

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Additional comments /
Commentaires supplémentaires:

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

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

Subscription \$1 Per Annum.—If Paid Strictly in Advance.

The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. VIII.
No. 23.

MONTREAL, WEDNESDAY, SEPTEMBER 22, 1886.

\$1.50
PER YEAR

ECCLESIASTICAL NOTES.

THE BISHOP-NOMINATE OF MELBOURNE.—The Bishopric of Melbourne has been offered to the Rev. George Austen, Rector of Whitby. Mr. Austen graduated at St. John's College, Cambridge, was Caius prizeman in 1861, and took a first class in the Moral Science Tripos in 1862. He was ordained deacon in 1864, and priest in 1865, by the Bishop of Lincoln (Dr. Jackson). He was formerly Curate of St. Mary's, Nottingham; Vicar of St. Paul's, Middlesborough; and Hon. Chaplain to the North Riding Infirmary at Middlesborough. He has been Rector and Rural Dean of Whitby since 1879. In a letter from Mr. Austen, received as we go to press, we learn that he is still considering the offer which has been made to him.

RETIREMENT OF A VETERAN PRIEST.—Some of our readers may remember that amongst the names suggested for the See of Montreal after Bishop Fulford's death was that of Canon George Venables, who lately completed his resignation of the Vicariate of Great Yarmouth, and who is well known to observers of the current history of the English Church as one of the ablest and most successful parish priests of the 19th Century.

It was not known that Sunday, the 15th ult., was to be his last Sunday, but it fell out that the various Friendly Societies of the town had arranged to attend the church on the afternoon of that day, so that the spacious church was crowded with a vast congregation, chiefly of men. As this is "the season" at Yarmouth, the morning congregation was immense; hundreds could not get seats, though the church has sittings for about 3,000 worshippers. There was again an enormous congregation at evening. It was computed that at least 10,000 people in the aggregate were at the parish church on that Sunday; some thought that the number was probably nearer 12,000. Canon Venables preached on all three occasions with his wonted power. He seemed in vigorous health, and we trust he will not be long without some appointment involving a less strain than the Vicariate of Great Yarmouth. A public meeting was last week convened by the Mayor to take steps to raise some memorial of Canon Venables' twelve years' work in Great Yarmouth. The Mayor stated that Mr. Venables had declined to receive a personal testimonial, but had said that if anything in the nature of a testimonial were proposed he would wish some further work done in connection with the restoration of St. Nicholas' Church. Cordially appreciative speeches were made at the meeting, and a Committee was formed to do honor to Canon Venables in the way he was understood to prefer.

THE CLERGY AND POLITICS.—The Bishop of Ripon has been holding his primary Visitation, in which he advised his Clergy on all the prominent topics of the times. On the question of politics he took the opportunity of expressing his most unmeasured condemnation of the cant which was indulged in last autumn, when cler-

gymen were arraigned as criminals before the bar of public opinion, because they had the insolence, forsooth, to think and speak for themselves. For himself, he thought it would be a disastrous day when ministers of religion should have no part nor lot in the discussion of the great issues subject to the nation's verdict. To separate the Clergy from any portion of the life of the people would be to create a religious caste destined to become unfit to lead the people to the gates of another world, because they had ceased to understand the men and women of this world. But while making this claim for political freedom, Dr. Boyd Carpenter deprecated any attempt to use the influence of a sacred office to persuade men to political action. To use the pulpit for political purposes was to admit the modern heresy that the party was more than the State, which sounded like the unmathematical declaration that the part was greater than the whole. Yet, to the question, "Had the Clergy no message to the people in times of political excitement?" he would answer, "Yes, a thousand times yes." He might remind them that no eagerness in the fray could justify the lowering of moral standards. He might urge the manly virtues of truth, sincerity and courage, and beg men so to act that their influence should be as a preserving element in the midst of men, by word and example stirring, stimulating and strengthening the life of humanity to better and nobler things.

A HAPPY INNOVATION.—The *Church Times* informs us that the Vicar of Buxton (the Rev. W. Malam) has begun a novel series of "Lectures on the Ancient Fathers," commonly called the "Black-Letter Saints," on Sunday afternoons in St. John's Church; and the appreciation of the public is shown by the increasing congregations each Sunday. The lecture on a late Sunday was on St. Ambrose, Bishop of Milan, the earnestness and courage of whose character were ably portrayed. His influence in the advancement of Church music was described, and further illustrated by the musical arrangements of the service (a brief one, consisting of three collects only, and three hymns and a psalm), the choir and organ being augmented for the occasion by a brass quartette. The first lecture was on St. Chrysostom, whose mellifluous eloquence caused him to be called "The Golden Mouth." His was an eventful life, and his work and vicissitudes of fortune were graphically epitomized in so interesting and earnest a manner that, if the remainder of the lectures is as good as the first, hopes are expressed that the vicar will publish them. They promise to be a very happy change from the stereotyped sermon. The second lecture, however, was even more eloquent and interesting than the first—the subject being St. Augustine (Bishop of Hippo). The holy influence of a mother's prayers were most feelingly described; and also the saint's struggles from the errors of his earlier days to a higher and holier life. The congregation was much larger than on the previous occasion. The lecture was prefaced by Longfellow's "Psalm of Life," and some appropriate quotations were given from Tennyson and Young, while the lecture was very appropriately concluded by Longfellow's

"Ladder of St. Augustine." Agnostics and other non-attenders have by this means been induced to enter the portals of God's house; and many professing Churchmen have been enlightened in the history of our most holy faith. The lecture next Sunday will be St. Jerome.

AN UNFORTUNATE DIOCESE.—A fatality attends the Diocese of Easton in its efforts to obtain a Bishop—a successor to that eminent man of God, Henry Champlin Lay, the first occupant of the See. Four times has the Diocesan Convention elected a Bishop, and four times has the election been without avail. The Rev. Drs. Smith, of Connecticut, Williams, of Georgia, and Nelson, of Virginia, declined the honor. And now the death is announced of the Rev. Alexander I. Drysdale, Rector of Christ Church, New Orleans, the last selection made for the Bishopric of Easton.

THE RIPON MILLENNARY.—The city of Ripon, England, has just been celebrating the 1,000th anniversary of its municipal existence. One of the prominent features of the celebration was a long procession from the Town Hall to the Cathedral, when the west window, filled with stained glass in memory of Bishops Longley and Bickersteth, was unveiled. The service was very similar to that of the previous Sunday. A very striking sermon was preached by the Bishop of Ripon on Zech. iv. 1:—"And the angel that talked with me came again and waked me as a man that is wakened out of his sleep." His Lordship said that there were two ways in which the vision of God was described as coming, sometimes to the man who slept, and with the still hour of rest comes the calm spirit which can see the tokens of the unseen; and sometimes to the man who is awakened. To the ordinary man life was but work and sleep, childhood and manhood; only to the awakened man is known the inured power of life, which we call character. What, continued the preacher, does the vision of the unseen machinery of life bring to thinking men? It brings the sense of power and the assurance of worthy and abiding work. Such men see that though the Zerubbabels may be weak, yet they are building a holy place. Beneath the hands of the workmen, though the idlers carp and the Sarmaritanans conspire, the sacred structure grows. The years—the thousand years or the fifty—pass; but the one unchanging purpose holds its own, and the temple wherein all may find a place which will give shelter and sanctuary to after generations will be built. Courage rises with the thought. The mountains of opposition will be levelled, obstacles will disappear. To the man who is alive to the Divine power all things are possible. In this spirit two noble souls of the past labored. Thus Wilfrid built, and thus, when years restored the see to Ripon, Bishop Longley labored with gentle and loving patience. Awake to this power, Bishop Bickersteth took up the plummet and laid stone to stone, and, in spite of weariness and weakness, held with brave heart to the work of God. The new see which they projected it is ours to erect. The hill of difficulty has more than half melted away. The work of God will be done, for no might or power can resist His working Spirit,

HOW A CHURCH WAS RESTORED.—An interesting illustration of the work which is accomplished by the families of the English clergy in the way of church restoration has been furnished at Jacobstowe, Cornwall, where the Bishop of Truro has just reopened the ancient edifice dedicated to St. James. When the rector, Mr. Batchelor, and his family came to Jacobstowe, in 1865, they were much struck with the ugliness of the church and its general condition. Mrs. Batchelor, her son (then only nine years of age), and Mrs. Parkyn, cleaned the porch, which was nearly three quarters of an inch thick in whitewash, so that the carving could not be seen. Mr. Batchelor and his sons themselves took down the black-painted gallery (which, in addition to its ugliness, was in a dangerous state), opened out the tower, and brought the west window into view. Finally, Mrs. Batchelor sent 17,000 letters and appeals far and wide, and the result is that the church is now re-seated and restored, and rendered fit for the worship of God.

MINISTERS' SONS.—We take the following from an American paper:—

Ministers' sons find a defender in De Candolle, the French scientist and sceptic, who shows that science owes great researches to the sons of the clergy on this ground, and says:—
 "In clerical families, their manner of life, their quiet regularity, their residence, largely in the country, their counsels to their children, the absence of various causes of dissipation, the habitual vigilance of the father and his domestic example of study, surpassing the faculties appropriate to the cultivation of the science." The learned author gives lists of distinguished and eminent scientists and scholars who were the sons of pastors—Agassiz, Berzelius, Boerhaave, Encke, Euler, Linnæus, Olbers and a host of others. Among historians and philosophers he names Hallam, Hobbes, Emerson, Sismondi, and others. A glance through any biographical dictionary reveals scores, if not hundreds, of children and grand-children of clerics in every range of literature, science and philosophy. The dispositions of sons to follow the callings of their fathers makes divinity conspicuously hereditary in such world wide known theological luminaries and pulpiters as Jonathan Edwards, Archbishop Whately, Robert Hall, Lightfoot, the Wesleys, Lówh, Stillingfleet, the Beechers and Spurgeons—a list that might be multiplied indefinitely, to which every reader will add from personal knowledge. How many poets have been the fruit of clerical matrimony?—Young, Cowper, Thompson, Coleridge, Montgomery, Heber, Tennyson, Lowell, and many others of note. Look at the clerical contributions to intellectual philosophy in such distinguished sons as Dugald Stuart, Cudworth, Reid, Brown, Boyle, Abercrombie, and Bentham. Literature has been a wide field for ministers' sons to cultivate, as is evidenced by Swift, Lockhart, Macaulay, Stowe, Hazlitt, Thackeray, Bancroft, Emerson, Holmes, Kingsley, Matthew Arnold and a hundred others. To architecture this class contributed Sir Christopher Wren; to art, Sir Joshua Reynolds; to heroism, Lord Nelson. The daughters of the clergy may not be overlooked—Madame Trollope, Mrs. Barbara Taylor, Elizabeth Carter, the Brontës, and Mrs. Stowe. How many sons of ministers have been eminent in civil life?—Henry Clay, Burr, the Everetts, down to our last Presidents, Arthur and Cleveland. We are prepared for Monsieur De Candolle's figures, and for his assertion that "the sons of clerical families have actually surpassed during two hundred years, in their contributions to the roll of eminent scientists, the similar contributions of any other class of families, not excepting those that belong to the directly scientific professions—physicians, surgeons and chemists."

PROVINCIAL SYNOD MEETING.

A CORRECTION.—The order of the procession, as arranged by the Metropolitan; at the Opening Service of the Provincial Synod, in Christ Church Cathedral, was not correctly given in our last issue. The order was as follows:—

- Lay Delegates.
- Clergymen in black gowns.
- Cathedral Rector's Verger.
- Clergymen in surplices as follows—
- Deacons.
- Priests.
- Rural Deans.
- Honorary Canons of Cathedrals.
- Rectors of Cathedrals.
- Archdeacons.
- Deans.
- Bishop's Verger.
- Canadian Bishops with their Chaplains.
- The Bishop of Michigan (representative Bishop from the American Church).
- The Metropolitan, with Chaplains carrying Crozier.

There was also an omission to state that after the sermon the Holy Communion was administered, the Metropolitan being celebrant. A large number of Clerical and Lay Delegates remained and partook of the same with the Bishop.

SECOND DAY.—AFTERNOON (Continued).

After the reception of the fraternal greetings of the Methodist body, the amendments to the first article of the Constitution adopted at the last session in 1883 were confirmed. These are (1) the changing of the old title, "United Church of England and Ireland," in the first article, to "The Church of England in Canada," and the specification of the civil provinces presently included in the Ecclesiastical Province; and (2) changing the words "Senior Bishop of the Church in Canada" to "Senior Bishop of the Ecclesiastical Province of Canada."

The proposal to change the title so confirmed to that of "The Church in Canada," referred to in these columns some weeks ago, was not proposed or discussed.

The confirmation of the amendments to the 8th Canon, on "Episcopal Resignations," were also confirmed. The Canon as amended provides that no resignation shall take place (1) except with the consent of two-thirds of the House of Bishops, in session assembled, provided that not less than a majority of the whole number of Bishops of the Province and voting. (2.) Such session of the House shall be held within three months of date of the receipt of the resignation of the Metropolitan. (3.) That acceptance of any such resignation shall be signified in writing by the Metropolitan to the Bishop desiring to resign his see, and to the Secretaries of his Diocesan Synod, such notification to specify the date at which the resignation shall take effect, which shall not be later than three months from the date of the acceptance of such resignation.

Mr. Hutton, Treasurer of the Synod, reported that the receipts were \$532, and expenditure \$757.96, leaving a deficit of \$224.04. The assessment was fixed at \$125 for each diocese.

Notices of motion having been handed in by several members, the Report of the Committee as to a Form of Prayer for Seamen was submitted and adopted and sent to the Upper House for its concurrence.

The following resolution of the Rev. O. P. Ford, of Woodbridge, Ont., was then taken up:

"That this House would welcome legislation securing to the members of the Church of England throughout the Dominion the privilege of having their own school on the principle of 'local option,' supported by their own school rates, and receiving due assistance from

public funds when other schools are so assisted, under regulations that would secure a degree of efficiency in secular subjects at least equal to that of the other public schools;

That the House of Bishops be requested to concur in this resolution, and that the Most Rev. the President and the Rev. the Prolocutor of the House be requested to appoint a Committee to ascertain the feeling of the Governments of the different Provinces, obtain other information on the subject, suggest a scheme or course of action, and report at the next regular meeting of the Synod;

"That copies of this resolution be sent to the Secretaries of the different Provinces to whose department the subject of education belongs."

Mr. Ford, in the course of an able, interesting and often humorous speech, complained of the present system of religious education in primary schools, as existing specially in the Province of Ontario. He said it was a shame that in the Dominion of Canada no religious body—Roman Catholics excepted—could teach religion to its own children in its own schools. In the village in which he lived there were various Protestant denominations, which was perhaps his fault, but there was not a single Roman Catholic, which might be his fault too. (Laughter.) Yet it was an extraordinary circumstance that the people who paid the school taxes were not allowed to have the religion they professed taught to their children. Recently it was allowed to read the Bible, but *this had to be done without comment*, and anyone who knew anything about schoolboys could imagine that this was not calculated to impress their minds with reverence for the Scriptures. He could not regard the permission to merely read the Bible in a Christian country as a great privilege, although it might be in a heathen one. Nor could he assent to the objection made in some quarters to this motion that the course advocated would place the Church of England in antagonism with other religious bodies. All they wanted was to get permission to teach religion to *their own children*; and he failed to see that any objection could be urged to that. He concluded an able address by urging the members present to support some action in the direction proposed in justice to their Church, and in the interests of true religious education.

A number of delegates strongly supported Mr. Ford's resolution. Amongst others Mr. Frith, a leading layman from the Diocese of Fredericton, ably advocated some action on the part of the Synod, and stated that for the most part the religious training Protestant children received in St. John, N.B., was the hour or half-hour each day at school, and many children did not go to Sunday-schools at all. He admired the spirit of the Roman Catholics of that province, who paid the school tax, but supported their own separate schools, where religion was taught, and he regretted that Protestants did not do likewise.

Rural Dean Allen and Hon. G. W. Allen, of the Diocese of Toronto, opposed the motion strongly, as tending to divide the different Protestant bodies on this important question, and weaken their influence in securing a higher standard of religious education. It had divided the Synod in Toronto, and he trusted it would not be pressed here. If the Protestant bodies waited until they were united with each other, they would get a settlement consistent with the ideas of all. They did not agree with Mr. Ford that the mere reading of the Bible in schools was of no use.

Mr. Heneker (of the Diocese of Quebec) thought that in the Province of Quebec the Protestants were fairly treated in respect to educational matters by their brethren of the Roman faith. There were two separate Boards of Education, and the one did not interfere with the other. He thought the main difference here arose from the divisions existing amongst Protestant themselves; and if they would act heartily together the question of re-

religious education in the schools here could be easily settled.

Mr. George Elliott (of Guelph, Diocese of Niagara) complained of the Bible lessons as recently issued by the Education Department in Ontario. He did not know who prepared the book; but whole passages were expunged in the lessons, and there was nothing to show what part of the Holy Bible they were taken from. The Roman Catholics, with only quarter the population, had obtained concessions which Protestants could not get in Ontario.

During the debate a message was received from the Upper House in reference to the Montreal Theological College matter, which, based as it was upon the statement and promise of the Bishop of Montreal, is in startling contrast with the terms of the protest of the Montreal Theological College. The message was in these terms:—

"Whereas the Bishop of Montreal has undertaken to say that he will not consent to the taking of any steps towards the renewing of the application to the Legislature to confer power on the Montreal Diocesan College to confer degrees before next triennial meeting of the Provincial Synod;

"Therefore, be it resolved that the consideration of the proposed Canon on Degrees of Divinity be postponed until the next Provincial Synod, and that the Metropolitan be requested to appoint, out of the House, a Committee to confer with a Committee of the Lower House to decide on definite action;

"The Committee to be composed of their Lordships the Bishops of Nova Scotia, Montreal, Quebec, Toronto, Algoma and Niagara."

