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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, SEPTEMBER 16, 1891.

PER YEAR
\$1.50

ECCLIASTICAL NOTES.

BISHOP PERRY of Iowa has been elected a Vice President of the St. Paul's (Cathedral) Ecclesiastical Society of London.

If you wish a Christian, Churchly education for your children, send them to Church schools, and send them at once if of proper age.

THE average amount given for religious purposes in Iowa the past year, is at the rate of \$23 44 *per capita* of the reported communicants.

THE first stone of the new church at Lucerne, built for the joint use of the Old Catholics and the Protestant Episcopal Church of America, was laid on August 15.

No fewer than 16 Welsh Congregationalists have offered to take Holy Orders in the Church of England. This offer the Bishop of St. Asaph states has been made to himself.

THE Rev. G. A. Jacob, D.D., an out-and-out Protestant, defends in the columns of the *English Churchman* the use of the mixed cup as thoroughly primitive, and quotes authorities.

THE Rev. H. Whittaker, of the Reformed Episcopal Church Peterborough, England, has intimated his intention of joining the Church of England. He will be ordained by the Bishop of Worcester.

BISHOP PERRY (Iowa) is improving in health and strength from day to day, and is slowly regaining the use of his arm by degrees, though still totally disabled from performing any Episcopal duty.

THE Duke of Newcastle, the patron and lay rector, has promised £500 towards the restoration of the chancel of St. Mary's Church, Egmont, Notts, on condition that the nave is restored at the same time.

At the Church Congress at Rhyll it is expected that from 4,000 to 5,000 delegates will be present, and provision has to be made for supplying luncheons to about 1,000 persons daily. A guarantee fund of £2,000 was raised.

THE executors of the late Canon Liddon have decided to publish a volume of sermons collected from his manuscripts, and hitherto unpublished. Among these are the series preached in St. Paul's on Old Testament subjects.

THERE is shortly to appear an Anglican Church Directory, containing useful and interesting information regarding the clergy, their churches and parishes, throughout the whole of Australia and Tasmania. It will be the first Church directory published for the whole of the Australian colonies.

THE Church Pastoral Aid Society of London, England, 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', Sheffield.

A gift of £5,000 to the same Society, to be administered in supplying curates in the Isle of Man, was recently announced.

There are 3,000,000 more persons in England and Wales than there were ten years ago; but there are nearly 20,000 fewer paupers and 2,000 fewer convicted criminals.

FROM the last Journal of the Convention of the Iowa diocese it appears that there are 4,149 families connected with the Church, numbering in individuals, 16,720, and Communicants 6,266. From these the contributions for religious purposes for the year amounted to \$146,876.04. The clergy number 56.

THE space behind the sanctuary and reredos at the east end of the choir of St. Paul's Cathedral is to be fitted up for worship. The monument of Dr. Liddon will be placed in this chapel. The altar will be the fourth in the Cathedral. The others are the sanctuary altar, and the altars in the Chapel of St. Faith in the crypt, and in the side Chapel, known as the Morning Chapel, where the early celebrations of the Holy Communion take place.

ST BARTHOLOMEW'S DAY was the fiftieth anniversary of the consecration of the Most Rev. William Piercy Austin, Bishop of Guiana and Primate of the West Indies, at Westminster Abbey by Archbishop Howley, who was then Archbishop of Canterbury. Though midway in the eighties, Bishop Austin is still remarkably strong and vigorous. He travels about his diocese and undergoes exposure and hardships which many a younger man would be glad to avoid.

THE corner-stone of the first Church erected in this State for colored Churchmen, was laid in Boston, Mass., in the beginning of this month in connection with St. Augustine's Mission, on Anderson street, of which the Rev. C. J. Brent is in charge. Amongst others present at the laying of the corner-stone, were Canon Bogart, of St. Alban's Church, Ottawa, and the Rev. Mr. Swallow of Toronto. It is expected that the building will be ready for occupation in the beginning of November.

BISHOP BLYTH AND THE JEWS.—Bishop Blyth of Jerusalem, speaking at Dawlish, explained that his bishopric included a large tract of country. Jerusalem and the East opened Missions over very far extending lands. It was a wide jurisdiction, and entailed a great amount of travelling and anxiety. It was not only the different lands and races with which he had to deal, but there were different kinds of Missions. The Jewish Mission was the most important. There were also Missions to Mohammedans of considerable importance. There seemed to be a feeling—and he was sure it was a right one—that Missions without a medical staff and trained ladies would not succeed. He wanted about £5,000, and he had nearly one half of that amount. This year there were about 100,000 Jews in Palestine and Syria, and of that number 40,000 were in Jerusalem and in colonies around the city. Having referred to the impulse there was among the Jews to re-

turn to Palestine, he said the land had been strangely altered to receive them. The tide of commerce, which seemed to have left the country entirely for centuries, was returning.

IS PALESTINE INHABITABLE?

In the opinion of Major Conder—and no man living is better acquainted with the Holy Land than he—the Russian Jews could be successfully colonised in Palestine. It is not far from Russia; the problem of transportation would be comparatively easy; and, apart from all sentimental considerations, there would be room enough, and agricultural land enough, in Palestine for the greater number of them. It is commonly supposed that Palestine is a desert country, no longer capable of cultivation, and therefore not capable of sustaining a large population. To a large extent, this impression is true of the country west of the Jordan; but even there it is the destruction of timber and the consequent disturbance of the rainfall which has caused the existing desolation. Where trees have been planted of late years the rainfall has been notably increased, and winter torrents have shown signs of becoming once again the perennial streams that they once were. Taken at the worst, however, there are large districts where nothing but the hand of industry is needed to make the desert rejoice and blossom as the rose.

The whole plain of Philistia and the plain of Sharon might be made one universal garden, like the country immediately surrounding Jaffa. In the neighbourhood of Nablous (Shechem), the lands are as prolific as in the days of Jacob. Nothing but drainage is required to make the plain of Esdraelon one of the most fruitful spots on earth. The ancient fertility of Galilee is not entirely a thing of the past, since Renan describes it in our own time as 'a country clothed with verdure, full of shade and pleasantness—the true country of the Canticles and of the Songs of the Well Beloved.' There was a time when every acre of Galilee not under tillth or pasturage was verdant with the foliage of trees. When the trees reappeared, as they might within a few years, Galilee alone would be capable of maintaining an immense population in rich abundance.

But the greater Palestine is beyond the Jordan, and there the oaks (or terebinths) of Bashan still spread out their mighty arms; the streams run all the year round; the pastures never fail; and every year long lines of camels bear their loads of grain westward across the Jordan, past the hills of Nazareth, and near by Sefariyeh, the ancient capital, to Acre, whence two hundred ship loads of grain from beyond the Jordan are sent every year to European markets. The country beyond Jordan needs but to be occupied and tilled to give sustenance to a teeming population. In the Roman period it had such a population. The remains of great cities are still there, and it is there that antiquaries still find the domestic Roman architecture of nearly two thousand years ago in its best state of preservation. Immense tracts of that country might at once be thickly settled, and would afford a rich support to an industrious population.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

