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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.

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No. 13.

MONTREAL, WEDNESDAY, SEPTEMBER 9, 1891.

PER YEAR
\$1.00

ECCLESIASTICAL NOTES.

THE Bishop of Liverpool will return to his diocese about the middle of October.

THE Rev. T. Lucius Morgan, formerly minister of the English Presbyterian Church at Beaumaris, has been presented to the rectory of Lydham, Salop.

THE latest intelligence from Australia in reference to the health of Bishop Selwyn, of Melanesia, although more hopeful, declares that the Bishop is still seriously ill.

THE eloquent Bishop of Derry, Dr. Alexander, has accepted the invitation of the trustees of Columbia College to deliver a series of lectures on "The Evidences of Christianity," in New York, next Lent.

THE Archbishop of York has appointed the Right Rev. Bishop Blunt to be Bishop Suffragan of Hull, in the Diocese of York; and has also confirmed the commission granted by the late Archbishop Thomson to the Bishop of Beverley.

At the Church of St. Mary-at-Hill, Eastcheap, England, which is famed for its exquisite oak carving and its organ, a course of morning and evening Sunday lectures is announced to be given by clerical members of the staff of the Church Army.

THE Archbishop of Canterbury is said to be deeply convinced of the utility and practicability of an immense extension of the episcopal order, and the reasonable probability that suffragan bishoprics will eventually settle down upon a permanent territorial footing.

THE Bishop of Salisbury lately made a walking tour through the Dorsetshire part of his diocese. He was accompanied by a number of boys from the Bishop's School, to whom his Lordship opened his vast store of information upon the natural beauties and antiquities of the places visited.

THE sixth annual convention of the Brotherhood of St. Andrew will be held in St. Louis, Mo., October 22, 23, 24, 25, 1891. The preliminary arrangements are progressing rapidly. The business meetings and conferences will be held in the Exposition Hall. The public services will be held in different churches throughout the city.

THE Rev. Canon Newbolt conducted a party of about sixty men of the artisan class, members of the Holborn Saturday League, over St. Paul's Cathedral lately, and spent a considerable amount of time in describing the various monuments and ornaments to the visitors. Among other items of information it was mentioned that the original cost of building was 1,500,000*l.*

THE Bishop of Ripon says in the *New Review* that the modern development of preaching appears to have a large admixture of the flavor of advertisement, and suggests the desperation which clutches at a cheap and shallow success

(in a bad sense,) a popular service, instead of the calm earnestness which seeks to benefit the people and the Church of God.

CARDINAL MANNING says of bazaars and other such popular methods of raising money for religious purposes, that he is dead against them and has always been against them. 'It seems to me,' he writes, 'that our Lord's work ought to be done in our Lord's way, that is, for His sake, and with the purest motive. Anything of self or of the world mixing in so far destroys the purity of motive, and, as St. Paul says of charity, may reduce it to nothing.'

It is estimated by Dr. Charles A. Briggs that by denominational consolidation in English speaking lands, nearly 100,000 ministers of the Gospel would be released from their present duty, and rendered available for the evangelization of heathen people, and that nearly \$100,000,000 would be set free for their support. Christianity is to-day offered to the Japanese, through the agency of twenty-three different Church organizations or denominations.

THE *Church Eclectic* says: As to Dr. Rainsford's Tract on the *Future of Church Unity*, we are content to endorse the *Churchman's* severe but just review, in which occur these words:

Does Dr. Rainsford see nothing reprehensible in morals, and nothing offensive to good taste, in applying the exultant language of the prize ring to describe a great and undeserved misfortune of the Church? If every word he says were as true as nine-tenths of them are sheer perversions of the truth, the publication of them in such language, and in such a spirit would be little to the credit of a clergyman whom the American Church has received and treated with boundless hospitality.

THE Queen is "the supreme Governor" of all bodies who hold property, and to her, through the proper courts, any aggrieved members of those bodies must appeal. The only difference between the Church and the sects in this respect is that the Church has separate and special Ecclesiastical Courts. It is very much to the point to observe that the Wesleyans, having just taken counsel's opinion on the subject, find that they cannot alter their three-year tenure of the ministers without appealing to the High Court of Parliament, including of course, the Royal assent. The taunt about the Queen being head of the Church is frequently used by Dissenting ministers, and it is by no means always that they are, as in the present instance, brought to book.

'COMING events cast their shadows before them,' remarks *The Irish Ecclesiastical Gazette*, "and it has already leaked out that the Privy Council judgment on the Lincoln suit will be found to be unanimous, and will uphold the Primate's judgment on every point appealed against, saving only the question of the two lighted candles at celebrations, which will remain an open one, the judgment being in favor of the Bishop so far as pointing out that his Lordship could only have interfered by bringing the case into his own court. Thus once more the members of the Church Association will find themselves

defeated, and they will have few to pity them. We all know who the representative Churchmen are who are urging on these suits; they are men who divide their sympathies equally between the Church of England and those who wish her no good.

MR. GLADSTONE, in his great speech at the Colonial Bishops meeting on June 19th, at St. James' Hall, incidentally made some remarks which cover the whole principle for which the Bishop of Lincoln contends. He characterized it as "an historical, a legal, and a philosophical curiosity" that any one should have treated the Privy Council as a binding authority in questions of faith and doctrine, or discipline relating to faith and doctrine. To say that was, he declared, equivalent to saying that 'the Apostles' and Nicene Creed are very imperfect, and there ought to be added to them a separate article to say that all men, to be good Christians, must be bound, at any rate in the Church of England, to accept whatever senses may be affixed to either of these creeds by the civil tribunals of the country."

A RETURN of the revenues of the Church in England has just been published, and it shows a gross income of 5,753,537*l.*, of which nearly five and a half millions are derived from ancient endowments, and something under 300,000*l.* a year from private benefactions since 1733. During the last sixty years the number of benefices has increased by 3,200, and the income of the new livings is nearly 1,000,000*l.* The five and three quarter millions represent the gross income of the Church, and take no account of rates, taxes, payments to Queen Anne's Bounty, dilapidations, stipends of curates, voluntary contributions to Church schools, and the hundred and one other ways which have been devised for ridding the clergy of their cash. It would be a moderate estimate to say that 20 per cent. of this money goes away in payments which cannot be resisted. This leaves four millions and a half, which, divided amongst the 23,000 clergy of the Church of England, gives an average income of not quite 200*l.* a year apiece.

