

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Additional comments /
Commentaires supplémentaires:

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

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

- Includes supplementary materials /
Comprend du matériel supplémentaire

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

The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sin."
"Earnestly contend for the faith which was once delivered unto the saints."

—1st. 24.

—Jude 3.

VOL. X.
No. 20.

MONTREAL, WEDNESDAY, SEPTEMBER 12, 1888.

\$1.50
PER YEAR

ECCLESIASTICAL NOTES

DURING the session of the Lambeth Conference, the Rev. John Henry Forrest Bell was ordained to the priesthood, by the Bishop of Washington Territory, in the chapel of the Bishop's palace, Salisbury, England. This is believed to be the first time that an American Bishop has ordained in England.

A FEW weeks ago, the one thousand and fifth anniversary of the consecration of a Church at Chester le street, Durham, was commemorated. The Bishop of Durham, who was accompanied by several colonial and American Bishops, officiated in the morning, and the preachers were the Bishops of North Dakota and Adelaide.

IN presenting the Archbishop of York for his degree at Cambridge, on the occasion of the visit of the Bishops. Dr. Sandys alluded to the long line of distinguished Prelates who had filled that See, remarking that it was almost on that very day, 1,263 years ago, that Justus, Archbishop of Canterbury, consecrated Paulinus, who, as Bishop of York, shortly afterwards baptized King Edwin. On the site of the humble shrine where that king was baptized, rose the magnificent fabric of York Minster, a building which was regarded with a reverent interest wherever the English language was spoken. The *Pall Mall Gazette* says that he was one of the four Bishops who voted at the Lambeth Conference in favor of allowing Nonconformists to preach in Church pulpits. The Bishops of New York, Minnesota, and Ripon, were the others.

FARIBAUT.—Bishop Whipple has obtained another large gift in England of fifty thousand dollars for Shattuck school. The Bishop cabled the news to the rector, Rev. James Dobbin, on Wednesday, the 22nd inst. The gift is for a new drawing room to be built as a wing to the new Shumway Hall. When completed it will form one of the most complete and certainly one of the most imposing scholastic buildings in the country.

THEATRES: THEIR COST.—Mr. Dion Boucicault reviews for the New York *Herald* the "Modern Stage" and gives these statistics of the number of theatres in the United States as well as the amount of money spent in patronizing them.

Three thousand one hundred and seven cities and towns of the United States possess theatres, or halls for theatrical uses.

The number of such theatres in the United States is 4,023.

Their seating capacity accommodates, 3,164,000 spectators. That is about one person in every twenty of the population.

The amount of money paid by the people in support of their dramatic entertainments averages not less than \$7,423,000 per week.

These figures were the result of a statistical inquest made four years ago. Many theatres have been added to the above number since that time, so this estimate may be fairly, in every item, increased.

As a theatrical season covers at least thirty

weeks, we may take it for granted that more than \$200,000,000 are paid yearly by the American people for their intellectual entertainment.

There are plays which are instructive, some amusing and without hurt. But if we can depend upon the testimony of those acquainted with them, the most are debasing and demoralizing.

We talk of the poverty which stalks through Christian countries; but when we reflect upon the millions spent for drink and the two hundred millions spent in the United States on theatres—is it any wonder?

THE Bishop of Liverpool has written an extraordinary letter from Perthshire, disclaiming responsibility for the Lambeth Encyclical, on the ground that he had never seen a line of it until it appeared in the *Times*. The Primate's reply is simply crushing. "The draft Encyclical Letter," he says, "embodying the reports and resolutions of the month, was, after full notice on the previous days, read over, first as a whole, and then again, after discussion, paragraph by paragraph, in the presence of the whole Conference, with the exception of the few Bishops (eight, I believe, out of 145), who were on that day prevented by illness, or other causes from being present. From the Bishop of Liverpool's letter," continues the Archbishop, "I gather that we had not, unfortunately, the advantage of his presence for co-operation and criticism on that day. But the Encyclical Letter was, as I have said, considered by the Conference with the utmost care, and several not unimportant changes were made before it was resolved, without a dissentient voice, that I should sign it on behalf of the Conference."

EXTRAORDINARY rumours have been afloat to the effect that Princess Christian had seceded to the Church of Rome. It is only necessary to say that the exceedingly veracious *Freeman's Journal* is responsible for the statement. And, after all, the Royal Family is not bound to do just what the *Freeman's Journal* wishes it to do, any more than the Imperial Parliament.

BESIDES the false rumour about H.R.H. Princess Christian, there was another absurd canard in the society papers last week, to the effect that two well known and indefatigable West-end clergymen had seceded to Rome. The persons in question are not amused by these malicious falsehoods, and nobody should withhold pity from the miserable inventor of them.

ACTIVE preparations are being made for the Church Congress in Manchester. The opening services will be held on Monday afternoon, October 1, at the Cathedral, the Church of the Sacred Trinity (Salford), and at St. Anne's (Manchester). The sermons are to be preached by the Archbishop of York, and the Bishops of Adelaide and North Dakota.

ABRODEACON DENISON is again to the fore. The *Guardian* prints a letter in which he calls the High Church party to arms in defence of the Bishop of Lincoln. He wishes, in the first

place, a conference of clergy and laity—to be held, if possible, in London, on November 6—at which the following suggested declaration should be discussed:—

"Declaration of the undersigned Priests, Deacons, People, of the Church of England.

"We, the undersigned priests, deacons, people, of the Church of England, are persuaded, and do hereby declare, that proceedings at law in respect of the manner of worship of God, in Cathedrals, Churches, and Chapels, of the Church of England, have not only no tendency to promote unity, or to permit peace, but are, under every aspect, actively and increasingly injurious to both alike. And we make this declaration irrespectively of, and apart from, any conclusions or judgments generally, or particular, to which we may have come touching any one or more of the matters in dispute."

THE laborious task of constructing the new north porch of Manchester Cathedral is, we hear, rapidly progressing. The contractor has undertaken to have it completed by the end of September.

THE *Liverpool Courier* in a late issue, says:—

Many absurdities are finding their way into print in respect to the prosecution of the Bishop of Lincoln. In point of fact satisfaction is felt in ecclesiastical circles at the Privy Council having decided that the Archbishop of Canterbury has jurisdiction over his com-provincials. Otherwise, another Colenso, for example, securely placed in an English See, could snap his fingers not only at the law, but at every orthodox article of faith. Even the Bishop of Lincoln himself understood the gravity and importance of the issue involved in the preliminary stages of the case. If in the exercise of his discretion the Primate determines to hear the case with lay and episcopal assessors, it is known that Bishop King will fling aside the traditions of his party and enter an appearance—possibly to plead his case in person—against the advice of the Council of the Church Union.

THE *Courier* gives "the whole truth" about the famous Barry resolution proposed at the Lambeth Conference.

The Bishop of Sydney's motion set forth in simple terms a recognition of the ministerial character of "those ordained in non-episcopal communions, through whom, as ministers, it has pleased God visibly to work for the salvation of souls and the advancement of His kingdom." This was proposed in full Conference. Besides this, however, there was a paragraph in the original report of the committee on "Home Reunion," of which Bishop Barry was chairman, to the same effect. Will it be credited that, before allowing the report to be printed, the Conference ordered this paragraph to be expunged as "unsound and disloyal" to the Church? The Bishop of Sydney then went to a vote, but was supported only by the Bishop of St. Andrews and a few "broad Church" Colonial prelates. In its emasculated form the report on "Home Reunion" is consequently a travesty of the original, giving in

the baldest terms a "Basis of Reunion" without any correlative expression of sympathy or desire for reunion.

Only nine Bishops, we understand, voted for Bishop Barry's resolution—including the Bishops of St. Andrews, Ruperts Land, Nelson, and Adelaide.

THE Bishop of Brisbane (Dr. Thornhill Weber), says that he requires to take out immediately, to his Australasian diocese, no fewer than twenty-two clergymen—men of a capacity for "building up." He has been preaching in various parts on behalf of the fund for the subdivision of his See.

BISHOP STUBBS will not come into residence at Oxford until October. The deed of resignation was signed by Bishop Mackarness on Saturday, 11th inst.

THERE is a decided improvement in the condition of the Bishop of St. Albans.

EVERY-DAY CHURCH-GOING.

For many years, we are thankful to say, it has been the custom of numbers of clergymen to keep the doors of their churches open all day. Not for the convenience of visitors merely—the passing stranger within the gates who lounges, hat in hand, through the aisles, glancing at the monuments, the decorations, or the architectural features of the building. Many of these churches have little or nothing to look at in the way of monuments or decorations. The doors are kept open for worshippers, using the word in its truest, deepest sense. "This church is open for rest, meditation, and prayer," is the notice we see daily outside the Church of St. Bride's, Fleet-street, famous in the annals of the Church Missionary Society. Can any higher use be suggested for the sacred edifice? And, day by day, hour by hour, some weary wanderer, struggling through life's tearful pilgrimage, will drop into Wren's beautiful church, where, awed by the silence, touched perhaps with the religious associations, restfulness gives way to meditation, meditation to prayer, prayer to a renewed and revived spiritual life. "My house is the house of prayer," and prayer is a daily duty, but we have relegated it to a few stated hours a week, as if the human heart could be wound up, like a clock, to strike with regularity at stated moments. It seems so obvious, the advantage of this plan of opening churches all day, that it comes upon us almost as a shock of surprise to hear the question discussed as a new one. The letters of Lord Carnarvon and the Archbishop of Canterbury, have brought home to us the fact that, notwithstanding the many practical difficulties which stand in the way, it is easy, it is right, it is only natural, it is imperatively a necessity of our highly-strung times, that provision should be made for individual spiritual needs by opening our churches daily for private prayer. We are constantly proclaiming that the Church is the spiritual home of the English people. What would we think of a home which closed its doors on us six days out of the seven? If, as we are also fond of asserting, a pious man can say his prayers at home as well and as piously as in church, where is the reason for shutting the door of his spiritual home against him? Let it not be said that we underrate the practical difficulties. Like other difficulties, however, they are disposed to vanish in thin air when grappled with by practical courage. Scores of churches—literally scores—in the East and South of London are daily open to the poor. Some of these do not even possess a caretaker. Yet we have heard no complaints; in no case has the plan been abandoned as a failure; on the contrary,

everywhere the practice is being emulated with great spiritual advantage to the districts adopting it. Prayer-books, books of devotion (of which the name is legion), or leaflets may be left in the seats or pews. Now and again, perhaps, one or two may be taken away; but we think the Bible Society or the Religious Tract Society might recoup the losers—or at worst, they might set up a small insurance office against such losses. Seriously, the movement is practicable, and we trust that the Archbishop's encouragement will have a wide effect in flinging open wide the Church's gate, where in all are equal. —*Family Churchman.*

THESE RULES

Are for all in whatever condition of life, whose "hearts' desire and prayer to God" is to live as becometh their calling, as Christians (called to be Saints, [or Christians], see 1 Cor. i. 2).

1. Never forget, that, in and by means of Holy Baptism, you were made "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven," in other words, a Christian; and therefore, by God's help you should strive to live as a Christian ought to live.

2. Never neglect daily private prayer; and in all prayer, whether public or private, never forget that your thoughts must go along with your words. For "words without thoughts never to Heaven go."

3. Attend diligently to the duties of your lawful calling, fulfilling these duties not with eye-service, as men pleasers, but in singleness of heart, fearing God, knowing that His all-seeing eye is over you at all times; even in your very amusements think of this.

4. Never omit at stated times the reading of a part of God's Holy Word. Do this in an humble and lowly frame of mind, with prayer for the Holy Spirit's teaching, knowing that in that Word are "some things hard to be understood."

5. Never dare to put any meaning on what you thus read, contrary to those great and essential truths which are contained in the Creeds of the Church; and whatever of God's Word you so read, be determined by the help of His Holy Spirit to put in practice; in truth, strive to be, not a forgetful reader, but a "doer of the Word."

N. B. —If any passage of Holy Scripture appear to you to be contrary to any statement in the Creeds, you may be sure that you have misunderstood either the passage itself or the statement of the Creed.

6. If not already confirmed, take the first opportunity of offering yourself to the Bishop as a Candidate for Confirmation. Always do what you know to be right; for "to him that knoweth to do good, and doeth it not, to him it is sin."

7. Never forget, that your body "having been made the temple of the Holy Ghost" you are bound to "keep it in temperance, soberness and chastity."

8. Never do anything you know to be wrong. When tempted to sin, say, "O heavenly Father, help me, by Thy Holy Spirit, to overcome this temptation, through Jesus Christ."

9. Never do anything, unless you are certain that it is quite right to do it. Remember that "whatever is not of faith is sin."

In every question of conduct, therefore, where one side is doubtful and the other safe, we are bound to take the safe side. The action about which we doubt (whatever it be in itself or in another), would in us, while this doubt remains upon our minds, be "certainly sinful." "Let every man, therefore, be fully persuaded in his own mind."

10. Whenever in doubt as to the lawfulness of

any particular action, pray to God to direct you in the right way, using the Collect, "Prevent us, O Lord, &c." If you are doing God's will, as far as you know it already, you have every reason to believe that He will enlighten you. See St. John, vii. 17. It is also very advisable, in such cases, to consult a spiritual guide, whether your own or any other clergyman. See rule 16. Never halt between two opinions; between God and Baal; between what is right and what is wrong. Cleave to the one that is right. Live in the religion in which you mean to die. Forgive, even as you hope to be forgiven.

11. To "live in unity and godly love," is the duty of every Christian. Do this, yea, do more than this, pray and labour for that outward visible unity which our Lord Jesus Christ so earnestly desired when His prayer to His Father was, "That they all may be one; as Thou Father art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me."

12. Never neglect the due and proper observance of the Lord's Day. On this day especially make the duties of religion the great aim and object of your care and attention.

13. When engaged in the worship of God, in His "House of Prayer," remember in Whose more immediate Presence you are, and act in a manner becoming that Holy Presence.

N. B. —If it be the duty of the subject when in the presence of an earthly sovereign, to acknowledge his rank with becoming solemnity; is it not much more the duty of the Christian when in the Presence-Chamber of the Sovereign of the Universe, with great awe and reverence, to "worship and fall down and KNEEL before the Lord" God Almighty?

14. As by the Sacrament of Baptism "you have put on Christ," and thus have been brought nigh unto Him by the Blood of His Cross; so by means of the Holy Sacrament of the Altar, seek to be a faithful partaker of His most blessed Body and Blood. Christ Himself has said, "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you." Do this not once and again only, but whenever opportunity may offer.

15. At all times cultivate a spirit of devout reverence for God, His Word, and Sacraments, His Ministers, His Day, His House, &c.

16. Whenever in doubt as to the welfare of your soul, seek the guidance of the Clergyman of your Parish. It is a part of his office to help you. He will gladly try to do so.

17. Keep constantly in your mind your Lord and Master's Golden Rule, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the Prophets."

18. According to your means, give to the Lord of what He has lent you, remembering that we are owners of nothing; but stewards only—God's stewards; and therefore should give alms of what we have; for "He that hath pity upon the poor lendeth to the Lord; and look, what he layeth out it shall be paid him again."

19. Lastly, in all your actions both towards God and towards man, let the thought of Christ's love to you be the prevailing motive. Thus, in your measure, you will be enabled, truly to glorify God, and to do good to man.

N. B. —After carefully reading over any one of all of the above Rules, say, with real honesty of purpose:—

"O God my heavenly Father, forgive me all my sins of omission and commission, and grant to me the direction and assistance of the Holy Spirit, that in all things I may strive ever to do Thy will and seek Thy Glory, through my only Lord and Saviour Jesus Christ. Amen.

That the Lord may bless and prosper all who strive to make a good use of these Rules, is the sincere prayer of their faithful servant,—THE COMPILER.

PRIVATE PRAYER.

BY THE REV. CANON WESTCOTT, D.D.

Private prayer and meditation seem to me at present to be in special danger of being overlooked or misunderstood, and yet to be at the same time of paramount importance. There is among us, even in sacred things, a restlessness of much serving, a distraction of external excitements, of publicity, of display, which threaten to overwhelm the more silent and hidden duties of religion. We live too much, so to say, in the busy thoroughfares, and private prayer and meditation take us back to the lonely sanctuary of the soul. Both meet effectively the tyranny of sense and outward things which is perilous to spiritual freedom; both emphasize and hallow the obligations to our personal responsibility; both prepare us to receive more and more of the fulness of Christ, and to embody in action the teaching which His Spirit has revealed to us.

