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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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## ECCLIASTICAL NOTES.

**AN ELOQUENT APPEAL.**—In his second Rogation-tide sermon at Westminster Abbey the Bishop of Truro took his text from the sixty-third chapter of Isaiah. He began by referring to the taunt that religion was only fit for women and children. As usual with the lies of Satan, that lie was half a truth. It was a fact that women appear to have intuitions of right and a power of being guided by the Eye of God, of which the sterner sex seemed almost incapable; and he bade them remember that on them would depend the future of our fatherland. It was to godly homes we must look for good men. The sceptic and infidel usually came from homes where there was the form of godliness, but where its power was denied.

"Daughters of England, on you depend the future of your country. In the godly home strong men are reared, men able to force back the current of evil, and to lift up the standard of the good, and the beautiful, and the true. In the varnished home, having a form of godliness, but denying the power thereof, the home where religion is outwardly honoured and the functions of the Church are attended to with some regularity, and even the Sacraments are not ignored, and yet where the god of this world has set up his kingdom,—in such a home the infidel and the sceptic are reared. When a little child has been born again in Baptism, and is ready to receive all that is good, and beautiful, and true, ready to accept the deepest mysteries of the kingdom on the word of its mother; then in the outwardly religious but really godless home will the heart of that poor child be most fatally corrupted. The unreality he sees at home he will transfer in thought to the church in which he worships, to the Bible which he reads, to the holy Sacrament to which, after the merely external confirmation to which he has submitted, he is invited to draw near. In half-hearted homes, in which the mother has forgotten the glory of her womanhood, the Church is destroyed, the country is ruined, and the Christ is crucified afresh. Oh, for the sake of the children whom God has given you, whom you love more than your own lives, for whom you grudge, no time, no sacrifice, if you can advance their earthly interests; for the sake of the children whom you must live with for all eternity, and who will bless you or curse you then according as you have trained them now,—give free play to the noble instincts which are surging in your being, to the love of God which I know that you possess, to the heaven-born longings which are so many pledges of your redemption and foretastes of the eternal glory. For the sake of your husband, of your child, of England, let your religion be the religion of true, pure English womanhood."

**A PRESSING QUESTION ANSWERED.**—The question "How to reach the Masses" (writes a correspondent of the *Church Review*), is often asked. Here in our crowded far-east parish (Victoria Docks), with its queer mixture of all nationalities and roughest of rough people, we have found but one way of reaching them, namely, by means of a well organized open air mission guild. We go out about an hour before Evensong; our vicar or some of the clergy always accompany us. Our leader is a young layman, who has gathered round him about a dozen working men (all com-

municants,) who can interest and appeal successfully to a street audience. Our station is usually at the end of the worst street in the parish. We begin with some well known Church hymns, followed by a short, simple address, and the people gather round. Strangest of congregations—rough and fallen women, hard visaged men, poor girls, and sun-burned sailors, working men and their wives, Hindo and American, stand side by side. Silently our workers—holy sisters, ladies and gentlemen, and elderly youths—walk in and out among the crowd, with hymn books and leaflets. No excitement or noise, perfect order and hushed reverence pervade the audience, who stand still and interested while the choir sings, or a speaker pleads with them.

What is the result? Our church is crowded; we have direct cases of reformed lives among these people; our baptisms for the last six months number 595—<sup>one</sup>, yesterday, a poor old woman of 84 years. Our confirmation candidates number 207. At Eastertide Celebration we had 266 communicants. I am not writing this boastfully, but simply to urge others in similar parishes to adopt open air mission work, on real Church times, and am certain the results will be helpful.

**FREE AND OPEN CHURCHES.**—However other departments of Church work may be failing, that of the Free and Open movement pursues, says the June number of the monthly paper of the Association for the dioceses of Chester and Liverpool, its steady onward direction. Every month, as it passes, provides evidence of progress in our two dioceses, and of additions to the number of what may be termed, the people's Churches. The superstition that an enclosure of one's own in the House of God is either necessary or desirable for public prayer or praise is breaking down; the tax levied upon religion, and paid by those who have money for their selfish gratification, to the spiritual hurt of those who have not money, is daily seen to be a reproach to Christianity: the young is particular, are displaying greater impatience of a system of boxes found alike in God's House and in the Opera, and the renting out of holy places, at a varying market value, is increasingly regarded as intolerable. No wonder then that public opinion is expressing itself in a decisive manner, and that the Clergy are preferring to cast themselves for their support upon the care of God, rather than upon that of their pewholders. Among the churches which have lately shaken off the renting plan, or have been opened as free and unappropriated, are St. Chad's, Liverpool, and the parish churches of Southport, St. Helen's, Skelmersdale and Wallasey.

**"THE EXPOSITOR" ON THE REVISED VERSION.** The first of a series of papers by some of the most eminent biblical scholars of the day, in which the work of the Revisers will be examined in detail, will appear in the *Expositor* for July. Genesis and Exodus will be dealt with in this number by the Rev. Canon Driver, D.D., Regius Professor of Hebrew in the University of Oxford. The succeeding papers of the series will be contributed by the Revs. Canon Kirkpatrick, M.A., Professor of Hebrew at Cambridge; Dr. T. K. Cheyne; Professor A. B. Davidson, of Edinburgh; Prof. J. M. Fuller, M. A., Reyds, A. C. Jennings and W. H. Lowe, M.A. (authors of "A Commentary on the

Psalms"), will contribute "A Critical Estimate of the Revised Version, which will also be commended in the July number.

**THE NATAL BISHOPRIC.**—It is announced that the Bishops designated 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. The Bishop of Maritzburg (Dr. Macrorie,) has received through Mr. Beresford Hope, on behalf of two hundred subscribers, a sum of \$1,700, in appreciation of his services to the Church in South Africa, and as a mark of their affection and esteem, and "their firm conviction that under his wise rule, rather than by his resignation of the see, the present unhappy schism in Natal will best be healed."

**NOBLE WORK.**—From the Year Book of the Parish of Trinity New York, it appears that in the past year there were Baptisms, 1,352; confirmed 561; communicants, 5,252; collections and contributions throughout the parish, \$60,909.13; appropriations by vestry for parish purposes, \$42,099.48; for purposes outside the parish, \$39,366.06, making a total of \$142,374.67. In addition to the seven churches in the parish, twenty others receive aid in the shape of annual donations and contributions toward their support.

**SYSTEMATIC GIVING.**—A correspondent in a Church paper remarks that no real good will be done in almsgiving till by some means, whether at home, through the pulpit, or through the press, people are taught the duty of, and let me add, the happiness derived from systematic giving; for tithing oneself for God's service brings its own reward.

We all can do more than we have done,  
And not be a whit the worse;  
It never was loving that emptied the heart,  
Or giving that emptied the purse.

**THREE GOOD REASONS.**—A denominational paper makes this summary of reasons for taking religious papers: 1. Church members who take religious papers, are much better informed in religious matters than those who do not. 2. Church members who take religious papers are more liberal in supporting the cause of Christ, than those who do not. 3. It is a fact that Church members who read religious papers are the best Christian workers.

**JEWS IN JERUSALEM.**—The Jewish population of Jerusalem is constantly increasing and now numbers 18,000. This is the largest number that has lived in the sacred city at one time since the destruction by Titus in 70 A. D.—A blind asylum has been established in connection with the Syrian Orphan's Asylum under the charge of the German Missionary Schneller.

**GIFTS ARE DUTIES.**—Exceeding gifts from God are not blessings, they are duties, and very solemn and heavy duties. They do not always increase a man's happiness, they always increase his responsibility, the awful account which he must render at last of the talents committed to his charge. They increase, too, his danger.—*Wingsley.*

## NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

## DIOCESE OF NOVA SCOTIA.

On Wednesday, June 3rd, the members of Amherst Rural Deanery met at Maitland. Present: Rev. D. C. Moore, R.D., Revs. Isaac Brock, J. A. Kaulbach, J. C. Cox, and the Rector of Maitland.

Evensong was said on Tuesday evening in Holy Trinity Church by the Rural Dean and Rev. J. A. Kaulbach, and an excellent sermon was preached by Rev. Isaac Brock, from the text, "If they hear not Moses and the Prophets," &c.

At the 11 o'clock celebration, Wednesday, there were 14 communicants. Rev. J. A. Kaulbach was the appointed preacher, who gave a very striking and instructive sermon, on the text, "In the morning sow thy seed and in the evening withhold not thy hand."

At 2.30 the business meeting was held in the Rector's study. Among other matters was discussed the all important one, that of Travelling Missionary for the Deanery.

As the B. H. M. has very kindly granted a certain sum, and as each clergyman has pledged himself to collect so much yearly for the support of the missionary, financially speaking, the scheme has been most successful. What now remains is to select the proper man for the great work.

We hope by next meeting, which will be held at Acadia Mines on Sept. 30th, to have one travelling missionary at work in this large and important field.

After the regular meeting, which was a most successful and helpful one, shortened evensong was said in Holy Trinity Church, and papers read by the Rural Dean and Rev. Isaac Brock on "Lay help" and "Sunday-schools," respectively.

The congregation listened attentively to the clear, forcible remarks of the speakers, and were much strengthened in the faith. The venerable appearance of our beloved Rural Dean, who has worked so long and faithfully in the Master's vineyard, and who, with his strong constitution, has, as far as we can see, many useful years yet ahead of him, could not fail to deeply impress the large congregation. When we hear words of love and truth coming from lips which for half a century have preached in the name of Christ, they strike to our hearts with a double force. Even the most thoughtless could not but be impressed with the truth which these lips uttered, accompanied as they were by the dignified appearance and the memory of the long, faithful years spent in preaching "Christ and His Church."

Thanks are due to Mr. and Mrs. Nelson Murphy, Mr. Burwick and Mrs. Cochran, for hospitalities received. Also to Messrs. Stuart, Dallio and S. Murphy, who had expressed their willingness to entertain, and were only prevented from so doing by the absence of the expected guests.

**THOMPSON MISSION.**—J. S. Warner (lay reader) has been holding weekly services here for the past two months. We have a good Sunday-school and singing class which meets once a week for practice at Mr. Warner's house. The Misses Jones, under whose care the school has been conducted for two years past render most valuable assistance, and manifest great zeal and faithfulness in church work. Rev. V. E. Harris, of Amherst, has a general supervision of the work, and holds services here as often as his other pressing duties will permit.

**ORDINATION.**—The Lord Bishop of the Diocese holds an ordination shortly, and the Rev. R. M. Raven, of Garrison Chapel, and H. Harley, of Harriesfield, will be advanced from the third order of the ministry to the order of the Priesthood.

**GIRLS' FRIENDLY SOCIETY.**—The members of the Bishop's Chapel Branch of this Society were

entertained by Mrs. Binny, at the N. W. Arm, last week. Quite a pleasant afternoon was spent by those who attended and enjoyed the tea provided for them. This branch of the Society in Halifax is doing much good and many ladies take an increasingly active interest in it. Would it not be a good thing if ladies of leisure and means would start and carry on, personally, branches of this Society in parts of the city where the most effective material exists, viz., near the cotton factory and in the northern central part of the city? As in London, the west must bring the alabaster box to the feet of the east, so in our Canadian cities the richer members must bring their purses and talents to the poorer parts of the cities; if growing effective work is to be looked for. In working among the poor and outcast we are simply crippled for want of funds and sympathy, which we have a right to expect from the richer "members of the same body."

**SUNDAY-SCHOOL TEACHERS' ASSOCIATION.**—HALIFAX.—The anniversary service for the teachers of this Association was held in St. George's Church, on St. Barnabas' Day. There was a good gathering of teachers, and most of the city clergy and officers of the Association were present. The service was very bright and hearty. Appropriate hymns were printed on slips and distributed around the Church. The preacher for the occasion was the Rev. A. D. Sylvester, Curate of St. Luke's, who took for the basis of his sermon, "Faith, Hope and Charity," as the inspiration for Sunday-school teachers work. The sermon was a clever epigrammatic one, full of sound advice on the art of teaching and the proper way to meet the discouragements and encouragements in this important work. The next meeting takes place in October, when there will be a general attendance of Sunday-school scholars, at St. Luke's Church, and the Rev. H. J. Winterbourne, Rector of St. Mark's, has kindly promised to preach the sermon on the occasion.

**CHURCH OF ENGLAND INSTITUTE.**—The Institute Committee has this year made a move in the right direction in organizing a monster demonstration of the Sunday-schools of the city. It is proposed to hold a Sunday-school festival in the large Skating Rink about the first week in September. An Active Committee has been appointed to draw up a musical programme for the occasion.

**ST. GEORGE'S EXCURSION TO TRURO.**—The annual excursion of the congregation will this year take place on Tuesday, the 8th of July, to Truro. The congregation have organized a cheap excursion within the reach of all, and an opportunity will thus be afforded of viewing one of the prettiest stone churches in the Province and some of the finest scenery in the Province.

**ST. MATTHIAS JUNIOR TEMPERANCE SOCIETY.**—This popular temperance society of the mission, which now numbers nearly one hundred members, had an enjoyable picnic last week to the North West Arm. The friends of the mission children sent in a more than bountiful supply of good things, satisfying not only the children, but also enabling some poor people to receive acceptable packages of cakes, etc.

**GARRISON CHAPEL.**—Rev. A. J. Townend, to the delight of all, was seen once more in his place in the Garrison Chapel last Sunday. The reverend gentleman's lameness has not yet gone, and he is consequently unable to do much active work at present.

## DIOCESE OF FREDERICTON.

**PETITCODIAC.**—On the evening of St. Barnabas' Day, The Most Reverend the Metropolitan of Canada administered Apostolic Rite of Confirmation in this parish. Thirty-nine candidates, the largest number ever confirmed in this mission, were presented by the Rector of the Parish, the Rev. Cuthbert Willis. The Church was crowded, people standing closely packed in the aisle. A great many were unable to gain admittance.

Twelve of those confirmed are from the ranks of dissent. His grace gave a very interesting address to the newly confirmed members of the Church. Eighteen years ago, when the present Rector took charge, there was only one churchman in Petitcodiac, and the whole of the mission, including Havelock and Portage, was served by the Rev. Canon Medley, of Sussex. To day the Church is making greater progress numerically (and we pray God spiritually) than any of the denominations. The services are usually well attended, and great interest is manifested in the ways and teachings of the Church of England. Services are now held at Pollett River Platform, the Portage, Anagance, Corn Ridge and Havelock, and congregations are fast increasing. A course of lectures on "The Church, Her Rites, Doctrines and Discipline," has been delivered at the Parish Church, Petitcodiac, to interested listeners. Two new churches and a fine rectory have been built, and judging by the results of eighteen years labour, one cannot fail to see how abundantly our Heavenly Father has blessed the faithful priest set over this portion of His vineyard.

