

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. 20. }

MONTREAL, WEDNESDAY, SEPTEMBER 14, 1887.

\$1.50
PER YEAR

NOTICE TO SUBSCRIBERS.

The ANNUAL SUBSCRIPTION to this Paper is \$1.50. As an inducement to pay IN ADVANCE we have made it \$1.00, IF SO PAID. But REMITTANCES TO US, AND PAYMENTS TO AGENTS, FOR SUBSCRIPTIONS AFTER DUE DATE, (whether within Thirty days or not), do not come within the Dollar Rate. It applies ONLY to Subscriptions paid STRICTLY IN ADVANCE. All arrears also must be paid up at the rate of \$1.50 per annum.

Agents have no authority to waive or alter these terms.

ECCLESIASTICAL NOTES.

Scottish Churchmen are moving energetically for the restoration of the Archbishopric of St. Andrews. They assert that the abeyance of the office of Metropolitan is a serious loss to the Church, inasmuch as—(1) It involves a department from the primitive model of Church government and organization to which in other matters it is our pride to conform. (2) It places the Scottish Church at a disadvantage in its relation to the other branches of the Anglican communion, all of which with the exception of the American Church have either retained or created the office of Metropolitan. (3) The Scottish Church after the Revolution in its then depressed and persecuted condition retained the office, and in the year 1727 declared that "there can be no order or unity in any national or provincial Church without a Metropolitan," and it was only as a compromise made in order to recover harmony and union with the "College Bishops" that in 1731 the modern office of Primate (see Dr. Grub's Eccles. Hist. of Scotland, Vol. IV, pp. 1-5) was substituted for the ancient and Catholic one of the Metropolitan. (4) In consequence of this defect in its complete organization the Church has suffered both in lack of unity and discipline.

CANON TROTTER.—One of a series of tracts being issued by the Church Defence Institution, gives some statistics as to the migratory character of Dissent in Liverpool. The writer says: "Some fifty sites connected with Dissenting congregations had been deserted. Some thirty odd have afterwards been occupied. Of these there were used as churches, seven; as church schools, two; as coal and stone yards, four; as warehouses, four; as public rooms, three; as private houses, three; as a workshop, one; as a public-house and theatre, one; as a Turkish bath, one; and the others as stables and shops. He reckons that there are seventeen Dissenting chapels for 10,000 well-to-do people in good neighborhoods, and five for 35,000 very poor.

The Church of England Young Men's Society, in their Jubilee address to the Queen, mention the fact that this is "the oldest society of the kind in England." Lately, too, the society has shown a healthful virility characteristic of the times. It is only to be regretted that it is still

managed in the interest of only a section of Churchmen.

The public will read (says *The Family Churchman*), with an interest akin to that produced by the departure of Canon Anson, of Woolwich, for the same field of labour, the announcement that Canon Trotter, after being eighteen years vicar of Alnwick, is about to leave that parish to undertake missionary work in the Diocese of Qu'Appelle, Canada North West.

St. Anselm's Chapel, in Canterbury Cathedral (as we intimated in our diocesan news last week), is about to be restored, Canon Holland, a member of the Chapter, having offered to defray the cost of the work. This will be a fitting climax to the noble work of restoration effected by Canon Holland at Canterbury during the last few years. The chapel lies just beyond the southeast transept, and is one of the few portions of the present building that have been handed down from the time of William the Conqueror, having escaped the great fire which in 1174 destroyed the first Norman choir of Canterbury Cathedral.

We learn from the *Litchfield Diocesan Magazine* that the Dean has lately placed in the Cathedral library a collation of the famous "St. Chad's Gospel," by Dr. Scrivener. The MS., which is believed to be not later than 720 A.D., was bought by one Gethi from Cingal in exchange for his best horse, and dedicated to the Altar of St. Theliaw, or Teilo, who was Bishop of Llandaff, and died about 580 A. D. It was still at Llandaff in the ninth century, but had passed to Lichfield probably before 960 A. D. During the siege of the Close in the Great Rebellion it was placed in safe keeping by Archdeacon Higgins, of Derby. It is an Irish Codex written (not very accurately) on stout vellum, in semi-uncial characters, and contains St. Matthew, St. Mark, and St. Luke down to iii, 9. As in other Irish Codices (e. g., the "Book of Kells" and the "Lindisfarne Codex," or "Book of Durham," in the British Museum), Matt. i, 1-17 is regarded as a preface, and v, 18 forms an illustrated title-page.

The Church Building Society in a jubilee address to the Queen gives the following facts:

Founded in the year 1818, and incorporated in 1828 by an Act of Parliament passed in the reign of your Majesty's Royal predecessor, King George IV. [9 Geo. IV. cap. 42], the Society has endeavoured faithfully to carry out the objects of its foundation in providing for the collection and application of voluntary contributions for enlarging, building, rebuilding, and repairing churches and chapels in England and Wales, as shown by the annual reports, a copy of which has been presented to and graciously accepted by the Sovereign every year since the incorporation of the Society.

No less than 7,617 grants of money has been made in aid of the erection of 2,030 additional churches and chapels, and of rebuilding, enlarging, or otherwise improving the accommodation in 5,587 existing churches and chapels.

By these means 1,829,765 addition seats have been obtained, of which more than five-sixths

are for the free use of the parishioners according to law.

Towards these works £824,836 have been contributed by the Society; and a further estimated expenditure on the part of the public of £12,342,117 has been called forth.

In addition to this 543 grants amounting to £14,428 has been made from a special fund in aid of the provision of mission buildings in densely populated town parishes, or in widespread rural districts.

The election of Bishop Perry to the Diocese of Nova Scotia, seems appropriate both as a personal honour to our Church Historian and a token of identity and inter-communion. Bp. Sullivan was of our clergy list. Though translations are not allowed here as in England, we see nothing to prevent resignation of a see for removal to a foreign country. The question would be on acceptance of the resignation. The Bp. being in England at the time of the election, there is as yet no announcement of his own intention or desire in the matter.—*The Church Eclectic*, N. Y.

The Rev. Thomas Moore, now Rector of All Hallows, is bringing out a series of manuals, which are of sufficient importance to be mentioned here. At present three have been issued. *State control over Church and Chapel*, *Church and Chapel Property*, and *Parliamentary Grants to Church and Chapel*, but others are in preparation. Mr. Moore has a clear and telling way of marshalling his facts, but his great strength lies in the extent to which he knows the facts involved in Church defence. We venture to state that those which he has brought forward in the three little volumes before us, will astonish many who are friends of the Church and most of those who are not.

A CANADIAN IN ENGLAND.—Those who know the Rev. W. R. Cochrane in Nova Scotia will be pleased to read the following notice of himself and family, taken from *Church Bells*:

The Rev. W. Rupert Cochrane was born in Lunenburg, Nova Scotia, where his father labored for many years as S. P. G. Missionary, earning the title 'Apostle of the Eastern Shore.' Mr. Cochrane is a Master of Arts of King's College, Windsor, Nova Scotia; the first Colonial University to obtain a Royal Charter and confer degrees. He was ordained deacon in 1853 by the Bishop of Nova Scotia, and received priest's orders in the following year. He was successively Curate-in-charge of St. Margaret's Bay; Rector of Granville; Rector of Sackville. In 1864 family reasons compelled his residence in England, where he became well known as an S. P. G. 'deputation.' Later, he was Curate of St. Mark, Grosvenor Square; Priest-in-charge of St. Peter, Golden Valley, Gloucestershire; Clerk-in-Orders and Morning Preacher of St. George, Hanover Square; and in 1872 he became Rector of Langton. Mr. Cochrane has just completed the 134th year of his family's service to the Church. For three generations, without the break of a year, this service has been going on. His grand father gave 43 years of his life to the work, his father 56 years, and he has himself given 35 years. 111 years of this time were given to laying the foundation-stones of our

goodly Church in Canada; 95 under the S.P.G. It is this last feature which makes his family's service to be something unique in the annals of clerical life, and especially interesting in this centennial year of the first Colonial See. Mr. Cochrane's family service covers the whole period of independent Church life in the diocese, his grandfather (an old friend of the first Bishop, Inglis) being one of the first priests ordained in the Province.

THE *Pacific Churchman*, says of Bishop Perry's election it is the first instance of the kind. It is Nova Scotia's third effort to fill the vacancy in her episcopate. Whether Bishop Perry is likely to leave Iowa for Nova Scotia, and the United States for the British Colonies, is a question. He could not under any circumstance be transferred to another diocese in the United States, but there would seem to be no canonical reason forbidding his going to Nova Scotia, providing the House of Bishops accepts his resignation of his present diocese. Unless there is some peculiar reason for Bishop Perry's wishing to leave Iowa, we scarcely think Nova Scotia will tempt him.

THE Official Year Book of the Church of England for 1887 reports that the annual average number of candidates confirmed in the nine years ending with 1883, compared with the corresponding number for the three years ending with 1886, shows a gain of 22½ per cent.; and if we compare the two together the annual average for the three years before 1875 with that for the three past years the gain is no less than 47 per cent.—a figure which shows that the growth in the number of confirmees is outstripping the growth of population by nearly four to one.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

AMHERST.—On Sunday last Rev. Mr. Lowe, of Summerside, P.E.I., assisted the Vicar, and delivered two admirable sermons. Wednesday morning at eight o'clock, Holy Communion was celebrated in Christ Church, and at two o'clock the vicar, Rev. W. E. Harris left for England via Halifax, followed by the good wishes of the parishioners for a safe journey and speedy return. Rev. Mr. Brine, deacon at present in charge of St. George's, Halifax, will take the duty during the Vicar's absence. The Rev. W. Chas. Wilson, rector of the adjoining parish of Springhill will have the priestly oversight of the parish, and perform all the offices requiring the presence of the priest. Rev. J. R. S. Parkinson will occasionally officiate in the parish.

PORT HILL.—The congregation of St. James' Church presented their Rector, the Rev. Henry Harper, with a handsome set of harness and an appropriate address.

GEORGETOWN.—The Rev. Mr. Cooper did a goodwork in this parish during his vacation in P.E. Island, and greatly attached the people to the Church and to himself. Georgetown should awake and put on its strength and secure an earnest enthusiastic Churchman to carry on the work.

MILTON.—Rev. Mr. Sampson has taken charge of the parish of Milton. Mr. Sampson will be remembered by his untiring efforts to build up a permanent congregation at Trinity, Halifax.

WOLFVILLE.—The reopening of St. John's Church, Wolfville, after having been closed for some weeks for repairs and extensive alterations, took place on Friday evening Sept. 2nd.

The pretty village of Wolfville stands on a gentle slope near the Windsor and Annapolis Railway, about midway between Halifax and

Annapolis. It is near the locality now celebrated in the verse of Longfellow as the scene so closely connected with the expulsion of the Acadians. The whole Annapolis valley is becoming more noted year by year for the number of American tourists, who wend their way hitherward for a summer resort. And among the some two hundred forming the congregation at the reopening service, there were noticeable the pleasing faces of some well-known representatives of American society from New York and the New England States.

Though the church building here was until late years a very good specimen of the architecture known as "early Nova Scotia," it is now so completely changed that it is well worthy the attentive examination of any one desirous of obtaining plans for a really good church structure. Though surrounded by a population not sympathizing with Church views; there is not the least attempt at compromising any of the principles which we look upon as distinctive.

The outside is boarded vertically with planed material tongued and grooved, and on the inside both walls and ceiling are covered with pine laid in pleasing patterns, so that no appearance of the often unsightly mortar presents itself throughout the whole building.

Though this is the Mother Church of the parish and was first erected many years since and enjoyed, or otherwise, the presence of a resident rector, still the neighboring village of Kentville, about seven miles distant, which fifty years since was but a hamlet and had scarcely even monthly church services, now rejoices in being an incorporated town of 2,500 inhabitants, and the church congregation have far more than kept pace with the growth of the population; it was, therefore, only natural that the Rectory should be placed there.

However the day is confidently anticipated when Wolfville will form a separate cure, and the writer believes only a resident rector of the right stamp is necessary under God to lengthen the cords and strengthen the stakes of the Church in this flourishing community to a very great degree.

The reopening services, which were largely musical appeared to be greatly enjoyed and entered into heartily by all. Mr. Barnett, the accomplished musician of Kentville, with his choir from the latter place gave more interest in rendering their kind assistance. The Rev. F. R. Murray, of St. Luke's Cathedral, preached an excellent practical sermon, which gave forth no uncertain sound, and the other clergy present, viz.: Rural Dean Maynard; Dr. Brock, President of King's College, Windsor, who by the way has been doing clerical duty here most acceptably during the College vacation; Mr. Axford, of Cornwallis; Mr. Hind, of Newport, and Mr. Gwillim, of Aylesford, either by valued addresses after the sermon or in other ways gave their kindest and heartiest assistance to the Rector in performing what is acknowledged to have been a most successful and we believe profitable service.

This alteration may convey an excellent lesson to many another congregation. All the above improvements have been performed by the congregation itself—by no means large or wealthy, without the urging of either Bishop or priest—and there need be no doubt but that the same Holy Spirit who has led them hitherto will aid them in wiping out every vestige of debt on the Church. The cost of the alterations is in the neighborhood of \$1,100. The collection at the reopening service amounted to the creditable sum of \$52.

NEW ROSS.—Cloudy weather, but cool and bracing just right for the purpose, here on 1st Sept., when our 8th annual Sunday-school Picnic was held. Eighty-four scholars and over 400 other persons present; of the latter many from places far distant, even from the United States. Short Evensong said for the Sunday-school at 2 p.m., followed by long double-file

procession of the scholars, class banners flying into the rectory grounds; then a race after Mrs. Groser to catch the candy hail she scattered. A branch Sunday-school begun this summer, seven miles north, at Aaldersville, under the able joint management of Sq. Aalders and Mrs. John Hatchard is already making itself felt in the neighborhood as an influence for good. It numbers some 36 scholars. This school was well represented in the procession and at the Sunday-school table at 9:30 p.m. All scholars wearing badges take their tea at this table, which is specially provided for them by their parents. All materials on the visitors' dinner and tea tables (25c. per ticket) were as usual the people's offerings of the first-fruits to be converted into cash for church purposes. In addition, many kind friends in Lunenburg, Bridgewater and elsewhere, to whom sincerest thanks are due, had generously supplied a bountiful tempting refreshment stand. Fully \$144 were realized, with no bills or expenses to pay, and the day may well be remembered with satisfaction and pleasure by all present.

NEW GLASGOW.—St. George's Sunday-school held their annual treat on the 6th instant. Mr. John Cameron, a kind Presbyterian friend, furnished a charming spot near the town, and the children proceeded thither after a short service in the church, singing heartily (Hymn 564, Church Hymns), "Lord this day thy children meet in thy Courts with willing feet."

The day was lovely, and the whole affair was a source of pleasure to old and young.

DIOCESE OF FREDERICTON.

BATHURST.—This Parish has just had a visit from the Most Rev. the Metropolitan, who is now confirming in the Deanery of Chatham. The Bishop was with us for five days, and was the guest of Theophilus H. des Brisay, Esq. On Sunday, August 28th, Confirmation was held in St. George's Church at nine o'clock, followed by a semi-choral celebration of the Holy Eucharist. The number of candidates was forty-five, of whom twenty-seven were males. The candidates assembled in the School-chapel, and led by the Rector, walked in procession to their places; the women and girls wearing veils. Immediately afterwards the Choristers and Clergy entered by the west door singing as the processional hymn "Soldiers of Christ arise."

The Bishop gave a most useful, and earnest address to the newly confirmed. His Lordship also preached at evensong, on the "Ministry of the Holy Angels," to a large congregation. The altar and font were handsomely decorated, and the former with its many lights, at evensong presented a very festal appearance.

On Tuesday evening the Bishop visited Christ Church, New Brandon, and confirmed forty more persons. The small Church was crowded to the very sanctuary, and many stood at the windows. Rev. J. M. Davenport, of the Mission Church, was present at this service.

