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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XLIII.
No. 12.

MONTREAL, WEDNESDAY, SEPTEMBER 2, 1891.

PER YEAR
\$1.50

ECCLESIASTICAL NOTES.

MISS TALLMAN has given \$100,000 to endow the Church of the Beloved Disciple in New York City, which was built by her brother and herself.

CANON Bowlby will be consecrated Suffragan Bishop of Coventry at Westminster Abbey on the same day as the new Bishops of Lichfield and Truro, Sept. 29th.

THE Queen, through her Private Secretary, has sent £22 in aid of the restoration of Cloughton Church, Yorkshire, making a total of £225 contributed by Her Majesty to the fund.

THE death of the Rev. Frank Bowcher Wright, M.A., for the last forty-two years rector of St. John's, Higher Broughton, is announced. He was probably one of the most popular clergymen in Manchester.

A CURIOUS discussion has arisen whether the Archbishop of Canterbury has a right to carry his crozier in the province of York, and has led to the discovery that the Archbishops of York have no crozier to carry.

IN the course of the late session of the English Parliament petitions containing 192,106 signatures against the opium traffic were presented, and 892,204 persons petitioned in favor of the Sunday Closing Bill.

FRESH life has been thrown into the Birmingham Bishopric scheme by Bishop Philpott's declaration of his willingness to contribute £800 per annum from his pension of £1600 drawn from the endowments of the See of Worcester.

LOAD TENNYSON, on his eighty second birthday on Friday, Aug. 7, received a large number of congratulatory messages and visits. Among those who called at Aldworth House on Blackdown was Dr. Boyd Carpenter, Bishop of Ripon.

THE Bishop of Bath and Wells has consented to become one of the patrons of the Church Army. As a part of its social scheme the society has appointed a working-man evangelist to spend the greater part of his time in visiting the casual wards of London.

IN consequence of the suicide within the walls of St. Ethelburga's Church, Bishopsgate street, London, the Bishop of London has intimated that a service of Reconciliation, similar to that which was held in St. Paul's Cathedral on a recent occasion, will be necessary.

THE proposed new Bishoprics in Eastern and Equatorial Africa are Uganda, the Niger and Lagos. Mr. Joynt, vicar of Darnall, Sheffield, has been offered the first-named, while the second is contingent upon the settlement of Bishop Crowther's work among the natives.

THE Bishop of Carlisle, presiding at the annual meeting of the Carlisle Diocesan Church extension Society at Keswick, said that a person who wished to be entirely anonymous had

sent him a letter to say that he would place to his credit the sum of £10,000 for the augmentation of ten poor benefices, to be selected by himself.

The new rector of All Hallows, London Wall, evidently intends to make that once neglected Church a sanctuary for city men. Mr. Stone has transformed the interior, once dirty and in illkept condition, into a beautiful place of worship, and has established weekly celebrations, Litany on Wednesdays and Fridays, and an early celebration and a short service at 1 15 p.m. on Saint's days.

THE Church work among the Swedes in Rhode Island is progressing. Regular services are held in Providence, Pawtucket and Newport. Dr. Haller, one of the laymen of that nationality, made the interesting statement that four-fifths of the Swedish people in Rhode Island, who number about 25,000, are attached to the Church, and are only awaiting to be provided with services and priests to keep them in line with the Church.

THE judgment of the Judicial Committee of the Privy Council, in the appeal in the Lincoln case, is not likely to be delivered before November. The reason for this apparent delay is that two members of the court—the Lord Chancellor and Lord Herschell—who took the most prominent part in the arguments, have been prevented from considering the case with a view to putting their opinions in writing, owing to the pressure of judicial work in the House of Lords.

ONE of the results of the English census is to show us that there are nearly 1,600,000 people in that part of London which is under the episcopal supervision of the Bishop of Bedford. A large, nay, a colossal majority of these folk are extremely poor; it is, perhaps, not too large an estimate to say that fifteen-sixteenths are in that condition. They also comprise nearly one half of the population of the diocese of London. The Church has a variety of work to do in the district, which is almost appalling in extent.

THE first step has been taken in the official inquiry into the public rumours affecting the orthodoxy of the Rev. Dr. Heber Newton. Bishop Potter has constituted the commission inquiry by the appointment of the Rev. Dr. Peters, Rector of St. Michael's, the Rev. Dr. Shipman, Rector of Christ Church, the Rev. D. Parker Morgan, Rector of the Church of the Heavenly Rest, New York, and two lay assessors, Messrs. Everett P. Wheeler, and J. A. J. Beall, President of the Church Club. The Rev. Dr. Peters will act as chairman.

THE Rev. Dr. Henry Hopkins died on the 15th ult., at the advanced age of 71 years. Few men are better known in the Church than was he. He had the misfortune to be the son of a great man—the first Bishop of Vermont—for in democratic America there seems to be a strong prejudice against honoring one whose father was honored before him. Bishop Hopkins left his impress upon the Church in the critical period of the 'forties and 'fifties, and

was presiding Bishop as late as 1865 or 1866. His son, whose death we have just noted, was a man of unique power. Keen and quick to see a weak point in an opponent, he was unrivalled as a controversialist. His writings have in them so much of spirit and dash, that no matter what the subject, the reader's attention is held spell-bound to the end.

ON the 6th Aug. the Bishop of Worcester held a service in the Lady Chapel of Worcester Cathedral for the admission of lay readers for work in the diocese. The candidates were Major Seton Churchill, Messrs W. J. Day and A. H. Dunn, Worcester; G. Gilbert and C. H. Wool, as diocesan readers; and Messrs A. Green, St. Mary's Birmingham, C. Till, Christ Church, Summerfield, Birmingham, A. Jenkins, Satley, and C. F. Hains, Alvechurch, as lay readers. The candidates, in white surplices, formed part of the procession in the Chapter House, in which there also joined the Bishop, the Dean, Canon Melville, and the Rev. F. Gell (in attendance on the Bishop), the Rev. H. H. Woodward (Precentor), and some of the choristers. The congregation in the Lady Chapel was very small, and included Archdeacon Walters, Canon Catley, the Revs. C. J. Hunt, R. Thursfield, and some other clergymen and friends of the candidates. The service, for which there exists a special form of admitting diocesan readers to their office according to the use of the diocese of Worcester, began with the singing of a hymn. Then Canon Melville presented the candidates with the words, 'Right Reverend Father in God, I present unto you these persons, to be admitted to the office of reader in the Church.' Whereupon the Bishop asks, 'Hath inquiry been made into their life and conversation, and their knowledge of the Holy Scriptures?' Canon Melville rejoined, 'Inquiry hath been made, and they have been adjudged to be meet for the duties that will be required of them.' Then the Bishop read an exhortation to the candidates, and said a special prayer. After which the candidates knelt one by one before him, and he delivered to each a New Testament, saying, 'Take thou authority to read the Word of God and to minister in thy office as shall be appointed unto thee by the Bishop, in the name of the Father, and of the Son, and of the Holy Ghost.' Then another hymn was sung, and the Bishop having said a few more prayers, and pronounced the Benediction, the brief service ended.

"BE AYE STICKIN' IN A TREE."

