

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.

# 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. 16.

MONTREAL, WEDNESDAY, AUGUST 5, 1885.

\$1.50  
PER YEAR.

## ECCLESIASTICAL NOTES.

**HOME REUNION.**—The annual meeting of the Home Reunion Society was held recently. The Bishop of Winchester presided. The report, which was read by the Secretary, Rev. R. M. Blakiston, stated that the present outlook of the Home Reunion question is a curious one. The question is very freely ventilated everywhere. Able papers on that and kindred subjects are commented upon in no unfriendly spirit by the Nonconformist press. The continuity of the Church of England is acknowledged by all as an historical fact. The life in our Church manifests more day by day its growth, as being more especially the Church of the people, prepared to fulfil its old position in new England that is being formed under our eyes. The call for increased zeal in the extension of the blessing of Christianity is acknowledged by all calling themselves Christians. The driftings from the old distinctive teachings and practices of the different Nonconformist bodies are so apparent that the bondage of their old trust-deeds, any transgression of which would subject them to State control in spiritual things quite as binding as any to which the Church is subjected, is becoming oppressive. Thus drifting arises from a desire for unity, which at present is based on a determined opposition to the Church's distinctive claims, and therefore falls short of that sure and safe basis of a reunion which can only be secured on the lines of the primitive and undivided Church. In the midst of all these signs, the zeal against Church endowment and Establishment is greater than ever, though a feeble attempt is made to conceal its bitterness under the pose of the candid friend, who, at the certainty of great damage to himself, would relieve the Church from the shackles which are supposed so greatly to hinder her growth. And yet this growth is acknowledged, and Church methods are adopted more and more amongst the Nonconformist bodies, in the hope of thereby improving their position among the people. It is to be feared that the nearer religious bodies approach to one another the more acute becomes the fight over the few, but essential, differences, which become more apparent. Existing facts in the United States and in our colonies clearly show that Disestablishment and Disendowment can never break down the different status between ministers duly ordained and those who are only called to the ministry by their own inward call, or by the acceptance of the congregation; and yet this question of the position of the ministry is at the real root of all our present schisms. Surely, in so godly a work as the Reunion of Christendom, such worldly matters as the difficulties arising from legal documents, or the equally worldly jealousies of the relative social position of ministers, ought to be no permanent cause of estrangement, between those who are truly earnest in their love for Christ, and in a common desire to extend the blessed influences of Christianity amongst all our people.

**THE LATE ARCH-DEACON LEE.**—A movement is being made to erect some memorial in St. Peter's Parish Church, Dublin, as a mark of respect to the late Ven. William Lee, for nine-teen years rector of St. Peter's, Archdeacon of

Dublin, and for more than that period Archbishop King's Lecturer in Divinity in the University of Dublin. It is now upwards of two years since Archdeacon Lee entered into rest, so it is high time, if his memory is to be honored at all, that it should be done soon. He was one of the few Irishmen whose name as an authority in theological subjects was known outside Ireland. His work on the Inspiration of Holy Scripture has passed, we believe, through three editions. His contribution to the *Speaker's Commentary* on the Revelation is a book in itself replete with learning, and in the Revision of the New Testament he has been heard to say that one great aim with him was to alter nothing that did not absolutely need to be altered. Those who enjoyed the friendship of Archdeacon Lee, it is well known, cherish the recollection of his loyalty and good feeling to the present day.

**CANTERBURY DIOCESAN CONFERENCE.**—The annual meeting of the Canterbury Diocesan Conference commenced June 30th at Lambeth Place. The Archbishop, in his opening address, observed that since the last meeting of the Conference the lay element had been considerably increased. The duty of all faithful members of the Church at the present time was to strengthen the Church. They need not raise the old cry of the Church being in danger, for if she really were in any danger, it was the fault of her members. He claimed for the Church that she had been the mother of liberty, of peacefulness, and of morality, the guide and comforter of all. They all desired to see the moral, social, and religious welfare of the people increased ten-fold, and in order to do that the Church must be strengthened. That could be done by individual or by corporate action. Churchmen should be urged to take a more active part in Church work, and to watch the course of events in the Legislature, to see that no harm was done by Parliament. They could deepen the hold of the Church on the consciences of the people by raising their moral level, and being foremost to assert principles of temperance, purity and manliness. With regard to politics, it would not be by her own act that the Church would be transformed into a political party. The once familiar term, The Church Party, had well-nigh died out, and happily so. But in spite of herself the Church might be compelled to take political attitude, in order to meet attacks or to resist pressure. If, however, the Church ever were forced into the position of a great political power or party it would never be a mere clerical party, for clergy and laity would be hand in hand together. There had always been strong ties between all classes in the rural districts and the clergy, and now the Church was getting hold of the busy workers in towns. She was in touch with every section and every class, and that touch must be strengthened and deepened until it became a firm, unbreakable grasp. They had no reason to fear any disturbance of the present balance from within; but if they were compelled from without they could put in force a propaganda of opinion with which no other ecclesiastical organization in Europe could compare. If Churchmen asked for legislation it was denied them for the ostensible reason, that to reform the Church was to give her undue advantage. Had ever hin-

drance to legislation been based upon so petty or so monstrous a plea? Then, again, they must strengthen the Church corporately by developing her consultative faculty. They were living, so to speak, in a committee period, and the Church would derive much advantage from the existence of a house of laymen to consult with Convocation on matters calling for legislative action or affecting the general welfare of the Church. In conclusion, his Grace urged deeper interest in Home and Foreign Mission Work, and increased earnestness in promoting the material and spiritual welfare of the young, the poor and the helpless. They must put the whole truth before the people and strengthen the moral and religious discipline of the country. A lamentable example of the results that follow the lack of that moral and religious discipline had recently been witnessed in a neighboring country, where the people had indulged in a wild fete over the remains of their poet, while their government had torn down the cross from the summit of a consecrated building.

**THE REFORM MOVEMENT IN SPAIN AND PORTUGAL.**—The Archbishop of Dublin preached at Christ Church, Cheltenham, on Sunday evening, the 28th ult., to a very crowded congregation, from John iii. 8, "The wind bloweth where it listeth," &c. His Grace said that it was an occasion of peculiar interest and solemnity to him, seeing that, forty years ago, he had worshipped as a boy in that church, for a space of three years, under the ministry of Archibald Boyd and Frederick Robertson. Many memories crowded upon his mind of the days that intervened, of opportunities lost, of mercies received; and he asked the congregation to breathe a prayer that the message he was permitted to utter that night might be owned and blessed of God. After a forcible and earnest address, in which sceptical difficulties in reference to the unity of the Bible, and the failure of ocular demonstration of spiritual things, were met by the graphic illustration of the text, his Grace proceeded to advocate the cause of the Spanish and Portuguese Protestant Churches. The sole cause of the present great religious movement among the people of Spain and Portugal was to be found in an earnest craving of heart for more spiritual food than the husks which Rome could give. They found this in the pages of God's holy Word. One important feature marked the movement, in that at present none but the poor had been reached; and yet in this was one element of hope; for, as he had heard Archbishop Trench say, "The Spanish Reformation in the sixteenth century had failed just because it lacked the proper element." And just because the people were poor, they needed the help and sympathy of their brethren in England. They had memorialized the Irish Church, and the Archbishop had been deputed by his brethren, the Irish Bishops, to visit the churches in Spain and Portugal. This he had done, and, therefore, as an eye-witness, could speak of the reality of the work, as most deserving of sympathy. They did not want missionaries—as they were reforming themselves—they did not want help always; but only to enable them now to build their first churches and schools.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

**DIED.**—At Charlottetown, P.E.I., on the 21st instant, after a painful illness, in the 44th year of his age, the Rev. George Wright Hodgson, Priest, Rector of St. Peter's, Charlottetown.

With what sorrow and regret will all who knew him, all especially who had the privilege of his intimate friendship in College or in after-life, read the announcement of the death of their dear friend.

Passing his examination for degree at King's College, Windsor, at an age too early to permit his graduating, he remained in residence, continuing his studies with what influence for good can hardly be estimated, and "Hodgson's" room at old King's will long remain a dear, familiar name to his classmates, an object of respectful reverence to his juniors, as the the unfailing resort wherein all, with their trials or troubles, their venial or more grievous faults, were sure of wise counsel or kindly reproof.

Nor was this influence confined to his fellow-students; the professors even gladly availing themselves of the ripe wisdom of this blameless life.

Admitted a Deacon in 1865, and Priest in the following year, and appointed in 1869 to the charge of the free Church of St. Peter's, Charlottetown, as Rector and Bishop's Chaplain, he ever did good work for his Master, and by the purity of his life, the joyousness of his disposition, and his eloquence in the pulpit or on the platform, he extended that influence begun at College till, not in this Diocese only, but wherever he was known, all had been the better for his precept and example.

Mr. Hodgson had the courage of his convictions, and at first encountered the most strenuous opposition in his cure at St. Peter's, Charlottetown. Latterly, the opposition almost, if not entirely, ceased; for, however much some of his brethren of the clergy and laity differed from him in their views, all were won by his wisdom and eloquence, and acknowledged his honesty of purpose and the purity and manliness of his life.

It will be a comfort to all his old comrades to know that during his last illness Mr. Hodgson had the loving administrations of so dear a friend as the Archdeacon. Through him he dictated a brief farewell to his congregation, which, by its humility, its loving care for his flock, is a fitting conclusion to a life so well spent, so untimely cut off.

A DYING PRIEST'S LAST WORDS TO HIS PEOPLE.

To the Congregation of St. Peter's Church:

My Dear Friends,—As your Priest lay dying he called me to his bedside and desired me to take down his last message to you. I did so. It is given below as nearly in his own words as I am able to give them.

EDWIN GILPIN,  
Priest.

My Dear People:

God calls me away, and the time has come when, for a period at least, we must be separated. He only knows how deeply I have borne you in my heart—how I longed for your welfare in time and in eternity. During sixteen years I have worked among you. I hoped I might be spared yet longer in the Church of Christ on earth; but he has willed it otherwise. I humbly say: "Thy will be done." I am conscious of my imperfections and shortcomings; and oh! my people, I do entreat you to pray for me—so soon to stand before my God, that he will forgive me my sins. One thing I long to say to you: I want to thank you for all your kindness and goodness to me. My last words

are these: Do not be cast down if difficulties present themselves. Be of good courage; God is with His church, and will be even to the end. If trials come upon you, be patient. Be diligent in prayer and in the use of all the means of grace. Love the Lord Jesus, and love one another for His sake. And when I am gone from you, pray for my soul, that it may rest in peace and be made perfect against "that day."

Yours very affectionately in Christ,  
GEORGE W. HODGSON.

He died the day after (Monday.) The remains were viewed by crowds of people during Tuesday and Wednesday, and were carried to his church at an early hour on Thursday morning, where they were laid on a bier in the chancel. The church was very appropriately draped in black, in fitting expression of the people's deep grief at their pastor's death, while a profusion of flowers symbolized the gloriousness of his rest, and suggested the sure and certain hope of his resurrection. Holy Communion was celebrated at 7.15 o'clock by the Venerable Archdeacon Gilpin; at 8.15 by Rev. Mr. Kaulbach, of Truro, and at 9 o'clock by Rev. V. E. Harris, of Amherst, who was formerly curate in St. Peter's Church. During these services, members of the congregation partook of Holy Communion for the last time in the bodily presence of him whom they loved so well in his office of their priest. At 10.30 o'clock the last celebration, for the convenience of visiting churchmen, was immediately preceded by the office of the dead, the lesson being read by Rev. F. W. Murray, of St. Luke's Cathedral, Halifax. Rev. Charles Darling was the celebrant, the services being full choral celebration of Holy Communion. The pall-bearers, the Revs. Messrs. Moore, Murray, Kaulbach, Reagh (New London), Harris and Johnston (Victoria), occupied seats in the chancel. Rev. Cecil Wiggins relieved Rev. Thomas Johnston when the body was carried from the church, which was crowded by the large number of men attending the funeral.

The scene outside the church was touching. Crowds of people stood about the gate for over an hour, and numbers thronged the sidewalks along the route. The hearse was almost filled with the floral offerings of the congregation and others. Among the mourners were the Rev. Dr. Fitzgerald, Archdeacon Reid, Archdeacon Gilpin, and Rev. Charles O'Meara, while many of the clergy of other denominations walked among the Temperance Alliance. It was a solemn procession—a grateful evidence of the love of his people, and the esteem and admiration of the general public for the devoted priest, the good citizen, the talented scholar, and the eloquent reformer. His body was laid where he had wished it to be, among his people in St. Peter's churchyard which he so tenderly cared for, and about the adornment of which he gave instructions during the last hours of consciousness.

To his bereaved wife and relatives, and to the parishioners who loved him so dearly, we tender our heartfelt sympathies.

**A SUGGESTION.**—A writer from Nova Scotia says:—"The name of Hodgson must never be forgotten by us. A true saint of God was he, and the Diocese, yea, the whole of Canada, has sustained a heavy blow in his loss. Let us do something to perpetuate his memory and stir others to follow his example. Cannot some of us make a move and collect subscriptions for a memorial either for his own parish church or in the form of a Hodgson Divinity Scholarship at King's. Those who were at College with him would be the fitting persons to take the initiative."

**TRURO.**—Handsome memorials now fill the five windows of the chancel of St. John's Church, and add very greatly to the beauty of what is one of the most beautiful chancels in the Diocese. It was only last week that the number

was completed. All have come from the establishment of W. Wallis & Strong, Newcastle-on-Tyne, and are specimens of their best workmanship. Sylvester G. Chambers is the donor of the last, which is in memory of his wife who died March 20th, 1884, and of his infant son Gerald, who died about a year previous. The subject is an appropriate one. A mother is holding up her child to receive the Saviour's blessing, and the Saviour, whose face is one of striking beauty and great benevolence, with uplifted hands, is represented as pronouncing it.

DIOCESE OF FREDERICTON.

**ST. JOHN.**—The funeral ceremonies of the late Mrs. Walters, wife of the Rev. J. Walters, attracted a large congregation to Trinity Church on Thursday afternoon, July 30th. At 4.15 the cortege entered the church, the remains being preceded by Revs. Canon Brigstocke, Canon DeVeber, Geo. Schofield, R. Simonds, W. O. Raymond and O. G. Dobbs. As the procession passed up the centre aisle, the organ pealed forth a solemn strain, and the congregation rose to their feet. The subsequent proceedings, which were participated in by Rev. Canon Brigstocke, Rev. Canon DeVeber and Rev. Geo. Schofield, were of a very impressive character. The choir sang "My God and Father while I stray," and "Rock of Ages." They also chanted the psalms for the day. As the casket was removed from the church, the Dead March in Saul was played by Mr. Gubb. The pall-bearers were Simeon Jones, Chas. Patton, C. P. Clarke, C. W. Weldon, John Magee and Morris Robinson. A number of the city clergy and representative citizens of all denominations were present in the church. The remains were taken to Montreal for interment.

DIOCESE OF QUEBEC.

**HATLEY AND WATERVILLE.**—The Rectory of Charleston, one of the two founded by Bishop Stewart, has been for some time known as the Mission of Hatley and Waterville. The first congregation was established by the Bishop himself, who had charge of the district before his elevation to the See of Quebec. He was succeeded by the Revs. Johnson, Jackson and Burrage. The latter for more than twenty years worked the Mission, as well as visiting and holding services in the whole country now embracing the Missions of Stanstead, Magog, Coaticook and Barford. He some years ago retired on a pension, and still resides in Hatley. The Rev. A. J. Balfour, now Rector of Melbourne, succeeded him, followed by the Rev. A. Stevens, the present incumbent. This district, subject to so many changes and vicissitudes, is now rapidly developing into what was the intention of the founders—a self-supporting parish. At Waterville the growth of the congregation is marked. I did not have time to visit Hatley, always interesting from its varied history and associations in connection with the Church, and especially at present, as the Bishop of New Hampshire is spending the summer there with his family, it being his native place. The Rev. Mr. Bernard, of Bury, took the duty on Sunday, 19th, at Sherbrooke. The Board of Concurrence have accepted the nomination of the Rev. C. Rawson, and it is much to be hoped the gentleman, who is well known in the diocese, will return again. He has been spending the last three years in England.

**LENNOXVILLE.**—The funeral obsequies of the late L. E. Morris, Esq., took place on Friday last, at St. George's Church here, and from thence at Malvern Cemetery. The funeral was largely attended by the friends and acquaintances of the deceased, the Bar and the officials at the Court House turning out in force. The mourners were the two sons of the deceased, Messrs. W. and R. E. Morris, Lt. Col. B. T.