WINDSOR.—The Rev. T. E. Dowling, Domestic Chaplain to Bishop Blyth, delivered a lecture in Christ Church Sunday school here on the evening of the 7th Sept. The lecture was a rare treat and in speaking of it the local paper says that by many amusing incidents Mr. Dowling directed the thoughts of his hearers to the Holy Land; describing in graphic though necessarily brief terms the towns of Jaffa, Nablous, Bethlehem; the object of the Palestine Exploration Fund and its importance in locating Bible places; the 'withoutness,' as he characterized it, of the land, *i. e.*, the absence of carriage roads, postal system, good water supply, schools for girls, etc., owing to the injustice of the Turkish rule; the good and bad traits in the character of the Bedouin Arabs; the good work done by the Ophthalmic hospital for the blind, blindness, he said, being just as prevalent as in the days when our Lord opened the eyes of the blind; the condition of the lepers. He then gave much useful and interesting information with regard to Tiberias, Damascus, 'the Eye of the East,' and On (Heliopolis), 'the City of the Sun,' illustrated by large coloured diagrams. Also telling many new and interesting things with regard to Jerusalem, its walls, gates, interior, suburbs, etc. Mr. Dowling had with him a number of interesting articles which he had brought from the Holy Land, among which may be mentioned the 'Torah,' or Book of Law, in the form of a parchment scroll enclosed in a large wooden case. Mr. Dowling showing the way in which it was opened, read and closed, using it to illustrate the way in which Christ read a similar scroll in the Synagogue (Luke iv, 16-17), two phylacteries, describing what they were, their use, and the manner in which they were worn; a box of small bones found outside the walls of Jerusalem which have been proved to be those of animals killed in the Jewish sacrifices; a photograph of the Bishop's Chapel at Jerusalem, the altar cloth of which was presented by the present Metropolitan of Canada. On the conclusion of the lecture those who wished to had the opportunity of seeing more closely the objects of interest spread out on tables, and of purchasing mementoes of the Holy Land.

ANNAPOLIS.—The parish Church of St. Paul, Rosette, has been re-opened for divine service, when a densely packed house testified the approbation the parishioners felt in being enabled to worship in so tastefully arranged a building. Outside, the roof of the Church has been newly shingled and the interior painted, while inside the whole exterior has been remodelled, having had a new ceiling placed therein, with three very handsome and elaborate ventilators, the walls beautifully tinted in light olive green, with ornamental borderings, while on the sides are the appropriate words beautifully painted, extending around the entire nave: 'I was glad when they said unto me, let us go into the house of the Lord,' and over the altar in bright vermilion are inscribed the texts, 'I am the true vine,' 'I am the bread of life.' The pews have been entirely refitted and the cushions covered with crimson-figured damask. Altogether the Church presents a neat, tasteful appearance, and not only reflects great credit upon the contractor, but also upon the energies and good will of the ladies of the congregation, who have been mainly instrumental in affecting the improvements. We understand also that extensive improvements on quite a grand scale are being made in the brick church at Moschelle, and that the building will shortly be re-opened for service, the new parish (so lately divided from Annapolis), under its new rector, is making rapid strides and everything is working harmoniously and well, thus proving how wise a step its erection into a separate parish was.

RAWDON.—The annual picnic of the Sunday school will be held on the 17th in the Lecture Grounds, and the annual Harvest Festival in the evening at 7 o'clock, in the Parish Church.

DIOCESE OF FREDERICTON.

SUSSEX.—A Flower service was held in Holy Trinity on Sunday afternoon, 6th Sept., by the Rev. Henry W. Little, the Rector, which was well attended by adults as well as children. Beautiful wreaths, crosses and bouquets were presented by the children of the Sunday school, and these were afterwards taken to the cemeteries of the village and placed upon the graves of the three late Rectors of Holy Trinity, and of deceased members of the congregation. The collection was for the 'Homes for Indian children in the Northwest.'—*Globe.*

ST. JOHN.—The Davenport School for boys was opened on the afternoon of the 7th Sept. inst., by the Right Rev. Dr. Kingdon, Bishop Coadjutor. There was a large attendance of ladies and gentlemen interested in this new church enterprise. The services were of a special character, and were conducted by the Bishop. They opened with the ascription to the Holy Trinity, after which followed some Suffrages, the Gloria Patri, and the hymn 'O God, our help in ages past.' Psalms viii. and cix. were then said followed by the Lesson from II Timothy, v. 3, 14-15. The Apostles' Creed was then recited, followed by special Suffrages and Prayers. A surpliced choir composed of the scholars rendered the musical portion of the service.

The School starts with an attendance of 17 boarders and 30 day scholars. The building is first class, with large and airy rooms and halls. Mr. Davenport is to be congratulated upon the successful inauguration of the school of which he is prime promoter.

ST. PAUL'S.—The anniversary services of St. Paul's (Valley) Church, which were held on Sunday, Sept. 6th, were largely attended. The church was beautifully decorated with flowers. The Rector preached in the morning, and in the evening the Rev. Mr. Lutz, hitherto curate of the parish, preached his farewell sermon.

WOODSTOCK DEANERY.—The quarterly session of Woodstock Deanery convened at Mr. George A. Brittain's, Bristol, Mission of Aberdeen, which is at present without a resident missionary, on Wednesday, Sept. 9th inst. Present:—Rev. Canon Neales, Rev. H. B. Harris, Rev. J. R. Flewelling, Rev. Scovil Neales and Rev. A. R. P. Williams. On the preceding evening service was held at East Florenceville, and on account of appointed preacher and his substitute being absent Canon Neales preached an admirable sermon, from Romans xii. 1.

On Wednesday at 9 a.m. Holy Communion was administered at East Florenceville, Canon Neales being celebrant, and Rev. S. Neales, Epistoler. Wednesday p.m. a missionary meeting was held at Bristol, which was largely attended. After Canon Neales had baptized a child presented by Mr. George A. Brittain, addresses were delivered by the following clergy men, Revs. Henry, Badd, Morris, Scovil, Neales and Thomas Neales.

At meeting of Chapter after routine business, the parable of the Good Samaritan was read, translated and discussed. The next meeting will be held at Gerdon, Dec. 9th, 1891.

PERSONAL.—The Rev. C. D. Brown, late of the Diocese of Fredericton, N.B., has been warmly welcomed at Deorah and Cresco.

DIOCESE OF QUEBEC.

HATLEY.—About twenty years ago the whole front and spire of St. James' Church in this parish was blown down by a high wind. The end of the church was soon replaced, but the

rebuilding of the spire had to wait for a more convenient season. There has been a great desire on the part of the older members of the congregation especially to see the church restored to something like its former appearance, but the undertaking seemed to be beyond the financial state of the parish.

A short time ago a generous member of the congregation offered to put a new bell into the tower, and we were further stimulated by offers of help from two former members of the parish. These generous offers were gladly accepted and the people set to work to raise funds with such energy and unanimity that in a short time more than enough was given. So the church is now adorned with one of the prettiest spires in the country, and the people are summoned to worship by the sound of a very sweet toned bell. When all was paid for it was found that there was \$40 still in the treasurer's hands. It was decided to raise about as much more and paint the outside of the church.

The work had gone on so smoothly, and the improved appearance of the church was so satisfactory, that a special service of thanksgiving and benediction was decided on.

Advantage was taken of the presence of the Right Rev. W. W. Niles, D.D., Bishop of New Hampshire, who is a native of this parish, and was on a visit to his friends, and the service was appointed for Saturday, Aug. 29th.

All the neighboring clergy were invited, together with several former residents of the parish who had taken an interest in the work, among whom was Mr. Hollis Shorey of Montreal, and Mr. T. B. Rider, M.P. The people were asked to bring their lunch baskets, and after the service have dinner under the shade trees on the square in front of the church; one of the prettiest spots, by the way, in the whole Eastern Townships. A large congregation assembled, many having come from the neighboring parishes of Coaticook, Brampton and Stanstead to rejoice with us. The service of benediction of the bell and spire was read by the Ven. Archdeacon Roe, and was one which he had specially prepared for this occasion. After this service there followed the office for Holy Communion, with a very able sermon by Bishop Niles, from the text, 'I have set my affection to the house of my God.' A large number communicated.

