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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. XIII. {
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MONTREAL, WEDNESDAY, AUGUST 19, 1891.

{ PER YEAR
\$1.50 }

ECCLIASTICAL NOTES.

THE Bishop of Newfoundland arrived in England the last week in July.

THE one thousand and eighth anniversary of the parish Church at Chester-le street, Durham, has just been celebrated.

THE Council of the Corporation of the Church House gives notice that they want £11,000 at once for the new permanent building.

THE committee of the C. M. S. have decided that the new Memorial Church to Bishop Hannington and Bishop Parker shall forthwith be erected in Mombassa, not in Frere Town.

RETURNED.—The Rev. J. T. Holme Beasley, who became a pervert to the Church of Rome in January, 1890, now announces his return to the Church of England. He was ordained in 1883.

THE Dean of St. Davids the Very Rev. James Allen, has entered on his ninety first year. The patriarch of English deans, Dr. Gilbert Elliot, of Bristol, is in his ninety second or ninety-third year.

THE Birmingham Bishopric Scheme has fallen through, and the Bishop of Worcester has sought help for the diocese in another way. He has, it is said, decided to appoint a Suffragan-Bishop, and has invited the Rev. Canon Bowly, Rector of St. Philip's Birmingham, to accept the appointment.

By the will of the late Mr. Frederick Carver, A.C., the following bequests are made:—The Bishop of London's Fund, to the Society for the Propagation of the Gospel, and to the National Society (for its general purposes) £2,500 each, and £2,500 to the National Society for assisting struggling Church Schools.

THE Church Pastoral Aid Society has received for investment a gift of £4,000 from donors who prefer to remain anonymous. The income is to be applied for the payment of a curate of St. James's, Sheffield. A gift of £5,000 to the same society, to be administered in supplying curates in the Isle of Man, was recently announced.

A movement has been started to secure a memorial of Dr. Maclagan's episcopate as Bishop of Lichfield, and it is proposed to place a portrait of the Archbishop in, and, if possible, found a scholarship, at Lichfield Theological College, and also to present him with a pastoral staff. Subscriptions amounting to about £500 have already been promised.

MICHAELMAS DAY has been appointed for the next consecration of Bishops, which will take place at St. Paul's. The sees to be filled are Lichfield, Truro, and Zululand. It is understood that the Bishopric of Natal, which has been in abeyance since the death of Bishop Colenso, will be revived when a successor to Bishop Macrorie, of Maritzburg, is appointed.

THE Archdeacon of Durham has, with the consent of the Dean and Chapter of Durham,

caused a small black marble cross to be placed in the chapel of the Nine Altars of Durham Cathedral, to mark the spot where the mortal remains of Bishop Lightfoot rested on the night before they were conveyed to their last resting place in the chapel of Buckland Castle.

THE CHAIST-AN MINISTRY.—The glory and dignity of the Christian ministry is not the position which it gives, but the work to which it calls men, not the prospect of advancement, but the power of doing good to others. The world estimates success by popularity or advancement; but in our Lord's view success lies not in outward honour, but in inward abasement.—*Archbishop of York.*

THE Vicar of Prescott has just found the ancient font which was used in Prescott Parish Church for a thousand years. He discovered it in Roby churchyard, and the vicar of that parish having renounced any claim to it, it has been restored to Prescott Church. It is simply a block of sandstone, roughly shaped and hollowed out, but it is by far the oldest relic now existing of the first Church built on the 'Prest-oote hill.'

THE G. F. S. of the Diocese of Lichfield presented Mrs. Maclagan, in recognition of her services as president of the society, with a testimonial comprising a timepiece in ebony and brass frame, with Westminster chimes, a pair of silver candlesticks, a silver inkstand, a stationary cabinet, blotting pad, and a very beautifully illuminated address. The Archbishop-elect of York acknowledged the presentation on behalf of his wife.

THE Duchess of Albany visited a dingy district of the East End of London lately, in order to open a mission room in Tait street, off Cable street, to accommodate a number of worshippers who have hitherto assembled under an archway of the Blackwall Railway. Her Royal Highness was attended by Sir Robert and Lady Collins, and among the company present to receive her were the Bishop of Bedford, Archdeacon Farrar, and Mr. Ritchie, President of the Local Government Board.

A novel plan for extinguishing a church debt has been hit upon in Melbourne, Australia. The Church Committee—or Vestry, as the case may be—divide the total debt among themselves, and each man insures his life for the amount that falls to his share. The policies are transferred to the Church, and the annual payments on them are made out of the collections. Then, of course, as the members of the Committee 'drop off,' the sums insured on their lives drop in, and later, when the only survivor dies, the last instalment of the church debt is paid.

THE OLDEST CHURCH IN EUROPE.—'Which is the oldest church in Europe?' asks the *British Architect*. Canon Routledge, in his *History of St. Martin's, Canterbury*, claims the distinction for that venerable edifice. He describes it as being the only existing church originally built as a church during the first four centuries that has remained a church till the present day. St. Martin's has a rival in St. Mary's-in-the-Castle,

Dover, which Canon Puokle believes to have been erected in the fourth century; but in the days of Queen Anne, and for a century and a half afterwards, this edifice was used as a garrison fuel depot.

AN amusing story of the late Archbishop of Canterbury is told by Mr. Boyd in his reminiscences of that prelate in *Longman's Magazine*. It is vouched for as literally true, the writer's authority being Dean Stanley, who related it in Archbishop Tait's presence at a Bishops' dinner at Lambeth. On one of his latest visits to a certain country house in a Scottish county, Dr. Tait went alone to the post office to send a telegram to his brother. He wrote it out, 'the Archbishop of Canterbury to Sheriff Tait,' and handed it in. The sceptical old postmaster read it aloud in contemptuous tones: 'The Archbishop of Canterbury!' and added, 'Wae may ye be that taks this cognomen?' The Archbishop, taken aback, remained silent for a moment. The morning was cold, and he had a woollen comforter wrapped around his neck: but on second view the postmaster thought he looked more respectable than on the first, and added, 'Maybe ye're the gentleman himsel.' Tait replied modestly, 'For want of a better, I am.' On which the good old Scot hastened to apologise for his first suspicion of imposture; adding, 'I might have seen you were rather consequential about the legs.' Then he added words of cheer, which Tait said truly were vitally Scotch: 'I have a son in London, a lad in a shop; and he gaed to hear ye preach one day, and was verra weel satisfied.'

THE STORY OF THE CHURCH OF ENGLAND.

