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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. (No. 11.)

MONTREAL, WEDNESDAY, AUGUST 26, 1891.

PER YEAR \$1.50

ECCLESIASTICAL NOTES.

Canon Yeatman succeeds the Bishop elect of Lichfield as Vicar of Lewisham.

THE Children's Lenten offering in the United States reached the sum of \$41,242.73.

DR. FOREST, the new Dean of Worcester, has, it is said, raised £100,000 during his twenty years incumbency at St. Jude's, South Kensington, for 'outside' objects.

RECENT discoveries tend to give authority to the claim of St. Peter's, Cornhill, Eng., that it stands on the site of the oldest Christian church in England.

THE presentation of a throne has recently been made to the Bishop of Cashel, the presentation taking place at the visitation of the clergy at the Cathedral, Waterford, Ireland.

Nearly £15,000 have been subscribed and promised for the completion of St. Peter's Cathedral, Adelaide. Of this amount over £300 were subscribed by Children and laid upon the foundation stone.

BISHOP THOROLD, of Winchester, Eng., has gone abroad, under peremptory medical orders, for at least two months. His asthmatic attack supervened upon severe nervous prostration consequent upon influenza.

BISHOP BRIDGER has received from the Convocation of his diocese (Montana) an address and presentation of an Episcopal gold ring in recognition of the completion of twenty five years of service in the Church.

THE Church of England Zenana Mission benefits to the extent of £1,000 under the will of the late Mr. Abraham Hodgson Phillpotts, of Carshalton, a director of the London and County Banking Company, who died on the 31st May last.

A good Church paper in every family of a congregation is the most potent helper that a pastor can get. It gives him a more intelligent people to preach to, and when he refers to the facts of the Church's work, they already have some knowledge of what he is talking about, and both parties are helped.—*North East.*

THE Canons of the Church say that Lay Readers must be communicants and that they shall not deliver addresses, instructions and exhortations 'unless they are specially licensed thereto by the Bishop.' This would seem to be sufficient to prevent outsiders accepting invitations to speak in the Church.—*Church News.*

THE Archbishop of Canterbury and Mrs. Benson gave their annual entertainment in the last week of July to the poor residents of Lambeth and the neighborhood. Amongst those present were a large number of blind people and children. Tea was served in the garden, and afterwards the company was entertained by a selection of songs and glees, given in the Guard-room. At a quarter past seven

there was a service in the chapel, with an address by the Bishop. Each guest on leaving was presented with a bouquet.

It is said that a magnificent benefaction of £300,000 for allocation among the London charities will shortly be distributed under the will of the late Mr. Gausden, of Olapham.

It is proposed to hold a festival of the vested choirs of the diocese of Maine at the Cathedral, Portland, about the end of October. The service will be full choral evensong, with a brief sermon or address. Most of the vested choirs have already signified their intention of taking part in the festival, and it is expected that the chorus will be composed of some one hundred and thirty voices.

THE Bishop of Rochester, in a vigorous letter to the chairman of the Church Association, says: 'It is placed beyond question that the Association now exists, so to speak, to force, if it can, the hands of the Bishops with reference to their executive action in matters belonging strictly to their own province—matters upon which the Church Association would be the last to affirm that, technically speaking, the law is still uncertain.'

RETURNED TO THE ENGLISH CHURCH.—No fewer than three priests at the Brompton Oratory have, it is said, recently returned to the English Church. This event has created no little sensation among Roman Catholic ecclesiastics. The return of a 'vert to the English Church has been rare, but there seems an increasing tendency among the English clergy-men who have gone over to Rome to reconsider their position.—*Irish Ecclesiastical Gazette.*

ON Sunday morning, Aug. 5, the Archbishop of Canterbury preached in St. Paul's Cathedral to the members of the Ancient Order of Foresters, who held their annual High Court in London. This is the first occasion, we believe, on which such a service has been held in the Cathedral. The importance of the occasion may be gathered from the fact that the 1200 delegates who listened to the Archbishop of Canterbury's sermon represented a total membership in the Order of 700,000 men. The capital held by the Order amounts of £4,000,000.

THE Young Men's Friendly Society of London, England, has now grown to very large proportions. It numbers 35,500 members, and 610 branches and affiliated societies. The annual fete was held at Petersham Park, when over 650 members sat down to tea in huge tents, after which the Rev. W. S. Carter, M.A., gave an admirable address, full of anecdote, illustrative of the work which young men could do for the Church, and the best means of doing it. The Society enjoys the patronage of every one of the Archbishops and Bishops, and the Bishop of London especially has done much to help its work forward in his diocese.

THE Marquis of Salisbury, speaking at the new United Club the other evening, remarked that five years ago he said he considered that the interests of Established Churches was one

of the paramount features of the conflict that is impending. He now said so no longer. It was so in Wales, it was so in Scotland. In those places they must fight with their utmost vigour to maintain the Established Churches. But unless he was deceived in the whole of England the Established Church had, within the last five years, gained considerable in power, and removed to a long distance the epoch when her existence would be the object of sustained attack.

C. M. S.—From the annual report of the Church Missionary Society it appears that the Society occupies 327 stations, viz: Forty four in West Africa, 13 in Eastern Equatorial Africa, one in Egypt and Arabia, 11 in Palestine, two in Persia, 109 in India, 17 in Ceylon, 8 in Mauritius, 23 in China, 11 in Japan, 36 in New Zealand, 43 in Northwest America, and 9 in the North Pacific. It employs 4,358 missionaries, pastors, teachers, &c., of whom 655 are Europeans, 80 Eurasians, &c., and 3,673 natives. The total number of native Christian adherents is 195,463, the number of communicants being 50,005. The baptisms during the past year were 10,491. There are also 1,720 schools and seminaries in connection with the society, with a total of 70,311 native scholars.

THE Bishop (Rt. Rev. Dr. Doane) returned to Albany from his European trip on June 10, and speaking about his journey, said he had an enjoyable time. The object of his trip to Europe had been most satisfactorily attained. Sermons were preached and classes confirmed in the various American chapels in Dresden, Florence, Rome, Nice, Geneva and Paris. Bishop Doane also preached in the English Church in Berlin. In London he was heard in St. Peter's, Eaton square, in behalf of the Archbishop's Assyrian mission, and in St. Gabriel's Norwich square, he raised his voice for the Society for the Propagation of the Gospel in foreign parts. He also preached in St. Paul's Cathedral, London, and delivered the University sermon in Cambridge. Besides all this, he preached on shipboard.

ST. PAUL'S CATHEDRAL.—The fine mosaic by Salviati, of Venice, representing the Prophet Daniel, has now been placed in its position in one of the spandrels of the dome of St. Paul's Cathedral. It is designed and coloured in the style of Michael Angelo. The mosaic of the Prophet Ezekiel will be placed in position in the course of the month. The mosaic of the last of the four major Prophets, Jeremiah, has already left the famous studio of Murano, where the mosaics of the Evangelists Luke and John are rapidly approaching completion. It is expected that before Christmas the great work of decorating the spandrels of the dome with mosaics representing the four Evangelists and four Prophets, undertaken by Dr. Salviati twenty years ago, will be completed. The first mosaic, that of St. Matthew, was placed in the first spandril twenty years ago.