**DORCHESTER, N. B.**—*Confirmation.*—This parish was favoured by a visit from the most Reverend the Metropolitan on Sunday, the 14th. On the previous day the Rector attended a confirmation in the neighboring Parish of Sackville, and afterwards drove His Lordship to Dorchester, where Mr. Medley awaited him at Rocklyn, the hospitable residence of the late Governor Chandler. The Church was crowded the morning, and well filled in the evening. Twenty three persons were presented by the Rector, the Rev. J. Roy Campbell, for the Apostolic Rite of Confirmation, making the third administration of the rite in a little over three years. The Church was lavishly decorated by loving hands, with choice flowers. The musical part of the service was reverently and carefully sung, the communion service and evensong being rendered chorally, and upwards of one hundred drew nigh to the table of the Lord.

## PRESENTATION TO THE METROPOLITAN.

Wednesday the 10th inst, being the 40th anniversary of the Metropolitan's enthronization as Bishop of the diocese, an address of congratulation was presented to his Lordship by his clergy, which, owing to the crowded state of our columns, we are obliged to hold over. His Lordship replied as follows:—

*Rev. and Dear Brethren,*—

Your most kind address on the fortieth anniversary of the day on which I was installed into my office and work in this Diocese is most gratifying to me, though I must own myself undeserving of the praise contained in it. In one part of your address I can most heartily concur with you, in ascribing all praise and honor to the giver of "every good and perfect gift," who has mercifully preserved my health and strength for so long a period, and who still enables me to enjoy the privilege of ministering to you and to your flocks. I can truly say that I feel no greater pleasure than when I am employed in assisting you in your arduous duties, and my earnest desire is to continue so to do as long as God shall permit.

It is a comfort both to you and to myself that my dear friend and Coadjutor will supply my lack of service when the burden is too heavy for my strength.

I may be permitted to refer to several remarkable circumstances which the memory of St. Barnabas' day calls out.

None of the present generation of clergy were present on the day of my installation. I have outlived more clergy than the number of the years of my episcopate, many of them younger than myself, when they were called to their rest, and there is only one remaining a little older than myself.

The Diocesan Church Society, founded by the wise foresight of my predecessor and the late Archdeacon Coster, was, when I came into the Diocese, a little brook. It has now become a river, fed by numerous, though too scanty streams. Let us hope that younger men may rejoice when

the river becomes a sea, and independently of aid from England, supplies all our poor missions with the bread of life.

You kindly refer to the building of the Cathedral. It was certainly a work of hard labor on my part. But God gave me many generous helpers and the labor has been well repaid, not only by the increasing number of its services, but by the type it has afforded of a church in which the seats are free and open to all, sustained in great measure by the free-will offerings of those who worship therein. The principle has been recognized and affirmed in more than three-fourths of the churches in the Diocese, and is adopted as a matter of course in every country church. So that the fallacy of the notion that the strength of the church lies in its inclusive lines has been abundantly made manifest. Nor is it less gratifying to find that almost every old church has been either rebuilt or renovated, and that in every instance the alterations have tended to the promotion of greater reverence in the performance of divine service, especially in regard to the sacraments of Holy Baptism and Holy Communion. You mention also the increase in the number of clergy. It is true that the number is much more than doubled. But owing to the wide distances of our scattered population, there are also many missions which ought either to be divided or to be served by a priest and deacon, the latter learning his duty from the experience of an elder brother. Those benefits cannot be obtained without more liberal aid from the wealthier members, and I am grieved to say that those who give the most in proportion to their means are often the poor, not the rich.

I need not detain you with a longer reply to your most kind address except to thank you very warmly for your affectionate reference to the labor of love in which my wife has been for many years, and is still constantly engaged. To join with me in holy work is not only her duty but her constant delight, and it will be as long as God shall give her strength to perform it, her comfort and her joy.

With renewed thanks for this mark of your confidence and genuine affection,

I remain, your loving father in the Lord,

JOHN FREDERICTON.

The health of His Lordship, Mrs. Medley and Mrs. Beer were heartily drank, and a meeting that will not soon be forgotten, dispersed, all wishing God-speed to the venerable gentleman whom they had met to congratulate and honor.

It is understood a more worthy and permanent recognition of His Lordship's long services is contemplated at an early date.

#### DIocese OF QUEBEC.

The clergy of the old Diocese of Quebec are rejoiced at the receipt of a cabinet photograph of the Bishop of Niagara in his Episcopal robes. The received opinion is that he looks every inch a Bishop, and the Canadian Church may well rejoice over the thought of a long continuance in the episcopate of one who has such a promising future. The zeal and eagerness with which he has thrown himself into the work, accumulating for some time in Niagara and needing a Master's hand, is only what might have been expected from his record at St. Matthew's, and throughout the Diocese of Quebec. His old congregation, now under the Rev. Mr. Allnatt, for twenty years Rector of Drummondville, and ably assisted by the Rev. Lennox Williams, son of our beloved Bishop, still keeps among the first in the Diocese in good works and almsdeeds. No doubt they will miss the almost princely works of charity and piety to which they have been accustomed. The works will remain, however, a standing memorial of a worthy steward in the House of God.

**FUNERAL SERVICE.**—The name Mountain is venerated in so many church families in Canada, an allusion to the service held at St. Michael's Church, Quebec, on the 11th inst., will awaken a sympathetic chord in many minds. It was on com-

mitting the body of the late Rev. A. W. Mountain, who died in January last at Stony Stratford, England, to the grave, beside his grandfather and father, both Bishops of Quebec. Mr. Mountain himself was well known in the Canadian Church up to some twelve years ago, when failing health compelled him to give up duty here and seek less labourious work in England. He acted, however, as commissary for the Bishop of Quebec up to his death and was ever ready to give council on any question, which his extensive knowledge of the wants and workings of the Church in Canada well enabled him to do. His zeal for the work and sympathy for every one engaged in Christ's cause was marked both in England and Canada. Aside from minor works, he compiled a volume of sermons and memoir of his father, the Right Rev. G. J. Mountain, both of which are highly prized by churchmen.

#### DIocese OF MONTREAL.

##### SYNOD MEETING.

The twenty-sixth annual synod of the Diocese of Montreal was opened on Tuesday morning by service in Christ Church cathedral. His Lordship the Bishop conducted the service, being assisted by the Very Rev. Dean Carmichael, Archdeacons Lindsay and Lonsdell, Archdeacon Evans, the Rev. J. G. Norton, the Rev. John Ker. The Rev. W. B. Longhurst read the prayers and the lesson was read by the Rev. J. Scully. The ante-communion service was taken part in by the Rev. Archdeacons Lindsay and Lonsdell and the Rev. J. Ker. The preacher was the Rev. W. H. Naylor of Clarendou, who preached a forcible sermon from Exodus xiv., 14, 15, "The Lord shall fight for you and ye shall hold your peace. And the Lord said unto Moses wherefore criest thou unto Me? speak unto the children of Israel that they go forward.

The Synod was open for the transaction of business at two o'clock in the afternoon in the Synod hall with prayer by His Lordship the Bishop.

Rev. Canon Empson then called the rolls of clerical and lay delegates, after which it was decided to devote the offertory of the morning service to the mission fund. The Rev. Canon Empson was then re-elected Clerical secretary, and Dr. Alex. Johnson Lay secretary. Mr. James Hutton was re-elected treasurer, and Messrs. G. W. Simpson and S. C. Fatt as auditors. Dr. L. H. Davidson was appointed church advocate.

The secretary read a letter from Sir. Wm. Dawson inviting the members of the Synod to visit the Library and museum of McGill College.

It was moved by Rev. Canon Anderson seconded by Mr. Charles Garth.

That this Synod of the Diocese of Montreal sends its loving greetings to the honored Bishop and Synod of the Diocese of Huron now in session, and may God abundantly bless their deliberations to His own glory and to the extension of the Kingdom of His own Son.

This motion was carried unanimously.

The Rev. Mr. Stone moved, seconded by the Rev. Canon Norman, "That this synod now assembled sends its kindly greetings to the Presbyterian General Assembly now in session in this city, and that it commends their deliberations to the guidance and blessing of Almighty God."

The resolution was carried amid loud applause and the Rev. Mr. Stone, Rev. Canon Norman and Dr. Davidson were appointed a committee to convey the resolution.

His Lordship then delivered his annual charge to the synod, which was as follows:—

*Dear Brethren of the Clergy and Laity:*

It is with much thankfulness that I meet you in synod once more. The year which has passed away since our last gathering together in this place has been one not lacking in excitement and anxiety both within and without the church. That I meet you in time of peace when so lately the war news was the first question of interest in our daily life, is matter for grateful acknowledgment to Almighty God, who is the only giver of all victory, for national satisfaction and for mutual congratulation. Still our anxieties are too real, as well as too

recent, our foreign policy too uncertain, for unmixed complacency. It becomes us to rejoice with moderation; to cultivate sentiments of mercy and justice; and, above all, to institute inquiry into our own conduct as men and citizens that we may see whether we have done our duty (especially as churchmen) to advance the civilization and promote the growth in mental and spiritual acquirements of our fellow subjects throughout the Dominion. Within our section of the church we have not been without our troubles. The almost universal depression in business has not left us untouched, and our different church funds have suffered in consequence. Just when the circumstances of our people (especially those in the poorer districts of our mission field both at home and abroad) required unusual sympathy and support our ability to afford both has been below the average. Up the Gatineau, the Upper Ottawa and on the Rouge, where the settlers are English-speaking people, I have by no means been able to make the supply meet the demand. Younger members of our church are growing up there in ignorance and carelessness, because we cannot afford to send them a settled pastorate. In the south and south-east parts of the diocese the French are crowding us out, and we are without means to hold French services, which in some places would keep within the fold of the Church many of our children now being educated in French schools. I hope you who are representatives of the church will see it to be your duty to stimulate our self-sustaining congregations (as well as those partially dependent on the mission fund itself) to give very liberal support to that mission fund which is the back-bone of our church system, and without which we cannot maintain the position which is both our privilege and our duty—a leading part and a large share in the evangelization of Canada.

There seems to me no better time than the present, for speaking face to face, about these personal duties. They concern us all. They come home to all. Valuable as private opportunities are for the interchange of private opinions, the meeting of synod is still more opportune for the discussion of all that touches the general advancement and extension of the Kingdom of God. I shall therefore introduce a few things which may seem to some of less moment, but which, in my judgment, lie at the base of Christianity itself. And first, I must mention the surprise and grief I have felt in finding so many of our church members neglecting to bring their children to baptism, nay more, in some instances, while openly identified with our services and worship, they have never themselves been washed with the waters of baptism. This neglect does not arise from real or fancied principle or prejudice, but simple carelessness, and nothing more. There was at first neglect, and then the convenient season to repair the omission had never arrived. I know that some of the clergy are doing their best to remedy this heathenism, but I mention it because I wish to come to their assistance. The indolence or unbelief (whichever it may be) does not arise from clerical supineness; but there may be difficulties other than moral, and I think a fair discussion will be helpful to all. No question of disputed doctrine comes in here; if there did I should heed the rule and avoid the subject. Our members are baptized as a matter of positive duty, and the neglect of this sacrament is surely not only out of keeping with the decency and order inculcated by St. Paul, but also a great sin. It may not be impossible that the fear of intrusion on the one hand, and the idea of liberty on the other, has in some instances brought about this and kindred anomalies. Still reform is needed. And surely it becomes the disciple of Christ to obey this His parting command.

And then, I must express the pain I have felt in observing that Christians have too little patience with one another. I feel it my duty, very gravely to exhort especially all in authority in the church, to promote the peace and loyalty of their own congregations. Is there not too much self-will and prejudice? Is there enough of effort to understand what those who differ from us intend by that difference? Are not hard words made to do duty for

clear arguments? Might it not too often be said, in our local disputes (as was said by the apostle of some of the early converts) "Having swerved, they have turned aside into vain jangling, desiring to be teachers of the law, understanding neither what they say nor whereof they affirm? Now the end of the commandment is charity, out of a pure heart and of a good conscience and of faith unfeigned" (I Tim. i. 5-7.) Beloved let every man amongst us, whatever be his calling in the church, whether pastor, warden, vestryman or pewholder, consider that his very prominence in the congregation binds him to observe the law of love. Let the layman, as he acts in vestry, bear in mind the old and sick and their needs, the poor and the afflicted and their pressing wants, the young and ignorant and their necessities. Let the layman remember that a clergyman is often more to such as these than he is to the prosperous man in his vigor and social power. Let the layman visit the parish or mission as friend and consoler, before he deals in vestry with a pastor, then he will be in a position to act wisely and to avoid mistakes, which may cause him lifelong regret; and let the pastor be courteous and conciliatory with those of the flock who cannot appreciate the efforts made on their behalf, or who will not understand the course of action. Beloved, be slow to impute motives or imagine affronts. You of the clergy are or ought to be more strong in spirit than those who have not been called to the ministry; and it ought to be your first duty to show an example to the church of those virtues—peace, courtesy, and good will, which are classed amongst the fruits of the spirit. There is verily a fault amongst us, that we hear so much about disorderly vestries, dissatisfied congregations and self-willed clergymen (and even read about these things in the public prints.) I must add that in many cases these troubles arise, in the first instance, from some small misunderstanding, which no one is patient enough, or clear-headed enough, or self-denying enough, to put right. Then magnified by pride or suspicion, extended and distributed by gossip and confirmed by obstinacy the misunderstanding becomes a wide-spread and fatal quarrel. Of course men must differ in opinion; we are not alike in form, taste or habit, but we may and ought to be alike in the exercise of charity, forbearance and Christian courtesy. We ought to be alike in the happy possession of a power of forgiveness, of a noble unselfishness, of a conduct worthy our high calling in Christ Jesus, worthy of those in whom the spirit of God is pleased to dwell. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

You are fully aware that no body of people, as a body, rises mentally and morally above the level of the teacher. Well, many a man placed in the responsible position of pastor to a congregation, is so weighed down by a sense of his responsibility, that health and strength give way and he is ready to cry with the prophet "Now let me die, for I am not better than my fathers." The reason is, the pastor's office is one requiring great experience and sympathy as well as grace, so much more than can possibly be acquired within college walls, or indeed learned at all before years have given patience and strength, that I have tried with more or less success to attach our students and college graduates to some of the older and larger missions, ordaining them to work under older and tried clergymen. It is true the clergy [old and young] like their independence, and do all they can to promote the establishment of isolated and separate missions, while the people on their part prefer the individual services of a clergyman. The motives of all are good. I do not object to the independence which comes of the one, nor the regular services and frequent visitations which result from the other. But I do desire for our young clergymen lessons of obedience: I want them to learn to obey before they are called on to command. I want them to have some experience before they are required to assume responsibility. They are soldiers of the cross, and while they are brave, they must not be rash, while they are loyal and true they must not be headstrong. Our people ought to be served by men experienced in life, experienced in its de-

mands, its failures, its successes. Men able to advise and guide; able to comfort and sustain; such men are not common, and if they were, I have not means at command, to induce them to give their services in this diocese.