As the day turned out to be cold and damp the tables were set in the School hall, beside the Church, and a couple of hours were spent in the enjoyment of the good things spread out and in social intercourse. Another two hours were spent in speechmaking, addresses being delivered by Bishop Niles, Archdeacon Roe, Canon Foster, Revs. Thompson and Forsythe, and Mr. Hollis Shorey of Montreal.

Bishop Niles in expressing his congratulations at what had been done spoke of certain other things in the way of restoration which ought to be attended to. After the speeches were ended Mr. Shorey asked permission to say another word, and to everybody's surprise made an appeal for funds to make the repairs which Bishop Niles had suggested. His appeal was responded to in a very hearty manner, and in a few moments over \$100 was pledged, including, it need not be said, a generous subscription from Mr. Shorey himself. This was acknowledged to be a fitting ending to one of the happiest and pleasantest days in the history of the parish.

Bishop Niles remained over Sunday and preached to large congregations in the morning in St. James' Church, and in the afternoon in what is now called the 'old church,' being the oldest in Stanstead County, and was built in 1818 by Bishop Stewart, the first Church Missionary in Hatley.

QUEBEC.—Notice is given of a meeting of the Corporation of Bishop's College to be held in Quebec City, in the Church hall, on the 19th Sept. at 9 a.m.

DIOCESE OF MONTREAL.

DEANERY OF ST. ANDREWS.—The Bishop will visit this Deanery as follows:

- Wednesday, Sept. 16th, Buckingham, Rev. H. A. Meek.
- Thursday, Sept. 17th, Papineauville, Rev. E. P. Judge.
- Friday, Sept. 18th, Grenville, Rev. W. Harris.
- Sunday, Sept. 20th, Lachute, Rev. Rural Dean Sanders.
- Monday, Sept. 21st, Lakfield, Rev. R. D. Irwin.
- Tuesday, Sept. 22nd, Mille Isles.
- Wednesday, Sept. 23rd, St. Andrews, Rev. N. A. F. Bourne.
- Thursday, Sept. 24th, Hudson and Como, Rev. J. Pyke and Rev. L. G. A. Roberts.

KNOWLTON.—The last services in the old St. Paul's were particularly impressive. A large number of communicants knelt at the old altar for the last time in the morning, and a sermon dwelling upon the encouraging features of the proposed change from the old building was preached by the Rector, based upon the text, 'They will go from strength to strength, &c.' In the evening the congregation was very large. The sacrament of baptism was administered to an adult and a child, and the Rector dwelt especially upon the reality of the unseen spiritual things, the Church, the body of Christ having God the Holy Ghost for its Spirit, and the material Church itself only a type of the new Jerusalem, the Church of the glorified service only. A short exhortation calling upon the congregation to entreat God to allow the removal, and to bless the rebuilding of His house of prayer was followed by the 84th Psalm; a prayer for help in the removal, another for blessing in the removal, the Collect for St. Simon and St. Jude's day, the prayer, 'Prevent us O Lord,' the benediction and the hymn, 'Abide with me.' During the singing of this, the Rector took the Prayer book, Bible, and Altar book from their places and handed them to Mr. S. F. Belknap, churchwarden, who bore them reverently to the vestry, followed by Mr. Davies, lay reader, and the clergyman. Early next morning the carpenter began work and by Tuesday evening had almost entirely demolished the old building. The services will be held in the Temperance hall at the usual hours for the present.

FARNHAM.—The lady members of St. James' Church, who are anxious that the balance due on painting the interior of the church should be paid, and that at once, are preparing a dramatic entertainment, which will take place at the Church hall on Thursday evening, the 17th. Many of the lady members have promised to take part in the entertainment.

NOYAN.—The St. Thomas and St. George's Sunday schools held their annual picnic at Isle Aux Noix on Thursday week, where a very enjoyable day was spent.

ST. JOHN'S.—The Rev. J. F. Renaud closed his ministrations in this parish on Sunday, Sept. 6th. He conducted the service both morning and evening in St. James' Church, and preached to large congregations on both occasions. The valedictory sermon of the rev. gentleman in the evening was a warm hearted and manly address, which seemed to touch a tender spot in the heart of every listener. Mr. Renaud leaves St. Johns deeply regretted by a wide circle of devoted friends, and he and his family carry away with them for their prosperity the best wishes of all classes of the community.

At the Bishop's request, the Rev. J. F. Renaud will continue to be the Rural Dean for the Deanery of Iberville.—*News St. Johns*

EXECUTIVE COMMITTEE.

Present: The Lord Bishop of Montreal in the chair; Very Rev. the Dean, Archdeacons Lind-

say and Evans; Rev. Dr. Norton, Rector of Montreal; Rural Deans Naylor, Nye, Longhurst, Sanders and Renaud; Revs. Tucker, Bancroft, Cunningham; Canon Empson, Secretary; Messrs. S. Bathune, Q.C., L. H. Davidson, Q.C., Chas. Garth, Treasurer; Walter Drake, Dr. Johnson, T. P. Butler, Q.C., E. R. Smith, W. W. Chipman.

The Special Committee appointed to examine into and report upon the case of Buckingham, submitted an elaborate and faithful report from which it appeared that the parish could well raise the amount required for the support of the clergyman, and had been doing far less than they should. The report was received and ordered to be entered in the minutes, and it was resolved that a special circular be sent to the incumbent, churchwardens and parishioners, setting forth the particulars of the report, in so far as necessary the needs of the more destitute portions of the diocese and urging them to relieve the fund of this grant, and that the Bishop at the ensuing visitation be also requested to urge the claim. Some discussion followed.

A letter was read from the Rev. Canon Davidson, Rector of Frelighsburg, (St. Armand East), objecting, on the ground of injustice to other parishes of like age and standing, in the grant made to West Shefford.

A discussion followed, and the information contained in the letter being considered of much value, it was moved by the Chancellor that the letter be received and entered on the files of Synod for future reference. It was also explained that the grant to West Shefford had been made upon the assumption that its status as a Rectory had not been fixed.

Several applications for grants were received and considered.

It was also resolved that a special committee be appointed to consider whether a Rectory can cease to be such and come again upon the Mission Fund.

DIOCESE OF ONTARIO.

PERSONAL.—The *Almonte Times* says that the health of the Bishop of the Diocese, The Right Rev. J. Travers Lewis, D.D., has much improved since he arrived in England.

DIOCESE OF HURON.

LONDON.—The Quarterly meeting of the Executive Committee of the Synod is called to meet in the Chapter House, Sept. 24th, 1891.

The Committee on Consolidation of the Anglican Church in B. N. A. is called to meet Sept. 25th at 10:30 a. m. in the Chapter House.

The clergy have returned from their holidays and are now commencing their work with renewed energy.

Rev. Mr. Racey has entered upon his work in Belmont Mission. This is a large field and will tax a clergyman's entire time and strength.

The addition to Huron College is being pushed on rapidly. The building will present an entirely different appearance—nearly double its former size, besides having a residence for the Professor at the east end. Provision is being made for a very much larger number of students than ever resided within it at one time.

