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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, MAY 27, 1885

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ECCLESIASTICAL NOTES.

CONSECRATION OF THE BISHOPS OF LINCOLN AND EXETER.

Canon Liddon's sermon at the consecration of Dr. King and Dr. Bickersteth, on St. Mark's Day, at St. Paul's Cathedral, the former as Bishop of Lincoln and the latter as Bishop of Exeter, was a masterly review of the origin, character, and duties of the office of Bishop. The following extracts will well repay perusal:

A Bishop as a Father in God.—So delicate a relationship as that of a Father in God depended for its working efficacy, not on the amount of authority which could be insisted upon on one side, or of submission which could be enforced or extorted on the other, but on moral influences—on the respect which was inspired by high and disinterested character, on the attraction which was always exerted by a true love of God and man. Like the most beautiful things in the moral world, this authority was of tender growth, and it was easily impaired or forfeited. A scornful or impatient word, scarcely intended by the perhaps overworked speaker, would rankle for years in the mind of a young curate, and colour his whole conception of the relations in which he stood to the fathers of the Church. It was difficult to say how much was lost to the moral force of the Church and the character of her ministers when a Bishop was thought and spoken of as a good man of business, or a man who might have been a judge, or a very accurate scholar, or even a well-read divine, if, besides and beyond all these, he was not recognised as the father of his flock, both lay and clerical—the one man to whom men instinctively turned for advice and counsel in moments of moral or mental perplexity, the man on whose wide knowledge, kindly temper, and simple disinterestedness of purpose, they knew that they could depend for trustworthy guidance, and of whom they thought habitually as one whose blessing would be dearly prized as a message of encouragement from another world in the dark hours when its shadows were already falling thick across the path of life.

The Age of Episcopacy.—Of public institutions in modern Europe the Episcopate was the most venerable. It was older than any secular throne; it was by some centuries older than the Papacy. It had reached its prime while the Empire was still standing; it could shed its blood with Cyprian; it could illuminate the world by the consecrated genius of an Irenæus or an Augustine, of Chrysostom, and Basil, and the Gregories. It seemed to undergo a weird transformation at the hands of feudalism; we thought of the bishops clad in mail armour who fought at Senlac or in the wars of Stephen, or of later prelates whose brasses in our older cathedrals represented them as blessing us in cope and mitre out of their battlemented castles. After the soldier-bishops came the great statesmen; it required an effort to recall the true character of Wolsey and Richelieu or of certain of those Prince-electors who so largely swayed the fortunes of Germany. Then appeared the literary bishops—men often greater in profane than in sacred letters; and now, as in many other ways so in this, we were apparently re-entering upon the earliest conditions of the Church's life. Only the intervening periods were not, as we might too hastily think, periods during which the real objects of the Episcopate were wholly lost sight of; the soldiers, the diplomatists, the men of general literature, were

always a small minority of their order, which as a whole quietly and unostentatiously pursued its course of ruling churches and guiding souls. The Episcopate as it traversed the centuries was like a weather-beaten barque, on whose hull clustered many a shell and weed that told of the seas of feudal or political life behind it; but as these incrustations fell away we discovered that the essential feature of a spiritual fatherhood which was always there remained intact.

The New Bishop of Lincoln.—'Certainly,' said the preacher in conclusion, 'we meet to-day on an occasion when we may insist on this characteristic of the highest order in the sacred ministry with more than usual hope and confidence. The eminent scholar and poet, not less saintly in his life than remarkable for his acquirements, who has lately left us, is to be succeeded in the See of St. Hugh by one whose nomination has thrilled the hearts of his brother-churchmen with the deepest thankfulness and joy. Never within our time has the great grace of sympathy, controlled and directed by a clear sense of the nature and sacredness of revealed truth, achieved so much among so many young men as has been achieved, first at the Theological College at Cuddesdon, and then from the pastoral chair at Oxford, in the case of my dear and most honoured friend. He is surrounded at this solemn moment by hundreds who know and feel that to his care and patience, to his skill and courage, to his faith and spiritual insight, they owe all that is most precious in this life, and that is most certain to uphold them in the hour of death; and their sympathies and prayers are shared by far greater numbers who are absent from us in the body but present in the spirit. Certainly if past experience is any guarantee of what is to come, if there be such a thing as continuity of spiritual character and purpose, then we may hope to witness an Episcopate which—if current anticipations are not wholly at fault—will rank hereafter with those which, in point of moral beauty, stand highest on the roll of the later English Church, with Andrews, with Ken, with Wilson, with Hamilton.

The New Bishop of Exeter.—'And if I may not presume to speak from such personal knowledge of the successor of our own bishop in the great See of the West, it is at least allowable to dwell on the hopes which gather round an honoured name, and on the wide reputation for devotion and spiritual experience which has been gained by a long and fruitful ministry in this metropolis. He, too, will carry with him into his new field of labour the prayers and sympathies of grateful friends, known and unknown, who earnestly desire that he may long rule and feed his flock in the fulness of the blessing of the Gospel of Christ.'

The Church's Outlook.—Men say that hard times are coming upon the English Church, and outside her walls voices like those of the children of Edom in the day of Jerusalem might sometimes be heard crying, "Down with her! down with her, even to the ground!" And in truth already she has lost much which was of no mean value for our Master's service. The Education Act of 1870 has largely withdrawn the people from her schools, and recent legislation has swept away all but a rapidly diminishing fragment of her old position at the Universities. With large secularised populations, with our higher class increasingly trained by infidel teachers, and with our vastly extended franchise it is impossible not to anticipate for the Church in no distant future sterner experiences than have be-

fallen her since the middle of the seventeenth century. But the prospect is by no means an entirely dark one; and among its brighter features is the wealth of generous devotion which young men and women in increasing numbers, and in various conditions in society, are freely offering day by day to the sacred cause of our Lord and Saviour. It is as though the anxieties of a loved and aged parent could open and melt hearts which were closed against her in days of assured prosperity; and surely no token of God's present favour could inspire more courage for dealing with the problems that might be in store for her than this. To all who are thus in opening life giving their best to God the event of this day will be full of encouragement and of hope, for it is the consecration to the highest duties in the Church of sympathies which, next to His own supernatural grace, have drawn them most persuasively to the feet of the Redeemer; it is an assurance that they will find on apostolic thrones that union of tenderness and wisdom which recalls, while it transcends, all that is most revered and loved in an earthly home."

THE PRIMATE OF ALL ENGLAND'S CROSS.—A large number of the clergy and laity of the Church of England assembled lately in the Library of Lambeth Palace to witness the ceremony of presenting the Primate's Cross to the Archbishop of Canterbury for the use of himself and his successors.

The Archbishop in acknowledging the gift, said it was very difficult for him to express at all adequately the thoughts and the feelings which animated him at that moment. He thought the Prolocutor would bear witness that it was not altogether with unclouded feelings that he first received the intimation of this great gift which was coming to him; for he put the question to himself, 'What does it mean?' After thinking and inquiring he was persuaded that it should mean and must mean very great things indeed at this day and in that place. When he came to inquire he found that the history of his See told him with no doubtful answer what this cross was to mean to him, and did mean. In the thirteenth century the cross came to the Archbishop of Canterbury with the charge of manful government and manful defence of the Church's rights. In the fourteenth century it came with the sweet injunction to love and protect the Church of Canterbury; and whatever else he could do he promised them that he would love the Church of Canterbury. In the sixteenth century its meaning was that of a badge of freedom—freedom of the Church claimed in Magna Charta, and then first realized. What meaning would he join with it that day? Surely he could not separate it from the thought that to-morrow the Bishops of the provinces and the Prolocutor were to go with him to receive together the newly revised version of the Bible, which Archbishops Warren, Cranmer, and Parker, in their day laboured to bring to perfection as the best means of carrying out the old injunction to manfully love the Church of Christ, and which was brought to them now with all the light that scientific criticism was able to throw upon the truest meaning and force of every word. He would not change with any of those great men's associations with their crosses the associations that he and his brethren would carry away to-morrow. Let the ceremony of that evening in conjunction with the far greater ceremony of to-morrow, leave in their hearts the remembrance that this was to be a standard of the King of Kings, the great sign of the Word of God, which rode on conquering and to conquer.

NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—St. Paul's.—An interesting and successful concert was given in the St. Paul's Sunday-school rooms, in which the following ladies and gentlemen took part: Miss Taylor, Miss Morrow, Mrs. F. J. Tremaine, Miss Beamish, Miss Wyld, Miss Schaefer and Miss Payne; Messrs. C. J. Ross, Huggins, Creighton and A. Tremaine.

St. Mark's.—The service for the dedication of the new organ was a very imposing one. The Rev. F. R. Murray preached on the occasion, and many of the city clergy were present. The choir of St. Mark's was supplemented by the choir of St. Paul's. The only drawback about the service was that the organ was not completed; only a few of the stops had been put in, and scarcely any of the pedals, consequently, the fine instrument was not heard to advantage. The offertory on the occasion amounted to \$57. Last Sunday the instrument was completed, and added very much to the effectiveness of the service. The organ cost about \$1,200.

St. Matthias.—A bazaar will be held about the middle of July, for the purpose of raising funds for the completion of this church; and as the work is strictly of a general and mission character, it is earnestly desired that the church people in town and elsewhere would send contributions for the same. About \$1,500 are required, in order to finish the building.

A Benefit Society has recently been formed in St. George's parish, which is steadily growing, and will prove a most useful organization. It is for working men, on the principle of the "clubs" in the Old Country. The members must pass the membership committee, who narrowly scrutinize every candidate as to sobriety and good moral character. They pay an entrance fee of 50 cents and a monthly sum of 25 cents, and do not receive any benefits until they have been members for six months. If a member is more than two months in arrears, his name is struck off the roll. In sickness each member is paid \$3 per week for the first four weeks, and \$1.50 for the second four weeks; if the sickness should continue after that period, the Society determines what weekly sum he shall receive. On the death of a member his family is entitled to \$30 for funeral expenses. The Society has been in existence three months, and already numbers 64 members. This looks well for the future usefulness of the organization, and there is no reason why it should not be extended to any parish where it would be practicable. The St. George's Society will receive any man in Halifax, not a Roman Catholic, as a member. The Rector is President of the Society.

PERSONAL.—Rev. Dr. Maynard, of Windsor, officiated in St. George's last Sunday morning, and preached in the Cathedral last Sunday evening.

The Rev. F. R. Murray preached in St. George's last Sunday evening.

The Rev. Dr. Partridge has been visiting Boston.

The Rev. J. L. Bell and family leave for England next week.

The Rev. Goschen J. Howie, a native of Mount Lebanon, lectured in St. George's School-room last week. The lecture was an interesting account of manners and customs in Bethlehem.

CORRECTIONS.—In our report of St. Margaret's Bay, in 13th May GUARDIAN, instead of "Beggars Cove," read "Peggy's Cove," and instead of "dudos" read "Reredos."—ED.

NEW GLASGOW.—Mr. Borden, the arboriculturist, has kindly presented to St. George's Chapel a lot of nice trees (horse chesnut, &c.), which, with a few native elms, have been planted out by the

Executive Committee, and add not a little to the beauty of the surroundings of our little Temple.

The choir has been strengthened lately by the addition of Miss Mason, of Tangier Parish, and Messrs. Godfrey, of Yarmouth, N.S., and Rogers, of St. John's, Montreal, have lent their aid as volunteers.

DIOCESE OF FREDERICTON.

DIOCESAN CHURCH SOCIETY.—The Anniversary Meeting of the Diocesan Church Society, will be held (D. V.) at Fredericton, in the Church Hall, on Thursday, the 2nd day of July next, at 8 o'clock, p. m. The clergy and lay delegates are requested to meet in general committee, at the same place, on Tuesday, the 30th day of June next, at 9.30 o'clock, a. m., by order of His Lordship, the President.

W. Q. KETCHUM,

Secretary.

The clergy are especially requested to forward their reports to the Secretary, at the latest,—a fortnight before the annual meeting, in order that the report of the Society may be properly prepared. By a resolution of the general committee, it is required that the certificates of the lay delegates be forwarded to the secretary, at least ten days before the annual meeting.

The following are the appointments of the Most Rev. the Metropolitan for part of June:

| | |
|----------|---|
| June 7. | Confirmation at Hampton and French Village. |
| " 8 & 9. | " " Springfield. |
| " 12. | " " Sackville. |
| " 14. | " " Dorchester. |
| " 16. | " " Petitcodiac. |
| " 17. | " " Shediac. |

The following are the appointments of the Bishop-Coadjutor for part of June:

JUNE.

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|------------------|---------------------|
| 5. Woodstock. | 19. Prince William. |
| 10. Centreville. | 22. Canterbury. |
| 13. Richmond. | |

DORCHESTER, N. B.—On Saturday the 16th, His Lordship the Bishop Coadjutor visited this parish, remaining until Monday the guest of the rector, the Rev. J. Roy Campbell. His Lordship preached twice on Sunday the 17th in the parish church, and once to the prisoners in the Dorchester Penitentiary. His sermons were very good. At the morning service, sixty of the faithful partook of the Holy Communion. In the evening His Lordship pressed the claims of the Diocesan Church Society.

On the following day, Monday the 18th, a service of the consecration of the Gilbert family lot in the Dorchester Rural Cemetery, was held in the presence of members of the family and interested friends. We are looking for a visit from the Metropolitan who will hold Confirmation on the 14th of June.

THE BISHOP OF FREDERICTON AND THE REBELLION.—It is stated on authority, that a friend, whose good intentions were undoubted, was urging Mrs. Medley to use her influence to prevent Rev. G. G. Roberts, the Rector of Fredericton, from going to the North-West as Chaplain, and was answered by the noble-minded woman: "I will not; if the Metropolitan were not such an old man he would have offered his services, and I would have encouraged him." Bishop Medley is over 80 years of age, and was consecrated the first Bishop of Fredericton, by Archbishop Howley, exactly 40 years ago.