BISHOP THOMAS, of Kansas, gives some advice to the Clergy in his Diocese in regard to Confirmation which may have wider application. After quoting the words of Bishop Vail,

'Whether the clergy have sufficiently worked for results,' Bishop Thomas says:

"We are not, as one has very wisely observed, to be always sowing. We must always plan for reaping. Many clergymen wait until they receive the notice fixing the day for the Bishop's visitation before they bring the matter distinctly before the people. This is a mistake. The duty of Confirmation should be kept before the people constantly. Lists of the unconfirmed should be prepared and carried with the pastor in his rounds of parish visitation. These names should be constantly in his mind and constantly made the subject of his prayers. Let every unconfirmed person of proper age be spoken to several times if need be as opportunity offers before the class is formed. Let Sponsors and Sunday school teachers be reminded of their duty, and as the time of the Bishop's appointment draws near let the pulpit ring with the words, 'Come unto me ye weary and heavy laden,' 'Take my yoke upon you,' 'Confess me before men that I may confess you before my Father which is in heaven,' and so you will have done what you can and God aske no more.'

HOW CAN WE PROSPER.

Personal prosperity should be sought, because by it we build up character and can better advance the kingdom of Christ. But how can we be surest to thrive? Since mind and motive are most important factors, we begin with spiritual essentials and name the industrial afterward.

1 Live a humble, consistent, Christian life. A teachable, spiritual mind, walking humbly with God, is the best fitted for insight, prudence, and action.

2. Keep the Lord's day holy. A religious rest keeps up the tone of mind, invigorates the judgment, and renews the bodily strength,

3 Attend the mid-week service, for it is a bulwark against the overweight of care. Active business is promoted by so safe and refreshing a lot up in the midst of the six working days.

4 Be regular in family and personal devotions. Thus to keep the affections and motives well balanced is a protection against those misjudgments, notions, and mere conceits which are so disastrous to business.

5. Work, but do not overwork. Be busy; but never hurry. Energy of will and nerve and muscle must be wrought into every prosperous enterprise.

6. Think. One thought may be worth a hundred blows. It is the mind that manages and finally wins or loses.

7. Watch the important little things. A small waste may consume the narrow margin between profit and loss. To attend to important trifles is high art, but to spend time upon unimportant trifles is 'fussiness.'

8. Promise only with great care to fulfill. A promise kept is a credit and a source of strength. A promise forgotten, neglected, or broken is a weakness and a damage as well as a wrong.

9. Be careful of debts and credits. Watch the maturity of claims. Pay promptly and collect carefully. Always thank a creditor for notice, but settle without due but courteous notice.

Especially should an effort be made on every Sunday in the year to learn some portion of the will of God more perfectly than before; some truth or aspect of His Revelation of Himself in Gospel; some Christian duty as taught by the example or the words of Christ. Without a positive effort of this kind a Sunday is a lost Sunday; we shall think of it thus in Eternity. —Liddon.

THE OTHER SIDE.

To those who put expediency in the place of conscience and look more to popularity than principle, whose knowledge of certain matters connected with the Church is derived from the secular press than from authorized standards of the Christian faith, and whose theology is influenced by the newspapers, more than by the word of God, the following statement of the 'other side' is respectfully submitted.

It is more important for the Church that its Bishops should be great leaders and defenders of the Faith and Order of the Church than that they should be great preachers or marvels of eloquence. *The Episcopate is a sacred trust from God, to be held and transmitted by the Church.*

The Bishop elect of Massachusetts has said in a speech at the Louisville Church Congress, Oct., 1887.

I do not believe that Episcopacy is a divine institution nor in Apostolic Succession as any essential or exclusive element of her (the Church's) ministry. . . . The claim that the Episcopally ordained clergy alone have the right to the ministry is preposterous. . . .

Our Church, which is not the Church but a Church of Christ in this American land.

He has said also: 'There are those who hold that from the time of the Apostles down to our own Bishop Paddock of Massachusetts, Bishop has been consecrated by Bishop, by direct touch of the hand upon the head; that so, from generation to generation, the commission to administer the Christian gospel has come down, and that now in this land it belongs to no one outside of that succession. . . . There is no line in the Prayer book which declares any such theory. . . . I tell you, my friends, I never for a single day could consent to that.' Sermon reported in *Boston Evening Transcript*, Nov. 1, 1886.

And yet we read in the Prayer book. 'O Holy Jesus who has purchased to Thyself an universal Church, and hast promised to be with the ministry of Apostolic Succession to the end of the world, &c. (Office of Institution).

And 'It is evident to all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been three orders of ministers in Christ's Church, Bishops, Priests, and Deacons. . . . No man shall be accounted or taken to be a lawful Bishop, priest, or deacon in this Church, or suffered to execute any of the said functions except he be called, tried, examined, and admitted thereto, according to the form hereafter following, or hath had Episcopal Consecration or Ordination. (Preface to Ordinal).

It is not in question here whether this statement of the Ordinal be true or false in itself. It distinctly affirms this Church's judgment as to the *divine origin* of the three Orders of her ministry, and of the unlawfulness and presumption of any man's exercising any of them except he be first called, examined and admitted to his grade by Episcopal Ordination.

With reference to the Church, Dr. Brooks has thus stated his opinion: 'There is an American Church and it is the great body of American Christianity. . . . What can this Church give that they have not?' And yet since 1880 the House of Bishops have been employing a commission of its members to inquire into the validity of Moravian orders. If this Church can give nothing to a Protestant sect that it has not already, the House of Bishops ought to be rebuked for such a foolish waste of time.'

Notwithstanding the fact that the Church excommunicated Arius for the denial of the Godhead of Jesus Christ, Dr. Brooks has not only gone out of his way to company with those who deny the Divinity of the Lord, but has in defiance of Catholic rule and in violation of the laws of this Church invited them to par-

take of the Holy Sacrament at the altar of Trinity Church. His congratulatory speech at the Unitarian duo-centennial of King's Chapel was a direct sanction of the methods and doctrines of those who deny the faith, which he, as every priest of the Church is sworn to maintain; for the vows of a priest at his ordination are:

Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the discipline of Christ as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that you may teach the people committed to your care and charge with all diligence to keep and observe the same?

Answer. I will do so by the help of the Lord, Will you be ready with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to the word of God, &c.

Answer. I will, the Lord being my helper. These points on the other side cannot be without weight with those who would judge of this matter with reason and impartiality. In these days of uncertain and indefinite belief, the Bishops of the Church chosen by the whole Church must be above every suspicion of disloyalty.—*The North East.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

YARMOUTH.—At a meeting of the parishioners of Holy Trinity parish, held on Wednesday, Aug. 12th, Rev. T. S. Cartwright, D.D., of Patterson, N. J., was unanimously elected Rector at a salary of \$1600. The rev. gentleman will officiate during the month of September, after which he will return to Patterson for one month. His duties as Rector will begin in November.—*Yarmouth Telegram.*

HORTON.—A very handsome window, manufactured in London, Eng., has just been placed in the east end of St. John's Church, Wolfville. The window has been donated by the Rev. John Storrs, Vicar of St. Peter's, Eaton square, London, and his brothers and sisters, in loving memory of their father, the Rev. John Storrs who for 35 years, from 1840 to 1875, was Rector of the united parishes of Horton and Cornwallis. The Memorial window, which in its whole colouring and finish is an extremely beautiful work of English art, represents the adoration given to the risen Saviour, by angels in heaven, and by our Lord's disciples on earth.