The Stratford *Beacon* reports the marriage on Tuesday last of Rev. W. H. Battersby, M.A., Rector of Delhi, and Miss Edith Beatrice, fourth daughter of Rev. Canon Patterson, M.A., R. D., Rector of St. James'. At the appointed hour the bride, accompanied by her brother, Mr. H. S. Patterson, entered the church and were met at the chancel by the bridegroom, who was supported by the Rev. G. R. Beamish, M.A.; Miss Maude Patterson, sister of the bride, being the bridesmaid. The church was very handsomely decorated. A magnificent floral arch beautified the entrance to the chancel, while several floral wreaths reposed on the altar. The bride, who looked most charming, was attired in a mulberry velvet travelling suit.

After the ceremony, (which was performed by the father of the bride) a *dejeuner* was given. The presents to the bride were numerous and costly and afforded evidence of the high esteem in which she is held.

There was a fair attendance at the garden party on the handsome grounds of Mrs. Hyman's residence, Richmond street, last night. The Band of 'D' Co. rendered a programme of excellent music, and the tables were well patronized. The party was for the benefit of the Church of St. John the Evangelist, and was managed by the ladies of the congregation.

DIOCESE OF ALGOMA.

The Bishop of Algoma, accompanied by Mrs. Sullivan, has been paying a special visit to the Rural Deaneries of Muskoka and Parry Sound, for the purpose of consecrating cemeteries, and to hold his ordination at Rosseau. While in the lake district, the Bishop visited the vacant Mission of Port Carling, preaching there, and at the outstations of Gregory, Port Sandfield and Beaumaris.

ORDINATION AT ROSSEAU.—Sunday, August 30th, was a red letter day in the Church history of Rosseau. A small and picturesque hamlet situated at the head of Lake Rosseau in the district of Parry Sound, when the Right Rev. the Bishop of Algoma, attended by his chaplain, and the Rural Deans of Muskoka and Parry Sound, administering Holy Orders in the Church of the Redeemer—ordained Mr. W. A. J. Burt to the Diaconate, and the Rev. L. Sinclair, Missionary at Ilfracombe, to the priesthood. The little church, built by the Rev. Dr. Newton many years ago, was altogether too small to accommodate the large congregation of residents and tourists that assembled for the ordination service. Morning Prayer was said at nine o'clock, by the clergy accompanying the Bishop.

The ordination service began at eleven a. m. with the hymn, 'The Church's one Foundation.' The bishop preached the sermon, taking for his subject: 'John the Baptist, the Herald of Christ.' After his ordination to the diaconate, the Rev. W. A. J. Burt read the Gospel. The Bishop was assisted in the imposition of hands, at the ordination to the priesthood of Rev. L. Sinclair, by the Rev. J. Bydell, chaplain, and Rural Deans Lloyd and Chowne. The Bishop and clergy then proceeded to the celebration of the Holy Communion of the Lord's Supper, at which fifty communicated.

At the offertory, the Bishop made an earnest appeal in behalf of the fund for a new parsonage, very greatly needed, which was responded to by an offertory of \$30.86.

Service was again held in the evening, at which the Rural Dean of Muskoka preached.

The Rev. W. A. J. Burt has been appointed Missionary at Port Carling, with Beaumaris, Gregory and Port Sandfield as out stations.

At Port Carling and Beaumaris the Bishop introduced Mr. Burt to officers and parishioners, as their newly appointed clergyman. Mr. Burt has a splendid field for work, and enters upon his new duties under the most favorable auspices.

ILFRACOMBE.—The Rev. L. Sinclair, incumbent of the Ilfracombe Mission was advanced to the Holy Order of the Priesthood on Sunday, Aug 30th, by the Right Reverend The Lord Bishop of Algoma. The ordination took place at Morning service in the Church of the Redeemer, Rosseau, in the presence of a congregation so large that the vestry had to be opened for those who could not find a place in the church. The priests who took part in the laying on of hands in addition to the Bishop were the Rev. Thomas Liwyd, Rural Dean of Muskoka, the Rev. Alfred W. H. Chowne, B.D., Rural Dean of Parry Sound and Nipissing, and the Rev. Jas. Bydell, M.A., Examining chaplain and incumbent of Bracebridge Mission.

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. Mar. (Athenasian Creed.)
 " 27th—18th Sunday after Trinity. [Notice of St. Michael and All Angels.]
 " 29th—St. Michael and All Angels.

THE APOSTLES' CREED.

(A Sermon preached at St. Margaret's, Westminster, by the Right Rev. the Lord Bishop of Derry)

"Jesus Christ the same yesterday, to-day, and for ever. Be not carried about with diverse and strange doctrines."—Heb. xiii. 8, 9.

It has been said that every accuracy, however minute, is to be respected, because it belongs to the noble family of truth. The punctuation of the words which immediately precede the text is of great importance. The author of the Epistle has been speaking of the duty of remembering the former rulers of the Church. 'Their faith,' he says, 'follow considering the end of their conversation—the issue of their conversation—here upon earth.' Then there is a full stop, and the Apostolic writer adds his reflection: 'Jesus Christ the same yesterday, to-day and for ever. Be not carried away with diverse and strange doctrines.' From all those changeful ministers of the flock he passes to the unchanging High Priest. The tie of memory of those who have been withdrawn from them is changed for a creed. Through 'the yesterday' of their dead rulers, through the stormy and troubled 'to-day' of their present, through the 'for ever' of the soul and the Church, Jesus Christ is yesterday and to-day the same, He of Whom the hundred and second Psalm speaks when it contrasts the immutability of Him Who is Divine with the mutability of the heaven and earth that now is—'Thou art the same, and Thy years shall not fail, yesterday and to-day the same, aye, to the end of the ages.'

Now, in the words to which I directed your attention, there appear to be what we call four great creed principles. First of all there is the subject of a creed. That subject is a Person, not a doctrine about Him, however true and right it may be in its own place. We have, secondly, the aim of the creed. The aim of the creed is right forward. Christ is the fixed pole in the whirling tide of events. 'Be not carried away'—or, as the word more correctly should be rendered, 'Be not carried aside.' Then, thirdly, there is the structure of the creed. A real creed is not a patchwork, a piebald thing. The word rendered 'diverse' is precisely the same word which is used in the Old Testament

to describe Joseph's 'coat of many colors.' The Creed is one entire and perfect whole; it is not made up of isolated pieces and detached fragments, but is one, as the flower is one, as the bell is one if it is to give out a perfect tone. And then, fourthly, there is a style and language of a creed. It is not to be a foreign and exotic thing; it is to breathe of home. 'Be not carried away with doctrines which are strange and foreign as well as diverse.' A great living French Academician has somewhere said that the language of theology is not a real language; rather, he says, it is a *patois*, and not a language. We shall not be ashamed of the sweet *patois* of the hills of God and of the streets of the Heavenly Jerusalem.

I have thought that it might be a useful subject for our consideration this morning if I were to endeavour to bring before you two characteristics of the shortest and simplest of our creeds, the Creed which is called 'The Apostles' Creed.' My brethren, it seems to me that the vital and everlasting substance of that Creed has been so overlaid with loads of learning thrown upon what are after all the accessories of the Creed, and not the realities of it, that people fail to understand what it is. Now we of this Church should observe that what is called 'The Apostles' Creed' is emphatically the layman's Creed. There is no other condition or things to be believed in the reception into Christ's Church at Baptism; nothing is directly required at Confirmation, nothing when the minister of religion comes into the sick man's room and questions him about his Saviour. I do not propose to speak to you this morning of the origin of that Creed. I do not think it necessary to disprove the assumption that it was actually drawn up by the twelve Apostles, each of them contributing a separate article. I shall not say anything about the variation in form of the so-called Apostles' Creed at different times. I shall only just remind you that the Nicene Creed and the doctrines called the Apostles' Creed are absolutely one in reality and substance. As the years went on the truth became fused in the first centuries under the fires of controversy; the weary round of error was almost exhausted—all those errors that unhumanised or undeified the God man. But I wish this morning to confine your attention to these two points; the first is that the Apostles' Creed is a *creed of facts* and the second is that it is a *creed of joy*.

