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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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MONTREAL, WEDNESDAY, SEPTEMBER 10, 1890.

SEVEN YEARS  
\$1.50

## ECCLIASTICAL NOTES.

THE dioceses of Virginia, Tennessee and Western New York are taking steps toward division.

THE death is announced of Miss Temple, sister of the Bishop of London. She died at Tunbridge Wells.

THE Lutherans in the United States have 4612 ministers, 7,911 congregations and 1,086,048 members.

AN anonymous donor has just contributed £1,000 to the building fund of All Hallows' Church, Southwark, England.

THE list of subscribers, to the restoration of Cloughton Church, near Scarborough, England, includes the name of the Queen, who has given £200.

THE consecration of the newly-appointed Bishop Suffragan of Dover, Eng., (the Rev. G. R. Eden, Bishop Auckland) will take place in Canterbury Cathedral on St. Luke's Day (Oct. 18.)

THE Rev. Ernest Maitland, Roman Catholic chaplain of St. Marylebone Infirmary, Nottinghill, has, the *Globe* announces, renounced Romanism, and will shortly seek a curacy in the Church of England.

THE Rev. T. T. Lucius Morgan, who has accepted the office of diocesan organizer of the Church of England Temperance Society for St. Asaph, Wales, was until recently minister of the English Calvinistic Methodist Chapel at Beumaris.

THE Rev. G. W. Woodhouse, vicar of Albrighton, near Wolverhampton, Eng., has just entered upon his ninety first year, preaching at both services on his birthday. He has been fifty-four years vicar of the parish, and has three sons who are clergymen. He is still hale and hearty.

EACH Chapter of the Canadian Brotherhood of St. Andrew is invited to send fraternal delegates to the Convention at Philadelphia Oct. 16th to 19th. They will receive a very cordial welcome, and their advice will be needed in arranging for a basis of fraternal union between the two Brotherhoods.—*St. Andrew's Cross*, N. Y.

IN the diocese of Lichfield (England) two diocesan preachers have just been appointed, one to preach and to deliver lectures with a view to the better instruction of the people generally in theological truth, the other to take part in parochial missions, but specially for the purpose of systematic teaching. The clergymen selected for these posts are the Rev. W. S. Swayne, B.A., Oxon, and the Rev. C. W. Carington, B.A., Cantab.

ARRANGEMENTS are in progress for opening a Training and Deaconesses House in Philadelphia, U. S. Bishop Whitaker is to be *ex officio*

rector, who will appoint a qualified presbyter as warden. The courses of training will occupy two years, and the candidates will have systematic instruction in the Bible, Prayer Book, Church history, elementary theology, hygiene, methods of teaching, nursing, cooking and housekeeping. Candidates for admission are required to be eighteen years of age.

BISHOP WALKER of Dakota is not alone with his railway church. A similar one has just been finished at Tiflis in the factory of the Transcaucasian Railway Company for use along the line. It is surmounted by a cross at the one end and at the other is a handsome belfry with three bells. Seventy persons can be comfortably seated, and there are apartments for the priest. The altar is made of carved oak, and all the church furniture was made at St. Petersburg.

A SUM of £3,000 has been given to the Cambridge University (England) for the promotion of theological studies. Three trustees are to elect three studentships tenable for two years, and respectively of the annual value of £50, £40, and £30. Candidates must have passed in honors for the B.A. degree, and must enter at once on a course of preparation for orders. Each student will be placed under the superintendence of one of the parochial clergy of Cambridge, in order to acquire a knowledge of parochial work. The donor is Miss Steel.

A CORRESPONDENT of a contemporary says that the "Life of Archbishop Tait," upon which his son-in-law, the Dean of Windsor, and his protegee, Canon Benham, have long been engaged, will be to Churchmen the most interesting book of the autumnal publishing season. It is believed that the work will throw some useful light upon one of the closing scenes of the Archbishop's career, viz., his attempt to make peace in the matter of Mr. Mackonochie and St. Alban's, Holborn. There has always been a curiosity to know the secret history of this arrangement. The book may be looked for early in October.

THE English Baptist newspaper is deploring the leakage from their body. The membership does not keep up, pastors are unemployed, the spiritual tone is falling. Nonconformity is, it would appear in England, afflicted with some of the very defects occasionally charged against the English Church and her clergy. At all events, "A Working Man," a regular attendant at chapel, unburdens himself thus: "As to speaking to our pastor privately on our own personal affairs, temporal or spiritual, we should just as soon think of going up to see the Archbishop of Canterbury. . . . The clergy of the English Church, both High Church and Evangelical," however, he says, "where they really are in earnest, are not above visiting their people or speaking to them wherever they may fall across them."

THE supreme test of a religion is the results it produces. The standard by which we are to measure all "isms" is given by Christ, "By their fruits ye shall know them." Subjected to this test, skepticism fails absolutely. At a

meeting in London, Eng., in honor of Browning, Mr. James Russell Lowell, having listened to the boasts of certain speakers who were airing their skepticism, uttered, unchallenged, this sentence: "When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children, unspoiled and unpoluted; a place where age is revered, infancy regarded, manhood respected, womanhood honored, and human life held in due regard—when skepticism can find such a place ten miles square on this globe, where the Gospel of Christ has not gone first and cleared the way, and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and there ventilate their views.

THE DAY OF REST—Our French neighbors seem to be slowly awakening to the absolute necessity, from a hygienic point of view, of cessation from labor on one day in seven. Immense strides are being made in Paris and throughout France towards the attainment of this consummation so devoutly to be wished for. The Ligue pour le Repos de Dimanche, or Sunday Rest Society, recently memorialized M. Yves Guyot, Minister of Public Works, asking him to forward the movement among railway companies. The Consultative Committee of Railway Directors and Managers have given a favorable reception to the request thus placed before them, and arrangements are now being made by the different companies by which all their employes in the Goods Departments shall have part of a day, or, if possible, a whole one, for rest every week. M. Noblemaire, director of the Lyons Company, announces in addition that, in order to facilitate a day of rest for the employes of the merchants and carriers, who have to remove goods from the railways depots, no charge will henceforth be made for the use of waggons which are not emptied on Sundays and days of national festival. In this way the firms who carry on this business will be able to give their workmen the Sunday holiday. The same movement is spreading in other directions. M. de Selves, Director-General of the Post Office, has decided that on and after the first of next month the post offices shall close at six o'clock on Sunday evenings and on general holidays. This, however, does not apply to the telegraph service. It is hardly necessary to say that this boon—small as it is—has created much satisfaction among the post-office employes. All this is going on without the intervention of the Legislature. The French Sunday-Rest League prides itself that it has never sought to attain its ends by asking Parliament to pass a law, but confines itself solely to appeals and arguments addressed not only to its own members, but to the heads of State departments having great numbers of employes under their control and to chiefs of large companies and firms. The 'Day of Rest' is undoubtedly rapidly advancing in popular favor here, not, perhaps as a church-going institution, but as a day of cessation from toil."

### JERUSALEM AND THE EAST.

On Sunday, July 20, Bishop Blyth and his chaplain, the Rev. Theodore E. Dowling, were present at a very interesting service in the Cathedral Church of the Armenian Patriarch in Jerusalem. This church is dedicated to St. James, to whom there is a chapel of commemoration and a tomb. It is of singular beauty, and is decorated with ancient blue tiles which would turn the head of a fancier of such ware. They are very old and very exquisite. There are some pictures of patriarchs and kings, and some of saints and martyrs, on the walls of the church. There is no image. The altar is prominent, not screened; the decorations are simple and in good taste, though rich and beautiful. There is a great deal in the Armenian Church which is common to the Anglican Church also, and very much in their Liturgy.

Perhaps a few remarks by way of *prologomena*, may be interesting in illustration of the intercourse between the Armenian Church and the Church of England. The Armenian Church has been said to be tainted with heresy, but this has been constantly denied by them, and with probable truth. It is likely that the misapprehension of a single theological term led to this charge, which unkindness maintained, and that it is an unfounded charge. In the admirable and most touching reply of the Catholics of the Armenian Church to the Pastoral of Pope Leo XIII. in 1889, published by the S.P.C.K., it is claimed that the Armenian Church has existed 1854 years in independence, which it will ever maintain.

There have been several instances of friendly dealing between ourselves and this Church. When calling on the Vicar General of the Patriarch before the arrival of the present Patriarch at Jerusalem, Bishop Blyth spoke of the kindly feeling which had been lately produced in India by the visit of an Armenian Bishop to Calcutta, who had been present at the services of the English Church on several occasions, and had given the Benediction at the close of the service. He also gave a beautiful and costly vestment at one church where vestments were in use. One of the Bishops present replied that they had earlier records than that of the friendliness of the English Church in Calcutta. In their library there was the printed record of the visit of an Armenian priest to Calcutta, who was present at the dedication service in the great church there (apparently referring to the dedication of St. John's Church, before the arrival of Bishop Middleton), and that he was placed amongst the English clergy in the sanctuary. It is a long memory of a small kindness. There has been much personal friendliness between the Armenians at Jerusalem and Bishop Blyth, which the arrival of the present Patriarch, who is a diligent and enlightened advocate of education, and who speaks English, acquired during residence in America, has greatly furthered. At the Bishop's ordination on Trinity Sunday, 1889 (when representatives of all the Eastern Churches in Jerusalem were present), the Armenian Patriarch, and three of his Bishops and one or two priests were prominent. The Bishop made a farewell call before leaving for England last year, and in the course of some conversation about the English Liturgy the Patriarch said he knew the English Liturgy well, and had a Prayer Book which was now becoming dilapidated. The Bishop asked leave to replace it with a better, a proposal which was very kindly received. When in England the Bishop was mentioning this to the Rev. H. R. Bramley, Fellow of Magdalen, Oxford, who said, "Let me take that charge." And he sent out to the Patriarch a copy of a very beautiful black letter edition, of which only fifty copies were printed originally, and also, a copy of the well-known small

quarto edition of the S.P.C.K. Both were bound as perhaps only Oxford can bind! The Patriarch and his clergy were greatly pleased with this present, which the Bishop presented to him in Mr. Bramley's behalf. Last week the Patriarch called on the Bishop, and brought with him two copies of a quarto edition of the Armenian Liturgy, printed and bound in his own convent. One copy was for Mr. Bramley, the other for the Bishop. The edition is one that would do credit to an English house; but the Armenians can show printing, bookbinding, and a museum and a college that evidence very great advance over anything that we can show in Jerusalem. The Patriarch invited the Bishop to be present at one of their high services, and said that on Sunday they observed the Feast of the Transfiguration with great solemnity; the Bishop's old friend, the Vicar-General, would celebrate, as a Bishop usually did on that occasion. They named 7 a.m. for the time of the Bishop's visit, but said that there was an earlier service going on from 5 a.m.