Morris, Rev. R. Burrage, Dr. Austin, Messrs. E. P. Felton, N. O. Felton, B. Austin, F. Webb, Burrage, R. Burrage, Journond and H. Wilson. The pall bearers were Messrs. E. Chapman, John Short, Sr., A. Winter, G. F. Bowen and A. D. Worthington. Revs. A. C. Scarth and John Foster officiated at the church, and Rev. Mr. Scarth at the grave. Mr. Morris was a prominent and active member of the Church, taking great interest in all its work, not only in the Diocese of Quebec, but also as a delegate from that diocese to the Provincial Synod, and elsewhere in the ecclesiastical Province. He was a member of the Governing Board of Bishops' College, Lennoxville, and was M.A. of that university.

DIOCESE OF MONTREAL.

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

- August 9—Sunday, Hull, Rev. F. R. Smith.
- August 9—Sunday, Aylmer, Rev. T. E. Cunningham.
- August 10—Monday, Aylmer, Rev. T. E. Cunningham.
- August 11—Tuesday, Eardley, Rev. W. Windsor.
- August 12—Wednesday, Quio, Rev. H. Gomery.
- August 13—Thursday, Quio, Rev. H. Gomery.
- August 14—Friday, Bristol, Rev. T. Everett.
- August 15—Saturday, Bristol, Rev. T. Everett.
- August 16—Sunday, Shawville, Revs. W. H. Naylor, R. Dean.
- August 16—Sunday, Portage du Fort, Rev. J. Senior.
- August 17—Monday, Bryson, Rev. J. Senior.
- August 18—Tuesday, Thorne, Rev. A. J. Greer.
- August 19—Wednesday, Thorne, Rev. A. J. Greer.
- August 20—Thursday, Leslie, Rev. A. J. Greer.
- August 21—Friday, Alleyne, Rev. W. P. Chambers.
- August 22—Saturday, Alleyne, Rev. W. P. Chambers.
- August 23—Sunday, Aylwin, Rev. W. P. Chambers.
- August 24—Monday, River Desert, Rev. H. Plaisted.
- August 25—Tuesday, River Desert, Rev. H. Plaisted.
- August 26—Wednesday, Aylwin, Rev. W. P. Chambers.
- August 27—Thursday, Stag Creek, Rev. H. S. Fuller.
- August 28—Friday, Stag Creek, Rev. H. S. Fuller.
- August 29—Saturday, Masham, Rev. H. S. Fuller.
- August 30—Sunday, North Wakefield, Rev. H. S. Fuller.
- August 30—Sunday, Chelsea, Mr. N. A. F. Bourne.

ST. GEORGE'S CHURCH.—The choristers of this Church, accompanied by Mr. and Mrs. Frank Redpath, and Mr. Stevenson, the organist of the Church, held their midsummer picnic at Como, on the Ottawa River. Leaving by steamer Prince of Wales, they arrived at Como about ten o'clock. After a game of lacrosse, and through the kindness of Captain Shepherd, who provided the boats, the party, accompanied by the majority of the male residents, rowed to the sandy beach and luxuriated in the lake for some time, after which lunch was served, and complete justice was done to the lunch supplied by Hall & Scott. After some further sports, the party re-embarked, and on leaving the wharf three hearty cheers were given for Captain Shepherd for his kindness.

PERSONAL.—A number of the city clergy are now absent enjoying their holidays. The Very Rev. the Dean (and Mrs. Carmichael), Canon Henderson (Principal of the Theological College), and Canon Ellegood, have gone to England; Canon Norman has been enjoying the salt water at one of the Atlantic resorts; Archdeacon Evans and family are again at Tadoussac; and the Rector of the Cathedral, Rev. R. Lindsay, Rural Dean, and Rev. J. Stone, of St. Martin's, are also absent.

The Rev. Mr. McManus has been doing duty at the Cathedral for several Sundays past, during the absence of the Rev. J. S. Newham, the hard-working Assistant.

DIOCESE OF ONTARIO.

KINGSTON.—On Wednesday evening, the 22nd, the Rev. Mr. Haslam, of Huntingdon, Q., addressed a meeting in St. James' School-house on behalf of the Sabrevois Mission. He gave an excellent account of the Mission and its work, concluding with an earnest appeal for help. A working committee was formed. Rev.

Mr. McMorrice was chosen President, and Mrs. R. Vastun Rogers, Secretary-Treasurer. A canvass for subscriptions will be commenced at once.

KINGSTON.—St. Paul's and St. George's Cathedral Sunday Schools have been closed for the month of August.

PERSONAL.—The Rev. B. B. Smith, on his retirement from St. Peter's, Sherbrooke, to assume charge of St. George's Cathedral, in this city, was presented by his Sunday School teachers and scholars with a very handsome clock.

SEE HOUSE.—The city is being canvassed for subscriptions in aid of a See House to be presented to the Bishop next year, on the 25th anniversary of his consecration. Good success is being met with, and no doubt a handsome sum will be collected.

ST. JAMES' EXCURSION.—On July 23rd the congregation of St. James' Church held their annual excursion, under the leadership of the Church Temperance Society. Fully 250 were on board, and the Lake on the Mountain was reached at 5 o'clock, after a charming view of the bay, the breeze being light and cooling, and the fields and woods a veritable panorama; never surely was vegetation so fresh before at this season. An hour was very pleasantly spent at picturesque "Glenora," the mountain climb being undertaken with great zest by young and old. To describe the lake would be to repeat an oft-told enchanting tale. The sail home was very enjoyable, the night being very clear and the moon very bright. The band of the 14th P. W. O. Rifles pleasantly entertained the party.

On the 24th a deputation called on Rev. A. Spencer, and handed him a purse of gold, as an honorarium for highly appreciated services, accompanied by the following address. It is heartily endorsed by every member of the congregation, the rev. gentleman having won their unqualified esteem and regard:—

Rev. A. Spencer, Clerical Secretary:

On behalf of the congregation, we the undersigned churchwardens and delegates of St. James' Church, Kingston, desire to express to you our warmest thanks for your kind performance of the services of the church during the time between the death of our late deeply regretted pastor and the arrival of his successor.

Even before your appointment as *locum tenens* by the Lord Bishop of the Diocese, you promptly and cheerfully came to our assistance in a time of great need, and feeling that the simple payment of what is justly due can but ill express our feelings on this subject, we beg your acceptance of this short address as a proof of our gratitude and esteem, and earnestly do we pray that richest blessings from the great Head of the Church may ever rest on you and yours.

Signed—G. A. Kirkpatrick, E. J. B. Pense, R. V. Rogers, S. Loynes, P. Bates.

Mr. Spencer, in reply, spoke of the pleasure it gave him to be of service at a time of need, and of the hearty and unanimous support he had received from an energetic laity, endued with hearty, churchly spirit. Their prospect as a church was very bright. He was grateful indeed for this fresh kindness.

The address was one of the most beautiful yet done here, the engrossing being done by Mr. J. Birkett.

KEMPTVILLE.—The Ladies Aid Society of St. James' Church, in this parish, held a strawberry festival and two garden parties, on the 6th, 16th and 23rd July, respectively, with good success, the amount realized being \$141.55.

DIOCESE OF TORONTO.

LINDSAY.—The Rev. J. Jones, of North Orillia and Medonte, took the duty of the Rev. S. Weston-Jones, incumbent of Lindsay, on Sunday the 26th ult., and will proceed from there to Minden, his former Mission.

ORILLIA.—The Orillia Packet says that the Rev. Wm. Haslam, the famous Mission preacher of the Church of England in the Mother Country, will visit Canada in August. It is expected that he will hold a short mission in St. James' Church, Orillia, in September. Mr. Haslam is the author of the book much read here, "From Death unto Life."

ORDINATION.—As announced in last week's GUARDIAN, the Bishop of Toronto held an Ordination at St. James' Cathedral on Sunday, July the 26th. The Rev. Prof. Boys, of Trinity College, was the appointed preacher, and delivered a very impressive and instructive discourse on the importance of preaching Christian ethics. The Rev. A. J. Broughall presented the following gentlemen for the diaconate:—Messrs. E. A. Oliver, R. Harris and C. Scadding, Trinity College; Messrs. A. C. Miles, A. W. Daniel, W. H. A. French and H. B. Hobson, Wycliffe College, and Mr. F. W. Armstrong, Orillia. The following Deacons were advanced to the priesthood:—Revs. W. J. Armitate, Orillia; R. A. Bilkey, Church of the Ascension, Toronto, and T. B. Angell, St. John's Church, Peterborough. The ante-Communion service was said by the Rev. Provost-Body, Dr. Scadding read the Epistle, and the Bishop acted as celebrant.

PERSONAL.—The Rev. T. A. Haslam, Fellow of Trinity College, has undertaken to present the claims of the Sabrevois Mission throughout Ontario. The appeal he makes is endorsed by the Bishops of Montreal and Toronto.

The Rev. T. C. Des Barres attended a conference on the second coming of our Lord, which was held at Niagara last month. Messrs. W. H. Howland and S. H. Blake were also present.

The Rev. S. Weston-Jones, incumbent of Lindsay, is at present absent spending his vacation in New Brunswick.

CONCERT.—A very successful entertainment was held recently at St. Mark's School-house, Carlton. The singing and recitations were given by ladies and gentlemen from Toronto, and were much appreciated. The teachers of the Sunday School assisted at the strawberry and ice-cream tables, and reaped a rich harvest of coin for their efforts. A work-table was presided over by Mrs. Foster and Mrs. Kirby, the articles having been contributed by the Carlton branch of the Girls' Friendly Society. The net profits were devoted to the Building Fund.

ORANGE SERMONS.—Divine service was held at Trinity Church, Barrie, on the 12th, when the Orangemen of the local district attended. Canon Morgan preached an excellent sermon from the words, "Honor all men; love the brethren; fear God; honor the King."

At Ivy the Orangemen also attended church. The Rector of Thornhill, Rev. W. W. Bates, assisted in the service. Owing to the large attendance, the sermon was preached in the open air, from the words, "Earnestly contend for the faith once delivered to the Saints."

CHURCH PARADE.—The Queen's Own Rifles, Toronto, attended Divine Service at St. James' on Sunday last. About a thousand men turned out, the home contingent joining with their brethren from the North West expedition, in returning thanks for peace secured there. Mr.

Lloyd, who accompanied the Volunteers, and was wounded at Cut Knife Creek, preached an excellent sermon from Ps. cvii. 1. The prayers were said by the Rev. W. J. Armitage, of Orillia, and the lessons by Private Achison.

The Royal Grenadiers mustered for parade at the Queen's Park, whence they marched to St. Luke's Church. The Rev. C. E. Whitcombe, their chaplain in the North-West, delivered a very short but impressive address in lieu of a sermon.

TRINITY COLLEGE SCHOOL, PORT HOPE.—The Speech Day exercises were well attended this year as usual. After an early celebration in the College Chapel, Morning Prayer was said by the Ven. Archdeacon Jones, of Napanee, and the sermon was preached by the Bishop of Niagara. Then followed the distribution of prizes, after which short addresses were given by the Bishop of Toronto, the Bishop of Niagara, Provost Body and Dr. Bethune. The following is the prize list in all the classes:—

GENERAL PROFICIENCY PRIZES.

- Sixth form—The Chancellor's prize, A. M. C. Bedford-Jones.
- Fifth form—H. H. Bedford-Jones.
- Fourth form—W. H. White.
- Third form—J. Mattocks.
- Second form (Upper)—J. B. McMorine.
- Second form (Lower)—F. B. Wilson.
- First form (Upper)—D. S. McCarthy.
- First form (Lower)—A. M. Bethune.

GENERAL PROFICIENCY SECOND PRIZES.

- Fourth form—H. S. Congdon.
- Second form (Upper)—A. F. R. Martin.
- Second form (Lower)—J. H. Ince.
- First form (Upper)—M. S. McCarthy.
- First form (Lower)—E. C. Cattnach.

DIVINITY.

- Fifth form—The Lord Bishop of Toronto's prize, H. H. Bedford-Jones.
- Fourth form—The Rev. J. Davidson's prize, W. H. White.
- Third form—K. H. Fessenden.
- Second form (Upper)—W. H. Smith.
- Second form (Lower)—F. B. Wilson.
- First form (Upper)—C. H. Courtney.
- First form (Lower)—C. H. M. Cameron.
- Rev. Prof. Schneider's Scripture prize, H. H. Bedford-Jones.

MATHEMATICS.

- Fifth form—The Governor-General's medal, H. H. Bedford Jones.
- Fourth form—The Rev. Prof. Jones' prize, W. H. White.
- Third form—T. S. Farncomb.
- Second form, (Upper)—Not awarded.
- Second form, (Lower)—Mr. J. Ham Perry's prize, W. C. R. Graham.
- Extra, C. A. Temple.
- First form, (Upper)—R. McLennan.
- First form, (Lower)—Arithmetic: Rev. Prof. Jones' prize, R. A. Seton.

GREEK GRAMMAR.

- Rev. A. J. Broughall's prize, A. T. Kirkpatrick.
- Second form—Head master's prize, J. B. McMorine.

LATIN GRAMMAR.

- Rev. Prof. Boys' prize, D. R. C. Martin.
- Rev. J. Simpson's prize, C. H. Courtney.

LATIN COMPOSITION.

- Mr. Worrell's prize, J. G. Smith.

FRENCH.

- First—Mr. Elmes Henderson's prize, A. C. M. Bedford Jones.
- Second—Mr. Elmes Henderson's prize, H. S. Congdon.
- Third—Mr. Sutherland Macklem's prize, J. Mattocks.
- Fourth—E. A. Mulligan.

HISTORY AND GEOGRAPHY.

- First prize—Rev. Professor Clark's prize, W. H. White.
- Second prize—E. A. Mulligan.

ENGLISH.

- First prize—W. C. R. Graham.
- Second prize—C. H. Courtney.
- Third prize—A. M. Bethune.

NATURAL SCIENCE.

- Third form—(Physiology), E. A. Mulligan.
- Modern form—(Natural Philosophy), Rev. Provost Body's prize, C. R. T. Fessenden.

READING.

- Mr. R. H. Bethune's prize—L. H. Grahame.

WRITING AND DRAWING.

- Writing—H. C. Eddis.
- First drawing—Mr. Sutherland Macklem's prize, C. B. King.
- Second drawing—Mr. Sutherland Macklem's prize, E. C. Complin.

BOOK-KEEPING.

- Modern form prize—C. A. C. Bruce.

BOOK OF COMMON PRAYER.

- Rev. W. E. Cooper's prize—A. M. C. Bedford Jones.
- Rev. W. C. Bradshaw's prize—J. Mattocks.

CHURCH HISTORY.

- Rev. J. D. Cayley's prize—R. H. Fessenden.

SUNDAY LESSONS.

- Rev. J. Simpson's prize—F. B. Wilson.
- The bronze medal—W. M. Loucks.

CRICKET.

Captain, Cooper, W. H.; best batsmen, Congdon, E. W.; best bowler, Cooper, W. H.; general good play, Bedford Jones, A. M. C.; best fielder, Allan, F. B.

LAWN TENNIS.

- Best player, Allan, F. B.

DIOCESE OF NIAGARA.

A WELL EARNED VACATION.—*Christ Church Cathedral.*—The Rev. Dr. Mockridge will shortly leave Hamilton on a vacation for three weeks. He intends visiting Chicago and other places of interest. His place will be occupied during a part of his absence by the Rev. Mr. Harvey, Curate at the Cathedral, and during one Sunday by the Rev. Prof. Clark, of Trinity College, Toronto.

The Bible Class and Literary Society of the Cathedral spent an enjoyable time on their excursion to Oakville on Thursday last. About 155 took part in the excursion. It was intended to go to Grimsby, but on account of the lake being rather rough, it was impossible to land there, so they proceeded to Oakville.

ERIN AND GARAFRAXA MISSION.—Services have once more been opened in this Mission, the churches having been closed since last Easter. The congregations are very small. Since the services have been renewed, they are steadily increasing, and there is hope that the Church may soon regain what it had lost. At Erin Village a week-night service has been started, with short addresses upon Prayer-book subjects. A Sunday School is also wanted in this village, but owing to the lack of funds, it is almost impossible to do anything. Anything in the form of library books, Sunday School magazines, &c., will be thankfully received and acknowledged. Address all communications to the Rev. G. H. Webb, Hillsburg P. O., Ont.

DIOCESE OF HURON.

GODERICH TOWNSHIP.—*St. Stephen's Church.*—At a garden party held recently by the ladies

of this church, on the grounds of Mrs. M. C. Brown, \$70 were realized, thus clearing off the debt due on the new organ, with a balance in hand of about \$30 towards repairing the church and putting under it a new foundation.

Last week a strawberry festival held by the ladies of the choir yielded some \$15—a sufficient amount to place an additional window in the chancel.

