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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., 21.
"Earnestly contend for the Faith which was once delivered unto the saints."—Jude 3.

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MONTREAL, WEDNESDAY, AUGUST 23, 1893.

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ECCLESIASTICAL NOTES.

THE open-air mid-day services in the church-yard of St. Botolph's, Aldgate, London, seem to be as attractive as ever.

LAST week the Duke of Cambridge laid the foundation stone of a new Church of England Soldiers' Institute at Woolwich.

BISHOP DOONEY, of Kentucky, has been elected Chancellor of the University of the South in place of the late Bishop Gregg, of Texas.

THE Bishops of Exeter, Liverpool, Manchester, Wakefield, Newcastle and Bedford have left their respective dioceses for rest and change.

UNDER the will of the late Miss Amelia B. Norris, of Baltimore, the Church will benefit by bequests to various branches of work to the extent of \$34,500.

SOME eighty clergy of the diocese were present at a "retreat" of three days in Peterborough Cathedral, of which Canon Newbolt was the conductor.

MISS MARY AGNES BODY, eldest daughter of Canon Body, has been appointed head-mistress of the new High School at Lincoln. There were 83 candidates.

THE *Family Churchman*, after referring to the accession of the Baptist minister, Mr. Bull, adds: Two Wesleyan Methodist ministers are also seeking orders in the Anglican Communion.

THE Bishop Coadjutor of Tennessee (Dr. Gailor) will only be 37 years of age on the 15th September next. He is spoken of as "a man of great power to whom God has given large and important gifts."

THE large sum of £2,140 was realized in aid of the Ripon and Wakefield Diocesan Waifs and Strays Society by the effort made recently at Wakefield, when the Princess Christian and the Duchess of Devonshire opened a bazaar in aid of the association.

ON the last Saturday in July, in the presence of several hundred persons, Lady Clarke laid the foundation-stone of a new church in St. Peter's district, Staines, which is being erected

first at a cost of £6,000, the generous gift of her husband, Sir Edward Clarke, Q.C., M.P. The Service was conducted by the Bishop of London, and at its conclusion Sir Edward and Lady Clarke held a garden party at their residence, Thornecote, Staines.

THE death is announced, at Oxford, in his 74th year, of the Rev. Charles Edward Moberly, who was the first Head Master of Lancing College, and later became an assistant-master at Rugby under Dr. Temple, where he remained for twenty years.

THE Bishop of Ripon and Mrs. Boyd Carpenter have lately been entertaining a number of the railway employes of the Great Northern, Midland, and North-Eastern Companies at the Episcopal palace. At the close of the visit the Bishop delivered an address to the men in the Palace Chapel.

THE Vicar of St. John's, Isleworth, the Rev. G. B. G. Stokes, has established a Sunday Union in his parish, having for its object "to promote the love of worshipping God in His house of prayer." Each member resolves to attend church at least once every Sunday, unless prevented by illness.

AT St. Mark's, Barrow-in-Furness, and at St. Leonard's, Bootle, the churchwardens, with a band of working men, have been engaged during these fine summer evenings in painting and cleaning their churches and school buildings. All the work is given voluntarily "for His sake."

THE annual assembly of lay readers in connection with the Church of England has just taken place at Keble College, Oxford, under the presidency of the Rev. Canon Awdry, late head of Chichester Theological College. The attendance was good. "A quiet day" concluded the programme.

AT the *quingentenary* festival at Winchester College, England, there were present the Archbishops of Canterbury and York, the Bishops of Southwell, Salisbury, Truro, Newcastle, Guildford, Rading, and Southwark, and Bishop Macrorie. At the early Celebration in the college chapel more than 300 "old boys" communicated. At the prayers in Chamber-court the singing of the Latin hymn was exceptionally grand, as were the hymns and *Te Deum* in the Cathedral, where the Archbishop of Canterbury delivered a eulogy of William of Wykeham. His Grace made a touching allusion to

the death of his son, an old Winchester boy, buried in the cloister.

THE Most Rev. Dionysius Latas, Archbishop of Zante, Greece, has arrived in New York on his way to attend the Congress of Religions at Chicago. He will be the guest of Bishop Potter for a time, and will visit the principal places of interest in the States. He is said to manifest particular regard for the Protestant Episcopal Church in the States.