On the Sunday after the window had been placed in position, August 16th; there was Morning service at 11 in St. John's Church, taken by the Rev. C. H. Willets, D.C.L., President of King's College; and afternoon service at half-past three. The prayers were read by the Rev. F. R. J. Axford, Raral Dean, and Rector of Cornwallis, and an address was given by the Rev. Canon Brook, D.D., Rector of Horton; in it he detailed the circumstances under which the Memorial window to the late Rector of Horton and Cornwallis had been presented to St. John's Church, Wolfville, the Parish Church of Horton. He referred to other gifts which had been given to the church by friends in England during the past year, and stated that the handsome chancel window which the congregation saw before them completed, at any rate for some time, the work of restoration and adornment which has been going on for some years past in their parish church; he took as his text the words, 'To what purpose is this waste?' referring to the person who asked the question, (the selfish traitor), the circumstances under which it was asked, and the complete answer which was given to the question and the spirit that prompted it by the Redeemer Himself, who vindicated Mary's 'prodigalities of love'; and thus vindicated for all coming time the expend-

iture of money, and time, and beauty, and the resources of art in the service of Christ and His Church.

The Memorial window has been greatly admired by all who have seen it, and all feel that it admirably suits the church, and gives to one of our most beautiful village sanctuaries in the Diocese of Nova Scotia the finish that it needed.

The services in St. John's Church, Wolfville, during the summer months are being most kindly taken by the Rev. Dr. Willets, who has recently purchased a property in the Gasperian Valley, in the Parish of Horton, about three miles from Wolfville Church.

DIOCESE OF FREDERICTON.

PERSONAL.—Rev. C. Lutz, curate of St. Paul's Parish, St. John, has been elected Rector of St. George's Parish, Bathurst. It is rumoured that Rev. Alton Bent has been called to the parish of Prince William.

The Mission of Restigouche has been divided. Rev. H. Beers, B.A., has been elected Rector of Christ Church, Campbellton, and Rev. James Simonds, M.A., Rector of St. Mary's, Dalhousie.

DIOCESE OF QUEBEC.

PERSONAL.—Archdeacon Roe has returned to Lennoxville from the Baie des Chaleures.

GEORGEVILLE.—The annual bazaar of St. George's Church took place on Saturday, the 15th inst. A concert was held in the evening in which Mrs. Turpin, Mr. and Mrs. Shaife, Miss St. George, Mrs. Tait, Misses Lindtay, Mr. Macduff, Rev. S. J. Barrows, Miss Barrows, Mr. Holebrook, Misses Holebrook, and several others took part. The proceeds amounted to \$155. This sum, together with a larger sum in hand, has been placed at the disposal of the church officers to repair the foundation of the Church and to sheath the entire interior; which will be commenced at once, the entire cost being undertaken by the ladies. E. S. Penny, Esq., of Montreal has promised \$50 towards the work.

Obituary.—The late John Hamline Melrose of Georgeville entered into rest on Saturday the 8th inst., passing away very peacefully after a long and painful illness of eight months, honored and respected by all who knew him. The family bereavement is great, the loss to the Church is equally so, having acted as people's warden for some years past; his zealousness and noble character will long be treasured in the hearts of the people. His death cast a solemn gloom over the services on Sunday last. The funeral took place on Tuesday morning and wended its way to the Parish Church, which presented a very solemn appearance. The following clergy officiated: Rev. R. C. Tamb, Magog; W. T. Smythe, Stanstead; W. A. Adcock, Fitch Bay; W. Robinson, West Shefford. The sermon was preached by the Rev. W. A. Adcock. After the service the funeral cortege proceeded to the village of Fitch Bay where the body was interred. The deceased was 28 years of age.

UNIVERSITY AND SCHOOL OF BISHOP'S COLLEGE, LENNOXVILLE.

The long vacation is now in session at Lennoxville. The School building is progressing rapidly. Unfortunately the tender for restoring the Chapel was so much higher than the means at the disposal of the Committee that nothing has yet been done to restore the chapel. The Corporation decided that it was best to press the building of the School first, so that the School might be ready to receive pupils in the Autumn Term.

On the 30th of May, the Principal suggested to Corporation the urgency of raising a fund of \$15,000 to be divided between the School, the

Chapel and the Divinity House in the proportion of \$9,000, \$4,000 and \$2,000 respectively. This is referred to in the *Church Guardian* of June 10th. Up to the time of writing, August 20th, towards the \$15,000 then stated as being required about \$11,000 has already been promised. But unfortunately the wants of the Chapel and School are much greater than the \$13,000 thought of on the 30th May; and it now appears that at least \$14,000 is still required to complete the School, the Chapel and the Divinity House.

Any contributions will be gladly received by the Principal of Bishop's College, Lennoxville. The following notice has been issued by the University and School of Bishop's College, Lennoxville, Session 1891-92.

Your kind attention is called to the fact that the Matriculation Examination will begin on Tuesday, Sept. 15th, 1891, at 9 a.m.

On the result of this examination will be given to the 1st candidate: Reid Scholarship of \$80 a year for three years. To the 2nd: A Free Tuition of \$50, renewal for three years on certain conditions. Two thirds aggregate necessary for these.

Students are taken in the Preparatory Department before matriculation. Special tutor, the Rev. N. P. Yates, B.A.

For Calendar apply to the Rev. Principal Adams, D.C.L. Total College dues under \$200 a year.

DIOCESE OF MONTREAL.

KNOWLTON—It is reported that the contract for the building of the new Church here has been signed by the Rector and Churchwardens, Mr. R. Rhicard being the contractor.

MANSONVILLE.—Bishop Niles visited St. Paul's Church here a few Sunday's ago, and preached an eloquent sermon.

PHILLIPSBURG—The lawn party in Mr. Somerville's grounds was a decided success. The night was charming, the attendance large, the proceedings most enthusiastic, and large sales were made. The band provided excellent music.

ST. JOHNS.—The selection of a Rector was made at the adjourned meeting of the Vestry held on the evening of 17th August. Two additional names were submitted, both being those of clergy of other dioceses. The committee was continued in office and adjournment for four weeks made, the wardens being instructed to make provision for the services in the meantime.

DIOCESE OF NIAGARA.

One of the oldest, if not the oldest clergyman in Priest's Order in this Diocese, is the venerable and much beloved Archdeacon McMurray, of Niagara, who was ordained to the Diaconate by the Honorable and Right Rev. Bishop Stewart, in Trinity Church, in the Parish of St. Armand East, now known as Frelighsburg, P. Q., on the 11th of August, 1833. He had been sent by Sir John Colborne, in 1832 to Saint Ste. Marie, which became his first mission. He returned to the mission after an absence of 57 years, a short time ago, and we reproduce the account of his visit, which will no doubt be pleasing to many of our readers.