When the Bishop and his chaplain arrived they found that careful arrangements had been made for them, and the Principal of the Patriarch's College in the convent, Mr. Isaac, who was educated in part at Dorchester and Cowley, came forward to help the Bishop to understand the service, of which he had an English translation. The Patriarch was preaching with great force and distinctness when they were brought in. After a short interval, during which a hymn was sung, the procession of clergy came in, with the Bishop, who was to celebrate, wearing his mitre; a chaplain carried his pastoral staff, which was of the English shape, and of silver jewelled; his mitre was large of the Latin pattern, of cloth of gold jewelled. The vestments were much like those worn formerly in England, and extremely rich and handsome. There was a large choir of men and boys, all richly vested who sang the responses and an occasional hymn or anthem. They stood (the boys in front, the men behind, about thirty-five of each), forming three sides of a square, in the centre of the church. The Patriarch's throne is a double one, with two chairs; the inner of these is the throne of the Patriarch, but it is once only occupied by him at his installation; the theory being that St. James, who is claimed to have been beheaded where the beautiful little chapel of commemoration stands, retains the throne, which is occupied once only by the Patriarch; his chair is on the right within the same dais. On the south side of the church is a corresponding dais, on which Bishop Blyth and his chaplain were placed. The Bishop, who officiated, was assisted by two priests (who wore the stole crossed) and by four deacons (who wore it over the left shoulder), and by several other attendants; all wore vestments very tasteful and of great value. The chalice, tall and large, was of gold, or silver gilt; the paten fitted the top of it. The Armenians use unleavened bread, and not a mixed chalice; the Greeks use unleavened bread, but made for the purpose with great care, and they use a mixed chalice. The Liturgy of the Armenian Church is very ancient, and is extremely beautiful, and it contains many points in harmony with our own. There are one or two expressions in the English translation which would catch an English eye; for instance, when the great saints of the Church are commemorated, the Blessed Virgin is mentioned as worthy of "worship"; but the explanation gives the sense in which, in 1 Chron. xxix. 20, "They worshipped God, and the King"; the term is an Oriental one. The whole service was rendered with extreme devotion, and was truly a magnificent service of praise and thanksgiving, most heartily and earnestly responded throughout on the part of the choir and people. The altar was on a raised dais; there were lighted candles on it, and incense was used during the service, which was a festival service of high importance. The

altar was approached by steps on either side, but not in front. When the congregation were communicated (the choir first, then the people,) the Bishop came to the front holding the chalice in which were the bread and the wine together; he knelt down, supported by two of the clergy, and so communicated the people, who came forward with great reverence of manner. There were several children amongst the communicants—one little one was lifted up by her mother towards the Bishop. Had they been conscious that they would join again in no service on earth, there could not have been a more thorough earnestness of manner throughout the entire service, both on the part of those who ministered and of the congregation. The humility with which the Patriarch joined in the service was touching, especially to those who know his character.

The service was that exactly of 500 years ago; and when we consider the many generations of oppression through which this Church has borne the witness of Christ, and the general purity of their Liturgy, and its magnificent and devout rendering, it is impossible to say that it is a dead Church and its light extinguished. It may be later than we have been to obey the summons to trim the lamp of faith, and to prepare for the coming of the Bridegroom; but we may feel thankful that its lamp is not gone out, and that it has yet a destiny to witness in its independence, and with a renovated purity amongst the sisters of the Church Catholic of Christ.—*The Church Review, London.*

### RELIGIOUS TRAINING.

"That our sons may grow up as the young plants; and that our daughters may be as the polished corners of the Temple."—Psalm cxliv. 12.

These words of the Psalmist are doubtless prophetic of the condition of Israel after the flesh, when the Lord shall bring them back to their own land, and make them the chief of all nations on the earth. But the Church, the spiritual Israel, may read these words in the light of the New Testament, and learn what "the Spirit saith unto the Churches" concerning the young whom Christ has specially committed to her care. In writing to the Corinthians (1 Cor. iii. 9), St. Paul uses the same figures, and says, "Ye are God's husbandry (*i.e.*, tillage or cultivated field), ye are God's building," and then he goes on to speak more particularly about this building, of its foundation, and of the materials which may be found in it, and he closes his argument with the words, "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?" Thus the baptized are both trees of the Lord's planting, and also stones in His spiritual Temple, and our sons are to "grow up as the young plants," and our daughters are to be as polished corners of this Temple. Both these figures imply special care and labor; young trees require dressing and pruning; marbles and precious stones must undergo cutting and rubbing to bring out all their brilliancy. In other words, in the training of our young there must be discipline and correction, having regard not merely to their advance in this world, but also to the fact that they have a spiritual standing and relation towards God. All this is clearly set forth in the Catechism, but there is reason to fear it is too little found in practice, and especially in the upper classes. Our poorer brethren have the Sunday school, where, week by week, the children are taught that there is a great hereafter, for which this present time is the preparation and the training. But the classes above them have not this advantage, and unless their parents (who, after all, are the proper persons to do it) take the matter in hand, the seed time is allowed to pass by, and children are left to grow up as best they can, as far as

regards teaching and training in the ways of God.

The figures used by the Psalmist set forth different spiritual operations. In the one case we see life putting forth its powers according to the laws of its being, in the other we have the thought of passive resignation; trees grow, stones are cut and polished. Again, the idea set forth in the latter case is that of beauty and stability; in the former that of activity and strength, all of which have their spiritual antitypes in the vineyard and in the temple of the Lord. And though "in Christ Jesus there is neither male nor female," yet we may see in the verse before us a general distinction in the working of the Spirit of God in our sons and daughters. The Christian woman of the New Testament adorns the home, and in quiet submission to God's rule in all His ordinances, exercises an influence there, which it is impossible to over estimate. Thus her spiritual character is moulded by the Spirit of God, and though the cutting and the polishing may at times be hard for the flesh to bear, yet the result 'heresafter' will be manifested in these 'living stones' occupying a prominent and honorable place in the spiritual Temple. But men are called to work actively; vigor and beauty of manhood may well be compared to young plants growing up to maturity. What strength and blessing will come to the Church of Christ, if our sons and daughters of this generation realise their calling, and allow that spiritual life which God has given them to grow and develop, so that while fulfilling the duties of their several callings in this world, they ever keep before them that heavenly inheritance which God has promised them, and wherein all the powers and glory of a regenerate humanity will be manifested in the ages to come, to the praise and glory of God.—A. B. C. in *Family Churchman*.

**"I BELIEVE IN THE HOLY CATHOLIC CHURCH."**

What need for faith in respect of such an article as this? asks Dr. Goodwin, Bishop of Carlisle, in his exhaustive treatise on the Creed—and he answers:

[1] Belief in the Holy Catholic Church is not merely the recognition of a fact, but the acknowledgment of a principle. The Church, in the idea, is a corporate body possessing special powers conferred by the Holy Ghost. Those powers may have been misused, may have been made sometimes a curse and not a blessing, or [to take another view] may be partially in abeyance in consequence of misuse; or, again, certain branches of the Church may have caricatured the truth, by claiming for a part what belongs to the whole, and so may have brought suspicion upon genuine corporate Church life and action; but the most unfavorable supposition that can be made, need not evacuate belief in the Holy Catholic Church of Christ, of all spiritual and living meaning. Even if the facts of history should prove that the promises of God have to a great extent failed through human weakness and perversity—and this would not be a solitary instance of such failure—still, it would be something, nay, very much, to believe in those promises as real, and to pick up the fragments of their fulfilment "that nothing be lost" [St. John vi. 12]; and to hope and trust that the failure [if failure there be] is only temporary, and will be followed by some glorious fulfilment. No doubt the clouds are heavy and dark upon the future of Christendom; but are there not rifts in the clouds?

[2] This consideration leads to another, which is of the highest importance. One of the grandest and most far stretching utterances of the Lord Jesus Christ, was that which He made concerning His Church. The words have

been already quoted, but they must be quoted again, with the remark that no controversy concerning the particulars of the promise can destroy the force of the promise itself. "On this rock," saith Christ, "I will build My Church, and the gates of hell shall not prevail against it" [St. Matthew xvi. 1c] Which words, if they mean anything, would seem to mean as much as this, that to have no faith in the Church of Christ is to have no faith in Christ Himself. It may be that the interpretation of the promise must to a certain extent be determined by the course of events, or that the possibility of its fulfilment may be limited in some respects by human conditions; but no interpretation or lawful limitation whatever, would seem to justify the supposition, that the Church which Christ founded can be utterly destroyed. Should hell prevail, the declaration of the Lord would be frustrated—a horrible and impossible supposition for anyone who has already said, "I believe in Jesus Christ." Therefore, with regard to the life and continuance of the Church, which no reasoning or historical inference can insure, the disciple of Christ must believe.

[3] There is one more consideration and a very practical one—which belongs to the department of faith. No mere historical knowledge of what the Church is, or of what the Church has done, can be a sufficient foundation for the wish and determination to become, or, having become to continue, a member of the Church, or a faithful disciple of the Lord Jesus Christ. "I believe in the Holy Catholic Church" means, in the mouth of a catechumen, "I believe that I ought by baptism to seek entrance into that Church, and to remain a member of it to my life's end. If we regard the Apostles' Creed as the baptismal symbol, which is a right way of regarding it, we shall perceive that this must of necessity be the true interpretation of the article under discussion. There is nothing controversial in it, except so far as there is ever a controversy between Christ and Satan, between the Church and the world. We hear, no doubt, in modern days of persons regarding themselves as Christians and yet disclaiming adhesion to any particular body; disliking the word Church except as it is synonymous with sect, and utterly eschewing the notion of such a body as that which is described by the name of Catholic. But this view of the matter argues a misapprehension of the whole subject; and what is here urged is this, that, if the intention of the framers of the Apostles' Creed, one purpose of the article of belief in the Church was the assertion of the duty of joining the Universal Body, which Jesus Christ founded to be a witness to Himself and the means of salvation to mankind.—*Church Review*.

**GOD REIGNS.**

It is the common place things that are most neglected. But it is the common place things that are the most important. Take one:—that God reigns and rules in all things. Just as men do not take much thought of the air they breathe, and upon which depends life, so they do not hold in their consciousness this supreme truth, that we are always "enclosed in the Divine presence." Especially is this the case when life goes well with us, and the fire on the hearth burns cheerfully, and the easy chair is comfortable, and the home life is sweet and friends are genial, and what we call our duties are light and agreeable, and this seems the best of all possible worlds. Then men think they are sufficient unto themselves, and cast little thought on the source whence their blessings come. And on the other hand, when people are hard bested, when work is a spiritless treadmill, when home and the social environment is sordid and full of harassment, when slights and failures are met at every turn, when

troubles thicken and obstacles stand on every side, then life appears only a game, and that a losing one with the chances mostly against them. And they toil and pant and fight and struggle as though they were left alone single-handed to wage the unequal warfare, forgetful all the time that God reigns, and by His Spirit gives secret succour to inspire the faint heart and wavering courage; and also by a mighty Hand rules and regulates the events and things outside of us that have so much to do with our progress and happiness.

Some give up the battle, and fall out of the ranks, and either bring up in an insane asylum or usher themselves into a future world rather than face the burdens of the present one. Neither personal resources nor the best philosophy devised by man can meet this question squarely and practically. The remedy is so near, so common, so all pervading that men take no more pains to appropriate it than they do the sunlight. God reigns, nevertheless He is in us, in every thought; about us, in every act, loving, watching, guiding, guarding, upholding with infinite benevolence and wisdom. Suppose this thought becomes the very life blood of the spiritual constitution,—and it implies faith, prayer and an experimental knowledge of Jesus Christ as the Saviour of sinners, and it demands special and direct energy on our part to grasp and hold it, because it is what we call common and familiar,—suppose the thought of God is the warp and woof of existence, then life is a healthy growth and things take their right position. It matters not then whether a man is rich or poor, prosperous and encompassed with all material solacements or in the depths of adversity with no outward compensations, his real strength, his true life, are in the intense consciousness to the core and centre of his being of the thought of God, and not in the mere accidents of time and the world. Such a man is humble and grateful in days of joy and brightness, strong and brave in trouble, in trials, in hours of gloom, and in the dreary drudgery of irksome toil, because he has the life that "is hid with Christ in God."—*Church News, Natchez*.

**THE QUALIFICATIONS OF SUNDAY SCHOOL TEACHERS.**

(S. S. I. Tract No. 3.)

[Continued]

II. THE POWER OF CONTROL. This will regulate the exercise of godliness, and make you endeavor to use your graces for the well-being of your class.