We have good men amongst us, doing their work unto the Lord, some of them, in the remote corners of our vineyard where their usefulness is not so apparent to the church as it would be in parts more thickly inhabited. And it is my constant regret that these pioneers in our missionary army do not receive remuneration in any way adequate to their services. Indeed I think it right to call your attention to the fact that whereas some bishops can offer their missionary clergy \$800 per annum, our Mission Board contents itself with \$600. This does not seem quite fair to our own men, and it is not surprising that resignations, and removals to other dioceses, are not uncommon. I sorely need help here. I should feel personally benefited by a very frank and deliberate discussion of this matter of clergymen's stipends. Are we to rise or fall as a church? Are we to induce our most capable young men to take orders, [when so disposed] by assuring them of a maintenance? Or are we to comport ourselves so grudgingly that we belittle the office of the priest by the money value we put upon it? A hearty, earnest discussion might lead to more hopeful things, and if it did not result in larger collections it might at least direct a wiser expenditure. You know the proverb "Half a loaf is better than no bread"; but proverbs may deceive; half a loaf diet may end in atrophy.

(Continued on page 12.)

#### DIOCESE OF ONTARIO.

HAMILTON.—The Rev. Dr. Mockridge has been asked to be one of the "selected speakers" at the American Church Congress, to be held in New Haven, in October next.

The Synod resumed on the 11th inst., at three o'clock.

The scrutineers reported the following as the lay representatives to the Provincial Synod: Messrs. J. A. Henderson, A. J. Matheson, R. V. Rogers, R. T. Walkem, J. Reynolds, S. Keifer, H. Hartney, Dr. W. Wilson, Judge Macdonald, Hon. G. A. Kirkpatrick, E. H. Whitmarsh. Substitutes, D. Collins, J. B. McGuire, Judge Carman, E. H. Smythe, D. F. Jones, Judge Sinclair.

Members of Mission Board (lay): J. Reynolds, A. J. Matheson, E. H. Smythe, H. Hartney, Hon. George A. Kirkpatrick, J. B. McGuire, John Wilmot.

Clerical Delegates: Revs. Bogart, Lauder, Burke, Jones, Lewin, E. P. Crawford, Spencer, Baker, Pettit, Nesbitt, Carey and White. Substitutes, Revs. Low, Hannington, Emory, Jones, Lewis and Austin.

The clerical members of the Mission Board are: Revs. Nesbitt, Burke, Baker, White, Crawford, Bogart, Grout and Prime. The Bishop's nominees to the Mission Board were the same as last year.

Mr. R. T. Walkem moved: "That it is expedient that the subject of the appointment of clergymen to, and their removal from, parishes in this Diocese should be considered by the Synod, with the view of giving the laity some voice in such appointment and removal, and that a committee be appointed to consider the matter and report at next session of the Synod."

He said it was fair that the matter should be considered by a committee, and he presented it for the purpose of securing harmony between the three orders, the Bishop, the clergy and the laity. In Huron, Niagara, Toronto, Montreal, Quebec, Fredericton and Nova Scotia dioceses there was a recognized right of consultation with the laity in making appointments. It was the desire of the laity to have a settlement of the question as to their rights in the appointments. In the past there had been collisions because of the appointment of persons who were not desired by the people. This should not be, as it caused scandal to fall upon the Church. He held that all orders

should be responsible for the appointment of clergymen. He was not willing to have popular elections, but elections which were secured through the assistance of Bishop, clergy and laity. The committee suggested to consider the matter consisted of Revs. Messrs. Pettit, Lewis, K. L. Jones, Grout, White, Wright and Hannington; Messrs. Walkem, Gildersleeve, Courbie, McDonale, Reynolds, Dunnet and Dr. Wilson.

Mr. James Reynolds seconded the motion.

Rev. T. Bousfield went in for one understood system of appointment. He intimated that the Bishop had been influenced in not making appointments according to primitive custom. He objected to the introduction of strangers into the Diocese, and supported the appointment of ministers in order of seniority, qualifications being considered.

Mr. C. F. Gildersleeve wanted to know the position of the clergy on the question. The laity were anxious about the question of patronage, and it would be very undesirable if the clergy considered the matter as of no value. If the laity were taken into the clergy's confidence, there would be greater support given to them.

Rev. Canon Pettit pointed out that in the Diocese there was great unity, and it did not exist in other dioceses where the system of consulting the laity obtained.

The vote was taken amidst great interest, the clergy showing eagerness for a vote, and the laity equal eagerness for a discussion. After an attempt at explanations, which was not well received, the roll was called. The clergy, almost as a body, voted nay—59 to 8. The lay vote by parishes was more overwhelmingly on the other side—20 yeas to 2 nays.

The report of the finance committee recommended the same assessment of parishes as that of last year. The additions were St. Peter's, Brockville, \$15; St. Paul's, Brockville, \$8; Cornwall, \$15; Deseronto, \$5; St. James', Kingston, \$12; Christ Church, Ottawa, \$21; St. George's, Ottawa, \$24. The arrears of Lombardy and North Frontenac were struck off. Kingston, St. George's, was advanced to \$50; Belleville, St. Thomas', to \$30; Belleville, Christ Church, \$15; Brockville, Trinity, \$8. The report was then adopted.

The report of the committee on deaths was made. The Bishop was asked to appoint a standing committee, which in future would report on the deaths of members of Synod. The report was adopted.

A canon was passed, appointing meetings of the standing committees of synod in May and November, on or next after the 18th of each month; the Board of Missions to meet on Wednesday of each week aforesaid, and have precedence; special meetings of any committee to be summoned by the Bishop at his discretion, and at such time and place as he shall direct; the mover of resolutions with reference to which any provisional committee has been appointed to be deemed to be the chairman of such committee until other provision were made.

Rev. Rural Dean Lewis withdrew his motion to appoint a committee to consider the question of patronage.

The balance of the afternoon was spent in confirming canons passed at previous sessions.

#### FRIDAY MORNING'S SESSION.

Synod resumed at 10 o'clock.

The reports of the treasurer, registrar, statistical committee and mission boards were presented.

A discussion occurred regarding the grants to missions, particularly that to Eganville. Rev. Mr. Prime spoke of the dissatisfaction felt among the laity regarding the reductions, and which led to a disinclination to subscribe. He suggested that there should be no reductions except after a certain time. This would give encouragement to the clergymen to work up the diocese. Rev. J. J. Bogart said that the missionary board could not make bricks without straw. The board had only a limited amount to bestow and they could not go into debt.

Archdeacon Lauder said that in many parishes no substantial aid had been given to the mission board, and in increasing and helping them they

were only giving a premium for meanness. Parishes, completely cut off, had been put on their mettle and did well. The bulk of the mission fund was raised in the cities and towns, and now dissatisfaction was being felt that such could not be continued unless greater aid is given by the rural parishes.

The sum of \$50 was restored to Eganville with the understanding that greater efforts must be made to increase the mission fund on the mission. The mission board was asked to amend their report. The claims of Edwardsburg, Archville and Renfrew were referred to the mission board for consideration at the September meeting. The capital fund of the mission board is \$34,500. A number of the defaulting parishes were called, and the clergymen asked why they had not made the collections. Christ Church, Belleville, came up for discussion. It had not sent Advent Sunday or parochial collections. Regret was expressed by the Synod at the conduct of those clergymen and parishes that neglected to take up the collections called for by the Synod. The amended report of the mission board was adopted.

The reports of the Widows' and Orphans' Fund Committee, Episcopal Trust Fund Committee and the committee on duties of registrar and Clergy Trust Fund Committee were adopted.

The committee on memorials recommend that leave be granted to sell the parsonage at Milford for \$800 and purchase another property for \$1,100, and that St. Augustine church, Beachburg, be mortgaged for \$600.—Report adopted.

The report of the committee on the division of the diocese came up. It was declared that the synod had committed itself to the principle of a division, and that the report was the last act in completing the arrangements for the division. The provincial synod had granted leave for the division.

The report as follows was adopted:

1. That the present Episcopal Fund of the Diocese of Ontario be divided in the following proportions. viz: Two thirds to remain with the Diocese of Ontario, as hereafter to be constituted, and one-third to go to the proposed Diocese of Ottawa.

2. That the parts which are to constitute the new Dioceses be respectively required to raise, each, the sum of \$20,000, so that the new Diocese of Ontario shall have an Episcopal Capital Fund of \$61,000, and the new Diocese of Ottawa shall have a minimum capital of \$40,000.

3. The committee would also recommend, that the Bishop be requested to visit England, and make an appeal to the church societies, and otherwise, on behalf of the new Sees.

4. The committee also suggest, as a means of raising funds locally, that the confirmation candidates of the diocese be invited to contribute a minimum sum of 50 cents each, to be capitalized, for the benefit of the fund, until the amount required be collected.

5. That a private appeal be sent to every adult member of the church, together with an enclosed envelope, requesting a contribution of at least, \$1 toward the Episcopal Fund.

It is proposed that the Diocese of Ontario shall consist of: The counties of Addington, Lennox, Hastings, Frontenac, Prince Edward, Leeds and Grenville. Church population 42,338. The Diocese of Ottawa shall consist of the counties of Carleton, Dundas, Glengarry, Lanark, Prescott, Renfrew, Russell, and Stormont. Church population, 42,983.

At 12:45 o'clock Rev. E. A. W. Hannington moved the confirmation of a canon amending the Widows' and Orphans' Fund. There was opposition and Rev. A. Phillips rose and questioned whether a quorum was present. Then a feeling was created. Mr. Reynolds declared that it was unjust to choke off the discussion. The canon was framed for the purpose of placing the fund on a sound basis. Revs. Messrs. Nesbitt, Phillips, Tighe and others urged the deferring of the report for a year. It was the clergy who had to pay into the fund. Rev. Mr. Spencer shewed cause why the canon should be delayed for a year and it went over.

The synod then adjourned.

The Synod resumed its session at 3 o'clock on Friday afternoon. The attendance was very small.

The canon on the better enforcement of the discipline in the church, and for the administration of the diocesan court, was confirmed. Several notices of motion by Rev. Canon Bleasdel were laid over. The one presented by Rural Dean Nesbitt, relative to the burdensome character of the special Sabbath collections, was shortly discussed. His lordship said there was no remedy, the provincial synod having ordered them. He sympathized with the clergymen who had only to depend upon the offertory for support. After conversation, it will be in future admissible to deduct the ordinary revenue from the collections and transmit the balance to be applied to the special funds.

Rev. W. B. Carey's canon to admit of females voting for the election of lay representatives was confirmed.

The assessment levied on the parishes was increased by 20 per cent. to meet necessary expenses.

The treasurer's salary was fixed at \$200.

Archdeacon Lauder reported that \$2,500 had been collected towards a See House. This was not creditable to churchmen or the diocese. The committee regretted that the recommendations to pay the rent of the Bishop's house had only secured \$330 last year and 158 this year. This was humiliating. Most of the money raised came from country parishes. Nearly all the towns and city parishes declined to pay anything. A scheme was set on foot to raise \$10,000 for a See House, and thus mark the twenty-fifth anniversary of his lordship's episcopate.

The people of Kingston were thanked for their generous hospitality and at 5.30 o'clock the synod was prorogued.

**BARRIEFIELD.**—The Bishop of the Diocese held a Confirmation in St. Mark's Church on the Friday of the week during the Synod. 26 candidates received the rite.—St. Mark's has lately undergone a wonderful transformation, the old square pews being removed, and new ones being substituted, very handsome and of a modern pattern. The incumbent, the Rev. Prof. Jones, is doing an excellent work.

DIOCESE OF TORONTO.

MEETING OF SYNOD.

**BISHOP'S ADDRESS CONTINUED.—STIPENDS OF THE CLERGY.**—The Bishop then alluded to the voluntary contributions of the congregations. He said, at each session of the Synod it had been his painful duty to make a strong, even an indignant protest against the utterly inadequate support rendered by the people to the faithful men who labor among them and minister to them the blessings of the Gospel of grace. Out of 163 separate congregations, the Bishop said 120 contribute less than \$200 to their clergyman's support: 71 contribute less than \$100: 43 less than \$50: 31 less than \$30: 26 less than \$20: and 20 less than \$10. All these, representing 74 endowed parishes or missions, are enjoying the ministrations of an ordained clergyman. And it is these congregations who are most difficult to satisfy—who demand the highest qualities—who are most exacting in their requirements from the clergyman. I ask whether it is to be expected that there should be a supply of educated gentlemen, possessing talents which can command both position and ample comforts, to offer themselves for a service so ill-requited, so lowering to their self-respect. Our country congregations may look to themselves; their ungenerous treatment of their clergy will bring its own retaliation; they will find themselves unable to secure the supply of their spiritual wants on such unfair terms.

The clergyman who not only ministers the Word and Sacraments to his people on the Lord's Day, in the Lord's House, but constantly visits them, in sickness and in health, is as justly entitled to a fair compensation for his labors as the doctor is entitled to his fees who is occasionally called in

when sickness invades the house. But it is plain, brethren, that more than argument is needed to bring people to a just recognition of their pastor's claims to their loving esteem and liberal support. We need a large out-pouring of the Holy Spirit of God upon His Church to awaken them to a true sense of the value, beyond all price of silver and gold, of the spiritual blessings they so lightly esteem.

The contributions for parochial objects show a large increase this year over last—\$83,062.60 as against \$59,886.52. To Diocesan objects, the returns, which are very imperfect, show a total of \$14,586.75, as against \$20,369.73 last year. For other miscellaneous Church objects, the contributions have been \$14,289.41, as against \$7,163.80. The total sum contributed in the Diocese for all Church purposes during the past year is \$171,190.99, as compared with \$156,113.32 last year.

**THE MISSION FUND.**—The income of this fund shows a very serious falling off. If you compare the balance of the account as printed, you will see that the fund is in a worse position at the close of the financial year than at its commencement, by no less than \$4,052.44. Analyzing the receipts, I find that the sums placed at the disposition of the board for diocesan and general purposes, and those designated for domestic and foreign missions are as follows:—

General.....	\$10,128 64
Domestic .....	1,369 93
Foreign.....	860 16

Our grants to home missions have exceeded our income by \$1,000. To domestic missions we have given \$1,000 less than last year, but still \$1,000 more than we have received. To foreign missions we have only sent \$51.85, against \$1,716.28 last year, but hold to hand \$800 of the amount entrusted to us for that object. The Bishop spoke of the large number of parishes neglecting to make the enjoined collections. He also gave details respecting the working of the Parochial Missionary Association, and said there was a waning of interest on the part of many parishes which had commenced well and a failure of those which had held aloof to come into line with the arrangement.

