the good wives adhered as faithfully to the household practices of their grandmothers as they did to their religious tenets. You might have thought it well worth while to watch the comely, red-cheeked peasants standing in the little stream, stamping upon the linen and sousing it up and down in the clear water, then spreading it out upon the green banks.

But Clemence was tired, and hot, and discouraged and when at last she finished, and turned to Greve Mornay's little frock, her head hummed and buzzed, and the world seemed to have lost all its brightness.

And the interminable churning, when the butter would not gather!

Poor Clemence! In a sudden paroxysm of rage she threw herself upon the stone bench outside the door.

The sun was shining down upon the bright June earth, the gay voices of the neighbor women, as they leaned upon their gates, in the pleasant chat that always showed their heavier tasks were done, came to her ears, and filled her heart with unreasoning, fierce pain.

What right had they to be happier and merrier than she? Why should she be doomed to toil unceasingly—she, who had been the belle of the village?

"Mamma, mamma," said an eager voice, "Look, mamma!"

A chubby, dirty hand clutched her skirt, a pair of brown, laughing eyes sought approval, and the customary loving smile.

But a fiend had taken possession of the woman. "Go away!" she shrieked. "I hate you! You mean nothing but trouble to me."

Jean Arbret stared at her with wide astonished eyes.

"But mamma—" he ventured.

"Go! go! I hate you! Out of my sight! You are your father all over!"

A frightened glance into her blazing eyes, and Jean hurried off before he could tell himself what he had heard. As he reached the arbor at the foot of the garden, a cluster of blossoms fell from his hand.

He picked them up mechanically. He had hastened to his mother, with his heart filled with mingled pain and triumph—triumph, because of the struggle by which he had gained them on the mountain side, and pain over the epithet which the defeated Andre Charnier had hurled at him:

"Thief, and son of a thief!"

I doubt very much whether Jean quite knew the meaning of the word, but the taunting laugh

made it plain, and with swelling heart he had hastened home for comfort.

Tremblingly he peeped from his covert. Some dreadful old fairy must have taken the place of the mother who had never spoken unkindly to her darling. Even as he looked, Wolf sprang out, with a sharp yelp, and Clemence stood in the door with a gesture of wrath.

In a sudden panic Jean ran off toward the highway. All his life he had had but one thought; there had been but one pivot round which he revolved, and he asked no more. But now a new factor had been thrust into his mind, and it held it with an intensity and persistence which utterly precluded all unexplained elimination. It was not mother to Marc and Franz and the rest of his companions, but mother and father, and for the first time Jean realized the difference. A great wave of pity swept over him, and if he had known any such word, he would have called himself a pariah.

Who was his father? Somebody dreadful, no doubt, else why should Andre and his mother speak like that? There was old Constable Coudray, whose majestic presence made the little boys quake in their sabots, but nobody had ever told him to go away; and the prefect and the maire—but all these Jean had seen his mother gaze at calmly. But his father—never in his life had he heard his name; and Jean had lived ten sunny years.

"Jean, Jean!" called a gentle voice. He looked up.

He had wandered along till he came to Maitre François Grignon's cottage. On the gate Marc was swinging, and Eloise sat by her father as he tranquilly smoked on the porch.

Jean was hastening toward them when he heard the sound of wheels. No wonder he looked in awe, for it was the coach of the great French baron, and within sat madame, sharp, wrinkled and yellow; sharper, more wrinkled, and yellower because of the gay Paris bonnet on her old head, and the borrowed brightness of the withered cheeks.

She saw Jean.

"Come here, boy," said she in a shrill, high voice, "and let me see those blossoms."

Jean approached the great personage timidly.

"They are withered, you can't expect much for them," said madame, whose charity certainly would not cover a great multitude of sins. "Can you get more of them?"

"Yes," said Jean, "but—"

"Then I will tell what I will do. Bring me a great bunch every morning and I will give you—yes, I will give you five sous a week while they last. What do you say to that?"

Five sous! Why, if she had said five Napoleons the offer would not have seemed more munificent to Jean.

What could he not do with five sous? His mother—Jean stopped. He had meant the precious blossoms for his mother; and it gave him a queer feeling to see the baroness' sharp nose buried in their fragrance.

"I don't want to sell them. I want them for my mother when she—"

"Your mother! Pray what would your mother do with flowers?"

The blood rushed into Jean's cheeks. He clenched his tiny fists with a vague idea of—I am afraid to tell.

"Come haste! Your mother will rate you soundly for haggling over such a bargain. What is your name?"