BISHOP WILKINSON, who has for five years acted as proctor of the Bishop of London for British chaplaincies of North and Central Europe, appeals for aid in raising an endowment fund for what may be called his 'diocese.' The territory in which he ministers episcopally to British tourists and British residents is eight times the size of Great Britain. It includes ten nations, and extends from the 'land of the midnight sun' to the Pyrenees, and from Calais to Siberia. The Bishop says, in a letter to the *Times*, that last year he travelled and worked through 13,000 miles to look after these Continental Britons, and when he comes to England, instead of being able to rest, he has to move up and down trying to interest Churchfolk in his work and to add to the endowment fund, for which he has managed in five years to collect about £5,000 without aid from any society. The travelling Americans, who almost everywhere on the continent use the British churches, yet contribute little to this fund, doubtless because they know little of its need. The Bishop

pleads that the hundreds of thousands of British and American tourists, who at this season are enjoying their holiday on the Continent of Europe, should help him to put before intelligent and observant foreigners the best possible exposition of the English Church.

MR. SPURGEON is evidently alarmed at the tone of the recent discussions among the Wesleyans on the questions of Inspiration and Sabbath-keeping. In conjunction with a number of other preachers he has issued a manifesto, in the course of which he says:

"We, the undersigned, banded together in fraternal union, observing with growing pain and sorrow the loosening hold of many upon the truths of Revelation, are constrained to avow our firmest belief in the verbal inspiration of all Holy Scripture as originally given. To us the Bible does not merely contain the Word of God, but is the Word of God. From beginning to end we accept it, believe it, and continue to preach it. To us the Old Testament is no less inspired than the new. The book is an organic whole. Reverence for the New Testament accompanied by scepticism as to the Old appears to us absurd. The two must stand or fall together. We accept Christ's own verdict concerning 'Moses and all the prophets' in preference to any of the supposed discoveries of so-called higher criticism."

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

SPRING HILL MINES.—The corner stone of the new Parish House was laid on August 26th by Mrs. R. G. Leckie, of Londonderry Mines. The esteemed lady is well known for her active works on behalf of the Church and of all good objects. A silver trowel was presented to her by the congregation. The trowel was the work of M. S. Brown & Co., of Halifax, and was a beautiful artistic piece of work. The cavity of the stone contained the leading newspapers of the day, the coins of England, America and Canada, and an inscription which began 'To the Glory of Almighty God, and in furtherance of the work of the Church of England in its social, industrial and educational aspects, this the Parish House of All Saints was founded by its patroness, an American Lady.' It is sincerely to be hoped that now such substantial interest has been shown by strangers to Church work in Nova Scotia, many of the wealthy sons and daughters of the oldest colonial diocese will be stirred by this example to leave their mark upon their respective parishes, and especially upon the poorer and struggling missions. The gift of such a building, the present of an inexpensive Mission Church, or even the complete sustentance of a missionary in a new district for a few years, are within the means of many and needs only the breath of God's Holy Spirit and the cooperation of the faithful to accomplish such manifest good for God and His Church.

At the ceremony of laying the stone the Rev. Simon Gibbons gave a brilliant address on 'What mean ye by this service.' There was a very large concourse of people present, among whom were members of Parliament, the Mayor and Town council, and a large number of visitors from a distance. The building is sixty-three feet by forty-four feet. It will contain a Sunday school, holding 300 persons, a cooking school room, a kindergarten, gymnasium, reading room, game room, band room, and Rector's office. The parish is to be congratulated.

HANTSPOUR.—*St. Andrew's.*—The Ladies' Aid of this Church intend holding a tea meeting and fancy sale on 17th Sept; next, the proceeds of which will be devoted to the fund for clearing off the debt on the church building.

WINDSOR.—Christ Church people held an excursion on Saturday, the 29th ult., to Horseshoe

Cove by steamer 'Hiawatha.' It proved a great success and was attended by a large number. The band of the 68th Battalion was present and added much to the enjoyment of the occasion.

PERSONAL.—His Lordship Bishop Courtney was recently in London, Eng., and consulted leading physicians there as to whether it would be advisable for him to return to Nova Scotia this year, his health being still very poor. On their advice he will not return for some months, but has gone to a southern latitude.

DIOCESE OF QUEBEC.

EAST HATLEY.—Bishop Niles, of New Hampshire, has been paying a visit to old friends in this neighborhood, having arrived here on 25th August. On the 29th he took part in the ceremony of consecrating the new bell for the church here, and delivered an excellent address. After the service a bountiful repast was served, free to all, in the hall adjoining the church, and thereafter addresses were given by Bishop Niles, Archdeacon Roe, Canon Foster, Revs. Thompson, Forsythe and Smith, and by Ald. Shorey of Montreal.

STANSTED.—The Parochial Church School of Christ Church has been reopened for the year, under the direction of Miss Wardrop.

The Lord Bishop of the Diocese has returned from his visitation to the Labrador coast, which is included within his jurisdiction.

DIOCESE OF MONTREAL.

EPISCOPAL VISITATIONS.—The Lord Bishop of the Diocese having finished his visitation in the Ottawa District, and will this week in the Deanery of Iberville.

MONTREAL.—*St. John the Evangelist.*—Messrs. Warren & Son, of Toronto, are at present building two fine organs for this church, viz.: a grand west end organ, which has been presented to the parish, and a chancel or accompaniment organ, which the congregation is putting in. It is expected they will both be ready by November 1st. The prospects for a progressive year of church work in this parish were never so good.

Grace Church.—The corner stone of the new church for this rapidly advancing parish will be laid on Thursday, the 17th inst.; the proceedings commencing at 3 p.m.

St. James'.—The addition to this church is rapidly approaching completion, and adds much to its appearance and capacity. The Rector on last Sunday announced that the wardens would attend on Saturday, the 12th inst., to allot pews.

The Rev. G. A. Smith, heretofore assistant at the Cathedral, has, it is said, accepted the like position in this Church and will enter on his duties shortly.

Mr. Smith's work has been much appreciated by the Cathedral Rector, churchwardens and congregation, whose best wishes go with him in his new sphere of usefulness.

DUNHAM LADIES' COLLEGE.—The following circular has been issued by the Bishop of the Diocese:

At the request of the Corporation of Dunham Ladies' College, I have appointed the Rev. F. H. Dixon of Montreal, and Rev. W. Robinson of West Shefford, to canvass the Diocese of Montreal, with a view to liquidating the debt on the College building.

The amount of the debt is \$3,000; Canon Robinson has obtained promises, provided the debt is paid of \$800; the parishes in the Eastern Townships \$450; leaving to be obtained by the 1st of October \$1,750.

The building is mortgaged and a judgment obtained. If the money be not raised by that

time the building must be sold and go out of the hands of the Church. The building is worth \$8,000.