In the embarrassed condition of the Mission Fund, commencing the year with a deficit of \$3,787.51 it will be manifestly necessary to make retrenchments, and it would seem to be equitable that this should commence with the relinquishing first of those missions, which, as I have pointed out, betray such a complete indifference to the privileges of the means of grace as to make no worthy contribution for their maintenance.

The Bishop then alluded to the "Society of the Treasury of God." He said, "I welcome it heartily. To expect that it should be the means of bringing about a universal recognition of, and obedience to this primeval law of tithes in this mammon-worshipping age would be, of course, to regard it as the harbinger of the millenium, come into the world before its time; but I do hope and believe that it will be the means of leading many earnest Christians to examine into the subject more seriously and prayerfully than they have before, and to come to the conviction that this is the true answer to all our wretched heart burnings, and grudgings, and soreness, and meanness on the subject of giving.

The Bishop then referred to the Board of Domestic and Foreign Missions, to the Jews' Society, and to the appointment of a new Secretary-Treasurer, who he said was admirably fitted for the position.

**TEMPERANCE SOCIETY.**—The present state of the Society as returned is, branches, 50; abstaining members, 4,905; temperate members, 1,087. Bands of Hope 26, with a membership of 2,843. The need of friends to prosecute the work was pointed out.

The Bishop closed his address by a reference to the progress made in securing a suitable site for St. Alban's Cathedral, particulars of which have already appeared in the GUARDIAN. He also briefly alluded to the death of Bishop Fuller and the election of the Rev. Charles Hamilton, to the holding of the second Church Congress in Toronto

last October, and to the publication of the "Year Book" of the Church of England by the S. P. C. K. He closed his lengthy and interesting address in the following words:—

"I may now, brethren, dismiss you to your duties. I do so with the confident trust that you will, one and all, be actuated by the single and earnest desire to advance the truest spiritual interests of our beloved Church, and by a spirit of brotherly love, mutual esteem and forbearance, and with a fervent prayer that the holy spirit of God will be pleased to give us a right judgment in all things, shed His peace into our hearts, and so prosper all our deliberations that they may redound to the glory of God in the promotion of true religion amongst us."

Rev. John Pearson was re-elected clerical and Dr. J. G. Hodgins lay secretary. The report of the Executive Committee was then read. The committee reported that in the matter of the increase of the Sustentation Fund for the purpose of supplementing the stipends of those clergymen of 15 years' standing, whose clerical incomes are under \$1,000 and a house, that a sub-committee had been appointed but no further action was taken.

The Rev. W. C. Bradshaw expressed his regret that nothing had been done, particularly when the need was so urgent. He showed what the Presbyterians were doing by their Augmentation Fund, over \$35,000 having been obtained the very first year, so as to bring each pastors' stipend up at once to \$750 and a free house. He deprecated the inactivity shown in this matter by our Church, and trusted something would be done at once. After a short discussion the Bishop appointed a committee consisting of the Rev. W. C. Bradshaw, Convener, Rev. Canon O'Meara, Rural Dean Allen, Rev. A. J. Broughall, Dr. Roy and Messrs. C. W. Biggen, C. H. Griene, J. H. Mason, A. Marling and Judge Benson to consider the matter and report during the present session.

STANDING COMMITTEES.—The list of names of gentlemen nominated by the Executive Committee to serve on the various committees was then taken up and passed, after which the Synod adjourned to meet the following day at 10 o'clock.

#### DIOCESE OF NIAGARA.

ELORA.—On the 11th inst. the Bishop of the Diocese administered confirmation here and at Alma, the out-station. At the latter place the service was held in the afternoon, the following clergy being present: Rev. J. Morton, of Fergus; Rev. A. J. Belt, of Arthur; Rev. A. Bonny, of Moorefield; Rev. R. T. W. Webb, of Luther; and Rev. P. S. Spencer, incumbent. Six candidates were presented. The service at Elora was held in the evening. Besides the clergy just mentioned, the Ven. Archdeacon Dixon of Guelph was present. The candidates were nine in number, five of them having formerly been members of other religious bodies. The Bishop's addresses were admirably suited to the occasion, having been delivered in clear, forcible and chaste language, and in a manner both fluent and earnest. Before the congregation was dismissed, the Incumbent read an address to the Bishop, stating that the members were united in their loyalty to the Anglican communion and their efforts to maintain its influence at home and abroad. The consecration of the church also was referred to, a hope being expressed that the Bishop would soon be invited to perform that act. His Lordship made a thoughtful reply, particularly dwelling upon the desirability of permanently adorning the interior of the building.

After the service some of the congregation and their friends met the Bishop at the parsonage and spent a short but pleasant time in his company.

Confirmation was administered in Fergus on the previous day, there being about a dozen candidates. Palmerston was visited on the 9th inst., when a large class was presented by Rev. G. B. Cooke. On the 8th the Bishop accompanied the Rural Dean and Rev. J. Morton to Dracon, in Garafra township, a neglected station, and prepared the way for having the services resumed.

#### DIOCESE OF HURON.

Bishop Baldwin held the annual confirmation service in St. James' Church, London South, on June 14th, when 35 persons received the rite. His Lordship preached the sermon from Heb. x, 10. He dealt on the great importance that attached to the service, and pointed out in impressive language the responsibility that rested upon each candidate. Addressing the congregation generally, he described the difference between justification and sanctification. After the service the Holy Communion was administered, 106 persons partaking. Rev. Evans Davis, Rector, and Rev. E. W. Hughes, took part in the services.

Bishop Baldwin administered the rite of confirmation to seven candidates in Anne's Chapel of Hellmuth Ladies' College on Sunday morning.

OPENING SERVICES OF THE SYNOD OF HURON.—A large number of the members, both clerical and lay, attended divine service in St. Paul's Church, Tuesday, June 16th. Rev. Evans Davis read the service to end of third collect, Rev. J. B. Richardson first lesson, Rev. R. Fletcher second, Rev. J. Gemley from third collect to end of service. His Lordship the Bishop was assisted in the communion services by Archdeacons Sandys, Marsh and Elwood, and the Rector, Canon Innis. Rev. Rural Dean Falls, A.B., preached an impressive sermon, appropriate to the occasion.

In the afternoon the Synod was convened for business in the Chapter House at 2.30.

The Bishop's charge stated that he had held 184 confirmation services in the year, and confirmed 3,902 candidates.

The annual missionary meeting was held in the Memorial Church School house, Tuesday evening. The speakers were Rev. Arthur Baldwin, of Toronto, Revs. J. Gemley and Hutchinson.

#### SYNOD MEETING.

A large number of the members, both clerical and lay, attended divine service at St. Paul's Church on the 16th inst., in conformity with the convening circular of the Synod of the Diocese of Huron. Subsequently the Holy Communion was administered, after which Rev. A. S. Falls, rector of Amherstburg, delivered an impressive sermon, appropriate to the occasion. Several Diocesan clergymen assisted at the services.

In the afternoon, shortly before three o'clock, the Synod convened at the Chapter House for business. In the absence of the Rev. J. B. Richardson, M.A., Rev. John Downie, B.A., was appointed to act as Secretary *pro tem*.

His Lordship then delivered his annual charge, of which the following is a brief synopsis:

REV. BROTHERS AND BROTHERS OF THE LAITY.—Since last we met in Synod, a year of anxious toil and trial, lightened, however, at every step by the sunshine of God's mercies, has rolled away, leaving all its indelible impressions, and teaching us by the rich experience of the past how much divine grace we need to meet the exigencies and difficulties of the future. Having now visited every county, and, with a few inconsiderable exceptions, every mission in every county, I am able to-day to speak as never before concerning what may be called the pressing, though not exceptional wants of the diocese. I say this because the greatest difficulties which we have to encounter are not those which are peculiar to ourselves, as arising from some social or political characteristic of our people, but are only those which underlie the whole fabric of Christendom, and, to a greater or less extent, enfeeble everywhere the energies and usefulness of the Church of Christ. In order that all may clearly understand what, in my estimation, constitute the pressing needs of the church, I shall mention first: the sanctified ability to the utmost extent possible of the present working power of the Church. Great and holy are the functions of the Church of Christ, and many are the duties which she is called upon to perform. She is the "pillar and ground of the truth," the Bride of the Heavenly Bridegroom, and even more

than this, she is described as being the Lady, the fulness of Him that filleth all in all. There is, however, one feature of her character which is too often overlooked, and that is her activity in the world as a witness and testimony for Jesus Christ. Our people, from the least to the greatest, need to remember that there is something more for the Church to do than to keep whole and undefiled the Catholic faith; something more than even the development of her members and the increase of her own internal peace and comfort. All about her, to the north and south, to the east and west, there is the great heaving world of sin, of sorrow and of shame. Not only away off in the dark continent of Africa, in the crowded cities of China and Japan, in the bazaars of India and the East, but at our own doors there are countless millions, groaning, suffering, dying, needing more than gold and silver, more than all this world can yield—the knowledge of the glorious Redeemer in whom are hidden not only all the treasures of wisdom and knowledge but the eternal sources of the great river of the water of life which flows for the salvation of man. To bring this Redeemer to every one within our reach is not only our legitimate work, it is our absolute and bounden duty, imposed on us by the great divine law of expansion and increase. To quote the language of a modern powerful writer: "Christ shows forth in us the divine power of His love, that we may bless others. He becomes a servant to us that we may become servants to others. He saves and cleanses us that we may save and cleanse others. He gives Himself wholly for us that we may give ourselves wholly to others." The questions now present themselves, Are we of the Church of England grasping as we ought this truth? Are we, in this our own Diocese, obeying the great law of expansion and increase? In our cities, in our county towns and villages and rural districts, are we reaching the masses, permeating society, growing with the nation's growth, and expanding with its vigorous increase. The answer to these questions may be threefold. First, that in some places we are advancing and doing a noble work; secondly, that in others we are absolutely stationary, and, thirdly, in others painfully retrograding. After alluding to the fact that the success of their work would be, by the blessing of God, assured, not problematical, the Right Reverend prelate went on to say: To reach the masses and save the souls of those about to die, our people should be earnestly taught the great privilege of all being individual workers for the cause of Christ and the welfare of His Church. The clergy need the co-operation of loyal hearts and true; the spontaneous action of those who, in the day of danger, will stand shoulder to shoulder with their appointed leaders, and by every effort in their power will help to push the battle to the gate. The Church must be aggressive in the cause of Christ; like the firefly, she only shines when on the wing, but when she rests she darkens. As a model church for work, he could not forbear quoting an example, whose record of Christian devotion was so remarkable that the recital of some of its good works might well stimulate their flagging zeal. The church alluded to was that of the "Holy Communion," New York. It has 900 communicants on its roll. These keep in operation, first, a shelter for infants; an industrial school, registering 354 names; an employment society, furnishing work to sixty poor women each week; a workingmen's club, whose membership number 203, with an income of over \$1,300, in connection with this there are two subordinate institutions, a literary club and a relief association; a special club for boys; a home for aged women; a shelter for respectable girls; a summer home at Hastings, on the Hudson, were last season more than one hundred persons were entertained; and finally, a coal club, by which poor people are able to obtain fuel at greatly reduced prices. In order to enlist the energies of their own people and arouse the vigorous and concerted action he dwelt upon—first, work among the young; secondly, of women's sphere and her position in the church; and thirdly, of the possibilities of usefulness open to a loving congregation. The Bishop referred at length to Christian liberality, stating that the very least each

Christian can conscientiously give is a tenth of his income. With regard to the Mission Fund he proposed that the clergy should educate the people in the true principal of Christian liberality, and that grants should not be given to a number of parishes in perpetuity. In respect of Rural Deaneries he proposed to change the present ruri-decanal plan by allowing not only the clergy to attend the meetings, but the church wardens and delegates of the various parishes as well; also by holding two meetings during the year in each district, namely, January and June. The object before the Chapters will be the growth and expansion of the Church in their own individual section of the country; to advise the Standing Committee as to their respective wants; to gather statistics, and generally to consult together as to the prosecution of their interests. He suggested that the canon on patronage be referred to a Committee for careful consideration and amendment. In respect of Confirmation, he recommended the Clergy to keep accurate registers of their names and places and abode; to give them some work to do in connection with the church and to visit them incessantly. He commended Rev. Pierre De Lom as a regular and commissioned evangelist to the diocese. Concerning the liturgy, he thought they all ought to remember that the Prayer Book was the property, not of the clergy only, but of the people, and that to deprive them of its prayers was to inflict upon them an amount of pain and disappointment, of which no one would be willingly guilty. In concluding his charge, the Bishop pointed out some of the changes that taken place in their clerical staff, some having fallen asleep in Jesus and are now with Him in Whose presence there is fulness of joy. He referred to the late Ven. Archdeacon Nelles, who had occupied the post of missionary to the Sioux Indians for the period of 56 years; to Rev. W. B. Evans, late rector of Woodhouse, whose loving and amiable qualities were well known; Rev. M. M. Dillon, a laborious worker and remarkable for the fidelity with which in old age, he kept all his appointments and to Rev. Samuel Harris, who was at one time incumbent at Waterford. The Very Rev. Dean Boomer has felt himself compelled to resign his position as Principal of Huron College and Rector of the Chapter House. The Synod desire to put on record its appreciation of his services in the past, and will offer up its prayers that the God of All Mercy and Love may abundantly sustain him in his present trial. During the year four clergymen have removed, two come in from other dioceses, eight deacons ordained priests, ten candidates have been ordained deacons, and Rev. R. Ashton, of the Mohawk Institute, has been appointed to the permanent diaconate. Thus we gained seven men since the last meeting of Synod. Since the commencement of his (the Bishop's) Episcopate he had held 184 confirmation services and confirmed 3,902 candidates, had consecrated 10 churches and 3 cemeteries, and had, with some few exceptions, visited all parts of the diocese.

The Secretary read a report of the Committee on Allowance, showing the number of delegates present to be:—Clerical, 68; lay representatives, 85.

Moved by Mr. E. Baynes Reed, seconded by Rev. J. Downie, that the report be adopted, and that the representatives from those places where the assessment has not been paid be allowed to take their seats on an engagement to pay the amount due.—Carried.

**DIOCESE OF ALGOMA.**

PORT SYDNEY, MUSKOKA.—The Rev. R. W. Plant gratefully acknowledges the gift of a pocket communion service and a beautiful set of altar linen from the Rev. Wm. Crompton. Also five dollars (\$5) from Mrs. Lett, and one dollar (\$1) from Miss Campbell, of Collingwood, for mission purposes. Also a large donation of S. S. papers and books from the children of St. Timothy's Church Sunday-school, Collingwood, per Miss McMasters, and from All Saints' Sunday-School, Collingwood, per Miss Jennie Hamilton.