The Venerable William McMurray, Archdeacon of Niagara, and now 82 years of age, accompanied by his wife, visited the Shingwauk Home, Sault Ste. Marie, at the end of last month. It was a most interesting visit. The aged missionary came to visit once more the scenes of his first labours nearly sixty years ago, to look among the piles of new buildings, frame, brick, and stone, for the site of his old camping ground, and grasp the hand once more of such as might remain of his old Indian converts whom more than half a century ago he

had converted from heathenism and received into the Church by holy baptism. On the Saturday we drove down to Garden River, fourteen miles by the road, and a wretched road it was—bad holes and breakages in nearly all the corduroy bridges—and part of the way it was raining, but nothing would deter the Archdeacon from going; he must go and search for himself the remnants of his once loved and dearly attached flock. The Indians were unprepared for the visit, and unfortunately most of them were away. The only ones found during the two short hours that we were able to stay being Uskin and Moneson (younger sons of the old chief, Shingwaukoon, who was baptized by Dr. McMurray, and died in 1856), and John Pine, son of, and Jane, widow of, the late chief, Augustin Shingwauk, who died in December, 1890, and who was also a son of Shingwaukoon. The old widow woman Jane was herself full 80 years of age, and she was greatly affected at meeting her beloved pastor after more than fifty years absence. Although so few of the Indians could be seen during the short visit, the news that *Nezhewahwahuh-moon* (lone lightning), as the Indians used to call the Archdeacon, had arrived spread like wild-fire, and the next day (Sunday) as we were sitting on the verandah at the Shingwauk at half past ten in the morning, the first bell just ringing for service, the great gate at the end of the drive opened, and in a few minutes more the Shingwauk grounds were literally swarming with Indians, men, women and children, all in their best Sunday attire. Nearly the whole of Garden River seemed to have turned out, and all had come, some by steamboat, others in small boats, to welcome once more the friend whose name they all held in such high honor and loved so dearly. Chief Bahkwujinene, now 70 years of age, his hair just turning grey, came up on the verandah, and stood for more than a minute shaking with both hands those of the venerable missionary, who fifty-eight years before had baptised him and nursed him through a serious illness, and then the Archdeacon went down among them all and shook hands with old and young. Then all trooped over to the chapel, chairs were placed down the centre aisle, and with the Indian boys and Indian girls there must have been quite two hundred present. The Venerable Archdeacon spoke very earnestly and kindly to them, and after the service Chief Bahkwujinene was invited to give an address, and then there was a general handshaking all around before we left the chapel.

Not the least interesting of the events which took place on that very interesting Sunday was at the evening chapel afterwards, when all the Garden River Indians had gone back to their homes. There was an old Indian woman who, accompanied by a grandchild, had arrived late. After the service I saw Dr. McMurray speak to her, and she was holding his hand and looking up wonderingly into his face. Then she turned to me and said in Indian, 'I was told that William McMurray was here.' 'Yes,' I said to her, 'that is William McMurray.' Then the poor old creature threw herself at his feet, and grasping his hands in both of hers kissed them and cried over them, crying, 'William McMurray, William McMurray.' I thought, as I saw this, surely life is worth living, if only thus to gain the love and affection of these poor, despised people.

DIOCESE OF HURON.

Mrs. Boomer acknowledges sums entrusted to her care for the education of Missionaries' children by the following friends. Mrs. Strong, Galt, \$2; Mrs. Millen, Huron College, \$2; and Mr. Geo. R. Jackson, \$1.

The **LORD'S DAY** is to be unlike other days, and it is also to be marked by positive characteristics which shall proclaim its dedication to God.—*Liddon.*

The Church Guardian

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MUSIC AND WORSHIP.

A Sermon Preached at a Festival of Choirs, in King's College Chapel, Cambridge, on Thursday, May 28th, 1891,

By H. C. SHUTTLEWORTH, M.A.,

Rector of St. Nicholas Cole-Abbey and Prof. of Pastoral Theology in King's College, London.

"The beauty of the Lord our God be upon us."—
Psalm xc. 17.

There was a day in the history of Florence, many centuries ago, when through her famous streets there swept an unpremeditated procession of triumph, with singing, and thanksgiving, and every sign of joy. No victory had been won, no prince was born; it was not an anniversary, or a festival of Church or State. A painter had finished a picture; that was all; and at the sight of its glorious beauty his fellow citizens, transported by an irresistible impulse of admiration and wonder, lifted it from its place, and carried it rejoicing through the streets, to its home above the altar of their great church. And so memorable a day was that, so deep the impression it left upon Florence, that the part of the city through which the picture was carried is called the 'Borgho Allegri' (The Road of Beauty) even until now.

It is not unlikely that to the mind of the practical Englishman, such a story may sound a little absurd. He does not greatly like sudden outbursts of popular feeling, even when they are called forth by some important event; and that a whole population should be stirred to enthusiasm over a picture, seems to him to show a childishness and impulsiveness of character for which he has no admiration, indeed, but scanty tolerance. The value of the picture in the market would interest him much more than the enthusiasm of the Florentines over its beauty.

We have touched, assuredly, a weak point in our national character. We have not, as a people, a keen appreciation of the beautiful; and we are inclined to smile at those old Florentines because they had, and were not ashamed to show, the feeling which we lack ourselves. It would be wiser to recognise that our want of it is a real defect than to try to believe it a virtue. For beauty is a sacrament of God, a fragment of His perfect splendour revealed to our dim sight. And every endeavour on man's part to shape or to set forth a beautiful thing, is an attempt to give form and colour to his thought of God. In so far as he succeeds, he has done a thing no less useful to the people than if he had drained a marsh or bridged a river. We thank God for the success of such works, and we do well. But the beautiful embodying of a beautiful thought is a thing to rejoice in, and to praise God for, no less than these. A great poem is not less of a treasure than a great invention; a noble picture is as priceless a national possession as the sword of a conquered king. Shakespeare, Handel, Michael Angelo, these were prophets of God, and servants of man as true and illustrious as were ever George Stephenson, or Nelson, or Lord Shaftesbury. The poet, the musician, the painter, are our benefactors no less than the scientist, the warrior, and the statesman. Through them our eyes see something of the

King in His beauty; through them the beauty of the Lord our God—though it be but in fragments, as the sunshine falls through stained windows upon this chapel floor—through them that supreme beauty is upon us.

Hence all great art has been inspired by, and has expressed, religious feeling. The greatest masterpieces of painting, of sculpture, of poetry, of music, are one and all attempts to embody religious truth in an external form; to convey some inward spiritual idea through its outward and apparent symbol. Art is sacramental: and the conscience of Christendom has ever recognised and employed it in the service of God.