The Synod adjourned at 6 p.m. until Friday at 10 a.m.

THIRD DAY.

After the session had been duly opened the Prolocutor appointed a committee to draft a reply to the greetings of the Methodist Conference, and also one on the memorials of the W. C. T. U., and routine proceedings over, the debate on the Education question was resumed by Mr. Geo. Elliott and continued until 11 a.m., at which hour it had been resolved that the House would suspend business in order to allow of taking up the Report and business of the Domestic and Foreign Missionary Society of the Church of England in Canada—and the remainder of the day was occupied with this; the Synod resuming its session on Saturday morning.

The members of the Upper House in their robes took their places on the platform accompanied by the Rev. Dr. Langford, General Secretary of the Board of Domestic and Foreign Missions of the P. E. Church of the U.S.; Rev. Canon Cooper, representing the old and beloved Society, the S.P.G. of England.

The Metropolitan presided, and the meeting having been opened with prayers from the special form appointed by the Society, under direction of the Bishops; the Secretary, Rev. Dr. Mockridge, who was continued in that office, read the list of members of the Board for the several Dioceses as follows:

Fredericton—Rev. Canon Brigstocke, Rev. D. Forsyth, R. T. Clinch and G. Herbert Lee.

Nova Scotia—Rev. Dr. Partridge and Rev. F. R. Murray, of Halifax; Mr. W. C. Silver and Mr. J. W. Wilde.

Quebec—Rev. Mr. Fothergill and Rev. A. A. Von Iffland, Judge Hemming and Capt. Carter.

Montreal—Very Rev. Dean Carmichael, Rev. Canon Norman, Hon. Thomas White and Dr. Leo Davidson.

Ontario—Ven. Archdeacon Kingdon, Rev. E. B. Crawford, Mr. R. T. Walkham and Judge Reynolds.

Toronto—

Niagara—Archdeacon Dickson, Canon Houston, Mr. H. McLaren and Mr. M. Sutherland Macklin.

Huron—Canon Innes, Rev. W. Short, Mr. B. Cronin and Mr. E. Baynes Reid.

J. J. Mason, Esq., of Hamilton, was re-elected Treasurer.

The Secretary read the Report of the three years work of the Society, as follows:—

The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, in presenting their first triennial report to the General Board of Missions, point with great joy to three facts which are full of happy encouragement for all to whom our Church Missionary efforts are dear:

1. The constitution of the society as provided under the canon adopted by the Provincial Synod has been proved, and no change in it is sought for. Already, in the brief space of three years, the society has realized the aim of its constitution, and has proved itself co-extensive with the Church.

2. All the congregations in each of the nine dioceses have been reached.

3. The congregations, with such rare exceptions as a glance at the admirable tabulated statements of the Treasurer will discover, have responded to the Epiphany and Ascensiontide appeals by contributing to our Church Missionary work, both domestic and foreign.

These three facts proclaim more powerfully than words can declare that we have only to pursue the course provided for us and the work of missions of extending the Kingdom of Christ must advance and prosper amongst us. When we consider that the Redeemer has left it to His Church to make His name known upon earth; when, too, we remember how closely the life of religion in the individual and in the parish advances or recedes *pari passu* with active personal interest in missionary work, we must rejoice that a method has been adopted and commenced amongst us which actually unites every congregation, and affords the promise of uniting every member of our Church in missionary work. An acquaintance with the facts of the Church's efforts and progress throughout the world is essential to a living interest in the cause of missions. This acquaintance cannot fail to be promoted amongst us now by the appeals from your Board of Management, which are read to every congregation year by year at Epiphany and Ascensiontide, and by the monthly periodical, *Our Mission News*, of which we shall speak more freely later on, as the organ of your Board, the monthly visitor from our society in every home. Your Board cannot set forth in terms too plain their conviction that all the machinery and materials are now provided, and it only remains for the clergy and leading laymen in each parish and congregation to make diligent and faithful use of them. No organization or methods of action can make up for the absence of personal interest and personal efforts. Your Board would accordingly in the most earnest terms call upon each and every clergyman and each and every layman in all the congregations of this Ecclesiastical Province to take a personal, warm interest in the Domestic and Foreign Missionary Society of the Church of England in Canada; to make a point of always being present at their parish church to hear the two annual appeals from the Board of Management to make their offering to foreign missions at Epiphany and to domestic missions at Ascensiontide, upon principle as to God Himself, and ever to be as liberal and generous in their offerings as their circumstances will permit.

The Board then appealed to clergymen and laymen to support the *Mission News*.

THE FUNDS OF THE SOCIETY.

Although the sum total passing in and out of the treasury of your Board may appear in the eyes of many to be very small, there is no real

reason to be discouraged. The following seem to be sound reasons for hopefulness:—First of all, it was simply impossible for any one to form a true estimate of what amount of money might be fairly looked for from our congregations, so many of whom have been accustomed rather to receive aid than to extend it to others. Then the aid of nearly every congregation has been elicited. No doubt the sums received from each are small, but they will increase as more information is conveyed, and a more intelligent interest is extended. Moreover, our society and its organization were created only three years ago, and time is a very necessary and important element in establishing confidence and in inducing our congregations to give up in not a few instances old ways and methods and adopt the plans provided by our Missionary Society. The statements of our General Treasurer will show that there is solid foundation on which these facts rest, in the steady, if slow, increase of our funds.

Your Board adopted in the outset the principle of scrupulously observing the wishes of the donors in the appropriation of their contributions. While fully determined to adhere to this principle in the future, they appreciate the confidence placed in them by those congregations and dioceses who have left their contributions to be appropriated by your Board in accordance with their closer and wider acquaintance with the Missionary field.

APPROPRIATIONS.

To the Domestic Field—Your Board have considered it their duty to appropriate to the Missionary Diocese of Algoma a large proportion of the amount contributed to domestic missions. This Diocese, as the creation of the Provincial Synod and the only Missionary diocese under its control, has undoubtedly the first claim upon the Board for maintenance and support.

The Bishop of Algoma gives the following statement: The total amount per annum needed for missionary stipends, \$16,000; the amount contributed by the societies in England, \$4,000; the amount contributed by the congregations in the diocese, \$4,000; the amount needed from the dioceses of Canada, \$8,000. Instead of placing at the disposal of the Bishop of Algoma \$8,000 per annum we have been enabled to pay him only about \$3,600 per annum. We understand that the Bishop of Algoma has been enabled to make up the amount needed for the stipends of his clergy by contributions both from generous individuals and from dioceses whose money has reached him directly in or through the Board. The amount, therefore, asked for from the dioceses of this ecclesiastical province has been fairly met, although the money has not passed through your Board, as seems to be the most desirable course, now that we have a Missionary Society co-extensive with the Church in this Province.

The claims of the dioceses in the Northwest which, in addition to Algoma, constitute our field of domestic missions have been deeply felt by your Board and as fully recognized as the funds at their disposal would admit. In Rupert's Land, Saskatchewan and Qu'Appelle dioceses there is a large and ever increasing white population.

The Report also expressed the thankfulness of the Society, and through it of The Church in Canada, for the assistance so liberally granted in the past, and specially to the S.P.G., without whose aid the work of the Church could hardly have been carried on. It also noticed, and that most favorably, the formation of the *Women's Auxiliary* to the Society, branches of which it was hoped would be formed in many parishes.

The Treasurer, J. J. Mason, Esq., presented his report, showing total contributions from 1st October, 1883, to 30th July, 1886, to have been for DOMESTIC MISSIONS \$26,507, and for FOREIGN MISSIONS \$16,453.27. Of the former sum \$11,621 had been appropriated to special objects by the donors or congregations forwarding the

same, leaving a sum of \$14,883 unappropriated, and which was applied in great part to Algoma. Of the Contributions to Foreign Missions \$7,953.72 were unappropriated, whilst \$5,196.31 were appropriated specially to the S.P.G.; \$922.61 to the C.M.S.; and \$1,900 to the London Society for promoting Christianity amongst the Jews.

The Treasurer in explaining and speaking to his Report urged the desirability of having all Missionary contributions for the work of the Board sent in without appropriation, and leaving the total to be divided as the Board might judge best, in view of the wants of the several Mission Fields.

The Report on both branches having been adopted, the Metropolitan called upon the Bishop of Algoma, to give some account of the work specially under his care. Dr. Sullivan was received with much applause, and commenced what proved to be a most interesting address by saying that he wished to speak in the most encouraging tones possible of the work in Algoma for the last three years, and he took it as a guarantee of still greater encouragement for the future. The Bishop then referred to that particular portion of the report which noted the completion of the Canadian Pacific Railway through the whole of the Canadian territory from seaboard to seaboard, saying that the Canadian Pacific Railway caused an enormous transformation in a country in which less than a year ago in the vast territory of over 800 miles committed to his charge communication between places was difficult or impossible. Now too iron bands ran through the whole of that country, opening up the whole territory and making it accessible to the incoming of immigrants from the old world, and he trusted also the incoming of missionaries which he hoped would be added to the number now working in the Northwest. Not only did that great railway help travelling through the main district of Canada, but they were now building a branch line to Sault Ste. Marie and when completed he should have what he did not have in the past—railroad communication with every portion of his extensive diocese. (Applause.) One practical result of this would be that he would be able to bring his family to the See house, which had been provided by the Bishop who preceded him. The growth of the country in the Northwest was marvellous, and had a direct bearing on the missionary development of the Church. The Synod knew that in old times the pagans built the great roads (he hoped the Canadian Pacific Railway Company would not be offended), and the Christian Churches used them as they used the great Appian way to send their missionaries into pagan countries with the saving Gospel of Christ. In Canada they had a great corporation, representative of all the material progress and development of Canada, building a road for the development of the Dominion, and which, under the providence of God, the Christian Church could make abundant use of for the accomplishment of her own purpose. (Applause.) Three years ago there were in the diocese a staff of clergy, including the Bishop, in all sixteen; while now it maintained twenty-four hard-working missionaries, all of them, to a certain extent, provided with stipends, such as they were. He was not going to boast that he had enough clergymen in Manitoba, for four large districts were crying out urgently and piteously in the persons of the sons and daughters of the Church for clergymen of their own religion to minister to them. Methodism, Presbyterianism and every other "ism" were working there. His hope was that every member of this Synod would go home with an increased interest in the missionary work of the Church in the Northwest. His Lordship referred at some length to statements made in some quarters which he regarded as prejudicial to the interests of his diocese: amongst them that the stipends of his clergy were too high (the average being, he said, \$750 a year, and the highest \$1,000, whilst the expenditures of the clergy

were necessarily great); the cost of maintaining the *Evangeline*, called by some a "pleasure yacht," but in reality a *Missionary Boat*. A yacht was for pleasure, and a missionary boat was for work. His boat had been working for three summers, and by her assistance he was able to perform his work with a punctuality and a certain degree of effectiveness which he never could secure otherwise. Recently he was driven by stress of weather into Squaw Island, where there were thirty families who from the beginning of the season had never seen the face nor heard the voice of one of God's ministers. If those who complained saw the fervor with which those people entered into the service, and the eagerness with which they received God's word, they would complain no more. (Hear, hear.) One gentleman refused to contribute to the Algoma mission because of the expense of the missionary boat. The total expense of the crew, which numbered two men and himself and the other missionaries, was \$1,000 a year, and the S. P. G., with their usual liberality, contributed one-half of this. His personal friends in the States gave him \$750. Contributions came from England as well; but during the last three years he had only received \$373 from Canada, so that Canadian Churchmen had not much reason to complain. There are now, the Bishop said, 61 churches, such as they are, in the diocese, and four years ago there were only forty-two. Three were of stone, one of brick, and the remainder log or frame. They had heard probably of "union churches," but there was not one of that class within the Diocese of Algoma. The churches were all insured where it was possible to insure them, and \$1,000 would pay the entire debt on them. He pointed out that it was desirable that all money for missionary work should be sent to the Board of Management, and not direct to the mission field. The Bishop closed his address by referring to unworthy and untrue charges made by certain individuals of partizan action on his part in the administration of his diocese, and indignantly denied them, adding:—"When you hear any statement detrimental to the Bishop of Algoma, don't jump at conclusions. Write to me and ask me if it is true, and do not consider it true and write afterwards. When a reflection is cast upon my diocese, which is dependant on the confidence and sympathy of the Church, I will not tamely submit to injustice. Whatever I may consider of false statements regarding myself, when they affect my diocese they touch the apple of my eye." (Loud applause.)

AFTER RECESS,

The Rev. Dr. Langford, General Secretary of the Board of Domestic and Foreign Missions of the Protestant Episcopal Church in America, addressed the meeting, expressing the satisfaction he felt at hearing the terms of the reports that had been read, and urging the Church in Canada to follow the example of the Sister Church and send one or more missionaries of their own into the foreign field, assuring those present that the work at home would prosper the more for it. He also referred in favorable terms to the *general* nature of the response made to the appeals of the Board by the congregations of the Church in the Ecclesiastical Province as compared with the Sister Church; one-half of the latter failing to respond to the call of the American Church for support for mission work.

The Hon. Thos. White, Minister of the Interior, delivered a stirring address; and Canon Cooper acted as spokesman for the noble Society for the Propagation of the Gospel in Foreign Parts.

The Rev. E. F. Wilson referred in touching and eloquent terms to his work amongst the Indians, specially in connection with the Shingwauk and Wawanosh Homes, and spoke of his strong desire to extend this work into the dioceses of the Northwest. He was accompanied by two of his Indian boys, one a Sioux and the

other a Cree, the elder of whom, about 12, understood and spoke English well, and much pleased the audience by singing in English a verse of the well-known hymn, "Rock of Ages." The well-known sweetness and pathos of the Indian singing was patent to all.

The Rev. O. Fortin, of Winnipeg, spoke in reference specially to the Diocese of Rupert's Land.

One of the most marked features of the meeting was the very able and instructive paper read by the Rev. J. M. Davenport, of St. John, N.B., of which we can give but the merest outline. It was a plea for the revival of community life as the best and most economical method the Church can employ for her pioneer work. The speaker asked for an unprejudiced consideration of the subject, such as was now happily being granted to the once scouted question of Sisterhoods. In this connection he referred to the noble, heroic work of the Montreal branch of the East Grimstead Sisterhood during the recent small-pox epidemic. He showed that however valuable might be the labors of the married clergy in old and well established parishes and missionary districts, the enthusiastic, energetic and least costly labor required for fresh missionary enterprise could be best accomplished by men who, like the Apostles and missionaries of the early Church, would "leave all for Christ's sake and the Gospel," men of *great*, not ordinary, self-sacrifice, having no ties to bind them to earth or to hinder their movements. The speaker quoted in support of his plea the letter of the late Bishop Douglas, of Bombay, to the Archbishop of Canterbury, in 1872, wherein it was shown that, at all events for India, there was no missionary machinery which could compete with Brotherhood organizations. In the course of his remarks he also quoted and referred to the arguments in favor of *voluntary* celibacy to be found in Bishop Harold Browne's work on the Articles (Art. XXXII.) He pointed out that financially missionary Brotherhoods would be a great relief to poor missionary dioceses, that, to state the case as mildly as possible, four at least self-denying men could live together comfortably on \$1,000 per annum; and further that, as a consequence of their concentrated efforts, missions would much more rapidly become self-supporting than under the present *regime*. He urged that by favoring the formation of such Brotherhoods an efficient channel would be opened for religious enthusiasm which now was sometimes lost to the Church, and concluded by begging the Synod to let it be known by its vote that men seeking to devote themselves thus entirely to missionary enterprise would be heartily welcomed by the Church in Canada. At six o'clock the Board adjourned.

FOURTH DAY.

The Lower House resumed its own proper work on Saturday morning at 10 o'clock. After the adoption of a resolution acknowledging and reciprocating the fraternal greetings of the Methodist Conference at Toronto, the appointment of a delegation to the General Convention of the Protestant Episcopal Church of the United States, and the transaction of routine business, the message of the Upper House regarding the Montreal Theological College was taken up as the first order of the day. Dr. Heneker, Chancellor of the University of Bishop's College, in moving concurrence, remarked that he considered the message from the House of Bishops as a message of peace, based as it was upon the agreement and declaration of the Bishop of Montreal, made *bona fide* to his brethren of the Episcopate, and through them to this House. He was disposed to meet it in the most conciliatory manner, and as would be seen from the composition of the Committee named in the resolution he would now move, the fullest representation of the several Colleges had been achieved. He moved, seconded by Rev. Dr. Bethune (of Port Hope)

That this House hereby expresses its concurrence in the resolution of the Upper House for the postponement of the consideration of the proposed Canon on Degrees of Divinity till the next Provincial Synod, and that this concurrence is given on the distinct understanding, as expressed in the preamble of the said resolution, that the Bishop of Montreal has undertaken to say that he will not consent to the taking of any steps towards the renewal of the application of the Montreal Theological College to the Legislature for the power of conferring degrees before the next triennial meeting of the Provincial Synod; and that the following be a Committee to confer with a Committee of the Upper House, and report for definite action at the next session of the Provincial Synod:—*University of Trinity College, Toronto:* The Chancellor, the Provost, the Rev. A. J. Broughall; *University of King's College, Windsor, N.S.:* The President (Canon Brook), Rev. Dr. Partridge, Prof. Hynd; *University of Bishop's College, Lennoxville:* The Chancellor, the Principal (Dr. Adams), the Professor of Divinity (Dr. Roe); *Huron College:* The Principal; *Wycliffe College:* Rev. Septimus Jones; *Montreal Theological College:* The Principal.

Objection was taken by Mr. A. H. Campbell as well to the expression "on the distinct understanding," as implying a doubt of the good faith of the Bishop of Montreal; but Mr. Heneker pointed out that the terms were those of the message, and the same were adhered to. It was then claimed by the same gentleman that the Colleges were not sufficiently represented; and whilst many cried out against the claim to more than one representative, Dr. Heneker, in evidence of his strong desire to remove all objections, consented to add to his resolution an additional representative for each College, viz., for Huron, Canon Innes; for Wycliffe, A. H. Campbell; for Montreal, the Very Rev. the Dean.