DIOCESE OF QUEBEC.

SHERBROOKE.—A party of twelve children, under charge of a matron, sent out by the "Church of England Central Society for Providing Homes for Waifs and Strangers," arrived at their new home in Sherbrooke on Wednesday, May 13th. This Society, the President of which is the Archbishop of Canterbury, has for its object the receiving of

destitute children and the providing for their care. Last year the Rev. Mr. Bridger visited Sherbrooke to see about establishing a Distributing Home, which the Society was desirous of having in Canada. A delightfully situated property of four acres on the east bank of the St. Francis river, and within the city limits, was secured, and is now held by the Bishop of the Diocese in trust for the Society in England. The house, which stands in the centre of the property, has been repaired, and the ladies of St. Peter's Church have given much time and labour in furnishing and making provision for the reception of over thirty girls. The children are to be instructed and trained in the Home till places are found for them in families. If desired, some of the children may be taken for adoption. By the rules laid down by the English Committee, the children are in all cases to be placed with members of the Church of England. On the Rev. Mr. Bridger's return from Winnipeg at the end of the month, the Home will be formally opened with a religious service. It is proposed, if the Girls' Home prove a success, to establish one shortly for boys. The Bishop of Québec is the President of the Canadian Committee. The funds for carrying on the work are furnished by members of the Church in England; though much assistance has been, and will be, given by Church people in Sherbrooke.

DIOCESE OF MONTREAL.

BISHOP'S APPOINTMENTS FOR MAY (CONTINUED.)

| | |
|-------------------|--------------------------------------|
| May 27, Wednesday | —E. Farnham, Rev. J. Merrick. |
| " 27, Wednesday | —Adamsville, Rev. J. Merrick. |
| " 28, Thursday | —St. Hyacinthe, Rev. J. J. Roy, B.A. |
| " 29, Friday | —Upton, Rev. J. J. Roy, B.A. |

St. George's Church.—On Saturday evening a meeting was held in the school-room of St. George's Church, under the presidency of Dean Carmichael, to present to the choir boys the prizes they had won during the year. Mr. Geo. Sumner, Mr. Geo. Lightbound, Mr. R. W. McDougall and Rev. Mr. Hood appropriately testified their appreciation of the services rendered by the choir boys during the year.

ABBOTSFORD AND ROUFFMONT.—The Bishop visited this mission on Saturday and Tuesday, the 16th and 19th May, and administered Confirmation to four candidates. The service at Abbotsford was held on Tuesday evening, the church being beautifully decorated with pots of blooming flowers and foliage plants, and a fair congregation was present. Miss Robinson presided at the organ, and ably led the singing, which was hearty and good. The Rev. T. Mussen, Rural Dean, accompanied the Bishop, and, at his request, made a short preliminary address to the candidates, after which the Bishop spoke to them and to the congregation in his usual earnest and impressive manner, assuring them and the congregation of his conviction that in answer to their fervent prayers the gift of the Holy Spirit would be made through this ordinance, and urging the candidates to show in their daily life the sincerity of their profession. Canon Robinson, the incumbent, presented the candidates, and read the evening service.

WEST FARNHAM.—The Bishop spent Sunday and Monday in this parish, and administered Confirmation.

DIOCESE OF ONTARIO.

GANANOQUE.—The congregation of Christ Church intend holding a concert in the first week in June. Among the soloists are the Rev. E. P. Crawford, M.A., of Brockville, and Rev. H. G. Parker. The concert will be under the direction of Mr. Rawnsley, choir master of Christ Church, who will be assisted by some of the best voices in this part of the Province, and a rich musical treat may be expected.

PERSONAL.—Lieut. J. E. Helliwell, wounded at Batoche, belongs to the 15th Battalion, Argyle Light Infantry, of Belleville. His father is rector of Améliasburg, Ont. Lieut. Helliwell lives at Belleville, where he is employed in the law firm of Robertson & Thomas. He graduated from Trinity College three years ago. Corporal E. Helliwell, brother of Lieut. Helliwell, and who was also wounded at Batoche, is a law student from Madoc. —*Orillia Packet.*

KINGSTON.—The Lord Bishop of the Diocese will hold a general ordination in St. Paul's Church on 7th June.—The Synod will meet in St. George's Hall, on 8th June.—The Rev. J. K. McMorine, the newly appointed Incumbent of St. James' has arrived in the city.

WOLFE ISLAND.—The Rev. I. J. Christie, late of Cumberland, has been appointed to this parish and will enter upon his duties next week.

CARP.—A concert was given at Carp on the evening of the 25th inst., by the members of the Church of England there; proceeds to be applied to liquidate the debt on the organ.

DIocese OF TORONTO.

PERSONAL.—The Bishop of Algoma preached an eloquent sermon in Trinity College Chapel on Sunday morning last.

Rev. W. T. Smithett attends the meeting of the Grand Lodge of British North America at Cornwall on the 1st prox. The reverend gentleman will probably spend the following Sunday in Montreal.

The Rev. Henry Heaton, formerly *locum tenens* at Woodbridge, and latterly the missionary at Brooklin, has been appointed to the Mission of Haliburton.

The Rev. G. A. S. Schneider has tendered his resignation as Assistant Professor of Divinity at Trinity College, Toronto. He will shortly return to England.

PRESENTATION.—Mr. W. J. Dowding, the efficient and painstaking choirmaster of St. Bartholomew's Church, Toronto, was made the recipient of an address recently from the members of the choir and others. The address was accompanied with a handsome water pitcher, and the presentation was made at his residence. The members of the choir expressed their fervent hope that he would long continue at his post as choirmaster.

CONFIRMATION.—The Lord Bishop held a confirmation at Christ Church, Omemeé, on Monday, May 18th. Some of the candidates were from the churches in Emily. About twenty received the Apostolic rite of laying on of hands. There was a large attendance, and the service was a very earnest and enjoyable one. The Bishop, as usual, made an eloquent address.

PROBABLE CHANGES.—It is rumoured that several of our clergy are about to effect changes in their pastoral relations. Among others it is rumoured that the Rev. J. A. Hanna, of Streetsville, will take up his residence at Midland, and the Rev. J. H. Harris, now the Missionary at North Orillia, it is expected, will be appointed to the Mission of Brooklin and Columbus. The Permutation system was considered by the Mission Board at its last meeting, and was, we regret to learn, thrown out. Most of the clergy are strongly in favour of the system, and it would, we imagine, carry just now, if introduced in Synod. There are certainly some serious objections, but, on the whole, these are fully met by the thought that such a plan would very greatly help on the work of the Church, especially in country districts.

ORDINATIONS.—The Bishop hopes to be enabled to fill all vacancies in the Diocese very shortly. It is expected that about twelve men will be ordained before the year is out. We trust that among this number from both the colleges a majority will offer themselves for missionary work. As it is, the

greatest number of the men seem to have all preparations made for their first appointment before they are accepted and ordained. Pity that so many seek out curacies in towns and fat livings in the country.

TEMPERANCE WORK.—A lecture was delivered by Mr. N. W. Hoyles before St. Mark's branch of the Church Temperance Society, Port Hope, on a recent Friday. There was a good attendance, and a considerable number connected themselves with the Society at the close of Mr. Hoyle's address.

At St. Stephen's Church, Toronto, on the 11th instant, the Rev. James Roy, of Cobourg, spoke to the members of the C. E. T. S. on "How temperance work promotes the honour of Christ." After pointing out the false glamour that had been shed on drinking habits in days gone by, not only by the customs of our English ancestors, but by poet and novelist, he showed the evil effect it had on spiritual life, and the way in which temperate and sober habits conduced to the glory of the Saviour. There was a large audience, and great interest was manifested in the speech.

MISSION WORK.—We very much regret to learn that a considerable deficiency appears in the Missionary returns this year. The Board reports a net deficit of \$3,700. As the current quarter's stipends will amount to probably \$3,000 more, this is no small sum. To meet this adverse balance, there will probably be some \$700 or \$800 obtained before the 1st of July; still the deficiency will be considerable, and demands the serious attention of our people. Hard times may probably account for a small proportion of this deficiency, but we venture to say the employment of a Mission Secretary and his escapades have much more to do with it. Out of some 1200 mission boxes circulated through the Diocese, only about 200 have sent in returns. This is simply disgraceful.

DIocese OF NIAGARA.

CONFIRMATION.—The Lord Bishop held a Confirmation in the Cathedral, on Sunday evening, May 17th. The unusually large number of sixty persons were confirmed.

THE BISHOP'S ARRIVAL, WELCOME AND INSTALLATION.—In reply to the address from the Synod, presented to him in the Cathedral school house on the afternoon of Saturday, May 9th, Bishop Hamilton said:

I wish that I had the opportunity of making some becoming and formal response to such an attractive, kind, and encouraging address, but I would fail to give utterance to the feelings of my own heart if I were not to express not only for myself, but also on behalf of Mrs. Hamilton, our deep appreciation of this kind welcome. I followed with great interest the addresses of the late lamented bishop to the synod, and learned of the goodwill, harmony and peace which prevail among you, and united those of different shades of opinion in the one great object of advancing the cause of God. It will be my hope and prayer that those brotherly relations may not be disturbed in future. It is only twenty-four hours since we parted from friends who are very dear to us; but as I listened to your address and looked into the faces of those who have welcomed me here to-day, I confess that the thought has passed through my mind whether some mistake has not been committed in the transfer from one train to another, and whether I have not got back to the old friends instead of finding myself among new ones. Of course we cannot expect that the fetters of affection that have bound us for 27 years to friends we have left behind—fetters that have been forged in the highest acts of Christian worship and acts of piety—can be broken altogether; but I trust that as time rolls on the hearty welcome that you have accorded me to-day may strengthen and consolidate into those close personal ties of affection which have bound us to those we have left. I now invite you to go into the Cathedral and join in three distinct acts of worship—thanksgiving to God for completing the

organization of this church within this diocese; then in an act of faith, setting forth before God and reminding each other of the sacred truths on which our faith is built; then in an earnest prayer to God that He will give His best blessing to the work about to begin.

On Saturday evening Bishop Hamilton was presented with his robes of office in the Church of the Ascension, School House, by the ladies of the Church's of Ascension, St. Thomas, St. Mark's, and All Saints. The schoolroom was crowded, all the English church clergymen in the city being present as well as a number of representative members of the church and others. Prof. W. Jones, Dean of Trinity College, Toronto, was among those in attendance. The ladies predominated. The platform was handsomely adorned with flowers and foliage plants. Outside of this no attempt at decoration had been made. On behalf of the ladies the presentation was made by Mrs. Edward Martin, by Mrs. G. S. Papps and Mrs. Adam Brown, Mrs. Martin reading the Address, and Mrs. A. Borwn presenting the Robes. Mrs. Hamilton occupied a seat on the dais.

The whole assemblage rose, when shortly after 8 o'clock Bishop Hamilton stepped upon the platform, and the presentation was made, accompanied by the following short address:

To the Lord Bishop of the Diocese of Niagara: The ladies of the Church's of Ascension, St. Thomas, St. Mark's and All Saints, Hamilton, tender you their most hearty welcome on this your first visit to the diocese, over which our Heavenly Father, in His good providence has called you to rule. They beg your acceptance of these Episcopal robes, and earnestly pray that your life may be long spared to use them in the ministrations of your sacred office.

Hamilton, May 9, 1885.

The Bishop said in reply:

Mrs. Martin, and, I hope I may call you my dear friends: I wish I could thank you for your kind and magnificent gift as I would, but, unfortunately, I am not a man of many words, and I find it difficult to say all that I would desire, although my heart is overflowing. I hope the time will come when you will all be my personal friends. I can hardly take this as a manifestation of any strong personal feeling for me, but rather as a gift to the holder of the sacred office among you to which I have been called. I am glad to be among you, proud to be here to-night, and there is a deep feeling of gratitude in my heart for my predecessor, who must have had your sincere esteem and affection, when you welcome his successor with the cordiality and kindly spirit which you have shown to me. Again I must thank you for your kindness to myself and Mrs. Hamilton, whom I am sure is deeply grateful to you all. I look upon this splendid gift as the intimation on the part of the ladies of a desire to strike an alliance with me. I have always found the ladies most excellent lay helpers, and I consider this magnificent gift an earnest that you will uphold me and give me all the assistance in your power, in every good work. Mrs. Martin and ladies, I thank you again for this princely gift and for your kind welcome to me to-night. These robes will be associated with the most sacred moments of my life.

The robes are of an unusually magnificent character, and are from the famous establishment of Pratt, the celebrated clerical outfitter of London, England. They consist of six different pieces—a purple cassock and silk sash, the linen rochets, black satin chimere and scarlet convocation robe. They are the most elaborate episcopal robes that could be procured, and form a remarkably handsome and magnificent gift.

THE BISHOP'S INSTALLATION.—The ceremony of installing the Bishop took place in Christ Church Cathedral, on Sunday, the 11th. There was a very large congregation present, the edifice being crowded to the doors. The ceremony occurred just before the morning service. A procession consisting of the Bishop and Archdeacon McMurray, preceded by the clergy and followed by the surpliced choir, proceeded to the western door, and the Archdeacon knocked for admittance.

Dr. Mockridge, the rector, inquired from within "Who is there?" and the reply came, "The Bishop of Niagara, who prays the rector in charge to install him." The door was then opened and the procession entered in the same order as before, advancing up the centre aisle and singing hymn 355 (A. and M.). After reaching the chancel the commission to install the Bishop was read, after which Rev. Dr. Mockridge took the Bishop's hand and conducted him to his seat on the right hand of the chancel, saying: "I do now induct, install and enthrone the Right Reverend Father in God, Charles, Bishop of Niagara. The Lord preserve thy going out and thy coming in, and mayest thou remain in justice and sanctity and adorn the place delegated to thee by God, and may He who is abundant in grace strengthen thee through His dear Son faithfully to walk as chief shepherd of His flock."