A Swedish Lutheran congregation consisting of 110 adults and 107 children have been received into the P. E. Church at Litchfield, Minnesota, also a congregation at Cokato. The former possesses a good building; permission has been given them to use the liturgy, ritual, and vestments of the State Church of Sweden; \$500 has been offered for the erection of a church at Cokato.

A service of unusual interest was held at the Rescue mission of St. Bartholomew's church, N.Y., last month. There were special musical features, and an address was made by the superintendent, Col. H. H. Hadley, recounting the history of the last seven years of his life, which have been devoted to aggressive Christian work, on behalf of men of the rougher classes. There was a large attendance of these latter on the occasion, and several of them spoke.

THE death of Col. Richard T. Auchmuty has removed one of the most active and generous Churchmen in New York. He was a trustee of the Cathedral of St. John the Divine, a vestryman of Trinity parish, and was the founder of the New York Trade Schools. The latter have accomplished a great degree of good. They care for over 500 young men annually, and have been mainly sustained by Col. Auchmuty and his wife.

BISHOP SMYTHIES, of Zanzibar, has sent home letters which show that the slave trade in East Africa is still carried on with some activity. He and three or four of his workers were on board H.M.S. *Philomel* when they fell in with a slave dhow which had on board forty-two slaves, all of whom were set free by the British. The Bishop tells of other captures by the *Philomel* recently reported. He says the refusal of the French Government ordinarily to allow dhows flying its flag to be searched gives rise to gross scandals. The German coast, too, is not watched, though the Germans hang the slave traders if caught in the act of carrying people off.

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WESLEY, AND SO-CALLED WESLEYANS.

(From the Southern Cross South Africa.)

The *South African Methodist* devotes four columns of one issue to us. A few weeks before it published, of course 'by request,' a sermon which occupied nine columns. This precious production was (also of course) against the Church. The Editor invites us to a perusal of Wesleyan works, so that our ignorance of Methodist matters may be removed. Considering that we quoted John Wesley himself, surely this is playing it somewhat low down. But as we had a very sincere desire to discover what the "well-known works on the subject" can teach us, we have addressed ourselves to such materials as are available to us.

There is no necessity for churchmen to explain the amazing inconsistency of some of John Wesley's actions. The Dr. Coke episode is certainly a very odd one, and seems inexplicable. Wesley appointed him a *Superintendent* in America. Dr. Coke was a priest of the English Church, and Charles Wesley made fun of the transaction thus:

How easy now are bishops made
By man's or woman's whim;
Wesley his hands on Coke hath laid,
But who laid hands on him?

But he wrote that he could hardly believe that his brother should have assumed to do such a thing. "How was he surprised into so rash an action? He certainly persuaded himself he was right. . . . He has left an indelible blot on his name as long as it shall be remembered." To his brother he wrote, "I believe God left you to yourself in this matter, as He left Hezekiah, to show you the secret pride which was in your heart." Yet when Coke proceeded in turn to ordain Ashbury, and not content with the title of *Superintendent*, assumed the name of *Bishop*; John Wesley himself wrote: "How can you, how dare you, suffer yourself to be called 'Bishop'? I shudder, I start at the very thought! . . . For my sake, for God's sake, for Christ's sake put a full end to this." As to what Coke thought of it we may infer from the fact that he subsequently wrote to Bishop Seabury asking that those 'ordained' by himself and Ashbury should be "re-ordained" by the Bishop. He calls himself *Superintendent*, and asks that he and Ashbury should be made *Bishops*, in which case he would return most fully and faithfully into the bosom of the church." The whole affair is a most extraordinary jumble. This, however was the origin of the so-called "American Episcopal Methodist Church." The ceremony with Dr. Coke was not a canonical or public one but was performed secretly in Wesley's own bedchamber at Bristol, so that even his own friend and follower says that the whole thing could never have happened had not "his clear perception of things been rendered feeble and dim by flattery, persuasion and age." It is altogether the very oddest jumble. Either it must be said, Wesley acted with the most extraordinary prevarication and duplicity, or was misled through most culpable weakness. A standard writer speaks of him as "that good man, disturbed with a transient fanaticism." Charles Wesley's letter of August 14th, 1785 closes thus: "If your sons have no regard for you, have some for yourself. Go to your grave in peace; at least suffer me to go first, before this ruin is under your hand. So much, I think, you owe to my father, to my brother, and to me, as to stay till I am taken from the evil. I am on the brink of the grave. Do not push me in, or embitter my last moments. Let us not leave an indelible blot on our memory, but let us leave behind us the name and character of honest men.