On Wednesday evening, a special service for the newly confirmed, was held in St. George's Church, and an eloquent and instructive address given by Rev. J. M. Davenport upon the two important steps taken in the spiritual life, viz.: Confirmation and Holy Communion. We also had the pleasure of having our Rural-Dean Rev. D. Forsyth, with us. For some months the Rector has been assisted by Mr. Allan Smithers, of King's College, Windsor, as Lay Reader. Much good work has been done by him among the Clifton congregation, as shown by the improvement in the services, and large number of candidates. It is with great regret that we must allow him to return to his studies, but our prayers and loving thoughts will be with him, and we hope to have him among us another year. Meanwhile we all rejoice over the fact of over eighty communicants

being added to the Church's roll, in this Mission. "Te Deum laudamus."

Clifton Church.—Mr. A. W. Smithers, of King's College, Windsor, N.S., has been working as lay reader in this Mission for the past three months. Through his energy and zeal, he has succeeded in bringing many back, who had wandered from their first love, and the Congregation have now decided to build a new Church. The Ladies held a picnic on August 10th, in aid of the building fund; it was a grand success. The day was very fine and a large crowd of people were present. Our Rector Mr. Peters, and a number of Bathurst folk were in attendance; we were all pleased to see our good Pastor among us, and to hear his pleasant voice. The receipts amounted to \$235. The foundation of the new Church is to be laid this fall.

His Lordship the Metropolitan of Canada, was here on Tuesday evening, and Confirmed forty candidates, and baptized one adult. His Lordship said that it was the largest number that had been confirmed in this Church for some years. He urged upon the young men and young women who had come forward and received the rite of Confirmation, to walk in accordance with God's law, that the world might know by their daily life that they were Christians; he also spoke forcibly to the young women, not to engage themselves to any drunken young man. The Rector, Rev. G. J. D. Peters, and Rev. J. M. Davenport, were present. The Church was very tastefully decorated.

Much regret is felt that our lay reader will be leaving us in about two weeks. He has been a faithful watchman over the flock that has been committed to his care, he has been ever ready to visit the sick and dying, by his kindness and true Christian character has made himself beloved by all.

The Annual Sunday-school picnic comes off on Wednesday, the 7th.

DERBY.—The Most Reverend the Metropolitan, administered the rite of Confirmation in this parish on Friday 26th ult. A class of six was presented for this holy rite; a goodly number considering that last year there was confirmed here the largest number presented at any one time in the history of the parish. The Church was well filled and every one well pleased to see this aged Bishop among them once more. The altar was dressed in a new suit of vestments and the chancel adorned with banners; all a recent gift from the Kilburn Sisters. His Lordship was accompanied by Dean Forsyth, of Chatham. He was much pleased with all he saw and with his usual liberality donated \$25 towards reducing the debt incurred in making the late improvements upon the fabric of the Church. As an evidence of the good result of this Episcopal visit, the largest number present at Holy Communion at one time within the last ten years, partook of the sacred feast at the next celebration of the 4th inst.

DIOCESE OF QUEBEC.

OBITUARY.—A veteran S.P.G. Missionary of the Diocese of Quebec, Rev. Wm. King, has just passed away at St. Sylvester, in his 87th year.

Mr. King was born in Canterbury, Kent, educated at Field Place Academy, under a Mr. Boreham, in Stone, Staffordshire; lived in Folkstone; was Sunday-school teacher in St. Ann's, Black Friars, London; was connected in 1827 with the firm of Hughes & Tomlinson, London. He offered his services to the Newfound'ld and B. N. A. School Society, now the Colonial Church and School Society; was married in 1828 to Mary Ann daughter of Rev. James Hyde Wivenhoe, Essex. In the same year was appointed a Catechist, and Superintendent of the Society's Schools in Newfoundland. After 10 years duty he returned to England on leave of absence and whilst there volunteered to go to Canada and

was appointed over the Society's Schools in Sherbrooke and Vicinity in 1839. Held that office until the appointment as general Superintendent of Mr. Bond, now Bishop Bond of Montreal. He was ordained Deacon in 1840 at Sherbrooke with Mr. Willoughby and Mr. Broome, by Bishop Mountain; admitted to Priests orders during the same year in the Cathedral Quebec with Mr. Manning. First appointed to Mission of Bury, and after 6 years succeeded Mr. Manning in the extensive charge of St. Sylvester, St. Giles and other parts. Continued this missionary work 36 years, for 6 of which he was Rural Dean of the District. He retired from active work in 1882.

Mr. King leaves a widow and four sons. The second son George remains with his aged mother. The eldest, Dr. William, lives at the same place; and of the other two Rev. Ernest King is Principal of the Academy Cote St. Antoine, and the youngest is practising medicine at Compton.

COMPTON.—This Parish is a Historic one, dating back to the time when the Hon. and Rev. C. Stewart, afterwards Bishop of Quebec, was the pioneer of the whole District. The latest event was the consecration of the new Church on the 2nd inst. A very happy day to all who took part. The Church, unique in style of architecture in this Diocese, is really beautiful to the eye and enchanting to the soul in harmony of all parts and appliances for the sacred purposes intended, as was remarked by the Bishop when thanks were tendered for his coming from Quebec for the occasion "that he would be most happy to make a special visit anywhere in the Diocese when the congregation presented so complete and beautiful a Church for consecration." The site is very commanding being the one selected originally for the first Church built in the Parish more than half a century ago. This Church was taken down and the materials used in the construction of a second Church in the more central portion of the Village about the year 1852. My recollections of the original Church are indistinct, as I attended Divine Service there only once at a confirmation by the late Bishop Mountain forty years ago. It was a building worthy of all praise considering the difficulties the few Church members had to contend with. One sad event connected with the erection at that time was the death of one of the men from a piece of material falling from the roof upon his head. Nothing occurred in the construction of the new Church to cast any gloom upon the occasion, and the harmony which ever existed among the members of the Building Committee was a subject of congratulation by the Rev. Mr. Parker, Rector of the Parish. 15 of the neighboring clergy, one from the Diocese of Vermont, were present. These with some of the Lennoxville Students were the choir very ably led by Mr. Wentworth Petry of Quebec as organist. The Rev. Dr. Roe, of Bishop's College, preached the sermon as Chaplain. A very sumptuous dinner was spread in the Class-room of Compton Ladies' College to which a general invitation was extended to all present. After dinner congratulatory speeches were the order for a time in which the Bishop, Clergy and Laity took part. Representatives of most of the Original Church Families in Compton were present among others, Messrs. Cochrane father and son who in addition to \$5000 towards the endowment of the Parish contributed fully one half of the cost of the new Church, and among those of comparatively later date Mr. Judah Church-warden has praise by his zeal in the work. The first service after Consecration was Confirmation administered the same evening at which I regret my being unable to attend.

[Since receiving the foregoing, another correspondent has forwarded these additional particulars.]

On Friday, September 2, the new Church was consecrated by the style and title of The Church of St. James the Less, by the Lord

Bishop of the Diocese. It is a handsome wood building and fitted to accommodate some 200 persons, and designed by the late Donald Black, Esq., of Boston, a pupil of the celebrated Street. The interior of the Church is beautifully finished in ash. The altar is well raised on seven steps and furnished with dossal in green and gold; an exquisite white altar cloth, brass cross, candlesticks, and vases. Choir seats are provided for a choir of twenty voices. No effort has been spared to render the edifice and its appointment worthy of His service to whom it is now dedicated. The altar furniture and hangings, &c., are gifts to the parish. The parish is now in possession of a Church, with perhaps one exception the most handsome in the Diocese. At 10.30, a large number of Clergy and the Bishop assembled in the Hall of the Compton Ladies College, and having vested, marched in procession headed by the two Churchwardens J. A. Lockman, Esq., and E. W. Judah, Esq., to the Church, singing the Litany of the Holy Ghost No. 470, Hymns A. & M. On arriving at the Church, J. A. Cochrane, Esq., read a petition praying the Bishop to consecrate the building, after which the procession moved up the Church saying the 24th Psalm; this concluded, the Bishop standing before the altar solemnly consecrated the building and its furniture according to the forms ordered by the Provincial Synod. Matins followed, being taken by the Rev. G. H. Parker, rector of the Parish, and the Rev. J. M. Thompson of Danville. The first lesson was read by the Rev. J. Hooper, rector of Newport, Vermont. The second by the Rev. J. Hepburn. The Rev. Professor Roe, D.D., preached the sermon which was a mastery exposition of the meaning of the service of consecration. After matins there was a celebration of the Holy Eucharist, the Lord Bishop being the celebrant, the Rev. Rural-Dean Reid, D.C.L., and the Rev. Principal Adams, D.C.L., acting as Deacons and sub-Deacons; the Rev. Prof. Roe, D.D., acted as Bishop's Chaplain. After the service a lunch was provided in the Hall of the Compton Ladies College to which some 150 sat down. After lunch, speeches were made by the Rector of the Parish, the Bishop, the Revs. Dr. Roe, Adams, Hooper, Thompson, and the Hon. M. H. Cochrane, and A. C. Kollam, Esq. At 5.30. Evensong was said by the Rev. A. J. Balfour, rector of Richmond. The first lesson was read by the Rev. J. Hepburn, the second by the Rev. R. W. Colston. Immediately after evensong, the Rector presented nine young people for the Apostolic rite of Confirmation. It seemed peculiarly fitting that this day of Holy joy and thankfulness should be ended by the admission of these young people to the full privileges of membership in the Holy Catholic Church. It must have been a day of great joy to the Rector of the Parish, a day in which he was permitted by God to present for consecration to God's service not only a material temple but also living temples. The following clergy were present:—The Rev. Rural-Dean Reid, D.C.L., Rev. Principal Adams, D.C.L., Rev. Prof. Roe, D.D., the Revs. A. C. Scarth, M.A., Rector of Lennoxville; Geo. Thornloe, M.A., Rector of Sherbrooke; A. J. Balfour, M.A., Rector of Richmond; Joseph Hooper, Rector of Newport, Vermont; J. M. Thompson, Danville; J. Hepburn, M.A., Magog; Thos. Ball, M.A., Brompton; A. Stevens, M.A., Hatley; J. Robertson, Hatley; C. Washer, Dixville; A. Watkins, Newfoundland; R. W. Colston, M.A., Westbury.

DIOCESE OF MONTREAL.

CHURCH EMIGRATION SOCIETY.—A branch of this Society has been organized in Montreal. A meeting was held in the vestry-room of the Church of St. John the Evangelist, on Monday afternoon, the 5th inst, at which a large and influential number of ladies attended; and were addressed by Rev. Canon Cooper who explained the nature of the work branch societies were

required to undertake. When the number of openings for domestic servants, mother's helps, or ladies was ascertained, a communication should be sent to the Secretary of the Society in England, in order that such immigrants might be sent out by the next protected party. A number of forms and returns were laid before the meeting designed to aid in selecting suitable places for those sent to their care, and also to enable the Society to keep in touch with all female domestic servants, so that they would not be lost sight of. In connection with the emigration of lady or mother helps, Canon Cooper stated that there were hundreds of clever, sensible young girls, the daughters of clergymen and other professional men at home, who were obliged to earn their own living, but could not find situations in England. They would be ready to come out and take full share of all household work in a family, where perhaps no servant could be procured, the only provision being that the young girl should be considered as one of the family. He strongly recommended the Committee to endeavour to find places for even a small number of such young ladies, as he was sure they would be a great comfort and most useful to the ladies of Canada. After the Rev. E. Wood, M.A., rector of St. John the Evangelist, had thanked Canon Cooper for his address, and for this, his third visit to Montreal, it was resolved that a Branch Society be formed in Montreal, and the following Committee was at once unanimously elected:—Rev. Edmund Wood, president; Rev. A. French, vice-president; Mrs. Macdonnell, Mrs. R. Macdonnell, Mrs. Wand, and Miss Bailey, Secretary, with power to add to their number.

Rev. Mr. Wood stated that before he closed the meeting, he wished to say how much pleased he was with the attendance and the interest taken in the subject before them. He believed that a new sphere of usefulness had been opened up, and he was sure that those who had undertaken to work the branch of the Church Emigration Society now formed would do so heartily, and he had no doubt successfully.

PERSONAL.—The Rev. Charles Augustus Wetherall (well known to Churchmen in the Diocese of Montreal), died suddenly on the morning of the 18th July, at the residence of his brother-in-law, Mr. C. W. M. Macdonald, Hazle Craig, Cote St. Antoine. The deceased gentleman was born at Bangalore, India, in October, 1829, and was the second son of the late Col. Charles Wetherall, and nephew of General Sir George Wetherall, who commanded the Royals during the Rebellion in Canada. He leaves a widow and four children. His eldest daughter married the Rev. W. H. Bullock, Chaplain of H. M's Forces, Chatham, England; his son, the Rev. Arthur Wetherall resides in England, and two daughters are unmarried. His first parish was Stukely, in the Eastern Townships. From thence he was removed to Philipsburg, and afterwards to Lacolle. He then entered the Army in 1863 as Chaplain, and has since served at Aldershot and Chatham, England; Toronto and Quebec, in Canada. He was the last to serve as an Army Chaplain in Quebec occupying that position, on the removal of the troops from Canada, and going with them to England. The Reverend gentlemen was on a visit to his friends in this Country at the time of his sudden decease. He seemed in good health and spirits till a few minutes before the end, which was the result of some disease of the heart. His death will be regretted by many Canadian as well as English friends.

The Executive Committee of the diocese met in the Synod Office, on Friday the 9th inst. In the absence of the Bishop the Dean was called to the chair. The attendance was small, out of the 34 members composing the Committee only 11 of the Clergy and 5 of the Laity, being present all of the latter residents in the city. Con-

siderable outcry has been made from time to time for the election of laymen for the Country on this and other Committees; but none of those elected in this Committee at last Synod were present. It may be that the meeting having been postponed from August may account for their absence.

The Treasurer reported the state of the several funds under his charge. Several applications for grants were read and referred to the Grant Committee.

The Special Committee in regard to the Jubilee Sunday School celebration met on the 9th inst., the Rev. F. Renaud, Rural Dean presiding. It was determined to hold a Jubilee Service for the Church Sunday Schools in the City and for such representatives from the Country Schools as might be appointed for each parish or mission, on the 14th October next in the Cathedral. It is to be hoped that the Clergy and Officers of Sunday Schools will take the matter up and make the service a real success, and so pointedly connect the Jubilee of the Queen with the Church and its services.

ST. JOHN'S.—The Lord Bishop of Algoma made a short visit to his brother-in-law the Rev. F. Renaud Rural Dean, Rector of this Parish, during last week, and remaining over Sunday, preached morning and evening in St. James Church. Very great improvements have been made in the Church and its surroundings here. The new Rectory is an attractive and commodious building; and the old one has been utilized by being moved to the back of the lot and converted into a Sunday School room and parochial hall. The Rector is to be congratulated upon the greatly improved condition of affairs.

LACOLLE.—At the last monthly meeting of St. Saviour's Church Ladies' Guild, Miss Cornelia Hotchkiss, who has for years been the indefatigable Secretary of the society, being about to remove from the parish, and having been faithful in every good work was presented with an address accompanied by some beautiful plated ware and a magnificent Album.

Miss Hotchkiss, although completely taken by surprise, replied feelingly and fittingly. Miss Hotchkiss will be missed in every department of Church-work here.

ABBOTSFORD.—Mr. C. P. Green, B. A., of Melbourne, has been rendering good service to the Church here by training the Choir of St. Paul's, and thus improving the singing. Mr. Green has had considerable experience in such work in England.

DIOCESE OF TORONTO.

TORONTO.—*St. George's.*—The Rector was to sail from England on Sept. 15th. He is in good health, and enjoying his holiday. Rev. R. Moore has returned from his holiday, but is suffering from a severe cold.

During the last few Sundays, Rev. F. Webster's duties have been lightened by several other clergymen; Rev. J. Langtry, of St. Luke's, Rev. Mr. Westcote, of Rugby, England, and Rev. T. Street Macklem, having officiated and preached in St. George's.

Great praise is due (says *The Parish Magazine*), to the members of the Choir and School Teachers who have manfully kept to their posts during the last two months. Considering the numbers the music has been very satisfactory. On Sunday evening, Aug. 21st, the Congregational singing was very fine no doubt owing to the familiar chants and hymns.

The daily Evensong was resumed on September 1st. It is hoped that many will avail themselves of this privilege of meeting together for prayer, praise and intercession.