It includes,

1. *Authority to command obedience.*—A class can never go on right without this. A teacher's authority must be established, recognized and submitted to. This does not lie in loudness of voice, nor fierceness of look, nor importance of manner, nor strength of arm, but is more a gift by which mind tells upon, and controls mind; by which the teacher's authority is felt, and his superiority and right to command, acknowledged.

This authority is not to be exercised in the way of mere arbitrary power, but as a solemn responsibility for the benefit of the whole class, and the teacher is no more at liberty to relax his authority, nor to step from his place, than to teach false doctrine; for to yield what rightly belongs to his position, is to set an example of what is not true.

2. *Power to secure order.*—Many can make themselves obeyed, who cannot manage, and secure order in, a class, but this is not less necessary. For without order and arrangement in the most minute detail, there is not thorough attention, and consequently the most is not

made of the teacher's time and labor, nor of the lesson taught. It is not at all unusual to see perfect obedience individually to a teacher's authority when he speaks, while at the same time there is no order in the class; but we should aim at having every child in the right place, and diligently at the right work, in the right way.

3. *Firmness to maintain authority and order.*—Putting things into shape, is not the same as keeping them so. Many can do the first, who can't do the second. This requires sameness of deportment, and steadiness of purpose; ever remembering particular as well as general control, giving attention to every thing, the most minute, but yet not trifling or wasting time on any. There must be no relaxation of order and discipline. Children are apt to take advantage, and if allowed an inch will quickly take an ell. Many teachers have no conception how soon a slight deviation from strict order brings confusion into the whole class.

4. *Observation to direct the least want of order.*—Some teachers are very slow to observe the first departure from what is right, and disorder prevails to a great extent before they perceive it at all. This does not always arise from their not having an accurate knowledge of where everything ought to be, and what every child ought to do, for if asked, they will tell, but from their not having a sharp eye to detail. Quickness of observation is a very material thing, and a good teacher must accustom himself to instruct and observe conduct, at the same time.

5. *Tact to restore order*—Some can do it without much difficulty, to some it is the greatest trouble. Some can do it with the eye. Some cannot do it even with the voice, but are obliged to stop the whole class. Quickness, therefore, should be studied to do it with the least loss of time; and quickness to do it with the least interruption to others; for one disorderly class often disturbs a whole school.

III. PERSONAL BEHAVIOUR.—This will furnish an example to the children, and it is impossible to say how much this tells. If it be true that 'the school is what the schoolmaster is,' much more is it true that the class is what the teacher is. The smallness of the sphere, the minuteness of the way in which the children scrutinize the teacher, how his every look and movement produce their corresponding impression on the children, how his tone of voice, collectedness of manner, interest in his work, eye, the very way in which he opens his Bible:—how all these things tell, the last day alone will declare.

It includes,

1. *Reverential manner in holy things*—The instrument used, the Word of God, is solemn, and demands godly fear. There should be soberness in all things, but especially in matters directly bearing on eternity. God and Christ and the Holy Ghost, death and judgment, heaven and hell, are not to be spoken of lightly or carelessly, but with a manner that impresses the children with the feeling that they are solemn and awful realities. And you should never forget a spirit of love in speaking of these things. The genius of the Gospel is love, and the spirit of the teacher should coincide with the spirit of the thing taught. You are teaching the Gospel!

2. *Justice.*—No child should ever feel that the teacher has a favorite, and, least of all, that itself is an object of dislike. Mischiefs must follow. The child is aggrieved, his mind warped, he has a sense of injustice. Hence, there ought to be a strict impartial investigation of the little grievances which arise sometimes in a class, and justice should be done, as far as can be, to all. The children not particularly concerned, should see that it is done, and, if possible, the culprits should be made to feel so too, and no child ought ever for a moment to feel that it is no use to appeal to the

teacher for redress, or that there is any doubt of receiving justice, should he do so.

Under this head of justice is included, conscientiousness in giving attention to each child in the class, quick or dull. It is so much pleasanter to deal with the intelligent and diligent, than with the idle or stupid, that the teacher needs great self-knowledge, self-government, and circumspection in this matter. Likes and dislikes so quickly spring up. Impartiality is so difficult to practise and maintain.

3. *Decision of manner and voice*—Don't let the children stand for one instant in doubt whether you mean what you say or not; but whether it is in teaching a doctrine, or issuing an order in the class, let them feel, *it is, and must be so!* 'If the trumpet give an uncertain sound, who shall prepare himself to the battle?' (1 Cor. xiv. 8). Children soon find out, as the saying is, 'the length of a teacher's foot,' and quickly learn whether you are in earnest or not.

4. *Diligence.*—Let your class see that you, at any rate, are come to work, and mean it, and that they must work too. A languid, listless manner, will soon render a class as sleepy as the teacher.

5. *Punctuality.*—If the class is to be punctual, the teacher must be. This is a habit of the utmost consequence, not only at school, but through life, and too great an effort can scarcely be made to enforce and secure it. However good a teacher may be in other respects, he mars all by want of punctuality. Children don't know what to expect; they are sometimes too soon, sometimes too late; they are disheartened and discouraged very often, where they ought to be encouraged.

6. *Accuracy in teaching and hearing lessons*—Not only should the full number of lessons set, be exacted, but they should be said accurately intelligibly, and intelligently. How often does one hear a collect, or verse of Scripture, repeated in the most slovenly way; half the words omitted, half wrongly pronounced, none of it really understood. Now to insist on accuracy in these points will be a great trouble to the teacher; but let him remember he does no good without it. One line accurately and intelligently repeated, is something positively done right; a great many, bungled through inaccurately, only leave the mind confused, even if not still vacant.

7. *Neatness.*—This applies not only to personal habits, but also to the care of books and cards. This is a real domestic blessing; telling in so many ways on the comfort of a family, that it cannot be too carefully cultivated.

8. *Carefulness in speaking.*—Not to speak merely for the sake of saying something, but only when you have something to say. Children are often worn out by unmeaning talk, just merely because the teacher thinks it necessary to say something, although he has taken no pains to get ready anything that is in the least degree worth hearing. Habits of inattention creep into a class in this way, but are frequently, more justly chargeable on the teacher, than on the children. How important under this head, is *caution in expressing any resolution.* Many teachers threaten what they don't intend, yet what they have not power to do; this is soon discovered; and there is no greater bar to the maintenance of authority, or rather, no greater opening to the contempt of it. The child in this way often wins a victory, and all because the teacher foolishly said what he did not mean, or had not power to enforce: e.g., a teacher will sometimes say to an idle child, "You shall say or repeat this lesson before you go home," &c. Now he has no power to make a child speak, and therefore a sharp, artful, obstinate child may triumph. Only say what you mean to do and have power to do. "I shall keep you," &c.; or, "punish you," &c.; and not what you mean the child to do. He may be

too much for you. And always express your resolutions *conditionally*, so as to leave a door of repentance to the child and yourself.

9. *Fidelity to what you have said.*—If it be needful to be cautious what you say, it is no less so to keep what you have said. Never retract or go back from any resolution positively expressed, unless there be a sufficient reason before God; and, if possible, such a reason as the child can understand; that is, if you think it right to explain; but this is not always desirable: to be made to those in authority without knowing why, is often a very wholesome lesson; and, on the other hand, to allow a child to feel that the teacher's conduct is open to discussion, may be very injurious. Never relax in your resolutions to spare yourself trouble or time. Look your responsibility full in the face, and endeavor to work it out as before God, remembering the incalculable mischief to the child, as well as to your own soul, through your self-indulgence.

10. *Kindness and gentleness of manner.*—Make the children love you if possible; it is your strongest hold on them. Cultivate an encouraging, alluring way with them. No one can tell how important this is, to little children especially. Many are quite frightened, and their characters seriously injured, through the want of it.

11. *Cheerfulness and evenness of temper.*—Let the children find you always the same. A capricious temper drives them from you; they can put no confidence in you, and will therefore never draw towards you, they will be afraid of you. Children in health are generally inclined to be bright and merry themselves, and they love cheerfulness in others, and should find it. But if the teacher is one day cheerful, and another day gloomy; one day kind, even to indulgence, and another day strict, even to severity; the children can never be in a proper frame: and if the teacher find them one day wild and unmanageable, and another day frozen into dullness, he should seek the reason for this variation in his own want of evenness of temper and deportment.

12. *Forbearance and meekness and self-control.*—A hasty temper seldom does any good with children; but this is scarcely the light in which the want of patience and long suffering should be considered, it is wrong in itself, apart from its consequences. You must never forget that the teacher comes to the Sunday-school as a professional Christian, and is to be regarded and looked up to by the children as such; and whatever advanced Christians may feel, children can make but little allowance for infirmities; and to find that the teacher indulges, what they themselves are corrected for, will be a sad stumbling-block to them. Besides, the teacher ought to feel that his example is as valuable, if not more so, than his precept. "He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city," (Prov. xvi. 32.)

[To be continued.]

ACCORDING to a London correspondent of the *Yorkshire Post*, the Archbishop's judgment on the Bishop of Lincoln's case will be delivered at the very latest in the first week in December.

The labor of the body relieves us from the fatigues of the mind; and this it is which forms the happiness of the poor.

## NOTICE.

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order.

The label on each paper shows the date to which subscription has been paid.

**NEWS FROM THE HOME FIELD.**

**DIOCESE OF NOVA SCOTIA.**

**CHURCH SCHOOL FOR GIRLS AT WINDSOR.**

This Institution is established under the patronage of the Synods of Nova Scotia and Fredericton. It is barely two months old, and yet so successful have been the efforts of its promoters, that the school would be ready for opening, by the 10th October, if arrangements could be completed with a Lady Principal, just three months from the date of its inception. A very fine property has been purchased at Windsor, covering nearly four acres of ornamental grounds, and including a commodious house, which only requires the enlargement of the school room and dormitories to accommodate from thirty-five to forty girls. The general school room will be 43 feet long by 21 broad, and there are other class rooms. The transformation is being rapidly made. The financial affairs are under the control of a corporation, and \$25,000 are required to put the Institution on a firm financial basis. Without any special effort, no less than \$17,000 of the amount has been subscribed within seven weeks. The corporation propose to erect a substantial building capable of accommodating 100 girls with the teaching staff. This building will be placed on an elevation commanding a view of rare beauty, and abounding in historic mementoes of Acadian life 140 years ago. But nothing will be done in the building line until an Act of Incorporation has been secured, with a capital of \$50,000. The present arrangements are expedited in an endeavor to meet what is really a most pressing demand, namely opportunities for educating Church girls in a Church Institution. We understand that if the school house were ready by the 10th Oct., and a thoroughly competent Lady Principal secured, the school would open full, so numerous are the inquiries made. But the authorities are wise in hastening slowly. The Bishop of Nova Scotia has been entrusted with the selection of a Lady Principal, who is to appoint her own assistants. The responsibility thus imposed and accepted is great, and we are sure that the selection will be carefully made and well.

This establishment of the "Church School for girls" in the Maritime Provinces, is a very important step in Church education. It is an effort, which rises to the dignity of a bounden Christian duty, to train and educate the future mothers of Church people in the Provinces by the Sea. It is of second importance only to the maintenance of a college to train and educate clergymen. It is for this reason that all Churchmen will note with warmth of feeling and sympathy, the very influential and representative list of clerical shareholders to the "Church School for Girls" at Windsor, Nova Scotia.