What is the nature of private prayer? "All things whatsoever we pray and ask for, believe"—not that ye receive them, but "that ye have received them," or, still more closely, "that ye receive them," "and ye shall have them" (Mark xi. 24). The answer to the prayer is thus declared to be coincident with the prayer itself. The petition is granted at the very moment when it is framed; the blessing for which we look does not follow at some distant time through any outward events, but is given at once, when, with absolute, childlike trust, we lay the thoughts of our hearts open before our Father. Prayer, in a word, is the conscious and glad acceptance of God's will for us when we have first endeavoured to estimate our own wants.

It is evident that private prayer is the exercise of the noblest and most awful privilege of men, the communing of the single soul with Him in Whom all men live and move and have their being. It is not a blind cry of terror raised in a moment of agony by a panic-stricken sufferer to some power which others have held able to save; it is not the mechanical repetition of forms of words which act as a charm and command spiritual ministries; it is converse with God under conditions of the most impressive solemnity; it demands the most serious reality of thought and expression; it cannot be framed in borrowed phrases; it must give utterance to our whole experience; it must be to its last detail our own, and not another's.

Our own advances cannot be independent of the advance of those about us. Every petition which we make for ourselves will include all with whom we are bound by ties of duty or companionship—our families, our friends, our households, our fellow-workmen—and a chance meeting will become the occasion of new connection before the Divine throne. The crowded streets will become a revelation which we shall seek to carry with us before God. The daily journals will not only stir and satisfy an idle curiosity, but they will furnish the means by which we can enter, through the silent energy of our souls, into council chambers and into prisons. If our private prayers are to be real they must be the natural interpretation of a vision of the world in God.

It is by prayer that we know that in the darkest hours we are not solitary or unfriended; that we know God as the living God, whose activity is not exhausted by the phenomena of the physical world. Prayer is the very breath of the religion which transforms us, so that we go on from strength to strength. If we were made to gain the Divine likeness, that end can only be reached through Divine communion. We could not have attained it by ourselves alone, even if we had not fallen. Every advance of

man is made by contact with that which is higher than himself. Human affection cannot endure in solitude, and is it credible that the love of God can survive, still less grow, without intercourse? We dissemble our faith in the unseen, and forthwith we fall under the thralldom of a material tyranny; we acknowledge it, and the fountains of great deeps are opened, and we are strengthened by a response which we had not dared to hope for.

Prayer helps us to live in the world as in a holy temple of God. It is a consecration fresh every morning with the grace of new resolves, fresh every evening with the chastened strains of sober thanksgiving. Prayer keeps vigorous within us our highest feelings and noblest endeavors; it sustains our ideal and arrays it in a fresh beauty. Every time when we truly pray, we touch heaven and draw new strength from its infinite treasures. He who has learned to commune with God becomes able to see Him everywhere. Prayer places us with all our surroundings in the light of the eternal. It calms little jealousies; it subdues human passions. When we pray for another we fix our attention on his capacity to serve God truly, and set forward the cause to which our lives are given. We cannot then think of him without hope; still less can we disparage or injure him. We must each appear before God as if we were alone. We speak to Him and He speaks to us, and in that intercourse is the utterance of our personal immortality. God is not the God of the dead but of the living. Prayer brings us the fulness of peace and joy. If we perceive during the varied discipline of life that there is a will of God which fashions the world; if we recognize the broad lines of its slow fulfilment; if we accept it with humblest faith as our own, will, then we shall feel peace through the strange and perplexing turmoils of our present conflict, and we shall feel joy in the confidence that nothing which is offered to God can be lost. Prayer is the frank and bold confession of our aim and of our motive under the most solemn circumstances. It brings vividly before us and it harmonizes the two worlds to which we belong—the physical, with its unchanging and beneficial sternness, the spiritual world, with its immeasurable potencies of free activity. We, at once creatures of time and heirs of eternity, come before God as those who are made capable of such approach, and who seek to use the prerogative of our nature. We, with our imperfect estimate of righteousness, limited by outward tests, with our narrow wisdom fashioned of fragmentary experiences, with our wayward love swayed to and fro by gusts of feeling, cast ourselves upon Him Who is infinite righteousness, and wisdom, and love. His discipline is that to which we desire to conform ourselves; His counsel is that which we, in our hearts, strive to serve, His compassion is that which we, in our truest moments, seek to reflect. So we lay all our weaknesses, all our thoughts, all our aspirations before Him, and in that very act we know that our prayer is heard and answered, and we can go back to our work to realize alike in failure and in success the certainty of His message: "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall receive them."
—*Family Churchman.*

WE WANT a Correspondent and Agent in every Deanery, and in the large cities. It is suggested to us that the Clergy should choose such an one.

A well known Nova Scotia Rector writes:—"I find the CHURCH GUARDIAN a help, comfort, and encouragement—so many valuable articles appear from time to time. I always look forward to its arrival as a friend."

WE WANT 10,000 Subscribers; who will help in securing them?

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

ALBION MINES.—A most successful Garden party was held here last week in the beautiful grounds of Mount Rundell, the historic residence of all the managers of the "Old Albin" for 60 years back. In the evening the grounds were lit up with Chinese lanterns, and the Stel-larton band played charmingly under the verandah of the house. The proceeds were to go to the repair and improvement of the nave of Christ Church.

The congregation are much indebted to the manager of the Acadia Co. (limited), for the use of the (alas!) unoccupied premises, which are so admirably adapted for entertaining a large number of people.

KING'S COLLEGE.—We are glad to learn that the Governors of King's College have appointed Dr. Willets to the position of acting President. Dr. Willets has earned the good will of all during his long residence in Windsor. His qualifications for the post are undoubted, and his appointment has called forth the hearty endorsement of the provincial press and the public. Dr. H. P. Jones, whose success at Heidelberg is still fresh in our minds, has been engaged to fill the Chair of Modern Language and will, doubtless, conduct that department with skill and acceptance. He was very popular whilst a student at King's College, and, having received his training on the spot, will have a good idea of just what the College requires. These appointments will do much to allay the distrust which seems to have seized upon certain minds who ought to be staunch supporters of the College. We understand that the Governors intend to offer special inducements to intending students, and will do all that lies in their power to fill the College halls. The Calendar will be published in a few days and then the nature of these special exhibitions or scholarships will be made known. Dr. Miller in the Collegiate Schools also begins work under good auspices and with every prospect of entire success. He has a splendid foundation, with great prestige, a first rate assistant in Mr. F. J. Richardson, and all the adjuncts of a prosperous school.—*Hants Journal.*

EARLY ENGLISH MISSIONS IN NEW BRUNSWICK AND NOVA SCOTIA.

(By Rev. A. W. Eaton in Windsor Tribune).

The Society for the Propagation of the Gospel in Foreign parts originating in England "in the pious efforts of Dr. Bray, received its charter from King William the third in 1701. To its unwearied zeal and activity are due the early missionary efforts made by the church of England in these provinces. Founding one of its earliest missions in St. John's Newfoundland, in 1703, is gradually extended its operations throughout the lower provinces until in 1749 it sent out two missionaries with the first settlers to Halifax, the Rev. Wm. Tutty, of Emanuel college, Cambridge, and the Rev. Mr. Anwell. The first English church built in the province was St. Paul's, Halifax, in which the first sermon was preached, 2nd Sept. 1750.

In 1762 the Rev. Thomas Wood visited "the interior parts of Nova Scotia." He was the first missionary of the church of England who had done so, unless possibly the Rev. Dr. Brony-ton may have made an occasional visit, and he went twice to East and West Falmouth, Cornwallis, Horton, Granville and Annapolis, receiving a kindly welcome at each place. He became a favorite not only with the English settlers but with the French and Indians, but he was appointed permanently to the mission at Annapolis and Granville, and the Rev. Joseph Bennett was the first missionary regularly appointed to the townships of Horton, Cornwallis,

Falmouth and Newport. He took up his residence at Fort Edward, (Windsor) in January 1763 and at once began his arduous labors in his widely extended parish. At that time the population of the four townships did not exceed 1717 persons, and in 1772 Mr Bennett reported that the Church had 12 communicants at Cornwallis, 20 at Windsor, 9 at Newport, and 7 at Falmouth.

In 1763 a subscription was opened among the people at Horton for a church building, but in 1776 John Barbidge and William Best, Esquires, both of whom had formerly lived in Halifax, but before this time had removed to Cornwallis, at their own expense built a small church at Fox Hill, near Star's Point, "for the more decent and convenient performances of divine service." At this place there is an old burying ground, containing several tombstones of interest, among them those erected to the memories of the donors of the church. But the Rev. Mr. Bennett and his successor, the Rev. Wm. Ellis, "by reason of the distance and badness of the roads," could not visit Cornwallis more than five or six times a year, "which, says the old church record, "seems to have been the cause of remissness on the congregation not to provide a residence for the parson and put the church and utensils in order and under the necessary regulations." A chapel had been built in Windsor in 1771, and a church begun in Annapolis in 1775. The Rev. Mr. Bennett was succeeded in his mission in 1775-6 by the Rev. W. Ellis, but in 1779 the Cornwallis people petitioned for a resident clergyman, and the Rev. Jacob Bailey was sent from Halifax to be their minister. He removed, however, soon to Annapolis, and in the autumn 1782 the Rev. John Wiswell, A. M. was appointed missionary at Cornwallis, Horton and Wilmot, and took up his residence.

DIOCESE OF FREDERICTON.

NOTE.—Rev. Dr. Byles mentioned in the article from Fredericton, was not named Matthew—but *Mather*.

PERSONAL.—The Metropolitan of Canada, with his three sons, Rev. J. B. Medley, Vicar of Lullington; Rev. Canon Medley, of Sussex, and Rev. E. Medley, of Norwich Cathedral, conducted Divine service at Lullington parish, on a recent Sunday. They held morning and evening service at Lullington Church, and in the afternoon at Orchardleigh Church. The father and three sons participated in the administration of the communion. Canon Medley preached in the afternoon and the Metropolitan in the evening. There were large congregations at all the services.—*St. John Globe*.

STANDING SUGGESTIONS AND DIRECTIONS

IN REFERENCE TO THE CHOIR,

(Unanimously sanctioned and adopted at a meeting of the Vestry of St. Luke's Church, Portland.)

A writer having read the excerpt from *The Church Guardian*, of Omaha, on the duty of the Clergy as to the choice of Hymns, kindly sends us the following rules, which has proved beneficial in the parish referred to, and which others doubtless will be glad also to use:—

By the Ecclesiastical law of the Church of England (3 Phillimore, 90), the Incumbent or officiating minister has the full control of the organ, the organist and the choir during the services; he alone is to direct when the organ (if any) shall and shall not play; he is to give orders concerning the tunes to be sung at any time in church; and to suppress all light and unseemly music, and all indecency and irreverence in the performance.

We deem it fitting for the Rector, being, in

ecclesiastical law, the head of the choir, to be its director and leader, and to institute at any time needed reforms, and in any way, consistent with the rubrics of the church and with established musical usages thereof, to remodel the musical service.

We recognize the value of the musical portion of the service, and the need of beautifying the service by the advancement of musical ability.

In 1 Chron., chap. 25, it is stated that in connection with the service of the House of God there were "two hundred four score and eight (288) that were instructed in the songs of the Lord with cymbals, psalteries, and harps." We believe that the musical service of a church of the size of St. Luke's (not much smaller than Solomon's Temple, which was 150 ft. long and 105 wide) cannot properly be conducted by a choir of from six to ten voices—that a comparatively few number of voices cannot give sufficient volume nor any adequate musical interpretation to the Church of England—Episcopal—form of service.

We trust that many in our parish, to the number of thirty or forty at least, who have naturally good voices, capable of being trained, will cheerfully volunteer their services to the Rector, that our choir, in point of numbers and efficiency may be adequate to the size of the building, and to the power and compass of the organ.

We believe that as far as possible or practicable, the music of the Church should be largely congregational—the music of the whole body of the people. When this custom prevails the worshippers have no opportunity to love the art for its own sake, to admire or to criticize the performance of the choir as a mere exhibition.

To accomplish the best results the melodies of the Church should be simple, to bespeak those feelings of devotion which are among the simplest of the human heart; its harmonies should be broad and grand, to embrace the whole soul and bear it strongly up; its voluntaries fitted to the character of the occasion—emphatically suggestive of the Church season, and studiously in harmony with the spirit of the sermon.

We believe that the "psalms and hymns and spiritual songs" (Eph. v. 19) represent a true expression of the religious emotion of a worshipping people, and that in the rendition of the service this emotion should be possessed, cultivated and reverentially shown by choir members, to whom the service should signify much (not little) in a religious sense.

We suggest:—

1. The sparing introduction of new tunes and chants.
2. A new hymn tune or chant to be repeated at short intervals until learned by the congregation.
3. A congregational practice at the close of the regular week-day service.
4. A good working collection of plain chants in which the congregation might be able to join—the least valuable chants being dropped out from [time to time as better ones should be found.
5. The chanting vigorous, prompt and more like true recitative.
6. The anthem being largely a means of keeping up the weekly practices, we suggest that one new anthem (preferably short and easy) be introduced at the evening service, say once a month.
7. A sufficient number of voluntary substitutes, who would be able and willing to serve at short notice—an arrangement by which occasional fluctuations of attendance would be less seriously felt.
8. The choir-members being assistants to the minister in the leading of worship, and prominently placed, where absenteeism and tardy arrival are readily observed, we urge to punctual and systematic attendance, and would es-

pecially deprecate the habit of taking a choir-seat after the service shall have commenced; recommending, rather, the late comer to take a seat in the congregation.

9. We feel that it is but reasonable that the congregation should generously supply the organist and choir-members (by means of special offertory or otherwise) with all necessary and solicited music.

Church music is devotion. The choir are not merely singers—they are worshippers. As we employ our lips in showing forth Jehovah's praise, let choir and congregation alike banish all noisy thoughts of self-glorification, all subtle whisperings of pride, all petty murmurings of criticism. "That we show forth Thy praise, not only with our lips, but in our lives,"

DIOCESE OF QUEBEC.

GASPE DEANERY.—The Mission of Port Daniel, in the county of Bonaventure, in the District of Gaspé, was the scene of an interesting service and a meeting of the Clergy and Laity of the district to receive the first Archidiaconal charge delivered by the Venerable Archdeacon Roe. The district of Gaspé is situated about 450 miles from Quebec; and the isolated position of this portion of the diocese; the distances between mission and mission, and the difficulties and uncertainties of travel, have cut it off from the benefit of Diocesan Synod, and Visitations of the Clergy, and even from the benefit of Deanery meetings.

As a compensation in part for these disadvantages the Venerable Archdeacon Roe called upon Clergy and Churchwardens of the Deanery to meet him for mutual conference and united action on matters of interest to the welfare of the Church especially in this district.

The following clergymen having arrived at Port Daniel for the most part by the S. S. "Admiral," the Revs Rural Dean Lyster, Cape Cove; I. P. Richmond, Gaspé Basin; T. Blaylock, New Carlisle; and G. R. Waters, Point St. Peter, they proceeded immediately to St. James' Church, Port Daniel, where they were met by the Churchwardens of Port Daniel, Chigouac, and L'Anse au Gascon, and the Sunday-school Teachers of the Parish, and a large number of the parishioners. Morning prayer having been said and the clergy and laity having been partakers of the Holy Communion, the Archdeacon opened the Conference at the Council Hall of the municipality close by. The Archdeacon delivered his charge. Having read a copy of the Instrument appointing the Archdeacon and setting forth his duties, he proceeded to remind those present that the office had been vacant for many years; that the last Archdeacon of Quebec was the saintly George I. Mountain, late Bishop of Quebec, who in the lifetime of his father and of his predecessor, Bishop Stuart, had taken a pronounced part in the administrations of the diocese [the Register of the mission of Gaspé contains a note that G. I. Mountain, D. D., Archdeacon of Quebec, in his regular circuit of the Diocese, had visited Gaspé in 1824 and 1826, and caused certain Baptisms and Marriages to be entered in the Register for scattered congregations kept at Quebec, he not having access to any properly prepared Registers on the spot]. Archdeacon Roe alluded to the report of the Lambeth Conference on the subjects of Temperance and Purity, and expressed the hope that the present Conference would appoint a Committee to consider these subjects in reference to the Rural Deanery of Gaspé. At a subsequent session of the Conference the following Committee was named: the Venerable Archdeacon Roe, Rural Dean Lyster, and Rev. I. P. Richmond, with power to add to their number.