Even among ourselves the value of art as an attempt to show further something of the ineffable beauty of God, is becoming more fully understood. We are naturally, and rightly, considering our history, very sensitive to the dangers of an æsthetic worship. We fear that some peril of idolatry still lurks in a reredos, or that superstition lingers in a vestment. But in spite of this deep-rooted, and not altogether groundless prejudice, the change which has taken place during the last half century in our church and chapel services is proof sufficient to show that even among people of Puritan inheritance and tradition, it is found impossible to shut art out of worship. It gradually asserts its right; it slowly, but steadily, makes its way back to its home in the religious feelings and the highest aspirations of men. It is well that we should jealously guard the purity of spiritual worship, and keep the externals of Church service in their rightful place. But they have a rightful place. They are not opposed to spiritual worship, but are rather its expression and ministry. They are capable of abuse; but they have a high and most sacred usefulness. 'What is falsely called a spiritual worship,' says Ruskin, 'is an attempt to evolve and sustain devotion from isolated powers of the Spirit, that were never meant to stand alone. That God is a Spirit has not hindered Him from shaping the vault of night, and hanging it with stars, or from clothing the earth with its beauty. They are the works of His creativeness; the appeal of His beauty to our hearts.'

There is one branch of art which has always been recognized as foremost among means and helps to devotion. We broke the sculptured figures and painted glories of the saints, that formerly looked down upon the kneeling congregations; but we still sang psalms. We covered over the old frescoes upon the church walls with whitewash and plaster; but we developed a noble English school of anthem and service music. Even poetry was banished from our Prayer Book, so far as that was possible, when the old hymns were dropped out of it. But music has always remained. The practice of the cathedrals and larger parish churches carrying out, as it did, the express direction of the rubrics of the Prayer Book, witnessed to the original intention of the Reformers, and to the ineradicable instincts of the people. Our English Church service was meant to be a musical service; and, however imperfectly, the tradition has always been preserved among us. We rejected painting, we destroyed sculpture; we would have none of the divers colours of needlework; we preferred the prosaic and halting measures of Tate and Brady, to the wealth of poetry enshrined in the ancient Latin hymns. But we kept our music. English psalm-tunes are the noblest Church melodies in the world: English Cathedral music is a development purely national, of the highest artistic value and the deepest religious interest. Through this department of religious art, if scarcely through any other, the beauty of the Lord our God has been upon us.

1. Music is, in the first place, *the voice of God to the soul*. There are other ways, of preaching the Gospel than by speaking from a pulpit. A singer, filled with the power and the pathos of some great spiritual song, can

touch the hearts of men who would listen unmoved to the most eloquent of sermons. The voice of the organ or of the orchestra, interpreting the consecrated thought of a great composer, has carried home, often and again, the message of the Cross of Christ. The strange, uplifting power of a mighty chorus is familiar to us all; not one of us but has felt it; most of us have known it in this place. And in the passion of the singer, in the manifold voices of string or keys, in the great brotherhood of choral song, we reverently recognise that voice which pleads in every heart, but which uses human means to win the human race; the voice of the Most High God. The beauty of the music which so strangely stirs us is a 'broken light' of that eternal beauty, a gleam of which surely shone upon the dying eyes of Charles Kingsley, as he murmured at the last, 'How beautiful God is.' Of these gathered choirs, is it not a great thought for you, that through the music of your voices, God speaks to the souls of men? that in your measure and in your sphere, you, too, are preachers of the glorious Gospel of Christ? If the priest's lips should keep wisdom, so, surely, should the choristers. If it is ours to set an example, it is also yours. The white robe of our office is shared with you; we sit side by side in the sacred precincts of the sanctuary; and, in the old time, the singers were in orders as well as we; the difference one of degree, scarcely of kind. And thus you will banish all light unworthy thoughts of your office and your work as church singers. You will consecrate your lives by prayer and communion; you will ever be mindful of the meaning of your white dress. You too, are of those through whom the beauty of the Lord our God comes upon your fellow men.

2. And music is, in the second place, *the voice of the heart's aspiration towards God*. It is the speech of the Spirit, the language of the soul. What we cannot utter, but only dimly feel, the music seems to say for us. It is the voice of our unshaped and unspoken prayers; its heavenward strains are the wings of our dull and flagging devotion. The melody of a hymn is often for us the expression of a spiritual emotion; a phrase from oratorio or anthem, wedded to some text of Scripture, some verse of a psalm, calls up and tells forth a mood of penitence, an inspiration after Christlike life, an utterance of abiding hope, or the expression of fervent faith. Who can hear, for instance, the opening chords of the 'Dead March' without a sudden solemnising of the spirit as if in the presence of the dead? Who can listen to the characteristic phrase of Mendelssohn's 'Hymn of Praise,' and not dart up an unspoken but deeply felt Alleluia to the throne of God? Music is not merely a mode of preaching; it is a *form of prayer*. So he who saw the vision of the City of God in the Apocalypse has told us that music is the highest symbol of the eternal life of the blessed; that unbroken and unspoiled harmony is the truest likeness of the rest and the activities of heaven. If it is much, my brethren of the choirs, to speak to men's souls, it is perhaps an even higher privilege so speak for them; to voice the most sacred emotions of their inmost being; to find utterance for the feeling which in them is too deep for words. Oh, what a high and holy service is this of a chorister! Let him remember how, in regard to a sister art, it has been said that no painter ever lived a base or a careless life without showing deterioration in the delicacy and purity of his colour. Can a chorister be indifferent or conceited, sensual or selfish, coarse-minded or unspiritual, without tainting and defiling the freshness and sweetness of his song? I throw not. What a man is, that must of necessity colour and characterize his work. Let earnestness, reality, following after the Lord Jesus Christ, be the dominant motives which rule your lives. So shall they enter unconsciously into your music, and the beauty of the Lord your God be upon you, and upon us.

3. That the music of our English service is not merely or exclusively the share of the choir. The offices of the Prayer Book are constructed upon a congregational principle; and the people have their appointed place, their share in psalm and canticle, their response and antiphon. Artistic music of the highest order, the best composers, rendered in the best possible manner, with every aid that art can add—this has indeed a place, and a chief place, in the worship of our sanctuary. But this is not, and at present cannot be congregational. It is confined to trained and disciplined musicians. But room must be left for the singing of those whose musical faculties exist, though untrained and undeveloped, they are the great majority of our congregations; and the plain chants and simple hymn tunes in which they can join should be supplemented indeed, but on no account ousted by music of the more artistic or of the cathedral type. I have often wondered why we have not instituted occasional practices for the congregations. Many would surely be glad to remain after service on a Sunday evening and try over the psalms and canticles and hymns for the succeeding Sunday. The day might even come when the chorales, so largely introduced by Bach and Mendelssohn in their oratorios, should be sung, as these great composers intended, by the people as well as by the choir. Let the people assert their right to their part in the music of the congregation, and do their best to learn so to exercise that right as to be a joy and not a hindrance and an annoyance to their fellow worshippers.

We have said that beauty, of sight or of sound, is a Sacrament of the Perfect God. But man himself, through the Incarnation of our Lord Jesus Christ, is the great Sacrament of God; made in God's image, His child and son, destined to be 'like Him' when we shall see Him as He is. Through the glory of fair colour, or the harmony of noble music, we gain indeed a glimpse of the beauty of the Lord our God. But through the splendour of noble human life, the moral and spiritual radiance of Christ like service, that fadeless beauty is most clearly seen, most nearly realised. Through such lives as those of Father Damien or Sister Dora, or David Livingstone, more than all 'the beauty of the Lord our God is upon us.' Men may be colour-blind, and see nothing in the fairest picture; they may have 'no ear,' and regard music as merely the least disagreeable of noises. But no one is really blind or deaf to the beauty and the harmony of a noble life. The pattern and the flower of humanity, Jesus our Master, showed us once for all how inspiring through the moving centuries the power of such a life can be. Follow Him, O my friends! Show forth in the music of your own lives some far echo in the flawless harmony of the perfect and gentle life of the Lord. The life-long struggle with sin, the unflinching endeavour after holiness—this is the path along which the beauty of the Lord our God shines most radiantly, endures most lastingly, in the life of man.