The list includes:—The Most Reverend the Metropolitan, New Brunswick; the Right Rev. the Lord Bishop of Nova Scotia, Halifax, N. S.; Very Rev. Daan Gilpin, ditto; Venerable Archdeacon Kaulbach, Truro, N. S.; Canon Brigstocke, St. John, N. B.; Canon Partridge, Halifax, N. S.; Canon Brock, Kentville, N. S.; Canon Maynard, Windsor, N. S.; Rev. Roy Campbell, Governor of King's College, Dorchester, N. B.; Rev. Dr. Willets, President King's College, Windsor, N. S.; Rev. Professor Vroom, Professor of Divinity, King's College, Windsor, N. S.; Rev. Thomas H. White, Rector of Shelbourne, N. S.; Rev. Dr. Nichols, Rector of Liverpool, N. S., and about thirty other clergymen in Nova Scotia and New Brunswick.

The canvassers have only just commenced their work in many important districts, and it is fair to assume that by the time the school opens, the majority of the clergy in the Maritime Provinces will have similarly testified their appreciation of this important movement in the interest of the Church.

**HALIFAX.**—*St. Paul's.*—The Rev. Lawrence

E. Skey, B.A., the assistant of St. Paul's Church, has arrived, and assisted in the services on Sunday, the 10th August. Mr. Skey is one of the recent graduates of Wycliffe College, and was ordained by the Bishop of Toronto. The rector, the Rev. Dyson Hagne, M. A., preached at the morning service a sermon upon the various responsibilities of the pastoral office, and the relations that should exist between pastor and people. The congregations have increased much of late; and the prospects for the future of this old and important church seem very encouraging.—*P. E. I. Guardian.*

**PRINCE EDWARD ISLAND.**

**CHARLOTTETOWN.**—*St. Paul's.*—Rev. Wm. Hamlyn, Rector of this Church, made his first appearance in the pulpit on Sunday, Aug. 10. He is a clear and plain speaker. In the course of his sermon he made a few appropriate remarks in reference to his first opportunity of preaching to the congregation who had elected him to be their Rector. He said that in his last parish he had always helped Christian bodies in temperance and non-sectarian work. He belonged to the Historic Church of England, a branch of that Church handed from Christ to St. Paul, from St. Paul to St. Augustine, to our Reformers and from them to us. He hoped she would always remain Catholic and true to the faith once for all delivered to the saints. He stood before them as their pastor and a priest commissioned by Christ himself. Whatever he undertook to do to help Christian denominations it was to be remembered that his efforts would first be for the Church of England.—*Patriot.*

**DIOCESE OF FREDERICTON.**

**FREDERICTON.**—The Women's Aid Association in connection with the Church of England, held a very successful meeting on the afternoon of the 3rd Sept., in the Church hall. The audience was addressed by the Coadjutor Bishop, Canon Roberts and the Rev. Mr. Pearson, Rector of Holy Trinity Church, Toronto, whose address was very fine and touching and was greatly enjoyed. The assemblage was very large but consisted mostly of ladies.

**PERSONAL.**—The Rev. Canon Brigstocke, of St. John and Mrs. Brigstocke have left for a visit to the Pacific Coast.

The Rev. John Pearson, M. A., of Toronto, Secretary to the House of Bishops of the Province of Canada, has been spending a few days in Fredericton, where about fifteen years ago he held the position of assistant at the Cathedral.

**DIOCESE OF TORONTO.**

**ORILLIA.**—Church work is being resumed energetically after the summer suspension. The Bible class conducted by Rev. Canon Greene met again last Sunday; and the week night service on Wednesday evening is being again held. On Sunday, 1st September, Rev. C. O'Meara preached both morning and evening in St. James' Church; and the Rev. Chas. Scadding addressed the Sunday school in the afternoon. At morning service Mr. O'Meara made touching allusion to the fact that so many of those with whom he worshipped more than a quarter of a century ago, in the building lately pulled down, had passed to "that bourne whence no traveller e'er returns," that he was addressing a congregation of strangers when preaching in St. James' parish. Reeve Quinn, A. G. Robinson, C. E., and the Venerable Rural Dean Stewart, are among the few present whom time in its ever-changing march has left of the congregation of those early days.

On Wednesday evening, a good congregation assembled in St. James' Sunday-school house, where the Rev. Charles Scadding gave a most interesting address, descriptive of the temper-

ance work carried on in the parish of Rev. Dr. Rainsford, New York, and in his own parish, Middletown, in the same State. Mr. Scadding adverted to the fact that he himself had received religious instruction in the building where he was addressing the Band of Hope, and expressed the Hope that many Christian workers might go forth from that place equipped for the work of rescuing the perishing and instructing those who sit in spiritual darkness. At the close of Mr. Scadding's address, the Rev. Canon Greene announced that it was his desire to resume Band of Hope work, and he thought it could safely be done in the building used for worship if the adults would attend in greater numbers.

**PRICE'S CORNERS.**—The collection in aid of the Mission Fund, on Sunday last, amounted to \$16.50, which was very creditable to a small country congregation. St. Luke's looks pretty and much improved by having the doors and the window frame.

**DIOCESE OF HURON.**

**MITCHELL.**—On Sunday last the Rev. W. J. Taylor preached his farewell sermon in Trinity Church. The sermon was not only a very suitable one, but brimful of sound advice, with regrets for parting with his many friends in Mitchell, for he has very many both in his own church and the other churches of the town. The Church was crowded.

At a meeting of the "King's Sons and Daughters" of Trinity Church, on Wednesday night, Mrs. Taylor was presented with an elegant piece of silverware, and an address wishing her God-speed in her new sphere of labor, and expressing their deep regret that circumstances caused their lots to be thus severed; and we take a fond and loving farewell of her and their beloved Rector. Both Mr. and Mrs. Taylor were the recipients of several other presents and addresses.

**DIOCESE OF ALGOMA.**

**HUNTSVILLE.**—The receipt of the following sums to the Church Building fund are gratefully acknowledged:—L. B. \$5; B. C. per T. D. D. L. \$2; Miss C. \$1; St. Paul's, Toronto, by J. G. Grey, \$4; St. Peter's, Toronto, by Treasurer, \$50; Ascension, Toronto, by Treasurer, \$7; St. George's, Toronto, by Treasurer, \$63. Total amount of fund at present \$810. The contract for the supply of building stone has been let, and the contractor has begun to place the material on the site.

**BRACEBRIDGE.**—SIR: I beg to tender my hearty thanks to the young Women's Guild Cinton, Ont., for a barrel of very useful clothing, books and other gifts, for the benefit of my poor parishioners. I also beg to thank most sincerely the Woman's Auxiliary, Shorbrooke, P. Q. for their very useful gift to myself and family of a lot of most excellent clothing which fill our wants with admirable precision.

Also on behalf of the parish generally I would express my sincere gratitude for three barrels of excellent clothing, books, S. School gifts, &c., all of which are most useful and acceptable, and will find their way into many deserving and needy households. Believe me very sincerely yours, James Boydell, incumbent of Bracebridge, Muskoka and other parts.  
August 29 h, 1890.

**UFFINGTON.**—At two of the outstations of this Mission churches are being erected. The settlers have done much and are anxious to do all in their power to bring their respective churches to completion; but they are poor, and it is not possible for them to do all.

We have obtained a site at each place (deeded to the Bishop) and stacked some 10,000 feet of lumber thereon. The frames of the churches have been erected and roofed in. May I hope

your readers will assist us to finish both buildings before the winter sets in.

The Rural Dean of Muskoka, Rev. T. Llwyd, says: In concluding my tour of the Uffington Mission for the inspection of work done or yet in progress, I have every satisfaction in speaking to the thoroughness of the work. The congregations seeking to be supplied with churches—whose services are now held where convenience may allow—are each worthy of the most liberal aid their more highly favored brethren can give. I earnestly commend their needs to the sympathy of church people everywhere.

Subscriptions may be sent either through the Diocesan Treasurer, or direct to myself, and will be acknowledged in the "Uffington Mission Notes." Money orders may be made payable at the Uffington money order office. H. N. Burden, Missionary.

### PROVINCE OF RUPERT'S LAND.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee, Athabasca, Qu'Appelle, Mackenzie River and Calgary.

### THE PROVINCIAL SYNOD.

THURSDAY, Aug. 14th, 1890.

After service in the Cathedral, the Synod met again for business in the College, and went into Committee of the Whole, to consider proposed amendments to the Constitution.

At 11 o'clock the committee reported progress, the time having come for the discussion of the message of the House of Bishops on the subject of the Union of the various branches of the Church of England in Canada.

During the discussion Dr. Hodgins, of Toronto, arrived, and was invited to a seat on the floor of the House.

Mr. Wrigley moved, seconded by Rev. J. F. Pritchard, that the House concur in the message.

Rev. Mr. Dawson, of the Diocese of Qu'Appelle, said all were agreed about the absolute necessity of Union; the only difference of opinion was as to how the future government of the Church would be carried on when the union was consummated. The preponderating number of the clergy and laity of the Synod, having been associated with the Diocese of Rupert's Land and the work that had gone on from this great centre, naturally looked upon matters in the same light as the Metropolitan and his advisers; but he asked the Synod to take a broader view. Those who were farther off naturally looked upon things in a different light. In the political government there were the local legislatures and above them the Dominion House; he favored a similar system for the Church. He discussed the result of a treble system of representatives, diocesan, provincial and general. First, he spoke of the difficulty of the fixing of the work and the artificial boundaries that would be established. Secondly, there would be extra expense. There were many to whom the expense of the Provincial Synod was very considerable; he pointed to the poor attendance from some of the more distant dioceses. If there were three bodies, the expenses of the delegates would be increased. Thirdly, as to the statement he had heard publicly made that the C. M. S. would withdraw its support if the provinces were abolished, he was against allowing the C. M. S. to control the action of the Church here in such a matter. The alternative scheme was to have two bodies, the Diocesan Synods, and, it was hoped, a Provincial Synod for British North America, at any rate for the Dominion. The Diocesan Synods, under the former scheme, would meet every year; the Provincial Synod every three years; and the General Synod every five years. If the present provinces were abolished, this would only be, he supposed, at the death or resignation of the present Metropolitans. He objected to the length of time legislation would

take if there was a General Synod meeting every five years. When legislation had to be confirmed at a second session, ten years would be required to legislate on the most important subjects. It had been said there was no precedent for abolishing a province; he replied that there had been at one time three provinces, Canterbury, Litchfield and York, in England; and at one time there had been an Archbishopric in Wales. There were very few to support his position, but he had thought it would be a pity not to put before the Synod the view he represented. In this diocese a committee had been appointed with instructions, first to favor diocesan synod with one provincial synod; but if that were impracticable to fall back upon the plan favored by the majority of the synod, which was considered a good one though not so good as the other.

Mr. Thos. Gilroy, Rev. Mr. Baker and Mr. Fisher argued, that whilst the Church should be confederated, but the local self-government, supplied by the provincial synods, should not be abolished. It would be unwise to leave to a general synod for the whole of Canada the dealing with exclusively Northwest questions. Canon O'Meara agreed with this, but thought this point in which they seemed to differ from their eastern brethren was being too strongly accentuated; it would be better to dwell on the many points of agreement between the two provinces, such as the desirability of there being a union. Several other members expressed like views, and

Rev. Mr. Pentreath stated that the Lord Bishop of British Columbia had expressed strongly his preference for the continuance of the present divisions. The British Columbia dioceses would have ere this been erected into a province were it not that the Bishop of Caledonia could not see his way clear just yet to agreeing to the change.

The motion concurring in the message from the House of Bishops was then carried.

A discussion followed as to whether a committee should be named, or whether the whole House should meet the delegates; the latter course being agreed on.

A message from the Upper House announced that the House of Bishops had appointed the Bishops of Moosonee and Saskatchewan and Calgary to be the members of the deputation from this House to the Provincial Synod of Canada.

Messages from the Upper House respecting changes in the constitution were discussed at length and concurred in, and the House then adjourned until 2:30.