The regular meetings of the Church Army begin this month. The help of more workers is earnestly asked for. Funds are needed to carry

on the work. It is proposed shortly to organize a Temperance Society.

St. Matthias.—At a vestry meeting of St. Matthias' Church, held on Monday evening, the establishment of a mission chapel at the corner of Ulster street and Manning avenue was authorized. This will form the nucleus of a new congregation. Only the chancel will be erected at present, costing about \$4,000, and accommodating 200. The present building of the parent congregation on Bellwood's avenue has been too small for the requirements, and it has been decided to erect a new church to the north, using the old building as a Sabbath school. The estimated cost of the building is \$15,000. It will be of red brick with white facings, and will seat 1,000. Father Field, of Baltimore, Chaplain-General of the Guild of the Iron Cross, which was established in the United States about two years ago after the pattern of the Church of England Workingmen's Association, will address a public meeting in St. Matthias' Church on Monday evening. Father Hall, of Boston, a member of the Order of Cowley Fathers, will conduct the parochial mission services in St. Matthias' Church for the last ten days in October. The harvest festival of St. Matthias will be held on the first Sabbath in October. The Church will be appropriately decorated and special and impressive services will be held all day. Discourses will be delivered by prominent clergymen.

DIOCESE OF NIAGARA.

We make these further extracts from the admirable address of the Lord Bishop of the Diocese, at the last Meeting of the Diocesan Synod, as recorded in the Journal of Proceedings:—

VESTRIES AND THEIR PROVINCE.—The Vestries of our Churches meet under the Church Temporalities Act, and By-Law III, of this Synod, constituting vestries of free Churches. Being so assembled, they are not qualified to consider or discuss or take any action upon any matter or subject other than those indicated in the Act and By-Law.

Confusion and dissension amongst the members of our congregations would in some instances be avoided if vestries and churchwardens and clergy would be careful to limit their discussions to the subjects which they are authorized to deal with. Difference of opinion and taste will always prevail amongst educated, intelligent people. It is most important that these differences should not be permitted to divide members of the same congregation into parties.

The Legislature in enacting the Church Temporalities Act, and the Church in enacting her Canons and By-Laws, have been careful to keep all questions of taste and opinion as far as possible, out of vestry meetings. Yet their members and clergy permit them to be discussed and voted upon to the serious prejudice of Christian charity and mutual confidence.

Now that we have our Handy-book, all may and all ought to acquaint themselves with the laws affecting the regulation of our Church's affairs in the Diocese and in each congregation.

BANNS OF MARRIAGE.—The Handy-book will show you that the Legislature of this Province has seriously impaired the protection which the publication of banns of marriage has secured for the community. The law of the land is now satisfied by the proclamation of banns on a Sunday immediately before the service begins or immediately after it ends, or at some intermediate part of the service.

I have to draw your attention to the fact that the Civil Law cannot release us as clergymen of the Church of England in Canada, from obedience to her law, which requires that the banns must be published in the Church three several Sundays during the time of morning service or of evening service, if there be no morning service.

MARRIAGE IN CHURCH.—I have further to ask your attention to the fact that the Church requires the persons to be married, to *come into the body of the Church*. It is not contemplated that marriage will be celebrated *anywhere except in God's House*. We can hardly exaggerate the exceeding importance of every usage or regulation which can elevate the sacred character of marriage in the eyes of the community, and exhibit it as an ordinance of God, instituted in the time of man's innocence, and signifying unto us the mystical union that is betwixt Christ and His Church. The disposition to treat marriage simply as a civil contract which may be made and unmade by the law and the courts of the country irrespective of God's ordinance, ought to make us very earnest in inducing all to come to Church to be married, so that the civil contract may occupy only its proper place and the very sacred and religious character of the holy state of matrimony may be fully represented and deeply impressed on the minds of all. I am sensible of the exceeding difficulty of enforcing a rule of the Church, which may have been relaxed when Church edifices were few and far between. This excuse can hardly be said to exist amongst us now, and an earnest and kindly presentation of the weighty reasons for celebrating all marriages in Church will win most persons. Soon fashion will lend its prevailing force to promote the good rule.

MAY DEACONS MARRY?—The Civil Law enacts that clergymen may by virtue of their ordination or appointment, and according to the rites and usages of their several Churches or denominations, solemnize the ceremony of marriage. The question whether Deacons may marry was tried in England, and decided in the negative before the House of Lords by Chief Justice Tindal, his brother judges concurring, on the following grounds:—

1. The marriage office is especially one of benediction.
2. Benedictions are beyond the power of a Deacon.
3. The rubrics throughout contemplate the "minister" of the office as a priest.
4. No authority to celebrate marriage is given either in words or by implication to the Deacon at his ordination or at any other time.

Even if valid according to the Civil Law of this country, such marriages are irregular in the Church of England.

The true and safe course amongst us clearly is, that the Deacon when called upon to marry, should at once seek the aid of the priest under whose direction he is placed by the Bishop, in accordance with Canon XVIII, of the Provincial Synod.

SUNDAY-SCHOOLS.—I desire to draw your attention to the admirable incentive to study provided for Sunday-school teachers through the examinations conducted by the Church of England Sunday-school Institute of London, under the auspices of the Archbishops and Bishops of England. The Rev. Canon Belt, is the officer of the Institute amongst us. The subjects for the annual examination are conveyed through him. In due course the examination questions are forwarded to him and the answers of the candidates are sent back in sealed envelopes. The certificates of the class or rank in the shape of handsome cards attained by each, are awarded by the examiners in England, and sent to be signed by the Archbishop or the Bishop of the Diocese. I have had the great satisfaction of placing in the hands of several teachers at Guelph, certificates of their having attained a high degree of proficiency. The clergy are, of course, in a position to encourage the teachers of their Sunday-schools to compete in these examinations and to afford them valuable aid in their preparation for them.

The Archdeacon of Guelph, who has had several year's experience, assures me that the teachers in his parish who have been induced to prepare for these examinations, have found

great delight and profit in the effort. As soon as the plan of study is laid before them and they are shown how to use and read the appointed books, they enter into the work with great zest. The subjects and the examinations bear directly upon the instruction which our teachers are called upon to give in our Sunday-schools. Every one will see at once how very much the effectiveness of the teachers and the value of our Sunday-schools must be improved by such a system. I feel that we are deeply indebted to Rev. Canon Belt, for introducing amongst us this opportunity of enabling our teachers to take their place amongst the best teachers in the Church of England, whether at home or abroad.

I earnestly commend to you, my Reverend Brethren, the duty and advantage of spending *time and labor in inducing your teachers to take up the subjects for these examinations and helping them to prepare for them*. The Rev. Canon Belt will, I know, furnish you with all the information you may desire.

DIOCESE OF HURON.

The quarterly meeting of the Executive Committee is to be held at the Chapter House, on Thursday, Sept. 22nd, at 2:30 p.m.

The Rev. Dr. McBeth, representing the Irish Society, preached in St. Paul's Cathedral Sunday morning, and St. James', London South, in the evening Sunday, Aug. 28th. He got the collections in each Church for the Society, which were quite large. He explained the work which is being done, and the way in which it is accomplished.

The following day, Dr. McBeth left for Buffalo, where he was to hold meetings in the interest of the society.

PERCHE—*St. John's Church.*—The annual Harvest Festival of this Church was held on Tuesday evening, Sept. 6th. Through the untiring efforts of Miss Jones, the organist, and a few other ladies of the congregation, the nave and chancel were most tastefully decorated with flowers, evergreens and fruits of the earth, besides appropriate mottoes expressive of gratitude to the "Giver of all" for the bounties of harvest. The service was read by the incumbent, Rev. H. D. Steele, and the lessons by Rev. T. R. Davis, B.A., rector of Sarnia, who afterwards preached a most appropriate sermon from Exod. xxxiii, 18 and 19 verses. Although the congregation was much smaller than usual, owing to a heavy thunder storm and rain, a very liberal collection was taken up in liquidation of the small debt still remaining due for renovating the interior of the Church. Thanksgiving services were continued by the incumbent on Sunday last.

DIOCESE OF ALGOMA.

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the sum of \$10 from a friend, Orillia.

UFFINGTON.—A beautiful stole has been presented to the little log Church at Uffington, by the Sunday-school children of St. Jude's, Brantford. The Rev. J. Gresson thanks the Rector of St. Jude's for the handsome present.

PROVINCE OF RUPERT'S LAND,

PROVINCIAL SYNOD OF RUPERT'S LAND.—Cont'd
LAST DAY.

On reassembling, the following resolution from the Synod of the Diocese of Qu'Appelle was submitted: "That at a meeting of the Synod of the Diocese of Qu'Appelle held on Wednesday, the 23rd day of June 1886, at which there were present 13 clergy and 9 laity, the following resolution was passed unanimously: 'That the Synod is of opinion that it is very desirable for the welfare of our Church that

some title should be, as speedily as possible, adopted more clearly indicating our geographical position than that by which our Church is at present known as the Church of England.

"The Synod does not desire by such alteration to lessen in the least the bonds that at present unite us with our Mother Church whose liturgy and discipline we prize as our precious inheritance, but we consider that some such alteration would bring the name of our Church more in accordance with the primitive usage of the Church, and would more clearly define our position as belonging to this country.

The Synod is further of opinion that if any change is made in the name of our Church, it is most desirable that the same name should be adopted throughout the Dominion.

The Synod, therefore, very humbly petitions the Synod of the Province and the Synod of the Provinces of Eastern Canada, and the Synod of the Diocese of British Columbia to take this subject into their consideration, that if it is generally thought advisable that a change should be made, some means may be devised whereby united action may be taken in the matter. (Signed), ADELBERT, Bishop of Qu'Appelle, President.

On motion of Rev. Mr. Sargent, seconded by Canon O'Meara, the memorial was laid on the table.

The Committee appointed to draft responsive addresses to that of His Grace of Canterbury and the addresses reported suitable replies, which were adopted.

A message was received from the Upper House nominating as a committee on Indian work: Revs. A. E. Cowley, Mr. W. R. Mulock, Canon Matheson, Rev. W. H. Burman, Mr. C. J. Brydges, Rev. R. Phair, Arch. Winter, Rev. Owen Owens, Arch. Reeve, Arch. G. McKay and the members of the House of Bishops as members of the committee with the Metropolitan as convener. Also another expressing concurrence in Rev. Mr. Pentreath's motion relative to Union.

Later a message was read from the House of Bishops relative to Mr. Fortin's motion re-Church unity, which was made to read as follows: "That the Provincial Synod of Rupert's Land has heard with unfeigned joy and deep gratitude to Almighty God, of the efforts that have been made by the representatives of some of the leading churches in Canada towards christian unity, and it cordially sympathizes with the movement, and is anxious to co-operate in bringing it to a successful issue; and that while it considers that as the subject is likely to be brought before the conference of Bishops at Lambeth next year, no action should be taken till the decision of that conference is known, still, in evidence of its sympathy, it appoints a committee composed of members of the Upper and Lower Houses to confer with similar committees appointed elsewhere as to the best method of accomplishing this." The motion as amended was concurred in.

Concurrence was moved by Mr. Mulock, seconded by Canon Matheson.

The Bishops now assembled in the Lower House to assist at a presentation to the Bishop of Saskatchewan.

Dean Grisdale in a few happy remarks greeted Bishop Pinkham, and then called on Canon Coombs who presented a very flattering and laudatory address on behalf of the Clergy of the Diocese of Rupert's Land: after which Dean Grisdale handed a signet Ring to Bishop Pinkham, who, in replying, said the many acts of kindness of which he was the recipient made his leaving them more and more difficult. He could not find words to express his feelings, but never would he forget the great sympathy and brotherly affection shown him. It had been his delight to do everything in his power to bring together the clergy of the diocese, as he had ever appreciated the value of union and co-operation. There were two things, he wished to emphasize before leaving; the first being the moral strength dependent upon union among

the clergy. In the past the Diocese of Rupert's Land had been much blessed in this respect and he hoped it would so continue. The second point he wished to emphasize was the need of closer and closer union between the clergy and laity of the diocese. It was a pleasure to work with the members of the laity of Rupert's Land; they had been so ready, at all times to do anything that they could, to advise or assist with their practical knowledge, or go into the country and address missionary meetings. The more they became attached to the laity the more they would find them ready to tender any assistance they could. Whenever, in the future, he should come down from his distant diocese—or such occasions as these—he would find increasing joy in meeting the clergy and laity of Rupert's Land. He expressed his heartfelt thanks for the kindly tribute of affection tendered him, and assured them that a signet ring was not necessary to insure his always keeping them in memory.

The Most Reverend the Metropolitan paid a high tribute to the efficiency and zeal with which the Bishop had filled his former exalted position in this diocese, and the Synod adjourned for lunch at thirteen o'clock.

In the afternoon session the following draft of the address to Her Majesty was adopted:

We the Bishops, clergy and lay delegates of the Provincial Synod of Rupert's Land desire not only to express our deep sense of gratitude to Your Majesty for the pattern of a blameless life which has so beneficially influenced the family and domestic life of Your Majesty's loving subjects all the world over. In this Your Majesty's year of Jubilee we humbly and loyally desire to add our voices to the song of thanksgiving so universally sounded throughout the Empire.

We know well that these fifty years past have been marked as those of joy and sorrow to Your Majesty, and were thankful that both in joy and sorrow Your Majesty has looked to the King of Kings for comfort and guidance.

We rejoice to be able to say that the past half century has been marked by a general extension of christian influence and work, and are especially thankful for the increased life and earnestness which have marked the church of which we form a part.

In common with other parts of Your Majesty's Colonial Empire we have shared in the wonderful development and extension which has been so marked a feature of the last fifty years. When Your Majesty came to the throne the whole of this vast ecclesiastical province was an entire wilderness; there were not more than three clergymen of our church to attend to the spiritual wants of the inhabitants. The first Bishop was appointed in 1849, now we have 7 dioceses in our ecclesiastical province and it will not be long before others are required. We hope thus to be enabled to supply the spiritual wants of the multitudes which are rapidly making their homes within the ecclesiastical province.

We pray that He by whom Kings reign may long preserve Your Gracious Majesty to reign over us, may abundantly bless Your Majesty with true happiness and continuing prosperity in this life, and a crown of immortal glory in the world to come.

Motions of thanks were passed to the Prolocutor, secretaries, deputy prolocutor and messenger, for their services during the session.

At 17.15 o'clock the Synod was dissolved by the Most Reverend the Metropolitan.

CONTEMPORARY CHURCH OPINION.

Church Life (Cleveland, Ohio, which replaces the *Standard of the Press*, formerly published there but now transferred to Philadelphia and amalgamated with *The Church*), under the title "The Need of Church Unity," has the following over the signature B:

This many a poor pastor knows in some little sect-ridden town where spires bristle towards

heaven, and bell clamors against bell in the eager haste to get as many as possible for each little clique or party. A most unseemly scramble is continually going on in some of these towns. Every man's hand politely and piously, but nevertheless persistently, is against his neighbor. But upon one point they are all agreed. There is a Joseph among them, a son of the same father—a brother, as they all acknowledge, but so disagreeable, because he wears a somewhat different coat which his father has given him, because he assumes to tell them, and all, of a new or forgotten duty, because every time he kneels down to pray he brings to his Father "their evil report," inasmuch as he prays that all who are called Christians may come "into the way of truth, and hold the faith in unity of spirit, in the bond of peace and in righteousness of life;" all which is notoriously what those called Christians do not do, as they ought to do. Then the brethren hate him most cordially for his deeds and for his words, and above all for his *dreams*, which tell of one flock, one faith, one Baptism, one Holy Catholic Church.

Our duty is ever to bear on our hearts these mistakes brethren, and continually intercede for them, while we ourselves, avoiding all sectarian narrowness, and unseemly scrambling for place and power, so live near the Lord that we may be attracted to Christ and his Church by the beauty, fidelity, and holiness of our lives.

The declarations of the bishops will accomplish little unless each individual representative of the Church in every community learns what it is to be broad-minded and broad-hearted towards every one who names the name of Christ.

The Catholic spirit is never supercilious—never narrow to one's own household while kindly to outsiders,—and never *harsh*, though it speak the truth, to any who may differ from us in doctrine, discipline or worship. May this spirit be spread abroad amongst us more and more.