First of all, the Apostles' Creed is a *creed of facts*. All thoughtful persons must have observed that there are omissions in the Apostles' Creed, which are somewhat singular when we look upon it as a summary of Christian faith. For instance, the Christian Church goes to the nations of the world with a book in her hand,—the Holy Bible. In the Apostles' Creed there is nothing about Holy Scripture. We believe that we are justified by faith; there is no word about justification by faith in the Apostles' Creed. We believe in the existence of angels and archangels; not a word about that either. We believe that for the wellbeing and continued existence of the Church, a ministry and sacraments are necessary; not a word said directly in the Apostles' Creed about the ministry and sacraments. We believe that there is such a thing as the eternal separation from God: the Apostles' Creed does not say anything about the eternal death. We believe that there is an eternal death, but we do not believe in eternal death; we believe in eternal life. Now, how do we account for these omissions in the Apostles' Creed? In two ways, I suppose. First of all, the Creed is not to be taken as a *coput mortuum*, a dead string of articles. We are not to separate it from the context of a living Church to which it belongs. And then, again, there are truths which are not on the surface, but which lie deep below. For instance, when we declare our belief in the judgment of quick and dead, then we imply a belief in life and death as the great issues. When we speak of

our belief in the Holy Catholic Church, then we declare our belief also in its books in its Ministry, in its Bible, in its Clergy, in its sacraments.

But, above all, do I wish to remember that the Apostles' Creed is a creed of joy. Joy lives in it as the power of light lives in eastern gems. Take its three great divisions. 'I believe in God, the Father Almighty.' There we declare our belief that God created heaven and earth. The question between us religious and scientific men is not at all whether the everlasting God created, but *how* He created. The Son of God is spoken of in the beginning of the Epistle to the Hebrews as 'upholding all things by the word of His power'; but the word translated 'upholding' is not intended to give us an image of Atlas painfully bearing up the pillars of the earth, but of a Divine and living power bearing it up. The world is busy now with theories about creation—theories of the mist or theories of the mud. Over them all the first article of the Creed sounds forth. It is the splendid song of the triumph of faith. We believe that God created the universe and that the sum of visible order was not brought out of mere phenomena. All around us there is now an agnostic malady of thought—twenty-four postulates, as they may be called, of thought. We must postulate our own existence, our own self. We must postulate the world around us. We must postulate the existence of God. We must postulate the existence of moral law. It is told in the introduction to some philosophical book at the close of the last century, that a great Scotch metaphysician was in the habit of questioning those who came to him for entrance into his class, and he asked a man whether he had ever doubted his own existence and the existence of the world; and, if a man said he never had, the philosopher said to him—'You had better give up this branch of study; if you have never doubted your own existence and the existence of the world, you will never be a metaphysician.' That may be true. The man who has never doubted these things may never be a metaphysician, but the man who always doubts them will never be a man in the truest sense of the word. For often we see young faces nowadays with a great cloud of unhappy speculation settled upon them—no sunshine, no hope, no laughter, no love, because no faith. The first article of our Creed is the article of splendid postulates. The man stands in the face of God and creation, and he postulates his own existence, the existence of God, the existence of the world, for he utters these memorable words—'God,' 'heaven,' and 'earth'; and when a man can really say as much as that, then there is far more for him than ever there was before. Then he begins to see, as a Christian philosopher says, nature at once working and sleeping; working with all those intricate interlacing wheels of a wondrous machinery, sleeping with those splendid dreams upon its lofty face. His ears are open, and he is able to hear the soft swift working of the everlasting fingers that supply the tracery of the looms of God. And thus in its first part the Apostles' Creed is the creed of sunshine.

(To be continued.)

BISHOP LITTLEJOHN ON "MATERIAL AND TRAINING FOR THE MINISTRY."

Again, for the same reason, assuming that the raw material is of the right quality as to native texture and vigor, the Church must bring to bear a more scrupulous judgment in determining what constitutes a valid call to the office and work of a Priest in the Kingdom of God. It is to be feared that loose views and a looser practice have obtained a foothold among us on this vital point. I allude, of course, to the individual subjective side of a call. One has only to go over the subject with the majori-

ty of young men offering themselves for the Sacred Office, to discover the evil and the danger now threatening us from this quarter. Some think themselves justified in looking forward to the Ministry if they have become seriously interested in, and have learned to reflect soberly on religious questions. Others imagine themselves duly persuaded in this solemn matter if they are conscious of a strong desire to be useful in promoting the interests of the Church and of humanity. Still others arrive at the same conclusion through the suggestion of friends who see in them gifts and abilities which they fancy would insure them power and reputation in the pulpit, or popularity in pastorate. On all sides we encounter a state of feeling which makes it easy—altogether too easy—for the mechanic, the tradesman, the farmer, the lawyer, the physician, to abandon their callings, and attempt the functions of the Sacred Ministry, which, beyond anything else in life if they are rightly discharged, take hold on the strongest conviction and profoundest experiences of the soul. It is a state of mind often produced by consciousness of failure in secular work, or by native restlessness of temperament, or by the ambition to figure in a more conspicuous sphere, or by the desire to enjoy what is supposed to be easy dignity and comfortable respectability of a vocation which surrounds itself with an atmosphere of quiet thought and sympathetic fellowship. But men lifted into the ministry by such motives can never rise above the lowest grade of moral power.

The first wave of tribulation that strikes them will draw from their lips the cry of cowards and time-servers. Never will be heard, even in any chance moment of spiritual exaltation, trembling on their tongues in pathetic, victorious earnestness, the words, 'Woe is unto me if I preach not the Gospel,' 'I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.' Never need the Church expect from such any personal sacrifice, that 'no offence be given in anything,' and 'that the ministry be not blamed.' To them, afflictions, necessities, distresses, tumults, labors, watchings, fastings, obscurity, isolation, poverty, are sources of death, not life. They may abound in great words, but they will be barren of great deeds. The fire that tries them will prove them dross, and the furnace will cast them out as the refuse of God's Kingdom. If the Church is to have a Priesthood worthy of the Word she has been commissioned to preach and of the work she has undertaken to do, she must teach more and more the men whom she ordains, that they must rise above all secondary motives grounded in mere taste or preference, or general intellectual and moral bias, and pass wholly into the region of those primary and fundamental motives which are alone spoken of and relied upon in the Scriptures of the New Testament. She must have the witness of the Holy Ghost working with and working through the judgment and volition of the individual soul.