The honor of the Church is very deeply involved in this matter, as it will be most sad if faith be not kept with the lady who has lent the money, and the loss of the building will be a great hindrance to the cause of education in this diocese.

If the debt were removed there is no doubt that the College might be made to do a good Missionary work.

I strongly recommend the Reverend gentlemen who have kindly undertaken this duty to the liberality of the members of the Church.

KNOWLTON.—The Rev. Dr. Norton, Rector of Montreal officiated at both services on Sunday, 30th ult., in the Parish Church here, the Rector being unwell.

The annual picnic of the St. Paul's Sunday school was held this year at Bolton Springs and proved a great success. There was a large attendance of scholars and young people.

On Sunday, the 6th inst., the last services in old St. Paul's Church were held and were of an impressive nature. Many sweet and interesting memories cluster round the old building which is now about to be removed to make room for the fine new church to be erected upon its site. For years past this has been felt to be necessary but from one reason or another, action has been delayed till the present time.

St. JOHN'S.—Rev. Rural Dean Renaud close his connection with this parish on Sunday last conducting the service in St. James' both morning and evening, and delivering his final sermon at the evening service. He commences his work in St. Thomas' Church, Montreal, immediately and the best wishes of many friends follow him to his new sphere.

NOYAN.—*St. Thomas*—Preparations are being made here for the annual Harvest Home Festival which will be held on Sept. 16th. The occasion is one which is always looked forward to with pleasure by the church people of this neighborhood.

FREELIGHTSBURG.—The Rev. Dr. Krans, of New York, has been revisiting his old home, together with his family, and on the two Sundays last past has rendered assistance in the services of the Bishop Stewart Memorial Church. The Consecration of this, probably the most beautiful church in the Eastern Townships (and sometimes called the Cathedral) is fixed for Sept. 29th. Special preparations are being made for the event which will be one of great interest, not merely to the Church people of the parish of St. Armand East, but to many others now resident outside its bounds.

SOUTH STUKELY.—The Sunday school in connection with this Church, held its annual picnic in Goddard Grove on the 27th ult., which was very largely attended and was most successful. Prizes were awarded for Sacred music, vocal and organ; for boy's race, over 12 and under 12, and Girl's race.

DIOCESE OF TORONTO.

TORONTO.—*All Saint's*—Rev. A. H. Baldwin, rector of the parish, was assisted in the services on Sunday last by Rev. Benjamin Gibson, of Dublin, Ireland, Grand Chaplain of the Masonic Order. In the morning the reverend gentleman preached an eloquent and impressive sermon from I. Kings xix., 4:

St. James'.—The Rector, Rev. Canon Dameron, has returned from his holiday, and preached at the evening service on Sunday last. In the course of his sermon he gave some advice as to anonymous letters. He said:—"As one who has received a good many of these documents in my lifetime, I want to give you this advice. Never allow writings so base, so

cowardly, to disturb you in the very least. When you open a letter and find it anonymous don't take the trouble to read it, but cast it into the fire and there is an end of it."

DIOCESE OF ALGOMA.

UFFINGTON.—The close of the month of September completes three of the most eventful years in the life of the Church within the Mission of Uffington; and also ends the first three years of the ministry of the present incumbent.

To say that the whole Mission has been revolutionised in the past three years, as some have said, would perhaps be saying too much, we will leave the account of what God has permitted His people to accomplish to speak for itself.

Three years ago the Mission contained two buildings in which congregations worshipped, each were alike devoid of both comeliness and comfort, one was unsafe and has since had to be taken down, the other has been removed bodily and is now doing duty as a church hall. To-day there are within the Mission four strong and solidly built churches, two of these take the place of the old buildings mentioned and one has been erected on a piece of land which but a few short months ago was wild bush.

St Paul's.—At the Bishop's visitation in March, 1889, the plans and specifications for St. Paul's new Church were submitted to and approved by his Lordship. These plans and specifications have, with various alterations and additions, been adopted for the churches subsequently erected, the object being in each case to improve upon what had been done before.

Vankoughnet.—St. Stephen's.—This was the second Church to be erected here, although there has been for years a large congregation, yet no attempt had hitherto been made to erect a Church. It is built after the model of St. Paul's, but in addition it has an apse sanctuary approached through a gothic chancel arch, the pillars of which are not so high as those in St. Paul's. The windows here are gothic in shape and filled in, as elsewhere, with stained glass. In January, 1891, the Church was consecrated. The Bishop in his address referred to the Church as commodious and beautiful and expressed his astonishment at so much being done in so short a time.

The holy vessels presented to St. Stephen's, were used for the first time on Sexagesima, and before the end of the month of which that Sunday was the first day, the work of collecting funds for an organ was completed, which was duly purchased and delivered, giving every satisfaction, both in tone and volume.

Lewisham.—All Saint's.—The next Church taken in hand, has a frame work which was erected long ago, before St. Paul's new Church was even thought of; but, owing to many causes, the building of the Church had not been advanced beyond the roofing stage. Now at last the completion of the exterior is an accomplished fact, double flooring also being put down throughout both the main building and porch. A temporary vestry has been erected within the former, and rough seats, etc., put in to serve until such times as the congregation shall be able to complete the interior of the building, the walls of which require plastering, etc.

The Church family at Lewisham is far weaker than that at any other place within the Mission, hence so much progress must not be expected as elsewhere.

Purbrook.—Christ Church.—The fourth and last Church attempted, is fast approaching completion, and will when complete be the most handsome of all four. It has a fine five-sided apse chancel, which gives to the whole building a very spacious and finished appearance. This virtually new Church replaces a building erected at Purbrook some years ago, and which up

to the present has housed the congregation, but each year had become more unfit for its work.

THE GRAVEYARDS.—While so much has been done for those who still remain members of the militant branch of the Church in Uffington, resting places for the bodies of those who have been called into the waiting branch have not been forgotten. At Uffington the old churchyard has been enlarged by the gift of a piece of land, along the western side of which a fine solid wall of rock work, some six feet high, has been built, and the space thus obtained filled in with earth, this being necessary in order to get sufficient depth for interments. In January of the present year the graveyard was duly consecrated.

At Purbrook, the graveyard containing about an acre of land has been properly cleared of stumps, all uneven places made level, ploughed, etc., and sown, and like that at Uffington, consecrated by the Bishop at the time of his visit in January last. A number of the congregation have since made a very handsome entrance gate which will be put into position as soon as the posts, etc., are all ready.