After the Archdeacon's charge, the Rev. W. G. Lyster, Rural Dean, read an admirable paper on "Sunday-schools, their condition and needs," which was followed by a discussion in which both Clergy and laity took part, and re-

sulted in the following resolution being carried unanimously.

Proposed by the Rural Dean, seconded by Rev. I. P. Richmond, and resolved, "That this meeting feeling deeply the need of a system of Graded Sunnay-school Manuals such as may be placed in the hands of Teachers and Children of the Church with confidence, requests His Lordship the Bishop to take such steps as may be expedient to provide such graded series."

At the afternoon session the Rev. J. P. Richmond read a paper on the organization and development of Lay help in the spiritual work of the Church, which after discussion resulted in the following resolutions:

Proposed by Rev. J. P. Richmond, seconded by the Rev. G. R. Walters and resolved,

1. That an Association be formed of Lay Helpers of this district, with the sanction of the Lord Bishop, and of which the Bishop shall be President, under the name of the Association of Lay Helpers of the District of Gaspé.

2. All Laymen within the district, being communicants, or desirous of giving a definite portion of their time under such sanction to the spiritual work of the Church shall be invited to join the Association.

3. A branch of the Association may be established in any parish or mission of this district, at the invitation and with the sanction of the Priest of such parish or mission.

4. The following officers shall be appointed provisionally at this meeting, the Lord Bishop being ex-officio President; a committee of management of twelve persons, three of whom shall form a quorum, who shall elect a chairman, a secretary, a treasurer.

5. Meetings of the Association shall be held from time to time as may be arranged by the Committee of management, for prayer, receiving the Holy Communion together, and conferring upon Church work.

The meetings for the Bay of Chaleur end of the District to be held at Paspébiac; those for the County of Gaspé at Gaspé Basin. Such committee to consist of the following persons: [one being named out of each congregation in the district].

Moved by Rev. J. P. Richmond, seconded by Rev. T. Blaylock, and resolved, That an endeavor be made to hold two meetings annually in this district of Clergy and representative Laymen similar to that held here to-day. The one for the Gaspé half of the district; the other for the Baie de Chaleur end of the district. That the one meeting should be held in the month of February; the other in July. That the Rural Dean be requested to give effect to the organization provided in Canon XII. for a Deanery Board, by calling a meeting of the same at Gaspé in the month of February yearly.

And that the Archdeacon be requested, if practicable, to hold a conference at Paspébiac in the first week in July next for the Baie de Chaleur end of the district, and that each Deanery Board and Conference meeting last each for one day, and that the Clergy and laity present pledge themselves to do their best to make such meetings successful.

This ended the first day's session. It was followed in the evening by a pleasant and successful Missionary meeting at St. James' Church which was addressed by the clergy present.

The following day after Morning Prayer at St. James' Church, the Conference was called to order by the Archdeacon. The minutes of the previous day were read and confirmed, and the Rev. T. Blaylock read a very good and practical paper on "How best to create and develop a practical interest in the Missionary Work of the Church." A lively discussion followed in which several of the laity took part, and it was agreed that Missionary meetings should follow the meetings of Deanery Board and Conferences above mentioned.

The Rev. G. R. Walters then read a paper on Home Missions for awakening and deepening the spiritual life and how to obtain them in

this district. The Missions held by the former Missioner of the Diocese and by Canon Wilberforce in Quebec, and the Mission held in New York were alluded to, and the absence at all of these of an undue excitement and fanaticism was commented upon, and a resolution was passed conveying to the Bishop the hope of the Conference that the Mission Canon provided for in Canon XXIII. on the Capitular Body of the Cathedral might soon be appointed. The Conference was then closed.

During the Conference the Clergy and laity were invited by the Archdeacon to take their meals together at the Temperance Hall (lent for the occasion), and the Clergy were hospitably entertained by the leading laymen of Port Daniel. After a second Missionary meeting held at the Church at Chigoac in the evening the members of the Conference separated cheered and encouraged by the services and the interchange of feelings on the important matters discussed, and feeling that if they are able D. V. to carry out the resolutions of the Conference much good will result to the district from their deliberations. It was felt by all that Archdeacon Roe had been eminently successful in organizing and carrying out the Conference and inaugurating, it is to be hoped, a new era in the history of the Church on the Gaspé coast.

COMPTON.—There will be a Harvest Thanksgiving service in St. James' Church, on Friday evening, September 21st, at half-past seven. Preacher, Rev. Dr. Allnatt.

PERSONAL.—As already announced the Lord Bishop of Quebec sailed from Liverpool on Thursday last with the Lord Bishop of Niagara, and is expected here Saturday next. The many friends of His Lordship and of Mrs. Williams will regret to learn that the English doctors who have been consulted confirm a diagnosis made in Quebec before Mrs. Williams departure for Europe to the effect that her right lung is affected. They have forbidden her to winter in either England or Canada. The Bishop will therefore remain here about a month only, taking pressing ordination and confirmation services, and will then return to Europe to take Mrs. Williams to the South of France, where she will spend the winter. Universal sympathy is expressed here for both His Lordship and Mrs. Williams.

DIOCESE OF MONTREAL.

DEANERY OF BEDFORD.—The following scheme of Missionary meetings has been approved by the Bishop:—

Bedford, Monday, October 8; Mystic, Tuesday, Oct. 9; Stanbridge East, Wednesday, Oct. 10; Philipsburgh, Thursday, Oct. 11; Pigeon Hill, Friday, Oct. 12. Deputation, Canon Davidson, and Rev. G. Forsey.

Rougemont, Monday, Oct. 15; Farnham, Tuesday, Oct. 16; Abbotsford, Wednesday, Oct. 17; Upton, Thursday, Oct. 18; St. Hyacinthe, Friday, Oct. 19. Deputation, Rural Dean Nye, Canon Mussen, and Rev. C. Trotman.

Frelighsburgh, Monday, Oct. 15; Dunham, Tuesday, Oct. 16; Cowansville, Wednesday, Oct. 17; Sweetsburgh, Thursday, Oct. 18. Deputation, Revs. F. Allen and L. V. Larivière.

The Meetings at Clarenceville and St. Thomas are to be arranged by the Rector.

ST. ARMAND WEST.—A "Feast of first-fruits" was held in this parish on Thursday, August 30th. The proceedings appropriately commenced with a Thanksgiving service in St. Paul's Church, Philipsburgh, which tasteful and loving hands had beautifully decorated with fruits and flowers making the old and by no means attractive edifice, for once, a lovely house of prayer. The Rector was assisted by the Rev. H. W. Nye, M.A., Rural Dean, and also preached on the subject of "Spiritual Husbandry."

At the conclusion of the service the congregation and many others repaired to the beautiful park of W. F. Kay, Esq., on the Lake shore, and indulged for a few hours in the delights of a "basket picnic." A novel feature of the proceedings was that no tickets were sold, but all were invited to place their free will offerings on God's altar, to form the nucleus of a fund for the erection of a new Church, which is much needed; we are glad to know that the response was liberal.

EARDLEY.—St. Luke's Church, Upper Eardley, was assisted by the Lord Bishop of the Diocese, on Sunday, the 26th August. There were large congregations both morning and evening; two candidates were presented for Confirmation at the morning service. The evening service partook of the nature of a Missionary meeting, addresses being given by the Bishop, the Rev. A. B. Given, and the Rev. G. A. Smith, the recent pastor of the parish, whose departure from the parish is greatly regretted.

The following day was one to be remembered in the history of the parish. Miss Marcella Smith, sister of the Rev. G. A. Smith, and Mr. Frank Wood, of Toronto, were united by the Lord Bishop of the diocese in the holy bonds of matrimony. The ceremony took place in St. Augustine's Church, Lower Eardley. The wedding was one such as only Eardley can provide, so far as is known to the writer; the people recognized that one very near and dear to them was to be married, they therefore asked and obtained permission to provide the wedding dinner. It was spread beneath the magnificent trees which surround the Church, and not less than 200 guests sat down to it. The Church was beautifully decorated with festoons, flowers and evergreens. Dinner over, the happy couple were sent off upon their wedding trip, followed by the best wishes of all present.

Soon after the good Bishop started on his trip over King's Mountain to Chelsea, and evening found a gathering, long looked forward to, dispersed. Will they ever all meet again?

LACHINE.—A stained glass window for St. Stephen's Church has been ordered from Messrs. J. C. Spence & Sons, of Montreal, as a memorial of Mrs. Howard Allbut. The window is the gift of her husband, H. Allbut, Esq., of the G. T. R. It is expected that the window will be in position on All Saints'.

LESLIE.—St. James'.—On the morning of the Consecration, August 22nd, His Lordship accompanied by Revs. Bourne (Incumbent), Mills and others, started from the parsonage at West Thorne at 7.30 a.m., and after a delightful drive of 8 miles, we arrived at the new Church shortly after 9 o'clock. The church people of Leslie are deeply indebted to Mr. Jones who gave them the magnificent sum of twelve hundred dollars to build their Church together with the furniture which is simply beautiful. When all necessary arrangements were made, the clergy present, (the Rev. A. A. Allen, of Portage, having joined us at Leslie) together with Messrs. Coffin (student), Seaman and Parker, (Churchwardens) met His Lordship at the entrance, and Mr. Parker having read the petition for Consecration, and it having been accepted, the service of consecration was begun.

Dr. Lyon read the sentence of consecration. Twelve young persons received the Apostolic rite of confirmation and partook of their first communion; there were in addition to these 37 other communicants.

His Lordship having preached an eloquent and impressive sermon on Is. lx. 13, and having pronounced the benediction this solemn service was brought to a close, and another church was consecrated to the service of Al-

mighty God, wherein the sheep and lambs of Christ's flock might receive all the ministrations of the Church and be instructed by faithful and true Pastors in the faith once for all delivered to the saints. After the services the Clergy and congregation partook of the dinner which had been prepared by the ladies of the congregation.

The following additional appointments are announced by the Lord Bishop of the Diocese:

Sept. 13th, Thursday, Como, churchwardens.
Sept. 14th, Friday, St. Andrews, the Rev. R. O. Sullivan.

Sept. 15th, Saturday, Lachute, the Rev. Rural Dean Sanders.

Sept. 15th, Saturday, Lakefield, the Rev. R. Irwin.

Sept. 16th, Sunday, Mille Isles, Mr. Taylor, catechist.

Sept. 17th, Monday, Morin, Mr. Taylor, catechist.

Sept. 18th, Tuesday, Grenville, &c., churchwardens.

The Bishop's address during this Visitation will be as follows:

From Sept. 7th to Sept. 9th, care of churchwardens, Buckingham, Q.

From Sept. 9th to Sept. 15th, care of Rural Dean Sanders, Lachute, Q.

From Sept. 15th to Sept. 18th, 42 Union avenue, Montreal.

DEANERY OF IBERVILLE.

Sept. 22nd, Sabrevois, Rev. J. Roy.

Sept. 23rd, Lacolle, Rev. J. G. Garrett.

Sept. 24th, Hallerton, Mr. Wood, student.

Sept. 24th, Hemmingford, Mr. Wood, student.

Sept. 25th, Edwardstown, Rev. E. G. Sutton.

Sept. 25th, Havelock, Rev. N. P. Yates.

Sept. 26th, Franklin, Rev. N. P. Yates.

Sept. 26th, Hinchinbrook, Rev. N. P. Yates.

Sept. 27th, Huntingdon, Rev. H. Gomery.

Sept. 27th, Ormstown, Rev. A. D. Lookhart.

Sept. 28th, Lacadie, Rev. P. B. Lewis, Christeville.

Sept. 28th, Chambly, Rev. E. McManus.

DIOCESE OF NIAGARA.

THOROLD.—The Rev. P. L. Spencer, Rector of Thorold, has been spending his vacation visiting some of the Missions in the Canadian Northwest. Writing to a friend under date of August 28th, from Grenfell, Assiniboia, he says: "On the 26th I was at Cotham, 25 miles north-east of this place. Service was held in a private house; about twenty very earnest worshippers were present, principally men. I have now been to six different stations belonging to this mission, and am to visit a new one on the 2nd prox. I hope to go to Touchwood Hills to see our Church at work among the Indians. Here the Presbyterians and Roman Catholics have divided the work between them."

DIOCESE OF HURON.

WINDSOR.—The church people of this most westerly town in the Diocese are possessed of same enterprise which seems to mark the actions of churchmen throughout the Diocese. All-Saints' is one of the finest and most ecclesiastical edifices in Western Ontario. A beautiful school house attached to the vestry makes it very convenient. And now to complete the church property, the vestry have decided to erect a brick residence on the church grounds, for the Rector. This will be in keeping with the church and school house. When completed there will be few such church properties in the diocese. The Rev. Canon Hincks is to be congratulated on the efficient state of this parish, and the people for their enterprise.

LONDON.—His Lordship Bishop Baldwin does

not expect to return home until about the end of next month. Owing to the state of Mrs. Baldwin's health she has been ordered to certain mineral springs in Germany.

The Executive Committee of the Synod is called to meet in the Chapter House on Wednesday, September 26th; at 2.30 p.m. Those attending the committee will be able to take advantage of the cheap railway fares during that week to the Western Fair.

The Very Rev. Dean Irwin has returned from his holiday trip.

The congregations seem to be filling up again. Most of the people having returned home, owing to the cool weather.

SARNIA.—The Rev. Mr. Williams, of Huron College, London, officiated in St. George's Church, Sunday, the 2nd Sept., owing to the illness of the Rector, Rev. T. R. Davis, who took sick the week before, while reading prayers in the church. He had to be driven home in a cab and has since been confined to his bed, and it is earnestly hoped he may soon be completely restored and able for his many pressing duties.

The Committee appointed at last meeting of the Executive Committee to consider and decide upon a plan for the division of Rectorial surplus, according to the decision of the Supreme Court, have held meetings and will report their proposition and plan at next meeting. The eight congregations affected are anxiously awaiting the decision of the Executive Committee.

INGERSOLL.—Rev. E. Saunders has returned and resumed work. Through not completely restored his eyesight is somewhat better, and it is to be hoped as earnest and faithful a man may long be spared to serve his Divine Master. A reception and warm welcome back was given him by the congregation at the Churchwarden's residence last week. A large number were present.

WOODSTOCK.—The Rev. J. C. Farthing has gone to England in compliance with a message informing him that he has fallen heir to a large fortune. He purposes returning as soon as business matters may be arranged.

MITCHELL.—The last monthly open meeting of the C.E.T.S. was a great success; the Temperance Hall was crowded, many people standing in the lobby; the programme, too, was an excellent one. The meeting opened as usual with a hymn, then followed the liturgical service of the C.E.T.S., and this was succeeded by reading of Scripture, with brief comments. Excellent short speeches, music, both vocal and instrumental, and readings were then given. A piece entitled, "Three cheers for the red, white and blue," in which the members of the Band of Hope took part, and in which they waived flags of these colors, was exceedingly well given. A reading by Miss Mabel Davie, "The Bridal Wine Cup," and a song by Miss Mabel Dent, "Not ashamed of Christ," were excellently rendered. Mrs. Taylor and children also did well. The Secretary, Mr. Raines, gave a short report, showing that the Society was in a good financial condition. The meeting closed, as it always does, with the Doxology and the Benediction. The Rector, Rev. W. J. Taylor, was the chairman.

BLYTH.—Harvest Thanksgiving services have just been held in this parish, the preacher being Rev. W. J. Taylor, of Mitchell. There were overflowing congregations; the decoration of the church was in very great taste.

SPECIAL NOTICE.—Clergy or others desiring SPECIMEN COPIES of the CHURCH GUARDIAN can obtain them by addressing the Editor P. O. Box 504, Montreal.