Clearly the time has come when the Bishops of the Church must exercise greater care in selecting and receiving postulants. No duty can be more important than this, and none requires more painstaking discrimination for its due performance. If the *morale* of the Ministry is ever to be made what it ought to be, and must be in order to sway the mind and heart of this generation, the random, haphazard method of dealing with this interest, so prevalent in the recent past, must cease. Much good material has come to us by what seems like a happy accident, but more of another sort has been imposed upon us by the lack of suitable vigilance. We must abandon the notion that candidates will drift in upon us as they are wanted, like waifs from the outer world. The manhood we want must be sought out in early youth, and the Church's seal fixed upon it at the start. The Church must help to

fashion the lives and characters of those who farther on are to be trained in her theological schools. We may believe with all our hearts that 'Almighty God, who has purchased to Himself an Universal Church by the precious blood of His dear Son,' will in this matter 'mercifully look upon the same.' We may believe, as we ought, that the Holy Ghost, who perpetually applies to the Church's needs the virtue of Christ's indwelling presence, and who, through this, oils the joints and repairs the wastage of the Church's organic machinery, will not fail to provide in some way a due supply of 'stewards of the mysteries of God.' We may pray steadily, as we are bound to do, that God will 'so guide and govern the minds of His servants the Bishops and Pastors of His flock, that they may faithfully and wisely make choice of fit persons to serve in the Sacred Ministry.' But we must remember that all such believing and praying, as in other cases, so in this, will amount to little unless accompanied and followed by the active and habitual circumspection which they are intended to inspire. Certainly the guiding and governing sought for, even if granted in most liberal measure, do not excuse the Church's responsible officers from the most watchful and scrupulous exercises of their own conscience and judgment. I have dwelt on this point the more at length, because no careful observer can fail to trace some of the most serious deficiencies and inaptitudes of not a few of our living Clergy to the source I have indicated.

THE OLDEST BISHOP ON THE BENCH.

The clergy of the Rural Deanery of Demerara agreed to observe the beginning of the Bishop's jubilee on St. Bartholomew's Day in the following manner: 1. Celebrations of the Holy Communion at eight o'clock wherever possible, with a special intention of invoking God's blessing on the Bishop on the commencement of his jubilee; 2. a Choral Eucharist at the pro-Cathedral at 11 a. m., with a special address; 3. Choral Evensong and address at the pro-Cathedral at 7.30 a. m., all the town choirs assisting; 4. Subscription luncheon at the Church House, to which the Bishop was invited, with presentation of an address of congratulation. A correspondent writes to the *English Guardian*:

The Bishop of Guiana, the Primate of the West Indian province, was on this day fifty years ago in Westminster Abbey consecrated by Archbishop Howley, and after fifty years of sheer hard work in the forests of Guiana, on the banks of that land of rivers, shooting cataracts, under the fierce heat of a tropical sun, establishing new missions, confirming the old established stations, and doing the work of a pioneer, evangelist, and chief pastor, to the marvel of the younger generations, he is still fresh and hale. Whilst William Piercy Austin has occupied the Episcopal throne of Guiana we have seen Howley, Sumner, Tait, and Benson on the chair of St. Augustine. The present Archbishop of Demerara, the Ven. T. Farrar, furnishes the following items of the Bishop's early career in a late diocesan magazine: 'It was the intention of the Bishop to be admitted to the ministry of the Church at home, but certain circumstances led him, after having obtained a title for holy orders in the Diocese of Gloucester, to come to the West Indies, and he was admitted to the diaconate by Bishop Coleridge, of Barbados. Certain other circumstances of a private nature obliged him to retire from the duty undertaken by him as first curate of St. George's within a few months after his ordination, and, seeing that there was little probability of his being able to resume his post, he was admitted to the priesthood by the Bishop of Bath and Wells, in whose diocese he remained until he again visited the colony in 1835. From this date he has held a labouring oar in the Church

here, having been appointed by Bishop Coleridge in 1836 Rural Dean of Essequibo, and Ecclesiastical Commissary of British Guiana in 1837, to be followed by his appointment by the Crown, on the recommendation of the Bishop, to the office of Archbishop of British Guiana in 1838, and subsequently, as is well known, in 1842 to the high office he now holds.'

The early work of the Bishop consisted in consolidating and extending the work among the newly-freed slaves and other English-speaking races in that heterogeneous colony. The next great work with which his name will ever be associated was the establishing of a chain of Missions amongst these interesting races, the aboriginal Indians, which was completed last year, when a mission in the extreme confines of the north-west of the colony, bordering on Venezuela, was established. The Bishop was fortunate in having such men to co-operate with him as William Henry Brett, the 'Apostle of the Indians' (*nomen venerabile*), and Canon Heard. Now there are Missions established for these races in the Coventryne, Berbice, Demerara, Essequibo, Massaruni, Potaro, Pomeroon, Mornos, and Barima rivers, and thousands of the aboriginal Indians have been brought to the light of the Gospel of Christ. In the course of time India poured forth its thousands from its plains, and now one-third of the population of Guiana consists of immigrants from the East. That was the next undertaking with which the Bishop had to grapple. Here there were these people speaking various and difficult languages settling in his diocese, and nothing was being done to evangelize them. In 1873 a mission, and subsequently a missionary college, were established on part of Plantation 'Blair,' owing to the liberality of its owner, Mr. Quintin Hogg, and since that date a series of missions have been established on the sugar plantations, and with fairly good results. From the latest reports it appears that the work is being slowly consolidated. The importance of this work cannot be over estimated. Its results may be very far-reaching, for if the immigrants return to their home Christianised they may serve as leaven to leaven the number of Hindoos and Mohammedans amongst whom it may be their lot to reside. Another and perhaps the most successful work of the venerable patriarch has been among the few thousands of Chinese that went out to Guiana. The Bishop had simply to guide the work of evangelization, and practically the work was done by themselves. It is estimated that at the present moment the number of Chinese Christians in Guiana is greater than that of their heathen brethren, and that in a very short time there will be no unconverted Chinese left. Such is a brief sketch of some of the chief events in connexion with the Bishop of Guiana, a man beloved by all classes and all denominations. His last great work, which he would like to see completed before he says his *Nunc Dimittis*, is the erecting of a Cathedral which is now being built, and efforts are being made to open it in time for the completion of the Bishop's Jubilee on St. Bartholomew's Day, 1892. This Cathedral will commemorate the work accomplished by this noble servant of God, and it is hoped that the Motherland will supply some of the funds that are still needed to complete the structure from the designs of Sir A. Blomfield.—*The Church Review*.

A PROMINENT member of one of the large Congregational churches of an eastern city advised a friend, on the removal of the latter with his family to Boston, to connect himself with one of the Episcopal Churches, because the worship tended so strongly to foster in the young a spirit of reverence for things sacred. 'It must be confessed,' he said, 'that our religious exercises in the Congregational church are not so favorable, and if I were to bring up another family of children I would certainly join the Episcopal Church for that if for no other reason.'—*Exchange*.

DIOCESE OF QU'APPELLE.

Dear Mr. Wilson.—In the number of *The Canadian Indian* for September, just received, I see, with much surprise, that it is proposed to transform the 'Canadian Indian Branch and Aid Society into 'a strong, united Protestant Missionary Society,' p. 339.

When I was asked to allow my name to be enrolled as a member of the Society I was informed that its object would be, 'to promote the welfare of the Indians; to guard their interest; to preserve their history, traditions and folk lore; to diffuse information with a view to creating more general interest in their spiritual and temporal progress.' For such an excellent object I gladly joined a Society which I understood would comprise all persons who were interested in our Indians, irrespective of their religious belief. The proposed alteration, however, makes such a change in the character of the Society that I must ask you at once to withdraw my name from its list of members. I cannot allow my name to appear in any connection with a Society that sanctions that most absurd and erroneous classification of Christians, so common in this country and at which many members of our Church have too long connived; which ranks us with Protestant denominations, and places the Roman Church in an entirely distinct division by itself.