*St. James Church.*—On the 23rd instant, a most successful garden party held by the ladies of this Mission, on the grounds of John Middleton, Esq., yielded over \$50, clear of all expenses, which sum is to be divided equally between the Sunday School and some necessary repairs on the church. The Sunday School in this part of the Mission is well sustained through the energy of Mr. John Cluff and a working staff of teachers. The weekly attendance is about forty scholars. Rev. Mr. Steele, two Sundays ago, preached a sermon to fifty children, besides the usual congregation, from the words in St. John xii. 21: "Sir, we would see Jesus."

LONDON.—The great event of the season was occasioned by the return of the 7th Battalion from active service in the North-West. Not a single man was left behind, and all are in the best of health. A fine reception was given the Battalion on their arrival in Sarnia. London was grandly decorated, and the whole city turned out to welcome home our brave and loyal men, of whom we are so proud. Banners, bunting, arches, &c., were to be seen in every direction. In the evening the city was beautifully illuminated on the arrival of the train, the men were drawn up into line, and the young ladies of St. James' Church, London South, accompanied by the Rector, Rev. Evans Davis and C. Hutchinson, Esq., presented each man with a handsome bouquet and ribbon-badge. This little mark of respect was thoroughly appreciated.

Bishop Baldwin issued circulars for the Diocese, arranging a special Thanksgiving Service for the restoration of peace and the safe return of our men.

On Sunday, the 26th, the Battalion assembled for Church parade. St. Paul's was crowded to excess, hundreds being unable to gain admittance.

The "Thanksgiving Service" was read by Rev. Mr. Hicks, and His Lordship Bishop Baldwin preached, selecting as his text, Psalm 116, v. 12-13. It is admitted by all that this was one of the most eloquent, touching, and powerful sermons ever preached in London. Many were moved to tears, and all seemed deeply affected. The lessons drawn from the text and urged by great force and eloquence will not soon be forgotten.

MITCHELL.—A social and reception to the Rev. Mr. Ridley was given in the Town Hall last week. It was a grand success. Several neighboring clergymen were present. The choir was filled by Mr. W. R. Davis, and the choir of Trinity Church rendered several selections. During the course of the evening the following address was presented to Rev. Mr. Ridley, which drew forth a very able and feeling reply. It was read by Mr. A. Dent:—

TO THE REV. JOHN RIDLEY,

Rev. and dear Sir,

It seems to us altogether fitting and proper that we should avail ourselves of this opportunity of presenting a short address to you. We do so for two principal reasons, viz.:

1st. We wish to evidence our high appreciation of the Christian Ministry. We believe it to be of Divine appointment and institution, and therefore deserving of the highest honor and esteem.

2nd. Your so recent coming among us as

our Minister prompts us to give you, as also Mrs. Ridley, a loving welcome, and to express to you in this way our sympathy and affection, and our determination with God's grace to work with you for the promotion of God's glory in this place. The Christian Ministry affects our deepest interest; it touches us at all times. "From the cradle to the grave," we could not do without its comfort and its solace. It stands by us at the Sacred Font, at the beginning of our earthly career, and admits us to the rights and privileges of the Christian covenant. It unites our young hearts and lives in the bonds of holy wedlock, calling down the blessing and consecration of Heaven upon the union. It cheers us along life's pilgrimage with the words of Divine truth and love, and when we grow old it points us to the skies as our better and enduring inheritance, saying to us, even in the valley of the shadow of death, "Let not your heart be troubled, neither let it be afraid." And when at last our bodies are laid in the grave, it breathes over us tender words of peace, and points the mourners through their tears to a joyful resurrection.

Be assured, dear sir, that we esteem the work and office of the Ministry. We regard it as the highest on the face of the earth, and trust we shall not forget the apostolic injunction which says: "We beseech you, brethren, to know them which labor among you in the Lord and admonish you, and to esteem them very highly in love for their work's sake." We appreciate the sacrifice made by you in leaving your comfortable home in the ancient and beautiful city of Quebec, and coming to dwell among us, and look upon it as conclusive evidence that your heart is in your work, and that worldly motives have not influenced you in your choice, and trust we shall show this appreciation not only by our words, but by our work. May your ministry among us be fruitful, prolonged and blessed to a multitude of people in this place, and may your reward at last be to be found amongst those who turn many to righteousness, for it is written, "They shall shine as the stars for ever and ever."

THOMAS McCLAY, } Wardens.  
W. G. MURRAY, }

W. R. DAVIS, } Lay Delegates.  
ABRAHAM DAVIS, }

Rev. Mr. Ridley ran up to London on Wednesday and paid one-half of the assessment (\$80) levied against the parish for a new See House. The greater portion of it was raised in a few hours among a few of the congregation.

WINGHAM.—The Church people of this parish have purchased a fine brick house to be used as a Rectory. This is a move in the right direction, and speaks well for the members of St. Paul's Church.

#### DIOCESE OF ALGOMA.

HUNTSVILLE.—A very successful quarterly Church meeting was held in this station on July 1st, the Rev. Thos. Lloyd, Incumbent, in the chair. Several statements were presented. That of the Wardens showed the income for the quarter to be \$100.38; expenditure, \$114.28; thus showing the satisfactory working of the envelope system in this station. The Sunday School was reported increasing in numbers, and healthy and harmonious in work. The Church Women's Committee had furnished \$46 to the Bell Fund. The Communicants' Fund for new vessels was \$21.23 in hand. It was decided to hold the S. S. Service and Treat in August. The Incumbent announced that arrangements were in progress for the purchase of a parsonage.

ROSSEAU.—The Church of the Redeemer, Rosseau, has been added to by the addition of a Vestry, which was built with money granted by the Bishop, save \$5, which the Vestry was

called upon to furnish. The foundation has also been repaired by the Vestry, and the Church is greatly improved in appearance and comfort. A chancel or apsis is needed to give a finish to the Church and add the extra room so much needed in the summer season.

PORT SYDNEY, MUSKOKA.—The Rev. R. W. Plante acknowledges the receipt of a box of very useful and valuable books, magazines and papers from The Young Ladies' Mission Aid of Christ Church Cathedral, Montreal. Also, from Mrs. Palen, of Collingwood, several years' numbers of *The Christian*.

#### DIOCESE OF QU'APPELLE.

We very much regret that the following interesting particulars, from a valued subscriber and correspondent, as to the work of the Church in this Diocese, contained in a letter to the proprietor of the GUARDIAN covering remittance for several new names, has been overlooked. For the most part they remain still of interest. Our correspondent, writing from Medicine Hat, says:

Though we have but a small congregation here (about 120 souls), and that by no means wealthy, still great liberality, energy and harmony go far to make up for the lack of riches, and everyone is doing their utmost to further and deepen Church work and to raise the necessary funds for erecting a church. Owing to the unsettled state of affairs which has lately existed in this part of the country, caused by the rebellion, we have not as yet made a start at building; but now that the insurrection is practically over, and having about \$1,200 in hand, raised partly by the indefatigable work of the ladies, who realized by a bazaar held here at Christmas the grand sum of \$320, and partly by the generosity of friends in England, we intend to begin as soon as possible to build a small but nicely fitted church. Up till now we have, thanks to the kindness of one of our congregation, Mr. H. Yates, held our services in a public hall, lent free of charge. Our usual services, when I am not away at any other centre, consist of Matins up to Third Collect and Holy Communion, with a short address on the Prayer Book or some kindred subject at 11 a. m. Evening, with a sermon, at 7.30 p. m. At 3 p. m. we have Sunday School, at which, however, I can seldom be present, as I have of late held services at Dunmore Junction, which is the new junction to Lethbridge, where are the coal mines of the North-West Coal and Navigation Company, and which line they are building this summer. Owing to the war, horses, etc., are difficult to procure; so the last two Sundays I worked my way to the junction, about five miles up the hill, along the C. P. R., on a velocipede, thereby getting plenty of exercise, and not a few blisters on my hands; but the run home is very delightful. Here there are about 50 carpenters engaged in making cars, etc., for the new line, and we hold service, which is well attended, in the future engine-house, which would seat, I should think, about 1000 people; is very cool, and a grand place to sing in.

I have also driven out twice to the camps of the graders, but on the first occasion my notice of service had not been given, and almost all the men happened to be away, and on the second occasion my notice had again been forgotten, and I found all the men at work, as they were going to move the camp 10 miles further on the next morning, and had to finish up a few jobs. It was disappointing, but as they invited me to come again, I shall hope for better luck next time.

The climate here is lovely, and though we were said to have had an exceptionally hard winter, and it certainly was cold at times (50 below zero), still practically we have only about

two months really cold weather, and the rest of the time most lovely, bright, and warm sunshine.

We have had a part of the 66th Battalion of the Halifax militia quartered here, and I held a Church parade for them. They also come in large numbers to our services in the hall, and by their hearty responding and singing have much brightened our services.

Our new organ, which cost \$175, gives great satisfaction, combining, as it does, sweetness of tone with power and fulness. It is one of the new make of Doherty, and I can strongly recommend it.

#### DIOCESE OF SASKATCHEWAN.

PRINCE ALBERT.—His Lordship the Bishop of the Diocese left Prince Albert on July 8th, on a Confirmation tour among the Indian Missions in the lower Saskatchewan district, near Lake Winnipeg. He goes by steamer as far as Cumberland House, where there will be a Confirmation. Thence by row-boat to Devon Mission, Moose Lake and Grand Rapids. Confirmations will be held at all the Missions, and there will be an Ordination at Devon Church. The Missions of the Church in this district are very interesting. They are supported by the Church Missionary Society of England—that Society that has done so much for the Indians of our great North-West. Soon after his return from this tour the Bishop proposes to visit the Alberta district of the Diocese.

If he is able to carry out his programme, the distance between the extreme points east and west of his Diocese that he will have visited this year, will be over a thousand miles.

#### DIOCESE OF NEWFOUNDLAND.

ST. JOHN'S.—The Rev. F. Colby, who was formerly Missionary at Salmon Cove, Conception Bay, has been appointed to the new Mission to be established in Northern Labrador. His residence for the present will probably be at Rigoulette, in Hamilton Inlet, but his Mission will be so extensive that it is at present difficult to say where his headquarters will be fixed. The establishment of this Mission has been long talked of, but many difficulties seem to have intervened to delay it. The clergyman will be paid from the Home and Foreign Mission Fund.

Many changes are spoken of in the location of the clergy this year. The Rev. E. Weary, who has been some time at Battle Harbor, Labrador, removes to Green's Pond, and will be succeeded by the Rev. W. S. Rafter. The Rev. W. How, from Green's Pond, succeeds Mr. Rafter at Rose Blanche.

The Cathedral is to be consecrated on 1st September. The old part is now closed for service; the temporary partitions between the old and new are being removed, and floors laid to receive the seats.

The meeting of the Synod has been postponed from June to September, so as to enable the clergy and laymen from the outposts to take part in the consecration services at the Cathedral.

At the last Synod arrangements were made for obtaining full statistical reports on all Church matters throughout the Diocese. The first of these reports (for 1884) should be published with the next Synod reports, and if properly carried out will afford much useful information. This is a matter which has been too long neglected in the Church of England in this diocese, and probably too in the other colonial dioceses, while other bodies have been fully alive to its importance, and profited largely by the information it has afforded.

## CONTEMPORARY CHURCH OPINION.

A correspondent of *Church Bells* draws attention to the fact that in the first seventy-two years of the present century, the Church of England built 3,204 new church edifices, and entirely rebuilt 925 old ones; and further, that within the last forty years fully 5,000 new parsonage-houses have been built, thus securing to more than 5,000 parishes or districts a resident clergyman. In regard to education, we find that in the thirty-two years that followed 1840, the Church expended three million five hundred and eighty-five thousand pounds on building Church schools; that Protestant Dissenters during the same period spent three hundred and seventy thousand, and Roman Catholics ninety-nine thousand; so that the Church expended in school-buildings alone above three millions more than all the sects put together in a little more than thirty years. "It is well," the writer adds, "that these facts should be made distinct and prominent in the present emergency. It cannot, at least, be said with truth that the Church has been in possession of her revenues, and that she has simply enjoyed them without doing the work which was attached to them."

The *Church Times* says:—

Last week we quoted a remarkable statement of Mr. Spurgeon as to the extent to which Protestant dissent had been "eaten through and through with a covert Unitarianism less tolerable than Unitarianism itself." This testimony was curiously confirmed by the Lancashire and Cheshire Unitarian Assembly, which has just held its 240th anniversary at Liverpool. The President, Mr. Harry Rawson, of Manchester, is reported as saying that "a gradual but applicable decay of sectarian bitterness was observable in the attitude towards them and each other of several of the Nonconformist bodies, as indicated, for example, in the interchange of pulpits. But he discerned no similar approximation in the case of the Church of England. It still stood proudly aloof." This statement, being reduced to plain English, means that what is called "orthodox Dissent" is becoming, and indeed has already largely become, Samaritan—it worships it knows not what, and is no longer conscious of the absurdity there is in suggesting that the Christ of the Socinian is in any way identical with the Incarnate Word. The assembly adopted a Disestablishment resolution which embodied rather more than the usual amount of falsehood, for it stated that the "State Churches," "by crippling voluntary effort, were injurious to the religious life of the nation," whereas it is notorious that the Church of England—and we believe that the same thing is true of the Establishment in Scotland—does a great deal more for the religious life of the nation by the voluntary efforts of her members than is done by Dissent.

The *Church Press* has an excellent and reasonable article on "Summer Services," from which we are glad to make the following extract:—The Assistant Bishop of New York has addressed an eminently practical and judicious letter to his clergy. It is to indicate the advisability of urging upon the members of their respective churches the duty of attending the services of the churches in the different places they may visit during the summer. This is by no means an unnecessary reminder. It has been shown that in many of our popular summer resorts the duties of public worship, if not of practical religion, are very much neglected and ignored. The idea of a summer holiday seems to convey with it, in some minds, freedom from Church duty and religious obligation. Hence a state of spiritual riddance is indulged, and amusements and pleasures are sought, which, if not sinful and demoralizing, have a tendency to divert the mind from God and the Church, and which unfit it for the cele-

bration of the Holy Communion, and other religious and churchly acts which should never be forgotten.

This ought not so to be. It may not be expedient or prudent to continue in the country, or at the seaside, the same religious exercises which are habitual in the city and at home. But there is no reason why the religious character should be thrown off, or why Church allegiance should be ignored. It is at all times and in all places an imperative duty to recognize God, and to engage in His worship. This is as much needed in the country as in the city, during summer holidays as in winter toils. In most places, however remote or secluded, churches are established and worship is celebrated. Our own branch of the Church is everywhere fairly represented; and to whatever part of the country our people may go they will find their own cherished ordinances—their own familiar forms. These should be supported, at least on the Lord's day. No visitations of friends, and no social recreations and joys, should be permitted to invade the sacredness of that day, or interrupt the communion of the soul with God. The habit of attending Divine worship being thus maintained, a favorable influence will be exerted upon the country churches which are visited: both ministers and people will be encouraged; and in this respect, for church and religious work, the city and the country will become more truly united, and will each aid the other. In the same degree the spiritual life will be preserved vigorous and fresh; and thus the soul, equally with the body, will be refreshed and benefited by the change.

## THE CHURCH'S DEEPENED LIFE.

Fifty years ago, a young man was ashamed to kneel in church. Fifty years ago, for a young man to stay to Holy Communion would have seemed, even to good people, eccentric and unreal, a profession beyond his years. Fifty years ago, there were churches that hardly saw the Eucharist from year's end to year's end. Fifty years ago, except in the Prayer Book, except in the ideas and shy practices of a few obscure students of devout observers of ancient usage, that which is the foremost part of Christian worship was looked on as something meant exclusively for the stricter and more devout few, or as the rare and occasional incentive to a flagging faith. Fifty years ago, who dreamed of attempting to rally the masses, despaired of and despised, as they were, to an intelligent loyalty to the Church?

Who thought of anything beyond the kind of beneficence, genuine and generous as it was, of women like Elizabeth Fry? Who thought of men and women, gently nurtured, refined, with the choice of an easy life before them, choosing in numbers and with cheerful heart, to give up everything and nurse the sick, to live with and as the poor, to be the daily companions of sinners and the miserable? Who would have thought of seeing workmen, in their guilds and societies, gathering in numbers to early Communion at the cathedral altar? God forbid that we should forget how much serious and active goodness there was done in those days, how much purity, and faith, and manly force, and unostentatious self-control—how much humble simplicity of life—the days of Simeon, and Venn, and Wilberforce. Things would have gone very differently if there had not been the reality of religion deep in the heart of the Church. But men living can remember how the outward and public aspect, as it looked to spectators in a stirring and revolutionary time, was at best one of apathy, and respectable routine, and timid caution; and how an incapacity for originality, a dread of enthusiasm and enterprise, marked an institution which represented that divine society which has dared to undertake the conquest of the world. Whatever these changes mean, whatever they are worth, there they are, and

surely they are not for naught. It is not for evil that there has come a deeper and more energetic love of the brethren, the keener conscience of duty and of sin, the more awful sense of God's greatness and goodness, the more eager desire to exalt and proclaim His name. There were those who in those days asked in despair—in unwise, unwarrantable, but very natural despair—but they asked, "Can these bones live?" Our eyes, the world, have seen what is the answer.—*Dean Church.*

## BOOK NOTICES, &amp;c.

GEN. O. O. HOWARD—CHRISTIAN HERO. By Laura C. Holloway. Now ready in the Standard Library. Funk & Wagnalls, New York.