CONTEMPORARY CHURCH OPINION.

The *Churchman*, N. Y. thus refers to our characteristic of the Encyclical letter, which has been made much of by some:—

If the Lambeth Conference be accused of giving recommendations, where it should have laid down laws, the fault lies in that condition of things which require these bishops of the Catholic Church meeting together to refrain from asserting their right as bishops and chief pastors to formulate their views more precisely. As Catholic bishops they could not arrogate to themselves jurisdiction other than that over their own sees. They might not claim to speak to and for the Universal Church. That they could not do this was not their fault, but the fault of those who refuse to be in communion with such a body. It is plain enough what is recommended; those who complain that it was not enjoined must do their part in giving the Ecumenical sanction to what on its own merits, appears most fitting and necessary. Those who still refuse terms of communion which are Catholic and according to the Word of God, and those who insist upon other terms of communion which are neither Catholic nor Scriptural, must not criticize the Lambeth action because the assembly kept in abeyance its power and dignity simply because of its fidelity to the whole Church of which it is part, and whose principle it represents.

The *Living Church* says:—

It is in religion, as in anything else. Decided, straightforward, practice, consistent with principles, is the only kind of life that the world respects in Christians. It may scoff ever so much at the principles, but it honors the men and women who live up to them. A firm and manly maintenance of principle wins not only admiration for character, but also a respect for the faith that underlies it.

There are some "Church" people who think it very liberal and lovely to smooth over all differences, to ignore all distinctions between the "Church of their choice" and other bodies. They call themselves "Episcopalians," but deny that episcopal ordination is essential; they have their children baptized, but disclaim any belief in regeneration; they partake of the Blessed Sacrament, but protest that it is not what the Scripture and the Church proclaim it to be. In fact, there is scarcely a distinctive principle of the Church that they do not disparage or deny.

It is time that Church people knew that those of other faiths and forms will respect them all the more for being consistent; time that all Christian people understood that the surest way to make friends of the mammon of unrighteousness, is by the sturdy, straightforward, assertion of Christian principles in Christian living.

Warning to Subscribers in Montreal

All Subscribers in Montreal and neighbourhood are notified that no one has hitherto been authorized to collect Subscriptions in behalf of this paper, and that any payments made up to this date otherwise than at the office, 190 St. James street, are wholly unauthorized. Should a Collector be sent out he will bear a written authorization over the Editor's signature.

SUBSCRIBERS generally throughout the Provinces are respectfully requested to REMIT SUBSCRIPTIONS direct to this Office, by Post-Office Order to address of L. H. DAVIDSON, in order to prevent mistakes and delay in acknowledging.

CORRIGENDA.—V.

In the last article under this heading it was alleged that the members of our Church do in many instances lightly forsake the Church for various insufficient reasons, and drift into various forms of Dissent, and the blame for this leakage from the Church was imputed to defects in the teaching of the Clergy. The laity are not sufficiently instructed from the pulpit and in the Sunday-school in the subject of Church Principles, so that they do not understand, and cannot explain to opponents, the reasons why they are Churchmen. The excuse assigned by many of the clergy for refraining from preaching on such subjects is, that they do not think it a very Christian practice to be regularly attacking the various religions who differ from the Church, and that if they were to attempt to do so they would give great offence to the more charitably disposed among their hearers, and would only please the more bigoted and intolerant spirits. Such a view, however, rests on a complete misunderstanding of the course that should be pursued in giving such instruction as is needed. A complete and faithful representation and defence of Church principles could be given without even mentioning the name of Romanist, Presbyterian, Methodist, Baptist, or Independent. The clergy regularly preach on Christian doctrines and Christian morals without laying themselves open to the charge that they are thereby constantly attacking infidels, heretics, and antinomians.

It must be presumed that in preaching on on such subjects they accept the authority and expound the words of the Apostles as Christ's commissioned officers, inspired teachers, and personal deputies. They accept the teaching of the Apostles on all questions of faith and morals as equally valid and valuable with the utterances of Christ Himself on the same questions, because the Apostles' words, written or spoken, were really Christ's words; the Apostles were His mouthpieces, His messengers, His heralds; to them was revealed Christ's mind on those subjects, that they might reveal it in turn to others. But Christ's mind and will were revealed to the Apostles, not only with respect to Christian dogma and morality, but also with respect to the constitution, rules, and ordinances of the Church. To them, as His agents and vicegerents, was deputed the office of organizing and legislating for the Church; and for this task, as much as for the office of teaching, they needed and received divinely communicated qualifications and revelation. Every rule, arrangement, and ordinance of the Church, therefore, that the Apostles established and practised, was as much an expression of Christ's mind and will with regard thereto as the Apostolic sermons were with regard to points of doctrine or works. Therefore, if we take on ourselves to frame or follow any other but Apostolic precedents in matters of Church rule, we are violating Christ's will and setting aside His authority as Head of the Church, just as much as if we reject St. Paul's teaching on Justification by Faith, or St. James' on Justification by Works.

This principle being established, viz., That in Church practices, as well as in Church doctrine, the mind and will of Christ as revealed by Apostolic words or acts are to be accepted as the only true guide, the Churchman will be convinced that it is an essential part of his faith and duty to cleave to that Church which adheres, with absolute obedience and loyalty, to Apostolic teaching and practice in its Sacramental system, its threefold Ministry, its formularies of Faith, its practice of Infant Baptism and of Confirmation, its observance of the first day of the week as the Christian Sabbath, its views of the unlawfulness of Sobism on the one hand, and of the unscriptural, unapostolic

position claimed for the Bishop of Rome on the other. There would be no need to mention by name and in turns all the sectional communities opposed to the Church, and to controversially traverse their views and position; for a full understanding and conviction of the grounds on which the Church can claim to be truly Catholic and Apostolic would—by implication, of course—lead to the condemnation of sectarian views and practices as being opposed to the unity of the Church and to Apostolic precedent. Surely such teaching is not outside of the range of the duties of the clergy as the authorized interpreters of the Church's principles, not beyond their powers of discretion and knowledge, not yet beyond the laity's powers of comprehension and appreciation. Imbued with such principles, the lay members of the Church would have no desire to leave the Church, and under no temptation would they dare to commit the sin of leaving her.

But whatever the clergy themselves might do in the pulpit, in the way of instruction on Church Principles, it may still be urged that it is useless to think of requiring the teachers in our Sunday-schools to give regular instructions on the Catechism and the Prayer-book to their classes. In many cases it is alleged by clergymen that their teachers would absolutely refuse to do so, and in others it is argued that, even if the teachers were willing, they are incompetent to give such instruction in an intelligent and effective manner. It is only too true that in many schools the teachers are masters of the situation, and constitute a little religious republic outside the jurisdiction of the clergyman. But such a state of things could easily be mended, or *should summarily be ended*. Few teachers are so unreasonable as to refuse to see their true position in the Church's form of government, if it be properly explained to them. Let the most Protestant of them (and it is always such who are the most defiant of authority) be asked what in his opinion should be done by a Bishop if one of his clergy should preach rank Romanism, or by the parish priest if an infidel succeeded in intruding himself into the position of a Sunday-school teacher. In the course of the discussion of such a case he would easily be led to concede the following principles, as forming the basis of the relation proper of the clergy to the Bishop, and of the teacher to the clergy. The Bishop cannot personally carry the Church's message to the numerous population in his diocese; he therefore deposes the clergy to perform the work for him in the respective parishes to which they are appointed. They receive their authority from him, and if they be unwilling to preach the doctrines held by the Church they ought to relinquish or be deposed from the office which they do not faithfully discharge. Just so Sunday-school teachers are asked by the parish priest to help him to teach the Church's doctrine to the young, who are too numerous for him to teach single-handed. Those who do not agree with the Church's doctrine have no right to retain or take such a post. They were not asked to become teachers on the understanding that they might teach what they liked, but what the clergyman as the responsible representative of the Church approves of. There are scores, perhaps hundreds of schools, in which the teachers choose their own line and subjects of teaching, in which the publications of Dissenters are used as aids to the preparation of lessons, in which *not a scrap of teaching on the Church Catechism or the Prayer-book is ever given to a scholar during the whole of his school attendance*. Such schools are *practically nurseries of Dissent*, not of the Church, and the clergy should take up their proper position as being responsible to the Church for the teaching given in the Church's schools, and should take care never to accept or retain any teacher excepting on the distinct understanding that the teacher, as the clergyman's deputy, is quite willing to pursue

the course of lessons which the clergyman may deem it right to prescribe. At the same time, every help should be given to the teachers to carry out efficiently the task they undertake. Teachers cannot be expected to know the best books to use as aids to teaching, nor to provide them at their own cost. Every school, therefore, should have its teachers' library, containing the books which the clergy would desire them to use in preparing the prescribed lessons, and these books should be lent free of cost to the teachers. Thus the temptation of shirking the prescribed lesson, or of using Dissenting instead of Church publications, would be removed.—*H. H. M. in Church Bells.*

THE BURTHEN OF DAILY LIFE.

The outward circumstances in which we are placed have their own special office as a means of spiritual chastening. We are girt about with innumerable influences from which we cannot escape, which act upon us unceasingly from hour to hour. Let us consider only the influence, whether for good or for evil, which is exercised upon us by our daily intercourse with our fellow creatures. By an irresistible law of our nature we act upon each other's inner life with a continual force, as the pulses of the air act upon the bodily frame. If our natures moved wholly according to the will of God, this law of mutual contact and influence would be a source of perpetual bliss; but the fall has caused that close fellowship, that keen sensibility, which was to have been the rich enhancement of every pure joy, to be the occasions of a searching discipline, and oftentimes the aggravation of suffering, in proportion to the prevalence of sin and the multiform workings of our common infirmity. And thus the whole order of the world, because of its manifold imperfections, is become a means of spiritual discipline. The anxieties and weariness of our daily work, the faults of our daily companions, disappointments and oppositions even in our schemes of benevolence, the pressure of responsibility, the failure of sympathy where we had surely looked to find it, the passing away of fond dreams and imaginings, the defects clinging to objects of fondest love, or most ardent admiration—these, and other like manifestations, universally accompanying our disordered and imperfect state, have their office in the providence of God to chasten us, by as certain a law as that which determines His more direct judgments.—*T. T. Carter.—From Voices of Comfort.*

Notice to Subscribers.

A LARGE NUMBER OF SUBSCRIBERS are in ARREAR in Payment of Subscription. The low rate at which the paper is furnished will not allow of our employing a paid agent to collect sums due; nor should this be expected. The label on each paper gives the date to which subscription is paid up; and constitutes a weekly call for payment. We would feel obliged if Subscribers would examine label, and if in arrear remit at the rate of \$1.50 PER ANNUM, accompanying remittance for arrears, (which includes the current year), with RENEWAL ORDER.

Early attention on the part of all is respectfully requested in the interest of all concerned.

A Subscriber in Ontario Diocese writes:—“Enclosed find our order to renew subscription for the CHURCH GUARDIAN. I consider the GUARDIAN the best and most welcome among the many daily and weekly papers that I receive.”

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.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR SEPTEMBER.

- SEPT 2nd—14th Sunday after Trinity.
 " 9th—15th Sunday after Trinity.
 " 16th—16th Sunday after Trinity. (*Notice of Ember Days and St. Matthew*).
 " 19th—EMBER DAY.
 " 21st—St. Matthew. Ap. E. & M. (Athenasian Creed).
 " 21st } EMBER DAYS.
 " 22d }
 " 23rd—17th Sunday after Trinity. (*Notice of St. Michael*).
 " 29th—St. Michael and All Angels.
 " 30th—18th Sunday after Trinity.

WEEKLY COMMUNION.

We have thus far reached the conclusion that, since the Sacrament of the Body and Blood of Christ is a means of grace, is food and sustenance to the soul, it is so ordained because that grace and nourishment are what we need, and is made a continual feast because we need it often. The Church of the Apostolic age, under divine illumination, so understood it, and, accordingly, made the Holy Communion the central and highest act of worship, with weekly, and sometimes even daily, celebrations. Before we conclude our study of this subject, it is proper that we should listen to some of the voices of the Church of England (whose utterances ought certainly to command our respect) in regard to the practical religious light in which we should personally look at the question of expediency, of human taste or opinion, nor yet of the spirit and demand of one age in contradiction to another; it is simply one of rational assent to the universal judgment of the Catholic Church, and of faith in and obedience to that which has been commonly accepted and practiced as the gospel rule of spiritual life and health for every age and every soul. What we should all understand is that the very nature and purpose of this Sacrament have always been construed by the Church, and ought to be accepted by us, as involving directly not only frequent celebrations of the Church's altars, but just as frequent communicating on the part of every earnest believer. Let us listen, then,

once more to the consecrated learning of the Church. As we stand in God's house and contemplate this mysterious transaction, "we have before us Jesus Christ as a divine Giver, First blessing, breaking, giving, and saying 'take eat'; then taking the cup, and saying 'drink ye all.' The first impression which we have is that of an ordinance in which Christ gives and we receive something—not an ordinance in which we do something. So our first impression of Holy Communion must be that it is a means of grace, not a work. It is a means in the right use of which we look to receive from Christ; and all that we receive at the hands of Christ, we receive of grace. In the right use of this ordinance our blessed Redeemer must have intended to make us partakers of some amazing benefit." And so this service becomes "the most solemn memorial possible, before God and men, of the sacrifice of the death of Christ," and this Sacrament becomes by necessity "the most prominent act of worship in the Christian Church." (Sadler's Church Doctrine, &c.) Every consideration of the teaching of our Lord, and of the declarations of St. Paul concerning the nature and the relations of the Sacrament toward ourselves, leads inevitably to the conviction that it has a spiritual potency which is of incalculable moment to the progress of the Christian soul in the way of salvation. "The practical theology of a plain Christian man, who pins his faith to his Saviour's words, will, therefore, lead him to look to the Sacrament of the Lord's Supper as the means by which to further develop and strengthen in the soul the grace which was planted there at baptism, and confirmed by the laying on of hands. And after the words, 'Except ye eat the flesh of the Son of Man, and drink his Blood, ye have no life in you,' he cannot doubt the importance of a continued frequent reception of it toward sustaining the nearness of the soul to God." (Blunt's Household Theology). The same writer, also speaking of weekly Communion as ordered by the Church of England, says: "The most solemn ministerial work done by the Church on earth, and that in which she draws nearest to the throne of God, is to be done thus frequently, not only for the benefit of those who partake of the Communion, but also that this memorial of Christ may be frequently presented to God as the most fervent and solemn of all devotional acts that can be rendered. . . . Looking at the Holy Communion also as a means of grace, it must be the earnest wish of every faithful pastor that he and his flock should gain as much benefit as possible from it to help them forward in their Christian life." From which the conclusion is that the often receiving this blessed Sacrament will be the spirit of all, pastor and people alike, who look to the grace of God as the real foundation of holy living; and who depend upon that grace for the continued maintenance of their spirituality, and not an occasional excitement of their feelings." [Practice of Pastoral Work]. To the same effect other writers speak of the prevailing disuse of frequent Communion as the result of, and certainly resulting in, a decline in practical religion; as marking an era in the Church's life when spiritual activity had died out of her and she was chilled with religious apathy. In our own time we notice very commonly that where these means of grace are most faithfully ministered, there is the greatest parochial activity and earnestness in all Christian sacrifice and good works; and nothing is more strikingly distinctive than the sanctity of those who are most constant and devout at the Church's services and Communion, and the worldliness and vanity of those who treat such things with indifference or disrespect.

It is hardly necessary to add the testimony of other writers. Suffice it to say that there are plenty of them, and they "all speak the same thing." The fact is that the grace of God is given us as a source of spiritual life, and it is worse than idle,—it is unbelief and insubordination against the wisdom of God,—to suppose

that we can live the life of God without a constant supply of the grace of God. And if we are to have that grace we must seek it through the means of grace, of which the very highest, most wonderful and direct is the Sacrament of the Body and Blood of Christ. It is not "a mere memento and legacy of His dying love"; it is not "a mere banquet of the risen Saviour with his disciples"; it is the great "Festival of the New Dispensation, blessed and graced with His spiritual Presence (a higher and greater thing than even the Presence of His risen, natural body), and in which He communicates Himself to His faithful people in the closest of all unions, they dwelling in Him, as a body in its atmosphere, He in them, as a soul in its body." [Goulburn's Holy Catholic Church]. Here our inquiry must rest. It has been meant for the instruction and guidance of the mass of men and women who constitute the laity of our diocese and the people of our parishes; and the writer hopes that it may help some, possibly many, of them to understand aright and thoroughly appreciate the movement of the Church in our day, in which their own parishes and clergy may be enlisted, for the restoration of weekly celebrations of the Holy Communion.