A GREAT CHURCH COUNCIL.

'The Council for Colonial Bishops' is a modestly styled society, that has now for fifty years done much to 'make history' for our Church, not only throughout the greater Britain of the colonies, but beyond even its wide limits in many a foreign land. Our Church's work, outside the narrow densely peopled area of the United Kingdom, was, compared with that of to-day, exceedingly ineffective, when on the first of June, 1841, the Council for Colonial Bishops was quietly founded. Our Church then largely lacked the essential element of Episcopal supervision. Her only missionary Bishops held the Indian Sees of Calcutta, Bombay and Madras, whilst seven other prelates worked elsewhere within the remainder of the even then vast area of 'Britain beyond seas.'

The Church in Africa possessed no Bishop; one only vainly tried to guide her destiny in the whole of Australasia, whilst three in all, occupying the then state aided sees of Nova Scotia, Quebec and Newfoundland, lived and worked in British North America. State aid, fifty years since scantily given to the few Colonial and Indian Bishops has since been wholly withdrawn, save in a few cases in India, the West Indies and Mauritius; but the Colonial and Missionary Bishops of our Church have nevertheless multiplied more than eightfold with more than correspondingly good results among the clergy and the people committed to their charge. The ten Colonial and Missionary Dioceses of our Church have, largely through the effort of the C. B. Council grown to eighty-two, of which the former three of British North America have now become no less than twenty-one. Africa and New Zealand, which fifty years ago had none, have now respectively fourteen and eight hard working Anglican Bishops, whilst the Church on the great continent of Australia is guided now by a Metropolitan and twelve Suffragan Bishops. Many zealous Episcopal workers are also advancing the effort of our Church for 'good and for God' in India, Africa, in China, Japan, Corea, Madagascar, the Isles of the Pacific and last, but certainly not least, among a host of Jewish and Mahomedan settlers in the Holy Land.

This great extension of Episcopal effort, which has multiplied immensely the members of our Church throughout the world, is very largely due to the quiet and unostentatious effort of the Colonial Bishopric's Council. The Council has therefore, with the ready co-operation of the Society for the Propagation of the Gospel and the Church Missionary Society, succeeded in making truly Catholic or universal the influence of our Communion, and aided by the independent effort of the Church in the United States, rendered it once for all impossible for the Church of Rome rightly to arrogate to herself exclusive claims of Catholicity.

It will doubtless, therefore, interest our readers to learn something of a Council to which and its funds our great Anglican Communion owes so much. Two men, both of whom have now passed away from earth, shared the honor of inaugurating the Colonial Bishopric's Council. These men were the Right Rev. Dr. Bloomfield, Bishop of London, and the Rev. Canon Ernest Hawkins, the former of whom struck the keynote of the Council's policy when sounding the call for its formation, and afterwards assisted it in many ways, whilst the latter during the remainder of a busy life which ensued in 1868 took up most of the burden of the Society's work. Bishop Bloomfield, struck by the rapid growth of population in the colonies and by the inadequate care of the branches of our Church there established, wrote in April, 1840, to the Archbishop of Canterbury (Dr. Howley) to urge the necessity of more Bishops for the colonies, thus so scantily provided. He rightly held 'an Episcopal Church without a Bishop' to be a contradiction in terms and as such incapable of healthy life and growth. The letter bore fruit in the setting apart of £17,500 by our two great missionary societies for the endowment of new Colonial Sees; and in April, 1841, the Archbishop of Canterbury called a meeting of Churchmen in London to consider the same question. This meeting at which Cardinal Manning (then an Archdeacon and a devoted leader of our Church) and Mr. Gladstone both spoke strongly in behalf of the cause, was followed by a later assembly of Archbishops and Bishops, at Lambeth on the 1st June, 1841. This resulted in the formation of the Colonial Bishoprics Council, of which all the Archbishops and Bishops of England and Ireland are *ex officio* members. The Council also includes eminent laymen; and has amongst its Treasurers, Mr. Gladstone, who has thus served ever since its formation. The Society has during its existence aided, at one time and another,

almost every colonial and missionary bishopric, including such as those in this Province, Manitoba and the Northwest, and has in a manner most unostentatiously raised no less than £771,368 in contributions towards the endowment of Colonial and Missionary Sees. This sum has called forth at least equal local efforts in the aggregate, with the result that our Church is to-day in Greater Britain and foreign parts, ruled by a goodly company of zealous Bishops, partly supported by modest official endowments or stipends, but devoting in money and probably in most cases their own private resources in aid of the great and good work, entrusted to their charge.

The C. B. Council, which has already done so much here and elsewhere is, it may be noted, even now occupied amongst other efforts in devising plans for aiding Episcopal efforts in many parts of the Dominion, by founding new and aiding scantily provided existing Sees. Further assistance is thus to be given by the Council to the Bishoprics of Niagara, Algoma, Calgary, Selkirk, Moosonee, the Mackenzie River, Athabasca, and Caledonia; and whenever, as no doubt ere very long will happen, our rapidly peopling Province is further subdivided into Dioceses here too, the Council will be ready with its aid. It is moreover even now planning to assist the establishment of new bishoprics in Africa, India, and Madagascar, and elsewhere in the great world of heathendom, and though much of the Council's task is done, it will yet, during at least our new quarter of a century, find many causes requiring its support in the almost universal area of our Church's work for God.—*Churchman's Gazette, New Westminster, B.C.*

THE CHURCH OLDER THAN THE STATE.

In Archbishop Theodor's time, there were sixteen dioceses in England, named or described as follows:—Canterbury, London, Rochester, York, Dunwich, Lindisfarne, Dorchester (or Winchester), Lichfield, Elmham, Hereford, Hexham, Sidnacester, Worcester, Leicester, Sherborne and Selsey.

Theodore called a Synod at Hertford on September 24th, A.D. 673, at which nine resolutions were passed affecting the welfare and government of the Church, and to which each Bishop present signed his name. The energetic prelate then began to divide the kingdoms into ecclesiastical portions of more manageable size, and finally he induced the Bishops to unite under the leadership of Canterbury.

This memorable assembly, while it gave expression and consolidation to the idea of ecclesiastical unity, was also the first of all National gatherings for such legislation as should affect the whole of the English; this gave the idea of a United Kingdom, and afforded a pattern for, and in fact suggested a National Parliament. Thus we see how the Church in Theodore's time was helping to consolidate and to make England what she is to-day. It was, indeed, the Church which made the State, not the State which created the Church. We should always remember this when we are told that Parliament created the Church of England. The Church thus united in A.D. 673 is 165 years older than the monarchy, for King Egbert became first ruler of England in A.D. 828. The national parliament met in A.D. 1275, and for nearly 350 years it sat in the yet existing Chapter House of Westminster Abbey.—*Literary Churchman.*

A SUBSCRIBER in the Diocese of Fredericton writes:—'I am well satisfied with the contents of your paper, especially its able efforts in defending and upholding the dignity of and loyalty to the Church, . . . building us up in our most Holy Faith.'