Howard, the Christian Hero, has been the theme of poet and of painter, and his achievements in peace have been sung by Whittier and commemorated by artists who have portrayed on canvas stirring incidents of his philanthropic work among the Freedmen of the South. He is, perhaps, the best known of all the officers of the army, after Grant and Sherman, among the millions of his countrymen, who are familiar with the Christian labors he has performed with no less heroism than he has displayed in his high official position. A soldier of the cross, as of the Regular Army, he has been a man beloved in Church and State, as well as in the profession which he has followed from his youth. In writing of him the author has pictured him as a man of the people, a laborer in all humanitarian work wheresoever the duties of his position have called him. Earnest in his faith in God; inspired with the belief that he has been called to lead the life he has endeared to the world, his simple, joyous trust has awakened the interest of all who have been brought into contact with him. These qualities have been happily pen-pictured, and they make a book of rare interest and entertainment.

THE CALENDAR TRINITY COLLEGE SCHOOL, Port Hope, Ont., for 1885-86, is to hand. The course of instruction includes all the usual branches of a sound education in all departments. Pupils are prepared for the Matriculation Examinations of the Universities and the Entrance Examinations of the Law and Medical Schools, the Royal Military College, the Army and Navy, as also for commercial pursuits. The discipline and management is based upon the English Public School system. The head master is the Rev. C. J. S. Bethune, M. A., D. C. L., an experienced and able teacher, and we note with pleasure on its staff two graduates of our own Bishop's College University, Lennoxville.

DIO LEWIS' NUGGETS.—The Dio Lewis Publishing Company, 69-71 Bible House, N. Y. \$1 per annum.—The first number of this new monthly is before us. It is published in response to a suggestion that the company should publish a small periodical filled with Dio Lewis' brief sayings; and is intended to meet the longing of readers of the present day for short paragraphs. This introductory number certainly is filled with paragraphs—what is more, paragraphs worth reading.

THE YOUNG CHURCHMAN.—Milwaukee, Wis. Weekly, 80c. per annum; monthly, 25c.—This valuable Sunday School Paper maintains its character for supplying thoroughly good, sound Church instruction, and is excellently adapted for use in the more advanced classes. The same publishers supply "The Shepherd's Arms" (weekly 30c., monthly 10c. per annum) for the little ones of the school.

THE SIDEREAL MESSENGER (Wm. W. Payne, Editor, Northfield, Minn., U. S., \$2 per an.) for July is full of interesting astronomical information, both editorial and selected.

FAITH AND OPINION.

BY THE REV. A. W. SNYDER.

(Living Church Tract, No. 15.)

Churchmen ought to distinguish very clearly between that which is of the Faith and that which is merely matter of opinion. The fact of the being of God is of the Faith; so, too, are all the Articles of the Creed. That God is "the Maker of all things, visible and invisible," is of the Faith; but it has nothing to say as to the method of creation. A Christian may, if he will, think the world created in six days, or six years, or sixty million years. All that he is required to believe is that God created the heavens and the earth. Again, it is of the Faith that Jesus Christ our Lord, "for us men and for our salvation, came down from heaven;" that "He suffered, and was buried, and the third day rose again." That He died for our sins, and rose again for our justification, is of the Faith; but this or that attempted explanation or philosophy of His atoning death and sacrifice is very much a matter of opinion. John Calvin, John Wesley, Jonathan Edwards, and many others, have set forth a philosophy of the Atonement, that is—their opinion as to the necessities and nature of it. But it is matter of little importance what these men have thought or said or written about it. We accept the fact set forth in the Faith. We are not pledged to any human philosophy of the fact.

Opinion has to do with manifold questions which may indeed be both interesting and edifying, yet have never been authoritatively adjudicated by the Church Catholic. Outside the Faith, there are numberless questions about which men differ, and always have differed, and, furthermore, have a perfect right to differ. Ignorance or forgetfulness of this has been an occasion of endless strife, bitterness and misery among Christian men. Because of it, Fra Dolcino was torn in pieces, Savonarola and Huss were burnt at the stake, and thousands of others hunted to the death. It is perhaps safe to say that nine-tenths of the strife and tumult and so-called religious wars that have raged throughout Christendom had their origin not so much in heresy as in differences of opinion wherein men had a right to differ. For mere notions and opinions, men have not hesitated to rend Christ's Mystical Body, the Church, and bring in endless discord, division and strife. Not one schism in a hundred has had its origin in an explicit denial of the Faith; but rather in some small matter of opinion, contention as to some text or word, some matter of ritual observance, the mode of administering a Sacrament, or something of even less importance. There is no opinion so small, no notion so narrow, no fancy so fanatical, but it has found minds small enough to be filled with it, almost to the exclusion of the great verities of the Faith. The Russian Church has long been cursed with schisms, which had their origin in a protest against smoking tobacco and eating potatoes; or again, as to whether the officiating priest, in pronouncing the benediction, should raise three fingers of the right hand, or only two. Silly questions they seem to us, yet more silly and incomprehensible to them seem the small and endless grounds of separation and strife which obtain with us. It is the way of the separatist and sectary to make much of mere matters of opinion, but with a Churchman it should not be so. He knows what the Faith is. Every time he joins in the worship of the Lord's House he stands up and repeats it. To deny it or any article of it would be heresy, from which we say, "good Lord deliver us." But as to that which is of opinion, it is quite another matter. Therein men may differ. But if they must, it should be without strife or breach of Christian charity. Life is too short and its work too serious to spend time or strength in controversy over non-essentials.

Those of another and wiser generation will, no doubt, wonder how those of this could have

been so blind and narrow as to fight and wrangle and divide and sub-divide on mere matters of opinion. There is no good reason, to-day, why all Christians who accept the Nicene Creed should not come together and dwell together in unity of faith, of work, and of worship. Our generation is not ripe for it. By denominational pride and prejudice, the eyes of many are so hidden, that they do not see the folly or admit the sin of the "unhappy divisions" that now separate those who are alike devoted to a common Lord and Saviour. Let us hope that those of a near-coming day will be wiser than those of this. We believe that for all who love God and man, the great question of all questions will soon be, How can we heal the wounds of Christ's Mystical Body? How can a broken up and divided Christendom be one again? It is not at all necessary that we should hold the same opinions. Let it suffice for Churchmen that they gladly confess the same one Faith, once delivered to the saints, and be at agreement as to those great characteristic notes of the Divine Kingdom which have obtained from the beginning. It is enough that it may be said of us as it was of those of the Church of the first days: "They continued steadfastly in the apostle's doctrine and fellowship, and in breaking of the bread, and in the prayers."

ENGLISH BUDGET.

Rev. H. A. Walker has resigned the incumbency of Hatcham.

The seventh anniversary of the enthronization of the Bishop of Lichfield was celebrated by a special service at the Cathedral on the 11th ult., at which there was a large attendance of clergy.

Church extension in Leicester, in the Diocese of Peterborough, is so marked as to warrant special commendation by the Bishop. The Church of St. John, Clarendon Park, is the gift of Miss Barlow, in memory of the late John Clay Barlow. Miss Barlow has given £3,000 towards this object. The Church of St. Barnabas, at New Humberstone, erected mainly through the liberality and efforts of Mr. Cooper, of the Framework Knitters' Company, London, will cost £7,000, and is nearly completed.

The Wesleyans have been having a Choral Service at Canterbury, presided over by the chairman of the district, and under the management of the organist of Canterbury Chapel. The *Te Deum*, *Jubilate*, Anthems and Wesley's Hymns were sung, and an address on Music in the Church given. The choir visited the Cathedral, and were conducted through it by the Dean and Canon Fremantle.

A public meeting in aid of the fund for the formation of the Bishopric of Wakefield, Yorkshire, was held at the Mansion House, London, and was largely attended. Lord Fitzwilliams made a gift of £1,000 towards the object, and the Bishop of Ripon, Archbishop of Canterbury and others spoke strongly in favor of the movement.

The total amount subscribed by Churchmen towards the formation of the five new dioceses already formed has been £273,332, not including the annual sums contributed from the endowments of previously existing bishoprics, estimated at a capital sum of £130,000.

The funeral of Bishop Moberly took place on the 10th July, and was very largely attended.

At the Ossory Diocesan Synod, lately held, the Bishop announced that a clergyman had put into his hands £2,000 for the Superannuation Fund of the Diocese of Leighton.

Canon Liddon has been ordered by his medi-

cal adviser to go abroad at once in order to recruit his health.

Truth says that Lord Salisbury will recommend the Queen to appoint Canon Liddon to the See of Salisbury.

The Bishop of Lincoln (Dr King), at the laying of the foundation stone of a new church near Louth, wore the mitre presented to him by his Oxford friends, and also the handsomely embroidered cope; the crozier being carried before him in the procession.

The Bishop of Lincoln has sold the country palace, and is going to live in Lincoln, near the Cathedral, following the example of the late Bishop Selwyn, in refusing to be separated from his people.

The Ven. J. Lionel Darby, M.A., Archdeacon of Chester, has been installed as Residentiary Canon of the Cathedral.

GOD'S HOUSE.

From the beginning holy men and women have set apart places like this for God. They have separated them from all common uses. And you, dear people, will try—will you not?—to remember that this is God's house. And when you come into it you will not talk in the same voice you would talk when in your own houses. Sometimes people go up and down in a consecrated building as if it belonged to them or was not different from any ordinary house. But you will speak in a different voice. You don't know how that cultures reverence. I have seen it. And I hope you will consider if some arrangement is not possible amongst yourselves, by which you may be able to keep this place always open, so that anybody who has not much room in their own cottage may be able to come in quietly here and sit down and think of God, and the blessed ones who have gone into Paradise, and of the beautiful world above, and of Jesus Christ, and looking up at the end of the church may see him hanging on the cross; and that if they are too tired to pray they may kneel down in the quiet to worship God and then go on their journey. You will try to do that. That is the idea of it. That is why the best things are put all over the church; because it is offered to God. This little building is our sort of offering to God. I dare say you have seen a little child that could not speak go and gather a simple flower, and then put it into its mother's hands and bury its face in her lap and kiss her. Well, that little flower is what this building is to us. We feel sometimes we cannot praise God; we have not the power to worship Him. We are looking forward to the day when with the holy ones we shall praise Him for ever and ever. But now we cannot; so we bring this place to God; we put it into His hands and say, 'This is the best that we can give. Allelulia! Glory be to the Father, and to the Son, and to the Holy Ghost. We offer and present it unto Thee, O God most holy, O God most mighty. Allelulia!' And then we are quite quiet. That is all it means.—*From a Sermon preached by the Bishop of Truro at the Opening of a new Church at Port Isaac.*

You were not at service, but your pew was there—your family pew—and its deserted look saddened the service of God's sanctuary. Its vacancy told of carelessness and lukewarmness, of mercies slighted, of blessings lost. Its emptiness echoed back with an unholy mockery the blessed promises of God's most holy word. Its barren coldness chilled the words of the preacher before they reached the full pews beyond. Perhaps you have never thought of all this. I pray you to think of it; "not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another."—*Parish Index.*

All Subscriptions Payable in Advance. Will subscribers please Examine Label and remit?



# The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITORS: —

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

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

## SPECIAL NOTICE.

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

All subscribers please examine Label, and REMIT PROMPTLY!

## CALENDAR FOR AUGUST.

August 2nd—9th Sunday after Trinity.  
 " 6th—Transfiguration.  
 " 9th—10th Sunday after Trinity.  
 " 11th—12th Sunday after Trinity.  
 " 16th—17th Sunday after Trinity.  
 " 23rd—24th Sunday after Trinity.  
 " 24th—St. Bartholomew's A. & M.  
 " 30th—13th Sunday after Trinity.

## TEXTS IN PREACHING.

Texts are either a cause of weakness or of strength to a sermon. A purely negative text is a detriment, for people expect a connection between it and the sermon. Better no text than one that does not aid the sermon. Let us speak, therefore, of the use and abuse of texts. 1. *Obscure or difficult texts* should neither be avoided nor constantly sought after. The skilled exegete may pick them out to display his skill; another preacher wisely avoids them because he has little exegetical skill. No text, however, should be taken that the preacher cannot grasp and explain. The more difficult the text, the clearer should be the exposition. A difficult text at once startles the hearer into asking, "What does it mean? How will it be treated?" When an obscure text can be clearly applied, so as to give strength or interest to a sermon, it is most desirable to use it. 2. *Inappropriate or misapplied texts* are quite as bad as obscure texts, more obscured. To preach on knowledge hereafter from the words, "Ye shall be as gods, knowing good and evil," ignores who said this. Belittling adjustment is a form of misapplication; such, for example, as a funeral sermon of a man named Ezra from a text taken from the Book of Ezra. A text without adjustment is like a gun fired without regard to sighting and range. How can either hit the mark? A text is sometimes badly strained, as when Dean Swift took for his text, before an association of tailors, "A remnant shall be saved." 3. *Startling texts* are usually employed to create a sensation. A Brooklyn preacher received a merited rebuke when, after a sensational sermon from the words, "Let her drive," (Acts xxvii. 15,) a gentleman suggested to him the more timely phrase, "Let her rip." A startling text, however, is often just suited to a topic or time, and is like the voice crying in the wilderness. 4. *Exaggerated texts* usually find their level to the serious heart. Rhetorical and emotional preachers sometimes make their

texts a kind of "Magnificat" to their flights. For doctrinal purposes, exaggeration is perversion. Due allowance can be made for earnest belief, in the explanation of texts,—not quite after Luther's way, when, after a logical exposition, he told his hearers that they would be damned if they did not accept his proofs. The most textual exaggeration is for personal or party ends; such as Macaulay relates of a sermon preached by a bishop in the reign of James II. Taking a text from Chronicles, he made James to be Solomon, Monmouth to be Adonijah, a Whig to be Thaniel, a Rye-house conspirator to be Joab, and a Cavalier to be Abiathar. 5. *What shall we say of shorn texts?*—those so abbreviated as to express neither grammatical sense nor definite action. "Remember that by the space of three years," e.g., fails in both, although a young minister who had been settled that space of time probably did not think so when he sheared the full text for his benefit. Shorn texts are often undignified or ludicrous; such as, "How! ye," "Happy am I," "Greater things than these," etc. 6. *Ingenious texts*, when there is no distortion of sense or application, often have a freshness that acts as a fore-runner in the interest of the audience. Their exposition promotes scriptural study, and often causes a person to look up the text, who seldom turns the leaves of the Bible. And a fresh turn to an unexpected text is doubly stimulating; then the keen interest is likely to be sustained to the end of the sermon. A learned doctor speaks of the "fantastic period, when a strange text fascinates the preacher." If such text be taken because it is novelty, it is "fantastic," but if it can interest people and help them to understand a sensible subject, let it be taken. "Gashma saith it" (Neh. 6, 6.) was skilfully used by a noted preacher as a text on the evils of gossip. Fresh turns to texts are Dr. Brooks' special expository talent; so Dr. Bushnell's ingenious application of texts stimulated a deep interest to know what was coming.

No general or pointed rule can improve on the old one—"Stick to your text"; vary its application, vivify it, but never lose sight of it. Doctrine, ethics, or work can at least touch the text as the sermon gets on; or else take another text. There is danger in taking too much or too little time in its exposition. There is a right medium between twenty seconds and ten minutes in the textual exposition to a sermon of twenty or twenty-five minutes. Says a distinguished Professor: "One will pare and peel and slice and scrape a text, as if it were an apple. Another will crack it as if it were a nut." Let us vary his figures of speech a little, and say: Get to the core of a text neatly and readily; do not crush the shell as to endanger the kernel.