This letter is a debt to our parents, and to our brother, as well as to you and your faithful friend."—Charles Wesley.

We have devoted enough to this confusing episode, but after all it has nothing to do with those members of the Wesleyan Methodist Society who pretended to ordain at a recent function. These people talk of ordination by *presbyters*, but they are not *presbyters*. Let us turn to the "well-known works" to which we have been referred. John Wesley writes: "We believe there is, and always was, in every Christian church . . . an outward priesthood ordained by Jesus Christ, and an outward sacrifice offered therein by men authorised to act as ambassadors of Christ and stewards of the mysteries of God." "We believe it would not be right for us to administer either Baptism or the Lord's Supper unless we had a commission so to do from those *Bishops* whom we apprehend to be in a *succession* from the *Apostles*." "We believe that the *threefold* order of ministers is not only authorized by its *Apostolical* institution, but also by the *written Word*." We have already in our May number quoted Wesley's injunctions to the preachers of his Society, which they have since disregarded. The year after he died the preachers met together and quoting Proverbs xviii., 18, and xvi., 33, and the election of Matthias, Acts 1., 26, and "committing the matter to God," put it to the lot whether they should administer the Eucharist or not. The lot forbade it during the ensuing year. "They had no doubt," they said, "that God was uncommonly present, and did Himself decide." Wesley's friend and biographer says "having by various arts influenced a few persons in any society to desire to receive the Lord's Supper, they pleaded this circumstance as a reason why the innovation should take place, pretending they only wished to satisfy the desires of the people, not their own restless ambition." It was obvious it would never do to risk the "lot" again, so instead of "committing the matter to God" in that way they simply (under Pawson's presidency) put it to the vote. The numbers were 86 to 48 in favour, and thus they voted themselves into the priesthood.

With regard to ordination, they said "We resolved that all distinctions between ordained and unordained preachers should cease, and that the being received into full connection by the Conference, and appointed by them to administer the Ordinances, should be considered a sufficient ordination without the imposition of hands." Further, "the title of Reverend shall not be used by us towards each other in future."

Forty years passed away. Up to 1836 the office of a Christian minister was supposed to be conferred by being in full connection with, and sanctioned by, the Conference. But even then the ordainers were not *Presbyters*. Jabez Bunting, Richard Reece and Robert Newton—all were preachers who had themselves received no ordination with laying on of hands from anybody whatever. They had no Orders, Episcopal or Presbyterian. Dr. Bunting, the chief ordainer, said so as regarded himself. Dr. Adam Clark, the most learned Methodist after the Wesleys, wrote in 1826: "I would greatly have preferred the hands of the Bishop, but not having gone through the regular course, I could not claim it.—I could not with my faith and feeling receive any kind of dissenting Orders, so here I am without any Holy Orders—without pretended Holy Orders, and without pretending to Holy Orders." It is obvious that if the President, and his associates, were what they were without Ordination, those on whom they laid their hands were in no need of it. If they did require it, then the 'Ordainer' were not *Presbyters* without it.

Why should the preachers assume the priestly power and not give to local preachers? The latter possess whatever spiritual commission

the other possess. The Conference of 1793 says, "There is no distinction." In the so-called "Ecumenical Conference" of 1881 a claim was made for the local preachers to administer the Sacrament. Mr. Waddy, Q. C., after stating that the local preachers were as much "the regular ministry" as itinerants, said: "Until the year 1822, when somebody chose to alter that tablet to the memory of John Wesley, and to substitute a new one, the words upon it were these—that he was 'the patron and friend of the lay preachers, by whose aid he extended the plan of itinerant preaching.'