The Faith that I hold as a member of the Church of England teaches me to believe in 'One Holy Catholic and Apostolic Church,' but it knows nothing of that spurious conglomeration of self-organized bodies known as 'Protestant communities.' I am pledged by my consecration vows to use all diligence to drive away all erroneous and strange doctrine, and I believe that schism from the Unity of the One Church founded by Christ is as 'contrary to God's word,' and as great a sin, and, at the present time, far more practically injurious to the general welfare of Christianity than the erroneous doctrine, by the addition of which to her creed the Church of Rome has separated herself from the Unity of Faith of the Catholic Church of primitive times.

If earnest, self-denying labours and zeal for the conversion of our Indians to the faith of Christ, or early entrance into the Mission Field, are to be accounted of any value in such a Society, justice and truth would demand for the Roman Church a recognition infinitely beyond that of the Presbyterian and Methodist communities; and, if it were not for the wonderfully self-denying labours of men like Bishop Bompas in the North, and Bishop Horden on the shores of the Hudson's Bay, with their noble band of missionaries in far off regions where no Presbyterians or Methodists have yet attempted to penetrate, I would add, also, beyond our own Communion.

If it is right that, as your proposed circular letter 'to ministers of the Anglican, Presbyterian and Methodist communions' states, the Indians should 'hear as little as possible of our theological differences and dissensions,' on what ground of justice or of Christian charity can the Roman Church be excluded from that organization?

Do not think that I wish to minimize the differences that exist between our branch of the Catholic Church and the Roman branch, I yield to no one in the genuineness and earnestness of my protest against the errors by which I believe, that Church has departed from the true Catholic Faith, 'the Faith once delivered to the Saints.'

But we, as members of the Catholic Church of Christ have, or ought to have, a protest as strong against the sectarianism that has rent, and is still rending that One Body asunder. And it is not, I am convinced, by trying to let the heathen 'hear as little as possible of our theological differences and dissensions,' and by casting a too transparent veil over them that we shall cure the defect and remedy the evil; but rather by manfully acknowledging that these dissensions are, in themselves, an evil and a sin and an impediment to the conversion of the heathen, and altogether contrary to the mind and will of Christ.

Our Church, if she is to do the work that she ought to do, must, I at least believe, with all boldness be true to the Faith that she possesses, and at all costs refuse to be amalgamated in any organization with a heterogeneous mass of communities, who can have no unity of Faith, but are only bound together by a negation—a protest against another body.

Our Lord Himself told us that the heathen world would only be convinced by His Divine Mission if His disciples maintained unity amongst themselves.

It is not by crying 'Peace, peace,' where there is no real peace, that that unity can be restored; but by faithfully and boldly proclaiming that all schism is sin; and by betaking ourselves to earnest prayer, that somehow, we may not see how, these schisms, whoever may be to blame for them, may be healed, and the great Church of the Living God be again One in her witness to the world.

I am yours sincerely,
ADALBERT, Bishop of Qu'Appelle.

DIOCESE OF SASKATCHEWAN AND CALGARY.

CALGARY.—The Bishop of Saskatchewan and Calgary is in urgent need of: a. Several vigorous young clergymen for places of growing importance in his vast jurisdiction. None but men strongly imbued with a missionary spirit, and able to endure hardship, need apply.

b. Needs for the payment of stipends and other necessary undertakings, in connection with Church extension.

Bishop's House, Calgary, Sept. 8th, 1891.

FAMILY DEPARTMENT.

THANKFULNESS.

One of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks.—ST. LUKE xvii., 15, 16.

God's hand is open every day,
To scatter blessings on my way,
Sending His sunshine from above,
Giving me home and parents' love,
O shall I fail God's name to bless,
Or take His gifts in thanklessness?

God gives a guardian for each child,
To tend it on earth's pathway wild,
To warn, encourage and command,
To guide each step with unseen hand,
Ah, then, how thankful should we be
For heaven's angelic ministry!

God's Church, to right earth's bitter loss,
Prints on my brow Christ's Holy Cross—
Water, the sign of grace within,
Washing away each trace of sin,
For Jesus' sacramental love,
O, render thanks to God above!

Where are the nine? Alas, how few
Baptismal promises renew!
Or give to Confirmation's grace
In later life its fitting place,
Using aright the Gospel plan,
Like you despised Samaritan!

How many a Christian man has died
Like seed strewn by the hard wayside!
Be ours the better, wiser way,
"Thank God for all his gifts!" to say,
Nor ours to hear the voice Divine
Ask pleadingly, "Where are the nine?"

A GOOD NAME.

A good name is rather to be chosen than great riches. Even unscrupulous men know the worth of good principles that cannot be moved.

A gentleman turned off a man in his employ at the bank, because he refused to write for him on Sunday. When asked afterward to name some reliable person he might know as suitable for a cashier in another bank he mentioned this same man.

"You can depend upon him," he said "for he refused to work for me on the Sabbath."

A gentleman, who employed many persons in his large establishment, said: "When I see one of my young men riding for pleasure on Sunday, I dismiss him on Monday; I know such a one cannot be trusted. Nor will I employ anyone who even occasionally drinks liquor of any kind."

Boys, honor the Lord's day and all the teachings of the Bible, and you will not fail to find favor with God and with man also.

TWO BRAVE BOYS.

Two young boys, sons of a clergyman, living in Cincinnati, O., went, not long ago, to visit the Soldier's Home in Dayton. After awhile the clergyman left his sons in charge of an officer, who was to show them the sights. Presently the soldier began:

'Now that the old man has——'

'We do not know any 'old man,' interrupted the elder of the boys.

'Now that the old gentleman——' said the soldier.

'We do not know any 'old gentleman,' once more interrupted the boy; 'he is our father.'

A little while afterward the soldier began to swear. The younger brother looked up into his face, and said:

'Please don't use such words.'

'Why not?'

'Because we do not like to hear them; we are church folks.'

'Oh' said the soldier, as he gave a whistle.

But he did not swear any more, and he guided those boys around the grounds as respectfully and attentively as if they had been the sons of Queen Victoria.

"MUST AND MUSTN'T."

'A fellow can't have any fun,' growled Tom.

'It's just 'must' and 'mustn't' from morning till night. You must do this, and learn that, and you mustn't do the other thing. At school you're just tied up to rules, and at home—well, a shake of mother's head means more than a dozen mustn'ts. It seems a pity a boy can't have his way half the time, and do something as he likes.'

'Going to the city this morning, Tom?' asked his uncle Thed from an adjoining room.

'Why, of course,' answered Tom, promptly.

'Going across the common?'

'Yes, sir; always do.'

'I wish you'd notice those young trees they've been setting out the last year or two. Of course the old trees will die sooner or later and others will be needed, but—well you just observe them rather carefully, so as to describe their appearance,' etc.

'What about those trees,' Tom?' asked Uncle Thed after tea, as they sat on the piazza.

'Why, they're all right; look a little cramped, to be sure, snipped short off on the top, and tied up to poles, snug as you please, every identical twig of them; but that's as it should be to make them shipshape, don't you see? They can't grow crooked if they would. They'll make as handsome trees as ever you saw, one of these days. Haven't you noticed the trees in Benson's yard? Tall and scraggy and crooked just because they were left to grow as they pleased. The city fathers now don't propose to run any risks--'

'But I wonder how the trees feel about the must and mustn't?' remarked Uncle Thed, dryly.

Exit Tom, wishing he had not said so much on the subject of trees—and boys.—*Sunday Afternoon.*

PRAYING AND DOING.

'Bless the poor children who have no bed to-night,' prayed a little boy, just before he lay down in his nice warm cot on a cold windy night.