We only desire to add that, as weekly celebrations are what the Apostles practiced, what the Church has always intended, and what our own system of worship implies and provides for, so weekly communicating is what it is intended for, and needed by every Christian who wants to be a loyal churchman, and live a truly devout, spiritual life. The whole subject ought to suggest to every one of us how absurd it is for a Christian to recognize the system of frequent Communion, and to suppose that he can fulfil the daily requisitions of a Christian life with only an occasional renewal of the soul's powers during the year; to undertake to walk such a journey in such a world as this, and get along with such scanty supplies of food as only result in spiritual starvation and inertness. How remote from everything like consistent churchmanship, or a true following of Christ, is that kind of religious life, so common in all our parishes, which is content with going to Church indifferently, and receiving the Holy Communion perhaps four or five times a year; whose conformity to the ordinances of the Christian religion is more the exception than the rule; who is quite as much known to his brethren by his absence as by his presence; and who, nevertheless, strokes his complacency with the soft persuasion that he is a good churchman, and his religious estate is above reproach? "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."—R. N. P. in the North East.

SHOULD THE GENERAL THANKSGIVING IN MORNING AND EVENING PRAYER TO BE SAID BY THE MINISTER ALONE, OR BY THE MINISTER AND PEOPLE TOGETHER?

(From the Church Review.)

[CONTINUED.]

THE RIGHT REV. A. N. LITTLEJOHN, D.D., LL.D.

As to the proper use of the General Thanksgiving I have nothing to add to what I have already said in the following words, which I send you as my contribution to the discussion of the subject.

The changes introduced by the Revision of the Prayer Book authorize a diversity of use not hitherto lawful. Not a few were opposed to touching the Prayer Book because this would be one of its consequences. To this new and authorized diversity we must become accustomed as best we can. But it should not be increased beyond what is necessary and lawful. All attempts in this direction originating in the

taste or preference of individual clergymen or congregations should be discouraged. I have noticed, with regret, a growing disposition to use the General Thanksgiving in Morning and Evening Prayer in an unauthorised way, i.e., by the minister and congregation together, as an audible act of worship common to both.

Besides the enactment of positive law by the Church, there are several reasons which may justify the introduction of some change of custom. (1) It may be a matter which is not ordered or forbidden, not provided for at all by any existing rubric, and something which has such strong inherent reasonableness that it is commonly regarded as permissible, at least until the Church makes some ordering. An example of this is the practically universal custom of singing some anthem or sentence at the presentation of the alms. (2) Or, again, a change of common usage may come about through the introduction of something permitted by rubric, but hitherto largely neglected. Such, for example, is the growing practice of saying the Nicene Creed in the Eucharistic Office. (3) Again, a rubric may be ambiguous, and the common interpretation of it not the best, and then a change may well be made which will bring our practice into conformity with the history of the Prayer Book or with ancient liturgical use. Such a case is the repetition by the people of the *Sanctus* proper—the priest saying alone all that precedes the words, "Holy, Holy, Holy," &c. (4) Lastly, there are extreme cases where mercy must be preferred to sacrifice by directly contravening an existing rubric. This may be occasional or habitual, but in the latter case should, of course, be with the permission of the Ordinary. Under this head would come the omission in certain cases of the Warning of the celebration of the Holy Communion, or of the longer Exhortation, or of the Offertory, as well as the shortening or adapting of the services for the use of Missions, Schools, Chapels, &c.

But the saying of the General Thanksgiving with or after the Minister can be justified on none of these grounds. There is no reason why the people should say this particular prayer aloud rather than many others which are equally general in the character of their petitions, and where, as here, the Church directs that the minister shall be the mouthpiece of the congregation. Nor can this be justified under the second head, for there is no rubric which ever gave permission for such a practice, and of which advantage could now be taken. Nor, thirdly, is it a case where there is the slightest ambiguity of rubrical direction; and even if there were, the appeal to history for the best usage would condemn this. The General Thanksgiving was inserted in the Revision of the English Book of Common Prayer in 1661; and neither then, nor since, has any rubric directed common repetition. Fourthly, on the contrary such a usage is distinctly unauthorised and illegal.

The true ruling on the subject is stated clearly in Blunt's Annotated Prayer Book [American Edition, p. 240], as follows: "There is no authority whatever for the congregation saying the General Thanksgiving with or after the minister. Wherever this is intended the several clauses of the formulary are printed with capital initials." An examination of the Standard Edition of the American Prayer Book will show that this is the case. The following are the only parts of any services which the people are directed to say with or after the minister, and in each and every case the several clauses are printed with capital initials,—the *General Confession*, the *Lord's Prayer*, the *Credo* in the Morning and Evening Offices, the *Lord's Prayer* in the Litany, the *Confession*, the *Trisagion*, the *Lord's Prayer* in the Order for the Administration of the Holy Communion, the *Confession* in Forms of Prayer to be Used at Sea.

In the Office for the Public Baptism of Infants it is not explicitly stated that the people shall say with or after the minister the Supplication

following the Exhortation, but the fact that each clause of this Supplication is printed with an initial capital shows conclusively that this is expected. The Lord's Prayer is printed with initial capitals at the beginning of each clause throughout the Prayer Book.

The *General Thanksgiving* is general in the sense that it is for all men, just as the prayer which precedes it is for all conditions of men* So far as I know, the saying by the people of the *General Thanksgiving* with the minister is a comparatively recent innovation. Quite naturally, and properly, those who favor this must be expected to give some acknowledged authority for it. I know of none, and have never heard of any beyond the taste and liking of individual clergymen. It is thought, I have been told, by some, that this use renders the prayer more impressive. All who have any desire to maintain uniformity, where diversity is not authorized by the Church, will certainly regard this as a very insufficient reason, a reason which, if widely acted upon, would plunge our worship into utter confusion. Clearly, as has been shown, the Prayer Book contains an explicit or manifestly implied direction on this subject, and those who respect its ruling will not encourage a practice that finds no countenance there.—A. N. Littlejohn.

THE REV. FREDERICK GIBSON, M.A.,
Editor of the American Edition of Blunt's Annotated Book of Common Prayer.

I cannot give my opinion on the use of this prayer more concisely than in the weighty words of Blunt, in the last edition of his Annotated Prayer Book. He there says: "There is no authority whatever for the congregation saying the General Thanksgiving with or after the minister.

"Wherever this is intended the several clauses of the formulary are printed with capital initials."

Thus in the General Confession, to be said by the whole congregation after the minister, "the clauses which are to be said with one inspiration begin each with a capital initial, as follows: "Almighty and most merciful Father; We have erred, and strayed from thy ways like lost sheep. * * * And grant, O most merciful Father, for His sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy Holy Name."

And thus is the Lord's Prayer printed: "Our Father, who art in heaven, Hallowed be Thy Name. * * * And lead us not into temptation; But deliver us from evil: For thine is the kingdom," &c. And thus is printed the Special Confession for Ash Wednesday, which the people are to say after the minister; "Turn Thou us, O good Lord, and so shall we be turned. Be favorable, O Lord, Be favorable to Thy people, Who turn to thee in weeping, fasting and praying," &c.

And thus is printed the General Confession in the Communion Service: "Almighty God Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed. By thought, word and deed, Against Thy Divine Majesty, Provoking most justly, Thy wrath and indignation against us." &c.

The *General Thanksgiving* was composed or compiled by Reynolds, Bishop of Norwich, for

*In the English Prayer Book the following clause is bracketed after the words "and to all men," thus: "particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them"; with this note.—"This is to be said when any that have been prayed for desire to return praise." It is scarcely conceivable that a part of the service intended to be said by all, would have a portion which was to be said on one occasion and omitted on another. One can imagine the confusion arising from the use of such a *General Thanksgiving*.

the revision of 1661, and has never been printed with Liturgical clauses beginning with a capital initial, to indicate their use by minister and people in common. If the thanksgiving had been intended for joint use, the several clauses would have been printed with capital initials, somewhat as follows: "Almighty God, Father of all mercies, We, thine unworthy servants, do give Thee most humble and hearty thanks For all Thy goodness and loving kindness to us, And to all men," &c. And that the bracketed addition from the English Book may be used, we should find it very difficult to say that addition with the minister.

The printing of the *Amen* to the *General Thanksgiving* in italics is another liturgical proof that this prayer was to be said by the minister alone, and the *Amen* was to be the response of the people. If both were intended to unite in saying this prayer, the *Amen* would be in the same type as the text, as it is in the *General Confession* and in the *Lord's Prayer*.

The only possible excuse for this fanciful innovation of saying the *Thanksgiving* in common is in the title "General" prefixed to it, but this evidently does not mean "by all," but "on behalf of all men," as the preceding prayer is "for all conditions of men," and this prayer might be said in common quite as consistently as that of the thanksgiving.

It is to be hoped that we may yet have the proper punctuation of the *General Thanksgiving* restored, as in the Photozincographic copy of the original from the folio of 1636, to wit, a semicolon after the word "thankful;" and a comma (as in the Sealed Books too) after the word "lives," and thus the phrase "we show forth," without the interpolated "may," would seem to have some meaning.

It may not be amiss to refer to a typographical change which has lately been made in our Prayer Book, and which bears upon liturgical principles connected with the subject under consideration. In the office of Public Baptism of Infants, and in that of Adult Baptism, the *Amen* at the end of the prayer following the exhortation upon the words of the Gospel is to be printed hereafter in Roman type, "to indicate it is affirmed, "that the prayer is to be said by minister and people."

This is a change from the Sealed Books, and from our last Standard, and necessitates a change also in the printing of the prayer in liturgical clauses each beginning with a capital initial, which latter change has not yet been ordered.

If the General Convention desires to change the use of the *General Thanksgiving*; and to order it to be said by minister and people, the Convention must direct the *Amen* after the thanksgiving to be printed in Roman type, and its liturgical clauses to begin with a capital initial.

The change in the *Amen*, and in the use of the prayer in the Baptismal Offices, is, in my judgment, a liturgical mistake. This is an ordinary prayer, and in the First Book of Edward VI was ordered to be said by the priest alone: "The priest shall add also this prayer." What has misled our recent revisers is the introduction to this prayer, to wit, "let us faithfully and devoutly give thanks unto Him, and say," which introduction originally preceded immediately the *Lord's Prayer* and the *Credo*, and then followed this prayer. Since the *Lord's Prayer* and the *Credo* have been omitted, the introductory words, being before an ordinary prayer, need mean no more than the usual form *Let us pray*. The printing of this prayer without liturgical clauses, and the *Amen* being in italics, clearly indicated the intention of the Church heretofore.—Frederick Gibson.

THE REV. THOMAS F. GAILOR, M.A.,
Professor of Ecclesiastical History and Church Polity in the University of the South.

When the *General Thanksgiving*, composed

by Bishop Reynolds, of Norwich, was inserted in the Prayer Book of 1662, the "Amen" at the close of it was printed in Roman type in contrast with the black letter of the body of the prayer to indicate that the thanksgiving itself was to be said by the minister alone. In the case after the General Confession, however, which was intended to be said by minister and people, the "Amen" was printed in black letter. In the American Prayer Book, for the same reason, the "Amen" at the end of the General Thanksgiving is printed in italics according to the resolutions of the General Convention with reference to the stereotyped Prayer Book in 1838.

The provision for the insertion of a special clause on certain occasions is consistent with this rule. The thanksgiving is called "general" to distinguish it from the particular thanksgiving, to be used "on several occasions," and is still printed with them in the English Prayer Book. For the minister and people to say it together may be agreeable to the individual devotional taste of some of the Clergy in Ireland and America, but it is not justified by the history of the Prayer Book. The late Bishop Young, one of the very ablest of our liturgiologists, felt this so strongly that he issued a "godly admonition" forbidding the practice in his Diocese.—*Thos. F. Gailor.*

FAMILY DEPARTMENT.

LOVE.

"Little children, love each other,"
Tis our blessed Master's rule;
Every little one is brother
To his playfellows at school.

We're all children of one Father,
That great God who reigns above;
Shall we quarrel? No; much rather
Should we dwell like Him, in love.

He has placed us here together,
That we may be good and kind,
He is ever watching whether
We are one in heart and mind.

Who is stronger than the other?
Let him be the weak one's friend
Who's more playthings than his brother?
He should like to give or lend.

All they have they share with others,
With kind looks and gentle words,
Thus they live like happy brothers,
And are known to be the Lord's.

Children's Services, with Hymns and Songs.

THE NEW SCHOOL-HOUSE.

(Continued.)

Poor Sophy awaited, trembling, the schoolmaster's return.

She cried when he took up the cardboard, and he had no need to ask her any question.

"Ah, Sophy," he said, "I can not trust you, my child, quite yet, I see. You must stay alone here to-morrow until noon, when I will come for you."

"Herr schoolmaster," asked Fritz, after school, "may I stay with Sophy to-morrow? You know I was worst of all."

The master laid his hand on the curly head.

"Yes, my boy. That is right—that is trying to do as the dear Lord would do."

It was rather hard to see the happy children start off the next morning for the new school-house, and for a minute Fritz felt inclined to go with them. But a look at poor Sophy, whose face was hid in her apron, decided him. They were not allowed to speak; but Fritz patted his head and smiled at her, and so helped her to begin her work with good courage.

The master came back just in time to send them home to dinner.

"I think, now," he said, putting a hand on each head, "that I can trust every boy and girl in my school. Now, run home and be back in time to go to the new school at 1 o'clock."

You may be sure they were in time.

It was hard work, indeed, that afternoon, to keep the eyes from wandering away from books and slates to the fresh, white walls, the shining windows, the bright-colored maps and gay pictures. But the children did not forget the lesson they so hardly had learned this last week, and showed their good master that he could trust them.

"Henry Schaefer, you are a big boy," said the schoolmaster, just before the close of school, "help me to hold up this motto, that the boys and girls may see the work they have done this week."

The scarlet letters were uncovered at last.

"Who can read it?" asked the master. "Sophy, you may try."

With a little help, Sophy read the words.

"Watch therefore; for ye know not what hour you Lord doth come."

For many years that motto hung on the wall, and many a time the story was told to new scholars of the time when it was made. It helped all the good master's scholars to do good work in school days; and when they left school many of them carried the words in their hearts and tried to "be ready" at any hour when their Lord might come.—*Mabel H. Despard in the Young Churchman.*

"NO."

"No" clear, sharp and ringing, with an emphasis which could not fail to arrest attention.

"I don't often hear such a negative as that," remarked one gentleman to another, as they were passing the playground of a village school.

"It is not often any one hears it. The boy who uttered it can say, 'Yes,' too, quite as emphatically. He is a newcomer here, an orphan, who lives about two miles off with his uncle. He walks in every morning, bringing his lunch, and walks home at night. He works enough, too, to pay his board, and does more toward running his uncle's farm than the old man does himself. He is the coarsest dressed scholar in school, and the greatest favorite. Everybody knows just what to expect of him. Boys of such sturdy make up are getting scarce, while the world never had more need of them than now."

"All that is true; and if you wish to see Ned, come this way."

The speakers moved on a few steps, pausing by an open gate near which a group of lads were discussing some exciting question.

"It isn't right, and I won't have anything to do with it. When I say 'No,' I mean it."

"Well, any way, you needn't tell everybody about it," was responded impatiently.

"I am willing everybody should hear what I've got to say about it. I won't take anything that don't belong to me, and I won't drink cider, any way."

"Such a fuss about a little fun!"

"I never go in for doing wrong.—I told you 'No,' to begin with, and you're the ones to blame if there's been any fuss."

"Ned Dunlap, I should like to see you a minute."

"Yes, sir;" and the boy removed his hat as he passed through the gate and waited to hear what Mr. Palmer might say to him.