Archdeacon Evans, of Montreal, then moved in amendment that the Chancellors or other legal authority in each diocese be added to the Committee. Considerable discussion followed, and some excitement, amongst which were expressions of strong disapprobation and calls for the withdrawal of the amendment. The Archdeacon having spoken in support of his amendment, Mr. James Hutton and Mr. Chas. Garth, both of them Governors of the Montreal Theological College, expressed themselves quite satisfied with the resolution and committee, and characterized the action of Dr. Heneker and his friends as most generous and kindly towards the weaker power, the Colleges, and urged Archdeacon Evans to withdraw his amendment. This, though declined at first, was ultimately done, the feeling of the House being evidently against it, and assent to withdrawal being given. Archdeacon Evans rose and said:—Mr. Prolocutor, as one of the governors of the Montreal Theological College I withdraw the amendment, because I have been very strenuously requested to do so by other members of that body; but I do not one jot change in my opinion on the matter. The motion was then put and carried almost unanimously.

The Rev. Mr. Broughall then moved:— "Whereas it is most desirable in the interests of the church in this ecclesiastical province and of the community at large, more especially in regard of theological learning, that all degrees in divinity should be conferred by the universities of the church, the members of this house do hereby in the first place express their profound conviction that all candidates for such degrees ought loyally to avail themselves of the opportunities afforded them by the said universities. "Secondly, that this house strongly deprecates the resort on the part of any mere theological school or college to the Legislature for degree-conferring powers, and that the Metropolitan is hereby empowered to present and sign, whenever it may be necessary on the

part of this house, a petition to the legislature of any of the civil provinces within this ecclesiastical province praying that no institution of the Church of England in this province be endowed with power to confer degrees, unless the said power shall have been asked for by petition from this Provincial synod, and that this resolution be sent to the House of Bishops with a request for their concurrence therein. The Hon. D. L. Hannington, of Nova Scotia, having taken the point of order that this resolution ought to have been moved as an amendment to the message, or original resolution, and being also on the order paper and not as yet reached in its turn it could not now be considered. The Prolocutor ruled that the notion was out of order.

DELEGATION TO THE CONVENTION.

The following were named as a delegation from the Provincial Synod to the Convention of the P. E. Church of the U.S. which meets in Chicago in October next: The Prolocutor, Rev. J. Langtry; the Very Rev. The Dean of Montreal; the Ven. Dr. McMurray, Archdeacon of Niagara; the Rev. Canon Medley; the Hon. B. R. Stevenson, C. J. Campbell, R. T. Walkem, Q.C., and E. Baynes Reed: the Bishops of Nova Scotia and Toronto from the Upper House form the delegation.

WORK OF WOMEN IN THE CHURCH.

Mr. Walkem, by permission of the House, read the report of the Committee appointed to prepare a Canon on the work of Women in the Church. The report was received and ordered to be printed and stand over for consideration in due order.

Chief Justice Allen, by permission, read the report of the Committee on amendments to the Constitution, which was received. The consideration of the notice in reference to education in the Public Schools, which had been suspended; before the message on the M. T. College had been taken up, in order to allow Mr. Ford, Mr. Allen and Mr. Elliott, who represented the differing views, to meet and agree upon a compromise was then resumed, and Mr. Ford then moved, seconded by Rev. W. B. Carey, "That the subject of Church Schools be referred to a Committee to be appointed by the Prolocutor, to report at next Synod." Some discussion, a little irregular and excited, followed and on the motion being put many members seemed not to understand it, and voted nay; the motion being carried by 60 to 59. But this did not represent the real feeling of the Synod, as was evident from the calls from all parts of the room that the vote be retaken, as it was not understood that the resolution referred to Church schools only. A little excitement arising and the deputation from the U. S. desiring to take their leave of Synod, the Prolocutor ruled the application out of order, and announced a message from the Upper House, and this effectually calmed the momentary disquiet. After the reading of the message, the Bishop of Michigan, Rev. Mr. Converse and Mr. Nelson, severally bade farewell to the House, the members all rising and receiving their remarks with every demonstration of satisfaction.

The Bishop of Michigan, who was loudly applauded, said that in asking the privilege of taking their leave of this Synod, they wished to express their deep sense of the great kindness with which they had been received. The members of the Synod had assuredly lavished upon the members of the deputation in every possible way, thus betokening, he might say, the warm and hearty Christian feeling which would always be an inspiring memory to cement the friendship between the Church in Canada and the Church in the United States. (Applause.) They did not forget, nor would the Church in the United States forget, their warm reception as representatives of the Sister Church in the great republic. He asked to renew the hope that that the Provincial Synod would appoint a deputation to the Church in the city of

Chicago, and he assured them that the Synod in the United States would endeavor to return their kindness. The visit to the Synod had been a delightful one to the American delegates, and it had also been a most instructive one. They had been learners while they were here, and they were going to carry back important lessons with them. Among other things they had been deeply impressed with the admirable organization of the Church in Canada, and what had struck him most forcibly was the very admirable and excellent relations which were maintained between the Upper and Lower Houses—so admirable that he would have something to say about it in his place in the Synod of the United States. He asked permission to add with what pleasure he had noticed the soothing effect on a lively debate of the announcement that there was a message from the House of Bishops. (Laughter.) He could not venture to say that it was always the same with them in the States. His Lordship was also much struck with the fact that they had in the Synod not only great numbers of venerable and learned clergymen, but also numbers of distinguished and influential laymen men who had been willing to leave important and in some cases distant duties to give their time to the service of the Lord in His Church. (Applause.) He had noticed with profound gratification since he had visited the Synod the growing missionary spirit in the Church of Canada. He did not think he had ever attended such a grand missionary meeting as the one held in that hall on Thursday evening. It seemed to him that the speeches were an inspiration. The law of missionary expansion was the law of the Church of life, and the Church that did not engage in missionary work for the love of the Master may have the name to live, but it is dead. He noticed with pleasure that the Church in Canada had learned what they were beginning to learn in the United States, that when our Lord laid His commission on His Church he laid the missionary mandate on her which was to last until the end of time. Another great fact which seemed to be grasped in Canada was that this missionary spirit must extend, not in a parish, diocese, or even the province, but throughout the whole world, and that the duty was incumbent on every member of the Church either to go or to send others to preach the Gospel to the world. In this way money, when used in the character of self-denial and contributed to the success of the Gospel, was a spiritual thing, and not the sordid material which it appeared in other uses. It was thus spiritualized and led to the service of the Great Master. "It is hard to say farewell," concluded the Bishop, "but our duties call us away. I pray that the God of all benediction and grace may in the future, as in the past, and more in the future than in the past, bless the labors in which you are engaged in His holy name." (Applause.)

Rev. Mr. Converse, of Boston, also thanked the Synod for the great kindness extended to the United States delegates, and extended a hearty welcome to any member of the Synod to visit him in Boston.

Mr. R. M. Nelson, of Alabama, thanked the Synod for the hearty, cordial and right royal welcome extended to the American delegates. They honored the Americans wherever they went, and if any gentleman should come to visit the land of the magnolia and mocking bird, he hoped he would call on him in Alabama. His invitation was: "Come one, come all, but don't come all at once." (Laughter.) His house was big, but since he rubbed against the members of the Canadian Synod he was afraid his heart was bigger than his house. (Laughter and applause.)

The delegates, after shaking hands with the Prolocutor and Secretaries, then left the House amidst applause, and the sitting adjourned.

AFTERNOON.

The Lower House having reassembled, the

following motion of Mr. Wm. C. Silver was taken up:—"That the Upper House be requested to appoint a committee to act with a committee of this House, to be appointed by the Prolocutor, on the relative rights and duties of Bishops, Rectors and Churchwardens in this Ecclesiastical Province, to report at the next regular session of this Synod." The mover expressed a desire to withdraw the motion; but a number objecting, and specially those interested in the memorial from St. Paul's Church, St. John (consideration of which out of its order had been refused), and who desired to bring it in as an amendment, Mr. Silver proceeded, his motion being seconded by the Rev. D. L. Hannington. Mr. Weldon, M.P., then moved in amendment that the following be added to the motion: "And that the memorial of St. Paul's Church, Portland, be referred to the same committee." This brought up fully the vexed question of the *status* of the Mission Chapel, and of the right of the Bishop of the Diocese to establish or allow it without the consent of the Rector of the Parish. The memorial set forth at great length the circumstances connected with the controversy in question, detailing the action taken in the Diocesan Synod; the decision given by S. Bethune, Q.C., in 1884, against the legality of the Mission Chapel; the refusal of the Bishop to accept this opinion as conclusive and binding, and the memorializing anew of the Diocesan Synod by the Rector and Churchwardens of St. Paul's; concluding:—"That thereupon the Synod concurred with the Bishop of the diocese in refusing to receive Mr. Bethune's opinion as a correct interpretation of the law. From the above facts it will be seen that the real point at issue is whether or not a Bishop has a right to license a clergyman to officiate in the parish of another clergyman not only without the consent of that clergyman, but contrary to his expressed dissent and protest. Your memorialists, without conceiving that this is not merely a local question, but a question affecting the rights and privileges of every Rector in this Ecclesiastical Province of Canada, and having failed to obtain from their Diocesan Synod a declaration of the law of the Church on this matter, apply to your Right Reverend House for such action in the premises as may, while preserving the authority of the Diocesan, secure to rectors their rights and privileges." It very soon became manifest that whilst the majority of members were in favor of Mr. Silver's motion dissevered entirely from the St. Paul's Church matter, as many regarded the latter unfavorably. The discussion was kept up with much vigor and some warmth; the opponents of the memorial (amongst whom were Hon. Geo. Irvine, E. Hodgson, Q.C., and other leading lawyers) urging strongly and apparently conclusively that the Provincial Synod had no jurisdiction whatever in the matter, not being in any sense a Court of Appeal for the settlement of purely diocesan, or, as in this case, merely parochial concerns, and that the matter ought not to have been brought before the House. Mr. Hodgson, Q.C., of Charlottetown, very ably maintained this position as against the counterable arguments of Mr. Weldon, Chief Justice Allen and others, saying that this Synod was not a Court of Appeal. If it were to be made such, nine months in every three years would not be enough to settle all the cases. The Metropolitan had either done right or wrong. They had no jurisdiction if he were wrong, and if he were right they had still less. He protested against any attempt to bring a Bishop before this House and then relegate him to a committee for three years. It would go forth to the world that the Metropolitan had been impeached without giving him a chance to reply. A suggestion was made that this motion and amendment, and others of somewhat similar character of which notice had been given, should be sent to a committee to report at next session; but the feeling of the House being evidently adverse to any action

regarding the St. Paul's Church memorial, the Prolocutor suggested that the motion of Mr. Silver should be disposed of separately, and the St. Paul's Church memorial be taken up immediately after as an independent matter; and this being agreed to, Mr. Silver's motion was carried. Mr. Weldon then moved that the memorial of St. Paul's Church "be referred to a Committee of this House, to report at this present session," and the debate continued, and was still in progress when the hour for adjournment arrived. Before this took place, the Prolocutor appointed the Committee on Church Schools as follows:—Rev. Canon Innes, Huron; Rev. Dr. Bethune, Toronto; Rev. J. J. Bogert, Ontario; Rev. Mr. Von Iffland, Quebec; Mr. S. Bethune, Q.C., Montreal; Rev. Mr. Macklem, Niagara; Mr. Hodgson, Nova Scotia, and the mover and seconder of the resolution for the appointment of the committee, Rev. O. P. Ford and Rev. W. B. Carey; also a committee on the proposed Year Book, and another on the Centennial of the first Colonial Bishop.

FIFTH DAY—Monday, 13th Sept.

After the usual opening exercises and the transaction of routine business, a motion was made, upon suspension of the Rules of Order, for the appoint of a Committee to prepare an address (1) to the Queen, (2) to the former Prolocutor, the present Lord Bishop of Niagara; and then the consideration of the St. Paul's Church memorial was resumed. After a number had spoken, Dr. Henderson (Chancellor of the Diocese of Ontario) moved that the memorial involving as it does a question of law which this House is not assured of its power to determine or enforce, and the matter having been considered by the Diocesan Synod, this House under the circumstances deems it unadvisable to interfere, and finally, as the morning session was closing, this amendment came to a vote, when it was carried by 76 for, 42 against, and thus this vexed question was settled for the present.

During the morning several messages were received from the Upper House; amongst these one expressing its sense of the loss sustained by the Church in Western Canada by the decease of the late Bishop of Niagara. Under suspension of rules and by privilege, the message was unanimously concurred in by rising vote. A second message recommended the adoption of a resolution urging on the several Diocesan Synods the necessity of renewing their several pledges for the stipend of the Bishop of Algoma, in the same proportion and amounts hitherto prevailing.

The Synod took recess at 1 o'clock.

AFTERNOON SESSION.

On resuming business the message from the Upper House lastly mentioned above was concurred in, and the House then took up the consideration of the proposed Canon on the work of women, in the church, either as Deaconesses or Sisters, which engaged the attention of the members for the greater part of the afternoon, the greatest interest being manifested. The Canon finally passed the Lower House the next day in the following form, and was sent to the Upper House for its concurrence.

1. The propriety of giving official sanction to the employment of women, either as Deaconess or as members of Sisterhoods, is hereby recognized, provided that in each case arrangements be made for efficient supervision by the Bishop in whose Diocese they may be employed.

2. A deaconess is to be formally made and set apart for the performance of certain ministrations under rules or regulations prescribed by the House of Bishops, and no one so set apart may abandon her office unless and until she shall have given three months' notice of her intention so to do to the bishop in whose diocese she may be ministering.

3. No one shall be made and ordained a Deaconess under the age of twenty twenty-five years.

4. Testimonials as to character and proof of qualification or otherwise after a period of probation at the discretion of the Bishop shall be required previous to the ordination of a Deaconess.

5. When the House of Bishops shall have prepared a form for the making and setting apart of Deaconesses such form shall be used in every case.

6. No Deaconess shall be appointed or continue to minister in any Parish or Mission without consent of the Rector or Incumbent thereof, but this shall not prevent the temporary employment of any Deaconess or Sister for any special or individual case, such as, for example, attendance on the sick of any particular family.

7. No Sisterhood, or association of women for the purpose of mutual help and encouragement in a life of prayer and works of charity, shall be recognized by the Church in this Ecclesiastical Province as a religious order, or society, unless at the time of its establishment it hath the sanction of the bishop of the diocese in which it is situated. Any bishop in whose diocese the society is sanctioned or approved of may at any time require the rules and regulations to be submitted to him for approval. The bishop's sanction once given may not be withdrawn without the consent of the House of Bishops. No branch of a recognized society in one diocese shall be opened in another without the consent of the bishop of the diocese.

Several messages were received from the Upper House, one asking joint action through committee of each House on the subject of Unity, another notifying the Lower House of the nomination of a Board of Preliminary enquiry, under the Canon for trial of a Bishop. The members being, the Ven. Archdeacon McMurray, Rev. Dr. Partridge, Rev. Canon Dumoulin, Rev. Canon Brigstocke, Messrs. S. Bethune Q.C., Dr. Henderson Q.C., Hon. E. Blake, Dr. R. W. Heneker and V. Cronyn, and a third appointing as assessors to the Court of Appeal of the Metropolitan, Hon. Geo. Irvine, R. T. Walken Q.C., and S. Bethune Q.C.

The House adjourned at 6. p.m.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

The Ruri-Decanal Chapter of the Avon Deanery met at the Forks, Windsor, on Tuesday, Sept. 7th. Present—Canon Maynard, Rural Dean; Revs. J. O. Ruggles, H. A. Harley, J. Harrison and W. J. Ancient.

Morning service was held in St. Michael's Church. Prayers were said by Rev. W. J. Ancient, and the lessons were read by H. A. Harley. The Dean was celebrant, assisted by Rev. J. O. Ruggles. Rev. J. Harrison presided at the organ. The sermon was preached by Rev. H. A. Harley.

After service, the members, with Judge Desbrisay and Mr. R. R. J. Emmerson, who were visiting the district and were invited to the meeting, were very hospitably entertained by S. Palmer, Esq., and his estimable daughters.

The afternoon session was opened with prayer by the Dean, and the office for Ordering of Priests was read.

After the minutes of the last meeting had been read and approved, Rev. W. J. Ancient was elected Secretary, *vice* Rev. H. How, who has removed to Shelburne.

On motion of Rev. J. O. Ruggles, the following resolution was unanimously and very cordially passed:—

"Resolved,—That we do hereby express our sense of the great loss sustained by the removal from this Deanery of the Rev. H. How, B.A., our late efficient Secretary, and one of the most

zealous members of this Chapter. And we also beg to assure him and his estimable lady that they will ever be remembered with kindly feelings by us all; and we earnestly trust that God's blessing may rest upon their labors in that portion of the Master's vineyard to which He, in His all-wise providence has called them."

The Secretary was instructed to forward a copy of the above resolution to Mr. How.

It was decided to hold the next meeting at Windsor on St. Andrew's Day.

Discussion upon the desecration of churches and the best means of counteracting error followed, after which the Dean closed the session with the Apostolic Benediction.

In the evening the members met in St. George's Church, Falmouth, where there was a large congregation assembled. The Litany was said by Rev. J. Harrison (Rector).

The Dean gave an address, in which he congratulated the people upon the enlargement of the parish, the purchase of a Rectory, and the appointment of a resident clergyman; and urged them to prize and profit by these advantages.

He was followed by Rev. J. O. Ruggles with an address on baptism, and Rev. W. J. Ancient with one on regeneration and conversion.