**Province of Rupert's Land.**  
INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSONEE, MCKENZIE RIVER, QU'APPELLE AND ATHABASCA.  
**DIOCESE OF RUPERT'S LAND.**

WINNIPEG.—The Executive Committee has held its quarterly meeting, at which a large amount of business was transacted. Present: The Most Rev. the Bishop (in the chair), Dean Grisdale (Hon. Secretary), Revs. O. Fortin, Archdeacon Cowley, E. S. W. Pentreath, S. Mills, M. Jukes, T. N. Wilson, and Messrs. C. J. Brydges (Treas.), A. H. Whitcher, W. J. James and H. M. Howell, Q.C.

The Treasurer reported the Mission Fund overdrawn \$399. The Church in Eastern Canada having failed to redeem its promises, on the strength of which new work was undertaken, has seriously embarrassed the Diocese. While the Presbyterians in Canada spent last year in Mission work and Collegiate work in Manitoba about \$30,000, the Church of England in the East did not give \$2,000 for the same field. This year, already half gone, promises to be even worse than last. The Board of Domestic Missions does not seem to consider that the Diocese of Rupert's Land has over fifty clergy, a number equal to those of the other five dioceses combined, and that two-thirds of these are receiving aid from the Mission funds. The S. P. G. has also announced that it is compelled this year to reduce its appropriation £200. A larger appropriation instead of a less is needed. Several reports were read, and consent given to several items of financial business in various parishes requiring approval. Grants were made from the block sum from the S. P. C. K., for building churches, to Rat Portage, Manitou, Pembina Crossing, and a conditional grant to Morden.

All Saints.—The Rev. H. H. Barber is expected to take charge the first Sunday in July.

Christ Church.—The Rev. E. S. W. Pentreath and family expect to leave for New Brunswick next week. Mr. Pentreath will be absent four Sundays. He hopes to be present at the Synod of Fredericton, June 30th.

UNIVERSITY OF MANITOBA.—The Annual Convocation of the University was held last week. The Lord Bishop of Rupert's Land, Chancellor of the University, presided and delivered an address. Addresses were also made by Hon. J. Norquay, the Lieut.-Governor, and Rev. Principal King, D.D., of Manitoba College. Four students from St. John's College received the B.A. degree, and several took high honors.

**DIOCESE OF QU'APPELLE.**

The second Annual Meeting of this diocese was held at Regina, on Wednesday, June 3rd. The following clergy and lay delegates were present:

The Bishop, Rev. J. P. Sargent, Moose Jaw; Rev. D. Lewis, Qu'Appelle Fort; Rev. W. W. Bolton, Moosomin; Rev. J. W. Gregory, Grenfel; Rev. H. Tudor, Medicine Hat; Rev. J. Pelly, Qu'Appelle Station; Rev. H. H. Smith, Regina; Rev. S. L. Agassiz, Fort Pelly; Rev. Paul Lyon, Qu'Appelle Station; Rev. Brown, Regina; Rev. A. W. Cooper, Montreal Colony; Mr. Stephenson Mr. Caley, Hamilton delegates, Regina; Mr. E. Brown, delegate, Wapella; Mr. Stratton and Mr. W. W. Young, delegates, Moosomin.

The following are the regulations observed and the office used at the Synod meetings in this Diocese:—

**OFFICE AT THE OPENING OF THE SYNOD.**

After the celebration of the Holy Communion, those members of the congregation who are not to take part in the Synod shall leave the Church.

The Bishop shall then be seated in front of the altar. The clergy shall be placed (vested in cassock) according to their seniority by ordination on one side of the Church, the lay delegates on the other side.

Then the President standing and facing the altar shall say:

In the name, &c.  
V.—The Lord be with you.  
R.—And with thy spirit.  
V.—Let us pray.

Collect for Whitsun Day.

Then shall be said, all kneeling, "Come Holy Ghost our souls inspire" (as in office of ordination of priests).

Then, all rising, the senior clergyman shall read the Gospel, St. Luke, ix, 8.

R.—Praise be to Thee, O Christ.

The Bishop, turning to the altar, shall then say a special prayer for the work of the Synod.

Lord have mercy upon us.  
Christ have mercy, &c.

Our Father, &c.

V. Give peace in our time, O Lord.  
R. Because there is none other that fighteth for us but only Thou O God.

V. Peace be within Thy walls,  
R. And plenteousness within Thy palaces.  
V. We have sinned with our fathers.  
R. We have done amiss and dealt wickedly.  
V. O Lord deal not with us after our sins,  
R. Neither reward us after our iniquities.  
V. O Lord save the Queen,  
R. And mercifully hear us when we call upon Thee.  
V. O Lord save Thy servants and Thy handmaidens,  
R. Which put their trust in Thee.  
V. O Lord save Thy people,  
R. And bless Thine inheritance.  
V. Let Thy merciful kindness, O Lord, be upon us.  
R. As we do put our trust in Thee.  
V. Let Thy priests be clothed with righteousness.  
R. And let Thy saints sing with joyfulness.  
V. O Lord hear our prayer.  
R. And let our cry come unto Thee.

V. Let us pray.

Prevent us, O Lord, &c.

Blessed Lord, who hast promised in the sacred teaching of Thy word, that whenever two or three are gathered together in Thy name there Thou wouldst be in the midst of them. Graciously be present with this assembly of Thy Church, and mercifully enlighten our hearts that in all our words and acts we may do that which is acceptable in Thy sight for the welfare of Thy people and the glory of Thy holy name, who livest and reignest with the Father and the Spirit ever one God, world without end. Amen.

Then silence shall be kept for a space, during which the members of the Synod shall betake themselves to private prayer, all kneeling.

After the business of the day is over, the Bishop shall say:

V. The Lord be with you.  
R. And with Thy Spirit.  
V. Let us pray.  
Collect.  
Benediction.

Tuesday, June 2nd, being the day appointed as "A Quiet Day," found all the clergy, without exception, present.

There was an early celebration in St. Paul's Church at 8 a.m., with address by the Bishop at 10.30 a.m. Matins were said, followed by an address by Rev. D. Lewis. At 11.30 a.m. there was a service of intercession; at 1.30 a conference on "The best means of working in this Diocese, so as to reach the greatest number of souls," and opened with a paper read by Rev. J. P. Sargent. At 2.30 p.m. there was a conference on "The best means of raising money locally in this Diocese," opened by Rev. D. Lewis; followed by a conference on "The Church's position with regard to schools and burial grounds," opened by Rev. J. H. Pelly. At 7 p.m. there was evensong with sermon by Rev. W. W. Bolton.

The Synod was held on the following day, a full account of which will be given next week.

ORDINATION.—TRINITY SUNDAY.—On Trinity Sunday, the Bishop of Qu'Appelle held an ordination at St. Paul's Church, Regina, when Mr. Shafto, L. Agassiz and Mr. Paul Lyon, who have been working as lay readers under the Bishop's license for the past year, and Mr. Brown, lately arrived from England, were ordained Deacons. The Rev. J. W. Pelly, Bishop's chaplain, presented the candidates. The sermon was preached by the Rev. W. W. Bolton, of Moosomin.



# The Church Guardian

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## SPECIAL NOTICE.

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

Will subscribers please examine label, and REMIT  
PROMPTLY!

## Special Notice to Subscribers and Advertisers.

We regret that in consequence of a change in our  
arrangement for printing "The Guardian" it be-  
comes necessary to intermit publication for a week  
or two. The number therefore of the 1st July will  
not be issued: but we hope to have that of the 8th  
July out in due time. The missing number or num-  
bers will be made good to subscribers and adverti-  
sers by extension of date.

## The Church of England Working Men's Society.

As Mr. Charles Powell, the Secretary of this  
Society, is now in the United States, and will  
probably visit Canada before his return to England,  
it is thought that a brief account of the organiza-  
tion which he represents will prove acceptable and  
interesting to our readers.

The Church of England Working Men's Society  
is an organization which has been founded with  
the distinct and definite purpose of setting before  
members of its own class the Faith of JESUS CHRIST,  
taught by the Church of England, and exhibited  
by her in the Book of Common Prayer; and for  
the preservation of the Doctrine, Discipline and  
Usages of the Church upon the basis of that book.

The Society consists entirely of *bona fide* work-  
ing men communicants, as members, who pay the  
small sum of one shilling per annum subscription,  
and these *alone* have a voice in the management  
of the work and funds of the Society. Other, not  
strictly working men in the ordinary sense of the  
word, are gladly welcomed, and pay a subscription  
of not less than five shillings per annum; ladies  
may also become honorary members. Working  
men who are not yet communicants are admitted  
as Associates, and pay the same subscription as  
members; but neither they nor the honorary  
members take any part in the business arrange-  
ments of the Society, beyond being present at the  
meetings, although there are many ways in which  
they can greatly assist in its work. For example,  
they can often by a timely remark set right mis-  
apprehensions, or contradict false assertions, such  
as one constantly hears in our workshops and fac-  
tories, and disseminated with such unscrupulous  
zeal and audacity by unbelievers and misbelievers,  
about Christianity and the Church.

At the present moment the Society can show a  
membership roll of over seven thousand *communi-  
cant* working men, and over three hundred branches  
or local agencies in various parts of the country.

Many of its branches have undertaken mission  
work in their respective parishes, under the sanc-

tion of the clergy, and in some places out-door  
services, with marked success. The much-res-  
pected Bishop of Bedford, Dr. Walsham How, has  
repeatedly shown his appreciation of this part of  
the Society's work.

Other branches have devoted themselves to dif-  
ferent phases of work, some holding frequent  
meetings for lectures, papers and discussions on  
various topics connected with Church work, to  
which strangers are cordially welcomed; others  
again have been able, either with the kind assist-  
ance of friends, or by their own exertions, to obtain  
a permanent abode, either a house or rooms,  
wherein to hold services or meetings, which gives  
the branch this distinct advantage, that it enables  
the members to secure many who would hesitate  
to enter a church, or school even, but make little  
difficulty about a club or reading room.

In addition to the more arduous work accom-  
plished, the Society has circulated more than  
three million leaflets and tracts calculated to  
counteract the pernicious nonsense scattered  
broadcast by the emissaries of the Atheistic propa-  
ganda, and is at the present moment engaged in  
the preparation and issue of a new series of tracts  
called the "New Tracts for the Times." Much  
more, we are assured, would have been done; had  
the state of the finances permitted it.

We trust that we have said enough to show that  
the Working Men's Society is a power for good in  
the Church of England, and to ensure a cordial  
welcome for its Secretary when he comes  
amongst us.

## Editorial Notes.

The Diocese of Qu'Appelle is going quietly on,  
doing good and true work under Bishop Anson.  
There are now thirteen clergy besides the Bishop.  
Surely the wisdom of sub-division of a Diocese is  
seen, when an active missionary Bishop is placed  
in the field to lead his brother missionaries. Bishop  
Anson experiences no difficulty in getting men to  
work with no other dependence than the common  
fund for necessary expenses. One of his clergy  
speaks of the field as "this happy Diocese." When  
men thus feel towards their head and his  
work, success may be expected. We direct atten-  
tion to two points connected with the meeting of  
Synod—one, the opening office, the other, the  
"Quiet Day."

The opening office is a model for its purpose,  
and in the holding a Quiet Day and Conference of  
the clergy, Qu'Appelle has set a noble example to  
her older sisters. Many have been hoping and  
praying for such a gathering in other dioceses, and  
trying to convince the Church that at the annual  
gatherings of clergy and laity there was something  
else besides legislation to be thought of. It would  
be a blessing to the Church if a day at each Synod  
could be given up to such a gathering as was held  
in the little Diocese of Qu'Appelle.

A great deal of matter is unavoidably crowded  
out of this issue by the reports of the different  
Synods lately in session.

## CORRESPONDENCE.

To the Editor of THE CHURCH GUARDIAN.

SIR,—Some of our Methodist and Presbyterian  
friends are fond of boasting of their numbers. In  
argument with one the other day I made the asser-  
tion that in most of the centres of intelligence  
throughout Canada, churchmen greatly outnumbered  
other bodies of Christians except Romanists. The  
statement was denied, but on consulting the

last census, I found the comparative strength of the  
Church of England in the Canadian cities to be as  
given below. These figures were a surprise to me  
and may be interesting to those of your readers  
who do not have access to published statistics:

Cities.	C. of E.	Meth.	Presb.	Bapt.	R. C.
Halifax	9,332	3,680	4,935	2,648	14,705
St. John and Portland	9,736	5,081	5,288	5,574	13,301
Charlottetown	1,670	2,504	2,197	471	4,384
Fredericton	1,555	893	822	1,189	1,621
Quebec	3,328	883	1,341	219	56,255
Montreal	14,338	5,234	8,540	1,398	103,679
Toronto	30,913	15,245	14,518	3,682	16,716
Ottawa	4,825	2,174	3,019	461	15,901
Kingston	3,815	1,976	2,520	200	4,451
Hamilton	9,605	7,959	7,763	1,041	7,134
London	6,502	4,482	3,134	863	3,254
Belleville	2,343	3,146	1,480	115	2,164
Branford	2,423	2,385	1,427	1,569	1,471
St. Catharines	2,439	2,014	1,459	627	2,582

Yours, &c.,

June 15.

C. G.

## OUR INDIAN HOMES NEAR SAULT ST. MARIE.

DEAR SIR,—Our annual report for the past year  
is now in the hands of our supporters, and I have  
also sent a number of copies to superintendents of  
other Sunday-schools which are not at present as-  
sisting our work, in hope that they may begin to do  
so. We are very much in need at the present time  
of increased help, the reasons being: (1) that our  
work is increasing and we have the prospect of a  
larger number of pupils than we have had for  
some years, (2) that within the last few years our  
funds have been falling off, (3) that after doing my  
utmost to keep up the work by my own individual  
exertions I find it impossible to continue to do so,  
and have engaged an assistant superintendent who  
will relieve me a great deal of the detail of manage-  
ment, and enable me from time to time both to  
travel around among the Indians whose  
children we receive and our white friends to whom  
we look for support, both of which steps are  
necessary in order for our homes to prosper.

I am glad to say that in response to my appeal  
our English friends are stirring themselves and  
hope to be able to render some additional help,  
but I have always felt that it is to Canada that I  
ought chiefly to look for the support of my Indian  
children, and I trust that more Sunday-schools will  
be found to adopt our pupils and provide for their  
maintenance, the charge being \$75 per annum, or  
if clothing is sent, \$50.