Messrs. Griffith, Farran & Co., of London, have done well to issue in a sixpenny form the 'Popular Story of the Church of England,' by G. H. F. Nye. How popular it is, will best be gathered by these words on the title page—'Fifth edition. Twenty-seventh to fiftieth thousand.' It takes us, in less than a hundred pages, from the third century down to Tract XC.—nay, it goes so far back into hoar antiquity as to mention Joseph of Arimathea at Glastonbury. In fact it gives Pentecost as the Church's 'Birthday.' It is a 'story in the most literal sense of the word; but it is a history as well, and comes most seasonably at a time when the question as to the Primitive Church receives so many and such different answers. Mr. Nye writes himself 'Financial Secretary to the Church Defence Institution,' and his book is the best *apologia* possible. It gives facts, as an antidote to certain fictions which might else pass current for facts in a popular manual issued by a body of distinctive controversialists. Mr. Nye's story does not avowedly enter the lists against this particular work; in fact, it is rather historical than apologetic, and certainly not aggressive; but it is better calculated to frustrate the evil such publications are designed to do than such ponderous defences as Lord Selborne's, which, however sound, is in no sense popular.—*Family Churchman.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

CHURCH SCHOOL FOR GIRLS.—The Michaelmas term of this institution begins on the 5th of September. Boarders are required to present themselves on the 4th, and day scholars on the 5th. We are informed that the school will again open full, and that the numbers will rise to 65 or 70. The new building is progressing rapidly, and if no unforeseen event occurs the large dining room and kitchens will be ready by the 1st of September. About the end of that month two or three of the class rooms will be fit for occupation, and one or two may be used, we understand, as sleeping apartments, until the new large dormitories are pronounced sufficiently dry and otherwise ready.

There are several additions to the teaching staff, which, besides the Lady Principal, will consist of seven assistants and possibly eight. Those who intend to seek admission for their children or wards as day scholars should lose no time in sending in the printed forms of application properly filled and signed. According to the regulations, none can be admitted until this application has been registered, and pupils are admitted in the order of application.—*Hants Journal*.

Rev. D. P. Allison has been offered and has accepted the curacy of St. Luke's Cathedral, Halifax, and will enter upon his duties about Oct. 1st.

AMHERST—The next meeting of the Chapter of the Amherst Rural Deanery will take place at River John on Wednesday, Sept. 16th. The first service will be held on Tuesday evening, the 15th.

Editor of the Church Guardian:

SIR,—Having been appointed Organizing Secretary for the Diocese of Nova Scotia, kindly allow me space to explain, for the information of your readers in this diocese, the nature of my work, and the object of my visits to the various parishes. It is:—

1. The inculcation of systematic and proportionate giving to God.
2. The establishing, where possible, branches of the Society of the Treasury of God.
3. The dissemination of information in reference to the needs of the diocese and of such Church schemes as are deserving of general support, and to which their contributions may best be devoted.

For this purpose I shall visit the different parishes as early as possible, when I shall take the opportunity of explaining and advocating more fully the needs and work of the diocese,

Yours, &c., W. J. ANOIENT.

DIOCESE OF FREDERICTON.

ST. JOHN—The new tubular obimes for St. Paul's (Valley) church have been placed in position, and are now ready for use. There are thirteen bells or rather tubes, and the sound is very sweet. The regular scale is supplemented by a few semi tones, making it possible to change the key.

ST. ANDREWS.—On Sunday, 9th August, the Lord Bishop of Huron preached in All Saints Church here, and the Most Rev. the Metropolitan of Canada and the Rev. Canon Sills, of Portland, also took part in the service.

Rev. W. B. Armstrong, M.A., late Rector of Grand Falls, has entered upon the work of his new parish, Petersville, N.B.

The Metropolitan of Canada is at St. Andrews. The Bishop-Coadjutor has been spending some weeks at Dalhousie.

Rev. E. P. Hurley, Ph.B., has been inducted Rector of Cambridge.

DIOCESE OF QUEBEC.

DRUMMONDVILLE.—The congregation of St. George's Church desire to avail themselves of your columns, with your permission, in order to thank those kind friends at Cacouns, who, taking advantage of the sojourn of our Rector, the Rev. F. G. Scott, at that place, raised by their exertion the handsome sum of \$140 towards putting the Rectory in a state of complete repair. Yours truly,

E. J. HEMMING, Churchwarden.
Drummondville, 16th August, 1891.

DIOCESE OF MONTREAL.

NOYAN—St. Thomas.—On Tuesday evening, August 4th, a meeting of the Women's Auxiliary to the Church of England Missionary Society, of which there is an active branch at St. Thomas', Noyan, was held at the house of Truman Derick, Esq. A working party had met together in the afternoon for sewing, &c., in furtherance of the missionary object for which this society is formed. A very agreeable evening was passed in the reading of letters from missionaries by Miss F. Derick, Miss M. Johnson, and the rector, the Rev. W. N. Duthie, while the organist (Miss E. Derick) and the choir of St. Thomas' Church, Noyan, led the singing. Ice cream and cakes, kindly provided by Mrs. Truman Derick, furnished an agreeable refreshment at the close of the meeting, and a considerable amount was collected from those present in aid of the work.

LAPOLE.—The Grace Church Sunday school excursion from point St. Charles on Saturday, 8th Aug., was a decided success. The picnic was held in the 'Bowman Park' which is well adapted for such use, near the railway station, the Richelieu bridge and on the shore of the Richelieu river; accessible by rail, water, and highways, and is in every respect a delightful spot.

KNOWLTON.—The Young Ladies Industrial Society gave one of their interesting entertainments last week in the Lake View Hall. The attendance was all that could be desired, and the needlework, ice cream cool drinks and cakes sold merrily under the supervision of Miss Carr, Miss Macfarlane, Miss Knowlton, and others. The *piece de resistance* of the evening was the scenic representation of the seven stages of womanhood, prepared under the supervision of Mrs. Fanning, which was beautifully applauded. Music, vocal and instrumental, was acceptably given by Miss Prime, Miss Patterson, Miss McGowan and Miss Fanning. Judge Foster and Rev. Dr. Norton, rector of Montreal, delivered short addresses warmly congratulating the rector upon his return, and the ladies upon the success of the evening.

PERSONAL.—The Rev. George D. Harris, of LaHave, in the Diocese of Nova Scotia, passed through Montreal, on the 10th August, en route to Minnesota via Boston. He had been spending a few days at Chambly with his friend the Rev. G. H. Butler, M.A., presently Rector of that parish and formerly of Nova Scotia also. We trust that Mr. Harris may enjoy and be much benefitted by his holiday trip.

BISHOPAL APPOINTMENTS.—The Lord Bishop of the Diocese will make his annual Visitation to the Rural Deanery of Clarendon in August, as follows:

Sunday, August 23, Shawville, Rev. Rural Dean Naylor.

Monday, August 24, St. Thomas, Bristol, Rev. Rural Dean Naylor.

Tuesday, August 25, St. George, Portage du Fort, Rev. A. A. Allen.

Wednesday, August 26, St. James', Bryson, Rev. A. A. Allen.