At St. Stephen's the site for the Church also included one for a graveyard. It contains an acre of land, which has been cleared of stumps save those to the east of the Church; the earth has also been ploughed, and only waits the completion of the fence to receive consecration.

THE CHURCH HALL.—The old building which housed the congregation of St. Paul's for many years is now used as a Hall, and is found very useful for social gatherings, entertainments, Sunday school treats, etc. It was first adapted for the Sunday school and was so used until the school became too large for the building and had to be removed to the new church.

The parsonage, too, has been enlarged and extended, and now contains two large sitting rooms, a summer and winter kitchen, a good cellar, a study, two large and three good-sized bedrooms. The building has also been made more weather-proof. Outside a veranda has been put around the entire building, the garden fenced in, and the whole has received two coats of paint. A good water supply has also been obtained.

The means to do all this has come very largely from the Mission itself, and has mostly been the 'free will offerings' of the people, only about \$70 being obtained otherwise, that amount being the proceeds of a bazaar and two entertainments. Friends outside and the S. P. C. K. have helped and it is hoped that they will add to previous kindness by helping to meet the amount yet due for the work, about \$150. The very fact of the people in the Mission having done so much, although we are sure it is appreciated by all who know the conditions of life in such missions as this, yet it renders them the more unable to pay the balance due, small as it doubtless appears to our friends outside.

The Bishop of Algoma begs to thank 'A. F.' for the sum of \$20, received Sept. 3rd by letter, dated Aug. 17th, and regrets that acknowledgment has been delayed by his absence from home for a fortnight since his return from England, Aug. 14th. The donation will be applied towards the payment of a small debt on the church at Sadbury.

BROTHERHOOD OF ST. ANDREWS.

Since the last Convention thirty-seven Chapters of the Brotherhood of St. Andrews have been formed in the South, distributed as follows: Alabama 3; Arkansas 2; Georgia 1; Kentucky 5; North Carolina 2; South Carolina 2; Tennessee 2; Texas 3; Virginia 16; West Virginia 1.

Every Chapter of the Brotherhood of St. Andrew in Canada is invited to send representatives to the St. Louis Convention, They will

receive a cordial welcome and their presence will serve to cement the fraternal bond of union entered into at the Philadelphia Convention.

Entertainment will be provided by the St. Louis Chapters for all regularly introduced visitors from the Canadian Brotherhood.

MAGAZINES RECEIVED FOR SEPTEMBER.

The Church Eclectic.—W. T. Gibson, D. D., editor and proprietor, Utica, N. Y.; \$3 per an. 25c. each.

The American Church Sunday School Magazine.—Rev. W. F. C. Morsell, Ed.; 112 North 12th street, Phila.; \$1 per annum; 15c each.

The Homiletic Review, an international monthly magazine of religious thought; sermonic literature, and discussion of practical issues. Funk & Wagnalls, New York; \$3 per annum; to clergy \$2.50; 30c each.

The Treasury for Pastor and People, conducted by a corps of eminent clergymen. E. B. Treat, 5 Cooper Union, N. Y.; \$2.50 per annum; clergy \$2; 25c each.

The Quarterly Register of Current History.—Second quarter, 1891. The Evening News Association, Detroit, Mich.; \$1 per an.; 25c each.

The Atlantic Monthly.—Devoted to literature, science, art and politics. Houghton, Mifflin & Co., Boston, Mass.; \$4 per annum, 35c each.

The Arena.—The Arena Publishing Co., Boston, Mass.; \$5 per annum, 50c each.

Littell's Living Age (weekly).—Littell & Co. Boston; \$8 per annum, 18c each.

The Spirit of Missions issued by the Board of Missions of the Prot. Episcopal Church in the United States; Bible House, New York; \$1 per annum.

The English Illustrated Magazine.—Macmillan & Co., 112 4th avenue, New York; 15c ea., \$1.75 per annum.

Our Little Ones and The Nursery.—One year \$1.50; eight months \$1; sixteen months \$2; single 15c. Russell Publishing Co., Boston, Mass.

Babyland.—50c per annum; 5c each. Our Little Men and Women, \$1 per annum, 10c each. The Pansy, \$1 per year, 10c each. D. Lothrop Co., 364-366 Washington street, Boston, Mass.

NEW BOOKS.

Stories of the Land of Evangeline. By Grace Dean McLeod. 12mo, \$2.25. Boston: D. Lothrop Company.

The old days of Nova Scotia are full of life and color. Their story is picturesque—its incidents stirring, its lines full of fire, pathos and sentiment. Mrs. Catherwood and Miss Machar have already shown us the romantic side of the story of new France; in this dainty volume, its cover etched with the rocky outlines of Cape Blomidon, its narrative illustrated by Sandham's striking pictures, Miss McLeod has done the same for Evangeline's home land—the land of Acadia. Here are tales of French patriotism and English daring, of Indian patience, loyalty and cunning, of Acadian love and life, of childish faith and childish pleasure in the midst of danger and death, of the sudden strength of loving women made brave by danger, of the endless feuds of the old colonial days, of Louisburg the impregnable, of Port Royal the strong, of Minas Basin, of Lake Rosignol the placid, of Grand Pre and the Bay of Fundy and the struggling new city of Halifax. To one who loves the story of the wandering Evangeline and whose interest has been awakened in the woes and worries, the hopes and fears of the 'evicted' peasants of old Acadia this collection of thirteen dramatic and absorbing stories of the old land and its early people will be found fresh, entertaining and delightful reading.

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

DOES A NATIONAL CHURCH CREATE SECTS.

An eminent Baptist preacher has lately given utterance to the sentiment that the destruction of the National Church would speedily result in the union of all Christian denominations in England. He thinks that the Church of England, as at present constituted, is a 'divisive' influence. And it is so, not because it is an Episcopal Church, but because, to use Dr. Clifford's own peculiar phrase, it brings Christianity into association with the State. Coming as this statement does from one of the most earnest and able of Nonconformist ministers, it deserves something more than a mere passing notice. There can be no doubt that Dr. Clifford's conception of the separative influence of the National Church is one that is very common amongst Dissenters. The sincerity of this conception cannot be questioned; and yet, while no one can doubt that thousands of Dissenters so think of the Church, it must be a matter of wonder to any intelligent reader of modern history that they should form so incorrect an opinion in regard to the essential influence of a National Church. It needs but the most elementary acquaintance with the genesis of English dissent to make the acceptance of Dr. Clifford's dictum impossible.