I want if God will, to try and do far more for  
the Indians than has yet been done. I think these  
recent troubles in the North-West should stir  
people up to do more for the Christian training of  
young Indians. It were surely better to spend  
money in this way than in fighting their poor  
ignorant parents. I am exceedingly glad to see  
that the rebels in the North-West were almost  
without exception either Roman Catholics or  
Pagans—and that the Protestant Indians refused  
to join them. Why are we leaving those North-  
West Indians almost entirely to Roman Catholic  
Missionaries. Even here in Algoma the great  
bulk of the Indian population is Roman Catholic,  
and our Church of England Missions are few and  
far between—surely this is not as it should be.  
My friends, throughout Canada know that I have  
been and am exerting myself on behalf of these  
poor Indians; twice, my strength has failed; I have  
not received the support and help that I need.  
And now in the future, if God spare me, I want to  
do more. I want to add to our buildings here, and  
make this a large central Institution with ac-  
commodation for double the number of young  
braves than we can take at present, and I hope  
that other Institutions may one after another arise  
in the North-West which may in some way be  
affiliated with ours at Sault St. Marie. I want in  
fact, if God affords me grace and strength, to do  
the same work for the Indian children of Canada  
and the North-West that Dr. Barnardo has been  
doing so nobly for the waifs and strays of England's  
great cities. I propose also to take a few white  
orphan boys into our Shingwauk Home, I think

they will have a leavening effect upon our Indian pupils; induce them to speak more correctly in English and perhaps inspire them with a little more ambition to get on in the world. I have taken two boys already at my own expense, just for 3 months, partly as an experiment, partly to save them from being placed in a Roman Catholic Institution. Will anyone relieve me of this expense and support these white boys? Their mothers supply their clothing, so the cost is only \$50 each per annum. We have no Orphans' Home in Algoma, and there are many, poor hard worked widow women who would be glad to get their children into our Institution.

My plans for this summer, if God wills, are as follows—Next week I start off to visit the Indians at Cape Croker, Parry Island, Christian Island, Spanish River, and Serpent River, and shall hope to bring some Indian children back with me to our Institution. On or about July 24th, I propose a six weeks trip to the North-West, the scene of the recent disturbances. I shall apply for a free pass on the C. P. R. and take three or four of my Shingwauk boys with me. We shall camp, and it will cost little. I want to see these Indians, and confer with the Missionaries, and if possible will bring some boys back with me. Then about the middle of September I propose starting on a two months tour through Canada, taking a couple of boys with me, one from our Institution, and the other, if possible, a young brave from the North-West. By these means I hope to stir up some fresh interest in our work, and receive more liberal support than we have at present.

I have had many difficulties, many discouragements in the past, but I think God is now calling me to make a fresh start, and to do more for the Indians than anything that has been done yet. If God be on my side I fear nothing, I want nothing. Already I see signs of encouragement. Two new Sunday-schools have just undertaken pupils. It is good to get a letter like this one. "I thank you for your report, I read it to our school to-day. We had 304 present, and all were deeply interested. You may count on getting \$75 from us this year for the support of a boy."

Yours truly,  
E. F. WILSON.

P. S.—We have 41 boys and 20 girls at present.

DEAR SIR,—I have been absent from home and have only to-day seen your issue of the 20th of May, and the letters of *Nova Caesarea* and *Cleric*.

I thank the former for his kindly mention of me, but I must point out to him, that it is not accurate to say that I have "travelled beyond the record."

A man does a certain act. I ask, by what authority he did it? That question is always pertinent. It is the record.

*Nova Caesarea* has misapprehended "Plain Reasons." Dr. Littledale's argument is this: Admitting St. Peter to have been at Rome, that the early Popes were his successors, that he and they were the source of all jurisdiction—then the irregularities referred to have voided "the claim to Apostolicity and the heirship of St. Peter" which the Popes claimed to be theirs. But I do not understand Dr. Littledale as contending that the Pope is not a Bishop.

Will *Nova Caesarea* follow his theory to its legitimate conclusion? Does he believe that any offering of the Holy Eucharist in Rome is merely "the Mass in Masquerade?"—that of all the Sacraments Baptism alone is administered there, and that only because it can be validly administered by laymen?

The Metropolitan of Canada is of an opinion very different from this. In his address to us at the last Synod, he said "And when any of them (our Roman Catholic Brethren) are disposed by conviction to join us, we do not make the way straiter than it is already. We neither re-ordain their priests nor re-confirm their catechumens," but if *Nova Caesarea* be correct, then the Metropolitan is quite wrong, for according to him

there has not been a confirmation nor a valid ordination by any Pope for "nearly a thousand years."

To question the Pope's claim, as being the source of all Mission and jurisdiction is one thing—but to declare that he is a mere layman, and no more an Ecclesiastic than a Presbyterian elder or Baptist Deacon, is one of those wild, reckless statements which does harm to us and weakens our position.

It reminds me of a hobby of my Sunday-school teacher (long since gone to his rest) who carefully impressed upon me, that the members of the Roman Catholic and Eastern Churches were all idolaters, the only difference being that one worshipped *images* and the other *pictures*. I remember that I believed this for a long time, and of course afterwards experienced the usual reaction caused by trash of this kind.

Ridiculous as such a statement appears, it is not one whit more absurd than the theory that the Pope is a mere layman.

*Cleric* has entirely misunderstood me. Admitting everything he says about the Church of Rome "corrupting the doctrines of Christ"—still the question remains unanswered—who sent the Bishop of Minnesota there? Who gave him jurisdiction? Whence did he obtain mission?

Father Davenport has answered this question. I have already trespassed too much upon your space, but with your permission will submit one or two considerations upon this point in another letter.

Yours truly,  
EDWARD J. HODGSON.

CHARLOTTETOWN, P. E. I.,  
8th. June, 1885.

Book Notices, Reviews, &c.

A CHARGE: delivered at his 6th triennial visitation, April, 1885, by James Atlay, D.D., Bishop of Hereford. London: Masters and Co.

This careful production is fittingly prefaced by 19 articles of enquiry, issued by the Bishop last November, and on the answers received a large portion of the charge is founded. Dr. Atlay prints in an appendix the changes that have taken place since the last visitation. The pamphlet has marginal "contents" which enable us to quickly give the subjects on which the Bishop speaks, viz.:

- Residence of the clergy.
- Sunday services.
- Sermons.
- Observance of Ascension Day.
- Observance of Advent and Lent.
- Holy Baptism.
- Confirmation.
- Holy Communion.
- Fire Insurance on churches.
- Church plate.
- Lay Readers.
- Extension of the Diaconate.
- Dilapidations.
- Intemperance.
- Education.
- School boards.
- Pupil teachers.
- Sunday and night schools.
- Increase of church accommodation.
- Augmentation of poor benefices.
- Ecclesiastical courts commission.
- Cathedral commission.
- Parliamentary legislation.
- Diocesan conference.
- Convocation.
- Day of Intercession for Missions.
- Spiritual welfare of emigrants.
- Reservation of the Sacrament of the Lord's Supper.

It will be evident that many of these subjects do not touch us in Canada—some do, and most markedly the last subject but one. The large-hearted Bishop says it is "a question in which an agricultural diocese such as ours is specially interested. For really, can anything be more im-

portant than that those who are the children of the Church should not drift away from its care when they leave their native country? Is it not the Mother Church's bounden duty to provide that they should be directed how to look for and obtain its ministrations, wherever they may go? Ought not the Bishops and clergy of the Church in the land in which they settle to be prepared to recognize and receive them, and to offer their ministrations? How can they unless they know of their arrival? Will it not add materially to the heartiness of the welcome with which they are greeted if some sort of a letter of introduction be forthcoming on their arrival?" The Bishop refers to the work of the S. P. C. K. in this direction, and to the colonial handbooks and their notice of Archbishop Tait's appeal on this subject, and he provides an excellent form of letter commendatory with a schedule stating name, age, whether confirmed and a communicant, with space for "Remarks." We are glad to know on the highest authority that in Newcastle Diocese (from whence so many miners, artificers, &c., come to us) similar care is being taken.

On "The observance of Ascension Day," some of the clergy complained to the Bishop that "they gave the notice but had no congregations"; his Lordship reminds them: "with patience the mulberry leaf becomes satin; by gentle perseverance and patient endurance in well-doing you may hope to overcome obstacles apparently insurmountable, and your people may be led by degrees to welcome the opportunity of hearing the story of the crowning act of our Lord's sojourn on earth upon the anniversary of the day when, in the sight of the Apostles, He ascended up into heaven to prepare a place for us, that where he is thither we might ascend and reign with Him in glory."

With regard to "Advent and Lent" the Bishop says, "the circumstances of a Parish must be exceptionally peculiar when the Parish Priest cannot bring his flock to muse upon the coming of their Lord in Advent, and take advantage of the lessons which in the forty days of Lent he should at all events know how to set before them. And surely they will be the better prepared to mourn with each other on good Friday if they have been under the shadow of the Cross during the previous season, sanctified by holy influences, and a certain retirement from the world." Words like these must fall with great weight upon all who know how gentle a Bishop writes them—that they fall from the pen of no *Ritualistic Innovator*, but from his pen who was the popular successor to Dr. Hook, among the grimy population of Leeds.

Bishop Atlay takes up another matter greatly overlooked in Canada, as well as elsewhere: "Very few of the clergy keep any record of their candidates for confirmation, or any list of the communicants of their parishes. Why, my brethren," says the Bishop, "when you look at the matter from a mere business point of view, would anything be more likely to lead to bankruptcy in the case of anyone engaged in trade? If they kept no books, would you expect them in an ordinary way to prosper? Surely the same line of conduct is necessary in the case of the man who is engaged in spiritual husbandry. There is 'a book of remembrance written before the Lord for them that feared Him, and that thought upon His name.' No parish priest should be without 'a book of remembrance,' a roll, a list, which may recall to him the names of those whom he has prepared for Confirmation, and of the communicants in his parish; the sight of it from time to time may stimulate him to remember them in his prayers, to fulfill the work of a faithful shepherd. Bear with me, my brethren, if I say plainly that so long as a confirmed Christian is not a communicant, he is diseased, sick, broken, like a sheep wandering through all the mountains and upon every high hill, scattered, because there is no shepherd, in the cloudy and dark day. \* \* \* The "*Speculum gregis*" is an essential instrument in the zealous pastor's hands."

For want of space, we cannot now give more quotations from this excellent charge, but shall, on occasion, make further extracts.

## FAMILY DEPARTMENT.

## SUMMER DAYS.

"Now let the young be glad,  
Fair girl and gallant lad,  
And sun themselves to-day  
By lawn and garden gay;  
'Tis play befits the noon  
Of rosy girdled June—

The world before them and above  
The light of Universal Love."

EXT.

## JEAN.

The mountains prolonged the sweet strains till every crag and peak seemed peopled with myriad spirits voicing a universal good-night.

And from the valley came the faint sound: "Good-night! Good-night!"

Jean felt alone no longer. He seemed to have a hundred watchful guardians bidding him good cheer.

It was clear twilight as yet, and as Jean turned in search of a resting place for his tired limbs, his eyes fell upon a nest of the large birds which infest the Swiss mountains. As he crept nearer with boyish curiosity something that gleamed in the meshes of the nest caught his eye. Fastened by a skein of silk inwound in the coarse texture of the nest was a ruby ring.

"Ah, my fine birds, you can't have that ring," thought he. He tugged at it slyly, then bringing his sharp little teeth into play, it soon was his. He gazed at it admiringly, then fastened it to his wrist. But he could not resist the temptation to take a peep into the nest, and no sooner done than his heart was fired with a longing to possess one of the little birds within. It set up a cry of distress, there was a quick rush, a sudden darkening, and the old birds were upon him.

Blinded, deafened by the incessant whirr, Jean started backward—there was a sharp, anguishing cry, an awful sensation of shooting through space, and a senseless mass lay in the chasm below.

\* \* \* \* \*

The last snowy garment was piled in the great wicker basket, Greve flaunted her new finery in the street, the golden butter floated in the cool spring water, and singing softly, Clemence prepared the evening meal. Often she hushed, listening expectantly for Jean's step, his merry voice.

"How cross I was," she thought, contritely, and poured more cream into the bowl, heaped higher the dainty cakes, then giving the chicken a turn went to the door. "Where can my baby be?" she murmured anxiously. She passed out, but her inquiries failed to discover him, and in sore alarm she hastened on.

"Jean?" said an old man. "I saw him climbing the mountain!"

"The mountain!" cried Clemence, with quick foreboding. "My little lamb alone on the mountain!"

As she spoke something cold was thrust against her hand and Wolf manifested his presence by a series of joyous barks, quickly succeeded by pathetic whinings.

"He is dead!" shrieked the frantic mother.

The dog ran forward a few steps, then again whined and disappeared.

"Follow him," said Grignon, for a crowd had gathered; "do you remain behind Clemence."

Like a flash she was off, and ran on through the gathering gloom unheeding everything. The guide kept on till the men panted with eager chase.

At length he paused, sniffing uneasily. Clemence called loudly. No answer.

"He has lost the trail," said one.

"Even so," responded another; "we could go no further without light. It will soon be upon us."

Wolf darted hither and thither, and Clemence called untiringly.

The early light was breaking, when the peculiar yelp of the dog told them he had found something.

Clemence started breathlessly in the direction of the sound, along the verge of precipices, up the side of the steep ledges, swinging across openings by a frail root, over jagged rocks, till she came to Wolf on the very verge of a deep chasm.

"He has fallen below, he is dashed to pieces! Oh, my tender little lamb!"

She threw herself upon her knees and tried to pierce the ground below.

"Jean! Jean! speak to me! say 'Mother! Oh merciful heavens, no one will ever call me mother again!"

Hark! what was that? Yes, surely an answer! "Dear Father, I thank Thee," said the fainting mother.

"Courage Jean!" shouted the smith. "Can any one get to him?"

There was a hurried consultation, a keen scrutiny of the perpendicular side.

"No one could get down, not even a chamois," said one.

Clemence sprang up.

"I will go to him. Perhaps he is dying down there, and I not with him?"

"Stop," said a lithe young fellow, stepping forward. "Nothing is impossible with the good God's aid. It is a glass wall Berthold Pissot could not scale."

In breathless attention they watched his few preparations, then Clemence closed her eyes.

It seemed an age before the cheery voice shouted "All right."

"Jean?"

"He is hurt—a little."

"Do not deceive me—he is dead!" called Clemence, in sharp, strained tones.

How her heart thrilled as she caught the faint "Mamma!"

No one could describe the joyful excitement with which the men hastened to make a rope basket, nor the wild outbreak when at last Jean first, then the brave Berthold were drawn up.

Clemence's head swam strangely. She hardly saw the pale face of her darling.