. . . . In the view of Wesley, and in the Church view of us, your status is still the same.

. . . . You are not made a bit more respectable, and you are not more respected because of all the M.B. waistcoats and stiff collars that ever were worn. And I venture to say that what we want now is not that more difference should be made, but that less difference should be made between the two." Charles Wesley, speaking of King Jeroboam, the son of Nebat, who made Israel to sin by making priests of "whosoever would," says—

"But kings may spare their labour vain,
For in such happy times as these
The vulgar can themselves ordain,
And priest commence whoever please."

John Wesley said that a church is not constituted by preachers or evangelists "taking upon themselves to administer the sacraments—an honour peculiar to the *priests of God*." He indeed regarded his preachers as laymen, authorised by him to preach, but devoid of any authority whatsoever to minister the Sacraments of Christ, or to ordain. "Let our preachers go to Church . . . Warn them against calling our society 'a Church' or 'the Church'; against calling our Preachers 'Ministers,' our houses 'Meeting-houses.' Call them plainly Preaching-houses: licence yourselves as a Methodist Preacher." "They no more take upon, themselves to be Priests than to be Kings. They take not upon them to administer the Sacraments—an honour peculiar to the *Priests of God*." "Some of our preachers, who are not ordained, think it quite right to administer the Lord's Supper, and believe it would do much good.—I verily believe it to be a sin, which, consequently, I dare not tolerate." "We believe it would not be right for us to administer either Baptism or the Lord's Supper, unless we had a commission so to do from those *Bishops* whom we apprehend to be in succession from the *Apostles*." "Ministers should be authorised to execute that office by those who are empowered to convey that authority; I believe *Bishops* are empowered to do this, and have been from the *Apostolic age*."

The simple fact is that the present Wesleyan Methodist 'Ministry' is after the order of Jabez Bunting, and ought to be called *Buntingite* rather than *Wesleyan*. Thomas Jackson, twice President of Conference, whose book is published by Conference, after telling how a certain 'godly washerwoman' several years ago contrived to stop the proposed sale of the Preaching House at Boston, proceeds to exhort the Methodists of that town thus: "While they rejoice in the respectability and success of their cause, let them not forget that godly washerwoman who was a means of saving it from extinction and thus became a golden link in their chain of Apostolical Succession." There are less burdensome strains on belief in the Apostolical Succession of Bishops than in that of the washerwomen.

Our study of Wesleyan 'works' to which we have been exhorted and to which we have consequently given ourselves would land us in a more lengthy series of quotations than even this in which we have involved ourselves. We cannot give a titho of the matter, which bristles with exposures of the absurdity of the position taken by modern Wesleyan Methodists in the face of the statements of these "Works."

But we wish to have done with the matter as far as possible, so go on to a few more discoveries.

(To be continued.)

THE TEACHING OF OUR LORD AS TO THE AUTHORITY OF THE OLD TESTAMENT.

(Religious Review of Reviews.)

Continuing his valuable papers on this subject in the *Expository Times*, the Bishop of Gloucester and Bristol examines our Lord's teaching in regard of the historical and the prophetic Scriptures of the Old Testament. As a preliminary to a discussion of the details of this teaching, he observes:

We have now before us two classes of references; the one to certain facts and events to which our Lord makes brief allusions in His addresses to His disciples and to the Jews; the other, to prophecies relating to Himself and to His Messianic work. From the former of these no very conclusive inferences can be drawn. The historical references, or, to speak more correctly, the historical allusions are not in any respect of a critical nature. The twelve or thirteen separate incidents to which our Lord refers seem all specified with the simple view of defining, illustrating, or emphasising the subject-matter of the addresses in which they are found. They are not thus necessarily substantiated or authenticated by the fact that reference is made to them, but, as will be seen hereafter in detail, the manner in which the greater part are alluded to is such as to make it improbable that our Lord regarded them as otherwise than as veritable events of veritable and trustworthy history.