The Pacific Churchman, (San Francisco), editorially says:

About the smallest little thing we can think of is a vestry of five or nine fairly well to do business men—some lawyers and doctors—representing a congregation of intelligence and in the enjoyment of a goodly share of this world's pleasant things, "settling" with their rector at the end of one or five years, or on his resignation of the parish, on the basis of the rector's offering to "throw off half" of the arrearage of salary found to be due! the salary having been nominally perhaps \$1000, or \$1500 a year. Yet we know of such things being done, and not very infrequently. In the meanwhile probably a bigger organ had been put into the Church, and *paid* for, because organ-builders are business men and have a way of presenting their bills; so of the merchant from whom the handsome new carpets and cushions had been bought. These men were promptly paid; so, too, was the janitor, and the organist. But the rector was given what was left, less at each payment than was then due, while he and his family were scrimping and managing as best they could, to get along somehow in the charitable hope that all would be made right in the end.

All parishes and vestries are not of that sort though. More often the salary is paid, if it is rather small; and then it is supplemented in many ways. The people, especially in country places, can so easily and at the same time delicately and kindly send in to the parsonage products of their gardens, orchards and vineyards, hay for the horse, or even articles of dress from the store or from the household supplies. Thoughtfulness of this kind is of double value: it helps out the minister's narrow means; and perhaps better still, it is an evidence of such interest and affection as people should have for a faithful pastor; and this cheers and strengthens him not a little.

Besides, a minister of the Gospel should not

be tempted to show, or have forced into development, a "taking thought for the things of this world"—anything like a mercenary spirit. The less anxiety he has the better in regard to his own financial affairs. If he is compelled—or worse still if he is inclined from nature or habit, to look sharply after money matters, matters spiritual, and his influence as a pastor will suffer. However, mercenary priests are not numerous among us; many more are they who labor on in patience, and suffer much inconvenience in quiet from the parsimony of vestries and the thoughtlessness of the people.

The Irish Ecclesiastical Gazette (Dublin), says:

Not a moment too soon has the Land League, *alias* National League, been suppressed, and it is something to know that the permanent Crimes Act now in force precludes its resuscitation under any further *alias*. The effrontery of the Parnellite members goes without saying; but it was too much for the house when Mr. Harrington sought to stigmatize the proclamation of the League as a blow aimed by the Government for party purposes against the organization as a Liberal Registration Society. The Chief Secretary replied to the stupid accusation by stating that so far as it engaged itself in so laudable an object the League would not be interfered with. It is amazing to notice the way in which the separatists are seeking to cast dust into the eyes of the people of England. With rare cunning and astuteness, for instance, the Queen's health was drunk the other day in Baltimore amid every outward evidence of overflowing loyalty. The unwonted toast was proposed by the Roman Catholic Bishop of Ross, and spoken to in the most exuberant manner by no less a personage than Archbishop Croke, and that in the presence of the Mayor of "rebel Cork," who only the other day tore down the British ensign from the City Hall. But then was not the wealthy and loyal Lady Burdett Coutts present, who had been so lavish in her aid to the new school of Fishery, together with other loyal English people! It would not have done to hurt their susceptibilities, and it was also desirable once in a way to show Mgr. Persico how loyal the Irish people can be. Only one person was honest enough to absent himself. Michael Davitt informed Dr. Croke he would not be there to belie his antecedents by drinking a toast that might have choked him. It remains to be seen what Pat Egan and the Chicago fire-eaters will say to this surrender. Will their American paymasters be as prodigal as ever of their dollars, when they see the Cork Fenians actually drinking the health of Queen Victoria?

The Churchman of New York, says:

The Baptists have been getting into uncommonly hot water lately; and, notwithstanding their supposed amphibious character, it is to be inferred that they do not like it. The *casus belli* whereby they have incurred the wrath of their "evangelical brethren of other denominations," was the "reordination" of a certain Rev. Dr. McBride, who "was originally a minister of the Presbyterian Church, afterward of the Cumberland Presbyterians." For this act of "reordination" the various denominational organs of the smaller kind have soundly berated the Baptists, some of them declaring that the "Baptists are now one of the chief obstacles in the way of the union of all denominations." All this pother is amusing enough to a Churchman, but the most amusing part of it is the formal reply which the leading Baptist weekly makes to one of the accusers. The reply may be summarized as follows: We Baptists know nothing of "orders" obtained from or conferred by "a Church of Christ." We do not believe that any "special grace" is conferred by any kind of ordination. "We recognize no distinction, except of office or functions, between the ministry and the laity." In other words, we do not attach the slightest importance to any ordination

whatever. Therefore, when a man wishes to become a Baptist preacher, we proceed, with a good deal of ceremony and after many troublesome preliminaries, to "ordain" him with "prayer and the laying on of hands," it being of no sort of consequence whether he has ever been "ordained" before, because, according to the Baptist "position," no "special grace" is conferred by any kind of ordination, and ordination does not mean anything in particular. This "position" of the Baptists, in regard to ordination, is not unlike their "position," in regard to baptism. Notwithstanding their insistence upon immersion as a mode, and their exclusion of children from the ordinance, they resolutely refuse to allow that any sacramental efficacy belongs to the rite, and repudiate, in the strongest terms, all views which savor of the doctrine of baptismal regeneration. Yet they rebaptized that *ci devant* Presbyterian minister the other day, just as they also "re-ordained" him. Presumably the reason was the same in both cases. As, in accordance with their "position," neither rite meant anything in particular, there could be no objection to repeating it. In all seriousness, however, what is to be thought of a "position" which denies the efficacy and grace of ordination and yet insists upon the Baptist form of it as a necessary qualification for preaching the Gospel? To a Churchman, at least, it is perfectly evident that the said "position" is wholly untenable, and that the attempt to hold it is made at the cost of consistency, not to say of charity.

NEW BOOKS.

FEATHERS FROM AN ANGEL'S WING—By the Author of "Within the Pearly Gates," (S. R. Briggs, Toronto; Cloth, 50c.)

Of this work the Author says that the Feathers are "from a wing of an Angel of this world who has spent over thirty five years as Message-bearer," (in which sense he uses the term *Angel*) "in the King's Service." They are given to cheer and strengthen others in their journey across life's wilderness heavenward. The Author has undoubtedly a powerful imagination and much descriptive power; and he treats the various subjects comprised in the nineteen chapters of this book in a pleasing, forcible and touching manner. The subjects are:—The Home Nest; A Night of Festivity (Belshazzars Feast); A Mountain Scene; Christ the King; The Princes of Pulpit Oratory; Chas. Dickens's Gospel; His last battle; The Orphan; Our Willie; Home and its Influences; The Storm; Cranks; The power of Music; The Dual Existence; Life's Evening; The Voices of Nature and of Art; The World's last Drama; A Peep within the Gates; and the Harbour. Of "A Night of Festivity," *The Methodist Times* says, it is as fine a piece of descriptive writing as we ever saw, and, in the hands of a good elocutionist, would be a master-piece.

SARACINESCA, By F. Marion Crawford, New York: Macmillan & Co.

"Marion Crawford has not, this time, gone to Asia for striking characters and thrilling incidents. He finds them nearer home, and that, too, in our own era of the world. The novel opens at a time which is thus described: "Cardinal Antonelli had yet ten years of life before him in which to maintain his gallant struggle for the remnant of the temporal power. Pius IX was to live thirteen years longer, just long enough to outlive by one month the "honest king," Victor Emanuel.

Antonelli's influence pervaded Rome, and to a great extent all the Catholic Courts of Europe, yet he was far from popular with the Romans. The Jesuits, however, were even less popular than he, and certainly received a much larger share of abuse. For the Romans love faction more than party and understand it better." A remark made in the introductory chapter (viz: that an Italian "desires the simple retribution

afforded by putting his enemy to death") prepares us for much that we shall find not only in this volume, but, doubtless, also in other volumes yet to follow, and all will be glad to hear that Saracinesca is only the first act in the Roman or Italian drama to the presentation of which Marion Crawford invites us."

MAGAZINES.

Magazines received for September:—

The English Illustrated Magazine—Macmillan & Co., N.Y., for September contains the concluding chapters of "Marzio's Crucifix"; and "A Secret Inheritance."

The Cosmopolitan—Slicht, Field & Co., N.Y.; \$2 per an., 25c each—presents an extra good table of contents, including *Pilgrims and Shrines in Canada*, (illustrated from original drawings by J. Fenning's Taylor), from the pen of J. Macdonald Oxley; and Gail Hamilton discusses *The Domestic Money* question.

The Atlantic for September, opens with the seventh of Oliver Wendell Holmes' papers, descriptive of his "Hundred Days in Europe." John B. McMaster has an article on "Franklin in France." "Le Roi Manque," by Ellen Terry Johnson, and the "Soul of the Far East," by Percival Lowell, are other contributions to this interesting number.

Our Little Ones and The Nursery.—The Russell Pub. Co., 36 Bromfield street Boston—is full of seasonable stories and illustrations for the little ones, and exquisite in finish.

The Grammar School, The Intermediate Monthly, The Primary Monthly—The Interstate Publishing Co., Chicago and Boston. These Interstate monthlies are carefully graded and well illustrated, and may be subscribed for monthly or by the year. The stories are good and instructive.

EDITORIAL NOTES.

WITH September the schools in the various parishes and missions of our several dioceses have been reopened; and this suggests the enquiry whether the clergy of the Church are fully and faithfully performing their duty to Her regarding the education of the young. The thing to be desired is that there should be a *parochial* school in every parish or mission; and this is distinctly intended according to the provisions of some, at least, of the Synod Constitutions. The tendency of the age—partly owing, doubtless, to the unseemly jealousy existing through the needless and sinful divisions of the Body of Christ—is to dissever religious from secular instruction; or if allowed at all, the former is of that colorless uncertain kind which is of little if any benefit. Indeed, though the reading of the Bible is, we believe, required in the Common schools under the control of the Protestant Board of Education in the Province of Quebec, we fear that in some places at all events the reading is absolutely injurious through open or only ill-concealed disbelief on the part of the teacher. But we understand that the ministers of the different denominations have the right of visitation and may give religious instruction to the children of their own flock. Is this "half loaf" taken advantage of? or is this all important duty left to the Sunday-school and Sunday-school teacher? If so, (and we fear there is not much doubt on the subject), the Church must suffer; and it will be no wonder if infidelity increase and the love of many of the rising generation wax cold and die.

We note with thankfulness the efforts being made in several of our dioceses to add increased interest to Sunday-school teaching, and to render it more effective through the adoption of a set line of study on the part of teachers, and competitive examinations under the regulations of the Church of England Sunday-School Institute. The Lord Bishop of Niagara made special and wise allusion to this matter in his charge at the last meeting of the Synod of his Diocese, as will be seen from the extract given in our Home Field news. As announced in our last number a Conference of Representatives from the Diocesan Sunday-school Committees of Ontario and Quebec met in Toronto on the 13th inst., in reference to a joint scheme of Sunday-school Lessons for the Canadian Church:—and we shall await with interest a report of its proceedings and of the action taken to accomplish the ends proposed. We are convinced that much very much, remains to be done, ere the Sunday School work of our Church can be said to be what it ought to be. But to make it so requires joint and united action on *definite and distinct Church lines*. The failure for instance to teach the Catechism on the plea of avoiding offence to outsiders who may attend—(as we regret to say we have heard has been done in some places and even in the City of Montreal), is absolute disloyalty to the Church and is wicked loss of opportunities to extend her holy influence and doctrines. Let there be no "holding back" on any such silly pretence and false peace cry;—the denominations do not act so foolishly—Methodists teach *their* Catechism and that thoroughly.

Again, the teaching given in our Sunday-schools should not only be *distinct but systematic and full*; and we regard the Schemes set forth in connection with the Church of England S. S. Institute and the lesson Helpers for Teachers and Scholars, as admirably adapted to secure these qualities. The Sunday-school Committee of the Diocese of Toronto has earned the thanks of the Church in this Ecclesiastical Province for the excellent Leaflets and Lesson Helpers provided by it. With these or similar ones (such as those published by *Eger-ton & Co.*, New York,) in more general circulation throughout the parishes and missions in the Country parts the difficulty of securing a School in every neighborhood would to some extent be lessened. One objection hitherto advanced has been the want of adequately instructed teachers in the absence of the priest of the the parish or mission; but this is in part at least, met by these "ready to hand" schemes and Helpers, which can be used at home during the week, under the *direction* though without the direct personal presence of the minister.

One of the best text book for INFANT CLASSES of the Sunday-school, that we have met with is one just issued by the Young Churchman Company, of Milwaukee, under the title "Church Teachings for the Little Ones" compiled by Miss Emma Anderson Tew, a successful teacher in St. John's Sunday School, Newport (R. I.). It is in the same style as the Calvary Catechism—but follows more thoroughly the Church's year; and yet is as simple as language can be made, and is designed for the youngest scholars; and the price is only 3c. per copy—paper.

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man

Address Correspondence and Communications to
the Editor, P.O. Box 504. Exchanges to P.O.
Box 1968. 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 from which subscription is due.

CALENDAR FOR SEPTEMBER.

- SEPT. 4th—13th Sunday after Trinity.
 " 18th—14th Sunday after Trinity.
 " 18th—15th Sunday after Trinity. [Notice of St. Matthew and Ember Days.
 " 21st—ST. MATTHEW.
 " 21st }
 " 23rd } EMBER DAYS.
 " 24th }
 " 25th—16th Sunday after Trinity. [Notice of St. Michael and All Angels.
 " 29th—St. Michael and All Angels.

MARRIAGE OF DIVORCED PERSONS.

From the Journal of the 4th session of the Synod of the Diocese of Qu'Appelle (only just to hand), we take the following remarks of the Lord Bishop of that Diocese, (the Right Rev. and Right Honorable Dr. Anson), on this most important subject, commending it to the careful perusal of the Clergy and laity of this Ecclesiastical Province.

There was one subject, the consideration of which was postponed from last year by my casting vote, which I think it is right that I should say a few words to you upon it as it is a question of very grave importance, and our position with regard to it seems to be a little misunderstood. I mean the clause in the proposed Canon on Marriage relating to the re-marriage of divorced persons.

In the general discussion on the proposed Canon, last year, the question was raised, "If certain things are already the law of the Church, why is it necessary to reiterate such laws in our Canons?" The discussion itself, I think, amply proved the need. Even when laws exist they may not be as generally known as they ought to be, or they may be misunderstood. This is especially the case where Church law and order and civil ordinances relate to the same subjects, but do not coincide. There are many persons who seem to think that because the State makes laws with regard to Marriage, the Church is bound to accept those laws not only as the general laws of the country, which of course she does, but as laws for her own people. *This is to forget that marriage has a double aspect.* It may be regarded as a mere civil contract between man and woman, or as a religious bond. There was a time when in Christian countries, the Church, being practically coextensive with the State, the civil authority was content to receive its laws on a subject which it owned to belong chiefly to the province of the spiritual relationship of men, from the Church. But now that this is no longer the case, and since the State has to legislate for those who are not even Christians, it

may be necessary that the laws it makes relating to marriage should be wide enough to embrace those who regard it only as a civil contract. In so doing, however, the State does not, nor can it, presume to dictate to religious bodies, who regard marriage as more than a civil contract—a spiritual bond,—what is to determine the marriage laws of their members so long as such laws do not interfere with the general morality of the commonwealth. If the State should ever presume to attempt to impose on the Church, laws on the subject contrary to those which she believes she has received from God, it would be clearly the duty of those who are responsible for the execution of her laws to answer at all costs. "We must obey God rather than man." But the State has not attempted to do so. Whether when the civil power legalises marriage with a deceased wife's sister, or allows divorce so that the divorced may be re-marry, it goes beyond its province, I will not now discuss. I only maintain that in so doing it has not attempted to alter the law of the Church for her members on these subjects—it has simply dealt with marriage as a civil contract.