### AFTERNOON.

The sitting having been opened with prayer by the Secretary, the following message from the House of Bishops was taken up: The House of Bishops agrees to the following resolution: That all committees formed by this Synod shall be called together by the convener within two months after the meeting of the Synod, and that such meeting shall fix the time for the second meeting if necessary, and that at least a fortnight's notice shall be given of all meetings of such committees if possible.

After discussion the message was concurred in, on motion of Rev. Mr. Baker, seconded by Canon O'Meara, with amendments substituting 'six months' for 'two months,' and adding at the end of the resolution the words, 'except in the case of committees held during or within a week after the session of the Provincial Synod.'

The House of Bishops sent down a resolution adopting the report of the committee on Canons and naming the Metropolitan and the Bishops of Qu'Appelle and Saskatchewan and Calgary as the committee of that House. The House of Delegates concurred, on motion of Rev. Mr. Pentreath, seconded by Rev. Mr. Cowley. An amendment, moved by Rev. Mr. Baker, proposing to omit the oath of allegiance and temporary oath for clergymen coming from the United States was lost.

It was resolved that a committee on Canons be appointed, and that Canons 2, 4 and 5 be referred to that committee.

A message from the Upper House announced that their Lordships were prepared to authorize for use alternative sentences and lessons and a prayer specially appropriate for the burial of a child. Also that it had received and adopted the report on Indian missions; requested the convener and financial secretary to compile a statement out of the reports received; named the Bishops as its committee; and asked the House of Delegates to nominate a committee of its members to act with the Bishops. The Lower House voted concurrence.

Resolutions expressing the loss sustained by the removal by death of the Ven. Archdeacon Cowley, Hon. John Norquay and C. J. Brydges, Esq., having been adopted by silent standing vote, the house resumed consideration of the proposed amendments to the Constitution; the result of the action of both houses being the adoption of the following amendments of the Constitution. That VI., "Appointments of Bishops," read as follows:

VI. In case of the vacancy of a See of this Ecclesiastical Province such a vacancy shall be filled as follows:

a. Election by Synod: When the Secretary of any Diocesan Synod has certified to the Metropolitan, or to the Secretary of the Provincial Synod that there are at the time of the vacancy at least twelve Clergymen in the Diocese in Priest's Orders, who are supported either by endowment or by their congregations, the Bishop shall be elected by the Synod of that Diocese, subject to the election being confirmed by the Metropolitan and two other Bishops of the Province. The Chairman or Secretary of the said Synod shall transmit a certificate of such election to the Metropolitan or the Secretary of the Provincial Synod. Notice of such election shall then be sent by the Metropolitan or the Secretary of the Provincial Synod to the Bishops of the Province. Any Bishop objecting to such election shall send his objection in writing to the Metropolitan. Such objections shall be on some one or more of the following grounds:

a. That the person elected is not fully thirty years of age.

b. That he is not a priest in Holy Orders of the Church of England or of some branch of the Church in full communion therewith.

c. That he has either directly or indirectly secured or attempted to secure the office by any improper means.

d. That he is guilty of any other crime or immorality.

e. That he teaches or holds or has, within five years previous to the date of his election, taught or held anything contrary to the doctrine and discipline of the Church of England.

If within three months from the sending out of the notices the Metropolitan has received notice of objection, he shall summon the House of Bishops to meet within four months to consider these objections. The Bishop shall send by post a true copy of such objections to the person so elected at least twenty-one days previous to the meeting of the House of Bishops, and shall notify him of the time and place of meeting. The decision of the House of Bishops shall be final.

b. Appointment by missionary society.—In the case dioceses not having twelve such clergy, and whose Bishops are wholly or mainly supported by any Missionary Society, and in which a majority of the clergy are missionaries of that Society, wholly or mainly supported by it, the selection of such Bishop shall rest with that Society, after consultation with the Metropolitan and at least two other Bishops of the province. The appointment must be confirmed by the Metropolitan and two Bishops of the province.

c. Appointment by the Archbishop of Canterbury.—In all other cases the selection of the Bishop shall rest with the Archbishop of Can-

terbury, who shall previously consult with the Metropolitan and two at least of the Bishops of the Province.

The Bishop of Rupert's Land is Metropolitan, and the Diocese of Rupert's Land is the Metropolitan See; and on the vacancy of the See it shall be filled as follows: Two names shall be chosen by the Synod of the Diocese of Rupert's Land, of whom the House of Bishops shall select one who shall be Bishop of Rupert's Land and Metropolitan, but subject to sub section (3) of section VI.

Further, that IX., "Consecration of Bishops," read as follows:—

IX. After due election and confirmation of the Bishop Elect, or nomination of the Bishop Designate, and confirmation in the case of nomination by a missionary society, the Metropolitan shall, with all convenient speed, proceed to consecrate him. For this purpose he may, if necessary, call in as one of the consecrating prelates, a Bishop from any other ecclesiastical province in the Dominion, or from the Protestant Episcopal Church in the United States; provided that a consecration may take place in England, should circumstances in the opinion of the Metropolitan render such a step desirable, and should his Grace the Archbishop of Canterbury be pleased to make the necessary arrangements.

Before consecration the Bishop Elect, or Bishop Designate, shall in private make the following declaration and take the following oaths, and subscribe to the same in presence of the Metropolitan or the Archbishop of Canterbury, as the case may be:

1. The Oath of Allegiance, as in Canon I.
2. The Oath of Due Obedience to the Metropolitan:

In the name of God. Amen, I \_\_\_\_\_, chosen Bishop of the Church and See of \_\_\_\_\_, do profess and promise all due reverence and obedience to the Metropolitan of Rupert's Land and his successors as Metropolitan, so help me God through Jesus Christ our Lord.

3. The Declaration and Submission to the Provincial and Diocesan Synods, as in Canon I.

Before proceeding to consecrate the Metropolitan shall cause to be publicly read in the church where the consecration is being held, duly attested certificate of the election, or nomination of the persons therein named, to the office of Bishop, and shall state that no valid canonical impediment to his consecration exists. Such certificate shall thereupon be placed on record.

During the afternoon the Rev. Canon Partridge, of Nova Scotia, and Dr. Davidson, Q. C., of Montreal, arrived from the East, and having entered the room, they were introduced by Rev. Mr. Pentreath, and cordially invited to seats on the floor of the House.

The usual votes of thanks were passed.

The Synod adjourned until Monday morning.

MONDAY, August 18th.

The Synod met at 10 a.m.; the Prolocutor in the chair.

Several messages were sent up to the House of Bishops.

A Finance committee was appointed, consisting of Canon Matheson (convener), F. H. Matheson, H. S. Crotty, James Taylor and A. F. Eden.

The committee on Missionary work was re-appointed, substituting the name of J. Wrigley, Esq., in place of the late C. J. Brydges.

The House of Bishops announced its concurrence in several messages from the Lower House; and its adoption of the report of the Conference on union, asking the concurrence of the House of Delegates in this action.

Canon O'Meara moved the concurrence of the House of Delegates in the message regarding the report of the Conference.

Rev. E. S. W, Pentreath expressed his thank-

fulness for the decision arrived at, while at the same time he thought the principle of proportionate representation a most vicious one. He found that under the scheme adopted the eight Dioceses of Canada would have sixty members, while the eight dioceses of the Northwest would have only twenty members.

Canon O'Meara proposed adding at the end of the report a suggestion that the voting in the General Synod be by dioceses.

Mr. Gilroy said this was the only just ground on which the future proceedings of the Synod could be carried on. He had voted in the Conference for larger representation to the smaller dioceses, but had afterwards supported the other plan on hearing the representations as to the expense.

Dean Grisdale was not in favor of proportionate representation. He believed every diocese should be the equal and peer of any other simply as a diocese without reference to population or wealth. He thought that in the reference to the ecclesiastical provinces and to the dioceses there would be protection afforded. He quoted, as appropriate to the occasion, the concluding words of the Psalm for the day, "Prosper thou the work of our hands upon us; oh! prosper thou our handy work."

The motion was carried by a rising vote.

A message from the House of Bishops relating to constitutional changes proposed in view of the projected scheme of Church union was taken up clause by clause and considered at length. The House found difficulty in concurring in the suggestion of their Lordships, that the words, "His Grace, the Archbishop of Canterbury being Primate" be omitted from a clause containing them, and the words, "The primate to be appointed by the General Synod," adopted instead of them.

Also in the proposal that the words "The Church of England" be changed to "the General Synod" in a paragraph commencing "Provided that nothing herein contained shall prevent the Church of this province from accepting any alterations in the version of the Bible, or the formularies of the Church, which may be adopted by the Church of England, or for recommending for use in this province any prayer or form of prayer drawn up by the House of Bishops for any special object not provided for in the Book of Common Prayer."

After some discussion a conference was had with the Upper House, and after further discussion the constitutional changes provided for by the report were then voted on separately by orders and carried.

The most important provisions, in addition to those mentioned, are the following:

"The function of the General Synod shall be to deal with all matters affecting in any way the general interests and well being of the Church within its jurisdiction, provided that no canons or resolutions of a coercive character, or involving penalties or disabilities, shall be operative in this ecclesiastical province until accepted by the Provincial Synod; provided also that the erection, division or re-erection of dioceses, and the appointment and consecration of bishops within this province shall be dealt with by the Provincial Synod.

"The function of the Provincial Synod shall be to deal with questions of common interest to the whole province.

"The functions of the Diocesan Synod shall be to manage the affairs of its own diocese."

It was further provided that if the Metropolitan is absent or incapacitated, or the office is vacant, then the senior Bishop by consecration shall convene and preside over the House of Bishops; also that at the request of any two Bishops, the senior Bishop whose residence is within telegraphic communication may be required to call a meeting. At any meeting of the House of Bishops, whether as a court or otherwise, the senior bishop by consecration is to take the place of the Metropolitan in case of his absence.

On motion of Canon O'Meara, seconded by

Mr. H. S. Crotty, it was resolved that whereas the principle of proportionate representation has been adopted by the general Conference, and whereas partly with a view to the reduction of expense this Synod largely promoted the adoption of this principle although apparently opposed to the interest of many dioceses of our province; therefore this Synod is of opinion that the general Synod should make provision for a vote by dioceses when duly called for.

The warmest and best thanks of the House were tendered by a rising vote to the ladies of the city Churches for their kindness and courtesy during the session. Thanks were also given to Canon Matheson and Mr. James Taylor, the secretaries; and Rev. J. P. Sargent, the messenger; to the prolocutor, Dean Grisdale, and to the deputy prolocutor, Canon O'Meara.

The business being concluded, the Bishops entered the room and the Metropolitan, after making a formal declaration of the acts of the Synod pronounced the Benediction.

SYNOD NOTES

A conversazione was held in Trinity School House on the Thursday in Synod week, arranged by ladies from the city churches. The room was crowded, and an enjoyable evening spent. Friday evening a most successful missionary meeting was held, addressed by the Bishops of Nova Scotia and Huron, Rev. Dr. Langtry, Mr. C. Jenkins and L. H. Davidson, Q. C.

Wednesday evening in Christ Church, (Rev. E. S. W. Pentreath, Rector) there was choral Evensong with address by Rev. J. Holmes, of Lesser Slave Lake, on missionary work in Athabasca. There were three bishops and twenty-seven clergy in the procession. The next morning at 7:30 in the same Church, the Bishop of Qu'Appelle, celebrated, assisted by the Rev. Canon Partridge, Rev. L. Dawson and the Rector; and the Bishops and Clergy present were entertained to a breakfast at the Rectory immediately afterwards.