CLERGY HOUSE OF REST.

A number of Church people, who are in the habit of coming yearly to Cacouna, P.Q., for the summer months have held several meetings at the house of Com. Gen. Irvine, C.B., C.M.G., under the presidency of the Lord Bishop of Niagara, with the object of establishing a clergy House of Rest for the ecclesiastical Province of Canada.

They have in view the purchase of a property adjoining the Church grounds, which has on it a house of 12 or 14 bedrooms and is considered in good repair and well adapted for the required purpose.

The property can be bought for the sum of \$850, which, considering the area and the buildings on it, and its locality, is considered a reasonable sum.

It is hoped that Church people generally will interest themselves in the movement and assist the funds required for the purchase and furnishing of such an institution. In the event of the purchase of the property, ladies have been appointed to undertake the furnishing and the management of the house.

It is proposed that the cost of board and lodging for each clergyman should not exceed 50c per diem. It is hoped that this will enable many a clergyman, much in want of rest and recreation, to avail himself of the advantages such a house could offer.

In addition to the invigorating air of Cacouna, sea bathing, rest, and the meeting of their brethren in the ministry, etc., the clergy would have the advantage of the daily services in the Church, which is in close proximity to the proposed House of Rest.

The sum of \$555 has already been promised towards the purchasing of the property. It is estimated that the furnishing and the necessary repairs will cost \$800.

Any further information would be gladly given by the Secretary. Address,

REV. R. H. COLE,
Quebec, P.Q.

PRINCE EDWARD ISLAND.

ST. PETER'S CATHEDRAL,
Charlottetown, P.E.I., Aug. 21, 1891.

To the Editor of the Church Guardian:

SIR,—The Rev. Father Huntingdon, O.H.C., New York, intends to hold a Mission in Charlottetown from Sept. 19th to 29th. Would you kindly make known that I shall be glad to accommodate a limited number of clergy with board and lodging, free of charge for that time if they wish to attend, and also get them half fare tickets on the P.E.I. Railway and steamers. The return fare from Point du Chene to Charlottetown would thus be three dollars.

Early applications are desirable.

Yours faithfully,

JAMES SIMPSON,
Priest Incumbent, St. Peter's Church.

FAMILY DEPARTMENT.

ONE LESS AT HOME.

BY S. G. STOKER.

One less at home!

The charmed circle broken; a dear face
Missed day by day from its accustomed place;
But cleansed and saved and perfected by grace,
One more in heaven!

One less at home!

One voice of welcome hushed, and evermore
One farewell word unspoken; on the shore
Where parting comes not one soul landed
more,

One more in heaven!

One less at home!

A sense of loss that meets us at the gate,
Within, a place unfilled and desolate;
And far away our coming to await;
One more in heaven!

One less at home!

Chill as the earth-born mist the thought would
rise,
And wrap our footsteps round and dim our
eyes,
But the bright sunbeam darteth from the
skies—

One more in heaven!

One more at home!

This is not home, where, cramped in earthly
mould,
Our sight of Christ is dim, our love is cold;
But there, where face to face we shall behold,
Is home and heaven.

One less on earth!

Its pain, its sorrow and its toil to share;
One less the pilgrim's daily cross to bear;
One more the crown of ransomed souls to
wear,

At home in heaven.

One more in heaven!

Another thought to brighten cloudy days,
Another theme for thankfulness and praise,
Another link on higher souls to raise
To home and heaven!

One more at home!

That home where separation cannot be,
That home where none are missed eternally,
Lord Jesus, grant us all a place with Thee,
At home in heaven!

THE TRUE STORY OF A DOG.

In the year 187— the steamship *Swallow* left the Cape of Good Hope, bound for England— 'for home,' the passengers, all English, called it. Among them was a lady with a child of two years and a nurse. The lady had also brought with her a huge, handsome Newfoundland dog.

The voyage had lasted about six days. No land was visible, and the Island of St. Helena would be the nearest point. The day was a beautiful one, with a soft breeze blowing, and the sun shining down brightly on the sparkling waters. A large and gay company of the passengers were assembled on deck; merry groups of young men and girls had clustered together; now and then a laugh rang out, or some one sang a gay little snatch of song, when suddenly the mirth of all was silenced by the loud and piercing scream of a woman.

A nurse who had been holding a child in her arms at the side of the vessel had lost her hold on the leaping, restless little one, and it had fallen overboard into the sea—into the great, wide Atlantic Ocean. The poor woman, in her despair, would have flung herself after her charge had not strong arms held her back. But sooner than it can be written down, something rushed swiftly past her; there was a leap over the vessel's side, a splash into the waters, and then Nero's black head appeared above the waves, holding the child in his mouth.

The engines were stopped as soon as possible, but by that time the dog was far behind in the wake of the vessel. A boat was quickly lowered, and the ship's surgeon, taking his place in it, ordered the sailors to pull for their lives. One could just make out on the leaping, dashing waves the dog's black head, holding something scarlet in his mouth.

The child had on a little jacket of scarlet cloth, and it gleamed like a spark of fire on the dark blue waves.

The mother of the child stands on the deck, her eyes straining anxiously after the boat, and the black spot upon the waves still holding firmly to the tiny scarlet point. How long the time seems! The boat seems barely to creep,

though it speeds over the waves as it never sped before.

Sometimes a billow higher than its fellows hides for a moment dog and child from the anxious, straining eyes. One can almost hear the watcher's heart then throb with fear lest the waters may have swallowed them up. But the boat comes nearer and nearer, near enough at last to allow of the surgeon's reaching over and lifting the child out of the dog's mouth, then a sailor's strong arms pulls Nero into the boat, and the men row swiftly back to the ship.

'Alive!' is shouted from every lip as the boat comes within hail of the steamer; and as the answer comes back, 'Alive!' a 'thank God!' breaks from every heart. Then the boat comes up to the ship's side. A hundred hands are stretched out to help the brave dog on board, and 'Good Nero,' 'Brave dog,' 'Good fellow,' resound on every side. But Nero ignores the praise showered so profusely on him; he trots sedately up to the child's mother, and with a wag of his dripping tail, looks up into her face with his big faithful brown eyes. It was as if he said, 'It is all right; I have brought her back quite safe.'

The mother drops on her knees on the deck, and taking his shaggy head in both hands, kisses his wet face again and again, the tears pouring down her face in streams. There is indeed not a dry eye on board. One old sailor stands near with the tears running down his weather-beaten brown face, all the while unconscious that he is weeping.