"Jean Arbret, but—"

"Jean Arbret!" screamed madame. "What a viper I was bringing to my door! Drive on, Jacques, drive on! A young thief, of course, like his father."

Jean gazed blankly after the disappearing carriage. Poor Jean! what a wonder that his heart did not burst!

He darted past Marc and sank down beside Eloise on the porch, no longer striving to keep back the tears which blinded him.

"Poor lad," said the smith, placing his great hand tenderly upon the bowed head. "She is an

old miser, and she is as arrant a scold as a fishwife. Don't mind the flowers—"

"It isn't the flowers," said Jean, lifting his woe-begone face, "it's—it's—oh, Father Grignon! did you ever see my father? Andre Charnier said—"

He sobbed out the whole story, and the smith listened, mentally promising Andre such a drubbing as should bring sensation to his hide, which is the only conscience boys of that ilk have.

"My lad," said he, slowly, "your father was a good man, as innocent of wrong as the gold he wrought."

It seemed to Jean the smith must hear his loud heart-beats.

"He was a good man," resumed the smith, "but a little fond of company and gay times, as handsome a man as could be found in the whole canton when he married your mother. A happy pair they were till yonder old beldame brought a ring to your father to be reset. He left it on the table by the window while he went out to greet a friend, and when he returned it was gone. It was an heirloom and a luck-keeper, it seems, and she prized it much because of that. No one believed aught different from your poor father's story—no one but judge and jury, who were led, of course, by the baroness; and so, poor lad, they took him away from mother and you."

"Is he dead?" asked Jean, with open eyes.

The smith nodded evasively.

"Now go and play with Marc."

Jean shook his head.

"No; I want to hear of my poor poor father. When I am a man I shall kill madame."

Maitre François said nothing to this, but fell into a train of reminiscences which held Jean spell-bound.

At last he rose, and Jean, to whom the mention of his father's climbing exploits had brought a new idea, hastily bade adieu to Marc and Eloise, and hurried toward the mountain. If the blossoms were so precious to madame, surely the sweet smiling ladies whom he watched on the hotel piazza would admire them too, and he might sell them many a bouquet before the other boys learned the secret.

He was a good distance up the ascent when he heard a pathetic bark, and there was Wolf, his eloquent eyes reproaching him for his long neglect.

"Oh, come then," said Jean, too absorbed for caresses.

At length the stout legs gave way, and he seated himself for a moment.

Around him towered the snow-capped peaks of the group, bathed in purple haze; great white cloud-banks seemed to rest upon them; fancifully-shaped cloudlets chased across the azure sky; in the west the sun was sinking into a glory of purple and crimson.

Seldom had such young eyes beheld so grand a scene. Below was the village, dwarfed to pigmy proportions; even the wonderful church had lost its awe-inspiring character.

Jean went on, cautiously swinging from crag to crag, peering anxiously into every fissure. The air chilled, and he thought of the snug corner in the cottage, the bowl of milk and crisp seed-cakes. As he hesitated he caught sight of a faint starry bloom on the edge of an overhanging cliff. Clutching a twisted root, he toiled up, and at last, dizzy, exhausted, hungry, but triumphant, he set about plucking the coveted treasures. Suddenly he realized with dismay, that darkness was at hand. Bathed in the glorified golden vapor, he had lost all sense of time.

As rapidly as possible, he retraced his steps, but at last had to stop. Further descent was fraught with danger, even to a mountaineer, and resolutely bracing his courage, he determined to pass the night upon the ledge on which he rested. How he regretted Wolf had been unable to follow him! Suddenly there was a long-wound blast of a horn, and before it had echoed away, another and another took up the strain:

"Good-night! Good-night!"

(To be Continued.)

**THE PRAYER-BOOK.**

BY REV. W. H. PLATT, D.D. LL.D.

We, too, sit at the feet of Jesus on the mountain side, and learn from Him how to pray. We claim that in the Lord's Prayer, as a compend of all prayers, and which our Saviour himself condensed from an old Jewish Liturgy, we are taught a liturgy by the Master himself. And in almost every other prayer, we discover, in its ancient form and date, the very spirit of simplicity of the Master's words. Many of these short prayers, called "Collects," were written from thirteen to fifteen hundred years ago, almost in the days of the Saviour's life. The *Gloria in Excelsis* is the composition of some unknown person, about the year A. D. 125 or 150. The substance of the Apostles' Creed is found in the writings of Irenæus, A. D. 180. Most of the Nicene Creed was set forth in a general council of the Church, as early as A. D. 325. The Litany, an imitation, if not a copy, of those of many centuries before, was thrown into its present shape by Archbishop Cranmer, A. D. 1544, with but slight subsequent changes.