Thursday, August 27, St. John's, Qaio.
Friday, August 28, St. Matthew's, North Oaslow; St. Luke's, Hardley, Rev. W. Raven.
Saturday, August 29, St. Augustine, Hardley, Rev. W. Raven.
Sunday, August 30, Christ Church, Aylmer, Rev. H. L. A. Almon.

The Lord Bishop may be addressed during the Visitation as follows:—From August 14th to 26th, care of Rev. W. H. Naylor, Shawville; August 26th to 30th, care of Rev. H. L. A. Almon, Aylmer.

DIOCESE OF ONTARIO.

BROOKVILLE.—The Church seems to be making fair progress in this enterprising town; one which presents, it would seem, admirable opportunities for extending her bounds and strengthening her cords. There are presently three parishes, viz. *St. Peter's*, the old mother parish, embracing formerly the whole town, but now the eastern part only; *Trinity*, an offshoot of *St. Peter's*, in the west end of the town, and of which the Rev. E. P. Crawford was the first rector, if we mistake not, and during whose incumbency the church itself was erected; and (3) *St. Paul's*, in the centre of the town, originating, we believe, through unfortunate differences which arose in connection with the old Parish Church, which led to the formation of a so-called *Evangelical* body, which at first met in a hall, and was ministered to by the Rev. Mr. Hague, presently of Halifax, but which has since acquired the church building formerly used by the Congregationalists, and which has been improved, and to which considerable additions have been made; the present incumbent being the Rev. Mr. Dobbs. Of the old mother parish and church the Ven. Archdeacon T. Bedford Jones is now the Rector. Under his direction, improvements have been made in the interior of the church, and a beautiful service, largely choral, is maintained. The list of communicants is large, and the celebrations, weekly. Another improvement contemplated is the introduction of a surpliced choir of men and boys. At present a mixed choir of ladies and gentlemen exists, which has well done its part of the service. But a feeling in favor of that which is now—it may be said—the *rule* in the Church, arose; and the Archdeacon having wisely consulted his congregation about it by means of a circular addressed to each adult communicant, requesting an opinion as to the introduction of the vested choir, the result was an almost unanimous approval. Preparation is now, we understand, being made for its introduction about Christmas tide. The Archdeacon, in announcing the result a few Sundays ago, stated that he hoped those who had not consented would, in view of the large preponderance of opinion, do as other bodies frequently do—make the vote unanimous, observing that he should be sorry to have any feeling of dissatisfaction or division arise in consequence of the change; if that were to be the result, he would hesitate before making it. Daily service in the morning at 9 and afternoon at 5 is maintained.

Trinity Church has now as its Rector, in succession to Mr. Crawford, the Rev. Dr. Nimmo. Here, too, large congregations attend the services, the musical part of which is well rendered by a mixed choir. The church building is of good design, but sadly needs renovating in the interior.

At *St. Paul's* evidence of progress is afforded by the new hall or school building which is being erected adjoining the church proper.

The town has extended rapidly thus affording opportunity for Mission services. A Chapter of the Brotherhood of St. Andrew in connection with the several parishes, and working harmoniously together, ought to find ample scope for the fulfilment of the obligation attaching to its members.

DIOCESE OF ALGOMA.

EMSDALE.—On the evening of Tuesday, July 28th, the Rev. P. L. Spencer of Thorold, Ont., delivered a lecture in the Orange Hall, Emsdale, for the purpose of raising funds for the purchase of the new burial ground. The Incumbent, the Rev. Rural Dean Chowne, was in the chair.

The lecture was entitled 'A Missionary Tour Round the World,' and was profusely illustrated with very fine stereopticon views of various scenes in many countries. The lecture was agreeably interspersed with an address and a recitation from the Rev. L. Sinclair, Incumbent of Ilfracombe, and also with songs and instrumental music by various members of the congregation and others who displayed great talent. Mr. Tate of Huntsville, who was visiting in the village that evening, favoured the audience with a few of his choicest selections. Refreshments were served in the office of the Parry Sound Railway Company adjacent, the use of which was kindly granted for the evening by the contractors.

Altogether a pleasant, instructive and profitable evening was spent, for which the ladies of the congregation deserve a large share of the credit.

On Wednesday evening the Rev. Mr. Spencer delivered his lecture at Eberston, in the Township of Bethune, in the Eastern portion of the Emsdale Mission. The proceeds were for the purpose of buying lamps for St. James' Church of that place.

On Thursday evening the lecture was repeated at Katrine, in the northern portion of the Mission, for the purpose of raising funds for the building of St. Mark's Church driving shed at Emsdale which is much needed. The attendance at all places was good and all were delighted at the able manner in which the Rev. Mr. Spencer illustrated both by word and picture the progress of Christianity at home and abroad.

The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the very kind note containing \$2 from A. F., New Brunswick in response to his appeal. Will not others kindly help this new mission in like manner?

OUR INDIAN HOMES.

To the Editor of the Church Guardian:

SIR,—A few days ago I addressed an official letter to the Secretary of the Board of Domestic Missions, setting forth the difficulties under which I have been laboring in endeavoring to carry on my now extensive work among the Indians with so little steady support to depend upon; and definitely offered to hand over to the Society the whole of my work at Sault Ste. Marie, at Elkhorn, and at Medicine Hat, if they would undertake it and merely employ me, if they saw fit to do so, as general manager or superintendent. I at the same time sent copies of my letter to the Board, to the Bishop of Qu'Appelle, Algoma and Rupert's Land, asking them if they saw fit to do so to endorse my application. The Bishop of Algoma is at present crossing the Atlantic, so that I have not been able to hear from him; but the Bishops of Qu'Appelle and Rupert's Land have both answered me very kindly, and I hope they will not mind my now sending you copies of their letters for publication. I take the liberty to append also an extract from a letter received lately from the Ven. Archdeacon Phair, Superintendent of Indian Missions in Manitoba.

The Bishop of Rupert's Land writes:—

Dear Mr. Wilson,—I am sorry that you are finding such difficulty in the support of your Homes, and I think it would be well for you if the Church in Canada would take the burden off you. I should be very glad if the Church in Canada would take up your Elkhorn Home or open Missions here, and I shall gladly cooperate with them and allow them to manage matters, and I look for their generous help to our efforts.

But the management of our own Home and efforts must be with ourselves. We cannot think of passing them over to the Board in Canada. We welcome efforts of theirs here and these they can fully manage. We welcome also aid to our efforts. But our own Home and Missions we must manage ourselves, whether, when the Church is united, if that happens, there can be a joint organisation is a different matter. I am faithfully yours,

R., RUPERT'S LAND.