The Dean then called upon Judge Desbrisay, who is a licensed Lay Reader, to give an address, which he did, giving an account of the Church and her work in the County of Lunenburg, and concluded by urging upon the young men the duty and benefit of coming out manfully on the Lord's side.

The Dean pronounced the Benediction.

DIOCESE OF ONTARIO.

MABERLY MISSION.—The Rev. C. E. S. Radcliffe acknowledges with many thanks the following subscriptions to the Maberly Church Building Fund:—Per kindness of Rev. F. L. Stephenson, M.A., Rector of Almonte, \$100; per kindness of Rev. A. Jarvis, M.A., Rector of Carleton Place, \$75.75;—A Friend, England, \$24; A Friend, Perth, \$10; J. Pink, Perth, \$5. Total, \$214.75.

The Rev. F. D. Bogert, M.A., Rector of St. John's, Belleville, has most kindly presented an altar to the new church. A set of stained glass windows have been ordered from Messrs. McCausland & Son, of Toronto. Mr. Hogg, of Perth, is constructing prayer-desks and lectern according to the latest designs obtained from Messrs. Jones & Willis, London, England.

St. Alban's Church is rapidly going ahead, and will be completed by the middle of October, unless anything unforeseen should occur to delay it.

The Rev. Mr. Radcliffe begs to once more publicly thank those clergymen in the Diocese of Ontario who so kindly threw open their churches and parishes and enabled him to collect sufficient funds to place the church completely out of debt.

[For additional Home Field News see p. 12.]

CONTEMPORARY CHURCH OPINION.

The Church Times says:—

"The truth is, there is no pretence for saying that there is any Scriptural evidence at all for Evening Communion. The whole misapprehension has arisen from the unfortunate use of the term 'The Lord's Supper.' What the Church of England means by it will be seen from her exhortations to Communion, and it is simply that she regards it as the Marriage Supper of the parable. As for the only place where it occurs in the New Testament (1 Cor. ix. 20), it is plain that St. Paul was speaking only of a custom which had been invented by the Corinthians in honour of the Last Supper. It is possible that they celebrated after it; but even that is not certain. What the Apostle is say-

ing seems to be; 'Whatever else this new function of yours may be, it is certainly not the least like our Lord's last meal. That was a common feast, whereas you sup in separate parties; that was eaten in brotherly concord, whereas those of you who are better off make a display of your wealth, and put to shame those who are poor; the Lord's Supper was occupied with spiritual discourses leading up to the Institution of the Blessed Eucharist, whereas yours is spent by those who have means, in mirth and jollity.' In any case it is impossible to make out of this vagary of the Corinthians anything like a universal practice; and it is enough to say 'We have no such custom, neither the Churches of God'."

The Church Review says:—

The Divine Law concerning Marriage, both in its original and monogamic conception and its subsequent particular restrictions as to relationship, is the most striking example afforded either by religion or by human history of the importance of a governing human passion in this matter of prime consequence by a definite rule. There is no tendency in man to impose such a rule upon himself. The tendency of human beings in all ages has been downward when left to themselves in this business. The Christian home, the brightest spot under the broad heavens, is the product simply of the prevalence of the Divine Law, revealed and enforced in the kingdom of God upon earth. If that Law he removed the abominations of Paganism will flow back like a flood.

The Irish Ecclesiastical Gazette says:—

Religion has, indeed, other work to gratify æsthetic tastes. But æsthetic tastes are quite as legitimate as vulgar tastes, and something is wrong when religion is despised by an artist and admired by a boor. The beauty of holiness has the right to win and even compel the admiration of the world; the Christian Church in her genial manners, her majestic bearing, her refined and cultivated tastes, in the decorous and attractive way in which she does all things pertaining to life and worship, can proclaim to the most cultured and refined. I am your equal in all respects and your superior in all. I ask nothing of you in matters of dignity, and taste, and beauty, but very much in matters of principle and virtue. I recognize, as well as you, whatsoever is true, and lovely, and of good report, but because I give you something better than art, I do not therefore sacrifice it. I will not suffer you to despise me by making anything which appertains to me or mine, cheap, and common unlovely, and repulsive.

CORRESPONDENCE.

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

To the Editor of the CHURCH GUARDIAN:

SIR,—I have read with much satisfaction the two letters from Mr. Henry Roe, deprecating the attempt made in the Diocese of Toronto to obtain the formal sanction of the Provincial Synod to the substitution of the Revised Bible for the Authorized English Version in the services of the Church. I hope the weighty words which have been addressed to you by the Dean of Chichester on the subject, will also meet with careful consideration. With regard to the revision, I believe the views of Churchmen may be classed under the following heads: A. Those who deprecated the enterprise from the first, and deplored the time expended on it, anticipating little or no good result from it. B. Those who regarded it with some misgiving, but hoped that the authorised version would be preserved as a whole, with a few necessary alterations. As the work was more and more protracted,

those hopes must have been gradually abandoned. C. Those who wished for more extensive alterations, and for an improved text in the New Testament, but for a text resting on sound principles, and for a version in idiomatic English, and one which should give a fair weight to the Hebrew origin of New Testament Greek. D. Those who were friends or pupils of the principal revisers and regard their work as one of consummate perfection. I believe that A, B and C are almost dissatisfied with the performance. Idiomatic English has been sacrificed to a dialect which may be called 'Syntax English,' employed by schoolmasters and lexicographers for the purpose of teaching Greek grammar. The Greek verses and propositions have been rendered with a servile adherence to this 'Syntax English,' without regard to the Hebrew basis of the Greek. Trivial alterations in the text have been emphasized by changed collocations, mystifying but not altering the sense. Puerilities about 'flasks,' 'lamps,' 'stands,' &c., complete the intolerable pedantry of certain passages. The text is marred by a strangely infatuated regard for one of the uncial manuscripts. These features are the more offensive to English readers and students, who see in them indications of a diminished reverence for the written Word of God. Bishop Cleveland Coxe's remarks in reply to Dr. Wilson's paper at the first Canadian Church Congress are also worthy of attention.

W. R. CHURTON.

CAUTION.

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—I beg to caution the clergy and others against Edgar Oswald Gutteridge, who has sailed for Halifax under the name of Edgar Oswald. He has been schoolmaster here for some years, and has eloped with a woman from the next parish, leaving his wife penniless, and robbing many tradesmen to a considerable extent. I hereby revoke a testimonial he obtained from me under false pretences.

WILLIAM SCOTT,
Vicar of Eshall, Coventry.

Aug. 31st, 1886.

We have much pleasure in calling the attention of our readers to the Ecclesiastical Chart, showing the relative positions of the Churches of England and Rome, by the Rev. A. J. Belt, M.A. The possessor of this admirable chart can trace, almost at a glance, the course of Church History, from the formation of the Christian Church down to the present day, and he cannot fail to be impressed with the position of the Church of England as an independent and co-ordinate branch of the Catholic and Apostolic Church of Christ. The chart will be found especially valuable by clergymen and all who are engaged in the work of instructing the young.

NOTICE.—The Rev. H. E. Plees has kindly consented to act as Local Agent for the CHURCH GUARDIAN for Kingston and neighborhood. We trust that present subscribers will aid in securing others through him.

TO NEW SUBSCRIBERS.—We much regret that owing to the extra calls for our number of the 15th inst, we have been unable to forward it to the new subscribers of last week. These subscriptions though taken some days ago will, therefore, date from 22nd September.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITORS: —

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

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1950. For Business announcements See page 14.

Special Notice.

SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The LABEL gives the date of expiration.

CALENDAR FOR SEPTEMBER.

- SEPT. 5th—11th Sunday after Trinity.
 * 12th—12th Sunday after Trinity.—*Notice of Ember Days.*
 " 15th—
 " 17th— } EMBER DAYS.
 " 18th— }
 " 19th—13th Sunday after Trinity.—*Notice of St. Matthew.*
 " 21st—St. Matthew, A.E. & M.
 " 26th—14th Sunday after Trinity.
 (*Notice of St. Michael and All Angels.*)
 " 29th—St. Michael and All Angels.

PRAYER FOR UNITY.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, and one Hope of our calling! one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. Amen.

THE PROVINCIAL SYNOD.

The Thirteenth Session of this the Great General Council of the Church of England in Canada is numbered with the things that have been; but the effects of its assembling and action remain, and that too, we are thankful to say, to the benefit and advancement (in our opinion) of the interests of this Branch of the Holy Catholic Church. Though the number of the measures actually passed by both Houses is indeed small as compared with the time occupied, yet it embraces several of the highest importance, not only to the members of the Church, but to those of other Christian Bodies. We do not think, however, that the beneficial effects arising from these triennial gatherings of the Clergy and Laity from all parts of the Ecclesiastical Province are to be, or can be, fairly estimated by the number of measures passed or resolutions adopted. The meeting together of men of differing opinions, and the free and brotherly discussion of matters of in-

terest to all, [even though at times, from the very sincerity with which the individual opinion is held, the discussion may wax warm and become somewhat excited], the face to face "talk" and the unmistakable manifestation of a mutual strong and loving purpose, as true sons of the Church, to further her cause and protect her interests, cannot but tend to break down narrow partizan prejudices, to infuse a spirit of greater charity, and excite zeal. Nor do we at all agree with those who complain of what appears to them unnecessary loss of time in the discussion of the various resolutions introduced, and who would limit the speakers to a certain number of minutes each. Time so spent is far from lost; and to make any such rule would, in the absence of a fixed plan by which each speaker would discuss only one particular feature of the matter in hand, probably lead to ill or half considered legislation.

In reviewing the events of Synod week, we find much that should afford ground for satisfaction and thankfulness. The almost unanimous election of one so well qualified—as the event showed—as the Rev. John Langtry, M.A. of Toronto, to be Prolocutor of the Lower House will, we feel sure, be in itself recognized generally as cause for thankfulness. To fill the position so long and ably occupied by such men as the late Provost Whittaker and the present Lord Bishop of Niagara, was by no means an easy matter; especially as the one who with them had acquired the experience which eminently qualified him to succeed them was unhappily ineligible. The choice made reflects at once credit upon the Synod, and confers honor upon one well deserving of it. But it again, as it were, carries the "championship" from the East to the West.

We also feel that it will be ground of satisfaction to the whole Church that the name of the Rev. Canon Norman, D.C.L., will not be lost from the pages of its Provincial Synod Report, although still appearing only as Clerical Secretary.

In so far as the peaceful and creditable conduct of such an Assembly as this is concerned much undoubtedly depends upon the officers chosen, but more, far more, upon the individual members of which it is composed, notwithstanding the fears which were entertained in consequence of circumstances which transpired anterior to the meeting, and of the special call to party caucus, the proceedings throughout—with the exception of a slight momentary excitement at the close of the Tuesday evening session, attributable chiefly to two or three active members whose very earnestness of conviction betrayed them into hasty and excited action—were of a quiet and harmonious character, reflecting credit upon the members themselves and upon the Church which they represented. This, too, is cause for thankfulness.

But it is in respect to two matters that we find our chief ground for thankfulness. We mean the decision arrived at touching the use of Wine in Holy Communion, and (2) the adoption of a resolution aiming at some definite action towards the reunion of Christians.

We rejoice that as to the first the Church in

Canada has spoken with no uncertain or hesitating voice; and that too by practically a unanimous vote. Whilst we do respect the opinion of those who from a desire to help a "weak brother" have deemed it wise to endeavour to reverse the practice of the ages, the decision of the learned, and the authority of the Church Catholic as to one of the elements used in Holy Communion, we cannot sympathize with or endorse their course; and we feel that though possibly the decision arrived at may for the time being offend some, it will in the end prove to be not only that which is best, but also, the most kindly. Any hesitancy or uncertainty now would only have given strength to a movement, which already has caused grievous pain and sorrow to many by after conviction that in acting as the advocates of the so called "unfermented wine" theory urged, they had done dishonor to their Lord and Master and had been faithless and disobedient. We sincerely hope that at least all Churchmen will loyally accept the decision of this Council, and faithfully adhere to primitive practice. We feel that the Rev. Dr. Carry has done the Church—of which he is so learned and faithful a priest,—true service indeed in bringing forward, so ably explaining, and successfully carrying through this matter.

We rejoice not less, at the unmistakable clarion call of The Church of England in Canada, to Christians of every name to unite together in *visible Organic Union*, in answer to fulfilment of their Lord and Master's prayer that "they all may be ONE, as Thou Father art in Me and I in Thee, that they also may be one in us; that the world may believe that thou hast sent me."

"I in them, and Thou in Me; that they may be perfect in one." How sadly has this living visible testimony to the Divine Mission of the Son of God been weakened if not destroyed by the sinful divisions existing in the Church which is His Body during the last three centuries! How can Christians hope to convince and draw in the unbelieving if they fail to use the means which Christ himself implies will be successful? Thank God that the day of schisms and divisions seems drawing to a close, and that now the first faint beams of the dawning day of *Perfection* in One would seem to be breaking over the darkness. If God will may we live to see this day of gladness, and be privileged to have some part, however humble, in securing it. But as the Bishop of Algoma stated in his sermon on the Restoration of Church Unity at the opening service, "the time has come for ACTION"; and the Church in this her great Council in this Province has taken *action*. We remember nothing in all the past to equal the earnestness and enthusiasm manifested. Not only was the resolution carried by a standing vote, but forthwith the whole assemblage, members and visitors, broke forth in the *Doxology* grandly sung, and immediately thereafter by common consent knelt in earnest supplication to the Triune God for the removal of all that hindered from godly union and concord, and for all that might conduce to oneness of heart and soul; to union in one bond of truth and peace of faith and charity, that with one mind and one mouth all might glorify Him. It was indeed a moment of inspiration; may

it be continued and extend itself to every portion of the Church. That it do so depends somewhat on ourselves, and, therefore, the duty of the hour is ACTION; ACTION wisely taken, so as to conserve the great essential principles of the Faith, and of Apostolical order and practice and yet meet as far as practicable the views of the separated bodies. Concession there must be in non-essentials; concessions there can not be in essentials. We sincerely hope that the large Committee appointed in reference to this matter will not delay in taking such steps as may be necessary to give effect to the almost unanimous sentiment of the Synod, and as may under the guidance and blessing of God the Holy Ghost be effective in securing the end sought.

MISREPRESENTATION.—We quite expected that an attempt would be made to have it appear that the action taken by the Synod in reference to the Canon of the Bishop of Quebec was the result of the Protest served upon the two Houses by the Montreal Theological College. The *Evangelical Churchman* of the 16th instant, in a leader on the subject, says:—"Owing to the earnest and emphatic protest of the Bishop of Montreal and the Montreal Theological College, the progress of the Canon has been stayed for three years." What a perversion of fact! The terms of the resolution passed in each House shows that the postponement took place because of the "earnest and emphatic" promise or undertaking of the "Bishop of Montreal," President, also of "the Montreal Diocesan Theological College," that no application would be made to the Provincial Legislature "for three years."

WHILST we cannot but be thankful that a subject which undoubtedly would have caused heated if not bitter discussion has been postponed, we cannot feel satisfied with the action taken, inasmuch as (1) the outrageous clauses of the Gault and Turner Trust Deeds remain, we believe, unrevoked, and (2) that in the meantime no provision has been made for securing uniformity and preserving the standard and tone of the teaching given in the several Colleges. That any recognition should have been accorded by members of the Episcopal Bench to a body which not only itself stands enslaved through these iniquitous clauses, but which also by accepting them in effect ignores and sets at naught Episcopal authority, caused us astonishment. In connection with this subject we see it announced in the secular papers that it has been determined to withdraw the students of the Montreal Theological College from attendance at the services at Christ Church Cathedral, which they have been in the habit of attending for some years past. We hope the report is untrue; indeed, as the Very Rev. the Dean of Montreal, Canon Henderson, Canon Mills and Canon Empson (all on the teaching staff), each holds his title in connection with this same Christ Church Cathedral, it ought to be a safe place for the students to attend, and we cannot believe the statement true whilst these several dignitaries retain their office therein. If, however, this course has been determined upon, it will, we feel sure, give rise to much dissatisfaction and be misunderstood, even though perhaps quite capable of justification.

THE CENTENNIAL CONVENTION OF THE AMERICAN BRANCH OF THE CHURCH.

A REVIEW OF THE FIRST ONE HUNDRED YEARS.

The Triennial Convention of the American branch of the Church, which meets in the City of Chicago in October next, is of special interest to all English Churchmen, for it is the one-hundredth anniversary of the full establishment of the Church in the United States.

It is true that the last Convention (1883) was in one sense the Centennial, inasmuch as special services were then held to commemorate the meeting of the Connecticut Clergy, who elected the Rev. Dr. Seabury to seek a bishopric from his Mother Church, but failing in this, he obtained the same from the Church in Scotland. But in 1786 action was taken, by which the succession from the English Church was perfected. This year, therefore, is properly the Centennial year of the Church in the United States. It was a century ago, that the Rev. Dr. White of Pennsylvania, Dr. Provost of New York, and Dr. Griffiths of Virginia were chosen bishops of these respective States, and the two former sailed for England where they were consecrated in the chapel of Lambeth Palace by the Archbishop of Canterbury and York, assisted by the Bishops of Bath and Wells and Peterborough. The Rev. Dr. Griffith declined the Episcopate.

In 1789 Bishop Seabury appeared at the General Convention with several delegates from the New England States, and there being the requisite number of bishops present, for the formation of a separate house, the "House of Bishops" was then organized, and the two houses have been separate at every subsequent convention, meeting triennially in one of the large cities of the country, but never as far west as Chicago where it meets in this centennial year.

At the Convention in 1789, when the regular organization took place, there were but three Bishops and thirty-four clerical deputies, while at the coming Convention, at the close of the first hundred years, there are sixty-four Bishops and nearly four hundred clerical and lay delegates entitled to seats. If one who had witnessed the many difficulties under which the Church was established in America, and had seen the struggles through which she passed in the early days of her organization, could look in upon one of the present Councils, which is alive with the best feelings from the very best of American hearts, at a Council where every State and Territory of that great country is represented, such a person would feel compelled to exclaim, "Surely this, indeed, is the work of God."