Lord Shaftesbury, in one of his speeches, gave an admirable concluding piece of advice to all Christian workers:

'I trust that you will persevere, and by God's blessing double and redouble your efforts. You cannot do better than take the saying that appears in one of Sir Walter Scott's tales. An old Scotchman sends for his son, and says to him, John; 'Be aye stickin' in a tree, John; it'll be dein guid to the world when you and I are gane.' So be you everlastingly circulating books and tracts of the right kind; they will be doing good when you are gone, and many of you will live to see the good done in your own day.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

PORT MEDWAY.—The Rector of Port Medway has sent the following letter to the Rural Dean of Nova Scotia and the Archdeacon of Prince Edward Island, to ask for the subject matter thereof a thorough discussion in their respective Chapters with the hope that if considered sufficiently practical some definite step might be taken at the meeting of the Synod next year.

'I am impertinently desirous of bringing an idea or scheme of mine before a meeting of your Chapter to have the wheat, if any, threshed out of the chaff. My chief idea is to bring funds into our Synod treasury.

'We have at present two practical schemes of life insurance in the interest of the clergy and their families, *i. e.*, the C. W. & O. I. being a sort of ordinary life insurance, and the C. S. F., a no less species of life insurance on the endowment plan.

'Now, my idea or scheme is to establish a system of fire insurance whereby we might insure for our own benefit our own Church buildings, Parsonages, Mission Rooms and school rooms, as well as their furniture, and perhaps also the furniture and household goods of the clergy.

'I find, I think, the names of 87 parishes and Missions in Nova Scotia and P. E. I. which at an average of three Churches would give us at least 261 Church buildings. Then, as nearly all are supplied with Rectories and Parsonages, we might say there are at least 80, and with perhaps as many as 50 Missions and school rooms. From such an estimate we might reckon the following: 261 Church buildings at an average of \$1,500, \$391,500; 80 Rectories and Parsonages at an average of \$500, \$40,000; 50 Mission and school rooms at an average of \$200, \$10,000; giving a total amount of Insurance of \$441,500, which at the rate of even 1½ p.c. will give a return of \$6,622.50, or an annual income of \$2,207.50. This amount would more than meet a yearly claim for one of each of the three classes of buildings insured at the average rate. Then, looking at the risk incurred, I find that in five years and I know not what longer period, there has only been one Rectory (Digby) burnt down, and one Church building (Liverpool) injured by fire. This experience lessens the risk. Then, too, we would not have many buildings insured in any one locality which would greatly lessen the necessity for a large and ready capital.

'Under these circumstances I would suggest the idea of forming a fund for fire insurance for Churches, &c., &c., to be managed by a committee of the Synod in the same way as the C. W. O. F. and C. S. F. Also that the profits arising from such scheme of Mutual Fire Insurance should be used in aiding the building of new Churches and Parsonages and in assisting the repairs of the old buildings being in connection with the fund.'

Upon the foregoing basis after the expiration of three years there might very possibly be the sum of \$6,000 to be appropriated in the building and repairing of Churches, Rectories and Parsonages. And there are many parishes and Missions where such help would be most acceptable and where it is much needed. Why should the several Fire Insurance Companies reap, as they do, such large profits out of our very poor Parishes? No doubt there will be much to be said against the idea, but at least let it be entertained and carefully considered.

JOHN LOCKWOOD,

The Rectory, Port Medway.

Aug. 26th, 1891.

DIOCESE OF FREDERICTON.

SACKVILLE.—The Rector of this parish, the Rev. Cecil F. Wiggins, has been absent for two

months. He is taking the services in the Cathedral of Albany, New York, in the absence of the Dean, who is now in England. The Rev. R. Simonds, of St. John, is in charge of the parish and remains till the first week in September.

ST. JOHN.—The Bishop of Huron was in this city on Sunday, 30th August, and preached in the morning at Trinity Church, and at St. John (Stone) Church in the evening, also addressing the Sunday school of the latter in the afternoon. Dr. Baldwin is one of the ablest preachers on the Canadian Bench of Bishops, and when announced to preach large congregations always follow.

The Artillery held their annual church parade Sunday morning, to St. John's Church. The turnout was a most creditable one, and the marching of the men was much admired. Rev. G. E. Lloyd, of Rothesay, chaplain of the Queen's Own Rifles, Toronto, preached an excellent sermon.

DIOCESE OF QUEBEC.

BOURG LOUIS.—Sometime since it was decided to get up a concert in aid of the Church in Bourg Louis. The future performers consisted of two contingents; one of the visitors at Lake St. Joseph, under the kind and efficient management of Mrs. Winfield of Quebec; and the latter under that of Professor Hewton of Sherbrooke, who also proved himself well qualified for the undertaking. The two contingents met at the parsonage in Bourg Louis on the evening of the 22nd ult., and formed a goodly company of performers, and gave a most enjoyable entertainment. After all was over the visitors dispersed to their different homes, a special train taking back those from Lake St. Joseph, performers and friends from St. Raymond, and Bourg Louis going home in their own conveyances. Thus it is that visitors from towns and cities often help and encourage in our country Missions.

DIOCESE OF MONTREAL.

LACHINE.—The Sunday school picnic of St. Stephen's and St. Paul's churches was held on Tuesday, August 25th, and proved to be a decided success.

Two hundred and sixty people were conveyed by steamer 'Prince of Wales' to Sherringham Park, where a very enjoyable day was spent by old and young. The weather was fair, and after the liberal supply of refreshments was served by the teachers and friends of the Sunday schools, the afternoon was spent in running, jumping and other sports, in which both boys and girls took part.

An excellent assortment of prizes were distributed to the successful competitors by the Rector on the boat during the steam home.

All arrived at Lachine wharf without accident shortly after six o'clock, and the Sunday school children and other pleasure seekers were safely home before seven o'clock well pleased with the day's outing.

Both Sunday schools are doing well. St. Paul's Sunday school is fortunate in being under the superintendence of Rev. Mr. King, who teaches the Bible class. The Rector has charge of St. Stephen's Sunday school, which is constantly growing.

DIOCESE OF TORONTO.

BISHOP STRACHAN SCHOOL.—In the recent examinations for University Matriculation, which were this year conducted by the Education Department, the following successful pupils passed with honors: Miss Emily Moss, (head of this School, and winner of the Governor General's Medal), with first-class honors in French, and second class in English and German; Miss Florence Neelands, with first-class honors in Latin; Miss Edith Fauster Jones, and

Miss Kate Moore, with second class honors in English.

Pupils not attempting full Matriculation are allowed to try the examinations in special subjects. Miss Ethel Gregg passed in everything except Mathematics, with first-class honors in French and second in English. Miss Edith Smythe passed in English, history and geography, French and German, with second class honors in English and French; Miss Lillian Caulfield passed in English, history and geography. These results show that the Bishop Strachan School is maintaining its deserved high reputation. The School reopened on Wednesday, Sept. 2nd.

DIOCESE OF ALGOMA.

GORE BAY.—A meeting of the Chapter of the Rural Deanery of Algoma was held here on August 13th and 14th. Since the establishment of the Rural Deanery of Algoma this was the first formal meeting of the Chapter. But owing to the long distances to be travelled and other unexpected causes, there was only a limited attendance.

The Rev. Rural Dean Vosey, of Sault Ste. Marie, F. Frost, of Sheguiandah, and J. H. McLeod, of Gore Bay.

It was found to be impossible to carry out the programme, as drawn up by the Secretary. The Rural Dean having opened the meeting with prayer, the clergy present discussed generally ecclesiastical matters connected with the Deanery. The Rev. Mr. Frost thought it most desirable that the clergy should interchange occasionally, but he found by experience that the travelling expenses between the missions were a great obstacle. To meet this difficulty it was decided to make an application to the Bishop of the Diocese for financial assistance.