The Bishop of Qu'Appelle writes:

My Dear Mr. Wilson,—I certainly most thoroughly and cordially agree with the contents of your letter to the Board of Domestic and Foreign Missions. Speaking of this Diocese at least I feel that we are in a very critical position with regard to Indian Missions, and that there is very great danger of other bodies entirely taking up the work that we ought to be foremost in doing, owing to our insufficiency of means and lack of united effort in our Church. As you truly remark the Government is subsidizing largely the efforts of those religious bodies that shew themselves willing and able to make large offers on account of their centralised organization. We, depending on Diocesan efforts, in such a poor Diocese as this, are powerless. I am convinced that the only hope for the work of Indian schools being carried on in a manner worthy of our Church, is that the Church through some central agency such as the B. of D. & F. M. should undertake the work with real energy and determination, as a work for which the whole Church is responsible. It is not fair that the burden should be left to a private individual like yourself. It does seem a disgrace to our Church that a building like the one you have erected at considerable trouble at Medicine Hat should be left empty for want of means to carry it on. Unless our Church arouses herself to her responsibility very soon and throws herself into the work that the C. M. S. is now almost abandoning, the opportunity will have passed away, and others will have completely occupied the ground.

I am yours sincerely,

ADELBERT, Bishop of Qu'Appelle.

Archdeacon Phair writes me:

'I can assure you I understand well what is meant by being pressed and anxious, and to lack sympathy also, but I am far from believing that the good work the Lord has enabled you to accomplish is going to remain under its present cloud. Let us spread the matter before the Lord in faith. If he is not able to solve the difficulty it is certain we cannot. I quite agree with you that there is a special need for pressing the claims of the Indian Homes upon the Board of Domestic and Foreign Missions, and I shall be astonished if something is not done by that body at once rather than see these most important Institutions become crippled or get into the hands of those who will give us all more work to do. Surely no thinking Churchman can fail to see that this is the first work of the Church. If our Homes for training of these poor Red children have to be closed or even partially closed for lack of means it will be time to sound a loud note throughout the length and breadth of the land, but I would fondly hope such will not be the case. There seems to be money enough for every conceivable form of amusement, for anything of the world, but for the little ones, the poor and needy, there is not much. Sincerely yours,

R. PHAIR.

DIOCESE OF QU'APPELLE.

The Bishop announces that he has received information that just a few days before the anniversary of his consecration (June 24) the Endowment Fund of the Diocese of £10,000 was at length completed. Only £130 had been needed for the last year to obtain the last

instalments of £500 each from S. P. G. and the Colonial Bishopric Fund. But this £130 seemed very difficult to obtain. However, Mr. Williamson, the treasurer of our fund in England, paid the sum required to S. P. G. in June, and £1,174 4s. 2d. was remitted to our Diocesan Treasurer, completing the £10,000 for investment in this country. The Diocese may be congratulated upon this amount having been raised so soon.

GRENFELL.—At the last entertainment given by the Ladies' Aid Society the sum of \$36 was raised. This will be devoted to the repainting of the church and vicarage. Very great credit is due to the several ladies who kindly provided the provisions, and who by their untiring energy made the dinner and tea the success they were.

All connected with Grenfell and the surrounding district will be glad to hear that the Rev. F. V. Baker will return some time during September.

QU'APPELLE STATION.—The pro-Cathedral has been further enriched during the last month by the arrival of the Font Ewer, which has been obtained from Messrs. Pratt, of London, England, out of the surplus of the Font Fund raised last Autumn by the Children's Guild. It is of polished brass, standing 18 inches, and is a handsome addition to our church furniture.

FORT QU'APPELLE.—A very successful concert and ice cream social at the Fort, under the auspices of the Ladies' Guild of St. John's Church, on June 25th, realized \$34 towards the fund for necessary repairs of the vicarage.

MEDICINE HAT.—On Sunday, June 12th, a Confirmation service was held in St. Barnabas' Church by the Lord Bishop of the diocese, when six candidates—all females—received the rite of the laying on of hands.

WOMAN IN THE GOSPELS.

In the Old Testament, sin entered into the world by the first woman, and death by sin, and the whole race suffered for it. But there is a marvellous contrast in the Gospels. There, our Lord is born of a woman, and the whole position of the sex seems to change. Our Lord's life was sought, shortly after he was born, by the wicked king Herod, who was a man. St. John the Baptist, indeed, came to his martyrdom through a wicked woman and her wicked daughter. But as to our Lord himself, all that was said and done against Him was said and done by men, never by any woman. Faithful women followed and ministered unto Him of their substance, but we do not read of any men doing that. While men were shouting 'Crucify Him,' 'His blood be on us and on our children,' women were weeping over Him in tender pity. Even Pontius Pilate's wife, Pagan as she was, interceded for Him, and tried to preserve Him unharmed. Faithful women watched His burial, even after all men had left the closed tomb. Women were at the Sepulchre earlier than men on Easter morning, and to them first the risen Lord showed Himself. The slow-hearted Apostles themselves heard first from women that the Lord had risen, and even then they had not the grace to believe. It is no wonder then that Christianity has elevated women more highly than she has stood anywhere else throughout the history of the whole world. And the woman who is not a Christian is a traitor to her own sex.—Rev. J. H. Hopkins, D. D.

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The Church Guardian

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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 AUGUST.

- Aug. 5th—10th Sunday after Trinity.
 " 6th—Transfiguration of our Lord.
 " 9th—11th Sunday after Trinity.
 " 16th—12th Sunday after Trinity.
 " 23rd—13th Sunday after Trinity.
 [Notice of St. Bartholomew]
 " 24th—St. Bartholomew. Ap. & M.
 [Athanasian Creed]
 " 30th—14th Sunday after Trinity.

THE UNITY MOVEMENT.

By the Rev. W. S. Sayers, General Secretary
of the Church Unity Society.

The discussion of unity which began about the time of the organization of the Church Unity Society, in 1886, has already had marked results. It is no small thing to have placed before the distracted religious world the fair ideal of a United Church, and to have made the Historic Episcopate an object of attention and study. To gain the attention of our separated brethren is the first step; then comes the clearing away of irrelevant and secondary issues; and finally ensues the discussion of the real questions on their merits. This is the order in which the movement must proceed and which will require years for its settlement. But already cheering progress has been made on these very lines. The outcry against our 'pretensions,' the hasty rejection of our proposals, the heated rebukes of our 'arrogance,' even the calm disapproval of our 'declaration,' really count for nothing in respect of the final result. These ebullitions and antagonisms, however disappointing to our first ardor, are just what might have been expected with certainty. They are no evidence of the 'pricking of the bubble.' They are the necessary concomitants of the movement and the hopeful indications of its progress. The real strength of the movement is underneath, and as yet unseen. The transitory and superficial features soon pass away. There is now need of patient work. But just at this present phase of the matter it is necessary to take note of a few points which are of the first importance to us as having a vital bearing on our own line of action.

And first of all, it must be noted that unity can never be attained by minimizing our points

of difference with the sects, for those differences are radical; nor by fraternizing, exchanging of 'pulpits,' union services, denial of the divine origin of the Church and ministry, or the like. Logically, this course is an absurdity; morally, it is disloyalty; practically, it is a failure. Many who began in this way, moved by warmth of sentiment, are beginning to see this. It is safe to predict that this short cut towards a false unity will in no long time be entirely abandoned.