Prayers were offered for the success of the Bishop in the work upon which he had entered. The regular morning service was then begun.

The preacher was the Bishop himself. The text of his sermon was Luke xxiv., 52-3: "They worshipped Him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God." His Lordship prefaced his discourse with the following explanatory statement: "In order to avoid the possibility of any disappointment or misunderstanding with reference to the effect of the ceremony of installation which took place this morning, I desire that all shall know that my relationship to this church is to form the subject of an agreement or concordat between me and its authorities. I desire, also, that it shall be known that I hold myself absolutely free to render my ministrations where and when and how my own judgment may recognize that the interests of all the churches committed to my care shall be best conserved and promoted."

Accompanied by Mrs. Hamilton, the Bishop visited the Sunday school of the Church of Ascension in the afternoon. As he entered, escorted by the rector, Rev. H. Carmichael, the scholars rose and sang the hymn, Onward Christian Soldiers. His Lordship addressed the children in a pleasant, fatherly manner, and immediately inducted himself with his youthful hearers. The address, though brief, was full of encouragement and good advice, and was very complimentary as well. All the teachers were presented to the Bishop. As the party left the building the doxology was sung by the scholars.

His Lordship also preached at St. Marks, in the afternoon, and at the Ascension in the evening; both services were attended by crowded congregations.

DIocese of Qu'Appelle.

The Executive Committee of the Synod met at Regina May 6th, to reconsider the draft of constitution agreed upon at the last meeting in November, which, with a few alterations, was finally adopted for presentation to the Synod at the annual meeting in June next. A few grants were recommended by the Committee towards the building of churches and parsonages. All the clerical members of the Committee were present. There was a celebration of Holy Communion in St. Paul's at 8.30 a.m. The Committee met at 10 a.m. and remained in session until a late hour in the evening, there being much work to get ready in proper shape for the Synod.

The Rev. J. W. Gregory has taken charge of Grenfel, Broadview and Whitewood, with headquarters at the former place, where a church will shortly be built. The Rev. W. Pelly, examining chaplain to the Bishop, has succeeded Mr. Gregory at Qu'Appelle Station (the Hudson Bay port of the same name is 22 miles north of the station).

The Bishop has received about \$5,000 from England towards the Church College farm, to be situated near Qu'Appelle on land purchased from the Qu'Appelle and Ontario Land Company;

operations have already been begun. Mr. Pelly came out to this Diocese to be specially connected with the College.

On the first Sunday after Easter the Bishop administered confirmation at Medicine Hat. The following Sunday the Bishop was at Maple Creek, the eastern limit of Mr. Tudor's Mission; headquarters being at Medicine Hat. The Bishop had services at the town and at the barracks of the N. W. M. Police, situated about two miles from Maple Creek. While at Maple Creek the Bishop was the guest of Mr. Fauquier, son of the late Bishop of Algoma. The following Sunday the Bishop was at Swift Current, where he officiated at the church parade service of the Seventh London Fusiliers.

Arrangements were made at the Executive Committee meeting for the different clergy to supply the Old Country and Canadian church papers with the Church news of the Diocese. The Rev. J. P. Sargent, Moosejaw, was appointed Diocesan correspondent for the CHURCH GUARDIAN.

Province of Rupert's Land.

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

DIocese of Rupert's Land.

SWAN LAKE.—At a meeting of the parishioners of St. Stephen's parish, Swan Lake, Diocese of Rupert's Land, on the 8th instant, the following resolution was unanimously agreed to:—"That the thanks of this meeting are hereby tendered to Mrs. Duggan, the S. P. C. K., and Rev. E. P. Crawford, together with others who have so kindly and liberally contributed towards the Church building fund of St. Stephen's, Swan Lake; and that a copy of this resolution be forwarded to the CHURCH GUARDIAN for publication."

Bishop's College, Lennoxville.

The reports of this Institution for the year 1884 are to hand; and from them we make the following extracts:—

The chairman of the trustees states: The Balance Sheet at the close of the year presents some changes as compared with the previous year, amongst which the most important are comprised under the heads of the Harrold Fund, the Principal's Salary Endowment Fund, and the Applied Science Fund. Subscriptions have been obtained for all these Funds, the amounts being respectively, for the:

| | |
|--|------------|
| Harrold Fund..... | \$3,464 95 |
| Principal's Salary Endowment Fund..... | 2,548 79 |
| Applied Science Fund..... | 460 42 |

The College is indebted to the exertions of the Professor of Divinity, the Rev. Dr. Roe, for these large subscriptions in aid of the two first named funds, and it is satisfactory to find that in addition to the amount now standing at the credit of the Harrold Fund (\$19,360.00) further subscriptions are expected, which will enable the College to claim the promised donation of Robt. Hamilton, Esq., and secure the full amount of \$25,000.00 required for this Fund. The Principal's Salary Fund will also be completed very shortly—there being an amount subscribed, though not as yet collected, which, with Mr. Hamilton's promised donation, will secure a permanent investment of \$10,000.

It is to the Alumni that the College is indebted for the Applied Science Fund, and it must be a source of great satisfaction to the friends of the College to find that the interest in Alma Mater and

the great work of Superior Education is maintained amongst those who have gone out into the world from these walls.

We find from the Report of the Principal, Dr. Loble, (under date 10th March, 1885):

In the Michaelmas Term we had 20 Students, and this term we have 21. Of these, 3 are Graduates attending the Divinity Course, 2 are in the Third Year in Arts, 8 in the Second Year, 7 in the First Year, and one in the Preparatory Year. Twelve are Candidates for Holy Orders, of whom 5 are from the Diocese of Quebec, 1 from that of Montreal, and 2 from that of Ontario.

Of the Students who completed their Art Course last June, one, Mr. G. A. Smith, is at present engaged in private tuition, but intends to return to College for his Divinity Course next September; Mr. Alexander has obtained a good appointment as Schoolmaster; Mr. Nighthale is in our Divinity Class; Mr. Shaw is in Dublin, taking Divinity Lectures at Trinity College; and Mr. Mesney is in England. The Revd. R. L. Macfarlane is in Priest's Orders, and is in charge of the Parish of Lachine.

The Revds. R. Heyton, M. A., and W. C. Bernard, B. A., who completed their Divinity Course last June, are doing good work in the Diocese of Quebec, the former in charge of the Mission of New Ireland, and the latter in charge of that of Robinson.

The Principal adds—and his remarks are worthy of the most serious consideration of churchmen in both Dioceses—(Quebec and Montreal.)

"The exertions of Dr. Roe in the matter of the new Endowments have been crowned with complete success; but the College still stands sorely in need of practical recognition, on the part of the public generally, or at least of Churchmen, of its position as the one Church University in the Province of Quebec. For want of such practical recognition its work and influence are at present narrowed down to the smallest dimensions. But if ever the Church in this Province shall wake up to the necessity (First) of husbanding its strength and making the most of it by unity of effort, and (secondly) of strengthening its own institutions by using them, then will Bishops College have the opportunity of doing a noble work. I trust that time may yet come."

Of the School, Dr. Loble reports most encouragingly. "Bishop's College School continues to prosper. I have to report a slight increase in the number of Boys in the School since last year, notwithstanding an unusually large exodus, in the summer, of those who had finished (or were supposed to have finished) their education.

The School maintained its position in the University School Examinations last June, by securing four out of the first eleven places in the list of successful candidates for the senior certificate. It also obtained a signal success in the examinations for entrance into the Kingston Military College, the 1st, 2nd and 6th of the successful candidates being Lennoxville Boys. These successes, and those of the previous year, prove that, although we cannot hope to secure such honors as these every year, the School has no reason to shrink from competition with all the other Schools in the Dominion.

The Staff of Masters has changed but slightly. We still have Professor Read as Senior Classical Master, and Mr. Leray as French Master—men whose reputation as teachers is well established. Mr. Clinton as Senior, and Mr. Petry as Second Resident Master, are doing work which cannot be too highly commended. In September, Mr. H. M. Rowell, of the McGill Normal School, was appointed a Junior Resident Master, with the special charge of the 1st Form, and he has given great satisfaction. Mr. R. N. Hudspeth, B.A., of Trinity College, Toronto, who takes the post of Third Resident Master, only joined us after Christmas, but he has proved himself already a competent and painstaking Master.

I consider the present condition and organization of the School to be in the highest degree satisfactory, and its prospects for the future of the best and brightest."

PERSONAL.—We understand that the Lord Bishop of Montreal has been pleased to add the Rev. T. W. Mussen, M.A., to the list of Honorary Canons of Christ Church Cathedral. We congratulate Canon Mussen on this well-merited honor.

In accordance with the recommendation of the last meeting of the Rural Deanery of Bedford, the Bishop has divided the Deanery. The following is an outline of the divisions:—

1. The County of Missisquoi to be called the Deanery of Bedford. Rev. H. W. Nye, M.A., Rural Dean.

2. The County of Shefford to be called the Deanery of Shefford. Rev. W. B. Longhurst, Rural Dean.

3. The County of Brome to be called the Deanery of Brome. Rev. J. Smith, Rural Dean.

SERMON,

PREACHED IN CHRIST CHURCH CATHEDRAL, HAMILTON, BY THE LORD BISHOP OF NIAGARA, ON TUESDAY, MAY 11TH, 1885.

"They worshipped Him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God."—Luke xxiv, 52-53.

Thursday in this week is, as you have been already notified, Ascension day, the church's anniversary of her dear Lord's return to heaven clad in human nature to carry unto the final completion, the great work of recovering and restoring the race of man. A truer and more intelligent appreciation of the glorious fact of our Lord's Ascension, of His sitting at the right hand of God, of the blessed work which He is ever doing for us there, as our high priest, our mediator and our advocate, will no doubt beget in us the wish—the will to magnify in everything we can the fact and to render unto God our grateful praise and worship on the day which is set apart for its special commemoration, and when the will is once established the way will soon be found. My purpose this evening is to set before you the example of the Apostles, both in the attitude of their minds and in the conduct which they manifested at the very time when our Lord was parted from them and received up into heaven. They worshipped him, they returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Their worship and their joy is a pattern for us. Let us look carefully at both, remembering that the spirit in which our hearts should worship and rejoice in our Lord's Ascension ought to be far higher and larger, since our knowledge and position are far in advance of what theirs were at this particular time. And first as to their worship. They had acknowledged Him before on many occasions, to be God, and to possess and exercise the power and the attributes which belonged to God only. Peter had declared, "Thou art the Christ, the Son of the living God." Thomas had uttered, in the fulness of his soul's conviction, his exclamation, "My Lord and my God." What they do now, as their Lord is taken up into heaven, is a great step in advance of anything they have yet done, for they worshipped Him—worshipped Him when He was out of their sight, when He was no longer visibly present amongst them, so that He could only be worshipped as the invisible God. (And as such did they worship Him.) Doubtless both their minds and hearts had been gradually approaching—drawing nearer and nearer to the attitude towards Him of adoration, of worship, as they gradually took home the mysterious fact, in all its far-reaching consequences, that He was God Incarnate, God in human nature, very man and yet very God. After His first miracle at Cana, in Galilee, it is expressly affirmed "that His Disciples believed on Him." They had believed on Him

before, otherwise they would not have forsaken all in order to follow Him—to be His disciples. But their belief was so largely developed and deepened by His changing the water into wine, that they are expressly affirmed to have believed on Him in consequence of the miracle. So is it in the worship which they offered to Him in and after His Ascension. They had before this, in the clearest and most absolute terms, acknowledged Him the God, and they could not have done this without yielding to Him far more than the respect, the homage, due to a human superior. They must have worshipped Him as God, but still it is now expressly affirmed that they worshipped Him—not indeed visibly before them, as when the women on the first Easter Day held Him by the feet and worshipped Him, or as when the 500 brethren who saw Him on the mount, in Galilee worshipped Him. The worship of Jesus—Son of Man and Son of God, and yet invisible, far out of our sight up in heaven at God's right hand—began at His Ascension, when His disciples worshipped Him, and this worship has never since ceased. Even in the darkest days of persecution the Christian Church has continued—though it was held in dens, and in mountains, and in deserts and caves of the earth—to worship Jesus, to offer up to Him as God her holiest acts of adoration, devotion and homage. And this worship of Jesus, the Saviour of mankind, will never cease. On each Sunday the Christian world assembles everywhere under heaven in order to worship Him. On the day which He had made by rising from the dead—by triumphing over all man's worst foes—the devil, sin and death, and on the particular days in each returning year which tell of His conception and His birth, His fasting and temptation, His death and His ascension, Christians always offer up special acts of worship and adoration and thanksgiving, and never on any day in all the year does the Church withhold in her great cathedrals and in her large parish churches the morning and the evening sacrifice of prayer and praise to Jesus. Let us, my brethren, try to prepare ourselves to bear our part even more intelligently and heartily and devotedly in the worship of Jesus, the God-man, our Redeemer and our Advocate. Let us read God's holy Word, and listen to sermons, with the view to having our minds opened and our hearts enkindled to worship Jesus. Let us allow no ordinary difficulty to hinder us from attending in the courts of the Lord on every day, and particularly on Sunday, and above all on the great anniversaries, in order to worship Jesus—in order to offer unto Him our joyful, grateful praise, for the great things He hath done for us—the bright hopes and glorious prospects which He hath opened to us. But look at another feature to be seen at once in the attitude of the Apostles' minds and in their conduct when our Lord left them to go back to heaven. You will remember that in speaking of His near departure from them, the Lord had commanded them not to depart from Jerusalem, but to await the promise of the Holy Ghost, the Comforter, there. This command they now obeyed in the most willing, glad spirit, for they returned to Jerusalem with great joy. It may appear to you that obedience in this case was very easy for them; that no other course than returning to Jerusalem would suggest itself to them. But remember no place in the whole world was so dangerous for them at this time as Jerusalem. It was the very center of their Master's enemies—of those whose enmity was so fierce and unrelenting that it had not rested until His death had been effected in the most cruel, heartless manner. Obedience, then, in this case, for the apostles, was beset with perils; but it was obedience to One who had gone to heaven; who was even at the right hand of God, to whom all power in heaven and in earth was given, and therefore they were not deterred by perils or the dread of them, which is natural to follow. They could trust their Master and their God with their very lives and so they returned to Jerusalem with great joy. Their joy in their Lord's Ascension, in His exaltation and all its untold and inconceivable consequences for themselves and every member of the human race,—this joy overcame and drove out all fear and dread