The Rural Dean expressed his regret that so few of the clergy were present.

At 8 p. m. on Wednesday there was evening service held in All Saints' Church, and the excellent sermon from Hebrews 13-8, which was preached by the Rural Dean was listened to by a large and attentive congregation. Next morning at 8 a. m. there was a celebration of the Holy Communion.

PROVINCE OF RUPERT LAND.

Comprising the Dioceses of Rupert's Land, Moose, Saskatchewan, Athabasca, Qu'Appelle, Calgary and Selkirk.

DIOCESE OF RUPERT'S LAND.

The Bishop has received a cheque for \$4 from Bishop Whipple for Indian Missions. It is a gift through the Rev. J. H. Nixon, Pastor of the Presbyterian church, Webster Groves, Missouri, from a lady of his congregation, who was interested by the account given at their monthly Missionary meeting by Mr. Nixon of the work done by our Missionaries in British America.

The Bishop intended leaving Bishop's Cour for Banff on Wednesday, July 29th, where he is to spend three weeks. He has arranged to hold Confirmations at McGregor on August 23rd, at Emerson on August 30th, and at Birtle on 6th September; and to preach at the opening of the Fort Rouge Mission School on August 26th.

The Ven. Archdeacon Reeve of the Diocese of Athabasca, nominated by the Archbishop of Canterbury as Bishop of Mackenzie River (Dr. Bompas, Bishop of Mackenzie River, selecting the Diocese of Selkirk or Youkon, as the portion of his divided Diocese which he is to continue in charge of, arrived in Winnipeg July 23rd.

OSSEWO.—On Sunday, July 26th, the Church of St. Mary Magdalene was consecrated by the Bishop. The churchyard was consecrated at the same time. In the afternoon the Bishop held a confirmation at St. Anne's, Poplar Point, when nineteen were confirmed.

HOLMFIELD.—On Sunday, July 12th, the Bishop held a Confirmation in the morning here, when eight were confirmed, and in the afternoon at Holy Trinity Church, Killarney, when eleven were confirmed.

DIOCESE OF SASKATCHEWAN AND CALGARY.

The Synod of the Diocese of Saskatchewan met at Prince Albert on August 6th.

An ordination was held in St. Alban's Church, Prince Albert, on Sunday, August 2nd.

The Rev. J. F. Pritchard, till recently Incumbent of St. Augustine's Lethbridge, and Rural Dean of Macleod has been transferred to the Diocese of Montana, U.S.A.

A Rector is wanted for St. Augustine's Parish, Lethbridge, Diocese of Calgary, Stipend for the first year, from the congregation \$1,200. Afterwards, a Rectory will be provided or the stipend will be increased. Lethbridge is the head quarters of the Galt Coal Company. It is an important place, and is likely to grow rapidly. The Bishop will be glad to receive applications for the position.

During the Bishop's visit to the Diocese of Toronto, on the invitation of the Board of Missions of the Province of Canada, he delivered 59 sermons and addresses. The Bishop was the recipient of much hospitable kindness from many good friends among whom the Rector of Holy Trinity, and the Rector of St. Clement's, Toronto, were specially prominent.

According to the *Sower in the West* the Bishop, during his late visit to the Dioceses of Huron and Toronto, obtained from them and from Ontario and Niagara, a total sum of \$486.86 and subsequent remittances were made by friends in Toronto Diocese for the most part, amounting to \$400 more.

The Bishop held Confirmations at various points in the Diocese of Saskatchewan, between Whit-Monday and the 7th June inclusive, in which he confirmed sixty-one persons and received four persons into the Church. His visitation involved a drive of nearly 600 miles.

At the last meeting of the Synod of the Diocese of Saskatchewan, the following resolution was adopted: 'That our fellow Churchmen in Eastern Canada be earnestly requested to cooperate with the Church Missionary Society in the Indian work in this Diocese, and that the work in the Nepowin Mission and that on Thunder Child's Reserve, be specially commended to their sympathy and support.'

OPEN LETTER.

To the Very Rev. Dean Carmichael, Chairman Consolidation Committee of the Synod of Montreal.

MY DEAR SIR,—I am impelled to take the liberty of addressing you in this way on account of the stage that the consideration of the Winnipeg Conference resolution on Consolidation of the Church in Canada has arrived at. Your Synod meets again in January, and the Committee of which you are Chairman will at that meeting present a report that will affect the whole movement. That report will necessarily be governed by the resolutions passed by your Synod on the result of the Winnipeg Conference, and I wish to attempt to harmonize ideas on the matter, and I adopt this method of open letter to you, because it is evident that the chief point on which difference is showing itself requires some public discussion. Now 1st. The Winnipeg Conference and the Synod of Montreal agree that there be a general Synod of the Church in the Dominion of Canada. 2nd. They agree that the Dioceses be therein directly represented.

The Winnipeg Conference resolutions go further, however, than simply affirming the desirability of a general Synod. They also specify the objects that may be suggested as

properly coming within the jurisdiction of the general Synod.

The Synod of Montreal agrees with the Conference as far as it goes in this, because the Synod it wants to create would have direct jurisdiction in everything.

The Conference report, however, also says that in any scheme of union it is necessary to retain Provincial organization under a general Synod. This is the point of difference between the Conference and Montreal Synod. Let us examine it.

I presume we all recognize the principle that the corporate institutions of the Church exist mainly for the purpose of assisting, or sustaining if you will, the personal agencies of the Church in the work of the redemption of mankind. The work of coming in contact with humanity has to be done by persons influencing persons, and all our institutions are chiefly valuable as they conduce to efficiency in this.

Church support in old Canada has been mainly administered through the various Diocesan Synods, and therefore the Diocesan Synod in old Canada has a prominence not usual in the Anglican Communion. The Province of Canada dispenses no moneys. Algoma has its pledge of support, but the Dioceses pay it. The Domestic and Foreign Missionary Society is managed separately from the Synod proper, and the actual experience of those engaged in this particular work makes them very desirous of consolidation for administrative efficiency, but the Province of Canada has little to do with current work and support.

The case in the Province of Rupert's Land is very different. The Diocese of Rupert's Land has developed into the Province of Rupert's Land, and the necessary financial support that it has secured for that region, chiefly in England, is on the basis of the Provincial organization and oversight. Having thus made their arrangements, our brethren in the west say that it is inexpedient to change them, unless the Church in Canada is prepared to assume the entire responsibility of the pioneer Church work in that vast region.

Now, while the proposed general Synod would be an addition to our legislative bodies, it is manifest there can no possible addition be made to legislative power. The power that is supposed to exist now cannot be added to. In its capacity as an appellate tribunal, the general Synod would come in contact with all local questions that might widen sufficiently to affect the general interest, but the definition of functions proposed simply divides up work, and adds nothing to what otherwise ought to be done.

There is a class of questions and interests too local to be administered by a general Synod, and yet beyond the Diocesan range. We must not forget in considering legislation, whatever be the size of our dioceses in Canada, that the real bounds of a Diocese should be determined by the Bishop's power to oversee the work thoroughly that is done within its area.