In the second place, it must be accepted as an axiom that there can be no unity without entire submission to the Church. Our separated brethren must be converted, have a change of heart, and surrender unconditionally. This may sound like begging the whole question, nevertheless, we must stand steadfast, patient, loyal and hopeful until this comes, as it surely will in God's good time. There is a close parallel between submission to Christ and submission to His Church. In each there must be complete *metanoia*. For this we must wait, work, and pray.

Thirdly, it is now becoming evident that the real, the principal, obstacle to unity is *insufficient knowledge of the Church*. The popular objections to the Church are due to an astounding yet prevalent ignorance of her doctrines, her history, and her authority. It is impossible to believe that the thousands of Christian men now in schism are willfully and consciously guilty of that sin. A wide correspondence extending over several years as secretary of the Church Unity Society, as well as an extended personal intercourse with men outside, has confirmed the writer in his conviction that the sects have no proper conception of the Church nor our reasons for being Churchmen. The prevailing ignorance is most surprising. In almost every instance where men have come into the unity of the Church, and notably in those who now form a large part of our own clergy, the testimony is unanimous to this fact, and further, that when once this ignorance was removed, the attraction of the Church was irresistible. If we believe that the Church is all glorious within, we must believe that men are outside because they cannot see that glory. The attitude of the various denominations respecting our overtures is fully explained by this fact. The replies to the Bishop's declaration could never have been written nor endorsed by men who were adequately acquainted with the history of the Church. All these considerations lead to the next step.

If *schism* is based on *ignorance*, our duty is to *remove* that ignorance. We are to place the reasons for our faith before those who are ignorant of those reasons and of that faith. We are to put the facts before our brethren, and with all gentle insistence guide them to the light. We certainly have a duty and a responsibility in this matter. God has entrusted His Church to our keeping. He will require an account of our stewardship. We have been commissioned to preach the (whole) Gospel to every creature, to heretic, schismatic, and to Romanist, as well as to pagan, to infidel, and to heathen. If our position is true as against schism and Romanism we are bound to assert, to defend, and to prove that position in the most public and convincing manner. We are not to be content merely to hold the truth, we are to make it known. Unity will not come of itself. We are to forward it. No other Christian body can or will accomplish it. It is our peculiar mission. The future of the movement rests in our hands. We need to be touched with a holy enthusiasm and a missionary zeal in thus carrying out our mission to the Christians of this land. Our brethren of the denominations are honest, they are what their training has made them. They are not likely to find the truth in their sectarian environments. If we withhold the truth from them, where shall they find it? They will follow the truth when they see it. We must reach them. The way to do

this is not by preaching sermons to our own congregations, nor by writing books for our own people, and yet which never reach those who need them most. We must adopt

MORE AGGRESSIVE, FAR-REACHING METHODS.

We are to enter upon a 'campaign of education,' and we must learn some things from the children of this world. Political parties seek to gain votes by educating the people; they use the newspapers, public meetings, printed matter in the mails, effective widespread organizations. They thus place their platforms, their doctrines, and their arguments before every voter in the land. Would that we could place the Church and her history as completely before every Christian soul in this land. To do this we must use somewhat similar methods. And this is the work that the Church Unity Society aims to do. It seeks by every legitimate means to bring the Church fairly before the people, and to give the reasons for our position. To do this the society has a widespread organization, and secretaries in nearly all the dioceses. It is patiently and persistently endeavoring to send through the mails to every sectarian minister in the land, papers on the Church, Unity, and the Episcopate, prepared by persons who stand high in the confidence of the Church. But this is only a beginning of what it hopes to accomplish.

Its future depends wholly on the support and confidence given it by the Church.

The Bishops have put forth their declaration. They can do nothing more. Their action needs now to be supplemented and seconded; their position maintained, vindicated, and, if necessary, extended and amplified. The Church Unity Society, although nearly all the Bishops are connected with it as honorary vice-presidents, is yet unofficial in its character, and can thus enter upon this work with peculiar advantages.

The times are ripe for this campaign of education. Men are thinking of unity as never before. There is a growing weariness of division, of conflict, and of contending creeds. The better part of the religious world is looking for the way of peace. Be it ours not only to proclaim the beautiful vision of a united Christendom, but also to point out to all men THE WAY to its realization, ever remembering that this is the real way to convert the world to Christ, for without unity missions will never succeed, but when the disciples are one, the world will believe.

The Church Unity Society with its aggressive yet conservative methods, its loyal spirit, and its effective organization, has a just claim to the support of those who long for the fulfilment of our Saviour's prayer, 'that they all may be one.'

THE MYSTERY OF LIFE.

The prohibition of the use of blood as human food, dating from the days of Noah, when animal food was first given to man (Gen. ix. 4), and continued under the Mosaic dispensation, and the severe penalty attached to a breach of this prohibition under the Levitical law (Lev. xvii. 10), are in such marked contrast to the declaration of our Lord as recorded by St. John (vi. 58)—'Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you'—that we can scarcely feel surprised when we read that 'from that time many of His disciples went back, and walked no more with Him.' That we may act more wisely, and see in both the prohibition—'Ye shall eat the blood of no manner of flesh,' and the injunction, 'Drink ye all of it'—a perfectly consistent regard for the highest interests of mankind, we shall not be unprofitably employed in a brief consideration of the more prominent points of the subject.

Life is the crowning mystery of creation. The more we attempt to fathom it, the more are

our minds lost in its contemplation. We must be content to receive as the only—and shall we not be wise to add; the sufficient?—explanation of its origin, the inspired declaration of Holy Scripture that the Creator 'breathed into man's nostrils the breath of life, and man became a living soul' (Gen. ii. 7). The life thus bestowed was given, as its vehicle of intermission, the blood, which courses through the whole framework of the body, whether of man or beast, and to mark the sacred character of life, even that of the lower animals, which were given to be meat for man, it was commanded to abstain from using the blood—'But flesh with the life thereof, which is the blood thereof, shall ye not eat'; while with regard to man, the same Divine Creator decreed that 'Whoso sheddeth man's blood, by man shall his blood be shed.' (Gen. ix. 6) Thus we see that by the prohibition of the use of blood as food, man was taught to regard life in the lower animals as a sacred gift of God, not to be wantonly taken away; but if their flesh was required for the sustenance of human life, the blood which contained the life was to be poured on the earth as an offering to God who gave it.

In pursuing our inquiry relative to this matter, we find that the use of blood was to have a peculiarly sacred significance, and such significance as was apparently derived from its being the repository of life.