It may seem strange to most of our readers to hear the expression that "a large number of the foremost men in the United States are Churchmen," as the great majority of England's statesmen have always been of that faith; and yet, until within a very few years (in point of numbers), the Church in the United States was the weakest, and for the first half century was the most unpopular; thus the marvellous solid and healthy growth of the Church in that country has not only been of surprise to her friends, but it is attracting the attention of every Dissenting body.

It is with just pride, therefore, that the Church claims such prominent laity as appear on her records. Washington was an active member, and his old pew in Christ Church, Philadelphia, is to-day guarded with pious care and keeping. President Madison was an early member of the Church, and his brother was the first Bishop of Virginia. Several other Presi-

dents belonged to the Church; Benjamin Franklin and his wife Deborah, Robert Morris, the great American financier in the first days of the Republic, were communicants in the same church with Washington, while Francis Hopkinson, one of the signers of the Declaration of Independence, was the volunteer organist of the same church in Philadelphia. The first prayer in the First Continental Congress was made by the Rector of St. Peter's Church, Philadelphia, and the first chaplain of the "First Congress of the United States," was a Churchman. From these early days to the present the best talent of every profession and occupation has been identified with the Church.

DIVISION OF DIOCESE.

The division of dioceses has within a few years become to be a matter of strict necessity, on account of the rapid growth of the Church. Several of the States have been divided into two or more dioceses, and yet many of these American dioceses are larger than all of England, Scotland, Ireland, and Wales; nevertheless they are yearly traversed and administered by one bishop. The State of New York has five dioceses, Pennsylvania three, Illinois three, and Ohio two. In all probability several other States will be divided at the next General Convention.

THE HARMONY IN REGARD TO FORMS OF WORSHIP.

It is true that in some of the Conventions there have been strong expressions of feeling during the discussion of some Ritual questions, and frequently these debates have been of to great a personal nature. Especially was this so in the Convention of 1874, when the subject of Ritualism was brought so prominently before the Church in relation to the position taken by the present Bishop of Springfield, then Dean of the General Theological Seminary, and the late eminent scholar and divine, the Rev. Dr. De Koven. But what ecclesiastical or secular organization is there, especially when represented by four hundred men, representing many sections of country, different in thought, and taste and custom, which does not present a division of thought? But these days of anxiety and distrust, these fears in regard to minor technicalities have all passed away, and time is too precious during the Conventions to fritter it away over useless discussions. A general and better feeling in and for the Church has been beautifully widening and expanding since 1874, until it is merged into a broad, Catholic, and healthful spirit, tolerant in all things which do not conflict with its great faith and doctrine. There never was a period in the history of the American Church, when all of her departments of active benevolent work, partook of less rust and rough friction than to-day. Her magnificent charities are now conspicuously seen in every diocese of the land. Her beautiful Liturgy has at last been admired, if not adopted, by many of the Dissenting orders of the country, while at the last General Convention a plan was proposed to further enrich the Liturgy by inserting some features now in use in the English Prayer Book, and also to give more elasticity to the worship by shortened or divided services without affecting the present order of the Prayer Book, and which has become so dear to the hearts of her worshippers.

FOREIGN AND DOMESTIC MISSIONS.

Few persons can realize the extent of country under the jurisdiction of the Church in America. Her domestic missionary work is immense. There are thirteen missionary bishops for the frontier States and Territories, while her bishops in foreign lands number but one in Japan, one in China, one in Africa, and one in Hayti. One of the greatest and most interesting events of the Convention is on those days when the House of Bishops adjourned and the Fathers of the Church unite with the clerical and lay delegates in listening to the marvel-

lous stories of these missionary bishops who have come from the extreme western frontier. These dioceses comprise the largest territories in the Union—Montana and Dakota, Colorado and Washington Territory, Oregon, and Texas and so on until every mile of the great Republic is brought under the influence of the Church.

DURING THE CIVIL WAR.

The saddest feature connected with the Church in America occurred during the late war between the North and the South. The Convention of 1862 was the smallest in numbers that has occurred for a long time. Beside this, faces familiar and dear in the Councils of the Church were absent, and the cause of their absence was terribly painful. Gloom and sadness were visible throughout the session. Not one of the States that had seceded from the Union was present, and but twenty-four bishops and 145 delegates answered to their names. Early in the first hours of the Convention resolutions having reference to the disturbed condition of national affairs were adopted, and a day was set apart for "fasting, humiliation, and prayer, in view of the present afflicted condition of the country." The House of Bishops set forth a form of service, with several prayers, to be used on that day. The alms offered were devoted to the "United States Commission for Hospital Uses."

But a happy day dawned, and when the Convention of 1865 met, the great war was over, and the Republic was pronounced intact. The condition of affairs was, however, so unsettled in the South, as to present a large representation from that section of country. The Bishop of Tennessee (one of the seceding States) was then consecrated, and the Bishop of Alabama, who had been consecrated in the South during the war, was received into the episcopate of the Church "on his signing an equivalent to the promise of conformity taken by the Bishops of the Church at consecration." Thus was a reunion of the Church effected, and a special service was held, as a public expression of thanksgiving to Almighty God for the restoration of peace to the country and unity to the Church.

VISITS BY ENGLISH CHURCHMEN.

The visits to the American Church Councils by the Bishops and clergy of the Mother Church have been few when we consider their near relation to each other. We can write from experience and say that a visit by one of the English bishops is always hailed with delight, and their presence has a most salutary influence upon both clergy and laity. There have been several instances of this character which will deserve mention.

In 1853, perhaps, occurred the first visit of this character. It was a deputation from the Society for the Propagation of the Gospel in Foreign Parts. In 1865 the Rev. Fredericton also attended. The Bishop Metropolitan of Canada, the Most Rev. Francis Fulford, D.D., preached the Convention sermon. At the Convention, in 1871, several distinguished English clergy were present—The Bishop of Lichfield, Dr. Venables, Bishop of Nassau, and Dr. Howson, Dean of Chester; and the sermon was preached by the Bishop of Lichfield. During the Convention there was a very large meeting, and a most interesting service occasioned by the great Chicago fire. The Bishop of Lichfield preached the sermon on this occasion.

So pleased was the Bishop of Lichfield with his first visit to the American Church that he went again in 1874, and was invited to preach the opening sermon.

In 1877 the Rev. Crauford Tait, son of the late Archbishop of Canterbury, was present, and was received with great consideration.

In 1880, the Right Rev. Edward Herzog, the "Christian Catholic" Bishop of Switzerland, Dr. Cotterill the Bishop of Edinburgh, and the Right Rev. the Bishop of Huron was present, while at the Convention in 1883, there was

present the Right Rev. the Lord Bishop of Rochester, who bore with him a congratulatory letter from the Archbishop of Canterbury. The Bishop made a most practical and earnest address at one of the great missionary meetings of the Convention.

THE WORK FOR THE CONVENTION OF 1886

The most prominent work of the approaching Convention, and to which Churchmen all are anxiously looking, is the subject of "Liturgical Enrichment." The report of the Committee in regard to the Revised Prayer Book was accepted at the last Convention, but it is very doubtful if the Book will be adopted in its present shape. Most certainly will there be some change in the Liturgy; the *Magnificat* and the *Nunc Dimittis* are certain to find their proper places in the service. Several other beautiful features found in the English Prayer Book will also be unanimously entertained. Nothing, however, will be adopted without careful and well-guided consideration.

The questions of Sisterhoods and Deaconesses, the Indian problem, and the Church education among the coloured people, the admission of new dioceses, the division of old ones, will all have a share in the debates of the Convention. The people of Chicago are large hearted and "given to much hospitality." English Churchmen of whatsoever grade will receive a warm and generous welcome.—*Church Times*.

FAMILY DEPARTMENT.

EVERY DAY WORK.

Great deeds are trumpeted; loud bells are rung,
And men turn round to see
The high peaks echo to the peans sung
O'er some great victory.
And yet great deeds are few. The mightiest men
Find opportunities but now and then.

A torrent sweeps adown the mountain's brow,
With foam and flash and roar.
Anon its strength is spent, where is it now?
Its one short day is o'er.
But the clear stream that through the meadow flows
All the long summer on its mission goes.

Better the steady flow; the torrent's dash
Soon leaves its rent track dry.
The light we love is not a lightning flash
From out a midnight sky,
But the sweet sunshine, whose unfailling ray,
From its calm throne of blue, lights every day.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of one unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells.

PHIL'S EXPERIMENT.

BY SIDNEY DARE.

Have I got to rake up these leaves every day? asked Phil with a whine in his voice.

Yes, every day.

But what is the use? They keep on falling, and make just as big a litter as before.

Your room has to be set in order every day, said his mother, smiling.

I wouldn't care much if it wasn't, said Phil.

And your shirts have to be washed every week. And the dishes you eat off of have to be washed three times a day. You keep on eating, you know!

Phil could not forbear a smile as he slowly raked away at the leaves. He might easily have gathered them in ten minutes, leaving in good order the little lawn which his mother liked to see nicely kept, but he usually dawdled over them for half an hour.

Seems to me I have to do a great deal of work for other folks, he went on mournfully. I have to pile wood, and cut kindling, and drive the cow, and water the flowers—and things.

Do you have more to do for others than others do for you? asked his mother.

Yes ma'ma; I guess so. Any way, if I could stop doing things for folks, they might stop doing things for me.

Do you really mean that?

Yes, indeed, said Phil eagerly. May I try it, mamma?

If you like. You may try it for one day.

One day! Oh! I want to try it for a week. And if it works well, I can keep it up?

Yes.

Remember, then, mamma, nobody's to ask me to do a single thing, and I'll remember my part. Hurrah! Phil dropped the rake over the small pile of leaves, and rushed away to look at his fish-line; for he had made up his mind to go fishing that afternoon, and have a pleasant time, now that none of these troublesome chores were to be thought of.

Running hastily to the barn, he fell and tore a hole in his trowsers.

Mamma! he cried, picking himself up and going towards the house. But he suddenly remembered that mamma was not to be called upon. He ran up stairs to change the torn garments.

Ah! two buttons off my other pants, and I forgot to tell about it. Never mind, I can sew them on myself. I often have. It's easy enough to sew on buttons.

It had been when mamma gave him the needle and thread. But now, as he took a fine needle and coarse thread, he wondered why it had never seemed so hard before. It took him a long time to thread the needle, and then every stitch was a separate trial. He tugged away, got hot and flurried, and pricked his finger time and again.

At last he felt sure the buttons were sewed on tight. But as he sprang up to put on the trowsers, he found that they were sewed to the skirt of the coat he had on. With tears half-way to his eyes, he took out his knife and cut the stitches. No one was waiting to see if his necktie was neatly tied, or to hand him his books. The school bell was ringing, and he rushed away with the torn trowsers on.

But he was late, to his great regret; for he had begun school with a resolve not to have one tardy mark during the year.

The tear in the trowsers kept catching in things and tearing larger, until he was very much ashamed of it, and glad at length to hurry home. As he again sewed on the buttons, he could not help wondering if mending one's own clothes were not a little harder than cutting kindling.

Never mind, he said to himself. Nobody will ask me to do anything after dinner, and I can do just what I please all day when I get out of school.

He went to the dinner table with a boy's appetite.

Where's my plate? he asked, seeing no place ready for him.

Have you forgotten our agreement? asked his mother.

Why, no, mamma. I said nobody need do anything for me. I am going to wash my own dishes when I'm done.

But do you expect me to cook for you?

Phil stared at her for a moment, then gave a rather blank look at the roast beef and sweet potatoes. But he was not ready to give up.

I did forget, that's a fact, he said with a laugh, as he turned and went out.

But there was little spirit in that laugh, and mamma looked at him with a sober face.

I can't see him miss his dinner, she said.

But his father said:

Let him learn his little lesson well. It will not hurt him.

Phil went out to the orchard and ate apples, not troubling himself to think whether anybody had raised them for him, and rejoicing in the reflection that when picking time came he would not have any part of that work to do.

He went fishing, and on his way home had the satisfaction of sitting on the fence to watch his brother Ben drive the cow home. Ben hailed him.

The Fratts have come to tea.

That's jolly! shouted Phil, springing from the fence and running home, leaving Ben to plod along with the cow.

He hurried to his room. The bed was not made, and everything he had touched that day lay where he had left it, which did not trouble him.

Hello—no water! he exclaimed, as his empty pitcher flew up in his hand. But, bethinking himself, he ran for his own water.

Now for a clean collar. But his face fell as he saw none in the drawer. It was plain that they had not come up from the wash, and he could not ask for one. What did he want of a collar, any way, when no one would expect to see him at the tea table?

He crept out to the barn, found a cup, and managed to get a good drink of milk from the cow. Then ate more apples, and from the hay-loft watched the merry group at play on the lawn, trying to think it very nice not to be expected to help about the chores.

But as he lay awake, after going to bed, restless and a trifle hungry, he began to wonder if his bargain was altogether a satisfactory one. He recalled something he had heard his mother say about its being impossible for any one to live unto himself, or escape the duties and responsibilities owed by each to others, and that all peace and harmony and happiness depend upon the good will and cheeriness and loving kindness with which these duties are performed. He fell asleep thinking he would probably not try his new plan longer than the week he had spoken of.

The clothing kept slipping from his unmade bed, causing him much discomfort as the coolness of the autumn nights settled down. He awoke at the sound of the breakfast bell to a keen perception of the delightful smell of mutton chops, buckwheat cakes, and other good things.

Well! he exclaimed, jumping up, I'm not going to live another day on apples, if I know myself. After all, he went on, as he dressed himself, it's a mean and sneaking thing to try and shirk things. I get all I want to eat, and good too, (he sniffed eagerly as the appetizing smell came stronger) and it's a pity if I can't do a little to help on.

He was out and had the leaves raked before breakfast, at which he appeared with a glowing color and a side-long glance at mamma.

I think I've tried it long enough mamma, he said with a smile. I believe I'll do chores, and board with you, if you'll take me back.

I will, said mamma, passing him the hot cakes.—*The Sunday School Times.*

Is it not strange that so many of the kindly advisers who are so anxious that Temperance advocates shall abstain from the discussion of party politics do not hesitate to force the subject of Temperance within the domain of "party politics"? They have done it in connection with the Scott Act, and they propose to repeat it upon a larger scale by the introduction of Prohibitive legislation. We should

like to see our Temperance advocates and the Temperance Press exhibit a little more consistency and a little more common sense in regard to the matter. There is no political question to-day, we regret to say, occupying the attention of our people and our politicians more prominently than this very subject of restraining and prohibitive legislation. By-and-by we shall not be able to touch upon the subject of Temperance at all without becoming at once involved in one of the fiercest and most offensive party struggles and faction contests that the world's morality has yet been shocked with.—*Ex.*

SPECIAL NOTICE.

The deputation to the Missions of the Diocese, appointed by the Bishop, will commence on Monday, 18th October. The date has been changed from the 13th October on account of the Provincial elections, which might interfere.

BIRTHS.

Foot—On the 8th Sept., at 115 St. Patrick street, Toronto, the wife of Jeffery Foot, of a son.

BAPTISMS.

BELKNAP—At Bishop Stewart Memorial Church, Frelighsburg, P.Q., on the 10th Sunday after Trinity, August 29th, 1886, by Rev. Canon Davidson, M. A., Rector, Hazel Marguerite Burrows, the infant daughter of S. E. Belknap, C.E., of Knowlton, P.Q.

MARRIED.

WISWELL-KINNEAR—At St. Luke's Cathedral, Halifax, on Thursday, Sept. 2nd, by the Rev. F. R. Murray, Rector, assisted by Rev. W. B. King, Florence Evelyn, eldest daughter of the late Clifford K. Kinnear, to Arthur Blanchard, eldest son of W. H. Wiswell, all of Halifax, N.S.

To build up a Nation—support its Institutions.

CITIZENS FIRE—LIFE—ACCIDENT Insurance Company of Canada.

HEAD OFFICE: 179 ST. JAMES STREET MONTREAL.

Subscribed Capital	\$1,188,000
Government Deposit	122,000
Reserve Fund	248,416
Losses paid excess	2,250,000

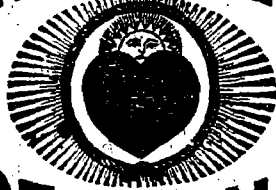
HENRY LYMAN, Esq., President.
ANDREW ALLAN, Esq., (Allan S. S. Co.) Vice-President.
GERALD E. HART, General Manager.
ARCHD. MCGOWN, Secretary-Treasurer.

Agents throughout the Dominion.

Special reduced terms to Clergymen.

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

JAMES PYLE'S



PEARLINE

THE BEST THING KNOWN FOR WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR COLD WATER. SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

JOHNSON'S ANODYNE LINIMENT

The Most Wonderful Family Remedy Ever Known. CURES—Diphtheria, Croup, Asthma, Bronchitis, Neuralgia, (Catarrh), Bleeding at the Lungs, Hoarseness, Influenza, Hooping Cough, Whooping Cough.

Equals all other Remedies for External Use. CURES—Catarrh, Cholera Morbus, Dysentery, Chronic Diarrhoea, Kidney Troubles, and Spinal Diseases. Circulars free. I. S. JOHNSON & CO., Boston, Mass.

FOR INTERNAL AND EXTERNAL USE.

PARSONS' PURGATIVE PILLS

Positively cure SICK-HEADACHE, Biliousness, and all LIVER and BOWEL Complaints, MALARIA, BLOOD POISON, and Skin Diseases (ONE PILL A DOSE). For Female Complaints these PILLS have no equal. "I find them a valuable Cathartic and Liver Pill."—Dr. T. M. Palmer, Monticello, Fla. "In my practice I use no other."—J. Dennison, M.D., De Witt, 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 Hens and Cattle Powder sold in this country is worthless; that Sheridan's Condition Powder is absolutely pure and very valuable. Nothing on Earth will make hens lay like Sheridan's Condition Powder. Dose, one teaspoonful to each pint of food. It will also positively prevent and cure CHICKEN CHOLERA, 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.