Puritanism is claimed as the very fountain head of Nonconformity; yet Puritanism was never truly anti-national or separatist. The modern divisions of Dissent would have been a horror to the Puritans, and they would have utterly disclaimed all parental responsibility for the numerous separations which have at last become a scandal even in the eyes of the disciples of the 'Dissidence of Dissent and the Protestantism of the Protestant religion.' If it be true that the National Church begot the Puritan, it is not true that the Church has, in any sense, caused those divisions which are the essential element of modern Nonconformity. Was it the National Church that so deeply and, from a Dissenting point of view, so disastrously divided the Independents from the Baptists? Was it the influence of the National Church that set the Congregationalists and the Presbyterians in such fierce antagonism in the seventeenth century? Was the growth of Arianism and the creation of yet another Presbyterian cult the work of the National Church? No. Independents, Baptists, and Presbyterians can-

not father their forms and ecclesiastical division upon the Church of England, nor upon the Puritans, who never forsook that Church nor favoured separatism. Is it due to the 'divisive' influence of the National Church that another separation is in the process of birth amongst the Baptist, and that 'Spurtoonites' will soon be the name of another denomination? and are we put to the credit of Liberationists the fact that the Particular and the General Baptists have, after years of unreasonable separation, come together again? 'The Church of the future,' said Dr. Clifford, 'could not be splintered and divided.' It is very cheering news; but from Dr. Clifford's position it would seem that the most potent power in the way of 'splintering' has been not the National Church but the denominations.

Modern Dissent has seen yet one more large and significant illustration of the divisive force at work amongst English Nonconformity, Methodism is one of the most influential sections of modern Nonconformity. Now, Wesleyanism rose in the National Church, and, so far as its founder proposed, it was never meant to be a separation from the Church. It was, in a secondary sense, the product, not of the National Church, but of a widespread Arianism and indifference in all sections of Christianity. But Methodism is the most 'splintered' of all the sects. What had the National Church to do with Whitefield's separation from Wesley, and the setting up of Calvinistic Methodism? American Episcopal Methodism may have felt most powerfully, and, in some senses, most happily, the influence of the State Church; but the utmost historic ingenuity will fail to find any trace of the 'divisive' influence of the National Church in those great and grave Methodist schisms which are known as the New Connexion, the United Methodist Free Church, the Primitive Methodists, the Bible Christians, the Wesleyan Reform Union, and some smaller divisions which have grown up amongst the followers of John Wesley. It does not fall within the scope of this article to recall or record the story of those separations; but this is true beyond dispute, the National Church has had no more to do with those secessions than the Sultan of Turkey. They have arisen from the cultivation of principles, aims, and notions as foreign to both the idea and existence of a National Church as anything could possibly be. They are a most suggestive illustration of the 'dissidence of Dissent,' and they are utterly and essentially antagonistic to the most elementary conception of nationality in faith and worship.

So far, then, Dr. Clifford's theory of the genesis of the divisions of English Christianity finds no basis in the history of Dissent. Everything points in the other direction. So soon as men separated from the National Church, the disunion of Christianity in England began to proceed at a swifter pace!

The repudiation by the English people of the idea of a National Church would, there can be little doubt, give a new impulse to sectarian separations. Some Dissenters are quite aware of this, but they deplore the prospect. On all hands Nonconformists are crying out for union, and the best men amongst them find it accordingly difficult to justify a tithe of the separations that have taken place. There is not a leading Independent, Baptist, or Methodist who does not regret that some of their separatist sires did not possess their souls in patience and comfort their consciences with a little charity. Had those men been mastered by the idea of a National Church, many a big chapel, and many a small sect would never have come to a troubled birth, and would never have lived on, a burden to those who built them, and a curse to those who evolved them. Dissent is the very paradise of earnest, excited, and sometimes angry men, who resolve the difficulty of one congregation by forming another, and who evade the discipline of one denomination by setting up another. In the less stimulating atmos-

phere of a National Church these 'fits of fervour' have time to cool, and space to consider. Small minorities in the Church think, as a rule, better of their heated resolutions; whereas the very conditions of Dissent favour, much to the sorrow of its most spiritually-minded men, the building of chapels and the starting of 'causes,' for which there is no reason in any man's conscience, and no room in any place. These are 'divisive' forces, ever in active and injurious operation amongst Nonconformists; but they have no relation whatever to the National Church. Within her walls they could scarcely come to their birth, and, if born, would die for want of their needful sustenance.—G. S. R. in *Church Bells*.

NATIONAL IDOLATRY.

By the Right Rev. W. C. Magee, D. D.

"The people gathered themselves unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt we wot not what is become of him."—Exod. xxxii. I.

Jewish history may be called sacred history—more sacred than any other, as it seems to bring us near to God Himself. The sacred history of the Jew has for us the deepest interest if we remember that our history is also sacred, because then the Divine presence, as we trace it in Jewish history, becomes for us at once the pledge and the type of the Divine presence among us now. As truly as God was then ruling the nation of the Jews, so truly is He ruling our nation and all other nations. It is just as it is with the story of miracles. When our Lord turned the water into wine He was but intensifying and abridging, as it were, that natural process by which the streams upon a thousand hills are gathered year after year and converted into blood of the grape. So with respect to Jewish history, we see there, as it were, condensed, intensified, and so made shapey and clearly visible, one of those slow processes of Divine government and judgment which, in other nations, rolled themselves out through the length of centuries.

Now, I would ask you to-day to consider with me one such feature of the dealings between God and man in history as it is given us in the text.

When we turn to the history of the Jews as it is described in this chapter, we find that it is really the history of a most remarkable religious revolution occurring in the nation of the Jews. In the thirty-first chapter you will find that the people are setting about the building of the tabernacle in which they are to worship the one true God, whose prophet they acknowledged Moses to be. In the thirty-third chapter we find them once more acknowledging the authority of God and Moses; but in the thirty-second chapter we find them completely casting off the authority of both. The people impatient at the absence of Moses, gather around Aaron and bid him make gods for them, for as to this Moses, we wist not what has become of him, and Aaron, yielding to their entreaty, makes them a god; and then comes the outbreak of national licentiousness described in the sixth verse: 'And the people sat down to eat and to drink, and rose up to play' and then comes the national judgment of fratricidal strife and murder. They fell every man by the hand of his brother. National apostasy, national licentiousness, national strife and misery—this is the great drama in three acts that is set before us here.

Now let us trace, for our own guidance, each one of those acts in this finely recorded drama, that we may profit thereby for ourselves.

In the first place, we find here an instance of national corruption and ultimate rejection of

the true faith. The people set the priests to devise this false religion. Priests never invented a religion and then imposed it on the people. Priestcraft, then, sprang from the people—this is the first lesson that we learn from this incident.