Nor is the praise of the Prayer-book less ancient. The *Gloria in Excelsis* of the second century is not its most ancient hymn. We sing the same songs that were sung in the temple over five hundred years before Christ. In the 95th Psalm, called, from the Vulgate version, the *Venite*; in the 100th Psalm, called the *Jubilate*; in the 98th Psalm, called the *Cantate*; in the 92d Psalm, called the *Bonum est Confiteri*; in the 67th Psalm, called the *Deus Misericatur*; in the 103d Psalm, called the *Benedic anima mea*—in these Psalms, used by worshippers for over two thousand years, and sung to the Old Temple music, now called Gregorian, we take up the strains of praise to God which have sanctified and glorified the ages, and roll on forever the anthem of choral joy.

There, too, is the grand old *Te Deum*, sung at the coronation of Kings and the setting up of Empires, breaking in between what God the Father said in the Old Testament and what God the Son said in the New. For over fourteen hundred years has this sublime Creed, Sermon, and Prayer been lifted up to God as the faith of the Church.

As to the antiquity of the Prayer-book, we may further and finally say, that from the appointment of a committee by convocation in 1537 to reform public worship, to the appointment by Charles II., in 1662, of twenty-one Episcopalians and twenty-one Presbyterians to advise together as to alterations, if any, of the Prayer-book, it has been subjected to six critical revisions; thus bringing its structure and most ancient materials under the scrutiny of different minds for one hundred and twenty-five years, making it the exponent of the struggles and triumphs of the great Reformation.

**II. ITS SCRIPTURALNESS.**

But its antiquity would not commend it as meritorious and worthy of universal acceptance as a system of public worship, if it was not also most thoroughly scriptural.

Exclusive of the Thirty-nine

Articles, the Hymns, and the Psalms in metre, three-fourths of the Prayer-book are literal extracts from Scripture. These embrace all the Psalms of David, selections from the Gospels and Epistles, and verses introductory to the services. The Psalms in meter are, of course, scriptural. Our Hymns are as scriptural as those of any other volume of the kind. Our Services and Offices are either in the exact words of, or are sustained by, a most sure warrant of Scripture. For instance, the Exhortation to Confession is sustained by over thirty passages of Scripture; the Confession itself is remarkably similar in expression to portions of the seventh chapter of Romans, and is sustained by nearly sixty similar passages of Scripture; the Versicles are the fifteenth verse of the 51st Psalm; the Absolution is sustained by over twenty citations of Scripture; the Doxology or Gloria Patria by five; the *Te Deum* by fifty; the *Benedictus* is a literal quotation of the prophecy of Zacharias in the first chapter of St. Luke; the *Jubilate* is the 100th Psalm of David; the Creed is a synopsis of twenty-eight passages of Scripture; the Prayer for Peace of twelve; that for Grace of fifteen; that for the President of twenty two; and those of the Litany of over two hundred. There are Collects, Gospels, and Epistles for sixty-two Sundays, out of which to provide service for the fifty-two Sundays in the year. These sixty-two Collects are either in the exact words or are sustained by over five hundred citations of Scripture. The Communion Service has five hundred and eighty; the Baptismal Offices over three hundred; the Catechism, one hundred and twenty; Confirmation Office, fifty-three; the Marriage Service, one hundred and ninety-two; Burial Service, sixty-five, exclusive of the lesson from the Corinthians and the Psalter; the Ordinal for Bishops, Priests, and Deacons, three hundred; and the Thirty-nine Articles, eight hundred and seventy-five citations from the Bible. Thus, the scripturalness of the Prayer-book is seen in that three-fourths are extracts from Scripture, and the other one-fourth is sustained by over three thousand citations of Scripture. But this is not all.

When we remember that one leading complaint against the Romish Church was, that it withheld the Bible from the people, may we not ask, without implying any want of charity and good will to other Christians, whether there be any order of worship so protestant and scriptural as that of the Prayer-book? Look at the number of times we read the Scriptures to our people during a service! In the course of a Sunday morning service we read a lesson from the Old and one from the New Testament. We read, responsively, one or more of the Psalms of David; we read a passage from the Gospels and one from the Epistles; and also the Ten Commandments, making in all six Scripture readings. If the service be read according to the daily calendar, the Old Testament would be read to the people once, the New Testament three, and the Psalms twelve times a year.