## THE CHURCH AND THE WESLEYANS.

Proposals have been made at various times for the corporate reconciliation of "the people called Methodists," or, as they prefer to be designated in the old country, Wesleyans. Theoretically, nothing should be easier than such an enterprise; for people who claim John Wesley for their founder, and who profess to reverence his writings as of almost apostolic authority, ought, above all things, to strive for the realization of his views; and the famous Korah sermon makes it clear that nothing

could have given him more pain than the thought of having called into being, not a handmaid of the Church of England, but a foe. The Rev. G. W. Danks, Vicar of Mortonby, Gainsborough, England, accordingly proposed, not long since, to the representatives of both the Wesleyan and the Primitive Methodists in his parish, that they should retain their preachers, their chapels, their class-meetings, their prayer-meetings, their Sunday-schools, and everything else that was characteristic of their system. He further proposed that the children of their schools should be included in the annual feast of the Church schools; and he offered, as his was the richest congregation, to help the two bodies pecuniarily to the utmost of his power. All that he asked in return was that they should declare themselves in unity with the Church of England, and communicate at the Parish Church. In other words, he offered them everything that John Wesley contemplated, or ever gave his personal followers. Unhappily, the Methodist authorities outside the Parish interposed and stopped the movement. We hope, however, that the attempt has not been in vain, but that the proposal having once been made, it will bear fruit; that first one or two, and then many Wesleyans will feel that they are bound by the very name they bear to clear themselves from the stain of a schism that would have been most odious to their founder. Unhappily, the formation of a sect always creates vested interests which offer enormous, if not insuperable difficulties to those who, the cause of separation having been removed, would fain retrace their steps. The line which the official advocates of modern Methodism take, though veiled in respectful language, really comes to this—"When John Wesley preached the Korah Sermon he was in his dotage, and we need not trouble ourselves about what he said. He must have known all along that he was founding a new sect, or, if he did not, he ought to have known it." But, alas! for the seamless robe of Christ. Alas! for the contempt which His professed disciples cast upon His words. Alas! for the human pride which would rather reign in a human sect than serve in the glorious Kingdom of God upon earth.

## EDITORIAL NOTES.

We call attention to the Paper read by R. H. Buchanan, Esq., at the last regular monthly meeting of the Sunday School Association of the Diocese of Montreal, commenced on page 12.

The death of Sir Moses Montefiore, "full of years, riches and honor," has removed from this earthly scene, the noblest modern representative of the ancient Jewish race. He was born at Leghorn in October, 1784, and was, consequently, within three months of the completion of his one hundred and first year. His long and useful life was mainly devoted to the relief and succor of the oppressed and persecuted members of his race in various parts of the world; and, with this object, he spent vast sums of money, and made many long and perilous journeys. Russia, Egypt, Rome, the Holy Land, and other places were, in turn, the scenes of his personal intervention and beneficent ministrations, which won for him the respect, not

only of his co-religionists, but of all who can appreciate unselfish and disinterested philanthropy. The celebration of his one-hundredth birthday last October was one of the grandest tributes ever paid to a man, expressions of goodwill pouring in upon the aged philanthropist from all parts of the globe, in which his name had become a household word.

According to a cable despatch, some of the prominent "society-men" who are implicated in the recent disclosures of iniquity in London, are already reaping the reward of their misdeeds in their exclusion from the fashionable circles in which they have been accustomed to move. This is a step in the right direction, and in the present miserably defective state of the English law, it is probably the only punishment that can be inflicted on these flagrant offences against the unwritten code of honor and virtue which is binding upon all men by the mere fact of their manhood. We are glad to learn that there is a prospect of the law being so amended as to put an effectual legal check upon the vile traffic in youthful innocence, the revelation of which has shocked the moral sense of the whole civilized world.

In the midst of the horror awakened by the late revelations, one cannot help feeling amused at the attitude assumed by the notorious "General" Booth, who is endeavoring to pose as the author of the agitation in favor of the Criminal Law Amendment Bill. The fact is that the real leaders in this movement, as in every other great moral movement of the day, have been the Bishops and Clergy of the Church, who, in Diocesan Conferences and Convocations, have for years been urging the adoption of even more drastic legislation than that which is now proposed.

In common with our Protestant fellow-citizens generally, we have been greatly pained by the reports of certain religious difficulties which are alleged to have occurred in one of the battalions which has just returned from the North-West. As far as we can judge from present information, the accusations that have been made against the Colonel of the 65th are without any serious foundation, but we concur with our Methodist contemporary, the *Christian Guardian*, that that officer owes it to his own reputation, as well as to the service, to insist upon a strict investigation into the facts by the proper authorities. We need hardly add that none will rejoice more heartily than ourselves if such an inquiry should result in the complete exoneration of Col. Ouimet from the damaging charges that have been laid against him.

Now that so many of our city clergy are taking or projecting their annual holiday, we would reiterate a suggestion which we have made before, viz., that, at this season, an interchange of duty might be very profitably made between the clergy of the cities and the rural districts. By this arrangement, the city rector would gain what he most needs, quiet and pure, fresh air; and his brother, the country parson, would also benefit by the respite from the weekly labor of sermon-writing, as well as by the change from his usual monotonous round of toil to the busy activities of city life. Each would get the tonic which he most needs.

## CORRESPONDENCE.

## EPISCOPAL.

To the Editor of THE CHURCH GUARDIAN:

SIR,—In a late number of the *GUARDIAN* I noticed in the advertising columns, under the heading, "Kind Words," (in reference to Putter's Emulsion, I think) a signature with the description, "Episcopal Minister." I am tempted to ask, with Barnum's visitors, "What is it?"

Is it Greek Episcopal? Reformed Episcopal? Methodist Episcopal? I might even ask, is it Roman Episcopal?—*Papal* as that branch of the Church is. Does it wear *Episcopal* robes? Does it perform *Episcopal* functions?

I turn to the Clergy List and find the Rev. gentleman is a Priest of the Church of England in Canada. Of course he is not responsible for the description given of him; but the vendor of the "Emulsion" ought to be called upon to give him his proper designation. No one likes to be called out of his proper name.

The Church of Ireland indignantly repudiated the term *Episcopal* Church, even when applied by the Secretary of State, and received an ample apology from the Right Honorable gentleman.

The Church of the United States loudly groans under the incubus of "Protestant Episcopal," and is trying to shake it off. Why will people try to fix it on the Church of England in Canada?

Presbyterian means that those who use it prefer to be non-Episcopalian, but the Kirk of Scotland holds tenaciously to her name, in spite of Free Kirk, U. P., or anti-Burger.

Episcopal certainly means that those who have the term applied to them have Bishops, but the whole Primitive Church had Bishops, and we hold of them and do not desire to be designated as if a mere sect. Besides, this might cause pecuniary loss, if the term came into common use. Some good man draws, we will suppose, "his last will and testament" in favor of the Episcopal Church in (say) Weymouth, N.S. The Judge of Probate might reject the legacy, if contested by the Reformed Episcopal minister in the neighborhood, and truly his *title* would be nearer than that of the Church of England in Canada.

Sto.

## THE CROSS.

The cross has twined around it every association of dignity and beauty in the world. Not one other thing has received from the fertile minds and the all-fashioning hand of men of genius so many intrinsic beauties as the Cross of Christ. Millions never hear of it without a throb, nor see it without a genuflection. It dawns upon the child in the cradle next to its mother's face, and it is the last thing from which the light disappears when "this child, in old age, is dying. The cross is now as universal and as beautiful to the associations of men, as then it was rare, peculiar and odious; it is that which now to us is not only suggestive of a fact of Christ's history, but it is also a memorial of two thousand years of history. Around that simple cross of wood the heart of the world has gathered for twenty centuries its stories of admiration, of love, of devotion.—*Selected.*

On the subject of parochial assessments, Bishop Gillespie in his convention address, says: "An assessment or a pledge, is a debt that has a special relation to the conscience of the individual or the parish. It is beneath the tone of a holy convocation, that there should be any creeping out of discharge to the uttermost farthing, because, instead of bond required, honour is trusted. It is disloyalty not to be named, that a parish honored by its connection with the Diocese, and under the protection of the convention, should take shelter in self-defiance of the law it has helped to make.—*Church Home.*

## SCIENCE AND MODERN DISCOVERY.

The present occupant of Sir Isaac Newton's Professorial Chair at Cambridge University, Professor G. G. Stokes, F.R.S., who is also Secretary of the Royal Society of England, delivered a remarkable address at the Annual Meeting of the Victoria Institute, in London, towards the end of June. Sir H. Barkly, G.C.M.G., F.R.S., occupied the chair, and the audience, which included many members of both Houses of Parliament, filled every part of the large hall. Professor Stokes gave an important account of the progress of physical science during the past quarter of a century, and, reviewing the results, specially noted that as scientific truth developed, so had men to give up the idea that there was any opposition between the Book of Nature and the Book of Revelation. He said that for the last twenty years or so one of the most striking advances in science had been made in the application of the spectroscope, and in the information obtained with regard to the constitution of the heavenly bodies. The discovery that there were in these particular chemical elements, which were also present in our earth, exalted our idea of the universality of the laws of Nature, and there was nothing in that contrary to what he had learned in Revelation, unless we were to say, as the heathen did, that the God of the Hebrews was the God of the hills and not of the valleys. Entering with some particularity into the composition of the sun, the Professor said this gave an idea of an enormous temperature, since iron existed there in a state of vapour. This was utterly inconsistent with the possibility of the existence there of living beings at all approaching in character to those we have here. Are we then to regard this as a waste of materials? Might we not rather argue that as in animals we ascend by greater specialisation, so we could consider the differentiation of office in different members of the solar system as marks of superiority, and could regard the sun as performing most important functions for that system? In fact, all life on our earth was ultimately derived from the radiation of solar heat. Referring to the doctrines of conservation of energy and of dissipation of energy, he pointed out at some length how the sun, so far as we could see, was not calculated for an eternal duration in the same state and performing the same functions as now. We must regard the Universe on a grand scale, and then there was progress. If we contemplated nothing but periodicity, perhaps we might rest content, and think things would go on forever as at present; but, looking on the state of the Universe on a grand scale as one of progress, this idea obliged us to refer to a First Cause. Professor Stokes concluded with recommending that the Annual Report of the Society, read by Captain Frank Petrie, the honorary secretary, be adopted. It showed that the number of home, American and Colonial members had increased to upwards of eleven hundred, and that the Institute's object, in which scientific men, whether in its ranks or not, aided, was to promote scientific enquiry, and especially in cases where questions of science were held by those who advanced them to be subversive of religion. All its members and one-guinea associates received its Transactions free, and twelve of its papers were now published in a People's Edition, which was to be had in many of the Colonies, and in America. The address was delivered by Dr. J. Leslie Porter, President of Queen's College, Belfast, the subject being "Egypt: Historical and Geographical," a country with which he had been thirty years intimately acquainted. The Earl of Belmore and the Right Hon. A. S. Ayrton moved and seconded a vote of thanks, after which the company present assembled in the Museum, where refreshments were served.

FAMILY DEPARTMENT.

THE HOLY TRINITY.

Harmonious Three in One! Who made, redeemed,  
 And in Thy fulness, sanctified me—  
 And all on whom Thy blessed faith hath gleamed—  
 O Love Divine, all-powerful decree  
 That in these troublous days when sin is rife,  
 And discord reigneth in our midst—Thy life,  
 The type of unity on earth, may shed  
 Its influence o'er our hearts that seem so dead.  
 Thou Who art Ruler over all, and art  
 Above and through and in us all below;  
 Who hast ordained our being—made the heart,  
 Thy Temple, with the Holy Spirit glow,  
 Perfect our charity! our souls prepare  
 That we may feel Thy Presence everywhere;  
 Our Church unite in faith and hope and love,  
 That she may train us for our Home above.  
 Thou Who hast made us, guide our steps aright,  
 And lead them onward with Thy Hand of love!  
 Through JESU'S blood, O make us pure and white,  
 Spread the sweet Influence of Thy Holy Dove!  
 Thou Who alone art worthy to receive  
 Glory and honour—we on Thee believe  
 And on the Trinity eternal, found  
 Our Christian faith on firm, unwavering ground.

—Penny Post.

(From The Church—)

MILDRED'S CONFIRMATION.

CHAPTER VI.—Continued.

Julius was charmed with his valuable gift, and seemed quite reconciled to the loss of his friend, for indeed he had begun to see his very great faults.

Greatly excited, he hurried off to show the gift to brother Fred.

"It is a splendid gift, Julius," he said, "and Mildred is so generous."

When Julius told the whole story of his falling out with Mildred, Fred said:

"I don't think that we can ever find such a sister as ours; I often hear people talk of being like Jesus, but we don't see much of that among Christians, only here in our home, Julius."

"You never find Mildred failing in any of the Christian graces," Julius replied, "always so gentle, so patient, so forgiving; we ought to dovelher, Fred, with all our hearts."

"I know that she has done both of us a heap of good," said Fred, "and even our selfish Emily sometimes seems ashamed if Mildred finds out any of these ugly traits."

"I see all the beautiful graces of the Master in our Mildred," was the answer, "for I do believe that she tries every day to imitate the Lord Jesus; and I guess some of these days she'll lead us all in the narrow way."

"I wonder what's the reason we don't follow her now," answered Fred; "I guess that we ought to know how often Mildred has told us about our sinful hearts, and yet we are not so very wicked, Julius."

"I think that the Bible would bring us all in guilty; for, by nature we love everything better than God."

The girls seemed so pleased with Julius gift that Mildred and Aunt Helen made quite a handsome addition to the library.

There were stories among them, bright, genial, inspiring, but all built upon the one foundation of Bible truth; not one silly novel among them.

Kate Somers, one of their schoolmates, has called to see Mildred. She was one of the recently confirmed, but there are no marks of a really renewed heart about the young girl. She has many amiable traits, but no genuine love for God. She has a great deal to say about the fashions and worldly amusements, and seeing Mildred but little interested in her chat, she said:

"When are you coming out, dear? I was disappointed at not meeting you at Lizzie Hart's party; you must be nearly eighteen now."

"I was invited, Kate, but I do not go to such parties since I was confirmed." Smiling pleasantly, she continued, "What do you mean by coming out?"

"You know very well, Mildred, that it means coming out into society."

"Following the ways of the gay world; I

hope never, Kate; I am trying to follow another sort of coming out. I have left school, and, under Aunt Helen's directions, I hope that I have come out from all the follies of the world, to enter upon a higher and better life of holiness, for I believe that it is the only path to happiness, and I know that it is the path of obedience for all the young disciples of the Master. You know, Kate, that we gave up all the vanities of the world on our confirmation day."

"I don't understand it in that way, Mildred, for I don't believe God would wish us to live like a company of nuns."

"No, indeed," Mildred replied; "for if we only could see it as God does, we should gladly embrace His sweet service as our highest joy; but that can never be without the new heart that Jesus gives."

"Well, dear," she said, as she arose to go, "I know that you are a sincere follower of the Lord, but I don't see exactly as you do."

Mildred's birthday is near, and there is a great deal of whispering and hiding parcels, Aunt Helen being a confident of the secret.

"I am so glad it is a bright day," said Lucy, as they met at the breakfast table, where little parcels were placed at every plate, and the loveliest flowers, gathered by Winnie, in the centre of the table.

Aunt Helen's birthday cake was lovely, papa's watch very handsome, and Lucy's brooch so pretty. But Mildred was especially pleased with Emily's gift, the work of her own hands, a beautifully embroidered tidy, folded and directed "To Sister Mildred."

It was particularly noticed, for it had exercised Emily's patience for many hours, and she did not really like the work. This was so different from Emily's general style of gifts, which only cost money, but none of her precious time. There were many tokens observed by the family that Emily was beginning to think less of herself, and working silently for others.

Precious Winnie had brought a purse knit by her own little hands, and the boys, too, had their gifts—Julius a writing-desk and Fred a work-box.

It was a happy day, for love had prompted all these gifts.

EASTER MORNING.

But Emily does not seem well, her symptoms of illness increasing, and, confined to her bed at last, the doctor pronounced her case typhoid fever.

Mildred is most devoted, for the disease is running on, and she is in a dangerous condition. The ninth day was pronounced a critical period, and when it arrived the whole family were painfully anxious.

Emily slept quietly for twelve hours, and the doctor stayed with them; when, at the close of day, she awoke she seemed quite conscious, and, looking around, she asked:

"Where is sister?"

Mildred came quickly forward.

"Be composed," said the doctor, "for there must be perfect quiet for the next twelve hours."

But at last the great anxiety was relieved, and although very weak, Emily could speak to all of them, who were allowed to kiss the dear, pale face.

"God be praised," she whispered, for the doctor had ordered wine, given in small quantities, and pronounced her slowly recovering.

After a few days Lucy took her place by her side, reading to her and singing sweet hymns of praise, but she always found that those full of love to Jesus were Emily's favorites.

Winnie had regularly brought her flowers every day, and was always ready to run on errands for her sister. The boys, too, remember the invalid, and many a little delicacy found its way thus into Emily's room.

One day, when talking over the past, she said to Lucy:

"I have been very ill, sister."

"Yes, dear," was the reply, "there was a time when we had no hope."