"Mamma," Jean tried to say, as she hung raptuously over him, but faint with pain fell back in her arms.

"Don't be scared, daughter," said Grignon; "'tis only a broken arm and leg instead of a broken neck."

He took one of the nerveless hands in his and his eye fell on the ring still fastened to the lad's wrist.

Clemence's glance followed his, then in a queer, vibrating voice she cried out: "It is the ring which sent my husband to prison," and fell at their feet.

\* \* \* \* \*

The village of Saint Pre seemed to have suddenly gone mad. Every cottage bore some gala signal, and the good people thronged the long street, discoursing in animated groups, with occasional glances at the upper end by which the diligence must enter, and then at the cottage at the end of the street.

There lying on his couch, where he could catch the first glimpse of the stage, was Jean, white and fragile, but for the happiness which absolutely glorified the wan face. Clemence stood beside him, her brown, piquant beauty softened and refined by the white robe, her wedding gown, one hand pressed over the throbbing heart, the other clasping Jean's.

In the centre of a little group, the good Grignon detailed for the hundredth time his journey to Berne, and his efforts to prove Jean Arbret's innocence, his triumph, and—

But his audience precipitately deserted him as the tinkling of bells was heard, and with a flourish of horns, a grand display of skill, the diligence clattered down the street.

Such a storm of huzzas as the villagers caught sight of the passenger, such a wavering of handkerchiefs!

Then a deep hush as he alighted and walked toward the little group. Once he paused, looked about him bewildered, then advanced with the bold step of innocent freedom. With native delicacy

the watchers turned from the meeting, and, when again they looked, Jean Arbret, the father, held Jean Arbret, the son, and the arms of the mother clasped them both.

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

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

(Continued.)

"THE INDEPENDENT" ON THE NUMERICAL GAIN OF THE CHURCH.

The same paper, three years ago, remarked:—"The figures which we present should give some bodies of Christians great searching of heart. To keep up with the growth of population, the Presbyterian Church, North, should gain 12,000 members. It has gained 3,000. The Reformed (Dutch) Church should have gained nearly 2,000; it has lost twenty members. On the other hand the Cumberland Presbyterians should have gained 2,500, but they have really gained 6,809. The Episcopalians should have gained 2000, but have gained 20,846. Such facts show where active work has been expended."

"THE CHRISTIAN WORLD" ON THE PROGRESS OF THE AMERICAN CHURCH.

In 1881, the following appeared in the above paper:—"The Episcopal Church is, in many respects, one of the leading Churches of the land. It has great wealth and influence. Of late years it claims to have made remarkable progress, especially in the large cities, and is spreading itself over the land. It has manifested a very considerable missionary spirit within a year or two. It has drawn many of its ministers from the ranks of other Churches. During the last thirty years the Clergy of the Episcopal Church have more than doubled in this country, and now number 3,375. In the same time, the number of communicants has more than quadrupled, reaching now a total of 345,840."

A PRESBYTERIAN PROFESSOR ON THE RAPID GROWTH OF THE CHURCH IN AMERICA.

Professor Hopkins, of the Presbyterian Seminary at Auburn, in an article advising the adoption of a Liturgical worship, remarks:—"A very large number of the children of Presbyterian families, and many of the cultivated and tasteful of our members, have sought a more cheerful, more varied, more sympathetic service in another communion. There is not a Presbyterian pastor in the land but can testify to such losses. The Anglican Church has been largely recruited from our ranks. There are many thousands in that Church at present who have been drawn away merely by the superior attractions of its *cultus*. Certainly they have not been enticed by the greater eloquence of the pulpit."

\* \* \* The tracks are all one way. Look through any circle of your own acquaintanceship, and count up the Presbyterian families in which one, two, or more lambs have strayed into the Bishop's fold. \* \* It is very largely due to this fact, that of all the sects in the United States, the Anglican is growing the most rapidly at the present time. It is forming new congregations and organizing new dioceses with extraordinary rapidity. On the other hand, the Presbyterian Church is almost stationary. It requires a close calculation to show that she is even now holding her own."

SUFFICIENT FOR THE DAY.—Let us not meddle with the future and matters which are too high for us, but refrain our souls and keep them low, like little children, content with the *day's* food, and the *day's* schooling, and the *day's* play hours, sure that the Divine Master knows that all is right, and how to train us and whither to lead us; though we do not know, and need not know save this, that the path by which He is leading each of us, if we will but obey and follow step by step, leads up to ever-lasting life.—Kingsley.

**THE MISSION FIELD.**

DELHI.

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

(Concluded.)

The other point is at the other end of a pupil's career, i.e., the considerable number of young boys collected in our subsidiary branch schools, which, so to speak, tap the lay population at a number of widely-separated centres, in endeavors to give a higher tone of truth and morality to the rising generation. Work of this kind is bound to be fruit-bearing, but it is very unshowy; it is long in bearing fruit, and when borne it can hardly be touched, for the slow improvement of a mass of boys from generation to generation is a thing not quickly realized, and least of all by those who are working the improvement. But for these schools some hundreds of young boys would be left to the unreligious schools of Government, or be left to drift about the streets, and add to the already large population of idle and dissipated blackguards.

I will now ask you to go with me to the opposite end of the social scale and see our little schools for leather workers and day labourers of many sorts. There are twenty-five schools of this kind, of which nine are in Delhi, each placed among the people for whose children they are intended. Thanks to Mr. Carlyon's help the course of teaching has been much improved of late, a definite, wholly vernacular standard being appointed for four classes, and the boys who pass through the whole may get a very fair education without being made unfit for their fathers' trades. Several of the boys are Christians, and thus this system of teaching forms the preparing ground for our central training school for readers and school teachers under Mr. Carlyon's supervision. This is a boarding-school. They live with their native headmaster in Mr. Carlyon's compound, and attend the daily services in St. Stephen's. The second batch of four or five passed out last May, and as from time to time these young men, with their Christian wives, go out to country villages, I believe they will much improve the Christians among whom they are sent, and attract others to the Christian brotherhood. Difficulties, I need hardly say, often arise from temper, jealousy, and other human infirmities; but the men are immeasurably superior to the class of teachers of five or six years ago.

This leads me to speak of our city parishes, of which the little schools of which I have been writing form an important part. They number eight, as in former years, unless indeed the Cambridge Mission compound, with its very respectable number of fifty-seven Christians, may be said to form a ninth. My own work of this kind has been lessened, or rather, more concentrated, by my having been relieved of one of my former four parishes (such pluralism our Liberator friends will say is another trumpet-call for disestablishment) by Mr. Maitland, and of another by Mr.

Martin. This still leaves two to my care, and the charge of those in the Mission compound or scattered over the city.

Speaking of this part of our work generally, I should say that our chief step in advance has been one backwards, i.e. to reduce our numbers either by formal excommunication, or to remove the names of those who have practically, if not avowedly, lapsed. Excommunication is, I need hardly say, resorted to only in very extreme cases—for instance, when men have openly in a public meeting renounced Christianity, or by betrothing their children in non-Christian families have shown that they tend more towards their old brotherhoods than to the Christian Church. Our numbers of baptized persons are now reduced to 915, as against the very rough calculation last year of 1,024. The position is so far better, that we can now lay our hands on each of our present number, and know his exact position. An interesting paper has lately been printed by Mr. Lefroy, about his work of this description in the most southern quarter of the city, so I will say no more about it.

Our work outside the city partly combines the itinerations to which I have before referred above, and partly is on the lines of our city parish system. Taking for various reasons some one central town, we place a headman there in charge of a circle of villages, primarily those in which there are Christians or a school, but with the further duty of preaching to the village population within his own district.

During the past year a total of forty-one adults and fifty children were baptised; none of the former need any comment. The services in St. Stephen's have gone on daily, with the help of the boys of the Christian Boarding School in the choir. Our largest Communion in the year was 144 at two celebrations on Christmas Day.

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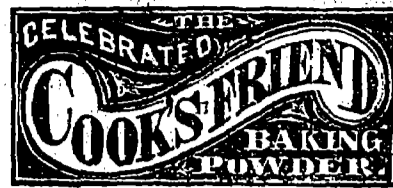
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## DIOCESE OF MONTREAL.

## MEETING OF SYNOD.

(Continued from page 4.)

Which is worse? Atrophy or starvation? In the meantime, I am doing what I can to get over difficult places with the help of the students of the Theological College. Where a missionary has left for another diocese, or age or sickness has for the time being rendered the pastor incapable, I have sent a student to fill the vacant place. They are young and inexperienced, and I use them in this way even more than is good for them, or for us, but they are hopeful and energetic, have few needs, they make themselves useful, and are welcome. And I am very grateful for their assistance, for without it I should be compelled, for the time being, to close many a mission. And then it is right to remember, if only in recognition of the liberality of Church members of the generation now passing away, that we have made great progress within the last twenty-five years. We have now no assistance from the S. P. G., except in the way of pensions to a few of our oldest missionaries, whose time of active usefulness is nearly finished. But it is not enough to have attained to self-support; we must see that the missionary stipend is less meagre and insufficient, and we must provide more liberally for our working men. By liberal things alone can we hope to stand. You will observe that the executive committee have deemed it necessary to recommend reduction of the grants from the mission fund. You are not to understand by this that the clergyman is to receive a smaller stipend, but that the parish benefiting by his ministrations is to increase its subscriptions. I shall watch the consequences of this action with great care and anxiety, and I will, at least, whatever be the needs of the unoccupied places in the mission field, refuse to admit more missionaries to the Diocese unless justice is done to those already serving. I think myself that it should be a recognized rule that some definite increase on the part of the parish, and some equally definite decrease in the grant, should enter into every agreement between the executive committee and the people of a parish receiving assistance from the mission fund. There are, of course, exceptional circumstances, but those could easily receive exceptional treatment.

There was a motion by the Rev. H. W. Nye, touching the Montreal Diocesan College, left over from last Synod. The usefulness of that College in our missionary work you may easily infer from what I have already said. I hope that motion will receive from this Synod the attention it deserves,

and have an early place in your deliberations. I am convinced that the capability of the college for good cannot be overestimated, and I desire nothing better than that you should discuss its merits or faults (if there be any) to the fullest extent. I am quite sure that the more thoroughly the College is understood, the more satisfied you will be to identify it with the Diocese. I frankly say for myself I do not see how I could carry on the work for the Diocese without the aid of the College. But for the College I should be hopeless. The students and graduates, even with the drawbacks of youth and inexperience, are far more serviceable than untrained readers; besides, youth is a fault which time most surely mends, and these students, properly instructed in the doctrine and ritual of the Church, will be in the future the mainstay and strength of the Diocese.

In the exercise of my prerogative, I have thought it right to divide the overgrown Deanery of Bedford. I believe this redistribution of organized work would be agreeable to all our clergy. The systematic periodic rural-decanal meetings have been found to answer well, where the deanery is not too large. I ask for the new rural deans that recognition of their office and duties which their relation to the Bishop and his work demands. In a well organized deanery, where the clergy are united by common interests, episcopal visitation is facilitated, while the binding together of neighboring missions and rectories in a closer bond must tend to the promotion of that strength of the diocese at large which consists in union. I deprecate the fostering of the spirit of congregationalism in the church of England. It is foreign to her history, her doctrines and her ritual; ours is the common worship, the common prayer. The doors of our churches—of any and all of our church buildings—are open to all our members everywhere; the Holy table is spread for all, for parishioner and stranger alike. When this wide charity shall be understood and (wherever the Church of England sets up her standard) practised, her members will increase and prosper. Just now there is too much of a different spirit. A congregation is too jealous of its rights and is afraid to share its privileges with sister congregations. I find, for example, that as soon as a congregation becomes self-supporting it hastens to cut itself off from outlying mission work, and the mission itself, unless it can have the whole services of a clergyman, is apt to withhold a portion of its maintenance. If a better state of things is brought about, it will mainly be through the intervention of rural deans conversant with local details and acquainted with all the members of the church, lay and clerical in the deanery.

One practice seems to be growing in the diocese which I may notice here: Clergymen have entered on negotiation for an exchange of missions without reference to the Bishop. This is wrong. It gives the Bishop no opportunity of controlling the admission to the diocese without placing him in a false position. If a clergyman wishes to leave a charge he should seek his Bishop, and resign into his hands the care of souls which he first

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CURES—Diphtheria, Group, Asthma, Bronchitis, Neuralgia, Rheumatism, Bleeding at the Lungs, Hoarseness, Influenza, Hooping Cough, Whooping Cough.

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Positively cure STICK-HEADACHE, Biliousness, and all LIVER and BOWEL Complaints, MALARIA, BLOOD POISON, and Skin Diseases (ONE PILL A DOSE). For Full Circulars these Pills have no equal. "I find them a valuable Cathartic and Liver Pill.—Dr. F. M. Palmer, Monticello, Fla." "In my practice I use no other.—J. Dennison, M.D., DeWitt, Iowa." Sold everywhere, or sent by mail for 25 cts. in stamps. Valuable information FREE. I. S. JOHNSON & CO., BOSTON, MASS.

## MAKE HENS LAY

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

Hog Cholera, &c. Sold everywhere, or sent by mail for 25c. in stamps. Furnished in large cans, price \$1.00; by mail, \$1.25. Circulars free. I. S. JOHNSON & CO., Boston, Mass.

received from him, leaving the bishop, in conjunction with the parish, to fill the vacancy.

Since we last met, we have lost the services of a valuable member of this body, the late Mr. Thomas Simpson. He was well known to most now present, and I am sure we shall miss his warm, earnest interest in all that appertained to church work, both in this annual meeting of synod and in the Executive committee, of which he was so many years an active and able member.

In response to the expressed wishes of some of our leading clergy and laity, I have arranged to hold a Church Congress in this city on the 20th and two following days of October next. Prominent Church members, clerical and lay, from all parts of the Dominion, as well as from the United States and the mother church, have been invited to assist, and there is every hope that it will be an occasion of profit and blessing. The success of the Congress will, of course, mainly depend upon the welcome given to our visitors and preparation made by ourselves to afford them such opportunities for speaking and hearing as shall justify the expenditure of money, time and trouble. I hope of therefore, this Synod will enter into the subject and identify itself not as a body, but as individual members of the church, with the undertaking, and enter into it with warmth and earnestness.