But then, in the next place, what was the real cause of this impatience of the people with their old faith? It was this:—Their teacher had become invisible. But the nation that loses its faith in the invisible takes of its ornaments—of its wealth, of its learning, of its philosophy, of its arts, of its statesmanship, of its military prowess, of its literature, of its poetry; it takes of its ornaments, and it makes for itself new gods, and there comes out this calf.

Are there no idols of the day that we are in danger of worshipping now in the midst of us? Is there not the idol of public opinion? and then, another idol of the day, surely, is the temptation to follow party—to make party a god.

Still, again, see the tyranny of fashion. And then there is the coarser and lower idolatry of self.

What follows on such sensuous idol worship as this? Why we have read in the last act of this drama that there comes fratricide. So we learn, surely, from this story of sacred history long ago that there is in the midst of us, still the same justice of Divine providence.

May God give us grace to shun the sin of national idolatry, and so may he preserve us from the suffering of national judgment.—*The Church Eclectic.*

THE BOYS' BRIGADE.

This organization took its rise in Glasgow, Scotland, about eight years ago illustrating the truth of what Prof. Drummond is reported to have said, viz.: 'Call an average lot of boys, boys which they are, and ask them to sit up in a Sunday school class, and no power on earth will make them do it; but put a five-penny cap on them and call them soldiers, which they are not, and you can order them about until midnight.' Mr. Drummond's declaration that boys are not soldiers, hardly conforms to the Baptistical obligation, since by it boys are made soldiers and of the best type, viz.: Soldiers of the Cross. Mr. Smith, a teacher in a large Mission Sunday school in Glasgow, was, however, the first to recognize the fact referred to by Mr. Drummond. He found great difficulty in holding the attention of the boys, and in keeping them in order, and being a Militiaman himself, it occurred to him that the lessons of obedience, reverence, patience, manliness, neatness and punctuality might pleasantly be taught the lads by forming them into a military Company for week-day drill, according to the regular army regulations, and so in Oct. 1883, he commenced 'The Boys' Brigade.' The results obtained were beyond expectation, and Mr. Smith's idea was rapidly extended. Its simplicity and practicability commended it to those who were engaged in work among boys. At the end of 1890 the organization had spread over Great Britain, and there were 433 companies, 1370 officers, and over 18,000 boys included in it. A few companies have also been formed in the United States and Canada.

The *St. Andrew's Cross*, in a late number, gives the following particulars in regard to this organization:

The Brigade is a distinctly religious movement, its object being, in the words of its constitution, 'the spread of Christ's Kingdom among boys and the promotion of habits of reverence, discipline, self respect and all that tends towards a true Christian manliness.' It employs military organization, drill and discipline as the most effective means of securing the interest of the boys, retaining hold of them and thus attaining the one great end, the spread

of Christ's Kingdom among them. A company can only be formed in connection with a church, mission, or other Christian organization. Membership is confined to boys between the ages of twelve and seventeen, thirty being necessary to form a company. Each company is commanded by adult officers, who must be men of earnest Christian character and faith, who will set a high standard before the boys, and keep the distinctly Christian aims of the Brigade continually in view. One of them, preferably the captain, must be competent to instruct the boys thoroughly in military drill.

Meetings for drill are held weekly. Each meeting is opened with a short prayer and closed with a hymn, the Lord's Prayer, and the national anthem. In most companies the captain makes a short address to the boys. Whenever it does not interfere with existing arrangements the boys of a company meet in a separate Bible class. It is intended that these company Bible classes should form one of the most important features of Brigade work. At the last report there were about two hundred such classes with an average attendance of over four thousand boys.

A very interesting feature, next in importance to the direct religious teaching, is the ambulance instruction, which is now given in many companies. Under competent medical men the boys receive thorough instruction in the 'Laws of Health,' 'First Aid to the Injured,' and 'Stretcher Drill,' after which they are put through an examination and if successful receive a certificate and badge from the Ambulance Association. That this instruction is no mere play work is proved by the fact that in several authenticated cases Ambulance boys have been the means of saving life by knowing how to stop the bleeding of an artery.

Space fails to speak of other methods for making the individual lives of the officers tell upon those of the boys, such as social evenings, classes in gymnastics, wood carving, shorthand, singing, and many other subjects, and summer camps during the holiday season when the officers and boys go off to the country to spend a week together in camp life.

The practical results attained have been many and marked. For many a new life has been developed. The spirit of obedience and consideration for others, learned by the boys in their drills, is carried with them into the Sunday school class, and they listen to the teaching as they would not otherwise have done. Boys who would only too readily give up the Sunday school as they grow older now remain in the Brigade and the school till it is time for them to be passed on to the various young men's associations, where they can themselves become workers for the good of others.

Further details regarding this interesting organization may be obtained by addressing the Brigade Secretary, Headquarters office, 68 Bath street, Glasgow, Scotland.

THE DEAN OF ST. PAUL'S.

There are few more striking signs of the vigor of the Church in London, England, than the change which has come over St. Paul's Cathedral during the last quarter of a century. It is a change from Puritan slovenliness, dulness, and irreverence to the brightness, zeal and warmth of loyal Churchmanship. The cold, bare, unfinished look of the interior of the fabric is steadily yielding before a decorative treatment at once artistically noble and distinctively Christian. To the Altar has been given that prominence and dignity which rightly belong to it as the one feature by which a church is differentiated from either a mosque or a meeting-house. The Mysteries of the Faith are duly set forth to the eye by the magnificent reredos—one of the most splendid works of this kind in existence, which exhibits a refinement and purity of architectural design all too rare

in the present age. The uses to which the sacred building is now put are such as befit the Cathedral Church of the greatest city in the world. To recount the various services held within its walls would require a special article. The smallest number of these on any ordinary week day in the year is six. On many occasions it is much greater. Above all the highest Act of Christian worship has been restored to its rightful position. As to the musical rendering of the services at St. Paul's, it may suffice to cite the deliberate opinion of M. Gounod—that for artistic excellence they are without an equal in Europe. We may add that nowhere does the choir behave with more admirable reverence. Of the preaching at St. Paul's there can be no need to speak within a few months of the death of that modern Chrysostom who for two decades taught from its pulpit the thousands upon thousands of hearers who received from his lips the Word of Life. But to relate all this improvement—so evidently appreciated by crowds of devout worshippers—is to relate the efforts of three men: the late Dean Church, the late Dr. Liddon, and the present Dean of St. Paul's, who, as Canon Gregory, has from the outset done his part at St. Paul's with the same zeal, vigour, and wisdom which he evinced, whether as a model parish priest in the South of London or as a strenuous worker in the cause of the Church's Schools. There could be no better Dean of St. Paul's than the man who is thus identified with the spirit which has made the great Cathedral what it is.—*John Bull.*