"I have been thinking of it ever since the disease yielded; but when I felt that I had been on the borders of eternity, I have been asking where should I be now if I had been called away? God has been very merciful, Lucy, and with His help I trust that my heart shall be given to Him in deepest gratitude and love."

"Do not say 'shall be given,' why not now, dear Emily?"

"I hope that my peace is made with God, but I do not speak too confidently, for I know what a weak and wandering heart I have."

"But Jesus is ever ready to help the soul that trusts in Him," said Lucy, whose child-like faith was so simple, so confiding.

Emily is to lose her beautiful hair, for it is falling out so rapidly. So we find Aunt Helen ready with her scissors.

"You had a fine head of hair," said Aunt Helen.

Emily looked upon the locks seriously, but not sadly, as she replied:

"I was very proud of it, Auntie, when I was such a vain, selfish girl, and once I would have shed floods of tears over such a loss; but now I can say sincerely that I am so thankful for my recovery that I can look upon my loss with very quiet submission."

"I am glad to hear you say so, Emily; it indicates a change, my dear niece."

"Yes, auntie, there is a great change in my heart, and now it is my most earnest prayer that the rest of my life may all be spent for Jesus. I often think how it has been wasted, but I trust that I have truly repented, and that my whole trust is in my Saviour."

When quite restored to her place in the family, the boys were struck with the change so manifest in Emily's whole deportment, and Julius said one day to his brother:

"The girls are leaving us all behind, Fred; Mr. Cunningham had a serious talk with me the other day when he came to see Emily, and I sometimes think that it is time we were looking heavenward too."

It was manifest that Julius was becoming much more serious, very regular in his attendance upon Church services, fond of reading the Bible, and often asks Aunt Helen to explain passages. But most frequently he sought Mildred, in whom he found such sweet sympathy, for she was just the friend he needed. He often said:

"You had no idea how many serious thoughts I have had, Mildred, for ever since your confirmation there has been a silent preacher following my steps."

Mr. Cunningham was deeply touched by Emily's account of her change, telling such sweet stories of Mildred's cheerful piety.

"I often look at her," she said, "with a little wonder, for there really seem to be two characters in sister: such a true Christian woman, and when with us such a playful child."

She is a candidate for the next confirmation, and Julius is thinking, too, most seriously of the call, for the good Rector preached such a solemn sermon from the text, "Quench not the Spirit," awakening most anxious thought, for Julius was well aware that for many months the Spirit had been most deeply striving with his heart. He spoke of the sermon to Mildred, who saw many encouraging signs in his daily walk.

(To be continued.)

FREE CIVILIZATION.—Civilization with me shall mean—not more wealth, more finery, more self-indulgence, even more æsthetic and artistic luxury, but more virtue, more knowledge, more self-control, even though I earn scanty bread by heavy toil.—Kingsley.

**MISSION FIELD.**

**INDIA.**

The following extracts from a report of a colporteur in India will be read with interest:

"At a great Mussalman fair was going on, so I went. I fastened my horse in the Police station, took my books and sat down in the *mela*. I stayed from morning till evening. In four days I sold 600 books. From there to —, 16 miles. Although the village is small, the people were very well disposed. When I showed the books to the people, they began to buy them gladly. No book-seller had ever been there before. I arrived at night, every one asleep; had no place to unload. Near the city was a garden and a well, so I laid down under a tree. When I had fastened the horse and taken off the horse bags, the owner of the garden came to me and asked me who I was. I answered, 'I am a traveller, and I wish to stay the night, and in the morning go into the city; if you will allow me I will stay here, otherwise I will go on.' He said: 'Certainly stay,' which I was glad to do. When I was resting, the man asked me of what religion I was. I said: 'I am a Christian, and I have some good Christian books, in which there is much advice very good for people to read.' Then he asked me to tell him about these things. I read to him the 1st and 2nd Chapters of Matthew, and talked with him. He gladly listened to what I had to say, and then said: 'Stay with me a few days; do your work in the city in the day time, and stay with me at night.' I agreed, and as long as I was there used to hold conversations with the man and visit the city. In the city I met a Jewish doctor, who bought a Marathi Bible. I stayed there four days. After that went on to —. Many mullahs and learned Mahommedans live there. I stayed two days and held conversations, but sold only a few books. A mullah bought a *Talim-i-Mahomadi* and a few other small books. Went to —. I found the people very friendly and well-disposed, and they gladly bought my books. In this place a young man who had been educated in the Karachi Mission School met me. He knew a good deal about the Bible, and gave me a hearty welcome, and we had much conversation. I returned to Hyderabad after 35 days."

**THE BISHOP OF LAHORE AT SANAWAR.**

We take from the *Lahore Church Gazette* the following interesting account:

The Bishop arrived here on Saturday morning, the 18th inst., and held a Confirmation the same evening at 5 o'clock. Evensong was sung by the Rev. W. C. Noyes, the Chaplain of Dagshai, the lessons being read by the Rev. A. H. Hildersley, Principal. Thirty-eight candidates were presented to the Bishop, who, after the customary address, confirmed them. The service was bright and im-

pressive, the choir leading the singing, which was taken up by the whole congregation. Many alterations have been made since the Bishop's last visit, the three-decker arrangement for parson and clerk has been removed, choir stalls have been placed in the chancel, the organ has been brought to the east end, the choir has been provided with surplices and cassocks, the altar has been raised, and is now approached by four steps. Many things yet remain undone, but the difference already made is very great. We hear that a new organ, specially ordered by the Principal, is on its way from England. At 7.30 a.m. on Sunday there was a choral celebration of the Holy Communion, when the Bishop celebrated, assisted by the Principal. There were sixty-one communicants, of whom all but three persons (the Bishop, the Rev. R. J. Langford and a lady) were either wards or officials of the Asylum. The singing was excellent, as might have been expected with the Principal as choir master, and Mrs. Hildersley at the organ. At 11 a.m. matins were sung, when the Bishop preached a telling sermon (text, 1 Thess. iv. 17). After evensong at 5 p.m., which was sung by the Principal, the Bishop visited the Hospitals, etc., and expressed satisfaction at all he saw there, which bore ample testimony to the energy and thoughtful care of the medical officer, Surgeon-Major Mackenzie, who so ably seconds the Principal in his endeavors for the well-being of the whole community of the Asylum. On Monday, at 4 p.m., the Bishop consecrated a piece of ground, about three quarters of a mile east of the Asylum, on the Dagshai Road, for the purposes of a cemetery. The space had already been enclosed by a substantial stone wall. The Rev. A. H. Hildersley and the choir received the Bishop at the gate, where the petition by the inhabitants of Sanawar, praying for consecration, was read by the Rev. R. J. Langford (Chaplain of Sabathu), Registrar Assumed, and Lordship having signified his readiness to comply, the ceremony was proceeded with in the usual manner. After marching in procession round the inside of the wall, the Bishop, choir and congregation halted near the gate, and after his lordship had spoken a few earnest and appropriate words, the choir, accompanied by the band, sang Hymn No. 140, "Jesus lives." A table with writing materials having been suitably placed, the Bishop affixed his signature to the consecration document, and the same having been attested by the Registrar Assumed, the ceremony was complete. The Bishop left on Tuesday morning. It is gratifying to record that his Lordship expressed himself entirely pleased with all he saw—with the arrangements of the Asylum generally, and particularly with the hearty services, and the orderly manner in which everything in and about the church was conducted. Everybody in the place—officials and children—were delighted with the Bishop, and few are likely to forget his good words.

To build up a Nation—support its Institutions.

**CITIZENS FIRE—LIFE—ACCIDENT Insurance Company of Canada.**

HEAD OFFICE: 170 ST. JAMES STREET, MONTREAL.

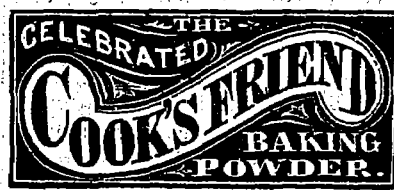
Subscribed Capital	\$1,188,000
Government Deposit	122,000
Reserve Fund	248,418
Losses paid exceed	2,250,000

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

Agents throughout the Dominion.

Special reduced terms to Clergymen.

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



Is an indispensable kitchen requisite, made from the purest ingredients, perfectly wholesome, and better value for its cost than any other baking powder in the market.

Purchasers desiring "Cook's Friend" should see that they are supplied with the genuine; as many brands of inferior goods have been put on the market under names nearly similar, all ambitious to profit by the well-earned fame of the "COOK'S FRIEND."

Manufactured only by **W. D. McLAREN, Montreal.** Retailed everywhere.

**NESTLE'S MILK FOOD!**

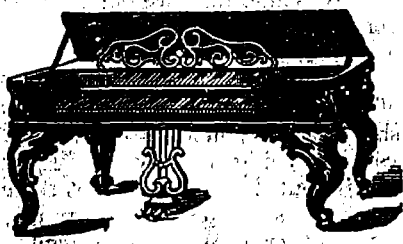
THE MOST NOURISHING, ECONOMICAL, AND EASILY DIGESTED INFANTS' FOOD IN THE WORLD.

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

Sold by all Druggists.

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

**PIANOS AND ORGANS.**



Laurent, Lafree & Co. ESTABLISHED IN 1860. 1637 Notre Dame Street, Montreal.

NOW READY.—Price, 2s. 6d. 51s.—50c. Oy

**COASTAL NAVIGATION;**

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

By **JOSEPH JAMES CURLING**, Missionary Priest of the Bay Islands, Newfoundland; and Rural Dean of the Straits of Belle-Ile. Holder of a Board of Trade "Certificate as Master of his own Pleasure Yacht." F.R.G.S.; and formerly a Lieutenant in the Corps of Royal Engineers. With Diagrams and a Chart to illustrate the Notes. Published by **GRIFFIN & CO., 2 The Hard, Portsmouth.** Sold in London by **IMRAY & SONS, Minories; NORIE & WILSON, 153 Minories; HUGHES & SON, 69 Fenchurch Street; SIMPKIN, MARSHALL & CO., Stationers' Hall Court.**

**CHURCH OF ENGLAND TEMPERANCE SOCIETY.**

**CHRISTIAN LIBERTY, its Nature and Limitations.** A Sermon preached in Westminster Abbey by Canon ELLISON. Price 1d. or 6s. per 100.

**FIRST PRINCIPLES OF CHURCH TEMPERANCE WORK.** By the Rev. Canon ELLISON, M.A. Price 1d.

**PAROCHIAL TEMPERANCE WORK as Part of the Cure of Souls.** By the Rev. Canon ELLISON, M.A. Price 2d.

**HOLY MATRIMONY, the Married Life of the Christian Man and Woman.** By the Rev. Canon ELLISON, M.A. Price 1s. 6d.

**THE DOCTRINE OF THE CROSS, specially in relation to the troubles of life.** Being Sermons preached during Lent in the Parish Church of New Windsor. By Rev. Canon ELLISON. 1s. 6d. each.

**TEMPERANCE REFORMATION MOVEMENT.** By the Rev. Canon ELLISON. Recommended to all wishing to understand the work of the Church of England Temperance Society. Price 1s.

**"THE BLUE RIBBON ARMY, or Gospel Temperance Mission."** Its relation to and bearing upon the Church of England Temperance Society. By the Rev. Canon ELLISON. Price 1d. each.

**CHURCH TEMPERANCE MISSIONS.—Hints and Suggestions.** 1d. each.

**NEW AND ENLARGED EDITION OF THE HYMN AND SONG BOOK.** Paper covers, 2d. each; cloth, 3d. each; large print, 6d., paper covers; cloth boards, 1s. 2d. Tune Books, 1s. 6d., paper covers; 2s. 6d., cloth, red edges.

**THOUGHT FOOD FOR FARMERS, LABORERS AND ARTISANS.** Compiled by the Rev. GEORGE FORB, M.A. Price 1d. each.

**FOR HARRY'S SAKE.** A Temperance Story, with Song, Music and Words, 8d. each. Words of Song only, 4s. per 100.

**CHILDREN OF LIGHT, or Temperance Talks with the Children.** Price 1s.

**THE ALCOHOL QUESTION.** By Sir WILLIAM GULL, Bart., Sir JAMES PAGET, Bart., and several others. Price 2s. Published at 8s. 6d.

**THE EVILS OF GROCERS' AND SHOP-KEEPERS' LICENCES.** Price 1d. each.

**THE GROCER'S LICENCE.** Price 1d. each.

**A CLOUD OF WITNESSES AGAINST GROCERS' LICENCES: The fruitful source of Female Intemperance.** By H. RISSBOROUGH SHARMAN, Esq., Barrister-at-Law. Price 1d. each.

**A NATION'S CURSE.** A Sermon preached in Westminster Abbey by the Ven. Archdeacon FARRAR, D.D., F.R.S. Price 1d.

**WHO ARE FOR US AND WHO AGAINST US!** A Speech delivered in the Victoria Hall, Leeds, by the Ven. Archdeacon FARRAR, D.D., F.R.S. Price 1d.

**THE GOSPEL OF THE HUMAN BODY.** A Sermon preached in St. Paul's Cathedral, by the Ven. Archdeacon EARLE. Price 1d.

Address orders to: **Manager Publication Dept., 9 Bridge Street, WEST MINSTER, ... LONDON, ENG.**

**SUBSCRIBE for the**

**CHURCH GUARDIAN.**

HOW TO INCREASE THE MISSIONARY SPIRIT IN CONNECTION WITH OUR SUNDAY-SCHOOL WORK.

A Paper read before the Montreal Diocesan Sunday-School Association, by R. H. Buchanan, Esq., Superintendent of the Sunday-School of Christ Church Cathedral, Montreal.

(PUBLISHED BY REQUEST.)

The subject before us for our consideration and discussion this evening is deserving of a more capable and experienced exponent than myself; yet, at the same time, realizing as I do its great importance, and the attention it demands, at our hands, as well as the apparent neglect with which the matter is treated by many Sunday-Schools, I sincerely trust that what I may say upon the matter, together with the discussion which shall follow, may lead to renewed energy on our part, and to a greater stimulus in the Missionary cause amongst us.

I would consider, then—

- 1st. As to its Importance.
2nd. As to the Time and Place.
3rd. As to the Best Means of Working.

1. As to its Importance.
No true Christian who has the love of God abiding in his heart can say aught against its importance. There is nothing more helpful to a church, as well as to an individual, than to have its sympathies enlisted outside of itself and its own little world. Nothing so good for a man as to get out of himself and his own selfish desires. For how many are there here tonight who have not already learned that the true art of living is living in the benefitting and helping of others. Truly it is said, "Tis not to live at all, to live for self alone." One thing we need, as Christians, to especially pray for is, "O Lord, make me more unselfish, more self-denying; give me more love towards the souls of my fellow men."

Tell me what you are doing for Missions and Missionary work in your parish, and I will tell you whether you have a live church or not. Eighteen centuries have rolled by since the command was given, "Go ye into all the world and preach the Gospel to every creature." Again, almost our Saviour's last words here upon earth were, "And ye shall be my witnesses, both in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth." Our duty is clear. The order is most emphatic and distinct, "Go ye to all the world." And yet how slowly the Church rises to obey; how few men are found to-day willing to give up all—I say comparatively few. Thank God for the noble examples we have in such men as Judson, Williams, Patterson, Livingstone and others, whose lives

stand out as beacon lights amidst the black darkness over yonder, as if with waving hands and earnest voices they beckon us to follow in their steps.

It is true great strides have been made within the past twenty-five years in opening up Missionary fields. We see India, Japan, China, Africa and many islands of the Pacific whose doors have been closed against the Gospel, and where to go meant almost certain death, now opened to easy access. And as there now comes rolling back to us across the sea the call for help and assistance; as we hear of China and India, teeming with its 800 millions of souls living without God and without the knowledge of the Saviour, how important it is that the Church should rise to the emergency, and provide not only the means, but educated and consecrated men and women, with a burning love for God in their hearts, and their souls overflowing with sympathy for those who are still living in darkness and superstition.

How often we hear the prayer, "O Lord, hasten the time when all shall know, from the least to the greatest," &c., or again, "Thy kingdom come, Thy will be done on earth as it is in heaven," and either because of indifference, or even, as I fear still more, because they have never realized its importance, these very people do little or nothing for the spread of the knowledge of His will. Far from the work being accomplished, it seems only at its beginning. True we can say, "There remaineth yet much land to be possessed." May we not well cry, "O Lord, increase in us not only more of the knowledge of Thy will, but more of the Missionary spirit in our hearts, to go out and to do Thy will." As the Apostle says, "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?" As it is written, "How beautiful are the feet of them that preach the Gospel of Peace, and bring glad tidings of good things."

2ndly. As to the S. School being the proper time and place to bring before our scholars their part in this most noble work.