It is, however, otherwise with our Lord's references to prophecy. From almost all of these it will be seen that inferences may be drawn as to our Lord's recognition of the inspiration of the writers and the reality of their predictions. It may be often doubtful whether the words of the prophecy admit of a primary reference, or whether we are justified in admitting a typical view of the words or incidents, and in believing that our Lord did the same. This, however, will not be doubtful—that our Lord *did* regard the writers to whom He refers as inspired by God, and as speaking predictively.

The impression, which is created by a general view of both classes of references, and which Dr. Ellicott seeks to substantiate, is that our Lord considered the events referred to as real, and that He recognised in the prophets to whom He refers, the gifts of inspiration and predictive knowledge, especially in their relation to Himself and His sufferings.

Beginning with the former class, Dr. Ellicott selects typical instances, such as the death of Abel, the Flood, the appearance of God to Moses in the burning bush, the descent of the manna, and the lifting up of the brazen serpent, all of which our Lord regarded as real events, and, in so doing, may be considered to set His seal to the truth of Old Testament history.

Of the remaining references, the most important are those in which our Lord alludes to Elijah's being sent to the widow of Zarephath, and to a miraculous event in the history of Elisha. The allusions were made in the synagogue at Nazareth, and in the address of our Lord which followed His public reading of Isaiah. The importance of the allusions is due to the fact that the record of the ministries of Elijah and Elisha contains many accounts of miraculous events, in some of which even believers have felt passing difficulties, and all of which have been set aside, almost as a matter

of course, by supporters of the Analytical view as utterly unhistorical. The narrative of the life of the first prophet is suffused with the miraculous; and in the case of the second prophet, not only during his life, but even after his death the miraculous clings to him. It is thus of no little moment that our Lord, in His public teaching, referred to events in the life of each of the two prophets in a manner which seems to indicate that He accepted and confirmed by His authority, at the very least in the instances alluded to, the truth of the Scriptural narrative. Such an attestation of a narrative, in parts of which real difficulties have been felt, must cause, in all sober minds, an immediate arrest of judgment. It may not always in itself at once convince, but it never fails to prepare the way for considerations which often bring about a conviction more real and more lasting than is brought about by more direct and more elaborate argument. The simple feeling that He thus believed will often be found to remove almost at once many a speculative difficulty.

Passing to our Lord's references to prophecy, the writer first examines the difficult and anxiously discussed passages relating to the Book of Jonah, and to the prophet's mission to Nineveh, and observes that, amazing as the story may seem, still more so, if we consider it in detail, is the doctrine of the resurrection from the dead. Our only conclusion can be "that our Lord was referring to an historical event, though we have no power of supplying anything, whether from contemporary history or otherwise, which might seem to make the event more readily conceivable to those who have made up their minds to disbelieve it." As to the prophetic references generally, and the difficulty of making selections, Dr. Ellicott says:—

All our Lord's references to prophecy really convey, almost equally strongly, the same impression, viz., that our Lord distinctly recognised the inspiration of the prophets of the Old Testament, and the predictive contents of their writings, and especially their pervasive references to Himself, His work, His sufferings, His death, and His exaltation. How He regarded the prophets collectively, as speaking of these things, we are thrice reminded by St. Luke—once, before His sufferings, with a detail that brings to the memory the express words of the great prophecies in the latter portion of Isaiah; once, after His resurrection, when he vouchsafed to interpret to the two disciples at Emmaus, "beginning from Moses and from all the prophets," the things foretold in all the Scriptures concerning Himself; and yet a third time, even more solemnly,—as it was probably immediately before the Ascension,—when, as the evangelist studiously records, He opened the mind of the apostles, that they might understand the Scriptures, and particularly those relating to His sufferings and resurrection; so that thus we may rightly say that, in the Lord's last address on earth, the collective testimony of the prophets and of all Scripture formed the subject of His parting and vouchsafing words.

Among the particular instances which the writer examines in detail is the very important and significant reference to Psalm cx., as to which he conclusively shows that, "apart from other considerations, we are forced by common sense to believe that the psalm *was* Davidic, and was known to be so by our Lord and those to whom He was speaking. And we are confirmed in this by what followed. The question produced a startling effect. It raised, on the authority of David, the question of the divinity of the Son of David; and we read, as we might expect to read, that no man "durst from that day forth ask Him any more questions." In summing up the conclusions to which his examination leads him, Dr. Ellicott rightly claims that they distinctly negative, not merely several

of the results of the Analytical view, but even some of the ground principles of modern criticism.