Only a few weeks before when He spoke to them of His departure—of His leaving them, sorrow had filled their hearts. They have made great progress since—they have learnt that His departure from them in bodily presence would be followed by His coming to them again in and through the presence of the Holy Ghost. They have learnt that His Ascension would be the pledge of some mighty blessing, which they could only guess at darkly but could not overrate. They have learnt that His Ascension was with the view of preparing a place for them, and that He would come again and receive them to Himself. What they have thus learnt has led them to recognize that they must be on the eve of both learning and receiving infinitely higher and better things when the the Holy Ghost is sent down who is to lead them all into all truth. Accordingly their joy is great. They are able even in the moment of the Lord's separation from them to worship and rejoice, to worship Him with joy and return to Jerusalem without Him even to the midst of foes and perils, with great joy. And look now at this further feature in the attitude of their minds in their conduct. Where and how did they give expression to the joy of their hearts? They were continually in the temple praising and blessing God. If ever any family can be justified in substituting domestic or private affairs for the public worship of the sanctuary of God's own house, surely the little family of our Lord's followers would have been justified in keeping by themselves at this time—in praising and blessing God for the great things which they alone of all in Jerusalem recognised—which the very worship of the Temple indicated to be yet future, and not to have been actually accomplished and secured. But the Apostles carried their great joy into the Temple, and men were there continually praising and blessing God. The conduct of the Apostles in continuing to attend the worship of God in the Temple at Jerusalem after our Lord's death and resurrection and ascension, would be a subject in itself full of needful and admirable lessons for us. On this occasion I must be content with urging you to do as they did in this one particular. Bring your great joys, no matter from what source they spring, provided only they be right and honest, bring your great joys into God's house. Let your happiness on every occasion find its largest expression in praising and blessing God. You will lose nothing, but rather gain infinitely if you take care that your happy feelings in connection with every glad incident in your lives are employed in lifting your souls higher and nearer to God—in imparting such keenness and life to your praises as will make them pierce the very heavens and enter into the ears of the great Jehovah Himself, who is indeed the bestower of every blessing, the spring of all true and lasting joy. One short word more—Prepare yourselves for the anniversary of your Lord's Ascension. Its joy will not spring up in your heart without effort or thought on your part. Let me urge you to think—first, that your Lord went back to heaven, as man, that He has exalted your nature far above all the orders of holy angels to God's right hand; second, that He, the God-man, is there as the forerunner of the human race—preparing a place for us; third, that He is still capable of being touched with a feeling of our infirmities, is always interceding for us, acting as our Advocate with the Father, filling for us the important office of our great high priest in heaven. Think of all the priceless present blessings and the grand exalted hopes which these facts involved in the Lord's Ascension contain for you. Think them over, earnestly and with all that your imagination can help you to conceive, and your hearts must be filled with great joy—a joy which will not be content without worshipping God—which will only find its expression in praising and blessing Him with the prayers and psalms and hymns peculiar to Ascension Day; a joy, too, which will not vanish with the anniversary itself, but will overflow into your worship on Sundays and weekdays, while you are continually, as your circumstances will permit, in the temple of God praising and blessing Him,

CONTEMPORARY CHURCH OPINION.

Church Bells says:

There is only one way, we fear, which the circumstances of the present age point out to the Church as her method of dealing with cavillers. In some cases, reasonings and arguments are thrown away. What, therefore, the Agnostic denies, the Church must assert. Nothing so soon vanishes before the power of destructive criticism as many of the so-called facts of life. Yet for all that they are true to us, and our daily lives are conformed to the expectation of their recurrence, which experience has made a certainty. So also with regard to the facts of our Christian faith. There is testimony for us, if there is testimony for our opponents; and in the end we can but part company. The Agnostic must go his own way—make his own choice. The Christian, in more cases than one, will prefer to tread in the footsteps of the generations which have gone before.

The *Kentucky Church Chronicle* has the following remarks under the suggestive heading, "The Speech of Ashdod":

A great deal may be known about a person from the words he uses. They are not only an exponent of his character, but they tell what company he has been keeping. Every Church organization has its own peculiar words, growing out of its own peculiar doctrines and usages, and ours is no exception. Unfortunately, many words foreign to our vocabulary, or used in a sense foreign to our use, have drifted into the Church, which ought to be driven out. Let me mention a few.

1. Many of our own Church people use the word Catholic, as if that word belonged exclusively to the Roman Church. They go to church and stand up and say in the Creed, "I believe in the Holy Catholic Church," and then as soon as they are outside of the church doors speak of the Catholic Church as if it meant only the Roman Church. What inconsistency is this! The correctly speaking Churchman will never use the word Catholic as belonging exclusively to the Romanists. When he speaks of their Church he will call it the Roman, or Romish or Roman Catholic Church, or Church of Rome. We grant that the Roman Church is a branch of the Church Catholic founded eighteen hundred years ago, though greatly corrupted in doctrine. But we claim that we are a branch of that original Church Catholic also. It can be easily shown that the Episcopal Church is as old as the Church of Rome, and has an equal right to the claim of Catholicity.

2. "Joining the Church" is another expression we often hear which does not belong to our vocabulary. People say, when a person is confirmed, that he then joins the Church. But that is incorrect language. A person does not become a member of the Church by Confirmation, but by Baptism. And even the word "join" is not the proper word to use. It is not strong enough. The Church is a family, and when a person becomes a member of a family, it is by being adopted into it, or, more commonly, born into it. To be born into a family conveys a deeper meaning than can be expressed by the word join. One can join the Masons or a temperance society, but, properly speaking, he cannot join the Church.

The *Southern Churchman* says of "The Great Argument":

Coleridge says he had become weary of "the evidences of Christianity." His was the period of the Boyle and other lectures, whereby men were to be converted by lamp black, known now as printer's ink. So it was a good word he uttered: "After all, the true Christian is the strongest argument for Christianity." It is not permitted to all to write theses on Christian evidences; not even to read books on Christian evidences, or to get our children to read them. And they are to be sent into the world, where there is a moral miasma to be breathed which may give a chill to their childhood's faith. What are parents to do to prove Christianity is true and is no lie? Many a child in adult years has been saved this chill by being

able to testify to a father's or mother's faith. What were atheistic or other arguments to a son or daughter who had seen, not evidences of Christianity at home, but Christianity itself? Day by day they had witnessed the pure and happy lives of parents; had seen them on their knees with the book of God in their hands, drawing their inspiration therefrom. This is an argument for Christianity stronger than the one Butler wrote, or that can be written. We do not make enough of this; the Christian is the argument for Christianity. Here is another reason why our homes should be bright with kindness and happy with love; why they should be illuminated with the light which comes from the throne of God, from whom alone cometh every good and perfect gift. Every Christian home is an evidence which will make itself felt in our sons and daughters when they go out into the world to breathe the miasma which is giving chill to those who have had no Christian home and seen no pious parents. Gentleness at home, contentment at home, patience at home, kindness at home, the fruits of faith in God and Christ, these arguments for God and Christ will never be contradicted, indeed cannot be contradicted.

The *Church Standard* says:

It is the merest folly to assert that war is a violation of the Divine precepts of forbearance and love. There are other equally plain precepts necessary to be observed, which must go to the making up of an opinion as to the necessity of suffering wrong and bearing injury. St. Paul was about as capable of forming a correct judgment as to the limits of patience, and as to the force of counsels that would seem to indicate that even injustice might be submitted to without protest. And a careful reading and critical examination of his conduct in two or three cases will serve to show that he was unwilling to forego rights and to be treated with indignities, and to submit to illegal punishments, merely because they were assailed, or committed, or inflicted by those in power.

AIM HIGHER.—Probably there is no man engaged in any kind of work to whom this advice is not applicable, no matter at what station in life's journey he may have reached, or however high his attainments. The truth is, there is no limit to improvement in anything which concerns man. And there is no man who should set before him a higher standard than a "steward of the mysteries of God." He is entrusted with the most sacred treasure, is inspired by the noblest ambition, and has before him the prospect of an infinite reward. He should, therefore, never permit himself to be satisfied with a respectable mediocrity in the performance of his work. While God can make use of the feeblest efforts in the carrying forward of His great work of rescuing souls from the thraldom of Satan, yet He does not generally bless the labors of those who are slovenly. He who has a divine message to deliver should deem no effort too great, no words too well chosen, and no enthusiasm too impassioned, as he stands in his place in God's house proclaiming salvation for the lost, and beseeching men, in Christ's stead, to be reconciled to God.—*Pulpit Treasury*, for June.

The Qualifications of a Successful Missionary in this Country.

READ AT A RURI-DECANAL MEETING OF THE DEANERY OF SELKIRK IN WINNIPEG, BY REV. D. O. FORTIN, RECTOR OF HOLY TRINITY.

Concluded.

Closely allied to this important requirement in a Missionary is another which will most materially contribute to his happiness and success. I mean *adaptability*—a man who goes forth into a new country to preach the Gospel of Christ must be willing to perform many menial offices, and should be able to turn his hand to almost anything. He should understand the management of a horse,

should have some acquaintance with the axe, the saw, and the hammer; those useful and indispensable friends of the Missionary, further he should have some elementary notions of cooking, and be able to sew and mend his clothes. It is pitiable to see the helplessness of some men when left to themselves. Everything about the house wears a dilapidated and woe-begone aspect, here a board is hanging by a single nail and swings in the wind, there a door is off its hinges and prostrate in the mud. You go in, its all of a piece—neglect, dirt, incompetency everywhere stare you in the face. I ask what sort of influence can a Missionary of this stamp exert in a parish? No, no; we want men of energy, men of common sense, who are not afraid to soil their hands, men who will cheerfully perform whatever menial duties may be required of them, and that without perpetually groaning about it, and flaunting in the face of their people the fact that they never had to do such things before they came there.

In order, moreover, to perform the duties which are required of a missionary in a young and sparsely settled country like this, he should have a good physique. Courage, determination, a willing mind, are, undoubtedly, most admirable virtues, and will surmount formidable obstacles, but they cannot of themselves accomplish everything. The hardships and dangers incident to missionary life in this country are of such a nature as to require a strong and vigorous frame to cope with them. The extreme cold of the winter, the necessity of travelling long distances over roads that are but little frequented, the possibility of sticking fast in the midst of swamps or coolies, the danger of breakages when no help can be procured, these will suffice to show that physical requirements should not be overlooked in the selection of missionaries for this country, at least for a few years.

But I must bring this paper to a close. I have still to notice two points which I will, however, merely indicate.

It is very desirable that a missionary should know something of music. He should be able to begin the hymns and chants, and train a choir, at least in a simple way. We all know the stimulating effects of music in the service of God's house. If the missionary has to depend upon others for this department of public worship, it sometimes happens that the service has to be gone through without any singing whatever, which is a serious loss. All men are not musical, it is true, but there are very few indeed who could not be trained, whilst at college, to do what I have indicated above.

My last observation is that a missionary should be a man of moderate church views. Nothing extravagant or startling should be introduced by him in public worship. He should remember that he goes forth to minister to those who have come from various parts of the country, and that his is the only church where they may join in the services which are dear to their hearts; and if these services are altered or disfigured they no longer appeal to their love and sympathy. The result may be that those who should prove friends and supporters are lost to our communion.

The missionary should also entertain kindly feelings for the other denominations that are working side by side with himself. This he may do without disloyalty to his own views and principles, and with far greater likelihood of winning adherents from their ranks. I am no advocate of proselytism, but, certainly, nothing so quickly gains proselytes as a broad, kind, loving, catholic spirit.

Gentlemen, I have done. I am conscious of the fact that I have scarcely entered upon the subject. I have barely touched upon some of its prominent features. I now leave it in your hands, in the hope that our discussions may bring out more fully the lessons which gather around it.

CORRESPONDENCE.

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

CHIESA CATTOLICA ITALIANA.

To the Editor of THE CHURCH GUARDIAN

SIR,—So many now travel on the Continent of Europe from this side the Atlantic that it will not, I think, be deemed out of place, if your columns are used to draw more attention to the Reform movement made by priests of the Roman branch of the Church—notably Count Campbello and Mgr. Savarese (not to mention Curci and others.)

The immense number of souls that are practically without religion in Italy—because they have lost faith in the Vatican and its clergy, cannot be computed from observation, I fear it is a majority. The chaplains who are sent from England have enough to do to attend to the wants of English residents in most cases; and where they have leisure they rarely have knowledge of the language; doubtless good work has been done by English and American clergy—who do understand Italian and that chiefly by pointing out the lines of true Reform: in this they have been greatly aided by the publications set forth for that purpose by the Anglo Continental Society in London, and largely, I believe, the Campbello Savarese movement (or Paullites) have been thus led on. As to what they are—let them speak for themselves, “The aim of all our endeavours is to win souls to Christ; to teach that He alone is the Way, the Truth and the Life, and that through His death alone can we have life: that is that God can accept us only through Him, as He has paid the ransom for sin, and He only can pay it, further we show the people that through His intercession we may have the gift of the Holy spirit, which alone can guide us in the right way.”

Their service is conducted in the common language of the people. The Holy Communion is given to the laity in both kinds. There is no worship of the Virgin nor Invocation of saints, and while the title at the head of my letter is that which they choose they are sometimes called “San Paolistes” or “Paulites” because they keep clear of the accretions which ages have piled round the other Apostles’ name—who certainly had less to do with Rome than St. Paul. In all vital questions their teaching is that of our own branch of the Church.