We all know that the impressions formed and lessons learned in early childhood are the most lasting and enduring, for it is at this time that the character is moulded, and often the work of the after-life marked out; and can one begin too young to enlist their heart's interest in this heavenly calling? viz., by teaching them that life should call forth our noblest aspirations, that "they only live who live for others than themselves." I have heard it said by some, that we ought to be very careful about influencing any one to go into the ministry, but that they ought rather to feel called of God themselves. True, no one should take upon himself this office without being led by the Holy Spirit; but I ask, ought not their thoughts and steps in early life, before other objects are presented to them, to be led in this direction, showing them that a life spent in the Master's service is the brightest and best in the end; they that turn

JOHNSON'S ANODYNE LINIMENT

FOR INTERNAL AND EXTERNAL USE.

PARSONS' PURGATIVE PILLS

MAKE NEW, RICH BLOOD.
Festively cure GOUT, HEADACHE, Biliousness, and all LIVER and BOWEL Complaints, NERVOUS BLOOD POISON, and Skin Diseases (ONE PILL, A DOSE). For Female Complaints these Pills have no equal. I find them a valuable Cathartic and Liver-Pill.—Dr. J. M. Parsons, Montreal, P. M.

MAKE HENS LAY CHICKEN CHOLERA.

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

many to righteousness shall shine as the stars for ever and ever? I ask, then, where will you find a place more appropriate or a time more suitable for pressing this truth home than in the S. School? I have thought (I may be wrong) that if this matter was not so much neglected by parents and teachers in early life, this inclining of their minds to this grand thought, "alas, so often forgotten and so little lived, That we are placed here not being our own, being bought with a price, and that God has a divinely appointed work for us all to do. I say, if this truth was more faithfully taught, we should not be continually hearing of the lack of eligible young men willing to devote themselves to the ministry." True, the laborers are few, but we are told to pray the Lord of the Harvest, that He will send forth laborers into his harvest, and, as we are taught, Prayer and Work go together. Are we, then, working as well as praying. "Lift up your eyes, and look on the fields, for they are white already to harvest." Now is the time for us as Sunday School workers to bestir ourselves in this direction, that from our Sunday Schools may come forth a band of earnest men and women filled to overflowing with the Water of Life; strong in the strength which God supplies through His Eternal Son; mighty in the Scriptures; willing to spend and be spent in His service.

My life I give to Thee, I would not be my own, O Saviour! let me be Thine ever, Thine alone. My heart, my life, my all, I bring To Thee, my Saviour and my King!

But to come to the practical part of our subject. As to the best means of carrying on this work, or, How may the Missionary spirit be increased in our S. Schools?

Various plans of working may suggest themselves to you, but we must remember that what may suit St. Martin's may be unsuited to St. Jude's. I can, therefore, only give an outline of my own opinion on the matter, some of which plans are working with apparent success in the Cathedral School (with which I am connected), which work should be carried on at the same time, and not in any way detracting from the other work of instruction for which the S. School is held, viz., that of first showing them Christ, as their

Saviour, as revealed in God's word, which is able to make them wise unto salvation, and instructing them in the order and doctrines of the Church to which they belong.

Among the first things to teach a child in connection with Missionary work is that the collection is as truly a part of worship as the prayers or the sermon. That all we have here below is given up of God, "for of his fullness have all we received. That we are placed here as stewards to use wisely what is committed to us. That we should esteem it a pleasure, as well as a privilege, to be dealers out of the Lord's bounty. Further, that God requires the best at our hands, and to give Him cheerfully and freely of His own, for the carrying on of His work. If these truths can be implanted into the hearts and minds of the rising generation, I predict there will be no more need for begging sermons, as they are called, in the years to come.

I would say—Begin with the infant class. Among the many Bible stories, may we not allude to St. Paul, the great Missionary to the Gentiles, and what it means to be a Missionary, and that God not only wants us to give of our savings and earnings, but of our time and talents as well; and may we not right here show them that the noblest and best life is not to be a soldier or a sailor, a statesman or a rich merchant, or a grand lady, but by true illustrations and gentle persuasions, try and draw out their childish sympathies to the poor heathen who have never heard of the Saviour's love, who worship idols of wood and stone, with the earnest prayer that the lesson thus taught may make an indelible impression in the chosen path in life.

(To be continued.)

If I am asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials, and enable him manfully to confront his afflictions—I must point to something which in a well known hymn is called "The old, old story," told in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given.—Gladstone.

PARAGRAPHIC.

PAINLESS AND PROMPT.

**PUTNAM'S PAINLESS CORN EXTRACTOR**, the great remedy for corns, is absolutely safe and painless, does its work promptly, without in the least interfering with the comfort of patients, and is absolutely alone as a safe, painless remedy for corns. Do not be imposed upon by dangerous counterfeits. Use only Putnam's Corn Extractor. Beware of base substitutes. Sold everywhere by druggists and dealers in medicine. Take only Putnam's Painless Extractor. N. C. Polson & Co., proprietors, Kingston.

The treeless condition of parts of the South American pumpas is attributed to the work of an omnipresent ant, which feeds upon leaves and quickly destroys tree seedlings and other tender plants as soon as the leaves appear above ground.

**FOR SCALDS AND BURNS.**—Keep the parts wet with Perry Davis' Pain-Killer till the pain ceases. It won't take long.

Madagascar is peopled partly with negritos—the same race as the Papuans and other Melanesians—and partly with Polynesians (Malays), who in speech come very near the Samoans and Tonga islanders.

We know of no way that we can benefit our readers more than by calling attention to *Johnson's Anodyne Liniment*. It is the oldest and most valuable patent medicine in the world. Everybody should keep it in the house. It will check diarrhoea and dysentery in one hour.

An Iowa girl has an album in which she keeps pictures of all the young men who have flirted with her without coming to the point. She calls it her rogues' gallery.

**SCOTT'S EMULSION** of Pure Cod Liver Oil, with Hypophosphites.—*Most Beneficial in Bronchitis.*—Dr. J. P. Needs, Harmon Mills, N. C., says: I used Scott's Emulsion in a case of Bronchitis of six months' standing and the patient was well in ten days. I must confess my surprise at its healing and strengthening powers."

A Vermont woman comes boldly out and applies for a divorce on the ground that she wants a richer husband; in order that she may spend the summer at Long Branch.

**CAUTION.**—The wonderful of Dr. SMITH'S GERMAN WORM REMEDY has induced the introduction of several vile imitations. The word "Wormerine," a registered trade mark, is stamped on each cake, without which none are genuine. Use no other. A box in the house will save many a doctor's visit.

There are at present in the United States 116 medical schools, and there is one physician to every 585 inhabitants.

Mr. Estey informs us that the popularity of Philodermis is increasing so rapidly that he finds it almost impossible to fill the orders.

Tucson, A.T., the inhabitants claim, is the oldest city in America. It was originally an Indian village.

If the fountain is pure the streams will be pure also. So with the blood. If that be pure the health is established. *Parson's Purgative Pills* make new rich blood, and taken one a night will change the blood in the entire system in three months.

The palace which the city of Marseilles presented to Napoleon III. is now used as a cholera hospital.

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

**THYMO-CRESOL SOAP.**

The Finest and Purest Toilet Soap in the World!

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

Address, **NESS & CO.,** 759 CRAIG STREET, MONTREAL.

Head Office and Works, Darlington, Eng. Trade supplied by **LYMAN, SONS & CO.,** MONTREAL.

Or any leading wholesale drug or grocery house.

**GEORGE ROBERTSON, ST. JOHN, N. B.**

**CHOICE TEAS** A SPECIALTY.

**Finest Groceries.**

JAVA AND MOCHA COFFEES, FRUITS, PRESERVED JELLIES, &c.

Retail Store,—67 Prince Street,

Wholesale Warehouse—10 Water st.

**GEO. ROBERTSON.**

N.B.—Orders from all parts promptly executed.

**Special Local Agents Wanted.**

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

Address, stating experience and references,

**THE CHURCH GUARDIAN,**

P. O. Box 504,

Montreal.

**Puttner's Emulsion.**

KIND WORDS.

*From the Medical Profession for Puttner's Emulsion.*

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

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

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

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

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

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

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

**Townshend's Standard Bedding.** SOMNIFIC AND ANTISEPTIC.

Patented for its purity. The only safe to use. Hair, Moss, Fibre, Wool, Flock Mattresses. Feathers, Beds, Bolsters and Pillows, and all kinds of Wire and Spring Mattresses, wholesale and retail, at lowest prices for cash, at 384 ST. JAMES STREET, opposite the *Witness* Office. **TOWNSHEND'S**

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

INTRODUCTORY PAPERS:—1. Testimonies of Outsiders—now ready; 5s. per 100; 8 pp. In preparation:—2. Testimonies of the Bishops. 3. Testimonies of Statesmen and other Public Men. 4. Testimonies of the Secular Papers.

These Papers may be had from the Rev. Arthur C. Wagborne, New Harbour, Trinity Bay, Nfld.; or from Mrs. Rouse, S.P.C.K. Depot, St. John's, Nfld.

\* \* Profits for Parsonage Fund.



**The Improved Model Washer and Bleacher.**

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

Satisfaction guaranteed or money refunded.

Pat. Aug. 2, 1884. **\$1,000 REWARD** C. W. Dennis, Toronto

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

**TORONTO BARGAIN HOUSE,**

**C. W. DENNIS, 213 Yonge St., Toronto.**

Please mention this paper. Agents wanted. Send for Circular.



**Champion Stamp & Stone Extractor.**—More of these Machines in use than all other kinds, and giving the best of satisfaction.

Sent on trial to responsible parties. For lists, &c., send to **S. S. KIMBALL,** 677 CRAIG ST., MONTREAL.

**CHURCH MUSIC.**

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

COMMUNION SERVICES,

TE DEUMS,

ANTHEMS,

VOLUNTARIES,

HYMN BOOKS,

ORATORIOS,

&c. &c.

Correspondence solicited.

**J. L. LAMPLOUGH,**

**MUSIC PUBLISHER AND DEALER,** 40 Beaver Hall, Montreal.

NOW READY.

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

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

Price 50 Cents.

FOR SALE AT

The Church Guardian Office, MONTREAL  
Rowell & Hutchison, - - - - - TORONTO  
R. Duncan & Co., - - - - - HAMILTON  
Durie & Son - - - - - OTTAWA  
J. Nisbott - - - - - KINGSTON

And other Booksellers.

Or on application to the General Secretary

**REV. DR. MOCKRIDGE,** HAMILTON, ONT.

**ADVERTISE**

IN

**THE CHURCH GUARDIAN,**

BY FAR THE

**Best Medium for advertising,**

BEING

The most extensively circulated

**Church of England Journal**

IN THE DOMINION.

IT REACHES EVERY PART OF THE DOMINION.

RATES MODERATE.

ADDRESS,

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

**Temperance Column.**

**WOMEN'S UNION OF THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.**

At a meeting of this Society the Bishop of London, who presided, remarked upon the importance of bringing up children in habits of total abstinence from intoxicating drink. All medical and educational authorities agreed that it would be better if children never touched alcoholic drinks. The inculcation of such habits in early life was especially the work of women, and particularly of mothers, the recollection of whose early teaching was often the most powerful agency in the reclaiming of those who, in growing up, went astray. There could be no doubt that the miseries caused in this country by intemperance were greater than those produced by all other evils beside.

**LONDON TEMPERANCE HOSPITAL.**

At the annual public meeting Archdeacon Farrar, D.D., presided. Dr. Dawson Burns, the hon. sec., made a statement upon the annual report, which had been adopted at the annual meeting of the Governors held earlier in the day. He stated that the number of in-patients treated at the hospital during the year was 534, and the out-patients numbered 3,322. The total number treated from the opening of the hospital in 1883 had been 2,862 in-patients, and 19,538 out-patients. The number of deaths during the year was 29, and for the whole period 142, being a mortality of 5 per cent. Cases of the utmost gravity had been admitted, and yet there was the fact that the mortality had each year been 5 per cent. Many persons believed that only abstainers were admitted, but that was not so, and the number of non-abstainers admitted was about the same as abstainers. The new wing would accommodate 70 patients, but as yet there was not a single case in it. The old portion was, however, full, and so would the new one be when the funds enabled it to be opened.

In a periodical brought out by Oliver Goldsmith in 1759, he writes: "In the towns and countries I have seen, I never saw a city or village yet whose miseries were not in proportion to the number of its public houses."

At the meeting of the Women's Union of the Church of England Temperance Society, the Bishop of London said he had no doubt that if the women of the country could be polled, every public house would be shut at once, by an enormous majority of votes.

The Massachusetts Legislature recently put a new stamp on inebriety; it calls it a disease; and hereafter habitual drunkards will be in danger of commitment to insane asylums. As the Boston Herald says: "The theory of this law is radically a new departure in Massachusetts legislation; and the only difference between the proceedings for commitment for dipsomania and those for ordinary insanity is that the allegation to be

made and proved is that the person is subject to dipsomania, instead of alleging and proving that he is insane." At the same time a law has been passed providing a heavier penalty for an ordinary case of drunkenness. The fine is increased from one to five dollars and costs, and in case of non-payment the imprisonment is lengthened from ten to thirty days.

Dr. B. W. Richardson, in presiding at the anniversary of the British Women's Temperance Union, said he had given up all hope of progress until they had got the active support of the women of the country. He contended, as a medical fact, that there was nothing but injury to the child in the case of nursing mothers who took strong drink.

**THE POWER OF EXAMPLE.**—This Total Abstinence question is somewhat hindered in its work and progress by the inconsistency of its own members. We have been urged not to exaggerate, but I would urge something more than that: that Total Abstinence should not be a solitary virtue, should not be like the jewel in the swine's snout, but should be in keeping with the other beautiful graces of love-forbearance; the whole cemented in the beautiful mosaic of a Christian's life with a bond of charity. Another thing is, I think, that the masses of the indifferent could be drawn into our ranks if we set ourselves more carefully to do it—if, instead of finding fault, we set a perfect example. Why did I become a Total Abstainer? Simply from the silent example of a Christian woman in my own house. She never urged me or spoke to me about temperance, but day by day I saw the beauties of a perfect life. I saw the chastened temper, I saw the overflowing love to others, I saw the self-denial, and, as a part of it, I saw Total Abstinence. It was that that led me to it.—*Dr. G. B. Morgan.*

The Herald and Presbyterian, of Cincinnati, says: "Ohio led every State during 1884 in the number of murders committed. It does not alter the case to say that some of these were victims of the late mob, for it is an indisputable fact that the highest degree of lawlessness, and the greatest number of horrible crimes, follow the free and unrestrained traffic in intoxicating liquors." The same paper states that "three-fourths of the liquor business is done in the Northern States; that New York, Pennsylvania and Ohio pay more than half the revenue on fermented liquors; that seven out of eight dealers are foreign born, and that the States having prohibition or local option laws, North and South, pay the smallest per cent. of tax on the traffic, and have the lowest record of crime committed."

The following extract from a letter recently received by Mr. W. F. Magrath, of Cork, from Staff-Sergt. Painton, Army Medical Staff Corps, of the Bechuanaland Expedition, is

a striking testimony in favor of total abstinence in South Africa:—The expedition is conducted upon strictly total abstinence principles, and the result is that the health of the troops is unprecedented. The hospitals are entirely free of sick, and up to the present only two deaths have occurred, and these by accidental drowning. Intoxicating liquor is strictly forbidden in camp for either officers or men. Taking into consideration that we have been obliged to drink water which in nearly every instance contained over 50 per cent. of mud and vegetable matter, the results of total abstinence in a campaign in a foreign country, with a temperature of over 100 degrees in the shade, have proved highly satisfactory, and have exceeded all expectation. I must say that the campaign has done more for the temperance cause than can at present be told. I hear men around me who were moderate drinkers say, "Well, I have done without my beer so long, and have had such good health, that I shall never take to drink again." To the truth of this many here beside myself are ready to bear testimony.—*Church of E. T. Visitor.*

**Don't Experiment!**

If you are troubled with

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

**IT WILL CURE YOU.**

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

PRICE 50 CENTS.

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

**The Toilet Gem.**

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

**LIBRARY OF**

**The Fathers of the Church.**

Published twice a month. Each number contains 120 8vo. pages. To subscribers, one year (24 Nos.), \$5.00; six months (12 Nos.), \$2.50. Prospectus and specimen pages free.

**HUMBOLDT**

**Library of Popular Science.**

Published monthly. To subscribers, one year (12 Nos.), \$1.50; single copy, 15 cents. Descriptive catalogue free.

**J. FITZGERALD,**

20 Lafayette Place, New York.

**THE CHURCH GUARDIAN**  
**A Weekly Newspaper.**

NON-PARTISAN! INDEPENDENT!

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

Special Correspondents in different Dioceses.