It was on the occasion of the deliverance of the Israelites from the Egyptian bondage, that we have the first intimation of the use of blood as a sacred memorial before God. When the insulted Majesty of Heaven would no longer bear with the obstinacy of Pharaoh, who had hardened his heart against the signs, and wonders, and sore judgments, which called on him to acknowledge the supremacy of Jehovah, and God had determined to inflict on him and on his people the fearful calamity of the death of every first born of Egypt, 'from the first-born of Pharaoh that sitteth upon the throne, even unto the first born of the maid-servant that is behind the mill'—then it was that the Israelites were commanded to take a lamb without blemish (showing no signs of impurity in the blood), and having killed it in the evening, to 'take of the blood, and strike it on the two side posts and on the upper door-post of the houses wherein they shall eat it, and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you.' 'The Israelites obeyed the command, and their first born escaped the visitation which fell on every family of the Egyptians; there was a great cry in Egypt for there was not a house where there was not one dead.' (Exodus xii. 30. The solemn protection thus rendered by the sprinkled blood, must have given it a consecrated character in the minds of the Israelites, even before the Divine command given to Moses, to offer the blood of slain beasts at the door of the tabernacle of the congregation, or to pour it out upon the earth as water.

No declaration can be more emphatic than that which asserts the presence of the life of animals in the blood. 'The life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your soul.' (Lev. xvii. 11). Our everyday experience and observation enables us to verify the assertion that the life is in the blood. A man may be deprived of one limb after another, but the life is intact, unless by the too great loss of blood, or by its becoming gangrenous, the action of the heart is impeded and ultimately ceases. The light of revelation given us in the Gospel of our Lord Jesus Christ, enables us to discern that which was probably a profound mystery to the children of Israel, namely, how the blood should make an atonement for the soul. We know that the blood of bulls and of goats could not take away sin, but we see in the poured out and sprinkled blood of the Jewish sacrifices, a life-giving type to the true worshipper of Him Whose blood, and therewith His mortal life, would be offered as an all-sufficient sacrifice for

the sins of the whole world. On this all important subject the Epistle to the Hebrews affords us all the teaching that a humble inquirer would desire. The pious Jew, in making his sin offering, would acknowledge his sin, and the justice of its penalty, and the need of an atonement by a sacrifice of life, with possibly a dim perception of the typical character of Abraham's offering of his son Isaac, and its fulfilment when the Messiah should appear. Our blessed Lord by His Incarnation became a son of Adam, an inheritor with the human brotherhood of the sinfulness of man; and by the shedding of His blood on the Cross of Calvary He poured on the ground the blood of the mortal flesh, and in instituting a Sacramental Blood communicates His Divine life to His faithful people.

The heart is both a reservoir and a fountain of the blood, and offers us an apt illustration of the workings of spiritual life. Having received into itself the blood, which by passage through the various parts of the body has become impure and tainted, the heart, by a wonderful mechanism which only a Divine Creator could originate and keep in action, again discharges it; to pass into a purifying receptacle, where by contact with the pure breath of Heaven it is restored to a healthy condition, and is capable of reinvigorating the animal frame. Even so the regenerated child of God, passing through the many trials and temptations of this wicked world, may have his spiritual life more or less deteriorated, and incapable of healthy action, until by supplicating and receiving the purifying breath of the Holy Spirit as conveyed in the Blessed Communion of Christ's body and blood, he is strengthened and refreshed for the conflict with the world, the flesh, and the devil.

Seeing then that the heart is the organ by which the life-sustaining blood is circulated through the whole body, it is not to be wondered at that this part of the human frame should be spoken of in Holy Scripture as the seat of the affections and passions. The Lord of Life taught that 'Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, and blasphemies' (St. Matt. xv. 19); and on the other hand we are required to love God with all our hearts, to purify our hearts, to keep our hearts with all diligence, for 'out of them are the issues of life' (Prov. iv. 23). If the heart be right in the sight of God, the head and the members of the body cannot go far astray; the intellectual faculties will be kept in subjection, and their powers diverted from the mere attainment of knowledge, to the wisdom of applying it in the highest services of mankind, the advancement of truth and righteousness, and the acknowledgment of the goodness, the power, the majesty, and the illimitable sovereignty of the great Creator.

In concluding these brief remarks, the writer would call attention to the appropriateness and deep significance of the institution of Bread and Wine, as representative of Christ's Body and Blood in the solemn celebration of the Holy Communion. This is concisely explained in the Church Catechism, which teaches that the benefits whereof we are partakers thereby are 'The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.' The spiritual life of Christ is communicated to the soul of man by the spiritual receiving of His Blood, and thus we become 'one with Christ and Christ with us'; and they who thoughtlessly or scornfully turn away from His invitation may be reminded that it was Christ Himself Who declared 'Except ye eat the flesh of the Son of Man, and drink His Blood, ye have no life in you' (John vi. 53). and here a solemn question arises, namely, whether the withholding of the cup from the laity be not a practical subversion of Holy Communion, and an abrogation of the Sacrament, by the denial of that part of it which is more especially emblematic of the life which

Christ intended to convey. This is a very serious matter for the consideration of those who think and speak lightly of our differences with the Roman Church, and of those who would persuade us that the doctrinal difficulties may be bridged over.—J. F. in *Family Churchman*.

READING IN CHURCH.

Good reading in Church is only too rare. A passage of Scripture read impressively arrests necessarily the attention of every hearer. A correspondent, 'Arthur M.,' is, we hope, giving too dark a view of matters, but his testimony has too much truth in it. He says:

'What can be thought of that clergyman's sense of the seemly who recites the collects in a breath; who has said three fourths of his versicle by the time the congregation has concluded its response; who so mumbles the more solemn portions of the service as to be inaudible to the congregation; and who monotonous the Lessons of the day at so rapid a pace as to convey no idea of what he is saying to his hearers? Yet these are common acts, and can be witnessed in a multitude of churches.

'We have a right to expect the evidence of reverence and docency in the offering up of public prayer, and such intelligent reading of the Scripture as will enable even the less educated to enter into the spirit of the narrative. Too frequently, indeed, even the matter is lost—so indistinct, rapid, and affected is the style of the reader.

'Yet it was even so in George Herbert's day. For what says 'Izaak' Walton in his life of the saintly rector of Bemerton?

'And to this I must add that if he (George Herbert) were at any time too zealous in his sermons, it was in reproving the indecencies of the people's behaviour in the time of divine service, and of those ministers that huddled up the Church prayers without a visible reverence and affection—namely, such as seemed to say *the Lord's Prayer or Collect in a breath*; but for himself his custom was to stop betwixt every Collect and give the people time to consider what they had prayed, and to force their desires affectionately to God before he engaged them into new petitions.'

'With regard to the reading of the Lessons, I might quote Hooker:

'I hope we may presume that a rare thing it is not in the Church of God, even for that very word which is read to be both presently (i.e., at the time) their joy and afterward their study that hear it' (Of. Pa. cxix. 16).

'Where, one may ask, is the 'joy' at such reading as is too commonly heard? where the impressiveness which would influence to after study? George Herbert—I think it was—in his praying and preaching used to pause for a brief moment before uttering the name of the Almighty.'—*The News, London*.