We claim, so far as the public reading of the Bible and the praise and devotions of our service are con-

cerned, to have, most undeniably, the most scriptural worship on the face of the earth. In using none but written forms of prayer, we can take time, and time has been taken, to put them into the words, or very near the words, of Scripture. Extemporaneous prayers may or may not lie along so closely to the side of the Bible. He who utters them has no time to examine into that matter. He runs the risk oftentimes of uttering words unadvisedly with his lips, against which the wise man in Ecclesiastes v., 2, thus warns: "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth; therefore, let thy words be few."—(*Standard of the Cross.*)

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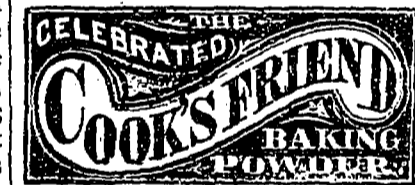
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THE MISSION FIELD.

LETTER FROM THE SOUDAN.

From *The Guardian*.

(Concluded.)

"There is also here a man named Rose, chaplain to the Australian contingent, in English orders, a *portly* of Bishop Barry. He has put himself for duty under me—a very hard worker. Every one in the contingent speaks highly of him. He has real influence among his men. I have utilised him hitherto for the cavalry brigade. He had parade service for them on Sunday, and a celebration (twenty communicants), and another parade for convalescents and Medical Staff Corps at 5 p.m.

"The hospital work here is heavy. *Bulimba* and *Ganges*, two hospital ships—one at the base, and another at H. redoubt, just in rear of the fighting ranks, for the wounded when brought in from the front. There is so much work of this kind that I have divided it among us all. They *must* be visited every day, especially as sickness is increasing every day in the shape of fever and dysentery.

"As you most likely know, we are all dressed in Khakee, and there is nothing to distinguish us from other officers. I don't know what to suggest, but something is wanted to let it be known who we are. Any badge that would tell its own story at once. The Medicos have robbed us of our cross. Perhaps something on the *right* arm might do. But it is a want that ought to be supplied. A surplice has a marvellous effect on a campaign. I have been told over and over again how actually refreshing it was to see a vested clergyman, when they had been fighting all the week, a man of peace, in the midst of a scene of war.

"There is no difficulty in getting access to men's hearts here. I have had more religious talks with men in a week here than in a month in the piping times of peace. There are plenty of good prayers made even by men who never prayed before. And men's hearts are softened in a marvellous way. I spend between two and three hours a day in the hospital tents, and I hope I do some good."—*Guardian*.

DELHI.

REVIEW OF THE MISSION FOR THE YEAR 1884; BY THE REV. R. R. WINTER.

Let us look at our position for a moment topographically. In the Delhi and South Panjab districts, worked by the S.P.G. and Cambridge Mission, we have before us a widely spread tract of country, reaching north and south 125 miles, from Karnaul to Riwar, and east and west 110 miles, from Delhi to Hissar; then situated centrally to the chord, but not to the circumference, we find dominating these many hundreds of thousands in all that constitute interest and importance, the old yet young city of Delhi, which rolls on to us from the past through many miles of ruins, of tombs, mosques, and forts, that are typical of kings, invaders, fights, and bloodshed, to the knives, scissors, and cotton goods which now flood our bazaars, and are

highly typical of the somewhat commonplace present.

Now what are we doing to bring a knowledge of the one life-giving religion home to the hearts of this great mass of people? To answer clearly what we are doing, it is best, though, perhaps, rather aggravating, to ask another question—Why are we doing it? This is rather like dashing oneself against a problem which at present is unsolvable. People are often talking of "the problem of the conversion of India," till one is rather sick of it; I have done it any number of times during the twenty-five years of mainly useless letters I have written to the Society. A good seventy-five years before that it was talked of; it was brought prominently forward when, seven years ago, the Delhi Mission underwent a kind of second birth or inoculation by the infusion into its old life of the fresher blood of Cambridge, yet somehow or other we do not seem to get much nearer the solving of it. The only present answer is, "work in trust and prayer," yet work must be on certain lines, and be done with a reason and an object, else its aim will be crooked though the bow be bent ever so tight. I am not going, in the face of elaborate treatises by great Oxford professors or retired governors of Indian provinces, to venture on a dissection of the "Indian mind," or that mysterious, unconnected, unfathomable, clueless thing, its "mode of thought," but simply to state the difficulty which comes most to the surface in our dealings with the people, from humble day-laborers to acute college-students; and this is, their intensely materialised views of life, and the weakness of the spiritual faculty, and of all that should be based on trust and not on sight. Practically the hearts of the people are wholly centred in the present, that is, the limit of their aims for profit or pleasure, and teaching which aims at a higher future ideal seems hardly to find the latent capacity that is needed to lay hold of it. An abundance of acute argument is readily forthcoming, but it is the merest and most soul-depressing logomachy, a fighting over the superficial use of words, not over their inner teaching, and you feel it would be almost as fruitful to attempt to convert the cheap highly-glazed Manchester prints of the Delhi traders into the serviceable cotton garments they are supposed to represent, as to make spiritual thoughts find a home in the hearts and minds that are wholly fixed on the balance between profit and loss. The spiritual faculty is there, but it is well-nigh dead.