Well, as one can imagine, Nero was for the rest of the voyage the pet and hero of the whole ship. He bore his honors with quiet, modest dignity. It was curious, however, to see how from that time on he made himself the sentinel and bodyguard of the child he had saved. He always placed himself at the side of the chair of any person in whose arms she was, his eyes watching every movement she made. Sometimes she would be laid on the deck, with Nero only to watch her, and if inclined to creep out of bounds, Nero's teeth, fastened firmly in the skirt of her frock, promptly drew her back. It was as though he thought, 'I have been lucky enough, Miss Baby, to save you once from a watery grave, but as I may not be so lucky again, I shall take care you don't run any unnecessary risks in future.'

When the steamer reached her destination, Nero received a regular ovation as he was leaving the vessel. Some one cried, 'three cheers for Nero!' and they were given with a will. 'Good bye, Nero,' 'Good-bye, good dog,' resounded from every side. Every one crowded around to give him a pat on the head as he trotted down the gang plank. To all these demonstrations he could, of course, only reply with a wag of his plummy tail and a twinkle of his faithful brown eyes. He kept close to the nurse's side, and watched anxiously his little charge's arrival on dry land.

He was taken to the home of his little mistress, where he lived, loved and honored, until he died of old age, with his shaggy, gray head resting on the knee of the child (a woman now) that he had saved. His grave is in an English church-yard, in consecrated ground. He lies in the burial plot of the family to which he belonged. His grave is marked by a fair white stone, on which is engraved, 'Sacred to the memory of Nero, faithful of dogs.'

His portrait hangs over the chimney-piece of an English drawing room, beneath which sits, in a low arm-chair, a fair haired girl, who often looks up at Nero's portrait as she tells the tale of how he sprang into the waters of the Atlantic Ocean after her, and held her up until help came.—*Emma Maude Phelps, in Harper's Young People.*

A passionate reproof is like a medicine scalding hot; the patient cannot take it.

THE TWO NATURES.

The following illustration, which I heard given by a servant of Christ, on the two natures, has been very helpful to many; and as there may be others who are not clear on that important truth, it may prove helpful to them.

'A gardener has in his garden a crab tree. By careful cultivation each year, that tree will produce larger and finer fruit; but what kind of fruit will it be?'

'Why,' you answer, 'crabs.'
'Certainly; and no amount of labor in digging and fertilizing can bring from it aught but crabs.'

'The gardener wants to raise choice apples from that tree. What must he do? The pruning knife must be brought, and the proud, wide-spreading branches cut off. Then, with care, the new apple is grafted on the old trunk.'

'Now, what will be the result of that new nature which has been put into the old trunk?'

'Apples.'
'Yee; and the gardener no longer designates that tree as a crab, but as an apple tree.'

'But one day, as he passes, he notices some shoots springing up from the old root. Now, what must be done? The knife must be used unsparingly, or the shoots from the old root will grow, and take from the vitality which belongs to the grafts.'

'Now, dear fellow believer, you can easily apply this, and when the 'shoots' from the old root manifest themselves, don't say to yourselves, 'I don't believe I am a Christian after all'; but remember that old nature, which was inherited from your parents, and which is irretrievably bad, is still in you, and will be, until this mortal shall put on immortality.—M. F. S.

THE LITTLE CHILDREN THAT ARE GONE.

Why do they come, these little ones that enter our homes by the gateway of suffering, and that linger with us a few months, uttering no words, smiling in a mysterious silence, yet speaking eloquently all the time of the purity and sweetness of heaven? Why must they open the tenderest fountains of our natures only to leave them so soon, choked with the bitter tears of loss? Is it impossible wholly to answer such questions of the tortured heart; but one can say, in general, that these little temporary wanderers from a celestial home, come and go because of the great love of God. It is an inestimable blessing to have been the parent of a child that has the stamp of heaven upon its brow, to hold it in one's arms, to minister to it, to gaze fondly down into the little upturned face, and to rejoice in the unallied beauty of its smiles, and then to give it back to God at his call, with the thought that in heaven, as upon earth, it is still our own child, a member of the household, still to be counted always as one of the children whom God hath given us. Such a love chastens and sanctifies the hearts of the father

and mother, carries them out beyond time and sense, and gives them a hold upon the unseen. As things of great value always cost, it is worth all the sorrow to have known this holy affection, and to have this treasure in heaven.—Chicago Advance.

Christianity always suits us well enough so long as we suit it. A more mental difficulty is not hard to deal with. With most of us it is not reason that makes faith hard, but life.

DIED.

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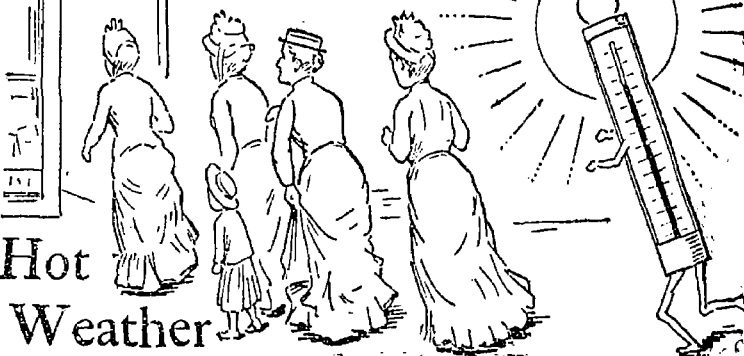
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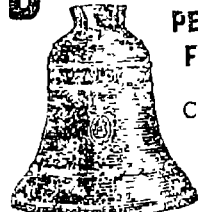
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"He lingered."—Gen. xix, 16.

The story of Lot teaches the danger of lingering in thought or deed with evil. Never linger. If a thing is right, do it; if it is wrong, leave it. Never linger in your thoughts over any sin, however pleasant it looks. Flee from it at once. Linger in thought or sin will soon lead to your loving it. Never linger over any temptation, no matter what promises of safety it seems to hold out to you. Resist it at once. It is far easier to resist always than to do so only occasionally.

I read a story about this word 'Resist' which may help you to remember it. A great tower, called the tower of Constance, rises up from the fortifications which are on the shores of the Mediterranean, on the south coast of France. In the reign of Louis XIV. a number of Protestant women were imprisoned in this tower because they would not renounce their faith to please the king. There is in this building one gloomy, dark chamber where these poor brave women passed many years of their life; and there a noble woman, Marie Duran, whose only crime was that her brother was a Protestant pastor, cut deep into the hard stone of the pavement, with some rude instrument or scrap of iron, this one word—RESIST. She spent forty years in that prison, and we are told that her great consolation was in carrying this word for any who should come hereafter to read it there.

May God Himself write that word deep on all our hearts—RESIST.

PARAGRAPHIC.

The September number of the *Arena* will contain a very timely paper in view of the great agitation now in progress at Chautauqua on the subject of woman's dress. This paper, which is entitled 'Fashion's Slaves,' is prepared by the editor and is profusely illustrated, containing exact reproductions of prevailing fashions in the sixties, seventies, and eighties, together with finely executed photogravures of Greek costumes and popular stage fashions as worn by Modjeska, Mary Anderson, Margaret Mather, and Miss Marlowe. This paper will attract general interest.

Last season nine women were appointed station agents on the elevated railways of Brooklyn. They have been so successful that the management will appoint more

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Fellow of the Institute of Chemistry of Great Britain and Ireland.

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

HENRY YOULE HIND, D. O. L.,
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