On Sunday the 17th ult., the Bishop of Nova Scotia preached at Holy Trinity in the morning, and the Bishop of Huron in the evening; at Christ Church, Canon Partridge and the Bishop of Nova Scotia; All Saints, the Bishop of Corea and the Bishop of Qu'Appelle; St. John's Cathedral, the Bishop of Qu'Appelle and Archdeacon Dixon; St. George's Church, Dean Innes and the Bishop of Huron.

For further Montreal Home Field, see p. 11.

FOUR RULES IN ALMSGIVING.

1. Public Worship is not complete without an Offering, "None shall appear before Me empty" is the great Canon for all attendants at Public Worship.

2. The first requisite for an acceptable Offering is that it should bear a reasonable proportion to the income of the giver. Every Christian can fix, in consultation with his own conscience, what he can afford, and then can resolutely and regularly put that on one side, for God and his service. He will soon find not only that he has something to give but also something worth giving.

3. The Offering is not to be discharged by the head of the household for the whole family. Giving, like prayer and praise, and faith and good works is a personal matter. True Giving involves self-sacrifice, it must cost us something. Children as well as parents, servants as well as masters, all have some money of their own, and all should tithe themselves.

4. Habits of Tithing and Giving should commence in earliest childhood. It was once excellently put in Catechizing children. "If you have half a crown pocket money, threepence of it belongs to God. You have first of all to pay your debts. Don't talk of giving anything till you have done that. It is only after paying what we owe that Giving comes in."—Selected.



# The Church Guardian

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## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR SEPTEMBER.

SEPT. 7th—14th Sunday after Trinity.

“ 14th—15th Sunday after Trinity.

[Notice of Ember Days.]

SEPT. 17th—

“ 19th— } EMBER DAYS.

“ 20th— }

“ 21st—16th Sunday after Trinity. St. Matthew A. & M. Athan. Cteed.

“ 28th—17th Sunday after Trinity. Notice of St. Michael.

“ 29th—St. Michael and All Angels.

## THE POSITION AND WORK OF THE LAITY IN THE CHURCH.

BY THE REV. MELVILLE M. MOORE, RECTOR OF THE CHURCH OF THE HOLY TRINITY, NASHVILLE, TENNESSEE.

### CAUSES OF WEAKNESS.

Probably in nine cases out of ten where a Parish is struggling for existence, the fault is mainly laid upon the Rector in charge. Clergymen come and go, and to each is attributed some fault that has served to retard the success of the Parish. Each successive Rector is expected to infuse new life into a dead or dying Parish, and to accomplish alone and unaided such results as will put the Parish upon a firm basis. But the same old struggle is repeated, and oftentimes scarcely a year passes ere a resignation is sent to the Vestry, to be at once accepted, because, 'the Parish is not prospering under our present Rector, and perhaps we will now be able to get a man who will build us up.' If specific charges are made they are usually against some peculiarity of character, which is supposed to neutralize all the good traits of the man. But if the unsuccessful and discouraged Rector is asked his view of the cause of failure, he will probably attribute it to a lack of general co-operation on the part of the people. And we would ask if it does not seem entirely reasonable to suppose, that if an honest, capable, earnest man, notwithstanding a few unimportant idiosyncrasies, were generally and heartily seconded in his

Parish work, there would not more frequently be success where failure is now witnessed?

Our proposition is, that

### THE CHURCH'S WORK

is to be done by the Laity equally with the Clergy. Let us understand, humanly speaking, of what the Church consists. It has two component parts; it is composed of Clergy and Laity, of Priests and People. While in one sense all its members may be spoken of as constituting a royal priesthood, yet for its principal object and work the Church's component parts must consist of Clergy and Laity. For there cannot be a Church composed of either part alone. They are as inseparable as the two great commandments, love to God and love to man, or as the two prime factors of salvation, faith and works. Such being the composition of the Church, we must necessarily understand the purpose of its existence. These purposes may be classed under the three general heads of TEACHING, HELPING and WORSHIPING.

### TEACHING.

As these three duties are the work of the Church as a whole, the obligation and responsibility of doing this work does not and cannot rest upon either part of the Church alone. To teach, to help, to worship, and undoubtedly the duties of the Clergy. But is it, can it be, more their duty than the Laity's? The Clergy have indeed vowed before the Altar to forsake and set aside all worldly cares and studies, and to give themselves wholly to their sacred duties. But the work is a Church work, because the Church is the light to lighten the world, and therefore the divine command, 'Let your light so shine before men,' is a command that is addressed to Clergy and Laity. True, it is written, 'the Priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts.' But as often as it happens, as it did in the reign of Aza, king of Israel, that the people are left without the true God through ignorance, left without a teaching priesthood, left without clearly defined exposition of God's laws, it necessarily follows that God forsakes those by whom He is forsaken, and sin, and crime, and moral and religious anarchy prevail. If the confessedly growing turpitude of business, social and political life in our times, is appalling to devout and thoughtful minds, we do not hesitate to say that it is equally as appalling to witness the weakness, the timidity, and the time-serving cautiousness with which the Church, as a whole, attempts to rebuke it, or even stands in shameless silence before it. The Priest's lips should keep knowledge, indeed, and the law should go forth from his mouth, for he is especially the messenger of the Lord of hosts. But will any one dare to say that the Laity are exempt from keeping the law? or from the duty of knowing it and enforcing it upon others? Will any one dare to say that the Laity, Christ's own brothers, surnamed with His name, are not in equal measure responsible for the dissemination of a knowledge of God's law, and for its enforcement in business, social, and political life?

### THE RESPONSIBILITY

is not that of the Priest alone. It is on the Church, and he is but a part of the Church, and is to do but a part of the Church's work. A report on Lay Helpers in the Journal of the Diocese of Long Island for 1885, says: 'Here is the root of the matter. When our Laity are willing to acknowledge the responsibility of their own vows, to fight and serve in the cause, then shall we have a band of Lay Helpers whose power for good it were impossible to calculate. Will not the Laity recognize the duties and vows of the royal priesthood into which they have been called? Until they do, the work will be but imperfectly done, the Church be clogged and hampered as she strives to march onward and heavenward, and the Master look down with

tender reproach, if not with hot displeasure, upon those who work not, while they pray—'Of Thy great mercy vouchsafe, we beseech Thee, so to direct, sanctify and govern us in our present work by the mighty power of the Holy Ghost, that the Comfortable Gospel of Christ may be truly preached, truly realized, and truly followed in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of Thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life.' If the Laity are what God's word says they should be, that is, children of light, then they are commanded to let that light shine before all the world. The law or knowledge, especially knowledge of God's Word, imperatively demands diffusion. It cannot be shut up in a few heads only with safety, because ignorance will grow too strong for it, and will eventually defy or rule it. History tells this fact over and over again in regard to the family, the state, and the Church. Therefore, no matter how much knowledge the clergy possess, if the other constituent part of the Church becomes an ignorant part, an unteaching part, eventually the ignorance within and without the Church will rule or defy it. Now,

### THE AVERAGE CHURCHMAN

of our day falling into a dangerous state of ignorance concerning religion and the Church? We think he is, and we suggest to the reader some proofs which he may use as opportunity presents. We will ask him to ascertain how many there are of his immediate friends, in the Church, who can give an intelligent explanation of the fundamental doctrines of Christianity, and their application to the human soul; or how many who can explain the doctrine of Original sin, and its consequences and remedies; or how many can explain the Catholic doctrines of Justification by Faith, of Good Works, of Predestination and Election, and of the nature and efficacy of the Sacraments. Or let him ascertain how many can comprehend and intelligently teach the Church Catechism, or how many have any clear idea of the origin, growth, and continuity of the Holy Catholic and Apostolic Church. Apply these tests, and the results may well appear appalling. But

### THE CONSEQUENCES;

think of those! We ask, can the knowledge of a few thousand Clergy, and the lamentable ignorance of a few hundred thousand Laity, have any appreciable effect for good upon the millions upon millions of ignorant, careless, indifferent, sinful souls that constitute the objective point of the whole Church's work on earth? In short—for the subject is a large one, and this is only an attempt to give direction to the thoughts of others—in short, that man who is a Christian, a professed disciple of Christ, who is not studying the doctrines of Christ, who is not daily becoming more familiar with God's word, who is not informing himself of the true character, history, work and duty of the Church, which is Christ's Body, and who, consequently, is not thus fitting himself to discharge his part of the teaching duty of the Church—such a man is a drone in the Church, is an useless member of Christ's Body, is an obstructionist to the labors of others, is a hinderer of those who would enter into the kingdom of Heaven; and the sooner such chaff is swept out of the way, dead, and buried with the Church's service, the sooner will good and true men be found to occupy the place of the barren and unfruitful.

(To be Continued)

“SUCH A DIVINE AND COMFORTABLE THING.”

It is a safe guard in any inquiry connected with religious questions—the declaration of St. Paul, “now we know in part.” After all the vain boasting of natural philosophy, what has

t done? Little more than to divide up things which we knew before into their parts and give us more names to remember, burdening our memories and making life not one with brighter or more hopeful. As far as men have gone as yet our partial knowledge only makes our ignorance look blacker, as some vast buildings seen in a way by the faint light of night becomes utterly black and awful if you light one candle in it. Truly "we know in part." So, too, with our knowledge of ourselves. What are we? How do we know? What are our powers? How are they exercised? If outside nature is vast and awful as we try to look close, we ourselves are the greatest puzzle of all to ourselves as we think of ourselves. But through the darkness of nature comes a brightness of most true, most real, flashing out with glory, while all around is dark: that right is good, that truth is good, that love is good, this is the witness of our hearts; the voice that speaks with an absolute command within us; a voice not as of opinion which one man might hold and another refuse, but as of a Spirit—of the Spirit which, as the wind, with the same force, with the same utter independence of man's ways or man's wishes, "bloweth where it listeth, and thou hearest the sound thereof and canst not tell whence it cometh." So is man, born of the Spirit.

The Sacrament of the Lord's Supper is just a part of that mighty system of the Spirit, that unseen world that thus claims our whole being. In that unseen world the Father has placed the Son. "He is before all things, and by Him all things consist"—everything and everybody stands in Him, and the connection He has with us St. Paul declares is that of a quickening Spirit—"the last Man Adam was made a quickening Spirit." And the Sacrament of the Lord's Supper was left by that same Second Adam in the world that all men might have a given, appointed, solemn way of joining themselves to that life giving body of Christ, Who said Himself, that "except we eat the flesh of the Son of Man and drink His blood, we have no life in us." It is true that God does many things for us in Holy Communion which we don't understand. If we know only in part about the commonest things of our every-day life—things that we have to do with each moment that we live, is it likely that we shall understand all the working of the Spirit, though in some way He speaks with such a true, such a commanding voice? Mystery there will ever remain. It is part of our being to be creatures to whom only a part is told. The discipline of our life—nay, the truest glory of beings made such as we are—consist in this sense of mystery—this half knowledge—this knowing only "in part." We must then willingly, gladly, even cheerfully accept any mystery that may be proposed to us by God. I don't know that He has honored any other of His creatures with such a dignity; not the lower animals—they are not conscious of ignorance, have no sense of a half-hidden truth. It had been our glory transferred to them if they could have framed the word Mystery. Not, I think, the angels; they admire the creation—then "all the Sons of God shouted for joy"; but since the new spiritual creation in Christ began, the angels are only messengers, desiring to look into what they bring as a message. It is our glory, then, to receive this Holy Sacrament as a mystery. If it were anything else we might be held to doubt whether it had come from God at all, but being a mystery it falls exactly into that general dealing of God with us which we know otherwise. And I would desire to insist on this, because our temptation is great to rebel against mystery. We think that it is a lowering of us to ask for belief in a half-hidden truth, and people on this side and on that beg the Church to part with the dignity of that Holy Mystery and to reduce