"Has your uncle any apples to sell?"

"No, sir; he had some, but he has sold them. I've got two bushels that were my share for picking; would you like to buy them, sir?"

"Yes, if you can agree upon the price. Do you know just how much they are worth?"

"Yes, sir."

"All right then. I will call for them, and you may call at my house for the pay."

This short interview afforded the stranger opportunity to observe Ned Dunlap. The next day a call was made at his uncle's and although years elapsed before he knew what a friend he had gained on that day, his fortune was assured. After he had grown to manhood and accepted a lucrative position which was not of his seeking, he asked why it had been offered him.

"Because I knew you could say 'No' if occasion required," answered, his employer. "No, was the first word I heard you speak, and you spoke it with a will. More people, old and young, are ruined for want of using that word than from any other cause. They don't wish to do wrong, but they hesitate and patley until the tempter has them fast. The boy or the girl who is not afraid to say 'No,' is reasonably certain of making an honourable man or woman."

"Yes," is a sweet and often a loving word; "No" is a strong, brave word which has signalled the defeat of many a scheme for the ruin of some fair young life.

CURE FOR SLANDER.

The following very homely but singularly instructive lesson is by St. Philip Neri:—

A lady presented herself to him one day, accusing herself to be given to slander.

"Do you frequently fall into this fault?" inquired the saint.

"Yes, father, very often," replied the patient.

"My dear child," said the saint, "your fault is great, but mercy is still greater. For your penance do as follows: Go to the nearest market, purchase a chicken just killed and well covered with feathers; you will then walk to a certain distance, plucking the bird as you go along; your walk finished, you will return to me."

Great was the astonishment of the lady in receiving so strange a penance, but silencing all human reasoning, she replied.

"I will obey, father, I will obey."

Accordingly she repaired to the market, bought the fowl, and set out on her journey, plucking it as she went along, as she had been ordered. In a short time she returned, anxious to tell of her exactness in accomplishing her penance, and desirous of receiving some explanation of one so singular.

"Ah," said the saint, "you have been very faithful to the first part and you will be cured. Retrace your steps, pass through all the places you have already traversed and gather up one by one all the feathers you have scattered."

"But, father," exclaimed the poor woman, "that is impossible. I cast the feathers carelessly on every side: the wind carried them in different directions; how can I now recover them?"

"Well, my child," replied the saint, "so it is with your words of slander. Like the feathers which the wind scattered, they have been wafted in many directions; call them back if you can. Go, and sin no more."

WHAT CAN WOMAN DO?

I call to mind a beautiful woman of New York city, who has recently gone to the "city that hath foundations," who, some years ago, in the earnest meeting where a friend took her, was aroused from her life of self ease to see the need of real consecration to Christ, and she did it on the spot. After she entered her carriage with her friend she said:

"What must I do; tell me what next; for I have given myself and all I have to Christ?"

Her friend said: "Perhaps you had better employ a Bible woman."

"Do you know of one?" she asked.

Her friend said, "Yes, I do; all that is needed is money."

The check was made out for the year's salary that afternoon, and in the utmost simplicity my lovely friend went on in the new life that had dawned on her.

After a time her faithful Bible reader, who had reported the work to her, said: "Mrs—, you know the Master touched those whom he healed, and he did not need to do so; he could have healed them without the touch."

And I feel it might do more good if you could see some at least of those whom your money helps." She said: "will you take me now?" and ordering her carriage, she went with her Bible reader, who took her to see a poor girl who was dying with consumption, and who was seeking Christ.

"I'M NOT GOOD ENOUGH."

An answer by a Rector to a Parishioner's objection to Confirmation.

It may be very honest and right for you to say so, but that is a very unsatisfactory place to stop in, and you had better look into the matter.

If you mean that you do not want to try to be any better; if you mean that there is some sin which you know to be a sin, and which you deliberately choose rather than God's service, then your argument is good but your condition very bad, and now is the time to repent.

But most likely you do not mean this. You mean rather that you feel your own weakness and sinfulness, and you do not like to make professions which you fear you will fail in keeping. If this is what you mean, then you are just the one to come to Jesus for forgiveness, for grace, for strength, and for help.

You are just the 'lost' sinner whom He came to 'save.' You need Him, and He asks for no other qualification; for He says, "Come unto Me." Not ye who think yourselves good enough, but "ye who are weary and heavy laden."

grace for repentance while others are perishing for want of such means or because they do not know how to use them.

Come, then, because you are a sinner and do not want to be a sinner. Come because you need the very Saviour who is seeking for you, and will give you His help: Surely you can promise, 'by God's help' to 'endeavor not to follow or be led by' the world, the flesh, and the devil.

Any man or woman, let alone a Christian, can promise not to be such a fool as to be deliberately 'led' to his destruction. 'Endeavor,' and 'by God's help.' Surely you can do that.

St. Peter and St. Paul and the other saints are saints not because they were 'good enough,' but because they were sinners and knew it and determined by God's help to try to come out of it. That is all. You can do that just as well as they. Try it. You 'know you will fail?' Very well. But I suppose you will have common sense enough to do what you would in any other business—try again, and keep on trying till you succeed.—Church Record.

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., 106 Wall St., New York.

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

BAPTISMS. At Albion Mines, N.S. Sept. 1st, 1888, Mary Christy Ann Cameron. In the Church of the Holy Trinity, Stewiacke, Ernest William George, son of the Rev. R. W. and Mary Hudgell. BIRTHS. WILLIAMS—On the 3rd inst., at 85 Shaw st. the wife of Lewis William, of a son. MARRIED. STONE-PULSIFER—At Lower Stewiacke, on the 4th instant, by Rev. Robert W. Hudgell, parish priest, Thomas Stone to Sarah B. Pulsifer, both of Lower Stewiacke. WALTERS-WESTGATE.—At Boston, on July 30th, by the Rev. A. E. George, Mr. Chas. L. Walters, of Montreal, to Miss Carrie V. Westgate, of Coto St. Paul. DIED. NAYLOR—On the 23rd August, Cyril Amos, infant son of the Rev. W. H. Naylor, of Shawville, aged five months.

THE INSTITUTE LEAFLET FOR Church Sunday-Schools.

Based on the well known publications of the Church of England Sunday-School Institute, London. Used largely in all the Canadian Dioceses and heartily approved by many Bishops. Recommended by the Synods of Montreal, Ontario and Toronto, and by the Inter-Diocesan Sunday-School Conference embracing Delegates from five dioceses. Now in the seventh year of publication. Prepared by the Sunday-School Committee of the Toronto Diocese, and published by Messrs. Rowse & Hutchison, Toronto, at the low rate of Six cents per copy, per annum. THE CHEAPEST LEAFLET in the world. Moderate in tone, sound in Church doctrine, and to the principles of the Prayer Book. New Series on the "Life of Our Lord," begins with Advent next. Send for sample copies and all particulars to ROWSELL & HUTCHISON, 76 King street, East, Toronto.

"IN UNION IS STRENGTH." Particularly is this the case in the union or combination of the vegetable oils which, blended together compose

Simson's Liniment. Its penetrating power in cases of Rheumatism, lame back, Neuralgia, sore throat, &c., have been thoroughly proven. Mr. James Avery, Mullorytown, Leeds county, Ont., writes: Shortly after your agent was here last winter my son unfortunately strained the cords of his back, and not paying attention to it at once caught cold, which settled there. He was laid up for about a week and suffered considerably. I, as an experiment, gave your SIMSON'S LINIMENT a trial and it brought him around in twenty-four hours. I heartily recommend it. Sold everywhere for 25 cents. Manufactured by BROWN BROS. & CO., Druggists, HALIFAX, N.S.

WANTED THE RECTOR OF A COUNTRY PARISH in New Brunswick wants Assistant by Nov. 4th. Price at or Dear, unmarried, musical. Situation on I.C.R. For full particulars, address Box 140 Petitcodiac, N. Brunswick. P.S.—Lay-Reader of experience, good reader and musical, might be accepted. 20-2

WANTED AN ORGANIST AND CHOIRMASTER For Trinity Church, St. John, N.B. Salary \$400 per annum. References and Testimonials required. Address The Rev. Canon Brigstocke, St. John, N.B. 18-4 WANTED By the Rev. E. S. Locke, M.A., No. 825 Palace street, Montreal, occasional Sunday services, or other light temporary duty. 15-3

A LIBRARY OF FIFTY VOLUMES

Selected from a list of books which have been read, approved, and recommended by the

RT. REV. W. C. DOANE, S.T.D., BISHOP OF ALBANY,

as suitable for Sunday-School Libraries and "Home Reading."

VALUE \$60. Special Offer \$30 FOR THE SET.

The following is a list of the very popular authors whose valuable writings comprise this Library:

- Geo. McDonald, Sarah Doudney, Hester Stretton, Mrs. Payne, Mrs. Phoebe Presser, Evelyn R. Garrett, H. C. Garland, Janet Eden, Marie Kall, Geo. Sargent, Mary Denison, Evelyn R. Green, Mrs. O. F. Walton, Helen Pinkerton Redden, Agnes Giberne, J. R. Hawthorne, S. F. Keene, Eglantion Thorne.

Fifty Volumes, 13,500 pages. Thoroughly Illustrated.

Printed on calendered paper; bound in best silk-faced cloth in uniform style; finished on cover in new die of gold and in and bound extra strong for library purposes. Each set put up in an imitation black-walnut box. Price \$30 net.

Titles and usual Prices of Books are as follows—

- A Peep Behind the Scenes..... \$1.00
Across the Water..... 80
Almost Too Late..... 89
A Long Lane with a Turning..... \$1.25
Another King..... 1.25
Bearing One Another's Burdens... 85
Chantry's Boy..... 1.25
Carols..... 1.00
Climbing the Mountain..... 1.00
City Sparrows..... 1.00
Capt Russell's Watchword..... 1.00
Door Without a Knock..... 1.00
Day after To-morrow..... 1.25
Fred Fresh Start..... 85
Faithful Son..... 1.00
Forty Acres..... 1.00
Froggy's Little Brother..... 1.00
Fred to Serve..... 80
Forn Glen Farm..... 80
Gutta Percha Willie..... 1.00
Huguenot Potter..... 1.00
Jessie's Work..... 1.00
Janet Darney..... 1.00
Life's Struggles..... 1.00
Little Meg's Children..... 1.00
Mountain Patriots..... 1.00
Not Forsaken..... 1.00
Nelle Channell..... 1.00
Nobis, but not the Nobles..... 1.00
Opposite the Jail..... 1.00
Our Distant Cousins..... 1.00
Pioneer of a Family..... 1.00
Peter the Apprentice..... 1.00
Peter Killip's King..... 1.00
Quality Fogg's Old Ledger..... 1.00
Sequel to Old Manor House..... 1.25
Shadows..... 1.00
Turning Points..... 1.00
The Old Worcester Jug..... 80
The He do of the House..... 1.25
The Viking Heir..... 1.25
The Poor Clerk..... 1.00
The King's Servants..... 1.00
White Rock Cove..... 1.00
Will Foster..... 1.25
Wolf's Glen..... 1.00
Was I Right?..... 1.00
What's in a Name?..... 1.25
What One Boy Can Do..... 1.00
Young Sir Richard..... 1.25

When sent by mail eighty-four cents should be added for postage.

James Pott & Co., 14 and 16 Astor Place, New York.

In ordering please mention this paper 18

MISSION FIELD.

THE CHURCH IN THE EAST.

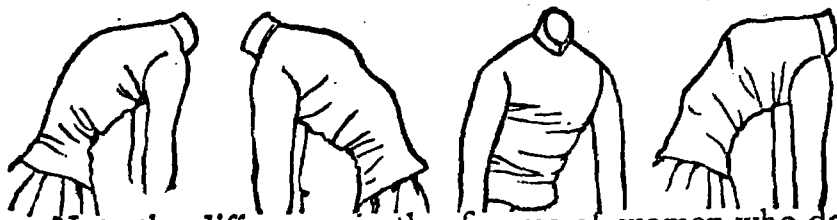
Some questions having been asked us concerning this work, a few facts that possibly have been taken for granted may be of interest. The Assyrian Church is one of the most ancient of Christian Churches, founded in apostolic days. Overwhelmed by the Mahomedans, it was not destroyed, but has maintained its existence and its three-fold orders of the ministry in unbroken succession to the present day. A thousand years of persecution has not destroyed it nor the greatest advantages of sorely needed education induced them to forsake the three-fold ministry and liturgical worship for any more modern form. Our Presbyterian brethren, greatly to their credit, have been active for years in furnishing much-needed education and Christian instruction to the people of Persia. Still when, as now, the Archbishop of Canterbury began to make earnest efforts to raise up the ancient Church, these Christians recognized and acknowledged the kinship between the Anglican Church and their own. Two English priests (Canon Macbean and W. H. Browne) are at the head of the English mission.

The work undertaken embraces 1, a theological school; 2, village schools; 3, restoration of churches; 4, editing and printing the Syriac liturgy.

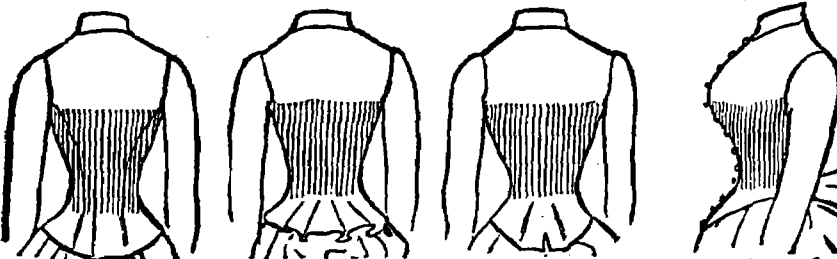
There are no means of education furnished by the country except high priced private schools. Consequently no education is attainable by the masses except through Christian schools. Although the Christians are forbidden to proselyte, yet at their own places they may teach and preach. And the Jews, Fire Worshipers, and Mahomedans allow their children to receive Christian training in the schools for the sake of the education. When there for five months in every year from 50 to 70 children can be taught Christianity for a total expense of twenty-five dollars, it seems as if these schools ought to be indefinitely multiplied and maintained for a term of years, for in no field of Christian work can \$25 accomplish so much. American Churchmen are waking up to this fact, and none who have heard Rev. Y. M. Neesan's persuasive, gentle eloquence, would have lost the opportunity of hearing the story or contributing to the work. Verily in God's providence a door is opened wide in Persia, and through these 75,000 Christians it may yet be said, as of old, "And so all Asia heard the Word of God."

We subjoin the prayers for the Syriac Church put forth by Bishop H. C. Potter, of New York:—

Gracious Father, we humbly beseech Thee for Thy Holy Catholic Church, especially Thine ancient Church in Syria. Fill it with all truth, and in all truth with all peace; where it is corrupt, purge it; where it is in error, direct it; where it is dark, enlighten it; where it is superstitious, rectify it;



Note the difference in the figures of women who do and those who do not use modern labor-saving devices.



MORE BACKS are drawn out of shape by the old-fashioned see-saw, rubbing, twisting, wrecking way of washing clothes and cleaning house than by any other means. You ruin your health, form, clothes, paint, and don't get the best results.

Try the greatest invention of this Century in the way of soap—James Pyle's PEARLINE. It does away with the rubbing, hence there is no wear and tear on body or fabric. You don't have to bob up and down over a tub of soiled clothing and dirty water, inhaling poisonous odors and steam; hence you save your health. Its success is marvellous. Millions use it. Millions more will use it. Economical—Effective—Harmless. Every grocer sells Pyle's Pearline. Beware of peddled imitations, they're dangerous. JAMES PYLE, New York.

where anything is amiss, reform it; where it is right, strengthen and confirm it; where it is in want, furnish it; where it is divided and rent asunder, heal the breaches thereof, O Thou Holy one of Israel, for Jesus Christ's sake. Amen.

Revive, O Lord, in the midst of the years, revive Thy work, O Lord. Gather together Thy dispersed sheep, scattered throughout the world, into one fold under one Shepherd; and grant that through the operation of the Holy Spirit the labors of the Syrian Church may be made effectual for the conversion of Asia. Send forth laborers into Thy harvest and defend them by Thy mighty power, through Jesus Christ our Lord. Amen.