There are many things belonging to Church organization required for progress and stability not included in the business matters, which it is the chief concern of this synod to conduct; yet, of course, it is to you we look in your private capacity to promote all our diocesan work, for who should be more interested in the spiritual welfare and progress of the church than those who have the oversight of her temporal concerns? Churchmanship is a living, active state of being. It is not enough to receive her ordinances and acquiesce in her teaching; there must be the recognition of personal duties and responsibilities. I would, therefore impress on my clerical brethren the necessity for providing interesting, responsible work for the newly confirmed, that they may realize their membership and feel it to be a true good, both to themselves and those around them. There is ample scope for

their energy and many fields of spiritual labor where the harvest is wasting for want of laborers to gather it in. Our Sunday-schools, for example, are by no means in a satisfactory condition. Everywhere I hear the complaint of want of efficient teachers. A Bible class for the newly confirmed should be a part of every church organization—a sort of normal class for the instruction and training of good teachers in distinctive church doctrine, as well as in the principles and precepts of Holy Scripture. I must not detain you with details which belong more properly to clerical meetings and church congresses, but as I shall have no opportunity just now to speak on the matter, and as I foresee that small and scattered congregations will be most anxious, while they are, from their circumstances, the least able to help themselves, I will suggest that much might be done by organized combination and that classes, including the membership of a deanery, might have periodic times of meeting for the interchange of opinions, the exercise of model lessons, and many like advantages which will suggest themselves at once to those accustomed to consider and arrange such things.

In accordance with a resolution of this Synod at its last meeting, efforts are now being made to establish a "Girls' Friendly Society," with its central board in this city. I issued a circular last March addressed to the clergy of the diocese, commending it to their notice. You have in this society a great opportunity for moral and religious usefulness, of which I hope you will heartily avail yourselves.

In the course of the year I have visited 107 parishes, missions and mission stations, and administered the right of confirmation in 81 churches. Of the 875 confirmed, 365 were males and 520 females. I have admitted 7 persons to the office of deacon and promoted 5 to the priesthood. I have besides laid the foundation stones of two new churches, one at Thorne West and one at St. Lamberts, and I have consecrated the new church at West Brome and the new burying ground at Sorel.

I will not detain you further from the work before you. I earnestly pray that God's blessing may rest upon your deliberations, and that His Holy Spirit will guide you into all truth and wisdom.

**PARAGRAPHIC.**

**IMITATORS VS. SUBSTITUTES.**— Good points are worth remembering, for the reason that they assist us in avoiding many discomforts, and protect us against the cupidity of over-reaching people. When you learn from friends that **PUTNAM'S CORN EXTRACTOR** is safe, prompt and effectual, don't allow druggists to palm off a worthless and perhaps poisonous substitute. His object is quite patent. He wishes to make the few cents difference between a good article and a cheap imitation or substitute. Putnam's Corn Extractor. Sold everywhere. Beware of dangerous imitations. **Poison & Co., proprietors, Kingston.**

A Continental paper says that England's wars in remote regions at least promote the study of geography.

**SCOTT'S EMULSION OF PURE COD LIVER OIL, WITH HYPOPHOSPHITES.** Very palatable, and increases flesh. Dr. F. H. Clement, Brighton, Ill., says: Scott's Emulsion is the best I have ever prescribed. It is very palatable, easily assimilated, and gives strength and flesh to the patient.

The Bible is circulated in Pennsylvania in twenty-two languages, and sixty languages and dialects are spoken in the State.

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

Fruit trees are so heavily laden in places on the Pacific coast that hundreds of laborers are kept employed thinning out the fruit.

**FOR KIDNEY COMPLAINTS.**—Take a teaspoonful of Perry Davis' Pain-Killer in a gill of milk and syrup, equal parts, three times a day, bathing the body freely with the medicine wherever you feel distress.

An Indian doctor in Utah was stoned to death recently by his tribe for having failed to cure a patient placed under his charge.

**THE BEST** testimony in favor of **PYLE'S PEARLINE Washing Compound** is the millions of packages sold every year, and sales steadily increasing in spite of the numerous poor imitations.

Great Britain buys her postal card supply from Germany, the last order given the successful bidder being 150,000,000 cards.

'Tis a wise woman who will profit by the experience of others. The many millions of packages of **PYLE'S PEARLINE** sold annually, prove it a practical article. Beware of imitations.

About \$10,000,000 worth of corsets were sold in America last year. It will now be in order for somebody to say that this is a great deal of money to go to waist.

The vaccinations against small-pox in the Punjab last year reached 633,062. The natives of India hail the operation as the greatest of blessings

**FOUR ACTS PLAYED!**

**Sad Report about Ex-President Arthur.**

**WILL THE FIFTH AND FINAL ACT BE A TRAGEDY?**

*Rochester Democrat and Chronicle.*  
"Dr. Lincoln, who was at the funeral of ex-Secretary Frelinghuysen, says ex-President Arthur looked very unwell. He is suffering from Bright's disease. During the past year it has assumed a very aggravated form."

That telegram is Act IV. of a drama written by ex-President Arthur's physicians. In Act I. he was made to appear in "Malaria," of which all the country was told when he went to Florida.

In Act II. he represented a tired man, worn down, walking the sands at Old Point Comfort and looking eastward over the Atlantic toward Europe for a longer rest.

The curtain rolls up for Act III. upon the distinguished actor affected with melancholy from Bright's disease, while Act IV. discovers him with the disease "in an aggravated form, suffering intensely, (which is unusual) and about to take a sea voyage."

Just such as this is the plot of many dramas by play-wrights of the medical profession. They write the first two or three acts with no conception of what their character will develop in the final one.

They have not the discernment for tracing in the early, what the later impersonations will be. Not one physician in a hundred has the adequate microscopic and chemical appliances for discovering Bright's disease in its early stages, and when many do finally comprehend that their patients are dying with it, when death occurs, they will, to cover up their ignorance of it, pronounce the fatality to have been caused by ordinary ailments, whereas these ailments are really results of Bright's disease of which they are unconscious victims.

Beyond any doubt, 80 per cent. of all deaths except from epidemics and accidents, result from diseased kidneys or livers. If the dying be distinguished and his friends too intelligent to be easily deceived, his physicians perhaps pronounce the complaint to be pericarditis, pyæmia, septicæmia, bronchitis, pleuritis, valvular lesions of the heart, pneumonia, etc. If the deceased be less noted, "malaria" is now the fashionable assignment of the cause of death.

But all the same, named right or named wrong, this fearful scourge gathers them in! While it prevails among persons of sedentary habits,—lawyers, clergymen, congressmen,—it also plays great havoc among farmers, day laborers and mechanics, though they do not suspect it, because their physicians keep it from them, if indeed they are able to detect it.

It sweeps thousands of women and children into untimely graves every year. The health gives way gradually, the strength is variable, the appetite fickle, the vigor gets less and less. This isn't malaria—it is the beginning of kidney disease and will end—who does not know how?

No, nature has not been remiss. Independent research has given an

infallible remedy for this common disorder; but of course the bigoted physicians will not use Warner's safe cure, because it is a private affair and cuts up their practice by restoring the health of those who have been invalids for years.

The new saying of "how common bright's disease is becoming among prominent men!" is getting old, and as the Englishman would say, sounds "stupid"—especially "stupid" since this disease is readily detected by the more learned men and specialists of this disease. But the "common run" of physicians, not detecting it, give the patient Epsom salts or other drugs prescribed by the old code of treatment under which their grandfathers and great grandfathers practiced!

Anon, we hear that the patient is "comfortable." But ere long, may be, they "tap" him and take some water from him and again the "comfortable" story is told. Torture him rather than allow him to use Warner's safe cure! With such variations the doctors play upon the unfortunate until his shroud is made, when we learn that he died from heart disease, pyæmia, septicæmia or some other deceptive though "dignified cause."

Ex-President Arthur's case is not singular—it is typical of every such case. "He is suffering intensely." This is not usual. Generally there is almost no suffering. He may recover, if he will act independently of his physicians. The agency named has cured thousands of persons even in the extreme stages—is to-day the mainstay of the health of hundreds of thousands. It is an unfortunate fact that physicians will not admit there is any virtue outside their own sphere, but as each school denies virtue to all others, the people act on their own judgment and accept things by the record of merit they make.

The facts are cause for alarm, but there is abundant hope in prompt and independent action.

**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. BITCHIE,**  
Secretary of Governors,  
HALIFAX, N. S.

1-3W

**RECTOR WANTED.**—The Rectorship of the R. 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.  
**W. C. SHAW,**  
**WESTON HARRIS,**  
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**TEMPORARY DUTY.**—WANTED, by an English Clergyman, at present in Canada, temporary duty, or a Locum Tenency. Strong and active, fond of work and experienced.  
Address, "A,"  
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**A RECTOR**  
Is desired for the approaching vacancy  
**IN THE PARISH OF SHIP HARBOUR, N. S.**  
Good Churchman; Active, Extempore.  
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**WANTED!**  
BY A LADY,  
**A SITUATION AS HOUSEKEEPER,**  
Companion to an Invalid, Nursery Governess, or any position of trust.  
Satisfactory references can be given.  
Address  
1-3W **Box 1486, City.**

**WANTED, ORGANIST** for All Saints Church Two-manual organ. Excellent opening for first-class Music Teacher. Population 8,000. Apply, with references, to  
**E. PANGMAN,**  
Collingwood, Ont.

**WANTED, A LADY PRINCIPAL**, in September next, for the Ladies' College, Compton, P. Q. Must be a member of the Church of England. Applications, with testimonials, may be sent to  
**REV. JOHN FOSTER, M.A.,**  
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**Ecclesiastical Embroidery Society.**

This Society is prepared to execute orders as follows:—

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

Of the best workmanship and on reasonable terms. Estimates sent on application. Apply to J. T. Rectory.

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

**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 privations 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 8th 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."

**The Rectory School,**  
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**A HOME SCHOOL FOR BOYS, IN ONE OF THE MOST BEAUTIFUL AND HEALTHY SECTIONS OF THE EASTERN TOWNSHIPS ON THE LINE OF THE S. E. RAILWAY AND UNDER THE PERSONAL CARE AND TUITION OF THE RECTOR.**  
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of which the **REV. O. 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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The Temperance Cause.

THE RED, WHITE, AND BLUE.

BY MAJOR G. W. MALET.

In the C. E. T. S., the colour of the ribbon is: For the Temperance Section, Red; for the Children's Band of Hope, White; for the Abstinence Section, Blue.

When drink spreads its wide desolation, And threatens our land to deform, To the Captain of human salvation Let us look as our Guide in the storm, Under the Church Temperance banner, To the vows of your childhood be true, To the world by example and manner Show your zeal for the Red, White, and Blue.

In Red, see the blood of the Martyrs Who died the Lord's battles to win; Oh, shame on the coward who barters His soul for the "wages of sin." For the Faith of the Church pull together, To her precepts and doctrine be true; The Temperance Army for ever, And its ribbon—the Red, White, and Blue.

Like White, in its brightness excelling All colours, should that man be pure Who hopes to inherit the dwelling Which they shall receive who endure. In the depth of the Blue, read the story Of constancy faithful and true As shown in the firmament's glory— May God bless the Red, White, and Blue.

THE BISHOP OF MASSA CHUSETTS ON TEMPERANCE WORK.

In Bishop Paddock's address to the Convention of 1884, published in the journal of that convention, we find these strong and earnest words which must carry conviction to the hearts of all Churchmen, and other Christians who still remain indifferent to the matter:

"I am more and more persuaded that our clergy and laity are derelict in duty to God and their fellow-men, and unfaithful as representatives of the Church of Christ, unless they are awake and thoroughly in earnest in this matter of the guilt and power of intemperance. Unquestionably, as all statutes show, it is the monster sin of the age, dragging in its train many of our chiefest woes. It is daring, defiant, organized, rich, lawless, fearing neither God nor man. The day has gone by for devout Christians to rest content with picking flaws in some intensely earnest organizations, and seeing no flaw in absolute indifference and inaction. God will hold us responsible for the awful damning, soul-destroying progress of a sin which, if all the Christian people of this commonwealth would unite in attacking, could, in three years be driven into the very holes and dens of the earth, if it could no longer live and breathe anywhere."

A secular paper published in Boston, after quoting the above stirring words, adds:—

The most noticeable feature of the temperance reform of to-day is the attitude of the two great conservative churches of the world which have so long kept wholly aloof, or openly opposed the efforts of other Christian bodies to stem the tide of the great drink evil. To-day we see the clergy of the Protestant Episcopal Church, both in England and America, coming to the front, in hearty sympathy and

cordial co-operation with other organizations for the suppression of intemperance and the liquor traffic. The Catholic clergy are also strongly aroused; and we find them bringing to bear upon this evil the tremendous power of that church, which claims to hold in its hands the keys of heaven and hell, and threatening with its extreme penalty the victims of this sin of indulgence in strong drink. It is not so very long ago that the very name of temperance reform was an offence in the eyes of all churchmen, either lay or clerical; and now it is safe to assert that much of the most powerful work of the day in temperance reform is that which is being done under the auspices of the Church of England. The growth of temperance sentiment in that country within the past few years has been marvellous, but it was not until this powerful church, which represents fully half of the English people, began to grapple in earnest with the drink problem that any appreciable effects upon the drinking habits of the masses were produced. The Episcopal Church has not the hold upon the masses in America which other churches have, but in the rising tide of popularity, which is one of the gratifying aspects of the day to a churchman, this power is daily increasing, and the American church is also taking a positive stand on the right side of the temperance question.

THE

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

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It is a fact

That Philoderma is the best Toilet article ever introduced for Sunburn, Freckles, Tan or Redness of the Skin. It is Pre-eminently superior to any other preparation, and has won hosts of friends because it does all that is claimed for it. Prepared only by E. M. Estey, Pharmacist, Moncton, N. B. For sale by all Druggists.

OWEN MCGARVEY & SON'S WHOLESALE AND RETAIL FURNITURE WAREHOUSES. 1840, 1851 & 1853 NOTRE DAME ST., (Cor. McGill Street.) MONTREAL.

Parlor Suites, 7 pieces, from \$45 to 500 Chamber Sets, from 22 to 750 Full Dining Room Suites, 9 pcs. 50 to 675 Library Sets, from 100 to 500 All other portions of Stock equally varied in prices and styles of design of finish. Our Exhibits are taken from stock.

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.

University of King's College, WINDSOR, N. S.

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

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

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

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

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

GIRTON HOUSE.

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

MR. F. C. SUMICHRIST, PRINCIPAL.

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

GIRTON HOUSE is pleasantly and healthfully situated, in open grounds of its own, and commands a fine view of Halifax Harbor and the Atlantic. The building is large, contains spacious and well ventilated rooms, and is fitted with all the modern appliances for health and comfort. May 10, '84. 17.]

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

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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.

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(Signed) C. H. S. CRONKHITE.

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I am, Dear Sir,  
Very faithfully yours,  
P. J. FULLER,  
Episcopal Minister

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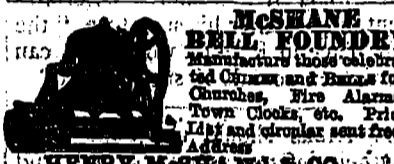
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