As he arose from his knees his mother said: 'You have just asked God to bless the poor children. What will you do to bless them?'

The boy thought a moment. 'Why if I had a hundred cakes, enough for all the family, I would give them some.'

'But you have no cakes. What, then, are you willing to do?'

'When I get money enough to buy all the things I want, and have some over, I'll give them some.'

'But you haven't enough money to buy all you want, and perhaps never will have. What will you do to bless the poor now?'

'I will give them some bread.'

'You have no bread. The bread is mine.'

'Then I could earn some money and buy a loaf myself.'

'Take things as they are now. You know what you have that is your own. What are you willing to give to help the poor?'

The boy thought again.

'I'll give them half my money. I have seven pennies; I'll give them four. Wouldn't that be right?'

HALF WAY.

One summer afternoon, when Mrs. R. was very busy, her little daughter Annie was somewhat of a hindrance, so she said to her: 'Annie dear, suppose you go to papa's office and stay with him.'

Always promptly obedient, Annie at once went. By and by her equally busy papa said to her: 'Annie, I think you had better run home to mamma now.'

Annie felt, with the unerring instincts of a child, that neither her mamma nor her papa wanted her.

Both hurt and perplexed, she settled the difficulty in her own mind by determining upon a half way policy. Accordingly she seated herself quietly just half way between her father's office and the house.

Presently, the grandmother, always on the lookout for the child, spied her sitting there flat on the ground, looking listless and desolate. Surprised, and wondering at so unwanted a proceeding on Annie's part, she called to her, 'Annie, child, what in the world are you sitting there for?'

The pent up feelings of the little heart overflowed as she sobbed, 'Well, grandma, mamma didn't want me and sent me to papa, and papa didn't want me and sent me back to mamma, and I thought I had better stay half way between them, so I'm sitting here.'—*Mid-Continent.*

A MODEL RAILWAY.

The Burlington Route C. B. & Q. R. R. operates 7,000 miles of road, with termini in Chicago, St. Louis, St. Paul, Omaha, Kansas City and Denver. For speed, safety, comfort, equipment, track and efficient service it has no equal. The Burlington gains new patrons, but loses none.

MARRIED.
HARLEY-SPURR.—At Trinity Church, Liverpool, N.S., 7th Sept. 1891, by Rev. H. A. Harley, M.A., Rector of Pictou, N.S., brother of the groom. Rev. Alfred W. M. Harley, M.A., curate of Trinity Church, Liverpool, and Margaret Spurr, second daughter of John D. McClearn, Esq., of Liverpool.

FERGUSON-HARVEST.—At St. James' Church, Pictou, N.S., Sept. 9th, 1891, by Rev. H. A. Harley, M.A., Thomas R. Ferguson, Esq., and Amelia Harvest, youngest daughter of John H. Lane, Esq., all of Pictou.

GOLDSMITH PATRIQUIN.—At Pictou, Sept. 10th, 1891, by Rev. A. Harley, M.A., Rector, John E. Goldsmith and Anna B. Patriquin, both of Pictou.

DIED.

SMITH.—At Pictou, Sept. 7th, at the residence of her son in law, James Huds on Esq., Hannah Smith, aged 81 years.

SUTHERLAND.—At Pictou, Sept. 9th, at the residence of his son-in-law, Alexander McMillan, Esq., Alexander Sutherland, a native of Sutherlandshire, Scot and, in his 82nd year.

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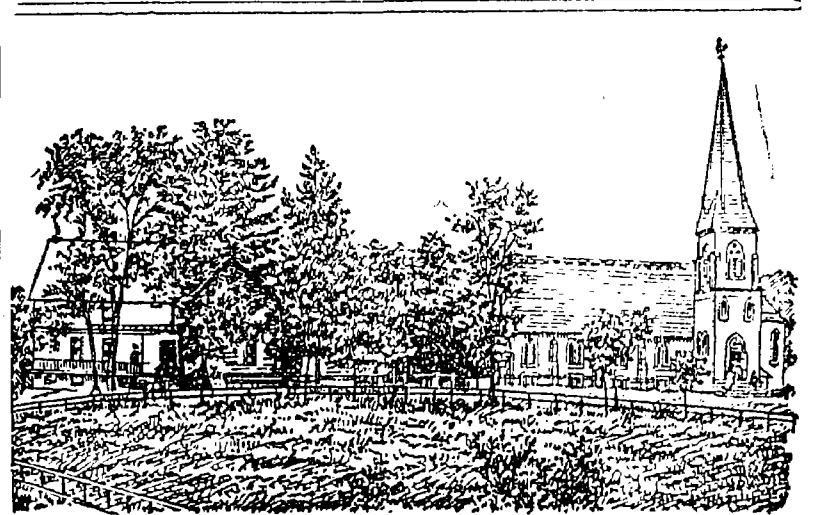
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Dr. Norman Kerr, F.L.S., London, President of the Society for the study of Inebriety, said that the loss of life through alcoholism was appalling. As the issue of an extended series of inquiries into the mortality from alcohol (the figures having been laid before the British Medical Association and other learned societies and pronounced 'moderate' and 'within the truth'), he had estimated the number of deaths prematurely occurring in the United Kingdom of Great Britain and Ireland, every year at 40,000 from personal intemperance. To this direct annual premature fatality of 40,000 inebriates there must be added double that number of deaths of individuals occurring not directly from their own habit, but indirectly, through accidents, violence, starvation, neglect, and disease, occasioned by the alcoholic indulgence of persons other than the slain by alcoholic poisoning. A terrible slaughter truly; and achieved at great pecuniary cost. The average worth of an adult to the community had been reckoned at 2s per day. Deducting Sundays, this made £31 6s per year (313 days at 2s). If they allowed five years of working capacity on an average to each adult life thus cut short, this would give £156 10s, as the current value of each life (5 years at £31 6s per annum). 40,000 lives prematurely lost from inebriate addiction, at £156 10s per head, would amount to £6,260,000 of wealth lost to the nation every year from alcoholic personal excess.

The waste from alcoholic disease, over and above the waste from alcoholic deaths, was most serious. There were generally acknowledged to be at least 39 cases of non-fatal disease to each case of disease ending in death, with (as they had seen) an average value to each individual of 2s per day. The average duration of each such illness was 18 days. The 40,000 deaths prematurely happening through the alcoholism of the deceased, multiplied by 40, gave 1,600,000 as the total number of illnesses yearly. This, multiplied by 18 (the average number of days in each illness), gave 28,800,000 days in each year, during which adults were incapacitated for work from alcoholism. At 2s per day, there would therefore be a money loss during the twelve months, from alcoholic intemperance, of £2,880,000.

Dr. Norman Kerr said that on that occasion he left out of the reckoning altogether the considerable number of premature deaths and of attacks of non-fatal maladies, arising from alcoholic indulgence in quantities commonly called 'moderate,' 'free,' and 'generous'; though the records of the United Kingdom Temperance and other insurance companies and friendly societies showed that this would have made a very substantial addition to the saddening tale of alco-

holic death, disease, and consequent money extravagance. To these fell to be added a large proportion of expenditure on pauperism, the administration of justice, the police, and other expensive charges. Still further, there was a mass of mental unsoundness, moral disorder, and social tumult. Looking yet further ahead, reading the future from the experience of past and present, there could be discerned an enormous increase in the next and succeeding generations of mental impairment, defective control, paralysed will, and degraded morale from inherited brain degeneration through the poisonous influence of alcohol on parental organ and tissue.

[To be continued]

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