As population increases, therefore, new diocese will be created, and it is not necessary to call the Church representatives together from Halifax to Vancouver to set off say a new diocese in Ontario. Matters affecting temporalities in our civic government system are determined by local law, and therefore all questions relating to such can be attended to by such bodies as the proposed Provincial Synods would be. Other departments of action for these Synods could be specified, but it is unnecessary, the test being: Is the matter of local or general interest? The times and frequency of the meetings of these Synods has yet to be discussed, but the practical effect of the whole working would be simply thus:

The Bishop and his Diocesan Synod would meet for Diocesan purposes as frequently as they pleased.

The Bishops, clerical and lay representatives from the Dioceses, would meet in Provincial

Synod for consideration of questions affecting the Church only in such district as required.

The Bishops, clerical and lay representatives from the Dioceses, would meet in general Synod for the general interest and government of the whole body, as frequently as might be determined.

Therefore no additional legislation is created by the proposed scheme. Ground will be certainly taken up that should be, but cannot be taken up now. The two kinds of Synods, general and Provincial, simply mean division of functions suitable to our circumstances, the general Synod ultimately governing.

The creation of a general Synod, therefore, with the retention of the Provincial system for local work, I conceive to be absolutely necessary to our position. Were the principle accepted, no difficulty would be experienced in framing the Constitutions, and harmonizing the administration of these bodies. In the future new Provinces will be created and these may and undoubtedly will have to act for their Dioceses as Rupert's Land does now, and as the Dioceses of old Canada themselves have acted and still act for their own missions until the time arrives when they can stand alone. When this aspect of matters is considered and the changing character of the Diocesan area is remembered, it will be felt that in a vast region like our Dominion, the Provincial organization under a general Synod may become a very important factor.

As in the third clause of the resolutions adopted by the Synod of Montreal an earnest desire is expressed for consolidation, I have ventured to address you as I have done. I think if a report is adopted that will lead to having the Diocese of Montreal represented at the proposed general Synod meeting in 1893, that all differences can be harmonized. I have very great faith in our leading men, when they meet together either in Synod or Conference. The most thorough discussion at every stage of this question's progress will be given it. A conference of both houses might be asked for at our next Provincial Synod to consider it in all its length and breadth: and in the hope that the report of your committee will assist the realization of this great movement in the way that circumstances shew to be practicable,

I remain yours truly,

CHARLES JENKINS.

Petrolia, 26th August, 1891.

THE CHURCH OR THE BIBLE?

SIR,—The following from Bishop Wordsworth's *Theophilus Anglicanus*, may be useful to some of your readers:

'The Church and the Bible are both from God: the one is God's kingdom, the other is His Word. As soon as we are conscious of anything, we find the Church with Holy Scripture in her hands, and appointed by God to deliver it to us, and to instruct us in its meaning.'

It is not an uncommon thing for 'Churchmen' who talk a great deal about the Bible and the right of 'private judgment' to put their 'private judgment' above Church authority in the interpretation of Scripture and everything else; and those who thus talk and act are usually the most ready to condemn dogmatically other people whose conclusions differ from their own. Yet, how do we know that Scripture is Scripture, except on the authority of the Church? And in the matter of interpretation, which should be accounted the most trustworthy, the individual, or the Church, which is the 'witness and keeper of Holy Writ?' What does common sense say?—A *Lancashire Layman in Church Bells*.

The Scripture gives four names to Christians, taken from four cardinal graces, so essential to man's salvation:—*Saints*, for their holiness; *believers*, for their faith; *brethren*, for their love; *disciples*, for their knowledge.—*Fuller*.

The Church Guardian

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CALENDAR FOR SEPTEMBER.

- SEPT. 6th—15th Sunday after Trinity.
 " 13th—16th Sunday after Trinity. [Notice
of Ember Days: Ember Collects
daily this week.]
 " 16th— }
 " 18th— } EMBER DAYS.
 " 19th— }
 " 20th—17th Sunday after Trinity. [Notice
of St. Matthew]
 " 21st—St. Matthew. Ap. Ev. Mor. (Atha-
nasian Creed.)
 " 27th—18th Sunday after Trinity. [Notice
of St. Michael and All Angels.]
 " 29th—St. Michael and All Angels.

INDIRECT LIBELS.

Libelling is an expensive amusement, as many evil-disposed persons have found to their cost. But, with a perverse ingenuity, many of such have discovered ways of evading the letter of the law while violating its spirit, and have contrived to eat their cake and have it by libelling their neighbours indirectly. In an amusing paper entitled *Balbus: a Biography*, the writer points out how the historian of Balbus, wishing to convey the fact of his hero's infidelity without directly stating it, delicately insinuates it by means of the premises of a syllogism—'A Christian does not fear death; Balbus does fear death'; leaving the reader to form his own conclusion. In like manner, where there is a wicked will to break the Ninth Commandment, they who fear the consequences of doing so directly will not have much difficulty in doing it, Balaam-like, by indirect means. Now, there is far too much libelling, both direct and indirect, among various parties of those who profess and call themselves Christians. False accusations of heresy are often brought against Churchmen of particular schools, with very little real inquiry into their actual tenets; as, for example, that those who hold Baptismal Regeneration are Antinomians, or the ocol statement made in a sermon in London, and published: 'Such, my brethren, is the doctrine of Transubstantiation, which the Romanists believe, and which the Ritualists believe.' Such sweeping 'false witness,' uttered, probably in the same haste as the Psalmist's, 'All men are liars,' is perhaps too much exaggerated to be very injurious: 'Mole ruit sua.' But the indirect fashion of libelling one's neighbour by labelling oneself has undoubtedly done great mischief. Just as one political party, by assuming the name of Liberals, virtually brings a charge of illiberality against its adversaries, so that very astute body, the Romanists, by assuming to themselves the exclusive title of Catholics, intend, unquestionably, to 'unchurch' us, the Church of England, and declare that we do not form a branch of the Holy Catholic Church. They accuse us, in fact, by the use, or rather the abuse, of this title, of the sin of schism.

It seems very strange now that Churchmen should have allowed themselves to be, as it were, robbed of the honourable title of Catholics; but the fact is, that during the eighteenth century Churchmanship, as we understand the

term, was almost extinguished, owing largely to the suppression of Convocation in the reign of George I., whereby the Church lost her voice; and also to the gross Erastianism of the Bishops. And the party which first emerged out of the general spiritual deadness was that which was led by such men as Newton, Cecil, the Venus, &c., who were well nigh blind to the Catholic side of the Church, and were willing to allow the Romanists to monopolise that designation. The phrase, 'Catholic Emancipation,' which was in everybody's mouth in the reign of George IV., no doubt did much to confirm the popular idea that the Church of England was not Catholic; and, though sounder principles soon began to be spread by means of the Oxford Movement, the general notion that Protestants cannot be also Catholics has by no means been eradicated.

No true-hearted Churchman will permit this implied libel—this charge of schism—to pass unchallenged. If every reader of *Church Bells* were to make a point of never allowing the Romanists to be called 'the Catholics' without a distinct protest, the way would be paved towards a wider recognition of our Church's true status as the purest branch of the Holy Catholic Church.

Another libel is committed by the employment of the honourable title of 'Evangelical' in a partial sense. They who claim to be, *par excellence*, Evangelicals are indirectly accusing large numbers of clergyman of the heinous crime of not preaching the Gospel, and large numbers of faithful members of the Church of England of not believing the Gospel. It is a most barefaced and impudent piece of false accusation, which has brought the beautiful word 'evangelical' into contempt, so that to many minds the first idea conveyed by hearing that a person is so designated is, not that he is one who delights in the good news of salvation, but rather one who depreciates the Sacraments, and is ready to persecute such of his brethren as do not agree with him. The libel implied by this misuse of a good word ought to be persistently resented by all true Church folk, who should be careful never themselves to restrict, nor to allow others without protest to restrict, to any one party in the Church a term which belongs equally to all. A person who is not really 'Evangelical' or who is not really 'Catholic' is simply out of the pale of the Church of England, which has a stronger claim to both those glorious titles than any other body of Christians in this land.—A. M. W. in *Church Bells*.