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

The Church has of late had, in some respects, an unhappy experience in the period previous to ordination. It is believed by many that the best material is not offered as freely for the Ministry as for other learned callings. The Church is not privileged with a wide range of selection. It is commonly understood that, failing to secure the young life which the dignity and importance of her work ought to command, she is forced to take what she can get. The demand for recruits so far exceeds the supply that, though maintaining towards those without the traditionally lofty attitude as to tests and requirements, she more than winks at a rule in the choice of candidates which may be mildly characterized as generously easy and conveniently blind. To fend off ignorance and mediocrity, and the low ambitions which may put on the disguise of pious desires, she builds the canonical fences very high; and then, under one plea or another, she allows the functionaries of voluntary societies, her Clergy and Standing Committees, and even her Bishops, a dangerous discretion in taking them down.

Looking back over the past twenty years, it is not too much to say that only very marked disabilities of mind and body could have discouraged any one from applying to be received as candidate for Holy Orders. Certainly any ordinary weakness, any open question of perceptible fitness, any grade of mental inferiority consistent with the possession of common-sense, has apparently operated to the disadvantage of no pious single hearted soul who could persuade himself that the Christian Priesthood offered a nobler sphere of influence than private life. There has been no Aaronic or Levitical line to choose from; and owing to the temper of the time on the one hand, and to the solemn urgencies of her mission on the other, the Church has been in no condition to demand the firstlings of the flock or the lambs without blemish. Failing to command at will the gold and silver of intellect and culture, she has been constrained to accept, not seldom, the humbler talent of coarser metals.

The causes which have crippled the supply

and lowered the standard of the recruits for the Ministry, are strengthened, rather than weakened, by the present drift of things. The expense and difficulty of a complete academic and theological education; the new professions and employments introduced by our many-sided life, all requiring a thorough training and a vigorous intellect, and offering inviting opportunities to secure wealth and promotion; the meagreness of clerical support, aggravated by the more costly scale of modern social life; the unhappy divisions which have diquieted the Church; the doubtful and shifting opinions, even upon the most vital theological issues; the consequent hesitancy and embarrassment in the minds of many thoughtful and conscientious youths; the persistent purpose of some within, and more without, the Church, to make the most of her troubles and imperfections, whether real or imaginary; the alternating fortunes of ecclesiastical parties; the unsettled relations between Christianity and the more advanced school of thought.—these, together with other admitted symptoms of a period of transition, are influences which, there can be little doubt, will combine to hinder many choice spirits from seeking to serve at our altars, while it will also bring to the surface many more not so choice, who, in such a time of change and agitation, will be only too ready to accept any opening to ecclesiastical employment which promises respectability and support. Now no training, however perfect, can create a high order of clerical character and service out of such material. The more of it we put in surplices, the weaker we shall be and the louder will be the complaint, already so prevalent among the laity, and so often echoed by the secular press, of unfledged divines, shallow theology, crude discourses and perfunctory ministrations. I say, then, antecedently to the question of training, that, if the influence of the ministry is to be maintained at even its past average, and not allowed to shrink away gradually into feebleness and obscurity, the Church must henceforth exercise more care and vigilance in the selection of the raw material on which her theological schools are to work.—*Bishop Paddock Lectures, "Christian Ministry."*

CORRESPONDENCE.

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

WHO WILL HELP BRUNEL?

To the Editor of the Church Guardian:

SIR,—The question above was asked in your paper recently, and in other church papers also, when I appealed for \$200, and I am very thankful to be able now to show that varying answers have been received from many persons in different localities. I am quite hopeful that the stream will run on and widen, so that skilled labour being now on the new church, I may be able to retain it until all that can be accomplished in no other way has been completed. The items of the responses are as follows:—Voyager \$10; Louise Reszin \$2; G. H. Timbry \$2; John Devine \$1; Mrs. Boomer \$1; a friend \$2; G. C. Wells \$2; a lady, Toronto, \$2; Mrs. Gault \$5; E. H. A. \$10; H., Montreal, \$5; Alice Hamer \$2. Total \$44.

I am, yours very truly,

ARTHUR H. ALLMAN,
Incumbent of Port Sydney, Ont.

SIR,—Through your columns will you please convey my hearty thanks to those who have so kindly contributed through the Board of Missions the sum of \$36, just received from Mr. Mason. The donors of part of this are unknown, so that I am glad to take this means of thanking them. Such help is especially welcome just now, when we are greatly in need of funds to enable us to meet some large unforeseen expenses.

We have now sixty-four scholars. I shall therefore be very grateful for any further assistance any friends may be able to give.

I have also received from Mr. Mason \$191 for the Bishop of Athabasca, whose commissary I am, and in the Bishop's name I beg to thank the Board for an appropriation of \$180, and some unknown friend for \$11. I am sure it will be very acceptable to his Lordship.

I am, dear sir, yours sincerely,

WM. A. BOBMAN.

FAMILY DEPARTMENT.

LIFE'S LESSONS.

REV. PROF. K. L. JONES IN TRINITY UNIVERSITY REVIEW.

You would not think, when winter skies with wind and storm are raging,

And not the smallest spot is seen of bright ethereal blue,

That here the sunshine rested, by no omen dark presaging

The coming rack of tempest and the change of heaven's hue.

When summer on the sapphire lake, with golden glances smiling

Stoops down to kiss the waters that are laughing in her breath,

The trusting heart believes her, nor suspects her of beguiling

The waves to winter's slavery and purple pall of death

When o'er the maple forest the southern wind is playing,

And toying with the virgin fronds of ferns and mosses rare.

We think not of the frost blight, the tender leaves betraying

To sere and yellow spectres, ere it strip the branches bare.

But let us not forever be unmindful of the teaching,

That meets the eye at every step we take upon the way,

From out the azure dome above, a loving hand is reaching,

To guide us from the shadows, through the darkness, to the day.

The Summer lasts not always! Comes the vintage, and the glowing

Of the purple clusters, weighing down the slender vine;

Comes the song of peasants crowned with garlands, and the flowing

From the bursting presses of this new and luscious wine.

After youth and manhood, with no semblance of delaying,

Lo! the palsied hand of age, decrepitude, the gloom

That closes round the portal, all our further vision staying,

From the dreaded silence and the secret of the tomb.

But he who scattered golden seeds shall bring his sheaves at even,

Who gathered in the vintage drinks the wine when it is new.