TO Clergy & Laity.

NOW READY, printed in plain form, suitable for parish circulation; The Bishop of Algoma's Sermon on the

"RESTORATION OF CHURCH UNITY."

Preached at the opening service of the Provincial Synod of 1880. It will be found an excellent Tract for general distribution.

Price: per hundred, \$1.50; single copies, 5c. each; in paper covers, 5c. each.

Address orders to The Church Guardian, P. O. Box 504, MONTREAL.

SEND TO

THE "CHURCH GUARDIAN" OFFICE,

FOR A COPY OF THE FOLLOWING:

"LITTLE'S REASONS FOR BEING A CHURCHMAN,"—One of the most popular and valuable books published; already in its 3rd Edition. Price \$1; by mail, \$1.10. (See notice on page 12).

ALSO, THE PAMPHLET:

"COMMUNION WINE," by the Rev. Dr. JEWETT. Price 25c.

ALSO,

"METHODISM versus THE CHURCH, or WHY I AM A METHODIST," answered by a Layman. Price 15c.

Every Churchman should have the foregoing.

THE LIVING CHURCH ANNUAL AND CLERGY LIST, QUARTERLY FOR 1887.

Among the additional features for the coming year, that will be of especial interest to Canadian Churchmen, will be the Clergy List of the Church in Canada, and copious Diocesan information, carefully compiled. Like the American List, the addresses of the Clergy will be CORRECTED QUARTERLY. The Subscription price for the year is 25c. Remit by Postal Orders when possible, as all Canadian Stamps and Currency is at a discount in the States.

Any of the Canadian Clergy, whose address is not correctly given in their respective Synod Journals, will please send correct address to the publishers of the Annual and Quarterly. Address,

The Young Churchman Co. MILWAUKEE, WIS.

N.B.—We have a limited number of copies of the Annual for 1886 on hand, a copy of which we will send, together with one of the quarterly issues, as a specimen, on receipt of 10 cents. This does not contain any Canadian List, as that is a new feature for 1887. 21-

BOOKS FOR CHURCHMEN.

S. P. O. K. Repository,

Wm. Gossip's

- No. 103 Granville Street, Halifax.
- Commentary on old and New Testament Book form, and in serial parts, at 15c. a number. In Volumes, \$1 each.
- The Narrow Way, 17c.
- Communicants' Manual, by Bishop How, Bishop Oxenden, Sadler, Burbridge, Wilson. From 10c. to 25c.
- Bloomfield's Family Prayers, 20c.
- Commentary on Book of Common Prayer, 60c.
- Dr. Barry's Commentary on Prayer Book 75c.
- Large Supply of Church Tracts.
- Confirmation Cards.
- Baptism Cards.
- Cards for First Communion.
- Lectures on Confirmation (Morse) 80c.
- Official Year Book for 1886, 75c.
- Book of Offices, \$2.50 and \$1.50.
- Church Songs, music \$1.00, words only 5c. a copy. This is a new Book, and specially adapted to replace "Moody & Sankey's" in Church families.

PERSONS to do writing at their homes good pay. Send 10 cents for paper &c., J. H. Nicholson, 88 Chuteau Place, N.Y.

WANTED

Temporary Duty—Ready next November Address, Rev. H. J. Petry, Grosse Isle, St. Thomas, P.Q. 21-17

SUBSCRIBE for the CHURCH GUARDIAN.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—St. Mark's.—Two very pleasant picnics in connection with this church were held lately—a congregational picnic and excursion to McNab's Island, and one for the Sunday-school at Hosterman's grounds. The latter was very largely attended, and enough funds realized to paint the interior of the Sunday-school hall very neatly. A number of new chandeliers have been added also, and two successful concerts have been given by the children to defray the expense of these and other additions in prospect. To Mr. John Overy, superintendent, Mrs. Overy and other members of their family is chiefly due the conception and execution of these efforts.

The children of St. John's village school held their annual festival on the pretty Donaldson grounds, Birch Cove, on Wednesday, the 1st, and spent a most enjoyable day.

Rev. T. A. Haslam is in the city collecting for the Sabrevois Mission, and Rev. Dr. Sheraton is canvassing on behalf of Wycliffe College.

St. Paul's.—Very general regret is expressed that Rev. W. H. Sampson, Curate in charge of Holy Trinity, has been obliged to resign on account of ill-health. His labors have been abundant and fruitful, and always without ostentation. He will spend a few weeks in Prince Edward Island, and then expects to pay a visit to England. The members of the congregation presented him with a purse of \$100 and an address upon leaving.

Rev. G. B. Dodwell, of Middleton, is supplying Trinity for the present.

PROV.—Rev. J. Edgecombe is spending a well-earned holiday in the United States.

ALBERTON.—Mr. H. J. Hamilton, lay reader, of Wycliffe College, has just left here to resume his studies. During the three months of his stay he has proved himself a very energetic and successful worker. A few days previous to his departure, the children of the three Sunday-schools of the mission held a united and most pleasant picnic on the Rectory grounds. The abundant supply of good things which loaded the tables was almost entirely provided by the generosity and exertions of Mrs. W. B. Dyer. After the amusements of the day were ended, Mr. Hamilton was called to the front, and presented by Mr. Henry Oliver, warden, with an address and purse in token of their appreciation of his earnest efforts to quicken and deepen the spiritual life among the parishioners. He heartily thanked them for this fresh proof of their good will, and then spoke a few earnest parting words. Rev. C. E. Mackenzie, who is expected shortly to assume the charge of this growing parish, then gave a brief address, followed by a short prayer and the singing of the Doxology, when the company dispersed homewards.

Rev. H. Harper, of Port Hill, visited Alberton lately, and baptized a number of children gathered by Mr. Hamilton in this parish.

SUMMERSIDE.—Rev. K. Richardson having resigned this parish, the Bishop has recommended the Rev. R. Shreve, late of Yarmouth, N.S., to fill the vacancy until Easter, and it is understood that this arrangement will be made.

PORT HILL.—Rev. H. Harper is providing for the winter by having a large furnace placed in his beautiful new church.

NEW LONDON.—A second handsome addition to the church edifices in Prince Edward Island was opened on Sunday, Aug. 29th, at Kensington, in this parish. Crowded congregations

were present, and the services were very hearty and interesting. A few years ago this place was almost completely given over to dissent, but now the Church has gained a solid position, mainly due to the wisdom and perseverance of Rev. T. B. Reagh, the popular Rector of New London, whose efforts are stirring up new life in the Church all over the island.

CHARLOTTETOWN.—Rev. C. O'Meara, of St. Paul's, Charlottetown, has gone west for a few weeks' vacation.

Rev. C. F. Wiggins, of Sackville, and Rev. G. M. Armstrong, of St. John, have paid a short visit to Charlottetown.

DIOCESE OF QUEBEC.

On Tuesday the 7th inst., the Rev. F. E. J. L'oyd was inducted into the Mission of Shigawake, by the Rev. W. G. Lyster, Rural Dean. There was a large attendance at the service, which was held in St. Paul's Church, Shigawake.

The Rev. W. G. Thompson was inducted into the Parish of Holy Trinity, Levis, on Wednesday, the 1st inst., by the Rev. J. B. Debbage, Rural Dean of Quebec.

ISLAND OF ORLEANS.—St. Mary's Chapel.—The annual meeting of this temporary congregation which is held at the close of the summer season, was very satisfactory this year. At the last annual meeting it was decided to erect a parsonage for the clergyman in charge upon a site near the church. The churchwarden was able to report that the parsonage was commenced in May last, completed and partly furnished in July, and that it had been occupied during the summer. Although the cost was over a thousand dollars the generous subscription of T. H. Dunn, Esq., of over \$500 enabled the building committee to present a balance in hand of over fifty dollars, after paying all expenses. The parsonage is commodious and comfortable, and occupies one of the finest sites on the Island. It is very creditable to the few families to whose efforts the building is due; the offerings which extended over sixteen Sundays amounted to about \$180, and the general fund shows a balance in hand of seventy dollars. A special fund for the purpose of enclosing the church grounds amounts to ninety-five dollars, the little church is therefore in a healthy condition financially. The church wardens, Mr. L. Dunn and Mr. A. Willoughby Scougall, were re-elected for the ensuing year. Resolutions were passed ordering a special collection for repairs &c., in July each year, and fixing the remuneration of the clergy officiating in St. Mary's Chapel for the future at six dollars per Sunday, and the use of the furnished parsonage.

DIOCESE OF MONTREAL.

COTE ST. PAUL.—Church of the Redeemer.—The Lord Bishop of Niagara officiated in this church on Sunday morning, 12th Sept., and administered Holy Communion. He preached a most impressive and earnest sermon on the Gospel narrative of the healing of the deaf and dumb man; and it will be long ere the loving, earnest words of the preacher are forgotten by those whose good fortune it was to hear him. The kindly act of the Bishop in visiting this mission station and administering Holy Communion was highly appreciated. His Lordship was accompanied by the Rev. Mr. Harris, of Amherst, in the Diocese of Nova Scotia, who read Morning Prayer and assisted in the administration of Holy Communion; whilst Dr. Davidson, the Lay Reader in charge of the mission work, acted as organist.

LACOLLE.—His Lordship Bishop Bond, will hold a Confirmation service here on the 1st of October next, D.V. The Rev. Mr. Garrett last Sunday evening gave a very able and interest-

ing address to the candidates on the rite of Baptism and the promises then made. It was also a very instructive address to the congregation generally, and was listened to with great interest by all.

DIOCESE OF ONTARIO.

ADOLPHUSTOWN.—The V. E. Loyalist Memorial Church is progressing favorably. Up to 31st May last, the total receipts were \$4,307 50 collected from subscriptions and entertainments. The expenditure so far has been \$4,286.77 leaving \$20.73 on hand. It is estimated that \$1,500 more will be required to finish the interior of the building which, when completed, will be one of the finest in the diocese.

BARRIEFIELD.—The annual harvest home gathering in connection with St. Mark's Church, took place on the 11th inst., at Barker's Point, a great many were present and games and amusements of all kinds were indulged in. The band of the 14th Battalion were present.

DIOCESE OF RUPERT'S LAND.

The Bishop of Rupert's Land thankfully acknowledges the receipt of forty dollars from D. E.F. for the benefit of the Diocese.

Owing to space occupied by the Provincial Synod Report we are obliged to hold over much Home Field news, and also to omit some departments.

CONTEMPORARY CHURCH OPINION.

The *Weekly Churchman* says:—

It is recorded of a good woman who died in the year 1799, that the first serious impressions that led her to a more strict life of holiness were received during the daily prayers one Wednesday at Westminster Abbey. This story calls to mind another that is better known. The Rev. John Wesley states that the daily service at St. Paul's Cathedral was one of the steps towards the same good result in his case. Has it been all in vain, then, that our Cathedral and Abbey Churches have kept up their daily song of praise, the daily words of prayer, the daily reading of the Bible? How many weary souls have been refreshed? How many sad hearts have been gladdened? Has not the blessed Spirit used means such as these for converting sinners and guiding saints? Good it is that so good a work is not left to our Cathedrals now; they need not "serve alone." Our Parish Churches are not kept under lock and key, but are open every day, many of them all day, for the benefit of the people and for the honor of God.

The *Irish Ecclesiastical Gazette* is publishing a valuable series of articles on "The Preparation of Sermons." In its last number it says:

"We by no means join in the hue and cry now going on against 'the nineteenth century pulpit.' We think such a book as that of a few years ago by Professor Mahaffy, about 'The Decay of Preaching,' a foolish mistake. Not only was there never so much good preaching in the world as now, but the general grade of preaching was never as high. Nevertheless, we are very sure it ought to be, and it might be, much better than it is. A part of it is intolerable which with due care might be made acceptable; and a part of it is patiently endured which might be made interesting and effective. Let us sit in a pew sometimes ourselves, and see if the present serious chafing under sermons and the sharp criticisms of them are always and altogether unreasonable. It is to us one of the evidences of the Christian religion, of its supernatural character and force, that, in cases quite too many, of poor, very-poor preaching, congregations continue so large and listen so well."

PARAGRAPHIC.

A FINE FELLOW

He may be, but if he tells you that any preparation in the world is as good as Putnam's Painless Corn Extractor distrust the advice. Imitations only prove the value of Putnam's Painless Corn Extractor. See signature on each bottle of Polson & Co. Get "Putnam's."

Teething, feverish children can often be quieted by bathing in warm water in which you have dissolved a large spoonful of saleratus.

If any of the readers of this paper do not know of *Johnson's Anodyne Liniment* we urge them to find out about it. Write to Dr. Johnson & Co., of Boston, Mass. It is the most marvelous remedy in the world.

A wash for the complexion is made by mixing well one ounce sweet almond oil, one ounce glycerine, and juice of three lemons. Apply at night, and wash off in the morning with very warm water.

Horsford's Acid Phosphates.

ADVANTAGES IN DYSPEPSIA.

Dr. G. V. Dorsey, Piqua, Ohio, says: "I have used it in dyspepsia with very marked benefit. If there is deficiency of acid in the stomach, nothing affords more relief, while the action on the nervous system is decidedly beneficial."

Ventilated hats for ladies are quite new and only a few have yet been brought out.

SCOTT'S EMULSION of Pure Cod Liver Oil, with Hypophosphites, Possesses in the fullest degree the tonic and stimulating properties of the Hypophosphites combined with the healing, strengthening and fattening qualities of the Cod Liver Oil in a perfectly agreeable form, of wonderful value in Consumption, Debility and Wasting Diseases.

A comfortable gift is a head rest for a large chair made of plush, trimmed with ribbons and otherwise beautified, as the taste of the maker may prompt.

HALIFAX, Sept. 24th.

DEAR SIR,—I cannot find words to express my thanks to you for your good advice and valuable Liniment that you gave me on board of the S.S. "Peirre"; the foot that you and the other gentlemen saw so severely crushed by the falling of such a heavy anchor on it, I am glad to say is now nearly well; yesterday I was able to go out on the street, and after a few days more it will be as well as ever; it was the opinion of some of our skillful doctors here that I would not be able to move it for six weeks; but I am happy to say Minard's Liniment has set them at defiance and by applying it has restored it back without pain or trouble, only according to the directions on the bottle; for the future I shall not be without it either at sea or on shore. My wish shall be at all times for your health and happiness. Yours truly,
MICHAEL PHILAN, Halifax, N.S.

CONSUMPTION CURED.

An old physician having had placed in his hands by a returned Medical Missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Catarrh, Asthma, Bronchitis, etc., after having tested its wonderful curative powers in hundreds of cases, desires to make it known to such as may need it. The Recipe will be sent FREE with full directions for preparing and using. Send 2 cent stamp. Address Dr. W. H. Armstrong, 44 North 4th st., Philadelphia, Pa. (Name this paper.)

Just now the shapes in round hats are confined to the turban and the jaunty sailor.

"He jests at scars, who never felt a wound," and a man may stand with his hands in his pockets and laugh at a poor, worn rheumatic, but if he is a gentleman, he'll step into the nearest apothecary shop and buy him a bottle of Salvation Oil at the small expense of only twenty-five cents.

Tiny work-tables with two shelves are in *Fayal* make, and are extremely pretty when fitted up tastefully with colored ribbon.

Dyspeptic symptoms, low spirits, restlessness, sleeplessness, confusion, sour stomach, pain in the bowels, sick headache, variable appetite, raising food, oppression at pit of stomach, low fever and languor, *Parson's Purgative Pills* give immediate relief and will ultimately cure the disease.

THE FARMER'S REMEDY

FOR

Rheumatism.

A LINIMENT guaranteed to immediately remove Rheumatic Pain. It has been used for years and has never failed. For Chills it will at once stop the irritation. No house should be without a bottle. Put up in 50c, \$1, and \$2 bottles, and sent on receipt of the price by

THE FARMER'S REMEDY CO.
64 and 66 Broadway, and 19 New Street, New York.

Montreal Stained Glass Works.

Castle & Son,

40 Bleury St.,

MONTREAL.

Church Glass.

PLAIN, LEADED, ORNAMENTAL.

Memorial Windows.

FIGURES AND SUBJECTS.

We guarantee this specially equal to imported work.

Designs Sent Free.



GOOD OPENING FOR CAPABLE MAN.

—Travelling Agent, Clerical or Lay, wanted at once to Canvass the Dioceses of Toronto and Huron. Address stating previous position, experience, &c.,

L. H. DAVIDSON,

"Church Guardian," Montreal

PUTTNER'S EMULSION OF COD LIVER OIL WITH HYPOPHOSPHITES,

CHEMICAL REPORT.

CHEMICAL LABORATORY, Dalhousie College, Halifax.

HALIFAX, N.S., Jan. 30th, 1885.

I have made analysis of Samples of the EMULSION OF COD LIVER OIL, prepared by the Puttner Emulsion Company, and they have explained to me the details of their process. The ingredients used, and the mechanical processes to which they are successively subjected, enabled this Company to prepare a Permanent Emulsion without the use of ACIDS or ALKALIES. This preparation has been known to me for many years, and when carefully prepared, is certainly a great improvement upon Crude Cod Liver Oil, not only being milder in flavor, but having the more substantial advantage of being in the best form for digestion and assimilation.

GEORGE LAWSON, Ph. D., LL.D., Fellow of the Institute of Chemistry of Great Britain and Ireland, Professor of Chemistry.

PUTTNER'S EMULSION is sold by all Druggists and General Dealers.

SMALL-POX MARKS

CAN BE REMOVED.

LEON & CO.,

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

OBLITERATOR,

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

Superfluous Hair.

Leon & Co.'s "Depilatory"

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

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



The Improved Model Washer and Bleacher.