Has, then, the Church any definite law, independent of the civil power, on the subject of divorce, and what is that law? Undoubtedly the Church has a very clear and definite law on this subject, and it is contained in those words of our Lord, which are solemnly recited every time a marriage is celebrated, "Those whom God hath joined together, let no man" [no human authority] "put asunder." Marriage has always been regarded in the Christian Church as a holy ordinance, making, in a deep mystery, of twain one flesh—a union indissoluble except by death. "Wherefore they are no more twain—but one flesh." It might have been thought that our Lord's words, "Every one that putteth away his wife and marrieth another committeth adultery, and every one that marrieth a divorced woman committeth adultery," would have been sufficiently distinct to have settled the question for those who own Christ as their Master. But, it is asked, has not He himself expressly allowed of one exception in His words, as recorded in the 19th chapter of the Gospel according to St. Matthew, "I say unto you, that whosoever shall put away his wife, except for the cause of fornication, and shall marry another, committeth adultery." We must take these words in conjunction with what He said at another time, as recorded in the 5th chapter of the same Gospel, "Whosoever shall put away his wife, except for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." Now, it is to be noted that our Lord, in both passages, uses two words "fornication," and "adultery," the former of which is strictly used of the sin of unmarried persons, and the latter of the infidelity of the married. It would seem, therefore, that the exceptions of which He spoke as rendering divorce allowable, was sin previous to marriage, which made the contract from the beginning null and void, rather than sin after marriage. But even if this were not so, it is absolutely clear from these very words that the re-marriage of a divorced woman was not to be allowed. "He who marries a divorced woman" [He admits no exception to this clause,] "commits adultery." And, mark, this clause extends to the innocent as well as to the guilty. Adultery, is having another's wife or husband while the other is still living; therefore, if he who marries a divorced woman is guilty of adultery, it must be because the divorce has not so absolutely separated them that they have ceased to be man and wife. But our Lord's words, as recorded in the 10th chapter of St. Mark, makes this still clearer: "Whosoever shall put away his wife and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." According to the law of Christ, then, there may be one cause making divorce permissible; but there is certainly no pretext whatever for saying that His

words sanction the marriage of either man or woman to another while the wife or husband with whom they have once been made "one flesh" is still alive. It may be true that the question of the divorce of Christian persons, "for the cause of adultery," has never been absolutely forbidden by the Church universal, and that the question has been in the early and medieval Church variously resolved by different local Churches and doctors; but there can be no doubt whatever as to the mind and decision of our branch of the Church on the subject, especially since the Reformation. As a learned writer has lately well said, for the Church in any way to sanction or to condone the re-marriage of a divorced person would be "the first retrograde step in regard to Holy Matrimony taken by the Church of England since the Reformation."

Few realise how lately has even the State at least in England assumed the power to grant divorces. "Previous to the year 1857 no power to grant divorces, a vinculo matrimonii, so as to allow the subsequent re-marriage of the divorced parties was claimed or exercised either by the ecclesiastical or by the civil courts of England." [An articulus cleri of Convocation in 1886.] Lord Chancellor Cranworth in the debate in the House of Lords, in 1856, said, "A divorce properly so-called, such as would enable the parties to marry again, was entirely unknown to the law of England." This sufficiently shows what was and is the mind of the Church on the subject. In the Report of a Committee of the Convocation of Canterbury on the Marriage Laws, presented in 1883, it is said, "Not only does the Church in the Office for the Solemnization of Matrimony, and in the Canons of 1604 (cv. to cviii.), speak of matrimony, if legally contracted, as indissoluble, except by death; but, also (as Blackstone in his 'Commentaries' says, 'The Canon Law deems so highly and with such mysterious reverence of the nuptial tie that would not allow it to be unloosed for any cause that arose after the union is made.'" It is true that Parliament claimed and exercised a power to override both the Canon and Common Law as early as 1551, but more especially since 1701; but, as Phillimore has well pointed out in his book on Ecclesiastical Law, 'The necessity of procuring an Act of Parliament for a divorce in each separate case proved that the Common Law of England, till very recently, did not allow persons to be divorced but treated the marriage bond as indissoluble.' And can it be said that the relaxation of that law that has taken place in various countries during the last thirty years has tended to increased morality or family happiness? Alas! there is a very terrible witness the other way. There is no country, I suppose, where divorce is more easily obtained than among our neighbors in the States, and what has been the result? In 1882, it was stated that the ratio of divorces to marriages, excluding Roman Catholics, had reached the awful proportion, in Massachusetts, of one to every fourteen; in Connecticut, of one to every eight. Let me quote the words of one who certainly cannot be said to have any ecclesiastical prejudices. Dr. Talmage, in a sermon preached last year, said, "New England, by many considered the most moral part of this country, has 2,000 divorces a year. Massachusetts, the headquarters of steady habits, has one divorce for every fourteen marriages. The State of Maine, by many considered to be very high in propriety, has 478 divorces in a year. In Connecticut, there are women who boast that they have been divorced three or four times." He adds, "Protestantism is worse in this respect, than Roman Catholicism. Protestantism has anything and everything as an excuse for divorce, while Catholicism has only the excuse that Christ admitted. In proportion as Protestants are numerous in a community, divorce is prominent. I have all these facts substantiated, and I ask you, with such a condition, does not Protestantism need toning up?" This is, indeed, a severe indictment against Protestantism by one of its chief leaders; but we may be

thankful that our Church is as faithful to true Catholic principles as the Roman Church, which he here holds up as being alone faithful to the law of Christ. Indeed, *we are more so*, for it was by her pretended dispensations that that Church first gave excuse for interfering with the great principle of the in inviolability of the marriage bond among Christians. And, surely, in such an outcome we may see the terrible danger of admitting any pretext for the dissolution of marriages. Joseph Hume in his *Philosophical Works* (vol. iii, p. 208), well said, "We must consider that nothing is more dangerous than to unite two persons so closely in their interests and concerns, as husband and wife, without rendering the union *entire and total*. The least possibility of a separate interest must be the source of endless quarrels and suspicions."

And if the *indissolubility* of the marriage bond so that there can be no re-marriage of those who are divorced is, as it *undoubtedly is*, the *present law of the Church*; but if that law is now very frequently forgotten, owing to misunderstanding with regard to what the civil law permits, surely it is right that we should make it more evident and distinct lest any of our Clergy or our Laity, through inadvertence or want of knowledge, contract alliances which they afterwards learn to be contrary to the law of the Church. As the resolutions of the Canterbury Convocation which I have before quoted well say, "To commit the solution of questions of this nature to the *unaided discretion of individual Clergymen* is to them a matter of *great hardship*, and to the Church a *source of danger and discredit*."

It must be distinctly remembered that even if the Synod should refuse to add this to its Canons, it will in no way make that to be legal which the Church declares to be illegal. It will only be refusing to give increased publicity to that law, as a safeguard to its members. Should any Clergyman appeal to me as to what was his duty if a divorced person re-married presented himself or herself to receive the Holy Communion I should still consider it my solemn though painful duty to instruct him that he must *refuse such a person*, as, in the eye of the law of the Church, if not in the law of the land, living in adultery.

HISTORICAL SKETCH

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

1784-1884.

By Right Rev'd William Stevens Perry, D.D.,
LL.D., Bishop of Iowa.

The close of the struggle for national independence brought to the Churchmen who had sympathized with the principles of the Revolution problems of great interest. Prior to the war the centre of unity for the clergy and laity of the Church of England in America had been the recognition of the Bishop of London, as the Diocesan of the one, and the use by minister and people alike of the same formularies of devotion and the acknowledgment of the same symbols of belief. The Prayer-book remained, indeed, when the war broke out, but its use was practically interdicted. The presence of the state prayers rendered it unacceptable to those who sympathized with the revolt, while the "loyalists," rather than omit these supplications from the accustomed forms, preferred the closing of their Churches and the cessation of all public prayers. But the allegiance due to the See of London was wholly destroyed. The clergy could no longer depend upon the license of a foreign Bishop for induction to American parishes. The laity no longer regarded a foreign prelate as empowered to administer discipline and exercise oversight

in the case of their wayward priests, or give the valid commission to their aspirants for orders. The Church had felt in every quarter the effects of the war. In the interruption of services, the removal of the clergy, the suspension of the grants from the Society for the Propagation of the Gospel and the Crown, and the odium attaching in the revolted States to everything derived from and dependent upon the hated mother-land, the Church sunk to the lowest depths of depression, and in certain quarters seemed well-nigh extinct. The leading clergymen at the North had warmly espoused the cause of the King, and although in the Middle States and at the South the clergy were in general in sympathy with the popular side, still in the minds of the multitude, both in the North and South, the Church was regarded as closely connected with the tyranny from which, at a great cost of blood and treasure, the land had been freed. Even the Church buildings were in many cases despoiled and destroyed, and the end of the struggle found the Church existing only in a few of the centres of population, or else where the piety and popularity of patriot clergymen had enabled its adherents to weather the storm of prejudice and ignorant hate. There had been attempts to secure the Episcopate, and earnest prayers for this coveted completion of the order and government of the Church in the colonies, dating back for upward of a century. But still the close of the war found no Bishop in America, and but few clergymen scattered throughout the independent States. Even where the Church had been established, it had suffered depletion in numbers, and the spoiling of its goods and glebes. In Virginia, where prior to the Revolutionary struggle there were upward of one hundred and sixty Churches and Chapels, with nearly a hundred clergymen ministering at their altars; the close of the contest found ninety-five parishes extinct, and of the remainder nearly one-half were without ministrations. Less than thirty clergymen remained at their posts when the war had ceased. Many of the Churches had been closed or converted to other uses, or else destroyed. The sacramental vessels even had been, in many cases, taken by sacrilegious hands and devoted to unholy purposes. Here, as elsewhere, the Church was well-nigh extinct.

But the gates of hell had not wholly prevailed against the Church of Christ. There were those, both of the clergy and laity, who were alive to the necessity of organization and the creation of a fresh bond of unity. In 1783, ten clergymen met at Woodbury, Conn., and on the Feast of the Annunciation chose, rather than elected, the excellent Samuel Seabury, D.D., *Oxon.*, to go first to England, and then, if need be, to Scotland, to secure the coveted Episcopate, without which the New England Churchmen felt that all efforts for the organization of the Church would be futile. In Maryland, under the leadership of the able and celebrated William Smith, D.D., *Oxon.*, the first president of the College and Academy of Philadelphia, and one of the ablest of the American clergy, measures looking toward organization were taken by the clergy, first at a gathering of a number of their order at the commencement of Washington College, of which Dr. Smith was president, and later in the autumn, at a formal meeting, at which a "Declaration of Rights" was formulated, and measures taken for the perpetuation of the Church and the preservation of its civil and ecclesiastical privileges. The following year, the centennial of which we entered upon in 1884, the Church in Pennsylvania, under the leadership of the apostolic White, completed its organization on the plan which has subsequently become universal in the American Church, by the admission of the laity to its ecclesiastical councils and by its recognition of their presence and co-ordinate power in its deliberations and legislation. In Virginia, where, at the opening of the war, the Legislature had taken

in hand the revision of the prayers, so far as directing the omission of the state supplications was concerned, the clergy met in Council and took measures, which were subsequently adopted at the southward, for the preservation of the Church temporalities and the prevention of any undue assumption of power on the part of the Bishops, whose coming they felt could now be no longer prevented. In South Carolina, when the county had been ravaged by the British troops again and again during the war, and when the popular mind was specially antagonistic to anything savoring of England, whether in State or Church, the preliminary Convention, while recognizing the existence and need of the three orders in the ministry, especially stipulated that no Bishop should be settled in the State for the present.

It was under circumstances such as those that a suggestion made by Dr. Abraham Beach, of New Brunswick, in a letter to the Rev. Dr. White, of Philadelphia, and at a later date in one addressed to the Rev. Samuel Provost, the patriot-rector of Trinity, New York, resulted in a gathering of clergy and laity at New Brunswick, on the 11th of May, 1784, with a view to consultation respecting the state and prospects of the Church. It was in connection with a meeting of the "Corporation for the Relief of Widow's and Orphans of Clergymen of the Church of England," in Pennsylvania, New Jersey, and New York, that this primary and informal Convention was held. Laymen were present as well as clergymen, and a Committee on Correspondence was appointed, "for the purpose of forming a continental representation of the Episcopal Church, and for the better management of other concerns" of the same. A committee was requested "to wait upon the clergy of Connecticut," at their Convocation in the ensuing "Trinity week," for the purpose of "soliciting their concurrence in such measures as may be deemed conducive to the union and prosperity of the Episcopal Churches in the States of America." The records of this meeting for consultation of a few friends of the Church are still extant. A single sheet of foolscap, faded and yellow with age, and bearing in lieu of other attestation the indorsement of the venerable William White, D.D., to the effect that it is "The original of the minutes of the Meeting in New Brunswick in May, 1784," and adding the interesting fact that it was "in the handwriting of the Rev. Benjamin (since Bishop) Moore, of New York," contains the scanty minutes of this gathering, out of which grew the General Convention of the American Church.

On the Tuesday after the feast of St. Michael next ensuing, October 6th, 1784, there met, agreeably to the recommendation of the New Brunswick meeting, "a Convention of Clergymen and Lay Deputies of the Protestant Episcopal Church in the United States of America," in the city of New York. Of the New England States, Massachusetts and Rhode Island, and Connecticut, were represented by a single clerical delegate respectively. Six clergymen and three laymen were in attendance from New York; New Jersey sent a single clergyman, with three laymen; Pennsylvania was represented by three clergymen and four laymen; Delaware by two clergymen and a single layman; Maryland by the celebrated Dr. William Smith; while a foot-note to the "broad-side" proceedings tells us "that the Rev. Mr. Griffith, from the State of Virginia, was present by permission; the clergy of that State, being restricted by laws yet in force," not being "at liberty to send delegates, or consent to any alteration in the order, government, doctrine, or worship of the Church." Fifteen clergymen and eleven of the laity made up a body whose deliberations, so far as indicated by their results, command our profound respect, and whose far-seeing policy has commended itself, and the "fundamental principles" on which that policy was formulated, to the approval of all

subsequent time. These principles, which were intended to underlie the general ecclesiastical constitution of the Church in the United States, provided for the meeting "of the Episcopal Church" in "a General Convention;" for the representation of "the Episcopal Church in each State," by deputies "consisting of clergy and laity;" that the "Church shall maintain the doctrine of the Gospel as now held by the Church of England; and shall adhere to the Liturgy of the said Church as far as shall be consistent with the American Revolution and the Constitutions of the respective States;" that a "bishop; duly consecrated and settled," shall be "a member of the convention *ex-officio*;" that the clergy and laity in convention shall deliberate together, but not separately; that the concurrence of both orders shall be necessary for the validity of a vote; and that the final meeting assemble in Philadelphia on the Tuesday before the Feast of St. Michael, 1785." Such are the recorded proceedings, as given to the world at the time of one of the most important ecclesiastical gatherings on record. The recognition by this preliminary convention of the importance and right of lay representation in the councils of the Church was perhaps the most important "principle" of those enunciated as "fundamental" to the organization of the American Church. From other sources than the "broadside" account of this meeting, we learn that though the Church in Connecticut, as well as the Churches in Massachusetts and Rhode Island, were represented in this October meeting in New York, the New England churchmen were disposed to defer the organization of the Church until the completion of the negotiations then pending for the consecration of the Rev. Dr. Seabury, the Bishop-elect of Connecticut, and the presence of one in Episcopal orders in the land. This happy result was shortly accomplished. On the 14th of November, 1784, in an "upper room" in Aberdeen, the first Bishop of Connecticut received consecration at the hands of the Bishops of the Church in Scotland, and early the following year was enthusiastically welcomed to his See. In the measures for organization subsequent to the arrival of Bishop Seabury, the New England churchmen kept aloof, till in 1789, a union was happily effected between the Church at the North and the Churches in the Middle and Southern States. This preliminary meeting in New York took measures for the preparation of "a proper substitute for the State Prayers in the Liturgy," and in view of the widespread lack of clerical ministrations, made provision for the examination and accrediting of suitable lay readers in the vacant parishes. It was in a spirit of practical good sense as well as thorough loyalty to the Church of their baptism and love, that the members of this Convention addressed themselves to their task of a Church's organization. Their faith and zeal received an abundant reward in a revived and reunited Church.—(To be continued.)

AN UNFAILING ONE.