This, you will say, is a discouraging outlook, and so, indeed, except to Christians it would be; but still the facts which call it forth lie very much at the bottom of our present and past endeavours. I feel, therefore, that we must direct our efforts to whatever will leaven this great materialistic lump before us, and which will educate the hidden spiritual aspirations

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which are overlain, well-nigh like the baby in Solomon's trial, by the all too solid mass of worldly principles around them.

To do this we must try to reach—for after all it is little but *trying* that we can do—the different and often strangely conflicting elements that constitute Indian body politic. I will almost at haphazard take one of our means of approaching the adult part of the population—the *public preaching*. This is carried on every week in five parts of the city. Our leader in this is Mr. Lefroy, who, with one or two catechists, preaches at two of the appointed stations, and one or other of the Missionaries is generally present at one of the others. Our two best stations are, one at the west end of the Chandney Chauk, with a broad roadway in front of it leading up to the gate of the Fathpuri Masjid, the second largest mosque of Delhi, built with two others by the daughters of Auruzebe; the other in a wide open space to the west of the Jama Masjid, the Mahomedan "cathedral" of Delhi. At these places a crowd of fairly well-to-do, decently-dressed people collects round the preachers, and listens to a connected address. The same people often come week by week, and many stop to the end of the discourse; many, however, go away, and several who stop do not listen; but these characteristics, in wish or fact, are, I believe, not unknown among well-trained listeners within even some of our churches.

My opinion, approaching after long experience to conviction, is that the present function of bazaar preaching is not so much to set before the people Christian doctrines, as to *prepare* them for them. Our main object now is to stir them up to some elementary knowledge of the difference between righteousness and sin; of this they receive but scant instruction in home, mosque, or temple; and our public preaching is nearly the only thing that brings holiness, as distinguished from ceremonial worship or caste duty, before the mass of

the people. They are not yet in a position to appreciate those spiritual truths of Christianity which can only be spiritually discerned.

The same kind of preaching, only carried on in a more quiet and conversational manner, goes on in the country districts. Mr. Carlyon is the one of us who has mostly freed himself from city ties, that he may have liberty for longer iterations. I shall speak more fully of our village work later on, but in this respect it forms a very important part of our efforts to reach the adult population; it has received a more lively impetus of late from a magic lantern with slides on Scripture subjects introduced by Mr. Martin, who by the light of his lantern, and the energetic life of his descriptions, has largely increased the numbers of the village audiences.

May I now make a leap from these attempts to reach the grown up people, to a group of institutions that touch a higher class, and have more individual influence, *i.e.*, St. Stephen's College, High School, and seven branch school. There are only two salient points in the scheme aimed at, to which I can refer in this general sketch of our plan of operations. One is the important position which the college properly so called is assuming in Delhi. You doubtless know that the term "college" in India is used technically of a place of education that teaches up to the B.A. degree, as distinguished from "schools," which only prepare boys for the matriculation or lower examinations. St. Stephen's is the only Christian college north of Agra, it is therefore of considerable and rapidly increasing value, both by its teaching and by intercourse with the teachers, in leavening the minds of several of the best educated young men of North India with Christian truth. I say "several," because there is a larger Government College at Lahore, where the system omits to train the moral or spiritual part of man, but which attracts to its, in this degree, limited scheme of instruction a larger number of pupils.

(To be Continued.)

OUR ILLUSTRATED CATALOGUE FOR 1885, OF

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PARAGRAPHIC.

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General Logan has been elected a Senator of the United States, after a contest of four months' duration.