THE "INVISIBLE" CHURCH.

The ordinary Protestant idea of the Christian Church is that it is, first of all, and in its most essential aspect, a community of souls not bound together by any outward organism, and therefore invisible to the eye of sense—a democracy of spirits capable of being recognized only by the all seeing One. The organization of any portion of these into a community, having a place in time and space, is a secondary idea, and results in a 'denomination,' which may exist or cease to exist without any effect upon the integrity of the 'invisible' Church.

The nineteenth article of that formulary, known as the 'Thirty-nine Articles,' speaks of 'the visible Church of Christ,' but it does not thereby lead us to infer that the invisible Church is other than that portion of the visible Church which has passed out of our sight, 'through the grave and gate of death.' If it be objected that the article seems to infer the idea of particular bodies, less than a Catholic organism, the objection is admitted; but it is contended that the smaller organizations or 'congregations' are not 'denominational' in the modern sense of the word. The language of the article, in its second clause, where it speaks of 'the Church of Jerusalem, the Church of Alex-

andria, and Antioch,' 'also the Church of Rome,' shows that the only divisions contemplated by the articles are such as exercise their functions under national or patriarchal limits, within the pale of the One, Holy, Catholic, and Apostolic Church.

But suppose we concede the 'invisible' theory as describing the state of things at the outstart of Christianity, let us contemplate it as a purely spiritual order, without power or outward expression, realising, though in a different sense from that which our Lord designed to convey by the words, that 'the kingdom of God cometh not with observation.'

Nevertheless it was inevitable that this invisible entity should eventually manifest itself in a visible form—a proposition which no one will be disposed to gainsay. Moreover, this development into historic objectivity must have been conducted under the influence of the same mighty Agent by whom the spiritual life of individual members of Christ was begun, by the Holy Ghost. A Lutheran theologian (Van Oosterzee) says:—'Prepared for by the theocracy of the Old Covenant, and more especially by the coming and work of Christ, it (the Church) dates from the first Christian Pentecost, and is in the full sense of the word a creation of the Holy Ghost.'

But what was the law or method which the Spirit guided his creative energies by, when He thus gave external form to the invisible Church? Was that law of a nature to produce in the earliest age such a condition of things, with respect to outward organization, as is presented by modern Protestant Christianity? Were there as many denominations? Was the idea of unity regarded as sufficiently illustrated by professed agreement respecting a few things and sectarian controversy and division respecting many other things? Did Antioch contain two or three kinds of Presbyterians, five or six kinds of Baptists, four or five kinds of Methodists, one kind of Swedenborgians, and four kinds of Reformed Episcopalians?

We would that it might be deeply impressed upon the minds and conscience of Christian people in this age of division and consequent disbelief, that the law of the Spirit's Pentecostal power was unto organic unity. The Church of the Holy Ghost was visibly one. 'When the day of Pentecost was fully come, they were ALL with ONE accord in ONE place.' 'The same day there were added unto them about three thousand souls.' 'And the Lord added to *The Church* daily such as should be saved.'

That was not denominationalism, certainly! On the contrary, the invisibility which we just now conceded, for the sake of argument, seems to have passed out of existence, and the spiritual organism is identical with the Church of the Holy Ghost, visible, capable of numerical measurement, having a creed and communion ('the Apostles' doctrine and fellowship') sacraments (baptism and the 'breaking of bread'), a form of worship (the 'prayers'), and a place to meet in (continuing daily with *one accord* in the temple).

Visible unity, then, was the character stamped upon the Church of the Holy Ghost. The 'invisible' theory is untrue. Denominationalism is a blunder and a sin, contrary to the mind of the Spirit, to the rational mind of man, to the teaching of the Scriptures, and to the better instincts of the Christian conscience when it is permitted to speak its real convictions.

The visible unity of Christ's disciples is the most spiritual conception of the Church. Denominationalism is carnality. It is a surrender to the lower motives, the divisive and disintegrating forces, which assert themselves when 'the fruits of the Spirit' begin to disappear from the Church. St. Paul could not speak to the Christians of Corinth 'as unto spiritual,' and why? 'For ye are yet carnal.' That was St. Paul's indictment, and he follows it up by specific testimony. 'For whereas there is among you envying, and strife, and divisions, are ye

not carnal and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? 'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (Greek *schisms*) among you, but that ye be perfectly joined together in the same mind and in the same judgment.'

The 'invisible' theory is a novelty. It was the logical outcome of the mistake of those who undertook to organise protestants according to a method thoroughly contradictory of that which the Holy Ghost employed on the day of Pentecost. The Scriptures uniformly speak of *the Church*. To be Scriptural and yet denominational, it was necessary to put a new meaning into the words. 'The Church' must be made to indicate the invisible unity of all those who in different churches are one in Christ. Never before were those who were one in Christ partitioned off into different Churches. It was a sad error. There is but one remedy, the return of all Christians to the visible unity of the Church of the Holy Ghost as established at Pentecost and continued to the present time by perfect and unbroken continuity of historic existence. God speed the day!

'Neither pray I for these (Apostles) alone, but for them also which shall believe on Me through their word, 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 has sent Me.'—*Exchange*.

SEPTEMBER FESTIVALS.

The feasts of this month are those of St. Matthew, and of St. Michael and All Angels. The name of Matthew at the first was Levi, and he was a gatherer of taxes for the Roman government. His place of residence was Capernaum and his special charge was probably to collect duties from the fishermen on the lake, and perhaps also from the merchants travelling southward from Damascus with which place there was a great trade. Some have supposed that as Capernaum was in the government of Herod Antipas, Levi was in the service of that most contemptible of princes and not in that of the Romans. In either case his calling was one particularly odious to the Pharisees who were the aristocracy, or, as we might now say, the influential members of the Jewish church.

We do not find St. Matthew occupying a prominent position among the apostles. He was not on any occasion one of our Lord's chosen companions as were Peter, James, and John, and we read of no incident connected with his name after the feast which he made at the time of his calling, when our Lord so scandalized the stricter Jews by eating with publicans and sinners. Yet it is to Matthew that we owe the first Gospel which is believed by the best authorities to have been written originally in Hebrew for the special use of the Jewish converts in Palestine. He alone tells us of the visit of the Wise men and the consequent massacre of the children of Bethlehem. He has also preserved for us the longer report of our Lord's discourse on the mount, and ten of His parables not elsewhere recorded, and also a number of incidents connected with our Lord's death and resurrection.

There is not a great deal in Scripture to gratify our natural curiosity concerning the Angels, and yet careful study will reveal to us more than we think. We learn that they are a superior order of intelligent beings, that they take a deep interest in the welfare of mankind since 'there is joy in the presence of the angels of God over one sinner that repenteth' (St. Luke xv., 10); and that they are 'ministering spirits sent forth to minister to the heirs of salvation' (Heb. i., 14). It is also intimated that they have a special charge over little children (St.