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

Satisfaction guaranteed or money refunded.

Pat. Aug. 2, 1884. C. W. DENNIS, Toronto

\$1,000 REWARD

FOR ITS SUPERIOR. Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. NO RUBBING required—NO FRICTION to injure the fabric. A ten year old girl can do the washing as well as an older person. To place it in every household. THE PRICE HAS BEEN PLACED AT \$3.00, and if not found satisfactory in one month from date of purchase, money refunded. Delivered at any Express Office in the Provinces of Ontario and Quebec. CHARGES PAID FOR \$2.50. See what THE CANADA PRESBYTERIAN says about it:—"The Model Washer and Bleacher which Mr. C. W. Dennis offers to the public, has many and valuable advantages. It is a time and labor-saving machine, is substantial and enduring, and cheap. From trial in the household we can testify to its excellence."

TORONTO BARGAIN HOUSE,

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

COMFORTABLE ROOMS.

ROOMS with Board, for four or five adults in a pleasant situation, at Dalhousie, N.B. for Season of 1886. Enquire of Postmaster Dalhousie, N.B.

SACRED SONGS

- Peace, Perfect Peace: Gounod, 50c.
 - Glory to Thee My Good this Night Gounod, 40c.
 - King of Love My Shepherd is: Gounod, 40c.
 - Kingdom Blest: Cotaford Dick, 40c.
 - At Evensong: Lowthian, 40c.
 - Give me Thy Love (*Ave Maria*): Wellings, 40c.
 - Calvary: Rodney 40c.
 - Jerusalem: Parker, 50c.
 - The Light of the Land: Pinsuti, 40c.
 - Kingdom of Love: Rodney, 40c.
 - Golden Path: Parker, 50c.
- Any of the above mailed free on receipt of price.
- A Full Assortment of Church Music always in Stock.
- J. L. LAMPLUGH, MUSIC PUBLISHER AND DEALER, 63 Beaver Hall, Montreal.

"Reasons for Being a Churchman."

Already it has been found necessary to issue a THIRD Edition of *Reasons for Being a Churchman*. The book has had an extraordinary sale, and no wonder, in view of its practical and instructive character and the testimony borne to it. Bishop Kingdon, Co-adjutor of Fredericton, says: "I have read, with much satisfaction, Mr. Little's book, 'Reasons for Being a Churchman.' The arguments are well marshalled, and presented in an attractive and telling manner. The book, as it stands, is very valuable, for it gives a vast amount of information in a condensed and readable form, and I recommend it wherever I have occasion." Price by mail \$1.10.

THE GOSPEL AND PHILOSOPHY.

—The Rev. Dr. Dix's new book.—Being a course of lectures delivered in Trinity Chapel, New York, has been received. Price \$1.50.

THE PATTERN LIFE.

—Lessons for the Children from the Life of our Lord. By W. Chatterton Dix. Illustrated. Price, \$1.50.

At the end of each chapter are questions, and all is written in a simple and interesting style suitable for children, and a most valuable aid to any mother who cares to train her children in religious truth.

SADLER'S COMMENTARY ON

ST. LUKE, which has been so anxiously looked for, has at last been issued, and orders can now be filled promptly. Price \$2.25 including postage. It is larger than the preceding volumes of his Commentary, and is sold fifty cents higher.

PLAIN PRAYERS FOR CHILDREN.

—By the Rev. Geo. W. Douglas, D.D., is the best book of private devotions for children. Price 40 cents, cloth, and 25 cents paper covers.

The above may be ordered from The Young Churchman Co., Milwaukee, Wis.

Or through the *Church Guardian*.

Ecclesiastical Embroidery Society

This Society is prepared to execute orders as follows:—

Altar Hangings, Antependiums, Banners, Surplices, Stoles, Hoods, Cassocks, 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.

REWARD

Of \$10—\$50 to every person sending us valuable information of school vacancies and needs. No trouble or expense. Send stamp for circulars to CHICAGO SCHOOL AGENCY, 185 South Clark Street, Chicago, Ill. N.B.—We want all kinds of Teachers for Schools and Families.

WANTED FOR THE SUMMER

MONTHS or longer, a reliable capable and experienced Canvasser for the Dioceses of Toronto and Huron. Apply to

The "Church Guardian," P.O. Box 504, Montreal

Temperance Column.

THE DUTIES OF CHRISTIAN MEN AND WOMEN IN RELATION TO TEMPERANCE.

BY REV. FRED. T. J. LLOYD, LEVIS, Q.

(From the Dominion Church of England Temperance Journal.)

The work of Temperance, which has met with such unprecedented success in the present age, and which gives promise of still greater achievements in the future, should heartily commend itself to, and enlist the sympathy and support of, "all those who profess and call themselves Christians." It is daily adding to its ranks numbers of the most educated and intellectual of our time, and public opinion has far been reversed; that whereas times not long past the total abstinence was looked upon and spoken of as morally weak, it is now insisted upon as a *sine qua non* of those who offer themselves for any position of trust or responsibility—as well as those who would possess the esteem and confidence of those with whom they are brought into business or social relations—shall either be abstainers from intoxicants or else strictly moderate in their use of them.

As a result of this success there is the danger of thinking that since so much has been accomplished in such a signal manner that therefore we may rest on our oars. But it seems to me that the more our work grows, and the more widely it extends, the greater need there is for increased, and not diminished, vigilance and zeal on the part of those of us who are proud to acknowledge ourselves co-operative in this good work.

We want every body to become, if not a temperance worker, which is very much to be desired, at least a sympathizer with our work: and, in order that those of the readers of this JOURNAL who have hitherto, for various reasons, failed to identify themselves with the work of Temperance may be induced to do so I have jotted down the following weighty reasons which I would earnestly ask them to ponder carefully and prayerfully:

Every Christian man and woman should use their best endeavours to stem the tide of intemperance.

1. Because it has been proved to a certainty that intoxicants are not only not necessary to promote and preserve health, but that they are absolutely detrimental to it, even when taken in very small quantities.

2. The effect of alcohol upon the brain is most injurious. This is proved from the fact that a very large percentage of the occupants of our madhouses is due to the use of intoxicating drinks.

3. It is the verdict of nearly all the judicial authority and learning of the age, that drink is the fruitful source of almost all the crime which has become so remarkably prevalent.

4. It has ruined the bodies, and there is, alas, sad reason for believing, the souls too, of the best of earth's sons and daughters. So much so, that there is scarcely a family of which one or more of its members have not fallen a prey to its deadly and seductive influence.

5. We know of no greater hindrance to the progress of the Gospel of Christ than the evil of drinking and drunkenness.

6. The enormous sums of money which are annually squandered upon intoxicating drinks, would be sufficient, if so applied, to provide and support as many missionaries as would be necessary to bring the glad tidings of the Gospel to every part of heathendom.

The second annual meeting of the British Medical Temperance Association took place at Dublin, Ireland, the President, Deputy-Surgeon-General F. L. G. Gunn, in the chair. In his address to those present, the President said that he had it from Dr. Richardson's own lips that he became a total abstinence himself with the greatest reluctance, for it was most distasteful to his feelings; but his investigations as a scientist led him to the conclusion that he should either accept its unmistakable teaching and abandon the use of stimulants, or else abandon the conclusions of science. Thus we have the evidence of a learned and renowned physician and scientist that fermented spirits are unfit for use, and that it becomes necessary for all of us to avoid it, as we would avoid a dangerous and poisonous compound.—*Ex.*

Foods! Foods!

DESICCATED WHEAT.

HULLED AND ROLLED.

This article is the perfection of human food designed for all seasons of the year. It is absolutely pure and partly digested as the starch is converted into dextrine. It is sure to cure dyspepsia and regulate other affections of the digestive organs. It contains all the elements necessary to supply the wastes of the body. It is cooked and densed so that one pound is equal to two of ordinary cracked, granulated, rolled or crushed wheat in their raw state.

DESICCATED BARLEY.

HULLED AND ROLLED.

This article when mixed with Desiccated Wheat is the best food in the world for active men, as the brain is fully supplied with phosphorus in the barley and nitrogen in the wheat. This admixture of barley phosphates with pectonized wheat is a glorious food to a large class of people who work their brains constantly and have little out door exercise.

FISH & IRELAND,

Manufacturers and Patentees of our National Foods.

LACHUTE MILLS, LACHUTE, P. Q.

TO ENDOW MOST POPULAR young ladies, or others, by election, or for raffics, &c., at bazaars, festivals, socials, &c., or as curiosities, buy genuine old sterling Bonds of a Central American Railway Company, \$125 and \$250, each with 7 per cent coupons attached. Handsome steel-plate Bonds, signed and sealed, only thirteen years over-due. Remit \$2.50 or \$5 respectively, or multiples, to GEO. K. MORTON, care Imperial Bank, St. Thomas, Ont., and Bonds will be returned. Specimen Bond at this office. 22-3m

A BIG OFFER. To introduce them, we will give away 1,000 Self-Operating Washing Machines. If you want one, send us your name, address and express office at once. **THE NATIONAL CO., 23 DEY ST., N. Y.**

SITUATIONS To subscribers. Circulars free. Home Study, & Professors. CORR. UNIVERSITY, 88 LaSalle St., Chicago, Ill.

THE SECURITY Mutual Benefit SOCIETY, OF NEW YORK.

(Incorporated December, 1881.)

No. 233 Broadway, New York

ONLY TWELVE ASSESSMENTS

Have been levied from 1881 to 1886, averaging three a year, and making the cost for assessments to a man of 40 years less than five dollars a year for each \$1,000 of insurance.

Send for Circulars.

(Or apply to CHURCH GUARDIAN.)

GEORGE ROBERTSON,

ST. JOHN, N. B.

CHOICE TEAS

A SPECIALTY.

Finest Groceries.

JAVA AND MOCHA COFFEES,

FRUITS, PRESERVED JELLIES, &c

Retail Store, - 57 Prince Street,

Wholesale Warehouse - 10 Water st

GEO. ROBERTSON.

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

Illustrative Sample Free



HEAL THYSELF!

Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and drench your system with nauseous slops that poison the blood, but purchase the Great and Standard Medical Work, entitled

SELF-PRESERVATION.

Three hundred pages, substantial binding. Contains more than one hundred invaluable prescriptions, embracing all the vegetable remedies in the Pharmacopoeia, for all forms of chronic and acute diseases, besides being a Standard Scientific and Popular Medical Treatise, a Household Physician in fact. Price only \$1 by mail, postpaid, sealed in plain wrapper.

ILLUSTRATIVE SAMPLE FREE TO ALL young and middle aged men, for the next ninety days. Send now or out this out, for you may never see it again. Address Dr. W. H. PARKER, 4 Bulfinch st., Boston, Mass.

Davidson & Ritchie,

ADVOCATES, BARRISTERS, AND ATTORNEYS AT LAW,

190 ST. JAMES STREET, MONTREAL.

Business carefully attended to in all the Courts of the Province of Quebec, and in the Supreme Court of Canada, and the Privy Council, England.

Loans negotiated and investments made.

L. E. DAVIDSON, M.A., D.C.L., (Admitted to the Bar of Lower Canada, June, 1884).

W. F. RITCHIE, B.A., B.C.L., (Admitted to the Bar, July, 1879).

Butler & Lighthall,

BARRISTERS, SOLICITORS, &c

Commissioners for Ontario and Manitoba.

Issuers of Marriage Licenses.

156 St. James Street, Montreal.

THE CANADA WIRE COMPANY.

H. R. IVES,

PRESIDENT.

Manufacturers of Manitoba Four-

Point Steel Barb Wire Fencing,

MONTREAL. 14-3m

Townshend's Standard Bedding.

SOMNIFIC AND ANTISEPTIC.

Patented for its purity. The only safe to use. 1r, Moss, Fibre, Wool, Flock Mattresses. Feathers, Beds, Bolsters and Pillows, and all kinds of Wire and Spring Mattresses, wholesale and retail, at lowest prices for cash, at 884 ST. JAMES STREET, opposite the Witness Office. TOWNSHEND'S

G. ARMSTRONG & CO.,

Funeral Directors,

VICTORIA SQ., MONTREAL.

Country orders promptly attended to. 1-y

CURATE WANTED

FOR HALIFAX, NOVA SCOTIA.

The Rector of St. Paul's would be glad to meet with a like-minded fellow-laborer, of Evangelical views, as Curate. Stipend \$800. Address, "The Rector," St. Paul's Halifax, N.S. t.f

Canada Paper Co.,

Paper Makers & Wholesale Stationers.

Offices and Warehouses:

578, 580 and 582 CRAIG ST., MONTREAL

11 FRONT ST., TORONTO.

Mills:

SPRINGVALE MILL, WINDSOR MILLS

WINDSOR MILL, P. Q.

CORPULENCY.

Recipe and note how to harness effectually, and rapidly cure obesity without semi-starvation, dietary, &c. *European Mail*, Oct. 24th, 1884, says: "Its effect is not merely to reduce the amount of fat, but by affecting the source of obesity to induce a radical cure of the disease. Mr. R. makes no charge whatever. Any person, rich or poor, can obtain his work, gratis, by sending six cents to cover postage, to F. C. RUSSELL, Esq., Woburn House, Store Street, Bedford-Sq., London, Eng."

NOW READY.

THE AUTHORIZED REPORT OF THE LATE CHURCH CONGRESS,

HELD IN TORONTO.

Full Reports of valuable papers and Speeches on subjects of importance to the Church. Price 50 Cents.

FOR SALE AT

The Church Guardian Office, MONTREAL

Rowell & Hutchison, TORONTO

R. Duncan & Co., HAMILTON

Durie & Son, OTTAWA

J. Nisbett, KINGSTON

And other Booksellers.

Or on application to the General Secretary

REV. DR. MOCKRIDGE, HAMILTON, ONT.

NEWS AND NOTES.

Catarrh—A New Treatment.

Perhaps the most extraordinary success that has been achieved in modern science has been attained by the Dixon treatment for catarrh. Out of 200 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefitted, while the patent medicines and other advertised cures never record a cure at all. Starting with the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has ever attempted to cure catarrh in this manner, and no other treatment has ever cured catarrh. The application of the remedy is simple, and can be done at home, and the present season of the year is the most favorable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street West, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—*Montreal Star.*

Monograms in two or three colors have been revived.

When a lecturer has worked the ladies of his audience so near to the weeping point that they have gotten out their handkerchiefs, and then suddenly changes his tone and speaks of the merits of Dr. Bull's Cough Syrup he is bound to rouse a feeling of indignation.

English chintzes are much used this season for upholstery in country houses.

ADVICE TO MOTHERS.

Mrs. WINSLOW'S Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.



Dominion Line.
ROYAL MAIL STEAMSHIPS.
Sailing from Quebec, as under:
*Oregon... 8th July | *Sarnia... 30th July
Toronto... 18th " | Montreal... 6th Aug
*Vancouver 22d " | *Oregon... 12h
*Saloon and Staterooms in these steamers are amidships, and they carry neither cattle or sheep.
Passengers per "Toronto," "Sarnia," and "Montreal," can embark at Montreal, the day previous, if they so desire.
Rates of Passage:—Cabin, \$50 and \$50, according to steamer and accommodation; Second Cabin, \$30; Steerage, \$20.
Special rates for Clergymen and their wives.
For further particulars apply to
DAVID TORRANCE & CO.,
General Agents.
12-11

COASTAL NAVIGATION;
Or Notes on the use of Charts, intended for the instruction of Classes in Coastal Navigation, and for the use of Coasting and Sailing Vessels.
By **JOSEPH JAMES CURLING,**
Missionary Priest of the Bay Islands, Newfoundland; and Rural Dean of the Straits of Belle-Isle.
Holder of a Board of Trade "Certificate as Master of his own Pleasure Yacht."
F.R.G.S.; and formerly a Lieutenant in the Corps of Royal Engineers.
With Diagrams and a Chart to illustrate the Notes.
Published by **GRIFFIN & CO.,** 2 The Hard, Portsmouth.
Sold in London by
IMRAY & SONS, Minories; **NORIE & WILSON,** 156 Minories; **HUGHES & SON,** 59 Fenchurch Street; **SIMPKIN, MARSHALL & CO.,** Stationers' Hall Court.

A SEASONABLE AND VALUABLE PAMPHLET.

Communion Wine.
A Critical Examination of Scripture Words and Historic Testimony,
BY THE
Rev. Edw. H. Jewett, S.T.D.
Published by The Church Review Association, N. Y., Price 25c.

The Bishop of Connecticut says: "I have read your admirable articles on Communion Wine with great pleasure and instruction. You have it seems to me settled the question beyond the possibility of further argument."
Bishop Seymour says: "It is convincing and crushing."
Address orders to the
THE CHURCH GUARDIAN,
190 St. James Street,
Montreal.

"THE YOUNG CHURCHMAN."
WEEKLY:
Single subscriptions, 80c per year. In packages of 10 or more copies, 50c per copy.
MONTHLY:
Single subscriptions, 25c. In packages of 10 or more copies, 16c per copy. Advance payments.
"THE SHEPHERD'S ARMS."
A Handsomely Illustrated Paper for the Little Ones.
WEEKLY:
In packages of 10 or more copies, 80c per year per copy.
MONTHLY:
In packages 10c per year per copy. Advance payments.
Address orders to
The Young Churchman Company,
Milwaukee, Wis.
[Or through this office.]

CHURCH TRACTS.

Suitable for Parochial Distribution Encouraging Church Principles and combating various forms of Dissent.