ILLUSTRATED MAGAZINES.

For Sunday-Schools, Charitable Institutions and Homes.

Beautifully Illustrated and very Popular with Children.

25 to 50 cts. per year in small quantities.
15 to 30 cts. per year in large quantities.

WM. EGERTON & CO.,

Church Publishers,

10 Spruce street, New York.



COMMUNION PLATE.

FLAGONS,

CHALICES, &c., &c.

Silver Plated Ware of the finest quality. English and American designs.

Plated Cutlery of every description
Marble Clocks, Bronzes, Art Pottery, Articles for Wedding Presents.

WHOLESALE AND RETAIL.

WATSON & PELTON,

58 St. Sulpice, Montreal.



M. S. BROWN & CO.,

ESTABLISHED A.D. 1840.

JEWELLERS & SILVERSMITHS,

—DEALERS IN—

Church Plate and Metal Altar Furniture.

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., Archdeacon 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.

Prices can be had on application.

ELIGIBLE FARM FOR SALE.

One Hundred and Twelve Acres—highly productive. Good House and Barn. Near Railroad, Church and schools, and in the most cultivated and beautiful portion of the Eastern Townships, Province of Quebec. Will keep 18 cows and teams of horses. Price low and terms easy. Address

"15-17" FARM," GUARDIAN OFFICE.

THE

CHURCH GUARDIAN

THE

BEST MEDIUM FOR ADVERTISING

A GREAT CHANCE.

A Library for Every Churchman.

The Church Identified. By the Rev. W. D. Wilson, D. D., 12mo. cloth, 317 pages.

Reasons for Being a Churchman. By the Rev. A. W. Little. 8 h thousand. 2mo. cloth, 269 pages.

The Sceptic's Creed. A review of the popular aspects of modern unbelief. By the Rev. Nevison Loraine. 2mo. cloth, 170 pages.

The Papal Claims, considered in the light of Scripture and History.—With an introductory by the Right Rev. G. F. Seymour. 8 T.D. 14mo. cloth, 195 pages.

The Doctrine of Apostolical Succession. With an Appendix on the English Orders. By the Rev. A. P. Percival. 2mo. cloth, 146 pages.

The Lives of the Apostles, their Contemporaries and Successors. By S. F. A. Canfield. With an introduction by the Rev. S. Baring-Gould. 2mo. cloth, 237 pages.

English Church History. By Charlotte M. Yonge. 2mo. cloth, 217 pages, illustrated.

The Principles and Methods of Instruction as Applied to Sunday School Work. By William H. Groser, B.S. 8th edition. 2mo. cloth, 282 pages.

Books which have influenced me. By twelve prominent public men of England. 1st thousand. 2mo. parchment paper, 123 pages.

The Church Cyclopædia. A Dictionary of Church Doctrine, History, Organization and Ritual. By Rev. A. A. Benton. 8vo. cloth, 8.0 pages.

Especially selected to cover all points on which every intelligent Churchman should be informed.

The regular price of these books, all new or new editions, is \$10. They are offered for \$5. Special sale; not supplied at this rate separately. Send orders promptly. Supply limited. 100 sets.

JAMES POTT & CO.,

14 and 16 Astor Place, New York

A SEASONABLE AND VALUABLE PAMPHLET.

Communion Wine.

A Critical Examination of Scripture Words and Historic Testimony,

BY THE

Rev. Edw. H. Jewett, S.T.D.

Published by The Church Review Association, N. Y., Price 25c.

The Bishop of Connecticut says: "I have read your admirable articles on Communion Wine with great pleasure and instruction. You have it seems to me settled the question beyond the possibility of further argument."

Bishop Seymour says: "It is convincing and crushing."

Address orders to the

THE CHURCH GUARDIAN,

190 St. James Street,

Montreal.

Montreal Stained Glass Works.



CASTLE & SON,
Artists in English Conventional and Antique, Leaded and Mosaic-Memorial Stained Glass.

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

Letters from Hell.

This remarkable book with a preface by George MacDonald is worth reading. Mailed free for 30 cents by

F. E. GRAFTON & SONS,

252 St. James st., Montreal.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

PARAGRAPHIC.

NERVILINE WHAT IS IT?

Nerviline is a combination of the most powerful pain relieving substance known. Nerviline is not a nostrum, but a preparation which has received from members of the medical profession, clergymen the press and others most enthusiastic endorsement. If suffering from pain of any kind, external or local, give Nerviline a trial. Nerviline cures toothache, cramps, neuralgia, and almost instantly. Trial bottles 10 cents, large bottles 25 cents, at all druggists and dealers everywhere.

It is easy to say "know thyself:" but who is to introduce you? Most people go through life without making the advantageous acquaintance in question! and if a friend should take the liberty of introducing you to yourself, you hate him forever.

A gentleman in a neighbouring 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.

It is he who possesses the strongest and best equipped mind, the truest and firmest principles, the deepest and fullest nature, that most thoroughly and successfully performs the small duties of life.

SCOTT'S EMULSION OF COD LIVER OIL AND HYPOPHOSPHITES.

is very palatable and much better than the plain oil. Dr. W. H. Cameron, of Halifax, N.S., says: "I have prescribed Scott's Emulsion of Cod Liver Oil with Hypophosphites for the past two years and found it more agreeable to the stomach, and have better results from its use than any other preparation of the kind I have ever tried." Put up in 50c and \$1 size.

Occupation of some kind is necessary, if we would be either happy or healthy. Never be idle because you think there is nothing to do. As if there ever could be a want of occupation in this world!

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.

Little infirmities of temper should be borne with, especially in the home circle: but people, guilty of such infirmity, ought not to presume on this. To "bear and forbear" is the wisest of mottoes for the domestic hearth.

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.

Gluten Flour and Special Diabetic Food are invaluable as repairing flours, for Dyspepsia, Diabetes, Debility, and Children's Food. No Bran, mainly free from Starch. Six lbs. free to physicians and clergymen who will pay express charges. For all family uses nothing equals our "Health Flour." Trial. Samples free. Send for circulars to FARWELL & RHINES, Watertown, N.Y.

Wanted
A COMPETENT MAN
TO TAKE
Charge of the Business Department

OF THIS PAPER,
Must have some Knowledge of
Newspaper work, and be a good
Bookkeeper and Correspondent.

Young Man, unmarried, and Member of the Church of England preferred. Apply with references, and stating experience had and salary expected, to the
"CHURCH GUARDIAN,"
P.O. Box 504,
Montreal.

SUNDAY-SCHOOL
Lesson Leaflets
In accordance with scheme of Joint Diocesan Committee. Systematic, Simple, Comprehensive and inexpensive. Samples mailed free upon application.
WM. EGERTON & CO.,
Church Publishers,
24-3th 10 Spruce street, New York.

CHURCH OF ENGLAND WAIFS & STRAYS SOCIETY, LONDON, ENGLAND.
Gibb's Distributing Home for Girls' Sherbrooke.

Wanted
In about six weeks, a home for a Child of two years for adoption or temporary placement. Must be a member of the Church. Applicants must furnish references, particularly that of their minister. Address "MATRON," Gibb's Home, Sherbrooke. 48-tf

Church of England Distributing Homes,
Sherbrooke, P.Q., "GIBB'S HOME" for Girls, and "BENYON HOME" for Boys.

Children only allowed to go to Members of the Church. Applicants for children should send or bring reference from their Minister. Information cheerfully given upon application.
Mrs. OSGOOD, Matron, "Gibb's Home."
Mrs. BREADON, Matron, "Benyon Home." 48-tf

CORPULENCY. Recipe and note effectually, and rapidly cure obesity without semi-starvation, dietary, &c. *Eur open 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. RUSSELL, Esq., Webura House, Store Street, Bedford-Sq., London, Eng."

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

"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, 164c 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.)

ADVERTISE

IN
THE CHURCH GUARDIAN

BY FAR THE
Best Medium for advertising

BEING
The most extensively Circulated
Church of England Journal

IN THE DOMINION
T REACHES EVERY PART OF
THE DOMINION.

RATES MADE ATE.
Address
THE "CHURCH GUARDIAN,"
190 St. James Street. Montreal

TELEPHONE NO. 1906
FOR

TOWNSHEND'S
Bedding, Curled Hair, Moss, Alva, Fibre and Cotton Mattresses. The Stem-winder wove wire Beds in four qualities. Feather Beds, Bolsters, Pillows, &c., 334 St. James street, Montreal.

Canada Paper Co.,
Paper Makers & Wholesale Stationers.
Offices and Warehouses:
78, 582 CRAIG ST., MONTREAL
1 FRONT ST., TORONTO.

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

WANTED STAMPS.
I will pay from 1c to \$5 each, for old postage stamps of Canada, all the British Provinces and United States, "Only those used between 1847 and 1869 are wanted, none later than 1869" H. L. HART, Box
Halifax, Nova Scotia.

AT FREQUENT DATES EACH MONTH
FROM CHICAGO, PEORIA OR ST. LOUIS.
Burlington Route
C.B. & Q.R.R.
Excursions
WITH CHOICE OF ROUTES VIA DENVER, COUNCIL BLUFFS, OMAHA, ST. JOSEPH, ATCHISON OR KANSAS CITY.
For dates, rates, tickets or further information apply to Ticket Agents of connecting lines, or address
PAUL MORTON, Gen. Pass. & Tkt. Agt., Chicago, Ill.

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. Perfect retention night and day, no chafing, suited to all ages. **Now \$10 only.** Send for circular of measurements, instructions and proofs. Got cured at home and be happy. office 24 Broadway, New York.

KNABE
PIANOFORTES.

UNEQUALLED IN
Tone, Touch, Workmanship and Durability.
WILLIAM KNABE & CO.,
Nos. 204 and 206 West Baltimore Street,
Baltimore No. 170 Fifth Avenue N. Y.

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. ROOT,
Branch Office, 37 Yonge St., Toronto.

AGENTS Illustrated circular free of Two New Books, and proof that \$100 a month is made selling our new edition of *Mother, Home and Heaven*, 180,000 sold. Edited by T. L. Cuyler D.D., \$2.75; also, 10,000 *Carrollites of the Bible*, Introduction by J. H. Vincent, D.D., illustrated, \$2. **E. B. TREAT, 71 Broadway, N. Y.**

WANTED—LADY Active and intelligent, to represent in her own locality an old firm. References required. Permanent position and good salary. **GAY & BROS. 14 Turbay St., N. Y.**

OPIMUM Morphine Habit Cured in 10 to 20 Days. No Pay until Cured. **J. L. STEPHENS, M. D., Lebanon, Mo.**

CHURCH ORGANISTS, SEE HERE! PALMER'S Book of 616 short and interesting Interludes and Modulations in all keys. Ready March 20. \$1.50 net **H. R. PALMER, Lock Box 284, N. Y. City.**

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, Chimes and Peals

McShane Bell Foundry.
Finest Grade of Bells,
Chimes and Peals for Churches, Colleges, Tower Clooms, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue **H. Y. McSHANE & CO., BALTIMORE Md., U. S.** Mention this paper.

CINCINNATI BELL FOUNDRY CO
SUCCESSORS IN BLYMYER BELLS TO THE **BLYMYER MANUFACTURING CO**
CATALOGUE WITH 1800 TESTIMONIALS.
BELLS, CHURCH, SCHOOL, FIRE ALARM
No Duty on Church Bells

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

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

TEMPERANCE COLUMN:

THE LAMBETH CONFERENCE AND INTEMPERANCE.

The following is the Report of the Committee appointed to consider the subject of the duty of the Church with regard to intemperance. The committee consisted of the Bishop of London (chairman), Colorado, Kilmore, Newcastle, The Niger, Pennsylvania, Rochester, Saskatchewan, Sierra Leone, Sodor and Man, and Zululand:—

"It is not necessary to say much of the sinfulness of intemperance in itself, or of the wide-spread mischief that is caused by it. If it cannot be considered the most sinful of all sins, it is difficult to deny that it is the most mischievous. And whenever large masses of the population find it difficult to obtain work at all—and large masses can only obtain it at wages too low to sustain healthy life—the evils caused by intemperance press with heavier weight than ever they did before. The Church cannot be justified in witnessing this enormous amount of sin and misery without endeavouring to ascertain whether any special means can be discovered for effectually dealing with it, or whether it must be ordinary agencies used with more than ordinary zeal and persistency

"The experience of the last fifty years is strongly in favor of the use of the special means which have hitherto achieved whatever success has been achieved in stemming the strong current of this widely prevailing sin. It may be true that, if the whole church had been thoroughly alive to the extent and nature of the mischief, much might have been done by more earnest efforts both of clergy and laity in the ordinary course of the Church's work. But it is the perseverance and insistence of the Temperance societies that has awakened the Church, and without these Societies we have no evidence to show that much or even anything would have been done to deal with the evil. The Temperance Societies have compelled the attention of the public at large, and have by so doing profoundly modified public opinion. There can be no doubt that drunkenness is now regarded with much more severe condemnation than before these Societies began their work, and the change is largely, if not entirely, due to them.

The Temperance Societies have compelled the medical profession to study the subject with more care than before, and the result of this study has greatly influenced both their utterances and their practice. The science of medicine is so complex and difficult, and the practice of medicine has been so largely influenced by tradition, that any particular question, such as that of the influence of alcohol on the body, has to wait its examination unless some strong reason forces it forward. But the urgency of the Temperance Societies drew the attention of the profession, and the result has justified that urgency. To the Temperance Societies is due the change in the practice of insur-

ance offices. Fifty years ago it was their ordinary rule to require higher premiums from life-insurers who totally abstained from intoxicating liquors. It is now proved that the total abstainers live longer than other men. And this has been confirmed by the experience of the benefit societies among which those that make total abstinence a condition of membership are able to show a much smaller average of sickness than the others. And to all this is to be added the great and still increasing effects of the Bands of Hope, which, though in some cases open to objection, are, nevertheless, every year adding largely to the number of pledged abstainers among adults, and bid fair before long entirely to change the public opinion of the classes that live by manual labor.

(To be Continued.)

WANTED

A CAPABLE

ENERGETIC CHURCHMAN

AS

General Travelling Agent

FOR THIS PAPER.

Good Opening for Competent and Experienced Man.

Address with references and stating previous engagements.

"THE CHURCH GUARDIAN," P.O. Box, 504, MONTREAL.

GET AND CIRCULATE

"The Church and Her Ways."

A Tract for Parochial use; tracing of the chief points of the Church's System, and admirably adapted to answer the questions of those outside Her fold regarding it. Prepared for the Board of Missions of the Diocese of Minnesota, by ten Clergy—three of whom are new Bishops. Temperate, sound and good. Price 1c. per copy.

Address:

REV. A. R. GRAVES, Or REV. F. R. MILLSPAUGH, Minneapolis, Minn. Or REV. E. C. BILL, Faribault, Minn.

Please mention this paper in ordering.

Ecclesiastical Embroidery Society.

Altar Hangings, Banners Stoles, &c. Altar-Linen, Cassocks and Surplices, &c.,

Supplied by the St. Luke's Chapter of the GUILD OF ST. JOHN THE EVANGELIST Apply to S. J. E. 278 St. Urbain street, Montreal, Que.

N.B.—Chalices, Patens, Baptismal Shells &c., of correct design, can be made to order under careful superintendence.

SUBSCRIBE for the CHURCH GUARDIAN.



SAULT STE. MARIE CANAL.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned and endorsed "Tenders for the Sault Ste. Marie Canal," will be received at this office until the arrival of the eastern and western mails, on TUESDAY, the 23rd day of October next, for the formation and construction of a Canal on the Canadian side of the river, through the Island of St. Mary.

The works will be let in two sections, one of which will embrace the formation of the canal through the island; the construction of locks, &c. The other, the deepening and widening of the channel-way at both ends of the canal; construction of piers, &c. &c.

A map of the locality, together with plans and specifications of the works, can be seen at this office on and after TUESDAY, the 8th day of October, next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the Local Officer in the Town of Sault Ste. Marie, Ont.

Intending contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and be accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits.

In the case of firms, there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same; and further, a bank deposit receipt for the sum of \$20,000 must accompany the tender for the canal and locks; and a bank deposit receipt for the sum of \$7,500 must accompany the tender for the deepening and widening of the channel-way at both ends, piers, &c.