Matt. xviii., 10). They are to play an important part in the scenes of the final judgment, 'severing the wicked from among the just' (St. Matt. xiii., 49). Yet we are nowhere encouraged to pray to angels though we may ask God to send them to our aid. We find in Revelations xxii., 8-9, that St. John was expressly forbidden to worship the angel who showed him all those things. Our only object of worship is God, and to Him alone must our prayers be addressed. He, we know, is always present, His ears are always open to our cries, and His eyes are upon our paths, and though those paths may seem at times to be steep and difficult, yea to be hedged up with thorns, and built up with hewn stones and beset with enemies, yet our Lord who has walked there before us will send His angels to stop the mouths of the lions, and will lead us safely to that home where we shall die no more, but shall be as the angels of God.

'THE YEARS OF THE RIGHT HAND OF THE MOST HIGH.

Psalm lxxvii. 10.

By GRAHAM.

What was the personal experience that wrung from the heart of Asaph, the Psalmist, the bitter, lamenting cry of the seventy-seventh Psalm we shall never know this side of Jordan. It was after he had gone down into the depths that the poem was written, for in the very first verse is the assurance of the complete victory of faith and experience over doubt and misery. There was in Asaph's trial apparently extreme bodily weakness and suffering, pain, perplexity and trouble of mind, body, spirit, soul and brain reciprocally reacting upon and torturing one another; morbid excitement of the whole mental and spiritual constitution 'holding the eyes waking'—happy, indeed, are they who, from their own experience, are unable to understand the lament of Asaph.

The wakefulness, the pain, the sore that ran in the night, these were but the accidents, not essence of his anguish. It was the fear that God had cast him off. That He had 'in anger shut up his tender mercies.' He had lost the sense of God's presence, the feeling of the Father's guiding hand, and the formless darkness was ready to close around him, the black waters were surging at his very feet.

In this storm, however, the steadfast will of the man yet holds to the rock of his trust. How is it that the darkness is rolled away, and the stormy waters subside, and the cry of anguish is changed to a song of thanksgiving? No special revelation, no unusual manifestation of God's power and love seems to have come to Asaph. Gabriel did not appear to him all shining with light. Michael was not sent with the sword of lightning to chase the hosts of darkness. 'I said, it is mine own infirmity, but I will remember the years of the right hand of the Most High.' It was on the records of the written word that Asaph rested for consolation, words which had by long study and meditation become, as it were, a part of his own mind. He recalls God's wonders of old—the deliverance of the Israelites, God's favor to Jacob and to Joseph, and his soul rises and moves above the billows of pain and suffering even as Christ walked the midnight sea. Not until we stand safe on the other shore can we tell what this psalm of Asaph has done for the children of God.

Let us also 'remember the years of the right hand of the Most High.' Let us not only stay our minds in those years in the past, but look forward to the years of eternity at His right hand where 'the former things are passed away,' and these infirmities of ours, that here darken

our souls and confuse our limited and earthly-bound reason shall be forever and ever as 'a dream when it is past, and a watch in the night.' —*Parish Visitor, N. Y.*

THE CATHOLICITY OF THE CHURCH.

We do not wish to touch directly upon the well-worn topic of the Notes of the Church, as God's visible Kingdom on earth. We know that the Church is One, Holy, Catholic, and Apostolic. We know that the Threefold Apostolic Ministry of Bishops, Priests, and Deacons, is a condition of her true life, since it is, (to use the words of Bishop Lightfoot) 'the historic backbone of the Church.' We know that her Catholicity depends in one sense on her holding and teaching the Catholic Faith, 'whole and undefiled,'—*the Faith once delivered to the Saints*—*the quod semper, quod ubique, quod ab omnibus* of undivided primitive Christendom. But we know also that the Catholicity of the Church means also that she is the spiritual home of all 'nations, and kindreds, and peoples, and tongues.' We pray for 'the Church Universal' in our Litany. And this world-wide aspect of the Catholic Church brings us at once face to face with our subject. The Catholicity of the Church involves a broad and wide tolerance of differing schools of thought within her bosom. All men cannot think alike. We can trace the tendencies of the High, Low, and Broad schools of thought throughout the eighteen centuries of Church history. But these differing schools of thought must be kept within the due limits of the Catholic Creeds, which are the bulwarks of the City of God. Within these well-defined limits the theological differences of the three great schools of thought present different aspects of the same fundamental truths, and they mutually enrich one another and supplement each other's defects. The Church of England and her daughter Churches in America and the Colonies consider that this aspect of Catholicity is essential. It would be fatal to the true life of any Province of the Anglican Communion if any one school of thought obtained such a predominance as to crush the free life of the other two.—*Southern Cross, South Africa.*

FIVE SHORT RULES FOR YOUNG CHRISTIANS.

- I. Never neglect daily private prayer. And when you pray, remember that God is present, and that He hears your prayers. (Heb. xi., 6.)
- II. Never neglect daily private Bible reading. And when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. (S. John v., 39.)
- III. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you and then ask yourself, 'What am I doing for Him?' (St. Matt. v., 13-16.)
- IV. If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down, and ask God's blessing upon it. (Col. iii., 17.) If you cannot do this, it is wrong. (Rom. xiv., 23.)
- V. Never take your Christianity from Christians, or argue that because such and such people do so and so, therefore you may. (2 Cor. x., 12.) You are to ask yourself, 'How would Jesus act in my place?' and strive to follow Him. (S. John x., 27.)—*Selected.*

A well spent Lord's Day should always begin with that supreme aid of Christian worship in which we meet Jesus, verily and indeed: the only public service known to the early and Apostolic Church: the Most Holy Sacrament of the Body and Blood of our Redeemer.—*Liddon.*

CORRESPONDENCE.

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

CONSOLIDATION OF THE CHURCH.

To the Editor of the Church Guardian:

SIR,—As most of the Synods of our Province have been held, and in all cases except one (Toronto) committees have been appointed to consider the Winnipeg proposals, and as so much in the future interest of the great historic Church of England in British North America will depend upon the reports by these various Committees to their respective dioceses, I would ask the privilege of a short space in your widely circulating paper, on the great and important question of the Consolidation of the Church.

In looking at the progress we are but slowly making, it brings me back to the time of our political Confederation and the faith that the politicians of that day had in the future of the Dominion of Canada: when the two great party leaders, Sir John A. Macdonald and the Hon. George Brown joined hands on this great question, met the delegates from the various Provinces, framed the Act of Confederation, the first Dominion Parliament assembled confirmed the same, and the Dominion of Canada became a reality, no committees of Provinces, as far as my memory serves me, but the allotted members to represent each Province elected, and the proposals for Confederation considered and the future Constitution framed and approved.

Now the Confederation of the Church is not to form her constitution, for we have a royal Charter given by the 'Master Himself' through his great Apostle St. Paul: 'One Lord, one faith, one baptism, one God and Father of all who is above all, and through all, and in you all.' Hence our Catholic Constitution needs no amendments but what we are now called upon to do in B.N.A. is to consolidate the Church; unite her scattered forces for the furtherance of the Kingdom of God on the great American continent.