He who hath led will lead
All through the wilderness;
He who hath fed will feed;
He who hath blessed will bless;
He who hath heard thy cry
Will never close his ear;
He who hath marked thy faintest sigh
Will not forget thy tear.
He loveth always, faileth never,
So rest on Him, to-day, forever!
Then trust him for to-day
As thine unfailing Friend,
And let him lead thee all the way,
Who loveth to the end.
And let the morrow rest
In his beloved hand;
His good is better than our best,
As we shall understand,—
If, trusting him who faileth never,
We rest on him, to-day, forever!

FAMILY DEPARTMENT.

TWO LITTLE PRAYERS.

[Two little prayers—one for morning and one for evening—which some of the children may like to learn and repeat, in addition to those they already know.]

MORNING PRAYER.

May I this day my Lord obey,
Be true, obedient, kind and sweet,
Attend to what my parents say,
On errands run with willing feet.
I thank the Lord for happy rest,
I know He sends me what is best;
And if I sleep or if I wake,
I all things ask for Jesus' sake. Amen.

EVENING PRAYER.

Dear Lord, I pray Thee, round my home
To bid the watching angels come;
Take care of all I love to-night,
And guard us till the morning light;
Forgive Thy little child for sin,
And make me clean and pure within;
And when I rest, and when I rise,
To Jesus let me lift mine eyes.
This prayer I very humbly make,
And offer it for Jesus' sake. Amen.

ANOTHER.

Grant us, Lord, from day to day,
Strength to watch and grace to pray;
May our lips, from sin kept free,
Love to speak and sing of Thee;
Till in Heaven we learn to raise
Hymns of everlasting praise. Amen.

A REVIVAL OF CHIVALRY.

BY HELENA MAYNARD.

There were a fine-looking group of boys, those seven who turned into Judge Lewis' gate, one cold, clear afternoon last February. There was not a rough, coarse-looking face among them.

I said there were seven of them. There were almost always eight. The octet they were called; but Arthur Lewis, the eighth, had been kept in the house for a week with a sprained ankle, and it was to see him that the boys stopped that night.

He lay on the lounge before a window in his father's library, and had watched them as they came up the street, all talking and laughing together. I should not say all, for Earnest Spencer, the youngest of the group, was not laughing—indeed, there was a sober expression on his face which Arthur noticed, though the others did not. But it was gone when the door opened and they came trooping in, bringing with them the freshness of the out-door air.

Arthur welcomed them heartily, and asked eagerly about school-news, which, in school boy fashion, they all began to tell at once. When there came a lull Arthur said, "By the way, why were you all laughing so when you came into the gate? I didn't know but Dick would fall over."

At this question Dick explained: "Oh Rob was telling us the most comical story!" and he began to laugh again at the remembrance, while several others said, "Tell it to Art. Tell it again, Rob."

"Yes, let me know the joke," said Arthur.

Thus encouraged, Rob began, but before he had finished the first sentence, Earnest Spencer, who sat next to the door, which stood ajar, said, "Hush! here comes Gypsy."

Now Gypsy was Arthur's twin sister. Indeed, she was almost twin sister to the whole octet, for, strangely enough, there was not another girl in any of their families, except two or three babies, who did not count for much yet in the boy's estimation.

Usually Gypsy was the sharer in all the boys' fun and frolics, but to-day such a constrained silence fell on the little group at her entrance, that she stopped and said, "I hope I am not interrupting any secret meeting; I won't stay but a minute."

"I wish you would stay," said Earnest emphatically, while the others recovered their voices and asked her to stay; and Arthur added, "Rob was just going to tell us a comical story. You had better stay long enough to hear that. Go on, Rob."

At that two or three of the boys began to laugh, and Rob grew very red in the face, but Gypsy did not see his confusion, for she stood with her back to him, selecting some books from the shelves.

"I wish I could," she said in answer to Arthur, "but mamma wishes me to carry these books over to Mrs. Stewart as soon as possible; so you must remember the story, Art, to tell me."

As the door closed behind her, the boys went off into another fit of laughter just as boys or girls, either, do when they have once got started, and they kept at it until Arthur said wonderingly, "for pity's sake, Rob, what is the matter? and why didn't you tell the story?"

Rob, still red and confused, said slowly, "Why, you see, it wasn't exactly the sort of a story I'd care to tell a girl."

Just a second Arthur was silent, and then, looking as confused as Rob, only a little pale instead of red, he said: "Then I believe, Rob, it isn't just the kind of story I want to hear. 'You see, boys,' he continued rapidly, while they sat looking wonderingly at him; 'I've been thinking a lot since I've been shut up here. I've been reading about Gough—of course you all know about him, and how he was struck down with paralysis while he was lecturing, and what his last words were.'

As he paused, one of the boys said, "Wasn't it 'Young man make your record clean'?"

"Yes," said Arthur; "and, boys, I'm going to make that my motto, and I wish you would too; and if a fellow is going to make his record clean, he ought to have everything else clean, don't you see? And stories we can't tell Gyp and our mothers, I think we hadn't better tell at all, don't you?"

As he stopped, Earnest said heartily, "I like your motto, Art, and I think just as you do about such stories. I wanted to tell the boys so, but I was too much of a coward."

"I thought you were sober as an owl," remarked Ned Dolliver; "but there wasn't anything so very bad about your story, was there, Rob?"

Thus appealed to, Rob said slowly, "No, it wasn't exactly bad. The new boy, Jack Murry, told it to me. He's told me quite a lot of such stories, and they were all so funny I had to laugh at them; but there wasn't one of them that I should want to tell my mother, and—"

"That makes me think," interrupted James Kane, "of a story I read last week about Grant. A lot of officers were in his tent one day telling stories, and one man said before he began a story, that, of course, it could not be repeated before ladies; and then Grant spoke up and said that it shouldn't be repeated before gentlemen then, and it wasn't, that day anyway."

"He would have been a good officer in the White Cross Army," said Earnest.

"The White Cross Army! What's that?" asked several of the boys.

"Oh," answered Earnest, "it's a society that started in England in 1883, and now its soldiers are all over the world. There are thousands of them in the United States. Brother Will told me all about it the last time he was home. He belongs to it, and I do, too; and I wish you would all join."

"How can we join?" and "What do we have to do?" asked the boys as they gathered closer around him.

For answer he took out his pledge and read it to them.

"I promise, by the help of God—

"I. To protect, as far as I have opportunity all women and children from degradation.

"II. To discountenance all coarse jests, and conversation and behavior derogatory to women.

"III. To maintain the equal obligation of the law of purity on men and women alike.

"IV. To endeavor to spread these principles among my companions, and to help by counsel and warning my younger brothers.

"V. To use all possible means to fulfil the apostolic injunction, 'keep thyself pure.'

"It seems rather solemn, don't it?" asked merry Dick.

"Yes," said Arthur. "It makes me think of the old knight. Don't you remember about Sir Galahad, whose strength was as the strength of ten, because his heart was pure?"

"That's so," added Bob, "it's a revival of chivalry. I say, let's join. I've always wished I could have been one of those knights."

"Yes," said another, "and Art can be King Arthur, and we will be the Knights of the Round Table."

"The very thing," exclaimed the others; and then followed such a lively discussion of plans and projects and selections of knightly names as would have made the most expert shorthand reporter throw down his pencil in despair.

But just as it was settled that Ernest should write to his brother for pledges and membership cards, and some of the White Cross papers and tracts, the six o'clock bell rang, and the octet scattered.—Church and Home.

"I wouldn't be a fool, if I were you," said Jones to a friend. "If you wore me you wouldn't be a fool," was the reply.

ROYAL BAKING POWDER
Absolutely Pure.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 108 Wall St., New York.

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

BIRTH.
PLANT.—At Durham, Mass., on Friday, August 19th, 1887, the wife of the Rev. E. W. Plant, of a son.

BAPTISMS.
On July 27th, in St. George's, New Glasgow, N.S., Mary Ann, infant daughter of James H. and Mary A. Skinner.

On August 14th, in Christ Church, Albion Mines, N.S., Joseph, infant son of John and Martha Smith.

On Sept. 7th, in St. George's, New Glasgow, N.S., Dorothea, infant daughter of James B. and Sophie Moorman.

MORRIS.—At Clementsport, N.S., on 12th Sunday after Trinity, William Clement Morris.

WIGGINS.—At St. James' Church, Centreville, Mission of Wicklow, County of Carleton, N.B., by the Rev. J. E. Flewelling, Mary Elizabeth, child of Mr. and Mrs. George S. Wiggins, of Avondale, Carleton Co.


MARRIED.
HOOPER-FOSTER.—At the Church of the Good Shepherd, Stayner, Ont., by the Rev. H. Cooper, on the 4th August, 1887, the Rev. E. Bertram Hooper, Missionary in charge of Weldford, N.B., and Annie A. Foster, of Stayner.

WURTELE-MOYLE.—At St. John's Church, Lunenburg, N.S., on Wednesday, the 17th August, by the Rev. J. A. Kaulbach Vicar of Truro, uncle of the bride, assisted by the Rev. Geo. Haslem, Rector of the parish, Capt. A. G. G. Wurtele, of the Staff of the Royal Military College of Canada, son of Wm. G. Wurtele, of Quebec, to Trypheba, youngest daughter of the late H. M. Moyle, Esq., Controller of Her Majesty's Customs, Lunenburg.

DIED.
JONES.—On the 5th Sept. inst., at Montreal, The Rev. William Jones, aged 71 years and 4 months, for 21 years incumbent of Granby, P.Q., his entire ministry in the Church extending over 42 years.

TREWELLA.—On July 20th, 1887, at Albion Mines, N.S., Edward Trewella, aged 85 years, born in Cornwall, G.B.

DON'T



Allow your Clothing, Paint, or Woodwork, washed in the old rubbing, twisting, wrecking way. Join that large army of sensible, economical people, who from experience have learned that James Pyle's Pearline, used as directed on each package, saves time, labor, rubbing, wear and tear.

Your Clothes are worn out more by washing than wearing. It is to your advantage to try Pearline.

JAMES PYLE, New York
Sold Everywhere.

READ THIS.
TO ANY OF THE CLERGY OR LAITY sending \$5, for FIVE new Subscribers to the CHURCH GUARDIAN, we will send a copy of Bishop Spalding's new and admirable work, entitled "THE CHURCH AND ITS APOSTOLIC MINISTRY." Price \$1.

THE CHURCH GUARDIAN,
P. O. Box 504,
Montreal.

YOUNG LADY (English)
Desires position as Companion or Governess to young children.
Salary not so much desired as Comfortable Home. References. Address:
MISS C. SMITH,
116 John street, Toronto.

CORPULENCY. | Recipe and note 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. G. HUNSELL, Esq., Webburn House, Store Street, Bedford-Sq., London, Eng."

NOTICE TO CONTRACTORS.
SAULT STE. MARIE CANAL.



CONTRACTORS intending to tender for works of construction of the Canal proposed to be formed on the Canadian side of the Saint Mary's River, are hereby informed that Tenders will be received about JANUARY next, and that the most favourable time to examine the locality will be between the present time and the early part of November next.

When plans, specifications and other documents are prepared due notice will be given, Contractors will then have an opportunity of examining them and be furnished with blank forms of tender, &c.

By order,
A. P. BRADLEY,
Secretary.
Department of Railways and Canals,
Ottawa, 21th August, 1887. 18-3

"THE YOUNG CHURCHMAN."
WEEKLY:
Single subscriptions, 80c per year. In packages of 10 or more copies, 54c 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, 30c 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.)

John McKay, M.D.
TRURO, N.S.

Largest Jersey Herd in Colchester, bred St. Lambert. Young stock for sale. All registered in the A. J. C. C. No other kind kept.

Price - \$50
and upwards. Write for particulars, or come and see them, and then judge for yourself.

Truro, June, 1887.

Nuttall's STANDARD DICTIONARY
OF THE ENGLISH LANGUAGE,
Comprising many thousands of new words which modern literature, science and art have called into existence and common usage; with pronunciations, etymologies, definitions, appendices of proper names, illustrations, &c., &c., 100,000 references. Over 800 pages. Price \$1.00. Postage 6c. extra.

F. E. GRAFTON & SONS,
252 St. James street, Montreal.

WANTED
AN EXPERIENCED CANVASSER TO TRAVEL THROUGH ONTARIO IN BEHALF OF THIS PAPER.

Apply, Stating Experience and References,
"CANVASSER,"
THE CHURCH GUARDIAN,
P.O. Box, 504,
MONTREAL.

Wanted
An Active Young Clergyman, fond of visiting, and a good reader, as a Junior Curate in St. John's Church, Buffalo. New York. Address: S. R. FULLER, Buffalo, New York. 19

THIS DAY.
A NEW WORK BY
Rev. Grattan Guinness.
Now Ready in Crown 8vo. price \$1.50

ROMANISM AND THE REFORMATION,
From the Standpoint of Prophecy.

By Rev. H. Grattan Guinness, Author of "Light for the Last Days," "The Preaching End of the Age," &c.

CONTENTS:
Daniel's Foreview of Romanism.
John's Foreview of Romanism.
Paul's Foreview of Romanism.
Interpretation of this Triple Prophecy in Pre-Reformation Times, and its Practical Effect.
Its Interpretation in Post-Reformation Times and Practical Effect.
Double Foreview of the Reformation in Old Testament Types and New Testament Prophecies.

S. R. Briggs,
Toronto Willard Tract Depository

BOOKS.

A Study of Origins; or, The Problems of Knowledge of Being and Duty.—By E. Deprensense, D.D. \$1.50
Liturgies, Eastern and Western.—By Hammond \$3.00
Introduction to the Study of the New Testament.—By George Salmon, D.D., F.R.S. \$5.00
The Christian Ministry.—A Manual of Church Doctrine.—By Rev. Thos. Farrar \$2.00
The Prayer Book: Its History, Language and Contents.—By Evan Daniel... \$2.00
Addresses to Candidates for Ordination.—By the late Bishop of Oxford. \$2.00
Religion, a Revelation and a Rule of Life.—By Rev. Wm. Kinkers, M.A., University of London \$2.00
The Gospel of the Age; Sermons on Special Occasions.—By the Bishop of Peterborough \$2.00
Published by
ROWSELL & HUTCHISON,
King Street, East, Toronto.

Sunday-School Instruction.
Lesson Leaflets
In accordance with the Scheme of the Joint Diocesan Committee, Systematic, Simple and Comprehensive.

Sunday-School Leaflets..... 10 cts per year.
Illustrated Leaflets..... 12 cts "
Lesson Helpers for Teachers 25 cts "
Samples mailed free.

English Magazines in variety, beautifully illustrated, very popular with children, 15 cents to 50 cents per year. Catechisms—all kinds.

W. N. EGERTON & CO.,
137 21st
10 Spruce Street.
New York.

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 Day St., N. Y.

TRAVEL VIA
Through Trains with Dining Cars, Pullman Palace Sleeping Cars, Modern Coaches. Sure connections in Union Depots at its terminal points, with trains from and to the East, West, North and South. Cheapest, Best and Quickest Route from Chicago, Florida or St. Louis to

Burlington Route
C.B. & Q.R.R.

DENVER, SAN FRANCISCO, OMAHA, KANSAS CITY, CITY OF MEXICO, ST. PAUL, MINNEAPOLIS, PORTLAND, ORE. ST. JOSEPH, ATCHISON.

For Tickets, Rates, Maps, &c., apply to Ticket Agents of connecting lines, or address
T. J. POTTER, H. D. STONE, PAUL MORTON,
1st V. P. G. M. G. P. & T. A.
For handsome illustrated Burlington Route Guide Book send 1c. postage to the G. F. & T. A., Chicago, Ill.

MISSION FIELD.

ELEVATION OF JAPANESE WOMEN.

The Rev. Dr. J. D. Davis, a missionary of the American Board, has recently returned to Japan from a visit to the United States, and he is astonished at the change and the progress during his comparatively brief absence. In a letter to the *Advocate* he refers to some of the more recent important movements, and especially to that for the elevation of woman under the lead of Count Ito and Bishop Bickersteth. He says: "Three weeks do not suffice to take one's bearings again after an absence of nearly a year from Japan. Such mighty movements are in progress here that one must be in them fully to realize them, and he may not then. Next to the leaving work of the glorious Gospel of Christ, the greatest movement in progress here is that for the elevation of women, and this has come to the surface within the last year. The appeal of Prof. Toyama last year for Christian mission schools for girls but voiced the growing convictions of thousands of the intelligent minds of Japan. It is wonderful to see the impetus which this movement is gaining.