SCOTT'S EMULSION OF PURE COD LIVER OIL, WITH HYPOPHOSPHITES, As a remedy for Consumption. Dr. H. J. Pratt, Montello, Wisconsin says: "After a thorough test of over two years, I voluntarily recommend your Scott's Emulsion to those afflicted with consumption."

The British forces have evacuated Otao and returned to Suakin, and thus the war in Egypt is for the present at an end.

DR. SMITH'S GERMAN WORM REMEDY, or Wormerine, speedily removes all kinds of worms, cleanses the bowels of all impurities, cures biliousness and indigestion. Try it. Sold by all druggists. Price 25 cents per box.

Professor Samuel Jones, Professor Emeritus of physics and Chemistry of the Washington and Jefferson College, has died in Washington, Penn.

STOMACH ACHE.—We all know what it is: we acquired a perfect knowledge of the "Pet" in our youth, after a raid on the green apples we were expressly forbidden to touch. Our mother gave us Perry Davis' Pain-Killer then and strange to say, no other remedy has been discovered to this day to equal it.

The late Secretary of State of the U. S. the Hon. F. T. Frelinghuysen, has died after a short illness. His funeral, on Saturday, May, 23, was largely attended.

Impure blood is the cause of more misery than any other source of disease, but this fact is often overlooked. Parsons' Purgative Pills make new rich blood and will change the blood in the entire system in three months, taken one a night.

Daniel Schenkel, one of the most prominent of German theologians, has died in Berlin. Professor Schenkel was born at Dagerlin, in the Canton of Zurich, in December, 1813.

JOHNSON'S ANODYNE LINIMENT is one of the few really valuable patent medicines which we always take pleasure in calling attention to. It is both for internal and external use and is worth more to a family than a whole medicine chest.

Governor Hill has received the resignation of the Hon. S. S. Cox as Representative in Congress from the Eighth Congressional District of the State of New York.

St. Margaret's Home 666 SHERBROOKE STREET.

A need has long been felt by those interested in works of charity in the city for a home for incurables. The hospitals had no room for them, other institutions could not take them in, and just when one needs all the care and comforts that human aid can give...

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This University was constituted by a charter of King George III., granted in 1802, and is under the control of the BISHOP of the Diocese, as VISITOR and CHAIRMAN, and a BOARD of GOVERNORS, members of the Church of England, elected by the Alumni.

President, Rev. Canon Dart, D.C.L., M.A., of Oxford

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

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

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

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THE GOVERNORS OF KING'S COLLEGE, Windsor, N. S., will be glad to receive applications for the office of PRESIDENT, combined with Professorships of Divinity and Classics. SALARY \$2,000 and a House. The President must be a Clergyman in full orders of the Church of England, M. A. of some University incorporated by Royal Charter. Applications, with testimonials, to be sent to

T. RITCHIE, Secretary of Governors, HALIFAX, N. S.

RECTOR WANTED.—The Rectorship of the Parish of St. Clement, Annapolis Co., N. S., will be vacant on 1st July, proximo. Information given and applications received up to 15th June, by Wm. C. Shaw, Warden, Glomestown, and Co., N. S. Sound churchman desired. Weekly celebration, Eastward position. W. C. SHAW, WESTON HARRIS, Wardens.

TEMPORARY DUTY.—WANTED, by an English Clergyman, at present in Canada temporary duty, or a Locum Tenency. Strong and active, fond of work and experienced. Address, "A.," The Rectory, St. Johns, P. Q.

A RECTOR Is desired for the approaching vacancy in the PARISH OF SHIP HARBOUR, N. S. Good Churchman; Active, Extempore. INFORMATION GIVEN BY JAMES LOWRY, RECTOR, JEDDORE, N. S.

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WANTED, A LADY PRINCIPAL, in September next, for the Ladies' College, Compton, P. Q. Must be a member of the Church of England. Applications, with testimonials, may be sent to REV. JOHN FOSTER, M.A., Sec.-Treas. C. L. O., Coaticook, P. Q.

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Special Sale this Month FINE LARGE PATTERN CHANDELIERS, 3, 4, 6, 8 and 12 lights, Selling at Specially Low Factory Prices. Send for Catalogue, stating number and sizes required or size of church. FRED. B. COLE, Manufacturer, 1702 Notre Dame Street, Montreal. 44-41

### The Temperance Cause.

At the end of last month the Band of Hope connected with St. John's Church gave a very pleasing entertainment, the principal feature of which was the rendering of the service of song, entitled "For Harry's Sake." The story was read by the Incumbent, and the solos and choruses were all sung by the children. The audience were greatly delighted and showed their appreciation by a liberal collection. This temperance service of song is the second that has been given by the society since its organization, which took place less than a year ago.