"that Divine and comfortable thing" to a thing either of the senses or of the understanding. Some say Christ wished—nay, commanded—don't you hear His own words—"This is My body, this is My blood"—that men should—hundreds, thousands, millions of times, in all sorts of places and times of the world's history, on to the Last Day, in thousands of places at the same time—change bread and wine into His body and blood, so that that body should leave the realm of spirit and come at altars into this world of sense—a miracle to be repeated as often as priests choose to repeat it. Thus a mere earthly wonder is substituted for the Heavenly Mystery, and while the priest in words says "Lift up your hearts," by the teaching of his Church he says, Bring Christ down again that you may have Him on earth; instead of you, by faith, reaching out into the world of spirit, he says bring Christ down and bind Him for a time upon the altar. Oh God, save us from thus dishonoring ourselves and from thus dishonoring Thee! So do men try to drag down the Church's belief, as bad companions strive to lure away an innocent young man or young woman from a life of purity and truth. And there are other bad companions, too, who will not allow the dignity of a holy mystery to the Holy Communion. These are they who say that Christ left this Sacrament as a memorial to make people remember His death upon the Cross of Calvary 1900 years ago. As a dying man gives little keepsakes to those around his death-bed, knowing that even a small thing will stimulate the memory, so did Christ give the bread and wine, only to remind us of what is past, as the sacrifice of the Jews pointed on to what was to come. You see at once the temptation—a temptation as old as Mother Eve: you can understand all—it is only your memory, not a spiritual part of your nature at all, and the bread is only bread, not a heavenly spiritual thing at all. Oh! Jesus, is it thus that men would treat Thee—Thou that didst, when Thou hadst overcome the sharpness of death, "open the kingdom of Heaven"—art Thou thus to be shut out of Thy kingdom, and made take a place with any one of Thy martyrs whose memories we cherish? Not so can we treat our Lord. We do not create Him afresh, as it were, on the altar, that afresh He may be offered again and again as long as the world lasts, thus bringing Him under the dominion of time and space. We do not push Him out of His kingdom and feel the cold winds of nineteen centuries blowing between His Cross and us. But as the electric wire bears its messages for us truly, and we know nothing really about it, so does the sacrifice of Calvary, once offered, remain as an eternal thing in the world of spirit—ever fresh; and so has Christ given us the Holy Communion, and pledged Himself that as often as we do these things, "the cup of blessing which we bless is the Communion of the Blood of Christ, the bread which we break is the Communion of the Body of Christ.—*The Family Churchman.*

EDITORIAL NOTES.

BROTHERHOOD OF ST. ANDREW.—The 5th Annual Convention of the Brotherhood in the U.S., to be held at Philadelphia, commencing Oct. 16th next, already promises to be a success, as many of the leaders of The Church, both among the clergy and laity have accepted invitations to be present and to speak at the public meetings then to be held. We trust that the newly framed Canadian Brotherhood may be represented, as well by delegates as in the list of speakers.

AMONGST the names announced in the prospectus already issued we find those of the Bishops of Pennsylvania and New York, Revs.

G. R. Vandewater, D.D., W. S. Rainsford, D.D., R. A. Holland, D.D., W. H. Robert, D.D., Lindsay Parker, D.D., J. O. S. Huntington, O. H. C., A. C. A. Hall, S. J., and some of the leading laity of the Church in the U.S.; amongst them Hon. Seth Low, President of Columbia College, N. Y., and James L. Houghteling, Esq., of Chicago. To the latter is owing much of the success which has attended the Brotherhood of St. Andrew.

THE subjects too to be discussed are most practical. For example we find the following topics mentioned: Conflict of Interests in a Young Man's Life; The Brotherhood Idea, [a] Sons of one Father, [b] citizens of one Kingdom, [c] Brothers one of another; Laymen in community; Christian Manhood: [a] in the Home, [b] in the State, [c] in The Church; The social crisis of The Church's opportunity.

CHURCH SCHOOLS FOR GIRLS.—We learn with much pleasure and thankfulness that the scheme for opening a distinctively Church School for girls at Windsor, N.S., is working well, and that there is a prospect of the school going into operation at an early day. The need of such an Institution was undeniable: indeed Churchmen throughout the Ecclesiastical Province have been too negligent in regard to making due provision for the education of girls in particular. In several of the dioceses included in that Province excellent Boys schools have been in existence for years doing admirable work, and leaving an impress ineffaceable on the rising generation of the male sex. Amongst such institutions may be named Trinity College School, Port Hope, Diocese of Toronto; Bishop's College School, Lennoxville, for the Dioceses of Quebec and Montreal; the Collegiate School, Windsor, N.S. The Diocese of Toronto also rejoices in the possession of at least two excellent schools for girls, viz.: Bishop Strachan School and St. Hilda's College, Toronto: of both which Toronto Churchmen may well be proud. In the Diocese of Quebec, *Compton Ladies' College* has, under the management of Miss Prince, taken a new start, and promises well; but in that of Montreal, the only school for girls possessing anything of a *Diocesan* character—*Dunham Ladies' College*—has for years been anything but a success: and in the great Commercial Metropolis of Montreal no *diocesan* school is to be found. This was the case also, we believe, in the Dioceses of Nova Scotia and Fredericton. Surely it is time that this state of affairs should be remedied; unless, indeed, The Church is content to relegate to private and individual effort, one of the most important of her duties. Excellent *private* schools conducted by Churchwomen have existed and do exist in many places, e.g. Miss Machin's School for Young Ladies at Quebec City, than which probably no better exists, and which we fear is not appreciated as it ought to be; that of Miss Symmers and Miss Smith, Montreal; but these have their own peculiar field, and do not aim at filling the place which a *diocesan* institution should occupy.

There are also Boys schools, not *diocesan* doing good work, e.g., *St. John's School*, Montreal; *Bishop Stewart School*, Frelighsburg, both under control of skilled educationists. But the Church needs larger institutions conducted not so much for *revenue* producing purposes as for that of giving a good sound education at the lowest possible cost, so as to compete with the

great institutions of the Roman Church, conducted by Sisters, and which yearly are drawing to themselves hundreds of Protestant girls. Any effort tending in this direction we hail with much satisfaction, and we trust that every success may attend that now being made in Nova Scotia.

## FAMILY DEPARTMENT.

### CATECHISM.

I heartily thank our heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may continue in the same unto my life's end.

'Leaving us an example that ye should follow His steps.'—1 Peter, 11, 21.

When morning paints the skies,  
And the birds their songs renew,  
Let me from my slumbers rise,  
Saying, 'What would Jesus do?'

Countless mercies from above  
Day by day my pathway strew;  
Is it much to bless my love?  
'Father, what would Jesus do?'

When I ply my daily task,  
And the round of toil pursue,  
Let me often brightly ask,  
'What, my Soul, would Jesus do?'

Would the foe my heart beguile,  
Whispering thoughts and words untrue;  
Let me to his sweetest will  
Answer, 'What would Jesus do?'

When the clouds of sorrow hide  
Mirth and sunshine from my view,  
Let me, clinging to Thy side,  
Ponder, 'What would Jesus do?'

Only let thy love, O God,  
Fill my spirit through and through;  
Treading where my Saviour trod,  
Breathing, 'What would Jesus do?'

—Bickersteth's Year to Year.

## JEAN'S SUMMER.

BY FALLY CAMPBELL.

Jean Brooks stood at the window of the big bare school-room and looked out into the dripping lawn with a very disconsolate face.

'Oh dear, how wet and sloppy and hateful everything is!' she said, impatiently. 'It is bad enough for bright days, but when it rains for a whole week together it really is a little too much.'

She beat a tattoo on the window pane for a few minutes, then broke off to exclaim—

'Nobody knows how I hate and dread these long, empty, lonesome vacations! The thought of it when the girls are all here spoils my very best times; right after Christmas I began to look forward to it, and it haunts me like a nightmare. Why can't I have a nice happy home like the others, instead of having to poke off here in the dead of the country with no company but prim little Miss Lucy, who can talk of nothing but rheumatism and possible burglars? One can't read and practise and write letters every minute of the day. Sometimes I feel as if I'd turn into the alphabet or a five finger exercise.'

So absorbed was Jean in her grievances that the modest knock on the door had to be twice repeated before she roused herself sufficiently to say 'Come in.'

'Oh, Miss Annie, is it you?' she said, as a quiet figure appeared in the doorway. 'Are you determined to venture out in this rain? You know Miss Lucy said she would be glad to have you stay all night.'

'She is very good, but I must get back, I

don't mind a little rain when I am going straight home; and my father will be expecting me. I never like to disappoint him.' And Miss Annie smiled a quick, bright smile which made the plain face with its fringe of fuzzy, light brick-red hair under the shabby black hat very pleasant to look at. Jean noticed it, and with a sudden impulse of admiration said.

'You never mind anything that can't be helped and you never like to disappoint anybody; do you?'

Miss Annie shook her head. 'I know that none of the things that come to me can come by chance, so it would be foolish to worry. And as for the other, I suppose no one likes to disappoint people.'

'Lots of them do it; though, I don't believe we think much about it; all our thoughts are so fixed on ourselves, that we haven't any left over for our neighbors. You can't think of everything, you know. Though, for that matter, one would suppose that I had time enough now-a-days to think of everybody that ever lived on the face of the earth.'

'I am afraid it's a little dull for you here,' said Miss Annie, sympathizingly, 'now that all the young ladies are gone.'

'I'm afraid it is. By the way, I heard that you were going to the city to live, to set up an establishment there. I am sure your dresses are stylish enough for anybody.'

'I did talk about it, but father wasn't willing to go, and wouldn't willingly leave him.'

'Picture having the chance and not catching at it. Why, just fancy the bliss of seeing streets full of hats that you never had laid eyes on before, and faces in them that were positively brand-new—not the very same eyes and nose, and mouths that you had been looking at steadily every day and Sunday for the last four years. I don't see how you had the heart to refuse. Couldn't one of your sisters come and stay with your father awhile?'

'My sisters are gone, like you,' said Miss Annie, laughing cheerfully. 'They would find their lives too quiet in the country. No, they have their duties where they are, and I have my duties here; and it isn't a good thing to fret after a different place from the one the Lord has given you.' She waited a moment for an answer, but as none came she said good-night and shut the door gently behind her; and Jean was left once more alone. Her thoughts were very busy again, and when at last the tea bell rang, and she started up to obey its summons, she told herself half-reluctantly—

'I suppose perhaps I really am not the most miserable girl in the world after all. But I must think about it some more before I can give up my opinion.'

The meal that evening was a very silent one, with only Jean and Miss Lucy at the little round table which had shrunk so suddenly from its long, gay expanse surrounded by chattering school girls. From time to time Miss Lucy looked wistfully at Jean's clouded face and cast about rather unsuccessfully in her gentle old mind for something to interest her. As she was leaving the dining-room, Jean caught one of these glances, and it followed her back to the school-room, whither she at once betook herself and where she sat deep in thought until the darkness swallowed up the gloomy look of things outside, and only the dash of the rain against the windows reminded her of the storm.

'I wonder,' she asked herself at last, 'how Miss Lucy can go on so serenely from day to day with nothing to look back upon but a heap of monotonous years piled up behind her and nothing different to look forward to. Ugh! It makes one's flesh creep. And I wonder,' she went on more slowly, after a pause, 'why I never thought of it before? I mope and grumble over my own woes all the time and forget that anybody else has any, which, when you come to look at it, is not dividing things quite equally. I wish I could be made over

again, and not have Jean Brooks for quite such a big ingredient. I do want to be a little less selfish, and I thought I was honestly trying to, but I don't seem to have made much progress. I mind earthly things and seek my own pleasure all the while.'