This is very plainly felt by the supporters of that movement, and may account for the earnestness and even bitterness with which any reference to Christ is deprecated in matters alleged to belong exclusively to the domain of critical inquiry. We have touched upon this in a foregoing paper, but we may again ask, Why are we to be precluded from this reference to the Great Teacher? Had He not the words of eternal life? Did He not come into the world to bear witness to the truth? If He is the Light of the world, the true Light that lighteth every man, are we to dispense with that Light in a domain where it is more particularly needed? We have seen in this article the blessed nature of the guidance we receive in regard to God's Holy Word when we return to Him,—the freshness, the freedom, the life that breathes through His teaching of that Word; how events and facts seem quickened with a new life when He alludes to them, and how the sure word of prophecy is made more sure to us when He is the interpreter. The more we enter into detail the more vividly is all this impressed upon us.

SPOILED CHILDREN.

Fenelon, the great French writer on Education, once said: "What is to become of children (who in the end make up the human species), if their parents spoil them from their earliest years?" Yes, poor little folks! When we see spoiled children we often wonder what is to become of them in the future. There are houses where everything is kept in beautiful order excepting the children; and it is an ordeal to have to visit these homes. The little ones, instead of being a joy and delight to their parents and friends, are nothing but a pain and a trial, and have to be endured. They are like tender flowers whose bloom has been injured, and whose perfume has been destroyed by harsh winds and injudicious treatment. The harmful influence in their case has been the weak indulgence of parents who have not known how to train their little ones in obedience.

Mothers sometimes imagine that manners are the concern of teachers and governesses—that they are to be acquired apart from the home. This is not the case, however. It has been wisely said, "Manners are not like clothes; you cannot have a fine suit for company and a common suit for home wear. They are part of the character, not to be put off and on at pleasure." Unless politeness is taught in the nursery and made a daily practice, embarrassment and want of ease will ensue when it is attempted in company.

Patience and firmness are the two qualities which parents must exercise if they would not have their children spoiled. Where these virtues exist it is comparatively easy to teach children early to be obedient and truthful, unselfish and forbearing in their behaviour to one another, respectful to older persons, and polite to every one.

Apart from actual training, parents should remember that a child's companions influence his character. Emerson says, "We catch manners as we catch diseases—from one another." Mothers are usually most anxious to keep their children away from a house where there are measles and whooping cough. They ought to be anxious also to keep them away from a house where rudeness and ill-breeding prevail.

The example of daily life is also a most powerful instructor in manners. Children learn much more readily by example than by precept.—*Selected.*

News from the Home Field.

Diocese of Nova Scotia.

JOGGINS MINES.

A new church is in course of erection here, the corner stone of which was laid on Monday week by the Rev. V. E. Harris, rector of Amherst and Rural Dean, as a result of his efforts to promote the spiritual welfare of the people. It is to be called "The Church of the Holy Name."

Diocese of Fredericton.

FREDERICTON.

Christ Church cathedral, under the energetic administration of Bishop Kingdon, is undergoing a course of cleaning, painting, repairs, etc., that will leave it in a few weeks much more attractive. Among other improvements the organ is to be renovated, the choir organ being moved across the chancel and placed in the general case. This fine old instrument is in P. A. Peters & Co.'s hands for restoration, and may be expected at completion to present its original purity of tone, together with added facility in manipulation.

It is understood that the memorial to the late Metropolitan is to take the form of a statue in brass, which is to occupy an honored position in the chancel.—*Sun.*

ST. JOHN.

St. Luke's.—The Rev. S. W. Sibbald was inducted as Rector of this parish on the 10th inst., in the presence of a large congregation. There was present the following clergy: Ven. Archdeacon Brigstocke, Messrs. Raymond, Sill, de Sores, James Eatough, Lloyd, Hudgell, Sampson, Williams and Mathers.