- No. 1.—**JOHN WESLEY'S RELATION TO THE CHURCH**—A Tract for Methodists.
- No. 2.—**THE DUTY OF CONSTANT COMMUNION**—By Rev. John Wesley, A.M.
- No. 3.—**A TREATISE ON BAPTISM**—By Rev. John Wesley, A.M.
- No. 4.—**THE MEANS OF GRACE;** Their Necessity and Scriptural Authority.—By John Wesley, A.M.
- No. 5.—**THE MINISTRY: A Voice** from John Wesley.
- No. 6.—**OUR SUCCESSION OF DOCTRINE AND ORDERS:** or Continuance in the Apostles' Doctrine and Fellowship—a Characteristic of the Church of Ireland.—By Rev. Courtenay Moore, M.A., Rector of Castletownroche.
- No. 7.—**SCRIPTURAL AUTHORITY** for a Mixed form of Prayer.—By Rev. G. T. Stokes, M.A., Incumbent of Newtown-Park, Blackrock.
- No. 8.—**THE NECESSITY OF THE EPISCOPATE**—By the Very Rev. Chas. Parsons Reichel, D.D., Dean of Clonmacnoise.
- No. 9.—**TWELVE HINTS TO CHURCHGOERS**—By the Rev. G. R. Wynne, M.A., Rector of Killarney.
- No. 10.—**TWELVE HINTS TO CHURCH WORKERS**—By the same author.
- No. 11.—**TWELVE HINTS TO CHURCH CHOIRS**—By same author.
- No. 12.—**PLYMOUTH BRETHREN**—A few of the Opinions of those who call themselves Christian Brethren, contrasted with the statements of Holy Scripture.
- No. 13.—**FREE AND OPEN CHURCHES**—By Rev. R. B. Stoney, B.D., Incumbent of St. Matthew's, Irishtown; Honorary Secretary of the Free and Open Church Association (Dublin Branch).
- No. 14.—**BAPTISM AND THE LORD'S SUPPER**—By the Rev. Courtenay Moore, M.A., Incumbent of Castletownroche.
- No. 15.—**THE TRAINING OF THE WILL IN CHRISTIAN EDUCATION**—By Rev. G. R. Wynne, M.A., Rector of Killarney.
- No. 16.—**THE CONSTITUTION AND AUTHORITY OF THE CHRISTIAN CHURCH**—Compiled by Rev. William Sherrard, Rector of Castletownroche.
- No. 17.—**WHO WAS THIS JOHN WESLEY?** A Question for the Wesleyans.—By the Rev. J. A. Carr, LL.D., Incumbent of Whitechurch, County Dublin.
- No. 18.—**"ARE YOU SAVED?"** Certainty or Hope?—By Rev. J. Macbeth, LL.D., Incumbent of Killigenny. Others are in Preparation.

These Tracts are published at 2d each, or 1s 8d per dozen. 50 (assorted if desired) will be sent post free on receipt of Post Office Order for 5s 6d.
PUBLISHED BY
J. CHARLES & SON,
Office of the Irish Ecclesiastical Gazette, 61, Middle Abbey-street, Dublin.
(In ordering mention this paper, or send through this office.)

E. & C. GURNEY & CO.,
385 & 387 St. Paul Street, Montreal.
HOT AIR FURNACES for WOOD & COAL
HOT WATER BOILERS,
STOVES,
SCALES,
GRATES,
REGISTERS,
ac., ac.
Special attention to requirements for heating Churches.

TAINED GLASS
OF EVERY DESCRIPTION
JOHN SPENCE & SONS
ECCLIASTICAL & DOMESTIC
GLASS PAINTERS
AND ORNAMENTAL DECORATORS
MONTREAL.

KNABE
PIANOFORTES.
UNEQUALLED IN
Tone, Touch, Workmanship and Durability.
WILLIAM KNABE & CO.,
Nos. 204 and 206 West Baltimore Street,
Baltimore. No. 112 Fifth Avenue, N. Y.

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

Burlington
Route
C. E. & G. F. R.

It is the only line with its own track from **CHICAGO TO DENVER,** Either by way of Omaha, Pacific Junction, St. Joseph, Atchison or Kansas City. It connects in Union Depots with through trains from NEW YORK, PHILADELPHIA, BOSTON and all Eastern points. It is the principal line to SAN FRANCISCO, PORTLAND, CITY OF THE FUTURE, IOWA, MISSOURI, NEBRASKA, KANSAS, COLORADO with branch lines to all their important cities and towns. From CHICAGO, PEORIA or ST. LOUIS, it runs every day in the year from one to three elegantly equipped through trains over its own tracks between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and St. Joseph, Chicago and Atchison, Chicago and Kansas City, Chicago and Topeka, Chicago and Cedar Rapids, Chicago and Sioux City, Peoria and Council Bluffs, Peoria and Kansas City, St. Louis and Omaha, St. Louis and St. Paul, Kansas City and Denver, Kansas City and St. Paul, Kansas City and Omaha. For all points in Northwest, West and Southwest. Its equipment is complete and first class in every particular, and at all important points interlocking Switches and Signals are used, thus insuring comfort and safety. For Tickets, Rates, General Information, etc., regarding the Burlington Route, call on any Ticket Agent in the United States or Canada, or address T. J. POTTER, 1st V.P. & Gen. Mgr., CHICAGO. HENRY B. STONE, Asst. Gen. Mgr., CHICAGO. PERCEVAL LOWELL, Gen. Pass. Agt., CHICAGO.

SUBSCRIBE
— TO THE —
CHURCH GUARDIAN
Subscription per annum (in advance), \$1.00
Address,
L. H. DAVIDSON, D.C.L.,
EDITOR AND PROPRIETOR,
Box 504, Montreal.

BY THE REV. J. G. NORTON M.A.,
RECTOR OF MONTREAL.

I. HEARTY SERVICES:
3rd Edit., 8s 6d

II. WORSHIP IN HEAVEN AND
ON EARTH: Responsive, Congrega-
tional, Reverent, Musical, and Beauti-
ful. Handsomely Bound.

Demy, 8 vo., pp., xvi. 612., 12s 6d.
"A really valuable book."—N. Y. Church-
man.

"It will be of special use to the Clergy."—
London, (Eng.), Church Bells.

"These wide subjects are dealt with in an
exhaustive manner, in a style attractive
for its vividness and force."—English Na-
tional Church.

Wells, Gardner, Darton & Co.,
London.

May be ordered from Dawson Bros., Mon-
treal, and all booksellers.



M. S. BROWN & CO.,
ESTABLISHED A.D. 1840.

JEWELLERS & SILVERSMITHS,
—DEALERS IN—

Church Plate and Metal Altar Furni-
ture.

128 Granville St., Halifax, N.S.

The following well known clergymen have
kindly permitted their names to be used as
references:—

The Ven. Canon Edwin Gilpin, D.D., Arch-
deacon of Nova Scotia, Halifax.

The Rev. Canon Brook, M.A., President
King's College, Windsor, N.S.

The Rev. C. J. S. Bethune, M.A., Head
Master Trinity College School, Port Hope,
Ontario.

The Rev. E. S. W. Pentreath, Christ
Church, Winnipeg, Man.

Price Lists can be had on application.

BELLS.

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

MENEELY & COMPANY
WEST TROY, N. Y., BELLS
Favorably known to the public since
1826. Church, Chapel, School, Fire Alarm
and other bells: also, Chimes and Pals.

McShane Bell Foundry.
Finest Grade of Bells,
Chimes and Pals for Churches,
Colleges, Tower Clocks, etc.
Fully warranted; satisfaction guar-
anteed. Send for price and catalogue
to H. M. McSHANE & CO., BALTIMORE
Md., U. S. Attention this paper.

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

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

THE
Church Guardian,
THE

BEST MEDIUM FOR ADVERTISING

EDUCATIONAL

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

Founded A. D. 1768. Royal Charter granted
A. D. 1802.

Visitor and Chairman of the Board of Gov-
ernors:—The Right Rev. The Lord
Bishop of Nova Scotia.

The Rev. CANON BROOK, M.A.,
of Oxford, President.

The Faculty consists of the President, who
holds the Chair of Divinity; a Professor of
Mathematics and Civil Engineering; a Pro-
fessor of Chemistry, Geology and Mining;
a Professor of English and French Litera-
ture; and a Professor of Classics and Ger-
man.

The Michaelmas Term opens Saturday,
October 2nd, 1886.

Matriculation Examinations, October 4th
and 5th.

The New Calendar will be issued about
September 15th, 1886. For further informa-
tion apply during the Vacation to the Pres-
ident of King's College, Windsor, N.S.

THE COLLEGIATE SCHOOL,

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

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

UNIVERSITY OF

Bishop's
College.

FACULTY OF MEDICINE,
MONTREAL.

The Sixteenth Annual Session of this
Faculty will commence OCTOBER the
FOURTH, 1886.

Students of Bishop's College have admis-
sion to the Montreal General, Hotel Dieu,
and Western Hospitals.

The facilities which this Faculty has for
imparting instruction is unsurpassed. In
the Department of Midwifery it far excels
any other Medical School in Canada.

Two Gold Medals and a Scholarship com-
peted for annually.
For Prospectus, &c., apply to

R. A. KENNEDY, M.D.,
Registrar.

Bishop's College
LENNOXVILLE, P.Q.

LECTURES BEGIN SEPT. 16TH,
1886.

BISHOP'S COLLEGE SCHOOL,
LENNOXVILLE, P.Q.

Autumn Term Begins
TUESDAY, SEPT 14th, at 9.15 a.m.

Calendars of College and School, and Rec-
tor's Circular of School, sent on application
to E. C. Chapman, Esq., Secretary, or to

THOS. ADAMS, D.C.L.,
Principal and Rector

SCHOOL OF

ST. JOHN THE EVANGELIST,
978 St. Urbain Street.

MASTERS:

REV. EDMUND WOOD, M.A., Durham,
Rector.

REV. ARTHUR FRENCH, B.A., Oxford,
Head Master, with competent assistants.

School will (D.V.) re-open on WEDNES-
DAY, September 8th. Boys are thoroughly
grounded in all the branches of an English
and Classical education. The masters seek
to impart a healthy moral tone to the
boys. The numbers are limited. A few
boarders received.

ST. CATHERINES HALL, Augusta,
Me.

DIOCESAN SCHOOL FOR GIRLS.
The Right Rev. H. A. Neely, D.D., Presid-
ent. The Rev. W. D. Martin, A.M., Rector
and Prin.; 18th year opens Sept. 15th.
Terms \$75 and \$200. Increased advant-
ages offered. For circulars address the
Principal.

GIRTON HOUSE.

Boarding and Day School for Young
Ladies.

102 PLEASANT ST., HALIFAX, N.S.

MR. F. C. SUMICHRIST, PRINCIPAL.

REFERENCES:

His Honor M. H. Richey, Lieut.-Governor
of Nova Scotia; The Lord Bishop of Nova
Scotia; The Lord Bishop of Newfoundland,
Sir Adam G. Archibald, K.C.M.G.; Hon. J.
McDonald, Chief Justice of Nova Scotia;
Hon. Judge Weatherbee; Hon. Judge Rigby,
Hon. Judge Thompson; T. Robertson, Esq.,
M.P., Shelburne, N.S.; Hon. W. S. Fielding
Provincial Secretary; Hon. W. Owen, Q.C.,
M.L.C., Bridgewater; The Venerable Arch-
deacon Gilpin, D.D., Halifax; W. J. Stairs,
Esq., Halifax; Rev. F. Partridge, D.D., Hal-
ifax; Rev. F. R. Murray, Halifax; A. H.
McKay, M.A., B.Sc., Principal Pictou Aca-
demy; Rev. J. Arbrose, Digby, N.S.; H. S.
Poole, Esq., Stellarton, N.S.; C. E. Brown,
Esq., Yarmouth; J. Macfarlane, Esq., Can-
ada Paper Co., Montreal; L. O'Brien, Esq.,
President Royal Canadian Academy, Tor-
onto; Robert Spratt, Esq., Toronto, and
Parents of Pupils,
Sept. 9, '85. 17.

MRS. LAY'S ESTABLISHMENT

FOR THE
Board and Education of Young
Ladies,

1736 and 1738 St. Catherine Street,
Montreal.

This old and well-known School continues
to offer superior advantages for a thorough
and Refined Education. Full staff of ac-
complished Professors and Teachers. Music
and the French language specialties. Resi-
dent French Governess. The autumn Term
will open

On Wednesday, September 15th.
References kindly permitted to His Lord-
ship the Bishop of Montreal; The Very
Rev. the Dean of Montreal; the Right Rev.
The Bishop of Huron, and The Bishop of
Algoma.

MRS. MILLAR'S & MISS PITT'S

English and French Finishing and
Preparatory School for the Board
and Education of Young Ladies
and Children,
No. 4, Prince of Wales Terrace,
893 Sherbrooke St., Montreal.

This School re-opens for its seventh ses-
sion, in new premises, on September 15th.
Professors and competent teachers in all
departments. Musical rehearsals, Literary
conversations, Shakespeare evenings, Lec-
tures on Art, Science, Literature and His-
tory, form distinctive features of the Senior
classes. Preparatory department is well
suited to the wants of young children.
Special care and time is devoted to the
study of Music and Painting.
Mrs. Millar and Miss Pitt are permitted
to refer to their Lordships the Bishops of
Montreal, Huron, Algoma, their own Rec-
tor, and Clergy of other denominations and
Patrons.

FETTES COLLEGE SCHOOL,

Corner of St. Catherine and Drum-
mond Street.

Session 1886-87 will commence 1st Septem-
ber. Courses of study. Classical, Mathe-
matical and Commercial. Beginners class,
\$6 per quarter. Parents and Guardians of
intending pupils are requested to apply as
early as possible. Prospectus, &c. on applica-
tion

TRAILL OMAN, M.A.

THE CHRISTIAN
MARRIAGE LAW DEFENCE
ASSOCIATION.

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

PATRON:
The Most Rev. the Metropolitan of
Canada.

HON. SEC.-TREAS.:
L. H. Davidson, Esq., M.A., D.C.L.,
Montreal.

This Society was formed at the last Pro-
vincial Synod, to uphold the law of the
Church and assist in distributing literature
explanatory thereof. Membership fee only
nominal, viz. 25 cents. Subscriptions from
clergy and laity may be sent to the Hon.
Secretary-Treasurer.

RECTORY SCHOOL FOR BOYS.

FRELIGHSBURGH, P.Q.

Session opens Sept. 6th, 1886.
For Circulars, &c., address
15-17 CANON DAVIDSON, M.A.

MRS. MERCER'S

BOARDING & DAY SCHOOL,

For Young Ladies and Children will re-open
for the 17th Session on the 8th September.

Special arrangements made for attending
either the whole or partial Donalds course
at McGill College.
Apply for Circulars, School catalogue and
references, to Mrs. Mercer, 3 Prince of
Wales Terrace,
903 Sherbrooke St., Montreal.

BOARDING AND DAY SCHOOL

Chestnut Bank, Port Hope.

MRS. AND MISS LOGAN

WILL (D.V.)
Re-open their School on Tuesday,
September 7th, 1886.

Only a limited number of Boarders are
taken, who receive a careful and quiet
home training.

TRINITY COLLEGE SCHOOL.

PORT HOPE, ONT., CANADA.

Visitor—The Right Reverend the Lord
Bishop of Toronto,
Head Master—The Rev. C. J. S. Bethune,
M.A., D.C.L., with a staff of seven assist-
ant masters.

A Church Boarding School for Boys, based
upon the English Public School System.
Large and comfortable building; beautiful
chapel; twenty acres of land on high ground
overlooking Lake Ontario. The next term
will begin on Thursday, September 16th.
Fees \$240 per annum.

The School Calendar, containing full par-
ticulars will be sent on application to the
Head Master.

MISS FOSTER'S CLASS

—WILL RE-OPEN—
THURSDAY, SEPTEMBER 9,

32 FORT STREET.

Commercial College
Of Kentucky University, LEXINGTON, KY.
IN THE
The Best College WORLD
AND CHEAPEST College FOR A
Business Education.

Highest Honor and Gold Medal over all other Colleges, at
the World's Exposition, for System of Book-keeping and
General Business Education. 6000 Graduates in Busi-
ness. 10 Teachers employed. Cost of Full Business Course,
including Tuition, Stationery and Board, about \$90. Short-
Hand, Type-Writing and Telegraphy, specialties. No Vac-
ation. Enter Now. Graduates Guaranteed Success.
For circulars address W. R. SMITH, Pres't, Lexington, Ky.

I CURE FITS!

When I say cure I do not mean merely to stop them for a
time and then have them return again. I mean a radical
cure. I have made the disease of FITS, EPILEPSY or FALL-
ING SICKNESS a life-long study. I warrant my remedy
to cure the worst cases. Because others have failed is no
reason for not now receiving a cure. Send at once for a
treatise and a Free Bottle of my infallible remedy. Give
Express and Post Office. It costs you nothing for a trial,
and I will cure you. Address DR. H. G. ROOT,
Branch Office, 37 Yonge St., Toronto.

OPIUM

Morphine Habit Cured in 10
to 20 Days. No Pay until Cured.
J. L. STARBUCK, M.D., Lebanon, Ohio.

CATARRH SAMPLE TREATMENT
FREE!

So great is our faith that we can cure you, dear sufferer, that we
will mail enough to convince you, FREE. Send no stamps to
cover expense & postage. B.S. LAFFERTY & Co., Newark, N.J.

WANTED LADIES AND GENTLEMEN

who wish to make \$5 to \$4 a day easily at their
own homes. Work sent by mail. No canvassing. Address
with stamp Crown Hat Co., 204 Vine St., Cin'ti.O.

WANTED—LADY

Active and intelligent, to re-
present in her own locality an
old firm. References required. Permanent position
and good salary. GAY & BROS., 14 Barclay St., N.Y.

A PRIZE. Send six cents for postage
and receive free a costly box
of goods which will help all of either sex to
more money right away than anything else
in this world. Fortunes await the workers
absolutely sure. Terms mailed free. True
& Co., Augusta, Maine.

THIS PAPER may be found on file at Geo. P.
Howell & Co's Newspaper Ad-
vertising Bureau (20 Spruce St.), where advertising
contracts may be made for it IN NEW YORK