I would express the hope that visitors to Italy will avail themselves of the worship the “Italian Catholic Church” affords:—and that those to Switzerland and Germany will not forget the “Old Catholics” who work on the same principles—while in France the services conducted for the congregations under our own Bishop Jenner—are helping to bring about a real reform in that country where want of religion is so extremely glaring.

D. C. M.

I would call attention to the deep interest the great Bishop of Lincoln took in such reform as expressed by Canon Meyrick.

To the Editor of THE CHURCH GUARDIAN.

SIR,—My attention has been called to your Notice of my compilation on Confirmation, which appeared in your issue of the 15th ult. The sentence on which you base your criticism, viz.: the *Ans. to Ques. 2*, on p. 8, appears in the pamphlet

by an inadvertency. It was not written by me, and in compiling I neglected to strike it out. All the arguments you use against it, and others, may be found on the previous pages. *Vide p. 1*, as referred to by you; p. 3, bottom, which contains all that is in your last paragraph; also *Note*, at bottom of p. 4, to the same effect; and particularly the *Ans. to Ques. 1*, on p. 8, immediately before the sentence in question. The pamphlet has circulated rapidly, and should a *third* edition be called for (which at present appears probable) *Ques. 2*, with its *Ans.* will be omitted. I have received a large number of letters from bishops and rectors referring to the book in the kindest manner; and I beg to thank you for your *five* commendatory words: “The book is a useful one.”

Yours sincerely,

ANDREW GRAY,

Rector of St. Luke’s Church,

Chelsea, Mass.

Chelsea, Mass., May 13th, 1885.

Book Notices, Reviews, &c.

THE COMPANION TO THE REVISED OLD TESTAMENT: Showing the leading changes made by the Revisers, and the reasons for making them. By Talbot W. Chambers, D.D., 12mo. cloth \$1.00, (Funk & Wagnalls, Publishers, 10 & 12 Day St. N. Y.)

“The Companion to the Revised Old Testament” discusses the need of a revision, and the method of making it; then considers the original text of the Old Testament, and follows this with a mention of the changes made, and the reasons for making them, from Genesis to Malachi, and concludes with a list of the Old Testament Revisers, British and American, and their Biography.

The work will be timely and welcome to all who purchase and desire to understand and appreciate the merits of the Old Testament Revision.

Rev. Phillip Schaff, LL.D., says: “Dr. Chambers’ Companion to the Revised Old Testament is a convenient and useful manual for ministers and intelligent laymen who wish to inform themselves of the nature, extent, and reasons of the changes made by the revisers. It will have, and, deserves to have a very large circulation. Dr. Chambers was one of the most regular and faithful members of the American Committee, and is in every way qualified to write such a book.”

NEW LIGHT ON MORMONISM: By Mrs. Ellen E. Dickinson, with an introduction by the late Thurlow Weed. (Funk and Wagnall’s, N. Y. Wm. Briggs, Toronto, General Agent for Canada.)

This Book contains a succinct history of this peculiar, social, political and religious development of modern times, from its inception to the present time. The author’s brief, graphic history does in truth fling “New Light” on this cunningly devised and stupendous system of deception, fraud and iniquity, which, in the full glare of the nineteenth century and in spite of all that legal enactment and Christian protest and influence have done has firmly entrenched itself on our land, and is gathering proselytes by the thousand from every part of the civilized world, and is spreading its blighting influence into several States and Territories of the Union. The book will be sure to attract many readers and deepen the disgust and horror already existing in the public mind in respect to Mormonism.

THE REVELATION OF ST. JOHN THE DIVINE—SELF-INTERPRETED—by Rev. Samuel Fuller, D.D., (Thos. Whitaker, N. Y., \$2.50). It is to be feared

that there is too much of truth in the remark of Dr. Fuller in the preface to this valuable book, that “many Christian people think the Book of Revelation a sealed depository” contrary to the intention evidenced in the exhortation contained in each of the Epistles to the seven churches, viz., “he that hath an ear let him hear what the spirit saith.” The book itself presumes (says the author) that the first Christian comprehended its utterances. Christ made the Apocalypse to be understood, and since its first readers understood it, the book can be understood now.” He then points out the fact that the Apocalypse contains largely within itself the means of its own explanation; the very first voice St. John hears. (i-ll) reveals Jesus Christ as their Judge, Supreme Judge: and this Judgship of Christ constitutes one of the strong keys which render the opening of the many locks on the peculiar book ready and easy. Of this pervading subject—the other portions of the volume are illustrations and confirmations. Every person who reads the Apocalypse with this key the book itself provides, need not longer think its pages sealed and locked “away from her knowledge.” The author follows in this work the three divisions into which the Revelation separates itself, viz, (i) The Epistles to the seven churches, Chapters i-iii. (ii) The Symbolic History of the Church of Christ before His second advent, (Chapters IV-XX.10—this second division having two subdivisions (I) the judgment of God upon the heathen world. IV-X (2) His judgments upon His apostate Church, (X-XX.10)—& iii. The church and the world of mankind after the second advent—the universal judgment and the last judgment and its consequences, (XX.II.) The author gives the several verses of the book and follows each with very full notes explanatory of the symbolic words and expressions used, and of their application to fulfilment in historical events. The work seems rich in research and information; and without assenting to all the explanations and applications of the author, we feel that he has done much not only towards increasing the general interest in this Book of Revelation, but also in bringing it within the understanding of all.

THE PULPIT TREASURY for June is promptly on our table, and is as fresh and full of promise as a June morning. Dr. Witherspoon, one of the great preachers of the South, is represented by a portrait, sermon, sketch of his life and a view of his church. Dr. Haygood discourses on God’s Law of Love. Rev. C. Vince on The Father and the Little Ones—a service for Children’s Day. Drs. Aikman and King furnish suitable reflections on National Blessings and Spiritual Emancipation—Leading Thoughts of Sermons, full of spiritual marrow, are by Drs. MacArthur, Foster, Barrows, Moore, Meyer and Bishop Merrill. Every number of this monthly shows its sterling value, its vigor, and its progressive spirit.

Yearly, \$2.50. To Clergymen, \$2.00. Single copies, 25 cents.

E. B. TREAT, Publisher,
771 Broadway, New York.

LITTELL’S LIVING AGE. The numbers of *The Living Age* for May 9th and 16th contain, Samuel Johnson and his age, *Quarterly*; The Sun’s Corona, Since 1880, by Mr. Goschen, and Gordon at Graevsend, *Nineteenth Century*; Shakespeare’s Portraiture of Women, *Contemporary*; The German Abroad, 1853 and 1855, *Archæological Frauds in Palestine*, and An Appeal to Men of Leisure, *National*; Musings without Method, and Reminiscences of Sir Herbert Stewart, *Blackwood*; Irish Loyalty, and Talmudic Proverbs, *Spectator*; Ponds, *Saturday Review*; The Most Powerful Man in Persia, *St. James’ Gazette*; The Action of very Minute Particles on Light, and The Colors of Arctic Animals, *Nature*; At an Eastern Dinner-Party, *Chambers’*; with instalments of “A House Divided Against Itself,” and “Fortune’s Wheel,” and poetry.

The Church Guardian

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SPECIAL NOTICE.

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CALENDAR FOR MAY.

MAY 27 }
" 29 } Ember Days.
" 30 }
" 31—Trinity Sunday.

Trinity Sunday.

The Church's services have culminated: to-day they mount up to the throne of the Godhead; for knowing the Son and the Holy Ghost, we know the Father also, and that these three are not three Gods, but one God.

The Church, to-day, celebrates the glory and majesty of God in His essence and in His works. In the word Trinity, she simply sums up what is revealed concerning Him—that in substance He is one, but in persons, three. In this there is nothing contradictory, for it is not asserted that He is *three* in the same sense in which He is *one*. But yet it is something mysterious; for we know not how this Unity of substance consists with the Trinity of persons. Nor do we know anything of God which He has not told us; nor is there anything told us of God which is not mysterious. The Father could not make us acquainted with the Son and the Spirit without giving us knowledge of mysterious facts in the Divine nature. Now, the Gospel consists in revelations of the Son and of the Spirit in their Divinity and offices; and thus the Trinity is the fundamental verity of the Gospel. It is taught us, not as an enigma, nor as an arbitrary communication to faith, but, practically, as the basis of all that we must know and do as Christians.

It is not a single text, but the whole of Scripture, which teaches the Triune God, for we read it in the very first chapter of the Bible, in the morning, and now we find it in one of the last. How truly we say, then, "As it was in the beginning, is now, and ever shall be, world without end!" Amen.

The Revised Bible Complete.

Copies of the Revised Version of the Old Testament have at last been given to the press. It will probably be more favorably received than the Revised New Testament, as it involves no changes of the Hebrew text, no older manuscript than the Masoretic having been discovered—and the idiom of the Authorized Version is most carefully preserved. It is not a new translation, only a revision of the common version. The simple aim has been to correct the errors of the translation, and make the revision as perfect as possible. It presents

the result of the combined labor of a large number of the best Hebraists and Biblical scholars of England and the United States, most of them professors of Hebrew in universities and colleges. It has, moreover, the advantage of the great advances of the last fifty years in Oriental philology, Biblical geography, history and antiquities, all of which were but imperfectly understood by the forty-seven translators of King James' Bible.

Whatever may be the final general verdict as to the merits of the revision as a whole, it cannot but be regarded as the most important event in the history of the English Bible since 1611, when the the Authorized Version was given to the English-speaking world.

As far as our space will permit, we propose to note some of the more important changes which the Revisers have introduced.

The first feature that arrests attention is the printing of the poetical portions in the form of verse. We have instances in the blessing of Jacob (Gen. xlix.), the song of triumph at the Red Sea (Ex. xv.), the rapt utterances of Balaam (Num. xxiii., xxiv.), and the song and the blessing of Moses at the end of his life (Deut. xxxii., xxxiii.). Also as in shorter texts, as the song of Lamech (Gen. iv.), the prophecy of Noah (Gen. ix.), the Lord's answer to Rebecca (Gen. xxv.), the blessings by Isaac (Gen. xxvi.), the song of the well (Num. xxi.), and the abrupt ode on the downfall of Moab (ibid.). The form of these passages shows that they belong to that poetical feeling and habit which pervaded the entire life and history of the Hebrews. Whatever moved the heart was expressed in song, whether it was the discovery of a fountain in the desert or joy over some great victory. The revision has wisely given the verse form only to those passages which by their origin and structure compel one to see in them an outburst of poetical feeling. The following selection of passages which have been changed in the revision, is intended as a specimen of the work done, and of the principles upon which it has been carried out:—

Reuben's curse, Gen. xlix. 4, now reads "Unstable as water, have not thou the excellency." Authorized Gen. vi. 4 is revised: "The Nephelims were in the earth in those days." In the Authorized edition, Job xxxi. 35 is revised: "Oh that one would hear me. Behold my desire is that the Almighty would answer me, and that I had the indictment which my adversary hath written." Authorized Ps. viii. 5 is revised: "For thou hast made him a little lower than God." Authorized Ps. cxvi. 11 is revised: "I said when I made haste to escape, all men are a lie." Eccles. xii. 13 has been revised to read: "This is the end of matter. All hath been heard, fear God," etc. Prov. xiv. 9, as revised, reads, "The foolish scorn the guilt offering, but among the upright there is good will." Above are nearly all of the passages in which a shock is given to old associations. In other passages there are found variations which will at once commend themselves to the intelligent reader. For instance:—Isa. lii. 13, revised, reads: "Behold my servant shall deal wisely; he shall be lifted up and shall be very high." Isa. liii. 3, revised, reads: "He is despised and rejected of men, a man of sorrows and acquainted with grief, and as one from whom men hide their faces. He was despised and we esteemed Him not." The same chapter, verse 7, is changed to read: "He was afflicted, yet He opened not His mouth: as a lamb that He led to the slaughter," etc. The same chap-

ter, verse 8, revised, reads: "By oppression and judgment He was taken away, and who considereth His generation?" The Christology of the Old Testament is almost entirely unaffected by the revision. The passage, Isa. vii. 14, "Behold a virgin shall conceive and bear a son," remains unchanged, except that the margin suggests, "The Virgin is with child and beareth." The fifth Commandment becomes: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." The following are examples in which the actual task of revision is distinctly seen:—The Authorized Version Gen. xxii. 14, "In the mount of the Lord it shall be seen," revised is: "In the mount of the Lord it shall be provided." Ex. xiv. 20, revised, reads: "And there was the cloud and the darkness, yet gave it light by night." Job xxviii. 4, revised, is: "He breaketh open a shaft away from where men sojourn. They are forgotten of the foot that passeth by; they hang afar from men; they swing to and fro." Job xxxi. 35, revised, is: "Lo, here is my sign above, let the Almighty answer me." Job xxxvi. 18, revised, is: "Beware lest thou be led away with thy sufficiency." Ps. xii. 5, revised, is: "I will set him in safety at whom they mock." Ps. lxxviii. 4, revised is: "Cast up a highway for Him that rideth through the deserts." Ps. lxxviii. 19, revised is: "Blessed be the Lord who daily beareth our burdens." Ps. lxxviii. 30, revised, is: "Rebuke the wild beasts of the reeds." Ps. lxxxvii. 7, revised, reads: "As well the singers as they that dance, say all my fountains are in thee." Ps. cxli. 5, revised, is: "And let him reprove me; it shall be oil upon the head. Let not my head refuse it." Isa. xl. 3 is revised: "The voice of one that crieth, prepare ye in the wilderness the way of the Lord." Ps. ii. 12, "Kiss the Son," remains, and references to entirely different versions are given in the margin. Similarly in Gen. xlix. 10, "Until Shiloh come" is kept, but "Till he come to Shiloh" is noted as an alternative. In all these cases, as in many others, there seems to be a strong minority among the revisers, which held out for alternative readings and succeeded in putting them in the margins, which contain most of the scholarship of the revision. The first verse in the Authorized and Revised Versions is the same. The first alteration occurs in the second verse, where we read: "And the earth was waste and void." The text of the story of the Creation is without other striking variations. The same may be said of the description of the Fall and the Flood. In the Ten Commandments are some verbal alterations, the most striking, being the sixth, becomes, "Thou shalt do no murder." Deut. xxvii. 5, revised, is: "They have corrupted themselves: they are not His children. It is their blemish." Among the lighter touches of revision are those that occur in the well-known passage here given as revised. "But I know that my Redeemer liveth, and that He shall stand up at the last upon the earth, and after my skin has been thus destroyed, yet from my flesh shall I see God." This is a specimen of the blank verse:

"Create in me a clean heart, O God,
And renew a right spirit within me.
Cast me not away from thy presence,
And take not thy Holy Spirit from me.
Restore unto me the joy of thy salvation,
And uphold me with a free spirit."