"Count Ito, the present prime minister of Japan, is greatly interested in this movement, and is said to have given \$10,000 to help it forward. The English and American Episcopalians, led by Bishop Bickersteth, have formed a society for the promotion of ladies' education, which has received powerful support and pledges of help from the nobility of the land. This is aimed especially to reach and educate ladies of the higher classes. It has already a large following in the capital, and a large branch has recently been formed in Osaka. Its aim is "to establish in Tokio an institution for the higher education of women; and to encourage in every way the establishment of similar institutes in other parts of the empire. The Bishop has sent to England for ladies, both for the Tokio and Osaka institutes. The governor and the commander of the Osaka garrison are prompt movers in this enterprise there. Eight missionary ladies and one gentleman are connected with it, and the governor of Osaka has pledged for \$10,000 for this school."

A missionary lady in Tokio, Japan, writes: "We decided to open a morning class for beginners in English. It now numbers about forty. Most of the members are young married ladies. As you know, young Japan is all alive on the subject of the 'education of women,' just now, and many of the progressive young men of the capital are eager to send their wives to school. These young wives and mothers from Ban Cho families are a class of people we have long been anxious to reach. They come from nine to twelve, and study the Bible and English. I never saw more enthusiastic pupils, nor did livelier teaching."

MOTHERS
Should Read This.

Gentlemen,—I have to ask you to send us some more of your excellent EMULSION OF COD LIVER OIL. It has proved such a valuable remedy in all cases of Pulmonary complaints, and for building up the constitution of our little ones, many of whom come to us in a very weak and debilitated state. We have come to think that we cannot do without a supply of PUTTNER'S EMULSION in our Home. We have no trouble in getting the children to take it, in fact they often ask and sometimes cry for it.

MRS. L. E. SNOW,
Matron of Infants' Home,
Halifax, N.S., Dec. 23, 1886.

PUTTNER'S EMULSION

is sold by all Wholesale and Retail Drug-gists throughout the Dominion.

BROWN BROS., & CO.,

Proprietors,
HALIFAX, N.S.

Low Cost Houses
AND HOW TO BUILD THEM.

80 cuts with specifications, estimates, and full description of desirable modern houses from 4 rooms up, costing from \$400 to \$5,000, profusely illustrating every detail and many original ideas in regard to decorating. Homes adapted to all climates and all classes of people. The latest, best, and only cheap work of the kind published in the world. Sent by mail, post paid, upon receipt of 25 cents. Stamps taken. Address

BROOKLYN BUILDING ASSOCIATION,
8-3m Brooklyn, N.Y.

Canada Paper Co.,
Paper Makers & Wholesale Stationers.

Offices and Warehouses:
578, 580 and 582 CRAIG ST., MONTREAL
1 FRONT ST., TORONTO.

Mills:
SPRINGVALE MILL, } WINDSOR MILLS
WINDSOR MILL, } P.Q.

For Sale or To Let,

Those desirable and extensive premises known and used for many years as WILLIAMS' BREWERY, and situated on College street, Montreal.

Though specially adapted for a Brewery, the premises would also be found suitable for storage and manufacturing purposes.

Will be rented for a term of years as a whole, or in sections. Apply to

DAVIDSON & RITCHIE,
Advocates, 190 St. James street, Montreal

CHURCH LAMPS,

CHURCH CORONAS,
CHURCH CHANDELIERS,
PENDANT & BRACKET LAMPS.

Fred. R. Cole,
MANUFACTURER,

1792 Notre Dame Street, Montreal.
12-4

Montreal Stained Glass Works.



CASTLE & SON,
Artists in English Con-
ventional and Antique,
Landed and Mosaic—
Memorial Stained
Glass.

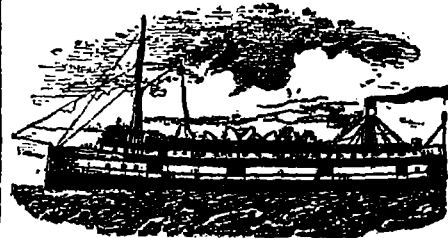
40 Bleury Street,
Montreal, P.Q.
and Fort Covington,
New York.

SPECIAL PREMIUM OFFERS:

For THREE new-Subscriptions accompanied by remittance of \$3.00: Canon Wilberforce's "Trinity of Evil." Price 50c.

For NINE new Subscribers and \$9: Rev. Dr. Dix's Sermons "Christ at the Door of the Heart." Price \$1.75.

For TWELVE new Subscribers and \$12: Bishop Littlejohn's valuable work, "The Christian Ministry at the end of the 19th Century." Price \$2.50.



FOR THE SUMMER HOLIDAYS

COMBINE
Recreation and Sight-seeing by taking
a Trip on the Inland waters.

The undersigned have arranged excursions on the following routes.

Merchant Line Steamers California, Armenta and Cuba.

leave Montreal every Tuesday, 2 p.m., for Brockville, Kingston, Toronto, Cleveland, Detroit, Windsor, Sarnia and Chicago.

Passengers have ample time to visit Niagara Falls, have five hours in Cleveland and two days in Chicago.

Steamer Ocean,

Leaves every Tuesday, 7 p.m., for Kingston, Toronto and St. Catherines.

Steamer Persia.

Leaves every Friday, 7 p.m., for Kingston, Toronto and St. Catherines.

These steamers are all fitted up with all conveniences and are not surpassed for comfort on the route. They are too well known to need any commendation and the universal experience has been that those who make a trip once want to make another.

In addition to above a new route has been opened by the new steamer

Ella Ross,

built especially for this business this present winter. Leaves weekly for Ottawa thence via the Rideau Canal to Kingston, and then down the St. Lawrence Rapids to Montreal.

For Time-tables, passenger rates and all information apply to

G. E. JACQUES & CO.,

110 Common Street, Montreal.

A SEASONABLE AND VALU-
ABLE 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.

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 FALLING 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. BOOT,

Branch Office, 37 Yonge St., Toronto.

Parochial Missions to the Jews Fund

PATRONS:—Archbishop of Canterbury, Earl Nelson, Bishops of London, Winchester, Durham, Lincoln, Salisbury, Chichester, Oxford, St. Asaph, Lichfield, Newcastle, Truro, Bedford.

PRESIDENT:—The Dean of Lichfield, D.D.

COMMITTEE:—Deans of St. Paul's, York, Llandaff, Windsor, Archdeacons of Stafford, Ely, Cirencester, Canons Bailey, D.D., Puckle, Douglas, H. B. W. Churton, A. J. Ingram, Revs. A. Edersheim, D.D., J. H. Snowden, J. S. Watson, F. Farrer, R. C. Billing, W. Bailey, R. M. Blakiston, J. W. Hicks, H. A. Redpath, W. Lovell, Esq., T. Copeman, Esq., J. C. Moberly, Esq., and F. Hodgson, Esq.

HON. SECRETARIES:—Rev. Sir Jas. E. Phillips, Bart., Vicarage, Warminster; Canon Sutton, Pevensey Vicarage, Hastings; Rev. J. G. Deed, Arundel House, Thames Embankment London.

CANADIAN BRANCH.

PRESIDENT—The Lord Bishop of Niagara

COMMITTEE—The Archdeacon of Guelph, The Archdeacon of Kingston; The Provost of Trinity College; Rev. J. Largry; Rev. A. J. Broughall; Rev. Canon Norrarn; Rev. J. D. Cayley; Rev. E. P. Crawford; Rev. C. H. Mockridge; Rev. G. C. Mackenzie; Rev. F. R. Murray; Rev. M. M. Fothergill; L. H. Davidson, D.C.L., Q.C.

GENERAL SECRETARY—Rev. J. D. Cayley, Toronto.

GENERAL TREASURER—J. J. Mason, Esquire, Hamilton, Treas. D. & F. Mis. Board.

DIOCESAN TREASURERS—The Secretary Treasurers of Diocesan Synods.

DIOCESAN SECRETARIES—Rev. J. D. Cayley, Toronto; L. H. Davidson, D.C.L., Montreal; Rev. M. M. Fothergill, Quebec; Rev. W. B. Carey, Kingston; Rev. K. G. Sutherland Hamilton; Rev. F. R. Murray, Halifax; Rev. G. C. Mackenzie, Brantford.

Subscriptions and donations for Church Missions to the Jews will be received and acknowledged by Rev. J. D. Cayley, St. George's Rectory, Toronto. 8-11

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, beside 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 cut this out, for you may never see it again. Address Dr. W. H. PARKER, 4 Bulfinch st., Boston, Mass.

G. ARMSTRONG & CO.,
Funeral Directors,

VICTORIA SQ., MONTREAL.

Country orders promptly attended to. 1-7

PARAGRAPHIC.

STRUCK WITH LIGHTNING, Neatly describes the position of a hard or soft corn when Putnam's Painless Corn Extractor is applied. It does it work so quickly and without pain that it seems magical in action. Try it. Recollect the name—Putnam's Painless Corn Extractor. Sold by all druggists and dealers everywhere.

In this world a man is likely to get what he gives. Men's hearts are like a whispering gallery to you. If you speak softly, a gentle whisper comes back; if you scold, you get scolded. With the measure you mete it is measured to you again.

A gentleman in a neighboring town who had suffered two years with chronic diarrhoea and was so reduced that he could not walk, was cured and restored to sound health by *Johnson's Anodyne Liniment*. This Liniment is worth its weight in gold.

A fine Rembrandt has been added to the Brussels Museum, at a cost of \$20,000. It represents a Flemish housewife, and was painted in 1656. It bears Rembrandt's signature. Hitherto the Brussels Museum has had only one Rembrandt.

Horsford's Acid Phosphate.
IN NERVOUS, MENTAL OR PHYSICAL EXHAUSTION.

Dr. N. S. Read, Chandlersville, Ill., says: "It is of the highest value in mental and nervous exhaustion, attended by such functional disturbances as sick headache, dyspepsia, diminished vitality, etc."

The red-haired man who consults a phrenologist has a double advantage. He has a red head and a head read.

FOR SCROFULA, IMPROVERISHED BLOOD AND GENERAL DEBILITY.

Scott's Emulsion of Cod Liver, with Hypophosphites, has no equal in the whole realm of Medicine. Read the following: "I gave Scott's Emulsion to my own child for Scrofula, and the effect was marvellous."—O. F. Gray, M.D., White Hall, Ind. Put up in 50c. and \$1 size.

Cut glass caraffes are used for water on the dinner table.

The blighting effects of impure blood are sad to behold in those we meet day by day. This ought not and need not be so. *Parson's Purgative Pills* make new rich blood; taken one a night for twelve weeks will change the blood in the entire system.

A mean temperature—ten degrees below zero.

The best testimony in favor of Pyle's Pearline Washing Compound is the millions of packages sold every year, and sales steadily increasing in spite of the numerous poor imitations.

SCEPTICS SILENCED.

We say to those who are sceptical as to the hair-producing qualities of Minard's Liniment that in every case where the hair has fallen by disease, and by using six bottles of Minard's Liniment on the head will not produce a good growth of hair, or where one bottle will not remove dandruff and stop the hair from falling out, we will furnish the Liniment free.

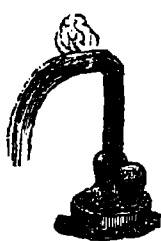
THE CHRISTIAN MARRIAGE LAW DEFENCE ASSOCIATION.

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 Provincial 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.



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 \$3.50. See what THE CANADA PRESBYTERIAN says about it:—"The Model Washer and Bleacher which Mr. C. W. Dennis offers to the public, has many and valuable advantages. It is a time and labor-saving machine, is substantial and enduring, and cheap. From trial in the household we can testify to its excellence."

TORONTO BARGAIN HOUSE

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

THE FARMER'S REMEDY FOR Rheumatism.

A LINIMENT guaranteed to immediately remove Rheumatic Pain. It has been used for years and has never yet failed. For Chillsains 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
and 64 68 Broadway, and 19 New street, New York

MUCILAGE AND LIQUID GLUE

Direct from the Manufactory. Cheaper and superior in quality to the best imported. In use throughout the Dominion. Lithogram Composition in 2-lb. and 3-lb tins.

Orders by mail promptly attended to.
Office and Manufactory 759 Craig street,
E. AULD, Proprietor

SITUATIONS To subscribers. Circulars free. Home Study—50 Professors. CORR. UNIVERSITY 28 LaSalle St., Chicago, Ill.

Society for Promoting CHRISTIAN KNOWLEDGE.

NEW PUBLICATIONS.

A DICTIONARY OF THE CHURCH OF ENGLAND.—By the Rev. E. L. Cutts, Author of "Turning Points of Church History," &c., with numerous woodcuts. Crown 8vo. cloth boards, 7s. 6d. [A Book of Reference for Clergymen and Students.]

LIFE OF HER MAJESTY THE QUEEN.—With Sketches of the Royal Family. A Jubilee Memoir. Copiously Illustrated. Fcap. 4to, paper boards, 1s.; cloth boards, 2s. 6d. [Deals with the Chief Events and the extension of the Empire during Her Majesty's Reign.]

THE LIFE OF QUEEN VICTORIA.—Illustrated. Fcap. 4to, paper cover, 1d.

PORTRAIT OF THE QUEEN.—Beautifully Printed in Colours, 6d; mounted on millboard, 1s; framed and glazed, 3s.

PORTRAIT OF THE QUEEN.—Smaller size, mounted on card, 4d.

PICTORIAL ARCHITECTURE OF EUROPE; GREECE AND ITALY By the Rev. H. H. BISHOP. With numerous Engravings. Oblong 4to, cloth boards, 5s. [Parallel with "Pictorial Architecture of the British Isles."]

DANDELION CLOCKS, AND OTHER TALES.—By the late Mrs. Ewing, Author of "Jackanapes," &c. With Illustrations by Gordon Browne and other Artists. 4to, paper boards, 1s.

THE PEACE EGG, AND A CHRISTMAS MUMMING PLAY.—By the late Mrs. Ewing, Author of "Jackanapes." Illustrated by Gordon Browne. 4to, paper board, 1s.

LARGE FRESCO CARTOONS ILLUSTRATING ENGLISH CHURCH HISTORY:
GREGORY AND THE ENGLISH SLAVES, A.D. 589.
ST. AUGUSTINE BEFORE KING ETHELBERT, A.D. 597.
—Each 1s 4d; mounted on canvas, each 2s.

HEROES OF THE MISSION FIELD.—No. 1. Bishop Gray. Crown 8vo, stitched, 1d.

SERMONS FOR THE PEOPLE.—Vol. V. Sermons for Trinity Sunday to Eighth Sunday after Trinity. By Various Authors. Post, 8vo, cloth boards, red edges, 1s.

A POPULAR HISTORY OF THE ANCIENT BRITISH CHURCH.—With Special Reference to the Church in Wales. By E. J. Newell, M.A. Fcap. 8vo, cloth boards, 2s 6d. [A lucid Book on a Department of History hitherto much neglected.]

OUR BIRD ALLIES.—By Theodore Wood, Esq., Author of "Our Insect Allies," &c. Numerous Woodcuts. Fcap. 8vo, cloth boards, 2s 6d.

LECTURES ON BUTLER'S ANALOGY.—By the Ven. J. P. Norris, D.D. Archdeacon of Bristol. Post 8vo, cloth boards, 2s 6d.

ILLUSTRATED NOTES ON ENGLISH CHURCH HISTORY.—From the Earliest Times to the Dawn of the Reformation. By the Rev. C. A. Lane, Lecturer of the Church Defence Institution. Crown 8vo, cloth, 1s.

A BRIEF SKETCH OF THE HISTORY OF THE CHURCH IN ENGLAND and its Endowments, with a List of the Archbishops, tracing their succession from the present time up to the Apostles, and through them to Christ. By Rev. Geo. Miller. Post 8vo, paper, 4d.