She broke off with an impatient sigh, but a moment later added with an emphatic wave of the hand:

'I am going to take lessons in charity this summer. There's no good reason why I shouldn't have some higher education as well as Miss Lucy and Miss Annie. Fortunately for poverty-stricken me, it comes free; I can't afford to go to the seashore, but I can afford to go to heaven, I guess. Since I have been turning myself to the light to-day and looking at the way I live, I have discovered that the most of my sins are shortcomings; it isn't that I am very wicked in one or two special directions, but I don't give any sort of good measure anywhere. I'm scimp all round, and I mean to eke myself out till there's more of me. I mean to see if I can't brighten things up for Miss Lucy a little to begin with. If ever there was a king's daughter who showed plainly that she was of the blood royal, its dear, dull Miss Lucy; I ought to be proud to lend her a hand, and I'm going to whether I'm proud of it or not.'

With this resolve firmly settled in her mind, Jean groped her way out of the dark school-room and went to bed, stopping a moment on the way at Miss Lucy's open door to bid her so cheerful a good-night that that lady was too much surprised to respond to it at all.

The next morning when Jean awoke, the sun was shining brightly into her room and a chorus of birds were making the air ring with their song.

'Isn't this delightful,' cried Jean, gaily.

'Every morn is a fresh beginning,

Every day is the world made new,  
You who are weary of sorrow and sinning,  
Here is a beautiful hope for you.'

That's just the right verse for me. Everything looks as happy and smiling as if it hadn't been in the sulks for a week. The weather and I will begin over again.'

When Jean ran down stairs, she found Miss Lucy busy with the few plants which formed her one great enjoyment. Jean joined her, and hung over the flowers, and hunted among the leaves for new buds with so much admiration and interest that the old lady was in quite a twitter of delight. Then they went in to breakfast, and Jean took care that this time it should be a very different affair from the dreary meals they had been having of late. Afterward, while Miss Lucy was attending to the household duties, she got her hat and gloves and went out into the town.

'I must have that splendid pink rose to add to the conservatory,' she said, 'even if I have to go without my Sunday supply of candy for a few weeks. I want to see Miss Lucy twinkle and beam when she gets it; and when I want things I want them right off, so here I go.'

There was no one about in the gardens, and after sauntering among the plants for a while, Jean went to the door of the neat brown cottage and knocked.

'Come in,' some one called, and wondering a little at this unceremonious reception, she answered the summons. The only occupant of the room was a girl of about Jean's own age, leaning back in a great invalid's chair, with a bright worsted afghan over her knees.

'I am sorry father is not here,' she said. 'He just went out a minute ago; he will be back after a little, if you can wait.'

'Oh, yes, I can wait,' said Jean, promptly, only too glad for a long chat with this unknown girl who had interested her at once. 'May I do it here?'

'Yes; sit down, please. You see I have to let my visitors provide for themselves.'

[To be continued.]



**MISSION FIELD.**

**THE S.P.G. SOCIETY'S GRANTS FOR 1891.**

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

[CONTINUED.]

We have a few more things to say. A vote, made in 1886, of £1 000 a year for five years for Upper Burma on the annexation to India of that country, expires at the end of 1891. The votes now made provide for an additional expenditure of £2 200 in India during 1891. For the continuance of all except £400 of this annual expenditure in India over and above the annual grants, provision to the extent of £2 800 must be made next year. Towards this the Society will have assistance from the estate of the same testatrix, Miss Jane Wilson, to whose liberality we have already referred. The living supporters of the Society must also take their part. The case, too, is one which demands more than mere cure that there should not be necessity for retrenchment. In Burma and in the rest of India there is work growing out of success already attained, which in all good consequence cannot be left undone. In Africa, China, Japan, and other countries there is the like need.

The average amount annually received from the legacies of deceased friends and the interest accruing on the Society's investments are more than enough to cover all home expenditure. All subscriptions and donations are therefore wholly applicable to the support of the Missions in Foreign Parts, and of each pound so given it may be taken as an approximate division that 5s. goes to the work among the colonists and emigrants, 12s 6d to the conversion of the heathen within the limits of British possessions, and 2s 6d to Mission work in non British countries such as China, Japan, Borneo, and Madagascar.

And then, after all, money is not the only thing. Men are wanted. We obtain a certain number of them. St Augustine's College, Canterbury, and the other Missionary Colleges produce each year well trained students, whom the Society has the happiness of sending into the Mission Field. Then, thank God! a few clergymen, eminent in learning, zeal, and spiritual force, offer themselves each year, and are sent to occupy important spheres of work abroad. A larger supply of the younger clergy is what is now most desired. It is almost necessary that, as well as candidates for holy orders, those who have already some experience of the office of the sacred ministry should be sent forth. There is ample provision for the maintenance of about sixteen such in India, China, Japan, the Straits, Borneo, British Columbia, and Madagascar. In England there is constantly a number of the younger clergy leaving their first spheres of work, and we trust that we may not put before them in vain the suggestion that they should offer some years of their lives for the work of the Church abroad. And, besides money and men, we ask for frequent interces-



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We append a list of all grants in a tabular form:

Diocese or Mission.	Annual Grant.	Exceptional Grant.
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Quebec .....	1,450	
Toronto Pension....	32	
Algoma .....	850	
Fredericton.....	1,250	
Nova Scotia .....	875	
Newfoundland .....	2,400	
Rupert's Land.....	1,560	
Qu'Appelle.....	800	
Saskatchewan and Calgary.....	1,300	1,000
Caledonia .....	300	130
New Westminster...	600	
<b>Total.....</b>	<b>£12 437</b>	<b>£1,730</b>

ABOUT seventy years ago our proportion was one in 416 of the population. To-day we are one in 131. The boy who, knows his creed if the ratio of increase is kept up which has existed since 1829, will see in our Church 50,700 clergymen, with 5,000,000 communicants. This takes no note of all the institutions of philanthropy, the colleges, theological seminaries and other means of blessing men; but it calls upon us to prepare for the future by endowing schools and churches. The people come like a flood, and if true to our Master there is a future for the Church in this land more blessed than the most optimistic among us can anticipate."—North Dakota Churchman.

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### RECLAIMING DRUNKARDS.

The question 'What shall be done to reclaim drunkards?' is everywhere being considered with apparently little prospect of being answered, especially as regards the treatment of drunkards that come under the law and are arrested for intoxication in a public place. In England this subject has commanded attention during the past twenty years, and so long ago as 1872 a select committee reported 'that there is absolute inadequacy to check drunkenness, whether casual or otherwise, in existing laws, rendering it desirable that fresh legislation on the subject should take place, and that the laws should be more simple, uniform and stringent.' Also, 'that small fines and short imprisonment have proved utterly useless.' An article on this vital subject has lately appeared in the 'Mission News of the Archdeaconry,' New York in which suggestions are made in reference to better legislation in the matter. The first defect, it is argued, in our present laws is that with money freedom from imprisonment may be bought as often as the drunkard is brought under the law. Thus the wealthy offender, or any one who can command the money, can buy immunity from imprisonment. If after the first offence the privilege of paying a fine was taken away, and the only punishment was imprisonment, it is suggested that an introduction to good influences might result in such persons being induced to sign a pledge.

The remedy seems to be a system of commulative sentences

For the first offence the usual fine or imprisonment.

For the second offence the option of a fine should be taken away. If a year of sobriety followed the first offence, it should be considered infrequent and treated as a first offence.

For the third offence, if repeated within three months of the second, the penalty should be imprisonment for thirty days.

For the fourth offence, if within three months of the third offence, the punishment should be 60 days, and so on at a gradual increase of 30 days with every added offence within three months of the preceding offence until the term of imprisonment becomes six months, when the offender should be pronounced an habitual drunkard and treated as such.

This compulsory absence would not fail to have a most beneficial effect upon the delinquent, united as it would be with the moral and physical advantages of prison life, not the least among which are regularity of sleep and diet. Moreover, one of the incidental advantages to the community, from a moral and social standpoint for a time at least, is the suppression and removal from the neighborhood of an evil example.—*N. Y. Correspondent So. Churchman.*

:0:

Men are content to be laughed at for their wit, but not for their folly.

## CHURCH OF ENGLAND TEMPERANCE SOCIETY.

CERTAIN Rules, which Members of the Temperance Society may resolve to adopt; both to strengthen themselves, and to help others forward in habits of Temperance:

1. Never let the subject of drinking be treated as a light or trivial matter: never laugh at a drunken man, or drunkenness; but try to rebuke it in every way, remembering the fearful judgment pronounced by St. Paul; see 1 Cor. vi. 10

2. Do not form a friendship with a drinking man, nor seek his company, unless it be to try and reform him. (1 Cor. v. 11.)

3. Give up drinking, except at mealtimes, and then drink only to allay thirst—all beyond this will do harm.

4. Always refuse to go to a public house for the mere purpose of drinking.

5. Refuse to drink while making a bargain, and also refuse 'to wet the bargain' when concluded.

6. Give up at once the old habit of asking a friend 'to take something to drink,' either in your own house, or on meeting a person elsewhere; and always refuse any such invitation from another.

7. As an Employer of Labour, be firm in refusing to give beer as part of payment for any work.

8. As a labourer, decline to receive beer for Labour done.

9. As a Father, encourage your lads, now earning more than they spend on board and lodging, not to waste it in drink; but to put it into the Post Office Savings' Bank.

10. As a Mother, never let your children have any beer, and so avoid giving them an early taste, which they may never lose.

The very fact of your having adopted these Rules, as a Member of the Temperance Society, will enable you to decline, *without unkindness or offence*, all invitations to drink; and it will, by God's help, enable you to resist many temptations.

:0:

## LIBERALITY OF HEATHEN CONVERTS.

We have just now another striking instance of the fact that the gifts of the converts from heathenism for the work of the Lord put to shame the contributions of Christians in better circumstances. The converts on Anseiyum, one of the New Hebrides Islands, volunteered to give the price of this season's crop of coconuts, for the purpose of roofing two churches with corrugated iron. The copra, which is the dried fruit of the coconut, is the chief source from which these islanders obtain their foreign goods, such as clothing, ironware, tea, sugar, rice, etc. These Christians agreed to use for this purpose all their copra for six months, so dispensing with the comforts, not to say the necessities of life. In this way they gave twenty-six tons of copra, valued at \$574. While engaged in this work of self-denial



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I make it my business to wish as little as I can, except that I were wiser and better.—*Sir Thos. Moore.*

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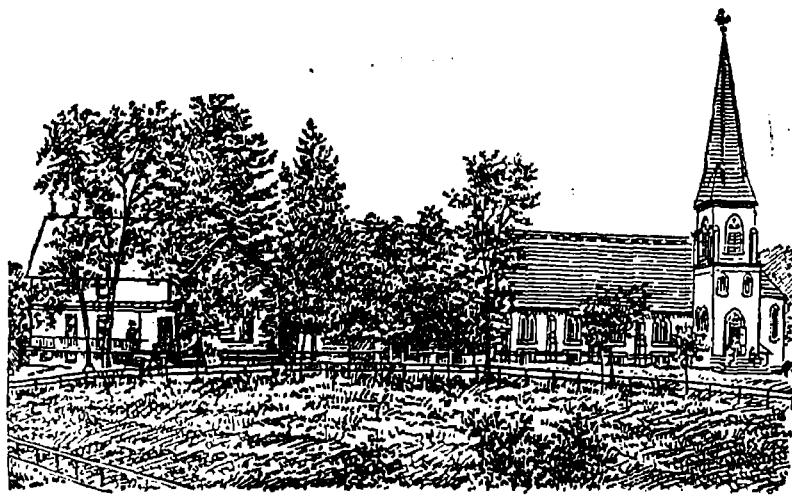
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