The Revs. Raymond, Sill, and de Sores took part in the service, and Ven. Archdeacon Brigstocke preached the induction sermon. He spoke from the words found in John i., 23: "I am the voice of one." The rev. gentleman spoke of the duties of a minister.

CARLETON.

St. Jude's.—A meeting of the congregation of St. Jude's church, Carleton, has been called for Wednesday evening, 23rd inst. The chief business will be the consideration of a call to a rector. It is probable plans for a new church will be presented to the meeting and steps will likely be taken looking to the early erection of a building. It is most likely the old site will be retained, though some favor a move nearer the centre of Carleton. The congregation now have a fund of a little over \$2,000, and the idea is to build a church costing between \$3,000 and \$4,000.

GRAND MANAN AND CAMPOBELLO.

During the first week of August two meetings of the *St. Andrews Deanery*, of the Church of England, were held at Campobello and Grand Manan, the first on Aug. 1st and 2nd, and the second on Aug. 3rd and 4th. At Campobello, there were present the Reverends R. E. Smith, Rural Dean; Canon Ketchum, H. Street, Rector, and Mr. Bryan. A shortened service was held in St. Anne's on Tuesday evening, Mr. Bryan reading the prayers, Canon Ketchum and the Dean the lessons, after which a touching

address was giving by Dr. Ketchum, on the memorial to be raised for our late beloved Metropolitan. The Dean spoke on "The needs of the Diocese," and Mr. Bryan on the subject of giving. Mrs. Street presided with good effect at the organ, and the choir sang heartily and well. St. Anne's chapel, which was always beautiful, is now made so than ever through the efforts of the Rector, the Rev. W. H. Street, who is doing a good work in Campobello. The chancel has been beautified to a remarkable extent and has been wainscotted with ash wood; the nave also is very nicely coloured. Altogether it is a perfect little gem of a church, and its privileged members may literally be said to worship in "The Beauty of Holiness."

The scenery of the Island is unsurpassed, the large expanse of water between it and Eastport being a constant pleasure to the eye. The Tyn-y-cood hotel looms up in the distance overlooking the broad expanse of water in front of it. At present there are about 100 visitors luxuriating in the fine healthy air and scenery. They attend the services of the church in large numbers on Sunday, and are very generous in their contributions toward its support. It must be a great pleasure to them, to have such a beautiful, well-furnished church to worship in.

On Wednesday after early celebration the clergy were in chapter during the day, and in the evening another service was held, all the clergy taking part, and Rev. Mr. Rennie, of Eastport, preaching to a large and attentive congregation. Thus ended a very pleasant and profitable Deanery meeting.

On Thursday morning the Dean proceeded to Grand Manan, being joined by the Rev. Mr. Newnham at Eastport.

On arriving at North Head, we found the Rector awaiting our arrival on the wharf.

Service was held in the church of The Ascension, the Rector and Mr. Newnham taking the service, the Dean preaching from the text, Matt. xvii., 3: "It is good for us to be here." There was a fairly good attendance. The church is comparatively new and very pretty, and the Rector, the Rev. Mr. Covert, deserves great praise for erecting such a suitable edifice for the worship of Almighty God. Early communion was celebrated on Friday morning. North Head is beautifully situated on a large harbor, filled with schooners and fishing boats, its formation being crescent shaped. At about 10 o'clock we started for Grand Harbor. Here we were welcomed at the hospitable Rectory by the Rev. Rector and his estimable lady, and their pleasant family. The chapter sat during part of the day, and in the evening a large congregation was present in the church, to listen to an eloquent address from the Rev. Mr. Newnham.

We left for North Head at 10 o'clock that evening in order to be in time for the Flushing next morning. The Dean remained over Sunday with Mr. Street at Campobello, and preached morning and evening to large and attentive congregations. One thing added to the interest of the morning service, viz., the baptism of an infant daughter of Dr. and Mrs. Sturgis, of Boston, who have a cottage on the island. On Monday morning, the Dean proceeded on the Flushing, homeward bound via St. John, much refreshed by his visit to these two interesting Islands.

FAIRVILLE.

The Rev. J. C. Titeombe was presented on the eve of his departure for England, with several addresses and purses by his parishioners, friends and S. School, all expressing high esteem and their appreciation of his work in the parish; and their hope that his health might be restored and that he might return to them.