NEW SERIES OF PHOTO-RELIEF MAPS (Patented).—Presenting each country as if in actual relief, and thus affording an accurate picture of the configuration of the earth's surface. Scotland, 19in x 14in. No. 1. Names of places and rivers left to be filled in by Scholars, 6d. 2. With rivers and names of places, 9d. 3. With names of places and with County Divisions in Colours, 1s. England and Wales, Scotland and Europe, same size and price.

JUBILEE CARDS.—Nos. 1 and 2. Each 1d. [For Presen. in S. schools, " Book of Common Prayer. Ruby 32mo. Red Rubrics, calf, 3s 8d. " Atlas. 4to, paper boards, 1s. [Gives the whole British Empire, with the most recent Statistics.]

NORTHUMBERLAND-AVENUE CHARING CROSS, LONDON, Eng.
Orders will be received for any of the above at the Office of this paper.

Or at the St. John, New Brunswick, Depository,
J. & A. McMillan.

Temperance Column.

THE BIBLE AND TEMPERANCE.

By the Rev. Charles Courtenay, Vicar of Emanuel Church, Liverpool, Author of "Temperance Home Truths," etc.—Continued

[A Paper read before the Quarterly Meeting of the Liverpool council of the C. E. T. S. and printed by request.]

We next turn our thoughts to that last sad scene when our Blessed Lord "tasted death for every man" (Heb. ii. 9). As He hung in His bitter agony on the awful cross, He was offered "vinegar mingled with gall" (Matt. xxvii, 34); or, as Mark puts it, "wine mingled with myrrh" (Mark xv, 23). It seems to have been offered in kindness, and to have been a drugged wine intended to blunt the senses, and thus diminish His mortal agony. Some have thought that it was this merciful action which is alluded to in Proverbs (Prov. xxxi, 6): "Give strong drink unto him that is ready to perish," and in the expression of the prophet Amos: "The wine of the condemned" (Amos ii, 8). However, we are told that "when He had tasted thereof He would not drink" (Matt. xxvii, 34). Our Lord would fain die with an unclouded mind, and so "He would not drink." Once again they offer Him a drink to assuage His terrible thirst. "I thirst!" He cried. "Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it to His mouth. When Jesus therefore had received the vinegar, He said, It is finished" (John xix, 28-30). This vinegar seems to have been the posca of the Roman soldiers, a cheap wine, usually mixed with water.

There is one parabolic mention of wine by our Lord which I should like to refer you to for a moment, viz., that in which He refers to the necessity of putting new wine into new bottles. The new wine is evidently the new spirit and the new order of things which He had come to introduce, and which had been a subject of thought and enquiry to the scribes and Pharisees. Just as new wine, with its expansive vigour, should be put not into old bottles but into new, so should the new life be put into new forms. To retain the old traditions and ordinances, which are like worn-out wine-skins, would be foolish, inasmuch as they were not able to hold such a living thing as the new theocracy, and would most certainly break under the strain, to the detriment of the new truth. And then He adds: "No man also having drunk old wine straightway desireth now; for he saith, The old is good," or "better" (Luke v, 39, R. V.)—by which Christ our Lord appears to describe the feelings, not of Himself, but of the disciples of John the Baptist and the Pharisees, who could not easily disentangle themselves from the old forms, and fall in with the new order of things. To them the old was better, just as old wine to which the drinker is accustomed is better than the new,

which has but lately been introduced to him.

Two truths bearing on the subject of Temperance stand out clearly from this parable—

1. The first is that our Lord recognises the fermented wine as an ordinary wine of His time. This has been denied. But language ceases to be intelligible if this new wine, which so readily bursts the old skins, was a non-fermenting wine.

2. In the second place, our Lord recognises the fact, and recognises it without condemnation, that the ordinary custom of men was to drink such wine. He quotes their habits, and He quotes their words, He quotes their partialities, and He quotes their mishaps, and He uses them all as illustrative of Divine truth.

III. My next attempt will be to point out what seems to be the Apostolic teaching on the use of strong drink.

In singling out certain classes for inspired instruction, he is careful, among other things, to warn them against Intemperance. Intemperance must therefore have been a common sin amongst men.

A Bishop must be blameless—"not given to wine, no striker," (1 Tim. iii. 3). The translation from wine drinking in excess to a blow is short and easy. But non-alcoholic wine does not lead to blows. The Revised Version puts it differently—"no brawler," and in the margin, "not quarrelsome over wine."

A Deacon's equipment for his office runs somewhat on the same lines. A Deacon must not be "given to much wine" (1 Tim. iii, 8).

To the aged women he gives the same counsel; they, too, must "not be given to much wine" (Titus ii, 3).

Now I think we may fairly say, that there is nothing in these directions commanding Total Abstinence.

The injunction is in each case against excess, and seems the echo that other exhortation addressed to the Ephesians, "Be not drunk with wine wherein is excess" (Eph. v, 18), or as the Revised Version puts it, "wherein is riot."

I do not know but what those who would infer that the Apostolic warning against excess amounts to an Apostolic concession of the perfect lawfulness of wine in moderation, have law and right on their side.

There is one text which is frequently bandied to and from in controversial circles. I mean that addressed to Timothy by St. Paul, "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities" (1 Tim. v, 23).

(To be continued.)

THE CHURCH GUARDIAN. THE BEST MEDIUM FOR ADVERTISING SUBSCRIBE for the CHURCH GUARDIAN.

POZZONI'S MEDICATED COMPLEXION POWDER. Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts in stamps by J. A. POZZONI, St. Louis, Mo.

MINARD'S "KING OF PAIN." LINIMENT

Cures PAINS—External and Internal. Relieves Swellings, Contractions of the Muscles, Stiffness of the Joints, Sprains, Strains. Heals Bruises, Scalds, Burns, Cuts, Cracks and Scratches. BEST STABLE REMEDY IN THE WORLD. Cures Rheumatism, Neuralgia, Hoarseness, Sore Throat, Croup, Diphtheria and all kindred affections. Large Bottle! Powerful Remedy! Most Economical! As it costs but 25 cents,

ADVERTISE IN THE CHURCH GUARDIAN BY FAR THE Best Medium for advertising BEING The most extensively circulated Church of England Journal IN THE DOMINION IT REACHES EVERY PART OF THE DOMINION. RATES MODERATE. Address THE "CHURCH GUARDIAN," 190 St. James Street, Montreal

SUBSCRIBE - TO THE - CHURCH GUARDIAN If you would have the most complete and detailed account of CHURCH MATTERS throughout THE DOMINION, and also information in regard to Church Work in the United States, England and elsewhere. Subscription per annum (in advance,) \$1.00 Address, L. H. DAVIDSON, D.C.L., EDITOR AND PROPRIETOR, Box 504, Montreal. PERSONS to do writing at their homes good pay. Send 10 cents for paper, etc. J. H. Nicholson, 83 Clinton Place, N.Y.

THE CHURCH GUARDIAN A Weekly Newspaper.

NON-PARTISAN! INDEPENDENT

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

Special Correspondents in different Dioceses.

OFFICE; 190 St. James Street Montreal.

SUBSCRIPTION: (Postage in Canada and U. S. free.) If Paid (strictly in advance) - \$1.00 per an If not so paid - - - - - 1.50 per an ONE YEAR TO CLERGY - - - - - 1.00

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

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

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

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

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

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

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

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

All Notices must be prepaid.

Address Correspondence and Communications to the Editor

P. O. Box 504, Exchanges to P. O. Box 196 Montreal

Dominion Line.

ROYAL MAIL STEAM
LIVERPOOL SERVICE

Sailing Dates:

From Montreal.
Toronto..... 1st Sept., Thursday.
Montreal..... 8th " Thursday.
*Vancouver..... 14th " Wednesday.
*Sarnia..... 22nd " Thursday.
*Oregon..... 28th " Wednesday.
From Quebec.
Vancouver..... 15th Sept., Thursday.
*Sarnia..... 23rd " Friday.
*Oregon..... 29th " Thursday.

BRISTOL SERVICE.

For Avonmouth Dock—from Montreal.
Montreal..... about Monday, 12th Sept.
Texas..... " Thurs., 22nd "
Quebec..... " Thurs., 29th "
Rates of passage:—Cabin \$50 to \$80, ac-
cording to steamer and berth; Second Ca-
bin, \$30. Steerage at Lowest Rates.
Passengers can embark at Montreal if
they so desire.

W. D. O'BRIEN,
143 St. James street.

S. SCHOFIELD, Agent St. John, N.B.
A. G. JONES & CO., Halifax, N.S.
Or DAVID TORRANCE & CO.,
General Agents, Montreal

HOW TO GET

Little's Reason's
For Being a Churchman, without Cost.

SEND Seven Dollars, with the
Names of Seven New Subscribers
to the CHURCH GUARDIAN
and the Book will be for-
warded.

Address:

THE CHURCH GUARDIAN,
P. O. Box 504,
Montreal.

SEND TO

THE

"CHURCH GUARDIAN" OFFICE,

FOR A COPY OF THE FOLLOWING:

"LITTLE'S REASONS FOR BE-
ING A CHURCHMAN,"—
One of the most popular and
valuable books published; al-
ready in its 3rd Edition. Price
\$1; by mail, \$1.10. (See no-
tice 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 METHODISTS AND THE
CHURCH OF ENGLAND.**

(Paper, 39 p.p.)

A Review of the position of Wesley and
of Wesleyanism, (otherwise Methodism,
relatively to the Church,) a most useful
Tract for general circulation.
Single copies 25c. Address

F. C. IRELAND,
Lachute, P.Q.

1-17

CIRTON HOUSE.

BOARDING AND DAY SCHOOL
FOR YOUNG LADIES.

162 PLEASANT ST., HALIFAX, N.S.

MR. F. O. SUMICHRAST, PRINCIPAL.

*References and Circulars on applica-
tion. The only Private School
for Young Ladies in Halifax.*

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 eight assistant
masters.

A Church Boarding School for Boys,
based upon the English Public School Sys-
tem. Large and comfortable building;
beautiful chapel; twenty acres of land on
high ground overlooking Lake Ontario.
The next term will begin on Thursday, the
15th September.

Fees \$240 per annum.
The School Calendar, containing full par-
ticulars will be sent on application to the
Head Master. 14-9

COMPTON LADIES COLLEGE,
COMPTON, P.Q.

The Diocesan College for the higher
Education of Young Ladies
re-opens on

Sept. 7th, 1887.

This Institution furnishes a Thorough
Christian Education at the exceptionally
low rate of from \$150 to \$200, (according to
extras), per annum. It is under the man-
agement of a Corporation appointed by the
Synod of the Diocese, the Lord Bishop of
Quebec being President.

Send for Circular to

REV. G. H. PARKER,

Honorary Bursar,
Compton, P.Q.

St. Catherine's Hall,
Augusta, Me.

DIOCESAN SCHOOL FOR GIRLS.

The Right Rev. H. H. Neely, D.D., Pres-
ident; The Rev. W. D. Martin, A.M., Prin-
cipal. Twentieth year opens Sept. 14th.
Terms: \$2.75 and \$3.50. Strong Corps of
Teachers. Special advantages in Art and
Music. Send for circular. 14-8

MRS. MILLAR'S & MISS PITT'S

BOARDING & DAY SCHOOL,

FOR YOUNG LADIES AND CHILDREN,
No. 4 Prince of Wales Terrace,
893 Sherbrooke Street, Montreal.

Re-opens for the 5th Year Sept. 15th.

Thorough scholarship; History, Litera-
ture and the French Language specialties.
Careful home training and social culture;
best Music and Art advantages.
Fees for Boarding Pupils \$250 per annum.
A discount will be made to the daughters
of Clergymen.

Circulars on Application. 37-6m

THE RECTORY SCHOOL,
FRELIGHSBURG, P.Q.

CANON DAVIDSON, M.A., Rector.

Situation healthful and attractive.
Home Privileges.

Extensive Grounds.
Preparation for College or Business life.
Address as above.

THIS PAPER IS ON FILE AT
the office of the H. P. HUBBARD CO.,
Judicious Advertising Agents and Experts,
New Haven, Ct., who can quote our very
lowest advertising rates.

SCHOOL OF
ST. JOHN THE EVANGELIST,
278 St. Urbain Street.

ASSISTANT MASTER WANTED

Wanted for September, a gentleman to
assist in the work of St. John's School,
Montreal. Must be fond of teaching, a good
Disciplinarian, and of some experience.
Subjects: Mathematics, English in all its
branches. Apply by letter to the
REV. ARTHUR FRENCH,
St. John's School, Montreal.
8-7

Bishop's College
SCHOOL.

RECTOR, REV. DR. ADAMS.

NEXT TERM BEGINS

Sept. 3rd, 1887.

For full particulars write to Rector, or
Secretary Mr. E. Chapman, M.A., Lennox-
ville, P.Q.
The College Lectures begin Sept. 15th;
Matriculation, Sept. 13th. 14-10

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

Rev. Canon Brock, M.A., (Oxford), D.D.,
President and Professor of Divinity.

W. R. Butler, Esq., B.E.,
Professor of Mathematics and Engineer's
G. T. Kennedy, Esq., M.A., B.A., Sc., F.G.S.,
Prof. of Chemistry, Geology and Mining.

C. G. D. Roberts, Esq., M.A.,
Prof. of English and French Literature.
W. A. Hammond, Esq., M.A.,
Lecturer in Classics and German.

MICHAELMAS TERM opens Oct. 1st
1887. Matriculation Examination be-
gin Oct. 4th.

Calendar for 1887-'88 Now Ready.
Apply to the Reverend the President.
Aug. 20th, 1887. 19-6

Boarding and Day School
CHESTNUT BANK,
Port Hope, Ont.

Mrs. & Miss LOGAN will (D. V.)
Re-open their School on Thursday, the
15th September.
Circulars on application. 18-2

32 Fort Street,
MONTREAL.

MISS FOSTER'S CLASS will Re-
open Tuesday, Sept. 6th. 18-4



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 Brock, 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 L can be had on application.

BEST STEEL WIRE GALVANIZED. WOVEN WIRE FENCING 550. PER ROD

Twisted Wire Rope Salvage.
All widths and sizes. Sold by us or any dealer in this line
of goods, FREIGHT PAID. Information free. Write
The ONTARIO WIRE FENCING CO.,
PICKTON, ONTARIO.

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

HOW PRINTING PAYS

The Model Press Co., Limited,
512 Arch St., Philadelphia, Pa.

HYMNS & TUNES
FOR THE CHILDREN OF THE CHURCH
Newly arranged. Endorsed by all who have seen it. Send
for sample copy. *Music and Words.* Words only,
including postage, 60¢ Single copy, postage paid, 25¢
Per hundred, \$24.00 Per hundred, \$24.00
W. B. ROE, Jr., Publisher, 438, 4th St., Philada

RUPTURE
Have you heard of the astounding reduction for DR.
J. A. SHERMAN'S Famous Home Treatment, the only
known guarantee comfort and cure without operation
or hindrance from labor! No steel or iron bands. Per-
fect retention night and day, no chafing, suited to all
ages. Now \$10 only. Send for circular of measure-
ments, instructions and proofs. Get cured at home and
be happy, office 24 Broadway, New York.

FACE, HANDS, FEET,
and all their imperfections, including Fac-
cial Development, Superfluous Hair, Birth
Marks, Moles, Warts, Scars, Freckles, Red
Nose, Acne, Bitt's Heads, Boils, Pitting and
their treatment. Dr. John H. Woodbury,
27 N. Pearl St., ALBANY, N. Y. Est'd 1870, Send 10c. for book

A BIG OFFER. To introduce them, we
Self-Operating Washing Machines. If you want
one send us your name, P. O. and express office
at once. The National Co., 23 Bay St., N. Y.

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

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 Mill 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 & BRON, 14 Barclay St., N. Y.

BELLS.

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

MENEELY & COMPANY
WEST TROY, N. Y., BELLS
Favorably known to the public since
1828. Church, Chapel, School, Fire Alarm
and other bells; also, Castles and Peals.

McShane Bell Foundry.
Finest Grade of Bells,
Chimes and Peals for CHURCHES,
COLLEGES, TOWER CLOCKS, etc.
Fully warranted; satisfaction guar-
anteed. Send for price and catalogue
to H. Y. McSHANE & CO., BALTIMORE,
Md., U. S. Mention 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