The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The deposit receipt thus sent will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tenders.

A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 8th August, 1887.

ST. LAWRENCE CANALS.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for the St. Lawrence Canals," will be received at this office until the arrival of the eastern and western mails on TUESDAY, the 25th day of September next, for the construction of two locks and the deepening and enlargement of the upper entrance of the Galops Canal. And for the deepening and enlargement of the summit level of the Cornwall Canal. The construction of a new lock at each of the three interior lock stations on the Cornwall Canal between the Town of Cornwall and Maple Grove; the deepening and widening the channel way of the Canal; construction of bridges, &c.

A map of each of the localities together with plans and specifications of the respective works, can be seen on and after Tuesday the 11th day of September next, at this office for all the works, and for the respective works at the following mentioned places: For the works at Galops, at the Lock-keeper's House, Galops. For deepening the summit level of the Cornwall Canal, at Dickinson's Landing; and for the new locks, &c., at lock-stations Nos. 18, 19 and 20 at the Town of Cornwall. Printed forms of tender can be obtained for the respective works at the places mentioned.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, a bank deposit receipt for the sum of \$5,000 must accompany the tender for the Galops Canal Works, and a bank deposit receipt for the sum of \$2,000 for each section of the works on the summit level of the Cornwall Canal; and for each of the lock sections on the Cornwall Canal a bank deposit receipt for the sum of \$4,000.

The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 8th August, 1888.

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 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 Non arid 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 1908, Montreal.

NEWS AND NOTES.

TO THE DEAF.

A person cured of Deafness and noises in the head of twenty-three years' standing by a simple remedy, will send a description of it FREE to any person who applies to NICHOLSON, 30 St. John street, Montreal.

Working or not working for her living has nothing to do with a woman being a lady, in the true sense of that term. It is the considerate heart and the gentle manners, not mere wealth, that make a lady.

ADVICE TO MOTHERS.

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

Praise, when the reasons for it are given, is double praise; censure, without the reasons for it, is only half censure.

We offer no apology for frequently calling attention to *Johnson's Anodyne Liniment* as it is the most valuable remedy that has been produced. It is a sure cure for diarrhoea, dysentery and cholera morbus.

"One by one thy duties wait thee; Let thy whole strength go to each; Let no future dreams elate thee; Learn thou first what these can teach."

War, famine and pestilence all combined do not produce the evil consequences to a nation which result from impure blood in our veins. *Parson's Purgative Pills* make new rich blood and prevent all manner of diseases.

Every person has two educations; one which he receives from others and one, more important, which he gives to himself.

FACTS FOR THE PEOPLE.

A lady whose leg was bent at the knee and stiff for six years, by the use of three dozen bottles of *Minard's Liniment* can walk as well as ever. In cases of long standing, perseverance and quantity is required. A single bottle will seldom cure in obstinate cases.

FOR RICKETS, MARASMUS, AND ALL WASTING DISORDERS OF CHILDREN,

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, is unequalled. The rapidity with which children gain flesh and strength upon it is very wonderful. "I have used *Scott's Emulsion* in cases of Rickets and Marasmus of long standing. In every case the improvement was marked."—J. M. MAIN, M.D., New York. Put up in 50c and \$1 size.

Commending a right is a cheap substitute for doing it, and with this we are too apt to satisfy ourselves.

CHURCH MUSIC

ANTHEMS,
TE DEUMS,
SERVICES,
HYMN BOOKS,
&c., &c., &c.

All the Music used in the Services of the Church can be had from

J. L. LAMPLUGH,

MUSIC PUBLISHER AND DEALER.
63 Beaver Hall, Montreal.

5,000 COPIES SOLD

"Reasons for Being a Churchman."

By the Rev. Arthur Wilde Little Rector St. Paul's, Portland, Me.

Neatly bound in Cloth, 282 pages, Price \$1.10 by mail.

"One of the most perfect instruments for sound instruction concerning the Church that has been offered to Churchmen. The whole temper of the book is courteous, kindly and humble. This book ought to be in the hands of every Churchman. Of all books upon this important subject it is the most readable. It is popular and attractive in style, in the best sense. We commend it most heartily to every Clergyman for personal help and parochial use. We would, if we could, place a copy in the hands of every member of the English-speaking race. And we are assured, that once begun, it will be read with interest from preface to conclusion. No better text book could be found for a class of adults, who desire to give a reason for their faith, and be Churchmen in reality.—*Church Record*."

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

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

SADLER'S COMMENTARY ON ST. LUKE, which has been so anxiously looked for, has at last been issued, and orders can now be filled promptly. Price \$2.42 including postage. It is larger than the preceding volumes of his Commentary, and is sold fifty cents higher.

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

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

The above may be ordered from **The Young Churchman Co.,** Milwaukee, Wis. Or through the *Church Guardian*.

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 METHODISTS AND THE CHURCH OF ENGLAND.

(Paper, 99 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
L-47 F. C. IRELAND, Lachute, P. Q.

SPECIAL RATE FOR PAROCHIAL CLUBS.

In order to do our part towards securing the 10,000 subscribers which we desire, we renew our offer of

20 Papers to O' E Address for \$16
Cash with order—or 80 cents per an!

Now is the time to Subscribe
The best Church of England paper or about 1 1/2c. per week.

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, Cirenster, 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., J. Copeman, Esq., J. C. Moberly, Esq., and F. Hodgson, Esq.

HON.-SECRETARIES:—Rev. Sir James 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. Langtry, Rev. A. J. Bronghall, Rev. Canon Norman, 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 Esq., Hamilton, Treasurer D. & F Mission Board.

Diocesan Treasurers: The Secretary-Treasurers of Diocesan Synods

Diocesan Secretaries:

Toronto—Rev. J. D. Cayley, Toronto.

Montreal—L. H. Davidson, D.C.L., Q.C., Montreal.

Quebec—Rev. M. M. Fothergill, Quebec.

Ontario—Rev. W. B. Carey, Kingston.

Niagara—Rev. R. G. Sutherland, Hamilton.

Nova Scotia—Rev. F. R. Murray, Halifax.

Huron—Rev. C. G. Mackenzie, Brantford.

Fredericton—Rev. F. W. Vroom, Shediac.

Excelsior Package DYES!

Are unequalled for Simplicity of use Beauty of Color, and large amount of Goods each Dye will color.

These colors, are supplied, namely: Yellow, Orange, Eosine, (Pink) Bismarck Scarlet, Green, Dark Green, Light Blue, Navy Blue, Seal Brown, Brown, Black, Garnet, Magenta, Slate, Plum, Drab, Purple, Violet, Maroon, Old Gold, Cardinal, Red, Crimson.

The above Dyes are prepared for Silk, Wool, Cotton, Feathers, Hair, Paper, Basket Wood, Liquids, and all kinds of Fancy Work. Only 8 cents a package. Sold by all first-class druggists and Grocers and Wholesale by

THE EXCELSIOR DYE CO.,
C. HARRISON & CO.,
10-11 Cambridge, King's Co., N.S.

Drink, weary Pilgrim, drink, I say
St. Leon drives all ills away.

MONTREAL, 8th May, 1888.

A. POULIN, Esq., Manager St. Leon Water Co., Montreal:

DEAR SIR,—It affords me great pleasure to state that recently I have used St. Leon Water (as per four printed directions), with the most gratifying results.

From my experience I can conscientiously recommend the Water as invaluable.

Yours truly
H. MACDIARMID.

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.

"OUR FOREST CHILDREN."

Published in the interests of Indian education and civilization—Issued monthly—10 cents a year.

The Christmas Number, 16 pages with cover, fully illustrated with original sketches. Price 15c.

For 25c. we will send you the Christmas number and one copy of "Our Forest Children" till December, 1888.

For one dollar we will send 12 copies each month to one address for one year. Children can easily clear 20 cents by getting us 12 subscribers at 10 cents each, and sending us one dollar. Address

REV. E. F. WILSON,
Shingwauk Home,
Sault Ste. Marie, Ont

Illustrative Sample Free



HEAL THYSELF!

Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and dranch 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. E. PARKER, 4 Bulfinch st., Boston, Mass.

Bishop's College,
LENNOXVILLE.

Michaelmas Term—Lectures begin on September 13th.
Matriculation and Examination for Relu Scholarship.
TUESDAY, SEPT. 11TH, at 9 A.M.

BISHOP'S COLLEGE SCHOOL,
REOPENS ON
SATURDAY, SEPT. 1ST., 1888.

For Full Information concerning College and School apply to the Secretary, the office, Bishop's College, or to

Rev. Thos. Adams, D.C.L.,
PRINCIPAL AND RECTOR,
Lennoxville.

10 5

TRINITY COLLEGE SCHOOL,
PORT HOPE, ONTARIO.

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 system. Large and comfortable building; beautiful chapel; twenty acres of Land on high ground overlooking Lake Ontario. The next term will begin on Thursday, the 8th September.

The School Calendar, containing full particulars respecting fees, studies, &c., will be sent on application to the Head Master.
15-6

ST. CATHERINES HALL,
AUGUSTA, MAINE.

Diocesan School for Girls.

The Bishop of Maine, Visitor.
Rev. W. Gwynne, Rector; Miss C. W. Allen, Principal.

Limited to thirty-five Boarders. Most healthful climate; Maria unknown. Grounds eight acres.

Christmas Term Begins Sept. 19th.
11-3mos.

THE
Rectory School
FRELIGHTSBURG, P.Q.

CANON DAVIDSON, M.A., Rector.

RE-OPENS SEPT. 4TH, 1888.

Church School for Boys. Home Influences.
Picturesque and healthful surroundings. Extensive Grounds. Military Drill. Preparation for College or Business life.
Address:

CANON DAVIDSON, M.A.

COMPTON LADIES COLLEGE,
COMPTON, P.Q.

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

Sept. 5th, 1888.

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 management 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.
June 19th, 1888.

SEND TO

THE

"CHURCH GUARDIAN" OFFICE,

FOR A COPY OF THE FOLLOWING:

ALSO,

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

Every Churchman should have the foregoing.

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 forwarded.

Address:

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

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.

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,
Montreal.

Davidson & Ritchie,

ADVOCATES, BARRISTERS, AND ATTORNEYS AT LAW,

190 ST. JAMES STREET,
MONTREAL.

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

L. H. DAVIDSON, M.A., D.C.L., Q.C.
(Admitted to the Bar of Lower Canada, June, 1864).

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

SOCIETY

FOR

Promoting Christian Knowledge.

THE OFFICIAL YEAR BOOK OF THE CHURCH OF ENGLAND FOR 1888.—Furnishes a trustworthy account of the condition of the Church of England, and of all bodies in communion with her throughout the world. Demy 8vo. paper boards, 8s; cloth boards, red edges, 4s.

"It is not too much to say that year after year it has steadily improved upon its original form, and that this year's volume, in point of matter, style, arrangement, accuracy, and all those other qualities which go to make up excellence in a work of reference, is by far the best of the series."—*Times*.

A COMMENTARY ON THE REVISED VERSION OF THE NEW TESTAMENT.—By the late W. G. HUMPHRY, B.D., Vicar of St. Martin-in-the-Fields, Prebendary of St. Paul's Cathedral, and one of the Company of Revisers of the New Testament. New Edition Revised. Crown 8vo. cloth boards.

MARTYRS AND SAINTS OF THE FIRST TWELVE CENTURIES.—Studied from the Lives of the Black-Letter Saints of the English Calendar. By the Author of "The Schonberg-Cotta Family," &c. Crown 8vo. cloth boards, 5s.

"The well known and popular author has employed her learning and excellent style to good purpose."—*Saturday Review*

LARGE FRESCO CARTOONS ILLUSTRATING ENGLISH CHURCH HISTORY.—

- The Martyrdom of St. Alban, A.D. 304.
- Gregory and the English Slaves, A.D. 589.
- S. Aidan Preaching to the Northumbrians. A.D. 635-642.
- S. Columba at Oronsay, A.D. 563.
- Iona at the Present Day, Founded A.D. 565.
- The Venerable Bede Translating St. John's Gospel, A.D. 735.
- Stonehenge.
- Murder of Monks by the Danes, Crowland Abbey, about A.D. 870.
- The Martyrdom of St. Edmund, A.D. 870.
- S. Dunstan Reproving King Edwy, A.D. 955.

[Each, 1s 4d; or, Mounted on Canvas, 2s. each.]
Published by the

Society for Promoting Christian Knowledge,

Northumberland Avenue, Charing Cross, London, W. C.,

4-11 ENGLAND.



Cures PAINS—External and Internal.
Relieves Swellings, Contractions of the Muscles, Stiffness of the Joints, Sprains, Strains.

Heals Bruises, Scalds, Burns, Ulcers, 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,

GEORGE ROBERTSON,
ST. JOHN, N. B.

CHOICE TEAS
A SPECIALTY.

Finest Groceries.

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

Retail Store,—67 Prince Street,
Wholesale Warehouse—10 Water St

GEO. ROBERTSON.

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



\$85 GOLD WATCH FREE
Bought for \$250 and sold for \$85. How is this possible? We answer—we want one person in each locality, to keep in their homes, and show to those who call, a complete line of our valuable and very useful **GOLD WATCHES**. These samples, as well as the watch we send free, and after you have kept them in your home for 2 months and shown them to those who may have called, they become your own property; it is possible to make this great offer, sending the **SOLID GOLD WATCH** and **COSTLY SAMPLES** free, as the showing of the samples in any locality, always results in a large trade for us; after our samples have been in a locality for a month or two we usually get from \$100 to \$500 in trade from the surrounding country. This, the most wonderful offer ever known, is made in order that our samples may be placed at once where they can be seen, all over America. Write at once, and make arrangements of the chance. Reader it will be hardly any trouble for you to show these samples to those who may call at your home and your reward will be most satisfactory. A postal card on which to write us costs but 1 cent and after you know all if you do not care to go further, why no harm is done. But if you do send your address at once, you can secure **FREE** one of the best solid gold watches in the world and our large line of **COSTLY SAMPLES**. We pay all express, freight, etc. Address **GEO. STINSON & CO., Box 512, PORTLAND, MAINE.**



BUY THE ALBERT TOILET SOAPS

IF YOU WANT THE BEST.
BEWARE OF IMITATIONS.



THE NEW AMERICAN MUSIC BOX
Reliable agents (either sex) to show sample & take orders. One Music Box FREE in every County.
American Music Box Co., 7 Murray St., N. Y.

THE DUPLEX CORSET.
(Double Bones, Steels, and Seams.)
These Corsets give grace, ease, and style to the figure. No bones over the hips to break and vex the wearer. Need no breaking in. Adjust itself to the figure, is the most durable Corset made. HIGHEST PREMIUM wherever exhibited. Sample Corset, \$1.00 English Sateen, \$2.00. (By Express.) Remit by Postal Note, Money Order, or Register letter. Catalogues free. Agents Wanted. Name this paper. **DUPLEX CORSET CO.,** No. 218 6th Ave., 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, P. O. and express office at once. **The National Co., 23 Dey St., N. Y.**

WANTED LADIES AND GENTLEMEN who will visit to make \$3 to \$4 a day daily at their own homes. Work sent by mail. No canvassing. Address with stamp **Crown St. P. O., 104 Vine St., Cin'ti O.**

FACE, HANDS, FEET, and all their imperfections, including Facial Development, Superfluous Hair, Birth Marks, Moles, Warts, Moch, Freckles, Blemishes, Acne, Bile Head, Scars, Pimples and their treatment. **Dr. John H. Woodbury** 75 N. Pearl St., ALBANY, N. Y. Est'd 1820, Send 10c. for book

HYMNS & TUNES FOR THE CHILDREN'S CHURCH

A new Hymnal, Endorsed by all who have seen it. Send for sample copy. Words only. Single copy, postpaid, 50 cents. Single copy, postpaid, \$1.00. Per hundred, \$40.00. Per hundred, \$20.00. **J. W. R. BITE, Jr., Publisher, 428. 4th St., Philade**

GRATEFUL-COMFORTING. EPPS'S COCOA.

BREAKFAST.
"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy-doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*
Made simply with boiling water or milk. Sold only in packets by Grocers, labelled thus:
JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS, London, England.