An Ely correspondent of the *Irish Ecclesiastical Gazette* says he noticed the other day the letters 'R.I.P.' on a Protestant Dissenter's tombstone in Cambridgeshire, and asks, 'What will Irish Protestants think of that? Very few tombstones of Dissenters in this country are without either a cross or an I.H.S. Eight months ago I noticed a large stone cross on a Dissenting chapel in R. pon. It is the commonest thing in the world for Dissenters to have the symbol of our holy redemption on their chapels.'

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FAMILY DEPARTMENT.

GOD'S APPOINTMENTS.

BY MARGARET H. FANGSTER.

This thing on which thy heart was set, this thing that cannot be,
 This weary, disappointing day, that dawns, my friend, for thee;—
 Be comforted; God knoweth best, the God whose name is Love,
 Whose tender care is evermore our passing lives above.
 He sends the disappointment? Well, then, take it from His hand,
 Shall God's appointment seem less good than what thyself had planned?

'Twas in thy mind to go abroad. He bids thee stay at home,
 Oh! happy home; thrice happy if to it thy Guest He come.
 'Twas in thy mind thy friend to see. The Lord says, "Nay, not yet."
 Be confident; the meeting time thy Lord will not forget.
 'Twas in thy mind to work for Him. His will is, "Child, sit still;"
 And surely 'tis thy blessedness to mind the Master's will.
 Accept thy disappointment, friend, thy gift from God's own hand.
 Shall God's appointment seem less good than what thyself had planned?

So, day by day and step by step, sustain thy failing strength,
 From strength to strength, indeed, go on through all the journey's length.
 God bids thee tarry now and then; forbear the weak complaint;
 God's leisure brings the weary rest, and cordial gives the faint.
 God bids thee labor, and the place is thick with thorn and briar;
 But He will share the hardest task, until He call's thee higher.
 So take each disappointment, friend; 'tis at thy Lord's command!
 Shall God's appointment seem less good than what thyself had planned?

—Exchange.

BETSY.

The following touching story of a little negro girl who wandered into the Sunday school of a fashionable church, when the children were singing 'Whiter than Snow,' is told by Nettie G. Pullen, in the *Wesley Prelude*, the college paper:

I regarded the child curiously to see what would be the effect of the scene before her. I saw instantly that she was a street waif, and to me the contrast between her and the children composing the school was a painful one. They, in their cool, white gowns could well sing 'Whiter than Snow,' while she, in her tattered garments, could scarcely conceive of such a thing. She wore an old, faded dress, which, in its better days, had been pink, but was no longer recognizable as such; she was barefooted and hatless, her only shield from the sun being her thick, woolly hair. She carried in her hand an immense handkerchief, which might have been white once, and with this she continually mopped her face. She sat perfectly still with her eyes and mouth wide open, evidently satisfied with all she saw and heard.

I soon became absorbed in the lesson, and ceased to watch the little stranger, but at the close of the service I looked around to see her and she was not visible. As I passed the seat, I found her cuddled up fast asleep. She had fallen asleep when the music ceased, lulled by the hum of voices. When we attempted to

awaken her, we found it a difficult task; she was in a kind of stupor, and could not be aroused.

The superintendent happened to be a physician, and he was summoned to the scene. He immediately ordered that the child should be taken to the hospital, and upon examination he pronounced that she had a fever. The poor little thing had probably been suffering for days, with no attention, and had crept into the church as a place of rest when she could go no further. She was carefully tended at the hospital, and, as she had elicited my sympathy, I paid her several visits.

When she was put into her little white cot a look of satisfaction came over her dusky face. Although she was delirious she seemed to notice her white aproned and white capped nurse, who told me that the child was happy if she saw anything white, and in her ravings continually repeated 'white' and 'snow.' The attendant did not understand the significance, nor did I at first; but finally the thought dawned on me that she was thinking of the song she had heard the children sing on that Sunday when I first saw her. I noticed one day, when I took her some flowers, that she singled out the white ones and rejected all the others. And, as the nurse had said, her mind ran constantly upon white. None of us could realize what it really meant.

Little Betsy grew no better, and the doctor said she could not recover. No clue could be found as to where she lived or who were her parents. When asked where she lived she shuddered and said: 'Down there,' pointing indiscriminately north, south, east and west. Her name she gave as Betsy. That was all the information that could be gained from her.

One day she became more quiet and ceased to rave. The nurse thought perhaps the predictions of the doctor would prove false, and Betsy would recover, but such was not the case. Finally the little thing turned to the nurse and said: 'Sing, Lady!' 'What shall I sing, Betsy?' 'Whiter than Snow.' I had told the nurse of her having heard the song, so she knew the meaning of the question, and began singing the song softly. Betsy interrupted her with 'Missis, does that mean me?' 'Yes, Betsy,' 'Me a nigger.' 'Yes, Betsy.' 'Den sing some more.'

Here the mystery unravelled at last. When the nurse finished, she told little Betsy how Jesus could wash all of us and make us whiter than snow, and how, even though her skin was black, her soul was as white as any one's. This made her very happy, and she lay perfectly still a long, long time.

Betsy grew weaker, and weaker, and when evening came they knew she could not live to see another day. As the twilight was growing deeper, she whispered, 'One more.' 'What Betsy?' 'Sing.' And the nurse did sing, and as she sang the spirit of little Betsy went to Him who was able to make it whiter than snow.—*Apostolic Guide*.

IT'S GOOD ENOUGH.

'There! I guess that will do,' said John, as he took a shovelful of ashes out of the stove. 'The pan isn't empty, but it's near enough; nobody will see it. If I can get the store swept in about five minutes, I can finish the story in the *Fireside Companion* before any one comes.'

The store was swept very much as the stove had been cleaned. The open spaces presented a good appearance, but out of the way corners and underneath boxes and barrels told a different story. However, John said it was good enough. The story was finished and the paper hidden out of sight before the clerks arrived. Then Mr. Willis, the proprietor, came in, bade them all 'good morning,' glanced around the store and went into his private office. Presently he called John. 'Take these letters to the office as soon as you can. They will be just

in time for the nine o'clock mail. Come right back.'

John hurried to the office, as he had been bidden, but, having deposited the letters safely, saw no reason for haste. Indeed, he indulged even in a game of marbles before returning to his work.

When he entered the store again, Mr. Willis made no comment on his tardiness, but remarked: 'Well, John, I've almost learned my lesson.'

John stared, 'What lesson, sir?'

'Why, the one you've been teaching me lately.'

John was more puzzled than ever, and all day long he wondered what lesson he could possibly teach Mr. Willis.

The next morning John's work was done as speedily and no better than the day before.