Adam and Eve only take their names after the Fall. Before, they are man or wife. No changes in diction are made in the first chapter of Genesis

to aid or puzzle debaters on faith and science. The old account of the Deluge is left as it was. The Mosaic books are but little touched. "I know that my Redeemer liveth" stands, but the marginal note destroys all its significance in relation to the Messiah. "Hast thou clothed his neck with thunder" changes to "With a quivering name." The italics of former editions yield to common type in the text.

Progress.

One of the chief boasts of the present age is that it is an age of progress. In science, literature, politics, and even in theology, it is held to be immeasurably in advance of all its predecessors. "We are a progressive people," is one of the commonest cant phrases of the day. One of the most eloquent of living preachers has thought it not beneath the dignity of the pulpit to take up this subject, and to enquire in what the much-vaunted progress of the nineteenth century consists, and his conclusions are well worthy of our serious consideration.

Canon Liddon begins his eloquent and suggestive discourse by asking two questions, (1) "What is the subject of such progress?" and (2) "What is it that is progressive?" And he tells us that "most of those who talk of progress would, if cross-questioned, reply that they only meant by progress improved methods of manipulating matter," such as the various means for economizing time and labour employed in shops and factories, improvements in locomotion, and the conveyance of intelligence between distant points, as also in the construction of public and private buildings, and the appliances for heating and lighting our streets and houses. The progress in these directions is indisputable and is not to be regarded otherwise than as a blessing, for we have only to look at countries where the advance in material and industrial interest has been less than our own, to be thankful for the share given us by God, which, if rightly appreciated and employed, will pave the way for higher moral and spiritual progress. But when the question is proposed, Does material progress necessarily contribute to the real advancement of the individual or the race? we must unhesitatingly answer, No. One of the most striking illustrations of modern progress is found in the dynamite which has become a word of terror throughout the civilized world, through man's perverse misuse of a discovery which is capable of being applied to the most beneficial ends. In like manner, the great increase of mechanical skill which characterizes the present generation finds one of its chief occupations in the manufacture of costly and elaborate machinery for the destruction of human life. Among the skilled triumphs of modern progress, none are more notable than the manifold appliances of war, which have been brought to a degree of deadly perfection unexampled in any previous age of the world's history. The fact that the skilled brains and hands of so many of our most skilful inventors and artificers are thus employed is a melancholy commentary on our "progressive civilization."

Again, we are pointed by the champions of modern progress to the great strides made of late years in the education of the masses. The publicity and importance given to educational matters, the vast sums of money spent for educational purposes, and the general diffusion of knowledge among all classes of the community arouse in many quarters enthusiastic applause. Yet the fact

stares our boasted "Progress" in the face, that prisons, reformatories, and state and private charities cost as much, or more than all the schools and colleges. There must be a huge mistake somewhere to account for this anomaly, and we believe this mistake arises from the common failure to recognise the fact enunciated by the great preacher to whom we have already referred, that "the true progress of a man is the progress of himself, and not of anything outside him, and therefore, mental progress, to be real, must be joined to moral progress." A man may be very well-informed, clever, and active, without being a good man, and for a balanced estimate of truth as a whole, thought formulated by goodness is necessary. Mental and moral culture must go hand in hand, for the progress most needed in this or any other age is more faith, love, humanity, truthfulness, courage, purity, prayer, self-mastery, suppression of self, care and thoughtfulness for others which, being the progress of the man himself, is indestructible and eternal.

Support Home Talent.

Our Toronto correspondent in this issue refers to the approaching departure of Professor Schneider, the assistant professor in Divinity, of Trinity College, Toronto. We have no desire to force our views upon the council of that body or to say one word which might in any way reflect upon them in the faithful discharge of their onerous duties. Hitherto we believe they have always done the very best thing in the interests of the corporation they serve.

But we would ask, has not the time come when the claims of our own Canadian clergy should be considered in reference to such appointments? We are quite certain that in this Ecclesiastical Province, nay, within the limits of Toronto Diocese itself, men can be found of sufficient erudition, skill and knowledge and capable in every way of filling the position of Assistant Professor of Divinity. We doubt the wisdom of looking always to England. Let Canadians have an opportunity of showing their fitness for such positions. Surely the claims of men—like Dr. Carry for example—learned, thoughtful, studious, experienced, well qualified, should be considered at such a time as the present? We would venture therefore to say to the council of Trinity (and we say it in the interest of the Church and the College) "Support home talent." If a suitable man can be had in the Province of Ontario or elsewhere in the Dominion of Canada, appoint him to the position now vacant.

CORRESPONDENCE.

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

To the Editor of THE CHURCH GUARDIAN.
"SOCIETY OF THE TREASURY OF GOD."

Motto: "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."—Mal. iii. 10.

"SIR,—We earnestly appeal to those who believe and practice, or intend to do so, the law of the Tithe, to send their names in to the secretaries, signed to the accompanying pledge. Surely it is desirable to relieve the church of that unsatisfactory system of constant appeals and uncertain results, so often dependent upon the state of the weather or other contingencies at the time of the collections; and then also to do away with the necessity of using those undesirable means to obtain money for God's church, bazaars, socials, concerts, &c., must meet with the approbation of all who desire the honor and glory of God, and the realization by His people of the privilege of giving to Him. Let us return to St. Paul's way, the only Scriptural and

Divine way. 'Each one laying up in store weekly as God has prospered him'—that is, in a certain proportion, a tenth at least, "that there will not require to be gatherings when the special call comes."

"Upwards of thirty Bishops sympathise with and endorse our efforts. Brethren of the clergy and laity send us your names to aid and encourage us."

"It is desirable to form a branch for the United States, so soon as any clergyman or layman will undertake to act as secretary."

Such is the appeal issued by our Society last Easter, but which, from want of funds has not yet reached the Canadian clergy. We have hitherto worked with a portion of the tithe on four very moderate incomes, and now think it time to place the question before the laity, we therefore commence with the members of our own Synod.

The Anglican Church seems to be the last to take up this question of proportionate giving, and is very far behind. Among the papers I am sending out is one by a layman, not of our Church. He states that during the past seven or eight years a question has been asked of three or four million people in the United States. "Have you ever known of any exceptions to the rule that God prospers in their temporal affairs, those who honour Him by setting apart one tenth of their income to His service?" I also shall be glad to receive answers to that question, and to send in return the tract, the last six pages of which contain some of "the thousands" of answers. They confirm my own experience, that the great, and chief cause of the cares, and worldly troubles of Christian people is their not living in conformity with the law of God in respect of tithes and offerings. I would sooner persuade my dearest friend to do that than see him come in for a fortune, because in that alone he can find the real joy and benefit of a competent income which is not a question of the amount of cash.

Among these letters there are some from ministers whose congregations have in some measure returned to God in payment of tithes, but the most remarkable instance I have met with is a priest of our own Church who informs me that he was for some time without a parish because he would not accept one on "mercantile grounds." For fifteen years he has worked a poor country parish with a free church, and no fixed salary or computation as to how much his services are worth; he has had faith to act on God's system of finance, and I need scarcely explain to your Christian readers, that the result was satisfactory.

I do not think any one acquainted with our Church will deny that in Canada her besetting sin is covetousness, and its result mendicancy. The Rev. Harry Jones after his visit with the British Association in a letter in the *Guardian* (English) told us plainly that we are able to do our own Mission work. Is it not to our shame that our Missionary Bishop in his disgust called himself the "Mitred Mendicant," and does not that bestow on us the title of the "Mendicant Church?" Is it not deserved?

It is also true that it is not entirely our fault, for it is inherited, and that brings me to the point of my letter.

It is universally acknowledged that our devices for obtaining funds have failed, they are all of the earth, earthy, and have failed utterly—God's system of finance, which was also the system of the Primitive Church, has not been tried by us. If we have not faith enough to take God Almighty at his word "Return unto me, and I will return unto you," let us like business men accept the evidence of our senses, and consider the result as told by those who have tried Him.

Twenty-five millions of people in England "mostly fools" said Carlyle. The names of one or two men can float a company and swindle thousands; but the promise of the Lord of Hosts Himself suffices not to induce Christians even to "prove him."

I am &c.,

C. A. B. POCOCK,
Brockville, Hon. Organising Secretary,
Ascension Day, 1885.

FAMILY DEPARTMENT.

SUNDAY MORNING.

Sunday morn, what joy and rest
Brings thy glad dawn to my breast,
How the earthly works and ways
Seen transfigured to my gaze!
Is the sky a deeper blue,
Glow the flowers with colours new?
Do the birds sing sweeter lays
On this sacred day of days?

Lovely lies God's smiling land
By sweet-scented zephyrs fanned,
Green the carpet 'neath my tread,
Bright the azure dome o'er head,
But though Nature's gala dress
Thrills my soul with happiness,
Deeper joy it is to say:
Hail, all hail, the Lord's own day!

As the dew from Hermon's hills,
O'er the thirsty flowers, distils,
So God's Word this day shall prove
Strength and blessing, peace and love.
As the lark with rapturous lays,
Soaring sounds its Maker's praise,
So to Him our songs shall raise
Who had builded earth and skies.

Welcome, day of care's surcease,
Herald of the Prince of Peace,
Fountain 'mid the desert-strand
Ohme from the soul's fatherland,—
Afterglow of Paradise
Lighting up these earthly skies,
Foretaste of the bliss in store
For God's ransomed evermore!

Lord, to-day the sad soul cheer,
Draw the doubting spirit near,
Loose the captive's chains, bring home
Prodigals who from Thee roam.
As these sweetly-solemn hours
Flit like morn's breath o'er the flowers,
Let our holiest thoughts ascend
To the Sabbath without end.

—From the German.

HEART AND MIND.

BY IRENE WIDDEMER HARTT.

(Concluded.)

"Who is the King of Glory? Who?
The Lord of hosts renown'd;
Of glory He alone is King
Who is with glory crown'd."

Slowly, as the beautiful service proceeded, did Katie's heart rise from the dust—it did not rise, it was drawn up. In the holy calm about her the petty trials she had refused to bear patiently seemed to shrink into insignificance. If Auntie Morris would be as she used to be, she would be happy again, and not mind Carrie's unkindness; she could ascend with the ascending Lord. She wanted to. Yes, she did now. She wanted to rise above all the petty trials and cares, to conquer them, instead of being conquered by them. They had conquered her; she was well aware of that. She knew her dislike for Carrie, and her refusal to bear the real injustice heaped upon her was chaining her to the earth, away from the ascending Lord. She could not hold his hand and still grovel in the dust; she must arise if she would grasp the loving, helping hand stretched out to her. Every word of the service impressed this on her mind, and as she knelt, she prayed with her heart, "that like as we do believe the only begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, world without end."

A peace entered her soul as if her prayer were already granted. Not only her heart but her mind must ascend with the ascending Lord and continually dwell with Him in heaven; then nothing could drag her down, and earth's little or great trials would take their proper place at her feet, instead of rising up an "earth-born cloud" to hide the Saviour from her eyes. The home worries faded into insignificance as she arose above them. Her heart awoke and sung of Him who

died for her. There were uplifting words in the short sermon, words that carried her far above the world, and she saw by the look of peace on Fannie's face that her heart, too, had ascended into heaven. As the boys went out singing,—

"Crown Him with many crowns,
The Lamb upon His Throne.
Crown Him the Lord of Peace,
Whose power a sceptre sways
In heaven and earth, that wars may cease,"

She knelt to pray that indeed the petty wars at home might cease.

The sisters walked down the quiet churchyard in silence. There was a great deal of talking around them, for the village people were friends as well as neighbors, but besides a pleasant word or smile of greeting they said nothing. The tall iron gate of the fence about their grounds at home was in view before Katie broke that silence.

"Let us leave Carrie to her quarrels alone," she said.

"Yes, Katie; and shall we not be kind to her?"

"Can we? She is not a person who would accept kindnesses. But I will try, Fannie, indeed I will. You have always done better than I have. I am afraid I have led you into resenting her actions."

"Oh, no! my heart had not risen above these little things; I pray God that it will now. Let us make to-day's Collect our favorite prayer. We cannot go wrong, and we will not mind what we have to endure here if our hearts and minds ascend to heaven and continually dwell there."

"What can be the matter with Ponto?" Katie asked, as a loud cry was heard from the house, and the next moment Ponto came limping down to them. Katie lifted him in her arms and carried him into the house.

Poor Ponto! she said, caressing him; "I wonder what could have hurt him?"

She went into the sitting-room, still holding the dog, Fannie following. Mrs. Morris sat by an open window with her knitting and Carrie lay on the sofa.

"How did Ponto get hurt?" inquired Katie.

Carrie did not look up from the book she was reading, but gave her shoulders a significant shrug.

"He must not be allowed in the sitting-room any more," responded Mrs. Morris; "he must be kept in the yard. He was lying on the sofa, which I have forbidden; Carrie pushed him off, and he hurt himself a little, maybe; not enough to make a fuss about."