In our last issue we referred to the recent anniversary of the Church of England Temperance Society, we now give some extracts from the report then presented, which will give our readers some idea of the greatness of the work which is being done in the Mother land.

In presenting their twenty-third annual report, the Council of the Church of England Temperance Society are again able to thank God for real progress. The organized forces which Temperance Reformers are called to confront are so vast, and the habits of the nation so deeply seated, that great as the progress has been, it is yet but small compared with what still remains to be done. Each year confirms the soundness of the Society's principle of the double basis, and shows the practical wisdom of the administration by which the needs of various classes of the community are sought out, and special departments created to supply them. The rescue of the drunkard alone is not enough; prevention must go forward as well as cure, while for prevention itself legislation alone cannot suffice.

The formation of public opinion—by the training of the young, by specific educational efforts, improved recreation, counter attraction, and the incontestible results of rescue work—this is as essential for procuring the sorely-needed legislation as for its practical working when procured.

LEGISLATION.—In accordance with a resolution passed at the October Council meeting, steps have been taken with a view to the re-introduction of the Society's Licensing Reform Bill into the House of Commons. The Bill will have for its object, as heretofore, the progressive and very large reduction of the numbers of drinking houses, and the more efficient control of those which are left. The Grocers' Spirit License Repeal Bill will also be reintroduced on the first opportunity.

The Society took part, with other organizations, in a deputation to the Earl Granville, to strengthen the hands of the Government in resisting the introduction of a spirit traffic into the Congo-Basin, and they were glad to notice that a similar deputation was sent by the Church Missionary Society with regard to the district of the Niger.

EDUCATIONAL WORK.—The *Chronicle*.—The Council are again under a deep debt of gratitude to the Hon. Editor, Mr. Frederick Sherlock, editor of *Hand and Heart*, for his devoted and indefatigable service in this post of extreme difficulty and labour.

WORK AMONG THE YOUNG.—The Council have reason to believe that systematic temperance teaching in the branches, with examinations and prizes, is on the increase. They would strongly call attention to this phase of the work, and urge the importance of efforts to increase the use of Temperance text-books in schools of all kinds.

THE YOUNG STANDARD BEARER continues to be most acceptable and useful. Through the renewed kind assistance of Messrs. Wells Gardner, Darton & Co., a prize competition for the best painted text was again carried out at Christmas, drawing forth numerous texts painted by young people of all classes, of which 14 were selected for prizes. The texts are this year being sent as presents to young Colonists in various parts of the world.

JUVENILE UNION.—Since May, 1883, under the name of the Juvenile Union, the work has included the young of all classes. Owing to lack of funds, it was only last year that, after much hesitation, the Executive allowed the Juvenile sub-Committee to appoint an Organizing Secretary for this department. Miss S. Ursula Gardner, well known as a devoted and successful voluntary worker, author of "Children of Light, or Temperance Talks with the Children," began her work as Secretary on Oct. 1st, since which date she has addressed 53 meetings, and several new branches have been started. Before this appointment the work had been carried on under great difficulties by the Rev. T. G. Crosse, Curate of St. John's, Notting Hill, as Hon. Secretary, to whom the warm thanks of the Council are due. A plan has been matured by which teachers in schools of all grades, and temperance workers amongst the young, may become associates of the Union, and over seventy have been thus enrolled.

THE WOMAN'S UNION has made steady progress during the past year, 14 branches having been added to the parent centre, and 9 to the different diocesan centres, the total number of branches being 91. The number would have been larger but for the fact that several have either lapsed or merged into other branches, and the provincial work has been somewhat hindered by the long illness of the Secretary, Miss Haslam. 120 meetings have been attended by lady deputations or the Secretary, and four large drawing-room meetings have been held. A course of four lectures to ladies, on the "Medical Aspect of Alcohol in Relation to Health," was given in November by Dr. E. Symes Thompson and Dr. Leeson. The Union was represented by the Secretary at the National Temperance Congress, Liverpool, in July. The Union hope, with God's blessing, largely to extend their work in the ensuing year. They are glad to report the accession of the Marchioness of Tavistock and Mrs. Temple to their Executive.