Unfortunately we have many doubting 'Thomasases' who unless they can see a perfect scheme for the proposed consolidation at once propounded, they will not believe in its possibility, unless, perhaps, their own particular views are accepted as a solution of the problem. Of such we have had much through our Church papers, each differing from the other and producing a vast amount of conflicting opinions that never could be brought to harmonize. I venture to say more has been written on the simple question of uniting a Church with its constitution and Faith fixed and acknowledged by all the Dioceses, than was written at the time of the political Confederation of the Provinces. I have a remarkable instance of individual opinion on this question before me in a four column article divided in two parts from the pen of a clergyman of Huron, in the *Evangelical Churchman* of late issues. I have to confess a want of brain power to know what he would have, for I doubt much if he knows himself. For my part I have been content to await the action of the Winnipeg Conference, and now that the proposals for consolidation are before the Church, I am fully satisfied they cover all the points necessary as a basis for the consideration of the first General Synod in 1893, which as the united voice of the Church would be fully competent to make such changes as may be deemed advisable. Let us, therefore, acknowledge this Synod (as in the case of the political confederation) as the first parliament of the united Anglican Church in B.N.A. and accept the result, with, of course, careful provision for future amendments to the Act of Consolidation as may hereafter be found requisite for the better working out of the same.

Having taken a great interest in this ques-

tion from its first inception by the resolutions introduced in both houses of our Provincial Synod of 1886, I have carefully watched the progress we have been making, it seems to have been slow indeed; but I am well aware many difficulties have stood in the way of obtaining the voice of the Church, and but for the action of our Provincial Synod in 1889 we should not have even made what progress we have. Let us at least trust that no differences of opinion will stand in the way of a full representation from all our dioceses at this first General Synod, for every Diocesan Synod has at least acknowledged the advisability of consolidation, and unless some decided action is taken at this Synod of 1893 (that will have taken seven years to bring about) we need hardly look for a united Church in this generation.

I dare not trespass further on your space at present, but would ask the privilege in a future issue to refer to some of the objections raised against the careful and well decided proposals for the general from the local work of the Church, as propounded by the Winnipeg Conference. Yours truly,

LAYMAN ANGLICAN CHURCH.

August 24th, 1891.

FAMILY DEPARTMENT.

A SUMMER MORNING HYMN.

As the birds in meadow fair,
Or in lonely forest, sings,
Till it fills the summer air,
And the greenwood sweetly rings;
So my heart to Thee would raise,
O my God, its song of praise,
That the gloom of night is o'er,
And I see the sun once more.

If Thou, Sun of Love, arise,
All my heart with joy is stirred,
And to greet Thee upward flies,
Gladsome as a soaring bird.
Shine Thou in me clear and bright,
Till I learn to praise Thee right,
Guide me in the narrow way,
Let me ne'er in darkness stray.

Bless to-day whate'er I do,
Bless whate'er I have and love;
From Thy Holy precepts true,
Suffer not my foot to rove.
By Thy Spirit strengthen me
In the faith that leads to Thee;
Then, an heir of life on high,
Fearless I may live and die.

ANON.

WOOD UP.

'The young people of to-day,' said the old squire, 'can have no idea of the difficulties and dangers of travel fifty years ago. I remember a journey that I made in 1835 from Pittsburg, in Pennsylvania, to New Orleans. My chance of success in an important undertaking depended upon my reaching New Orleans before a certain day.

It was then late in November. The cold was becoming intense. The Ohio River was full of large blocks of floating ice, and there seemed to be imminent danger that the channel would close over before we could reach the Mississippi. If it should do so, there was no chance of my reaching New Orleans by land. Tracts of unbroken wilderness intervened, and the storms were frequent and heavy.

'Can we make it, Captain?' I asked as I stood beside the master of the Messenger on the deck, watching the wheel laboriously plowing its way through the masses of ice.

'I don't know, sir,' he said. The channel is nearly closed. If we can cut our way through to warmer water to-day we are safe; but the ice is making fast. Every minute counts.'

'I was trembling with excitement. My future largely depended on the progress of this lumbering old boat. She seemed to me to creep, to crawl; finally, she stood still.

'The wheel was deliberately reversed. The boat quivered, ran to shore, stopped.

'I leaped to the edge of the deck. The pilot stood idle, the captain and clerk joked leisurely together.

'What has happened?' I shouted. 'Why do you stop? I am ruined if you do not go on.'

'We are wooding up,' calmly said the wheelman. 'Taking on fuel.'

The black deck hands below were throwing the wood to the boat from a heap on shore, accompanying their motions with a slow, melancholy chant.

'I grew wild with impatience. I counted each lost minute as a step towards disaster.

'The boat started again in half an hour, but twice that night it stopped to 'wood up,' each time, as I thought, losing ground hopelessly. But when morning came she steamed triumphantly out of the caking ice into free water. We had passed on our way two boats lying caught among the ice hummocks.

'They had not fuel enough to keep their engines going,' said the captain. They wouldn't stop at the last station—thought they could make it. In a run like this, you have to make haste slowly if you want to win.'

'I often think of the captain's saying when I see ambitious young people starting on their run for life. They're too anxious, too eager. They are not willing to stop to take on fuel.

'When I see a lad growing thin and yellow over his books, making haste to win his honors at college or his degree in a profession, I feel like saying to him, 'Lay by! Play ball—walk—sleep! You're burning up the fuel in your body; take on more.'

'Or when I see a middle-aged man driving night and day at one idea, business or book writing, or even preaching—I think, 'You're using up all you're fuel. Stop. Go out among other men. Take in fresh ideas, fresh emotions—make haste slowly.'

'More than all, when I see men who profess to be Christians, living with no other instruction for their daily life than that of a weekly sermon, I want to say to them, 'You must take in fuel. Read your Bible. Do not omit prayer. You cannot make spiritual progress simply with good intentions. Wood up, or the motive power will die out, and the better life stop midway in its heavenward journey—frozen in the ice.'—*Youth's Companion*.

GOOD ENOUGH FOR HOME.

'Lydia, why do you put on that forlorn old dress?' asked Emily Manners of her cousin after she had spent the night at Lydia's house.

The dress in question was a spotted, faded old summer silk, which only looked the more forlorn for its once fashionable trimmings, now crumpled and faded.

'Oh, anything is good enough for home!' said Lydia, hastily pinning on a soiled collar; and twisting her hair into a knot, she went to breakfast.

'Your hair is coming down,' said Emily.

'Oh, never mind; it's good enough for home,' said Lydia, carelessly. Lydia had been visiting at Emily's home, and had always appeared in prettiest morning dresses, and with neat and dainty collar and cuffs; but now that she was back home again she seemed to think that anything would answer, and went about untidy and in soiled finery. At her uncle's she had been pleasant and polite, and had won golden opinions from all; but with her own family her manners were as careless as her dress. She seemed to think that courtesy and kindness were too expensive for home wear and that anything would do for home.

There are too many people who, like Lydia, seem to think that anything will do for home;

whereas efforts to keep one's self neat, and to treat father, mother, sister, brother and servant kindly and courteously, is as much a duty as to keep from falsehood and stealing.—Kz.

DIED FOR ME.

Among the war records of America one incident is told which is worth repeating.

After the battle of Chickamuga a man, roughly dressed, was seen standing by a grave in the Soldiers' Cemetery at Nashville. Tears were rolling down his cheeks, but every now and then he wiped them away, and looked steadily at the painted board which stood at the head of the grave.

'Your son sir?' a sympathetic bystander asked.

'No, not mine. He lived in our town, though, and I came to find his grave.'

'A relation, then—a friend, perhaps?'