Katie understood how very ungentle the push must have been, but she turned away without further comment. Carrie's small dislike for the dog seemed of very little account, and far too petty and earthly to trouble her. She wondered she had ever cared. Truly her heart and mind had ascended with the ascending Lord. She was even sorry for Carrie still grovelling in the dust, but it was with bitter regret she remembered that it was only this morning she grovelled there too, on a level with her. She carried Ponto up stairs, and laid him on his favorite chair near the window. Then she knelt by the bed and prayed that her heart might be so strengthened with the Lord's own strength that it would remain with her ascended Saviour.

She had risen from her knees, and was laying aside her bonnet, when Fannie came in carrying a cage, in which a brilliant canary swung.

"Auntie says we must keep him up here," she said quietly. "I left him on the side porch, and his singing so disturbed Carrie that Auntie hung him in the dark library to keep him quiet. Katie, let us go to Uncle Tracy's for a little while," as she hung the cage in the open window. "Sometimes I wonder why Carrie wants to give us so much to bear."

"We won't try to bear it. When she first came, I did. I stayed right down on the level with her darts, and was stung by them, and I found I could not endure it. If we rise above them we will not be hit by them. We cannot leave auntie; we are

necessary to her; and if we have truly ascended into heaven, we will not feel these petty unkindnesses."

The bird, as if its little heart was filled with joy once more to sport in the sunshine, burst forth into a joyous song of praise to the Maker of it.

Fannie stood with folded hands listening to him.

"You are right, Katie," she said; "we will not try to bear, but pray always to be so lifted up we will not feel the darts. Was there ever such a beautiful Ascension Day? Does it not seem as if the earth itself ascended with the Lord, and is at peace?"

"My peace I leave with you," she murmured; "my peace I give unto you."—From *The Church*.

Treasure in Heaven.

Little Mary was sitting with her Uncle George one afternoon. Uncle George had told her to keep quiet, as he had some accounts to look over, so Mary busied herself with a picture-book. For an hour all was still; then Mary heard her uncle say:

"There! I have quite a nice little sum laid up against a time of need."

"What are you talking about, Uncle George?" asked Mary.

"About my treasures, little girl, that I have laid up."

"Up in heaven?" asked Mary, who had heard her father that morning read about "laying up treasures in heaven."

"Oh no, Mary; my treasures are all on earth—some in banks and some in other places," answered Uncle George.

"But haven't you got any in heaven, too?" asked Mary.

"Well, I don't believe I have," said Uncle George, thoughtfully. "But run away to your mother now, for I am going out."

Uncle George went out, and was gone a good while, but all the time he was thinking that, after all perhaps he was not so well off if he had no treasure laid up in heaven, to be ready for him when he left this world and his money behind him. He was so impressed with the thought that he wisely determined to lay up treasure in heaven. He did so. Little Mary never knew until years after—when she also, with a clearer understanding of what it meant, began to lay up for herself treasure in heaven—that it was her childish question that started Uncle George on a generous, active Christian life.

"Behold, I come quickly," saith Jesus, "and my reward is with me, to give every man according as his work shall be."

A Famous Orphan Girl.

Once upon a time a little orphan girl lived with an ill-tempered old woman named Sarah, in an almshouse in Stockholm. Johanne, as the lassie was named, used to make hair plaits, and whenever Sarah took them to market to sell them, she would lock the door and keep poor Johanne prisoner till she came back. But Johanne was a good little girl, and tried to forget her troubles by working as hard as she could.

However, one fine day she could not help crying as she thought of her loneliness, but noticing the cat as neglected as herself, she dried up her tears, took it up in her lap, and nursed it till it fell asleep.

Then she opened the window to let in the summer breeze, and began to sing with lighter heart as she worked at her plaits. And as she sung, her beautiful voice attracted a lady, who stopped her carriage that she might listen.

The neighbors told her about Johanne, and the lady placed her in a school. Then she was entered as a pupil elsewhere, and in course of time, under the name of Jennie Lind, the "Swedish Nightingale," became the famous singer of her day.—*Little Folks' Magazine*.

Talk among the Tools.

"Yes," said the carpenter, looking at a diagram in his hand, "that will be a very pretty cabinet, and I'll begin it at once."

So saying, he drew open a drawer, wherein lay a row of shining new tools. No sooner was the drawer opened, than a conversation began:

"There!" said the plane, "I am afraid I shall be wanted to smooth that wood, and I know I cannot do it. It is a thing I have never done, and I shrink so from beginning. Oh, will you not do it for me?" it said, addressing an old, worn-out plane that lay on the bench.

"Ah!" my working days are over," said the old plane, "or I would gladly be used. But you need not attach so much importance to yourself, my young friend; you will find, when it comes to the point, you have only to leave the work to the carpenter; you have, in reality, nothing to do, but be willing he should use you."

Hardly were the words spoken, when the carpenter stretched out his hands, and seizing the trembling plane, began vigorously to remove all the roughness from a splendid piece of pine wood.

This finished, the plane was put down beside its old friend, and immediately, to the astonishment of the latter, burst into a fit of weeping.

"Why! what is wrong?" said the old plane.

"Oh! I can never lift up my head again," sobbed the plane. "I have made a sad affair of that piece of wood; I cannot do this kind of work at all."

"Well! you do astonish me," said the old plane. "I cannot see what you had to do with it. You are not responsible for the work; and I cannot believe the carpenter made any mess with the wood; he is far too skilled a workman to do that."

Their voices were here drowned by harsh, discordant sounds; and looking up they beheld the carpenter severing the wood with a saw. This done, the saw was placed beside the planes on the bench, and began at once to give an account of what it had been doing.

"Well, I declare! I have discovered a talent I did not know I possessed! I went as cleanly as a knife through that wood! It was a capital job! I quite enjoy this work! Did you hear how some of the tools applauded me?"

"As you are so clever," said the old plane, "perhaps you will saw through this piece of waste wood here? We should like to test your powers."

The saw, without the slightest misgiving, made an attempt to rise; it tried again, made a desperate struggle, and then gave it up, looking so ashamed at its utter failure.

Before any one had time to speak, the saw was again taken up by the carpenter, and sent cleanly and swiftly through another plank.

While this was being done, the door opened, and a sunny-faced little girl ran in, saying, "I have learnt my text, father; may I say it now to you?" And slowly and sweetly the little one said: "Without Me ye can do nothing."

"Right, my little sunbeam," said

the father. "Would you like me now to tell you what that means?"

Raising the little one up in his arms, he showed her the drawer of tools, and asked her how much work they could do by themselves.

"Oh, father! you are laughing," said the child. "Of course the tools cannot move, they are not alive."

"Then how did that wood become so smooth?"

"Why, you did it, father," said the child.

"Will you not give the plane any credit?" said the father, smiling.

"Oh! now you are making fun of me, father. Why do you ask me such strange questions?"

"My darling," said the father, folding her closely in his arms, "it is because I want you to understand that we are helpless in ourselves as these tools. I want my little sunbeam to give herself to the Great Master, the Lord Jesus, that He may work through her; and I want her to know beforehand, that there is no credit to her for what He will do; so she need never despond, nor feel proud, over any work, for, like these tools, she is by herself powerless."

"Now, my darling, kiss me, and run away to mother, and never forget the text learned to day: 'Without Me, ye can do nothing.'—Our Own Gazette.

The steamship Lake Huron, which left Liverpool on the 23rd ult., arriving at Quebec on Thursday, reports on May 1st, between midnight and 8 a.m., a steerage passenger, named H. E. Sponsor, with her child two years of age, were found missing. The woman must have committed suicide, taking her child with her. The weather was fine, and the sea smooth at the time.

Of 35,044 deaths in New York last year, 19,764 were in tenement houses, besides 6,944 deaths in hospitals and public institutions, which might be enumerated in the same class. It is a terrible certificate for the character of tenement houses. In fact, about 72 per cent. of the deaths in the city for the past seven years occurred in tenement-houses.

DIED.

ROBERTSON.—At the residence of her son, Paradise Row, St. John, N. B., on 22nd May, 1885, Maria Elizabeth, widow of the late Rev. James Robertson, L.L.D., Rector of Wilmot, N.S.

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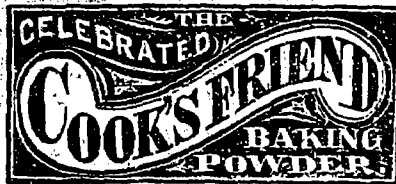
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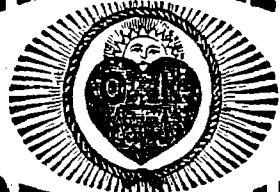


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THE MISSION FIELD.

(FROM THE *Mission Field* FOR MAY.)

CHINA.

The Rev. W. Brereton, of Peking, is able to report that—

"In spite of the hostile feelings against foreigners, excited by rumors of war, we are at least holding our own in Peking, if not making some slight advances."

There is, however, a strong anti-foreign feeling, but the animus is against the foreigners rather than against the religious teacher. The native agents of the Church are well received, and there is a growing recognition among the people of Christianity as a religious fact, imposing definite religious duties and usages.

JAPAN.

From Tokio, the Rev. A. Lloyd, who went from his English benefice to Japan last year, we have received some interesting notes. He has established a close connection between his school and a large and most important native school, under a Mr. Fukuyana, who is described as a "leader of Japanese thought."

"His school numbers over 300 scholars of all ages. He is the editor of the *Fiji Shimpō*, which is certainly the leading newspaper in the capital. He has also translated many books into Japanese. For many years he has been a bitter opponent of Christianity; now he is favorably inclined to it, though he still occasionally gives the Missionaries a bit of his mind in his paper. As I write, moreover, I am contemplating the possibility of teaching Christianity to some students in the University. They are well-educated English scholars, so that the language is no difficulty."

Besides such extension of influence, Mr. Lloyd has various translation projects on foot, and sees openings for local expansion.

"We have prospects of an immediate extension of our work. Some Christians belonging to the Church at Yokohama are forming themselves into a congregation, and are appealing to us for spiritual aid, which they cannot get from the English chaplain at Yokohama, who is ignorant of Japanese. At Mayebashi—a large town about forty miles inland, connected with this by rail—there is a proposal to start an English teacher."

Every step towards self-support in the infant Japanese Church is encouraging. The Rev. E. C. Hopper writes, in telling of a visit to a country church in January:—

"The Christians had collected about \$10 towards re-roofing the church there. Nothing is, I think, so good a test of real solid faith as this; as a Missionary in China once said to me, 'If you want to convert a Chinaman, you must convert his pocket as well as his heart,' and I expect the same rule holds good more or less all over the world."

Of no less importance, surely, are the beginnings of the native ministry, and Mr. Hopper is able to report on the ordination of his native catechist,

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Yamagata, after passing "a very fair examination" in a wide range of theological subjects. In this case, too, the cheering element of self-help comes out, for a fair proportion of the new deacon's income is forthcoming from the native Churchmen.

St. Matthias' Day was fixed for Yamagata's ordination, which Mr. Hopper thus describes:

"Having got through all our preliminaries in the week before, so as to allow a short time for spiritual exercises, the service began at 10 a.m. in Little Ushigome church. Prayers were read by Messrs. Tai and Kanai, who, as you know, were ordained deacons two years ago, Mr. Shimada reading the first lesson, Mr. Tai the second. The sermon was preached by Rev. A. C. Shaw, from Rev. iii. 11, "Hold fast that thou hast, that no man take away thy crown." Speaking chiefly of St. Matthias, Mr. Shaw dwelt on the warning, of ministry being taken away from unfaithful stewards and given to others. I was 'archdeacon,' and presented, and after the Bishop had said the Litany, Mr. Lloyd took the first part of the Communion service, Mr. Yamagata of course reading the Gospel. I can but think that Mr. Yamagata's ordination is an immense step in our work in Japan. It is only about twelve years since the first S. P. G. Missionaries arrived there, and at that time there were, I believe, some ten baptized Christians of all denominations in the whole country. Now we have in our own Church three deacons as the nucleus of a Japanese ministry."

Mr. Hopper himself is now on his way to seek much-needed rest in England. He hopes to reach this country in May.

ZULULAND.

Writing in December, the Rev. S. Samuelson, of St. Paul's, Zululand, though expecting further troubles, was able to send a surprisingly cheering account of a respite:—

"We have often said the prayer 'to be used in time of war and tumults,' and God has granted perfect peace and security to this station at least. I have found great comfort in the ninety-first Psalm since my return here. I have been able to carry on the spiritual work uninterrupted, and often had my small church full. It cannot be denied that the heathens, who have returned to their homes

after the war, though they come occasionally—some regularly—to service, seem rather hardened than softened by their misfortunes. But this is more than counterbalanced by the number of relatives my Christians brought with them from the Reserve, and who are now living on the station."

In spite of all external trials of wars, drought and famine, the Rev. Charles Johnson, Missionary at St. Augustine's, Zululand, is able to report that—

"During the past year there have been fifty-two baptisms, thirty-six confirmations, one marriage and seven burials."

What a fearful view of part of the horrors of war is the following—

"We have fifty-six refugees here with us who are entirely destitute; with a very few exceptions they are all women, girls or children, or very old men. Most of them have lost their natural protectors during this last war; either father, brother or husband."

NATURE AND GRACE.—Why speak of the God of *Nature* and the God of *Grace* as two anti-thetical terms? The Bible never in a single instance makes the distinction, and surely if God be the eternal and unchangeable one, and if all the universe bears the impress of his signet, we have no right, in the present infantile state of science, to put arbitrary limits of our own to the revelation which He may have thought good to make of Himself in Nature. Nay, rather let us believe that if our eyes were opened we should fulfill the requirement of genius, and see the universal in the particular by saying *God's whole* likeness, His whole Glory, reflected as in a mirror in the meanest flower, and that nothing but the dullness of our simple souls prevents them from seeing day and night in all things, the LORD JESUS CHRIST fulfilling his own saying, "My father worketh hitherto and I work.—*Kingsley*.

TRUE CIVILIZATION.—Do the duty which lies nearest to you, your duty to the man who lives next door, and to the man who lives in the next street. Do your duty to your parish, that you may do your duty by your country and to all mankind and prove yourselves thereby civilized men.—*Kingsley*.