**THE**  
Weather is now growing warmer, and the extreme languid feeling, want of appetite, dullness, languor and lassitude, effects nine-tenths of the human family and often Bona, Biorouga, etc. that have been lying dormant in the blood for months past now make their appearance, all caused by your blood not being in proper condition. It is impossible to throw off these impurities without the proper remedy, and the most reliable medicine is Estey's Iron and Quinine Tonic. Sold by all druggists. Price 50c., six bottles for \$2.50.  
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#### Catarrah—A New Treatment.

Perhaps the most extraordinary success that has been achieved in modern science has been attained by the Dixon treatment for catarrah. Out of 2000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefitted, while the patent medicines and other advertised cures never record a cure at all. Starting with the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the catarrah is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has ever attempted to cure catarrah in this manner, and no other treatment has ever cured catarrah. The application of the remedy is simple and can be done at home, and the present season of the year is the most favorable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 306 King Street West, Toronto, Canada, and enclose stamp for their treatise on Catarrah.—*Montreal Star.*

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**NEWS AND NOTES.**

London has four fire districts, each brigade having 600 men and officers.

A church in Schenectady, N. Y. is to have a brass band instead of a choir.

The Earl of Roseberry and Prince Bismarck have exchanged visits in Berlin.

Codfish is forty cents per pound in Guatemala and is considered a great delicacy.

The Earl of Selkirk, who died very rich lately, left a year's salary to all employed on his estate.

MOTHERS should use Philoderma on their infants, as its soothing and healing properties render it invaluable for chafing.

The British Government intend to save \$15,000,000 out of the \$55,000,000 credit recently voted to the army and navy account.

ESTEY'S Iron and Quinine Tonic works like magic, reaching every part of the human body through the blood giving to all renewed life and vigor.

The Birmingham Arms Manufacturing Company are busily engaged in making 30,000 rifles for Abdurrahman, the Ameer of Afghanistan.

FOR softening, improving and beautifying the skin, no preparation that has ever been introduced equals Estey's Fragrant Philoderma. Druggists sell it.

It is asserted that the recent reports of an outbreak among the natives of the Upper Congo were overdrawn.

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 first rail of the Broadway Surface Railroad, which is to connect the Battery with Central Park, by a direct double-track line, has been laid.

Now is a good time to take Estey's Iron and Quinine Tonic, so that the system may be strengthened and the blood purified to withstand the debilitating effects of the warm summer weather.

The Liberals have gained a decided victory over the conservatives in Ireland, in an election in the County of Antrim, to fill the vacancy caused by the death of James Chaine, Conservative. Mr. Sinclair, the Liberal candidate, had a majority of 139.

THE FAVORITE Washing Compound of the day is unquestionably JAMES PYLE'S PEARLINE. It dispenses with the necessity for beating or rubbing the clothes, and does not injure the fabric.

The oldest deed in America is said to be in the possession of Major Leland, of New York. It was written eighteen years after the discovery of the New World by Columbus. This document is a conveyance of Fisher's Island, near the mouth of the Sound, from certain Indian chiefs to the celebrated navigator, John Cabot, whose signature it bears.

Extracts from a Letter from C. H. S. Cronkhite, Esq.

Canterbury Station, York Co., N.B., October 10th, 1876.

Mr. J. H. Robinson;  
Dear Sir,—In reply to your letter of enquiry I would say that your *Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime* is the best preparation of the kind I have ever seen or taken.

I was ordered by my physician to take it, and commenced about the last of August, and since that time I have felt a different man, and also look differently, and all for the better, as the doctor can testify.

I was unable, in the summer to walk any distance without much fatigue. I can now take my gun and travel all day, and feel first-rate at night, and eat as much as any lumberman. Have not gained since I took your preparation, and can now inflate my lungs without feeling any soreness, and I think I can inflate them up to full measurement, same as before I was sick; have also gained in flesh, my weight in the summer was 173 lbs. and now it is nearly 190 lbs., which is pretty well up to my former weight.

The foregoing is a correct statement which I am prepared to swear to, and I hereby authorize you to give it publicity in my name.

I am, dear sir, truly yours  
(Signed) C. H. S. CRONKHITE.

We, the undersigned, hereby consent to have our names published as witnesses to the effects of *Robinson's Phosphorized Emulsion* on the person of Mr. Cronkhite and do assert that the foregoing statement is correct in every particular.

Alexander Bennett, J. P.,  
(Signed) William Main.  
Rev. Thomas Hartin.

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

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

Wishing you all success,  
I am, Dear Sir,  
Very faithfully yours,  
P. J. FILLEUL,  
Episcopal Minister.

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