What time the feast is ready in the banquet halls of heaven.

In the gathering of the chosen ones, the loyal hearts and true.

DR. DELIA.

A bang that sounded as if a blizzard had passed through the house and closed the door behind it, an angry scream that made you think of the war cry of a tribe of Comanche Indians, and then the rattoo of a pair of heels on the kitchen floor that sounded to any one who had heard it before, like Teddy in one of his pas-

sions. Such tempers as that small boy could indulge in. And I am afraid he was encouraged in them rather than taught to govern them; for when he screamed so violently, Aunt May was afraid he would make himself sick; and as she felt the responsibility of his care to be no light burden while his mother was away, she would coax him out of his tantrums by promising him some treat if he would only stop crying.

To day Aunt May was out and Delia was in charge, and she determined to see whether she could not convince Teddy that he only hurt himself, and gained nothing, by these outbursts of passion. Teddy was going strawberrying with some of the neighbor's children, and he had wanted to wear his best suit. Delia had expected this and had prudently looked them in the clothes' press, so though Teddy fumed and scolded he could not get at them, and he finally worked himself up into one of his fits of passion to see if that would not make Delia yield. All the time that he lay on the floor kicking and screaming, he kept one eye on Delia to see if she did not look like giving up, but she bore the uproar very philosophically, and in fact did not seem to hear it.

'Here comes the wagon, Teddy,' she said at last. 'You had better get your basket ready.'

'I won't go in these clothes,' shouted Teddy. 'I'll stay at home first.'

'All right,' remarked Delia placidly, and presently she walked down to the gate, to meet the wagon.

Teddy stopped screaming then, it wasn't worth while to scream when there was no one to hear him, and he peeped out of the window to see where she was going.

'I s'pose she's telling them to wait till she can coax me up,' he thought to himself, and when he saw the waggon drive on, he concluded that Delia had told them to pretend to go without him, so as to frighten him into being a good boy. As she came back to the house he threw himself down and kicked and screamed as lustily as ever, but she went on making the puffy balls of biscuit, and never spoke.

At last Teddy stopped, surprised into silence.

'Where's the waggon?' he asked.

'Gone on to the pasture,' was Delia's calm answer.

'Without me?' shrieked Teddy.

'Why, yes, you told me you weren't going, you know.'

That time there was a shower of tears with the screams and kicks, for Teddy had no idea that he was to be taken at his word, and he was sorely disappointed.

At last he sobbed himself to sleep on the kitchen floor, and Delia looking pityingly at the flushed tear-stained face, slipped a cushion from the rocking chair under his head, and threw her shawl over him.

When Teddy woke up, he found himself there with a pile of ginger-bread cookies beside him, and he sat up and nibbled at them while he did some thinking.

'I'm glad Aunt May don't do that way,' he reflected, but Delia had had a talk with Aunt May, and had prevailed upon her to try this cure for his fits of temper instead of humoring him; so the next time he refused to eat his dinner and got in a passion because he couldn't have his pie first, he was amazed to have Aunt May quietly take him at his word, and clear the table, only leaving a piece of bread and butter out for any small boy who might be hungry before tea time.

At last he found that he gained nothing by his temper, so he learned to control himself; and by the time his mother came home he was quite cured.

'You must thank Dr. Delia,' Aunt May laughed, when they told her how glad they were to find their little boy so much improved, and Teddy nodded gravely as he echoed:

'Yes, Dr. Delia.'

—M. E. Kenney in the Young Churchman.

MISSION FIELD.

PAROCHIAL ASSOCIATIONS.

The following extract from an article in the *Mission Field* for August, touches a real want in Church life to day. The kindling of love and zeal and directing them into real practical work for the Kingdom of God are means of double blessing—to those who communicate and those who are communicated to. In one word, missions earnestly, intelligently engaged in will help the persons and the parish so engaged, and also do the work to which God has called His people:

It has been said that a man's spirituality and love of his Lord can be to a great extent gauged by his interest and co-operation in the mission work of the Church. One of the bright characteristics of early Christianity in the days of bitter persecution was the desire to extend the Lord's Kingdom and make its privileges more universally known to mankind. It is the same now. Love of the Saviour must ever lead men to share His large love of souls and to extend His saving knowledge to all.

Again, an interest in the extension of the Kingdom of Christ, being what the Lord desires, is a powerful means of increasing spirituality, because it unites the love and sympathy of the Christian with the aims and objects of his Master, and so draws him nearer to Him.

The practical proof of this is the fact that those periods in history when the Church, as a whole or locally, has been most alive to the duty of aggressive work in the world, have corresponded with times of spiritual fervor and a sense of her own privileges.

Such being the case, the thought naturally occurs that there can be few more powerful aids to personal religion, at which all parochial organization aims, than an interest in mission work; and it would therefore follow that no parochial organization should be considered complete without some well-arranged scheme for encouraging all to take an interest and active part in the work of the Church's life and extension.

PRAYERS FOR THE DEAD.

The following opinion, given at the close of 1882 by Bishop Magee, of Peterborough, to a Leicester memorial on the subject of prayers for the dead is of interest:—'Prayers for the dead are not necessarily a Roman rite, nor does their use necessarily imply belief in any Roman doctrine. There is a doctrine respecting the state of departed souls, and there are prayers for these founded on that doctrine, which are distinctly Roman—namely, the doctrine that the souls of the faithful departed pass through the cleansing fires of purgatory, and that remission of these pains may be obtained for them by Masses and prayers offered on their behalf by the faithful on earth. This our Church distinctly condemns in her Articles. On the other hand, there is a doctrine as to the state of the

faithful departed, and there are prayers for them founded upon that doctrine, which are not Roman but primitive, and which our Church has never condemned. The belief was undoubtedly general in the early Church, that the souls of the faithful, though free from suffering, were capable, while awaiting all their final consummation and bliss, of a progress in holiness and happiness; and that prayer for such progress might therefore lawfully be made on their behalf by the Church on earth. Accordingly prayers for the rest and refreshment of the departed abound in the early liturgies of the Church, and especially in connection with the celebration of the Holy Communion. To say that such prayers imply a belief in Roman doctrine is not only unjust and uncharitable, but also, in regard to our controversy with Rome, extremely rash and unwise.'

THE influence of character is unceasing. We cannot always speak or act. We must have rest. But character works on unconsciously, without our knowing or intending it. I cannot always *live* for Christ, I can *live* for him. I cannot always *do* good; I can always *be* good. Bushnell said:—'Simply to be in the world is to exert an influence, compared with which words and acts are feeble.'

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

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