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(Signed,) WM. GOULD,
N. Y. City.

Thousands of testimonials in addition to the testimony of druggists have been received, and prove Putnam's Painless Corn Extractor to be Sure Pop and Painless corn cure. Sold by country dealers in medicine and druggists everywhere. N. C. Polson & Co., proprietors, Kingston.

The Mayor of Montreal has suspended Dr. Larocque, the health officer, for alleged serious neglect of his duties.

For Rheumatism and Neuralgic Affections.—Bathe the parts affected freely with Perry Davis' Pain-Killer, well rubbed in, till the pain is relieved.

The Scott Act is declared by order-in-council to be in force in Drummond, Quebec, on the expiring of the existing licenses.

The Canada Pacific railway announces that the last gap was closed on Saturday night, and that there is now continuous rail from Montreal to the Selkirks.

A cabman who was supposed to be suffering from smallpox died recently in the Montreal General hospital, when it was found that the disease which caused his death was glanders.

JAMES PYLE'S PEARLINE. This preparation, advertised elsewhere, is really an excellent article for saving labor in washing. It takes the place of soap, sal-soda, and other chemical preparations.

Twenty-five thousand dollars, nearly, was paid for the "Codex Psalmorum" at the Liston Park Library sale. It was the edition of 1459 of Faust & Schoeffer. It was bought by Mr. Quaritch.

The clergy of Florida in the past ten years has increased from 17 to 40, and the list of communicants from less than 700 to 1,994. There have been erected in the same period 42 churches and chapels.

There is no remedy in the world so valuable to use in the case of sudden accident or illness as Johnson's Anodyne Liniment. It can be used internally and externally, and its power is truly marvellous.

When a shallow agnostic said in the presence of a venerable divine that he should believe nothing he could not understand, he was quietly assured that his creed would be the shortest yet known.

Eight hundred shorthorns bred in Ontario were shipped at Montreal last week for the Mother Country. The cattle shipping trade from this port gives indications of being on a larger scale this year than ever before.

Arbor day was observed in the city of Quebec with much ceremony.

A touching incident of the day's proceedings was the planting of a fine weeping willow in memory of the victims of the rebellion in the North-West.

The steamship Scotland, which arrived at Quebec on Sunday, from London, brought out seven nine-pounder guns, six waggons, twelve limbers, six gun carriages, and three cases of merchandise to Lieut.-Col. Forrest for the Government supply.

There is nothing so dear as cheap medicine; it is dear at any price. This is true of the large packs of condition powders now sold. Buy Sheridan's Cavalry Condition Powders and you can't make a mistake. The large 25c. packs are utterly worthless.

The steamship Ontario, which arrived in Quebec on Thursday night from Liverpool, brought out a valuable consignment of prize breeding stock, Herefords, &c. They are all in excellent condition and no losses. They are for Messrs. Lewis, Price & Linton.

No child or grown person can enjoy perfect health if troubled with worms. DR. SMITH'S GERMAN WORM REMEDY is the most effective worm destroyer in the world, pleasant to the taste, and safe. Ask your druggist for it, and take no other.

A bishop says to his convention, "As to that class of clerical services for which fees are usually given, the rule is, and it should be imperative, that the fees belong to the rector of the parish. A clergyman whom he has invited to officiate for him should be satisfied with receiving the compliment."

During the past week two thousand two hundred immigrants from Great Britain have arrived here on their way to the West and Northwest. The majority intended to take up farms, and were well provided with funds. About one hundred children for adoption have also reached this city.

A second party of a hundred boys left Glasgow by the steamship Norwegian, to arrive at Quebec about the 20th inst. The boys are from four to fourteen years of age, some for adoption, others for work. All applications, accompanied by ministers' reference, to be sent to Miss Bilbrough, Marchmont Home, Belleville.

Scott's Emulsion of Cod Live Oil with Hypophosphites, for Children and Pulmonary Troubles. Dr. W. S. Hoy, Point Pleasant, W. Va., says: "I have made a thorough test with Scott's Emulsion in Pulmonary troubles, and general debility, and have been astonished at the good results, and as a remedy for children with Rickets or Marasmus, it is unexcelled."

Fewer Jews die of cholera or yellow fever than of any other race. Last year at Touion, France, only two orthodox Jews died of cholera, though they were 20 per cent. of the population. It is said to be due to their diet. No cause of cholera attacks in times of epidemic is so fruitful as improper diet. If we are given to appetite we must put a knife to our throats.

St. Margaret's Home
666 SHERBROOKE STREET.

A need has long been felt by those interested in works of charity in the city for a home for incurables. The hospitals had no room for them, other institutions could not take them in, and just when one needs all the care and comforts that human aid can give, and when the hope of restoration to health has been taken away, the unfortunate, whose case was pronounced hopeless, had to leave the home or hospital where for awhile he had been sheltered, to suffer the privation of a poor man's home. Now, however, there is a chance of this need being supplied. The sisters of St. Margaret's (Church of England), from Boston, have taken a large and sunny house, No. 666 Sherbrooke Street and on or about the 6th May it will be open for the reception of incurables, and works of charity in general which do not come under the scope of other institutions. Although managed by sisters of the Church of England, the home will be absolutely unsectarian, and persons of all denominations will be received, and may be visited by the clergy or ministers they prefer. The good work that English sisters are doing may be seen in New York, Boston, and other large American cities, where the hospitals, homes, and nurseries for children are among the most heart-cheering sights of the 19th century. The refining influence of ladies, and the self-devotion that works for love, cannot but produce an effect on those who, alas, are brought so seldom under the influence of either. To do a work of this kind, however, funds are needed. A guarantee endowment would enable the sisters to extend the work to cases that would be otherwise out of their reach. It remains, therefore, with the public how far the home is to be a success. The amount of money needed is not very large, and it will indeed be a pity if we let pass this chance of ministering to the sufferings of those who, though so poor and helpless, are nevertheless our brethren in the sight of God. The Metropolitan (Dr. Medley, of Fredericton,) has kindly consented to be "Patron."

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APPLY TO REV. CANON DAVIDSON, M. A.,
19-21

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of which the Rev. C. WILLETTS, 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.

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

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

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

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

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

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

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

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

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

* * * Profits for Parsonage Fund.

The Temperance Cause.

The Church of England Temperance Chronicle for May 2, contains very full and interesting reports of the services and public meetings connected with the anniversary of the C. E. T. S. The 23rd Anniversary Festival Service was held, by permission of the Dean, in Westminster Abbey. The sermon was preached by the Rev. J. C. Edghill, D. D., Chaplain-General to H. M. Forces, and was a powerful and eloquent plea for the Society's work. We append some of his closing remarks:

Let us gather up the principles upon which we must work successfully. First of all, Temperance work must be done at the bidding of Christ. We welcome many other attempts to win men to higher things. We look not with jaundiced eye upon anything that tends to men's material improvement; we rejoice at it. We are glad to find that the dwellings of the poor will probably be bettered. We delight to know that education is spreading. We cannot but rejoice in the uprising everywhere of coffee palaces, or in the spread of the refining influences of music and art. We rejoice at all this, but our principle is: At Thy bidding, O Christ, we let down the net. We do not want merely to reform man's outward condition, but we want to convert man to God. Temperance work is but an accessory, so to speak. We aim at the man's reformation really through his conversion. Dear friends, it must be with the word of Christ, the word which tells of His love, the love of the loving Father, to every child, however wandering he has been from Him. This must be our strength; this our power,—at Thy word. We love this C. E. T. S. because it has dared to put in the forefront this truth—it is at the word and with the word of Christ alone that we can succeed. Let us not merely remember that saying of St. Peter. "At Thy word," but let us never forget the "Nevertheless" of Peter. Oh! we want that word in Temperance work more than in anything else—Nevertheless. We say to those filled with despondency, or often dismay at the magnitude of the evil—and when men go back again, like the sow that is washed, to her wallowing in the mire—Nevertheless is our motto; in spite of it all we will not yield. In spite of it all, at the word of Christ we will persevere. "Nevertheless, at Thy word." Though we have been disappointed, though we have been over and over again met with thanklessness where we anticipated gratitude—nevertheless, Jesus Christ has taught us the infinite preciousness of every soul, and so we will not yield in the strife with evil. "Nevertheless, at Thy word, we will let down the net." First of all, those of you who can help to do it, let down the net of restrictive legislation. As Mr. Gladstone said, we want to make it easy for the people to do right, and difficult for them to do wrong. We want alteration of the law; and now, as power has descended to those who feel the need of aid in the strife, doubt not that we shall be able to do something in the way of prevention. Let down the net of national amusement. We want to fill men's lives with greater brightness than they have known before. Much has been done, but

there is room for much more. Oh! ye who have the means and the heart to do it, take this as your net and let it down! Do something to relieve the lot of the poor. Do something to do away with the infinite misery that God never meant should exist. Do something to justify to men your own possession of those gifts which God has given you. Let down the net of Total Abstinence from intoxicating drinks as beverages. This is the mission net of this Society. It rescues the fish from the element of death; and brings them into life. If you want to do anything to rescue the drunkard, we believe it must be on this line. Many other things you can do. We cheerfully accept every help. We do not wish to lay another commandment to God's ancient ten. We do not wish to bind the conscience of any Christian man or woman, but for the special work of reclaiming the drunkard we hold that Total Abstinence is almost a necessity. I know what it is with soldiers, and soldiers are men, and I feel that the Chaplain who goes to them, even with the General platform of this Society, which we welcome and rejoice over, nevertheless will have but little power, because men want to know that you are bearing the cross; that you want to put upon them that which you are willing to help them to bear; that you are saying, "Come with us, and we will do thee good." This is what they expect us to say. Dear friends, let us be sure of this, that in laying down this net of Total Abstinence we are but doing that which Christ would allow, for Christ would approve every means whereby we might save some.

THE SPRING

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

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

Price 50 cts. All druggists sell it.

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After Shaving

is source of much discomfort to some Gentlemen, who seek relief in vain. Barbers who have used Philoderma largely, say it is far superior to Bay Rum or other preparations usually employed, for keeping the face smooth, and and free from eruption. Sold by all Druggists. Price 25c. Prepared only by E. M. Estey, Pharmacist, Moncton, N. B.

Catarrah—A New Treatment.

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

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NEWS AND NOTES.

The King of Blood Purifiers is a name that rightly belongs to Estey's Iron and Quinine Tonic.

To persons whose skin is delicate or sensitive to changes in the weather, winter or summer, Philoderma is invaluable on account of its emollient, non-irritant character.

The English bishop, delegated by the Church Council of Natal to elect and consecrate a bishop to succeed the late Dr. Colenso, have refused to comply with the request.

FOR ASTHMA AND PHTHISIS. Mix one teaspoonful of Perry Davis' Pain-Killer in three tablespoonfuls of Syrup, and take two or three teaspoonfuls of the mixture every fifteen minutes, till relief is obtained.

The "precedence" granted them does not seem to have touched the hearts of the Irish-Roman bishops, for but one of their body, and he a noted "Whig," condescended to attend the levee of the Prince of Wales.

We would advise all that are in any way troubled with Indigestion, General Debility, or loss of Appetite to give Estey's Iron and Quinine Tonic a trial,—we have no hesitation in stating that it is a reliable preparation. All Druggists sell it.

The Bishop of London has renewed the "commissions" of the two suffragans of his predecessor, Dr. Walsham How, Bishop of Bedford, and Dr. Titcomb, coadjutor in charge of the chaplaincies in Northern Europe.

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

A useful invention for small dairies is that now being introduced by Garth & Co., of Montreal, from the Manufactory of H. C. Peterson & Co., Copenhagen. This is a small centrifugal milk separator suitable for dairies of from ten to forty cows. The drum of the separator holds five pounds of milk.

"What is the price of Boswell's 'Life of Johnson'?" asked a man of the keeper of a book-stall on Hanover street. "I notice you have a copy outside." "I can sell you that copy for fifty cents," said the dealer. "I think I will take it," was the reply. "I am engaged in making a collection of the lives of our Presidents, and this of the successor of Lincoln will make it nearly complete."

The British Government have called the Governor-General authorizing the payment of one hundred pounds sterling each to widows of the Canadian voyageurs who lost their lives on the Nile expedition with Lord Wolseley, and fifty pounds sterling to mothers who have been left in destitute circumstances by the loss of a son who accompanied the expedition.

Dean Burgon, of Chichester, has completed a work entitled "Ten Lives of Good Men," and it will be published shortly. Among these "good men" are Bishops Wilberforce and Jacobson, President Routh, Provost Hawkins, and Dean Mansel. It is a book which is tolerably certain to excite controversy, as the Dean has never yet written anything which did not attract attention, and, as a biographer, his peculiar characteristics will be intensified.

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

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

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

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

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

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

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

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

Alexander Bennett, J. P.,
(Signed) William Main.

Rev. Thomas Hartin.
Prepared solely by Hanington Bros., Pharmaceutical Chemists, St. John, N.B. and for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00.

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

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Dear Sir,—I have used your Emulsion myself, and so have members of my family, and must say with signal benefit. Soon after taking it one is sensible that the article is not a "bogus" preparation, but all that it claims to be.

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

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

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

INFANTS' HOME REPORT.

HALIFAX, N.S.

I cannot express too highly the high esteem and great value I have formed of your Emulsion of Cod Liver Oil, &c., as prescribed by our physician, Dr. T. R. Almon, and the great benefit and service it has rendered to our babies in the Home. I have found they take it without any trouble, and it does not in the least disagree with them; and with weak, delicate and anemic children who do not seem to thrive, your Emulsion has acted in a most remarkable manner in restoring the little ones to health and strength; in fact our Home cannot do without it. I can, after the experience of over four years, cheerfully recommend your Emulsion to be a most valuable medicine for children, and have found it superior to any I have used.

I am, yours respectfully,
MRS. CHASE, Matron

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