OFFICE:

190 St. James Street, Montreal.

**SUBSCRIPTIONS:**

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

ONE YEAR (strictly in advance) . . .	\$1.50
HALF-YEAR . . . . .	1.00
ONE YEAR TO CLERGY . . . . .	1.00

(Strictly in advance.)

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

REMITTANCES requested by POST-OFFICE ORDER, payable to L. H. DAVIDSON, otherwise at subscriber's risk.

Receipt acknowledged by change of label. If special receipt required, stamped envelope or post-card necessary.

In changing an Address, send the OLD as well as the NEW Address.

**ADVERTISING.**

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

**RATES.**

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

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

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

All Notices must be prepaid.

Address Correspondence and Communications to the Editor.

P. O. Box 504. Exchanges to P. O. Box 1550, Montreal.

NEWS AND NOTES.

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

Rake not too long amidst the ashes of an old passion, lest thou kindle the flame of a new desire.

COUNTERFEITS are always made to look as near like the original as possible. Housekeeper's are cautioned against the many worthless and damaging imitations of JAMES PYLES PEARLINE, some put up in similar looking packages, and others with names sounding like Pearlina, which dealers may endeavor to urge upon them.

Happiness is a perfume that one cannot shed over another without a few drops falling on one's self.

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

Women are paid forty cents a day and their board as farm laborers in South Carolina.

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

Raise such stock and crops as you and your soil and pastures are best adapted to.

YOUNG MEN! READ THIS.

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

A GREAT WANT SUPPLIED.

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

CHESEBROUGH Mfg. Co., 83, St. James Street.

Catarrah—A New Treatment.

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

To rise early requires quickness of decision; it is one of those subjects which admit of no turning over.

Canada Paper Co., Paper Makers & Wholesale Stationers.

Offices and Warehouses: 578, 530 and 582 CRAIG ST., MONTREAL. 11 FRONT ST., TORONTO. Mills: SPRINGVALE MILL, WINDSOR MILLS, WINDSOR MILL, P.Q.

SMALL-POX MARKS CAN BE REMOVED.

LEON & CO.,

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

OBLITERATOR,

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

Superfluous Hair.

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

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

THE Church Guardian,

THE BEST MEDIUM FOR ADVERTISING.

THIS PAPER may be found on file at Geo. F. Rowell & Co's Newspaper Advertising Bureau (20 Spruce St.), where advertising contracts may be made for it IN NEW YORK.

PIANO.

FOR SALE—suitable for Church Basement or Sabbath School—an excellent CHICKERING GRAND PIANO, in good condition every way. Price only \$300. Can be guaranteed.

DEZOUCHE & ATWATER, 63 Beaver Hall, Montreal

FLORIDA.

Holy Trinity Church, Gainesville, Alachua Co., Florida, HAS FOR SALE SEVERAL THOUSAND ACRES OF VALUABLE LANDS IN AID OF ITS BUILDING FUND.

We ask intending purchasers to investigate our lands, thereby, perhaps, aiding us, as well as benefitting themselves. We have 1,100 acres of high rolling pine lands, fifteen miles north-west of Gainesville, on the line of the S. F. & W. R. R., at \$5 per acre. Six hundred and forty acres of rolling land, timbered in Oak, Hickory, Pine, Magnolia, &c., four miles west of Gainesville, at \$15 per acre. All lands are uncultivated, and are suitable for Orange Groves, for peaches, pears, strawberries, or early vegetables. Titles are perfect.

In this high middle section there is no fear of malaria. Climate warm and dry. For particulars, address REV. F. B. DUNHAM, Rector, Gainesville, Fla.

FOR SALE,

Very desirable large BRICK HOUSE, two stories and mansard, with extension kitchen, situated at St. Henri, near Montreal. For further particulars apply to

L. H. DAVIDSON, 180 St. James street.

Parish Vacant.

A Rector being required for the Parish of Christ Church, Dartmouth, Nova Scotia, applications will be received by the Warden, Mr. C. G. OLAND, up to the 8th Aug., 1886.

A RECTOR

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

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

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

WANTED,

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

WANTED,

SHORT-HAND WRITER (male or female) as General Clerk. Apply at the GUARDIAN Office, 180 St. James street, Montreal.

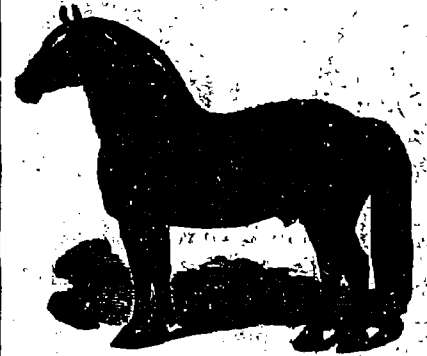
SITUATIONS To subscribers. Circulars free. Home Study—60 Professors. CORN. UNIVERSITY, 88 LaSalle St., Chicago, Ill.

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

REWARD Of \$10-\$50 to every valuable person sending us information of school vacancies and needs. No trouble or expense. Send stamp for circulars to CHICAGO SCHOOL AGENCY, 125 South Clark Street, Chicago, Ill. N.B.—We want all kinds of Teachers for Schools and Families.

Island Home Stock Farm,

Crosse Ile, Wayne Co., Mich. SAVAGE & FARNUM, PROPRIETORS.



Patrole No. 2620 (1167).

Percheron Horses.

All stock selected from the get of sires and dams of established reputation and registered in the French and American stud books.

ISLAND HOME

Is beautifully situated at the head of Crosse Ile in the Detroit River, ten miles below the City, and is accessible by railroad and steamboat. Visitors not familiar with the location may call at city office, 32 Campus Building, and an escort will accompany them to the farm. Send for catalogue, free by mail. Address, SAVAGE & FARNUM, Detroit, Mich.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; not even in one such important comparison. **ORGANS** have any other American Organ been found equal to them. Own HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at \$25 to the best instrument which it is possible to construct from reeds, at \$300 or more. Illustrated catalogue, 48 pp., 4to, and price list, free. The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO. pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO., BOSTON, 164 Tremont St. CHICAGO, 149 Wabash Ave. NEW YORK, 145 4th St. Montreal, 180 St. James St.

WANTED LADIES AND GENTLEMEN who wish to make \$8 to \$4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp Crown Hat Co., 204 Vine St., Cin. O.

SUBSCRIBE

— TO THE —

CHURCH GUARDIAN

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

EVERY CHURCH FAMILY IN THE DOMINION SHOULD HAVE IT.

Now is the time to Subscribe.

Subscription per annum (in advance) \$1.50 For half-year, \$1.00.

Address, L. H. DAVIDSON, D.C.L., EDITOR AND PROPRIETOR, Box 64, Montreal.





**M. S. BROWN & Co.,**  
**JEWELLERS & SILVERSMITHS,**  
 ESTABLISHED A.D. 1840.  
 DEALERS IN—  
 Artistic Jewellery and Silverware,  
**WATCHES, CLOCKS, &c.**

**128 Granville St., Halifax, N.S.**  
 Call attention to their SPECIAL COMMUNION SERVICE, as per out, as very desirable where appropriate vessels of Moderate Prices are required. This quality is warranted really good—Chalice, 7 in. high, gilt bowl; Paten, 6 in. diameter (with gilt surface), to fit on Chalice; Crust, 1 pint or pint size, as preferred, Price \$14.00; Ornaments singly, \$3.00 each. Also, a select stock of BRASS OFFERTORY PLATES, 10 to 14 inches; Plain and Illuminated ALTAR VASES, 7 to 9 inches. A few CROSSES, 18 inches, suitable for small Churches; Sterling Silver COMMUNION VESSELS made to order in suitable designs. Goods securely packed for transit free of charge.

**BOOKS FOR CHURCHMEN.**

*S. P. C. K. Repository,*  
**WM. GOSSIP'S**  
 No. 108 Granville Street, Halifax.  
 Commentary on old and New Testament Book form, and in serial parts, at 15c. a number. In Volumes, \$1 each.  
 The Narrow Way, 17c.  
 Communicants' Manual, by Bishop How, Bishop Oxenden, Sadler, Burbridge, Wilson. From 15c. to 25c.  
 Bloomfield's Family Prayers, 25c.  
 Commentary on Book of Common Prayer, 80c.  
 Dr. Barry's Commentary on Prayer Book 75c.  
 Large Supply of Church Tracts.  
 Confirmation Cards.  
 Baptism Cards.  
 Cards for First Communion.  
 Lectures on Confirmation (Morse) 30c.  
 Official Year Book for 1884, 75c.  
 Book of Offices, \$2.50 and \$1.50.  
 Church Songs, music \$1.00, words only 5c. a copy. This is a new Book, and specially adapted to replace "Moody & Sankey's" in Church families.

**BELLS.**

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

**MENEELY & COMPANY**  
**WEST TROY, N. Y.; BELLS**  
 Favorably known to the public since 1834. Church, Chapel, School, Fire Alarm, and other bells; also, Chimes and Peals.

**McSHANE BELL FOUNDRY**  
 Manufacture those celebrated Chimes and Bells for Churches, Fire Alarms, Town Clocks, etc. Prices list and circular sent free.  
**HENRY McSHANE & CO.,**  
 317 Baltimore, Md., U.S.A.

**Clifton H. Meneely Bell Co.**  
 SUCCESSORS TO  
**MENEELY & KIMBERLY,**  
**Bell Founders,**  
 TROY, N.Y., U.S.A.

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

**EDUCATIONAL.**

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

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.O.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.

**GIRTON HOUSE.**

Boarding and Day School for Young Ladies.  
**COLLEGE STREET, HALIFAX, N.S.**

MR. F. C. SUMICHERAST, PRINCIPAL.

REFERENCES:  
 His Honor M. H. Ritchie, Lieut.-Governor of Nova Scotia.  
 The Lord Bishop of Nova Scotia.  
 The Lord Bishop of Newfoundland.  
 The Venerable Archdeacon Gilpin, D.D., Halifax.  
 Rev. Canon Partridge, Halifax.  
 Rev. F. R. Murray, Halifax.  
 Rev. Canon Dart, D.O.L., President King's College, Windsor, N.S.  
 Rev. J. Ambrose, Digby, N.S.  
 Hon. W. Owen, Q.C., M.L.C., Bridgewater, N.S.  
 H. S. Poole, Esq., Stellarton, N.S.  
 T. Robertson, Esq., M.P., Shelburne, N.S.  
 Brigade-Surgeon Herbert, A.M.D., Halifax.  
 J. Macfarlane, Esq., Canada Paper Co., Montreal.  
 L. O'Brien, Esq., President Royal Canadian Academy, Toronto.  
 Robert Spratt, Esq., Toronto, &c., &c., &c.

GIRTON HOUSE is pleasantly and healthfully situated, in open grounds of its own, and commands a fine view of Halifax Harbor and the Atlantic. The building is large, contains spacious and well ventilated rooms and is fitted with all the modern appliances for health and comfort.  
 May 10, '84. 1 y.

**TRINITY COLLEGE SCHOOL.**

PORT HOPE, ONTARIO.

VISITOR—The Right Rev. the LORD BISHOP OF TORONTO.

HEAD MASTER—The Rev. C. J. S. BETHUNE, M.A., D.O.L., with a staff of eight assistant Masters.

A Church Boarding School for boys, based upon the English Public School System. Large and comfortable building; beautiful chapel; twenty acres of land on high ground, overlooking Lake Ontario. The next term will begin on Thursday, Sept. 10. The School Calendar containing full particulars respecting fees, &c., will be sent on application to the Head Master.

**School of St. John the Evangelist, Montreal.**

HEAD MASTER,  
**REV. ARTHUR FRENCH, B.A.,**  
 Keble College, Oxford.  
 ASSISTANT MASTERS,  
**REV. EDMUND WOOD, M.A.,**  
 Rector of St. John the Evangelist, Montreal.  
**REV. F. G. SCOTT, M.A.,**  
 Bishop's College, Lennoxville.

It is a special object of the School to promote a healthy tone among the boys. To secure thoroughness and personal supervision, only forty-six boys are received. For circulars apply to the Head Master,  
 278 ST. URBAIN STREET,  
 19-1p. MONTREAL.

**Boston University Law School.**

**WILLIAM F. WARREN, LL.D.,** President.  
 Largest full-course Law School in America.  
 Address **E. H. BENNETT, LL.D.,** Dean.

**EDUCATIONAL.**

**The Rectory School**  
 Freilighsburg, Que.

A Home School for Boys, in one of the most beautiful and healthy sections of the Eastern Townships, on the line of the S. E. Railway, and under the personal care and tuition of the Rector.

Apply to  
**REV. CANON DAVIDSON, M.A.,**  
 10-1f. RECTOR.

**THE COLLEGIATE SCHOOL,**

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

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

**MRS. LAY'S ESTABLISHMENT**

For the Board & Education of Young Ladies,  
 1736 & 1738 St. Catherine St., Montreal.

The Autumn Term of this old and well-known School will begin on Tuesday, Sept. 15th. Full staff of accomplished Professors and Teachers. Music and the French Language specialties. Resident French Governess. Resident pupils have the comforts and refinements of a Christian home. Application personally or by letter as above.

**Ecclesiastical Embroidery Society.**

This Society is prepared to execute orders as follows:—

Altar Hangings, Antependiums, Banners, Surplices, Stoles, Hoods, Casocks, Alms Bags, &c., of the best workmanship, and on reasonable terms. Estimates sent on application. Apply to J. T. Rectory,

**ST. JOHN THE EVANGELIST CHURCH,**  
 Montreal, Que.

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

**E. & C. GURNEY & CO.,**

385 & 387 St. Paul Street, Montreal.

**HOT AIR FURNACES for WOOD & COAL**

HOT WATER-BOILERS,  
 STOVES,  
 SCALES,  
 GRATES,  
 REGISTERS,  
 &c., &c.

Special attention to requirements for heating Churches.

**Montreal Stained Glass Works.**

**CASTLE & SON,**

40 Bleury St.,

MONTREAL.

**Memorial Windows.**

All forms of Church and domestic work.

Artists from the famous house of Lavers & Westlake, England.

**MONUMENTAL BRASSES**

Decorators and importers of Lignum vitae, Walnut, Japanese Leather Paper, & other high-class Wall and Ceiling decorations.

Church and Domestic Painters and Decorators.

Sketches and Prices free. Correspondence solicited.



**STAINED GLASS**  
 EVERY DESCRIPTION  
**J. SPENCER & SONS**  
 ECCLESIASTICAL & DOMESTIC  
 GLASS PAINTERS  
 ALL KINDS OF DECORATIONS  
 CHURCH FURNISHINGS BRASSES &c.  
 COR. BLEURY & JUPON, STREETS  
 MONTREAL

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

**Burlington Route**  
**C. B. & O. R. R.**

It is the only line with its own track, from **CHICAGO TO DENVER**, Either by way of Omaha, Pacific Junction, St. Joseph, Atchison or Kansas City. It connects in Union Depots with through trains from NEW YORK, PHILADELPHIA, BOSTON and all Eastern points. It is the principal line to **SAN FRANCISCO, PORTLAND & CITY OF MEXICO**. It traverses all of the six great States of ILLINOIS, IOWA, MISSOURI, NEBRASKA, KANSAS, COLORADO with branch lines to all their important cities and towns.

From CHICAGO, PEORIA or ST. LOUIS, it runs every day in the year from one to three elegantly equipped through trains over its own tracks between **Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and St. Joseph, Chicago and Atchison, Chicago and Kansas City, Chicago and Topeka, Chicago and Cedar Rapids, Chicago and Sioux City, Peoria and Council Bluffs, Peoria and Kansas City, St. Louis and Omaha, St. Louis and St. Paul, Kansas City and Denver, Kansas City and St. Paul, Kansas City and Omaha.**

For all points in Northwest, West and Southwest, its equipment is complete and first class in every particular, and at all important points interlocking switches and signals are used, thus insuring comfort and safety. For Tickets, Rates, General Information, etc., regarding the Burlington Route, call on any Ticket Agent in the United States or Canada, or address **T. J. POTTER, 1st V.P. & Gen. Mgr., CHICAGO, HENRY B. STONE, Asst. Gen. Mgr., CHICAGO, PERCEVAL LOWELL, Gen. Pass. Agt., CHICAGO.**

**THE CHRISTIAN MARRIAGE LAW DEFENCE ASSOCIATION.**

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

PATRON:  
 The Most Rev. the Metropolitan of Canada.

HON. SEC. TREAS.  
**L. H. Davidson, Esq., M.A., D.O.L.,**  
 Montreal.

This Society was formed at the last Provincial Synod, to uphold the law of the Church and assist in distributing literature explanatory thereof. Membership is only nominal, viz. 2 cents. Subscriptions from clergy and laity may be sent to the Hon. Secretary-Treasurer.