'My neighbor's son,' said the farmer. Then, seeing the interested look on the questioner's face, he added, 'I'd like to tell you all. I'm a poor man with seven small children and a sickly wife. I was drafted for this war. I couldn't hire a substitute. I was in great trouble, for that meant starvation to the poor things at home, none of whom could work for their living, not to speak of carrying on the farm. The morning I ought to have left them, my neighbor's son came and offered to go in my stead. Said he, 'I've no one dependent on me, and you have.' So he went, and was killed in action. This is his grave. I felt I must come and put those words over his head.'

On the painted head-board 'Died for me' was roughly traced under the name of the sleeping soldier. The tears and distress of the survivor testified to his gratitude, but most of all he showed his appreciation of the act of love by taking a long and weary journey to set up this outward mark of his feelings.

Reader, was it too much, think you, to do for a fellow man? You are indignant at the bare idea. Why, he died for him, you answer. And has not the Perfect Man died for you? What have you done to show your gratitude to Him? Have you confessed before the world your thankfulness to Him?

Have you kept holy the day of His death?

Have you regularly commemorated the sacrifice at His altar, as He bade men to do?

Oh! if you have done none of these things, you are surely most ungrateful, forgetful and neglectful of One who 'died for you.'—Selected.

:o:

Palmer Cox has signed a contract with the Ladies' Home Journal whereby his amusing little 'Brownies,' which he has made so marvelously successful in St. Nicholas and in his books, will hereafter belong exclusively to the Journal. Mr. Cox's contract begins with the October number, for which he has drawn the first of an entirely new series of adventures of his 'funniest little men in the world.'

Dr. Guthrie's Select Works in eight volumes. Published by the late Robert Carter & Brothers at \$1.50 each: The Gospel in Ezekiel, 12mo. 395 pages; The Saints' Inheritance, 344 pages; The Way to Life, 336 pages; Out of Harness, 383 p; Speaking to the Heart, 492 pages; Studies of Character, 436 pages; On the Parables and His Memoirs, 278 pages.

A new edition is announced, and price reduced to \$1 per volume, by E. B. Treat, 5 Cooper Union, N. Y.

:o:

We have received from Mr. F. C. Wurtelo, of Quebec, a copy of a Monograph of the English Cathedral of Quebec, written by him, and read as a paper before the Literary and Historical Society on the 10th March, 1891, and now issued in pamphlet form. It certainly is most interesting, and furnishes information in regard to the early history of the Church in Quebec, and as to the foundation of the Cathedral there, which will be of value to all.

A full description of the Church itself, and of the means by which it was erected is given, and much other interesting information.

We understand that copies of the pamphlet may be obtained from Mr. Wurtelo, or Mr. W. Drysdale, Montreal, at 60c. each.

DIED.

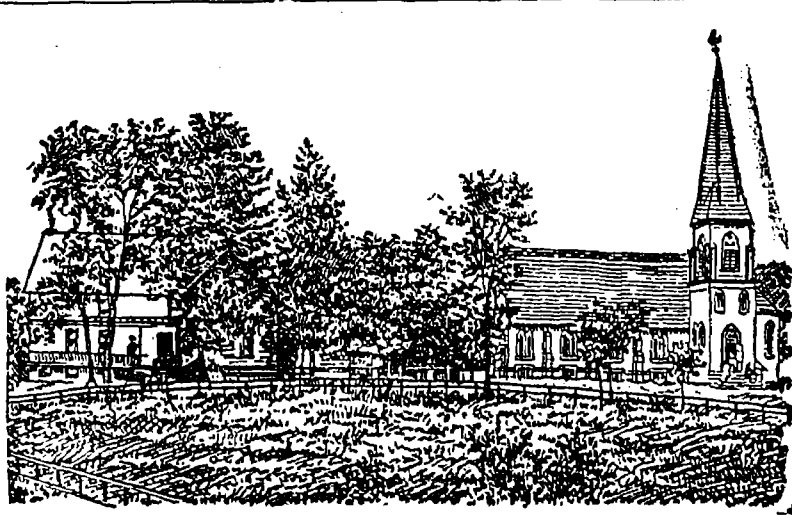
WEEKS.—Entered into rest at Westfield, N. Y., on 24th July last, Sarah M., beloved wife of Rev. A. H. Weeks, formerly Rector of Queensbury, Diocese of Frederickton.

COOKE.—Died at Platon, N.S., on the 8th of August, 1891, after a long illness, Edgar Cooke, in the 23rd year of his age.

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THERE ARE AT PRESENT Several Vacancies in this Diocese for active Clergymen, earnest workers. Applications, giving references and stating particulars, may be sent to the Most Reverend THE METROPOLITAN, Bishops-cote, Fredericton, N.B., or to the Rev. the Sub-Dean, Fredericton, N.B. 11-4

CURATE WANTED. FOR THE PARISH OF WEYMOUTH, N.S. Young, single, musical. Applications mailed to the REV. D. FILLEUL, Rector, Weymouth, Not later than Sept. 15th. 7-11

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MISSION FIELD.

[From the S. P. G. Mission Field for June]

We quote the following story which the Bishop of Minnesota told to a meeting lately:

'Many years ago, the late Rev. Lord Charles Hervey paid a visit to my Missions, and after service, the head chief, turning to him, said, 'Do you know the history of the North American Red men? Shall I tell you it? Before the white man came, the rivers and lakes were full of fish, and the prairie and forest were full of game; and hunger and thirst never came to the wigwam of the Indian. Would you care to see one of my braves such as he was before the coming of the white man?' He clapped his hands, and the door of the tent opened, and there appeared an Indian, proud and erect, in all the finery and feathers of a young warrior, with his squaw by his side. 'That,' said the chief, 'represented my people before the white man came. Now, shall I show you what the white man has done for us?' He clapped his hands again, and there appeared before them a squalid, miserable-looking wretch, and by his side an equally degraded woman. 'O great Spirit,' exclaimed the chief, 'is this an Indian? How came he to this pass?' He produced from beneath his blanket a black bottle. 'That,' said he, 'is the gift of the white man. But if that were all that the white man had done for us, you would not be my guests to-day. Many years ago a pale-faced man came to us, and at last we listened to what he had to tell us. Would you like to know what that story has done for us?' Again he clapped his hands. The door opened and in stepped a young man dressed in a black frock coat, and by his side a young woman in a black alpaca dress. Said the chief, 'There is only one religion in the world to lift man out of the mire, and to teach him to call God his Father, and that is the religion of Jesus Christ.'

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The Rev. Bernard Wilson, from the Diocese of Brisbane, gave a clear account of the work in Queensland. He described the whole work of the Queensland Church as Missionary work, for when a Church was laying a foundation in a place where there never had been a Church before, and where everything had to be built up in the future from the beginning, that Church was essentially a Missionary Church. And yet again they had at present no supply of native clergy, Australian born and bred. It would be some years before their schools, and their University that was to be, would enable them to train their own colonial born and bred clergy, and in the meanwhile it depended on the supply of men from England during these next few years, upon the zeal with which they carried on this work, and upon the quality of Church work which they put before the colonists, whether they got a full and abundant and sufficient supply of colonial candidates for holy orders in the future.

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and have subjected same to chemical analysis. The samples were found to consist of FRESH, WHOLESOME MATERIALS, PROPERLY PROPORTIONED. This Baking Powder is WELL SUITED FOR FAMILIAR USE and has been employed, when required, in my own household for many years.

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Applications for Calendar and form of admission may be addressed to the SECRETARY, WINDSOR, N.S.

HENRY YOULE HIND, D.O.L., Secretary. Edgehill, Windsor, N.S., June 1st, 1891.

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