Mr. Willis came before the clerks, and sent John out on an errand. While he was gone, that gentleman with a quiet smile, began to investigate the corners that John thought nobody would see. When he returned, Mr. Willis said: 'John, I told you yesterday that I had almost learned my lesson. To-day I know it thoroughly. Would you like to hear it?'

'Yes, sir.'

'You have been teaching me how well I could get along without you. I thought the stove needed cleaning and the store sweeping every morning, but it seems they don't; so I shall not need you any longer than this week.'

—Selected

CONTEMPORARY CHURCH OPINION.

Irish Ecclesiastical Gazette:

If our readers would desire to see what 'unsectarian education,' as it is called, has come to in France, we can refer them to a 'Manual of Unsectarian Instruction,' in daily use in the State-aided public elementary schools of Paris. The following are some questions and answers to be found in this catechism:

Teacher—What is God?

Child—We cannot tell.

Teacher—Do you acknowledge a Superior or controlling Being?

Child—Why should we? Prove to us the necessity, and show Him to us.

Teacher—It cannot be proved that such a Being is indispensable.

Child—Then it is waste of time to talk about the matter.

The catechism is summed up in these words:—'The term 'God' has no signification; it means nothing at all.'

It is a startling fact mentioned in *The Banner* that 'in Wales, with a population of about 1,500,000 souls, there are fifty public elementary schools, rate-aided and State aided, in which the Holy Bible is a prohibited book, and in which neither prayer nor religious teaching are permitted.' Thank God that, with all our shortcomings, we have no such Board Schools established in this country, and that, moreover, there is no prospect of such!

A correspondent writing in the columns of the *National Church* says: 'In October, 1839, I obtained from the Church Defence Institution a set of four cards showing the succession of the Welsh Bishops from the earliest times. These I had put up in the vestry. We had a choir of twenty five men and boys, nearly all of them miners, and I was greatly pleased to find (whenever I went to the vestry before service) some of them studying with interest and wondering admiration these telling tables. From the remarks which they occasionally made to me about them, I used to feel that those tables were doing, not merely in but through these choir members, real and solid Church work.'

We are obliged from divers causes to give our readers only half a number this week.—Ed.

MISSION FIELD.

THE FOREIGN MISSION FIELD FIGURES vs. FACTS.

It is difficult to imagine, says the 'Mission Field,' that a statement reported in the newspapers to have been made by a Dr Casartelli at the Conference in Westminster Hall was actually made. If he said it, believing it to be true, his ignorance on the subject of his own address is remarkable. That he should have deliberately made a false statement we would not say, both because such an imputation is one we would desire to avoid, and because the error is too outrageously gross. A fabricator aims at likeness to truth, Our only difficulty in attributing the blunder to the reporters is that the context implies that some such passage did occur in the speech. However, the question between the speaker and his reporters does not concern us much. We only mention the matter, because friends have written, expecting a refutation. The following is the passage: 'In India last year all the Protestant missions numbered 841, and they managed to secure 298 converts at an expense of £48,000, while in one Catholic diocese alone, which contained seven millions of people, the Church had received double the number of adults received by all the Protestant Churches put together.

We have not returns of all the missions in India for last year. The S. P. G. Annual Report (of the Society's Missions alone) will give us quite enough information to enable us to answer this peculiar statement. In one diocese alone, that of Chota Nagpore, where the Society's grant was only £2,704, and where there are only five European missionaries besides the Bishop, there were in the year 888 baptisms in the Church of England Mission, and of these no less than 377 were converts from heathenism. That is to say, there were in this one Mission 79 more converts in the year than the speaker is reported to have said there were in 'all the Protestant missions' in the whole of India.

Perhaps this is enough. A reference to the Society's report will supply plenty more of such eloquent figures if they are wanted. For instance, besides these baptisms in Chota Nagpore, there were 577 catechumens preparing for holy baptism. In Madras, in the Society's Missions alone there were 646 baptisms of adults, 1,690 of children, and 11,375 catechumens. Probably Dr. Casartelli's speech will be quoted by those who must be finding it difficult to give a reasonable look to their declaration that they do not believe in foreign missions.

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

Canon Cadman's death removes from the list of the Society's friends one who had served it in various positions. Elected a member of the Standing Committee in 1869, he was in 1884 appointed a Vice President, and he had been since 1878 one of the Society's Board of Examiners, appointed annually by the two Archbishops and the Bishop of Lon-

don, of which at the time of his death he was the senior member.

But Canon Cadman's services to the Society were not limited to attendance at its councils. His acknowledged position in the Evangelical party in the Church of England served to attract to the Society the support of those who but for his sympathy would have been apt to ignore the Society's comprehensive character. In a speech at Liverpool in 1884 Canon Cadman thus stated his relations with the Society and cordially advocated its claims to a larger measure of support from Liverpool:

'I am here not because I have given up or departed from any principles or views that I held when I first started on my public ministry. I have quite as hearty and firm an attachment now, as then, to what are usually called the Evangelical principles, which are held and professed in the Articles and Liturgy and Homilies of the Church of England. I have had no occasion and have seen no reason to alter my opinions. At the same time I am aware that amongst many persons there is a sort of feeling that the Society for the Propagation of the Gospel cannot be heartily and consistently supported by Evangelical men. Indeed, pamphlets have been published and statements made with the view of discouraging support.

My inference is that the Society for the Propagation of the Gospel in Foreign Parts, according to its theory and principles, wishes to be a faithful representative of our Church of England—as distinctive in doctrine as broad in comprehensiveness, not more and not less; as simple in its aim, 'To promote the Glory of Almighty God.'

'On the whole, my conclusion is that it is to be regretted that attacks on the Society and complaints of its action should be made by Christian brethren, members of the same Church, who neither help its counsels, nor contribute anything to promote its efficiency, nor open their eyes and ears to see and hear the great and manifest blessings which God is pleased to pour upon its imperfect instrumentality.

As Canon of Canterbury, he took a warm interest in St. Augustine's College and he always sympathized with the progress of those who went out from it to fight the battle of the Church in foreign parts.

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Remember who gave thee this,
When other days shall come;
When she who had thy earliest kiss
Sleeps in her narrow home.
Remember, 'twas a mother gave
The gift to one she'd die to save.
That mother sought a pledge of love,
The holiest for her son;
And from the gifts of God above,
She chose a goodly one;
She chose for her beloved boy
The Book of light and life and joy;
And bade him keep the gift, that
when
The parting hour should come,
They might have hope to meet
again
In an eternal home.
She said his faith in that would be
Sweet incense to her memory.
And should the scoffer in his pride
Laugh that fond faith to scorn,
And bid him cast the pledge aside
That he from youth had borne;
She bade him pause and ask his
breast,
If he, or she, had loved him best?
A parent's blessing on her son
Goes with this holy thing;
The love that would retain the one
Must to the other cling.
Remember, 'tis no common toy—
A MOTHER'S GIFT! remember, boy!
ANON.

PARAGRAPHIC.

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