PERSONAL.—The Rev. H. D. Steele, of the Diocese of Huron, spent his vacation of four weeks at Campbellton and Dalhousie, N.B., supplying the vacant churches there on Sundays. The surf bathing proved very beneficial to him; he had been overtaxed through close application to parish work.

Diocese of Montreal.

STANBRIDGE EAST.

It is reported that the Rev. I. Constantine, M.A., who has been for many years rector of this parish, but has been for some time past in very poor health, has sent in his resignation, and is about to leave for England.

COTE ST. PAUL.

On Sunday week, owing to the absence of Dr. Davidson, Q.C., the Rev. T. Everett, of Cote St. Antoine, officiated at the Church of the Redeemer, both morning and evening.

MONTREAL.

The Lord Bishop of the diocese has requested that thanksgiving be returned throughout his diocese for his recovery, in answer to the prayers of his people. His Lordship continues to improve; and his many friends hope that his recovery may be complete and permanent.

The Chairman of the Book and Tract Committee has received from the S.P.C.K. a sample book of *Christmas Cards*, which can be seen by the clergy, or superintendents of Sunday-schools at his office, 190 St. James street, and from which orders may be given for S. S. use. The cards are *beautiful, churchly* and most reasonable in price. An order has been given for a *limited* quantity, not more than enough to supply two or three fair sized schools; and if others desire them application should be made at once.

EDWARDSTOWN.

The friends of the Rev. E. G. Sutton will be glad to hear of his sufficient recovery to enable him, accompanied by Mrs. Sutton, to take a trip to Vermont and up the Ottawa. They returned much benefitted by the change.

The congregation of St. Matthew's church, Edwardstown, spent a very pleasant evening Tuesday, Aug. 5th, at their lawn social, there being a large number present. The fee taken at the gate together with that taken at the refreshment tables brought in quite a round sum, which amounted to \$31.61. At dusk the lawn was well lighted with lanterns, after which, owing to the clergyman's (Rev. E. G. Sutton) absence, Mr. James Angel took the chair, when a very pleasing programme was well rendered and appreciated.

Diocese of Toronto.

ALLENDALE.

Church of England services has been recommenced here by Rev. C. W. Hedley, and are to be held every Sunday at 6.30 p.m. in the town hall. On July 30th, Rev. Mr. Marsh, of Lindsay, preached the opening sermon and was most warmly welcomed both in Allendale and at St. Marks, Greystock, by many old friends and parishioners. On the following Sunday Rev. Mr. Symonds, of St. Luke's, Ashburnham, conducted the services.

ASHBURNHAM.

A garden party in connection with St. Luke's Church was held early this month on the

grounds of Mr. John Burnham, M. P., which were beautifully illuminated with Chinese lanterns, etc. During the evening an excellent programme was rendered of instrumental and vocal music. The evening was a great success.

Diocese of Niagara.

NIAGARA.

The venerable and beloved Rector of this parish, Archdeacon McMurray, has just passed the *sixtieth* anniversary of his ordination, having been ordained deacon on the 11th August, 1833, in the old parish church at St. Armand's East, (Frelighsburg), P.Q., by the Honorable and Right Reverend C. J. Stewart, the successor of the *first* Bishop of Quebec. The late Rev. James Reid, D.D., was then incumbent of the parish of St. Armand. Dr. McMurray had been doing duty as a catechist in and around Toronto for *three* years before his ordination to the diaconate, and has thus served the Church he loves so truly for over *sixty-three* years, being now the oldest clergyman in. Orders from Vancouver to Labrador. In order to obtain Ordination he travelled from Sault St. Marie to St. Armand, over 1200 miles; and there was no railroad in those days! The late Bishop Kip, of California, wrote a most interesting account of the earlier years of his work under the title of "The early days of my Episcopate." An account of the long and faithful service of the venerable Archdeacon of Niagara would be a real benefit to the Church. He is now 83 years of age, and must have seen wonderful changes in his lifetime.

Diocese of Huron.

LONDON.

Rev. Canon Smith and Rev. W. M. Seaborne left for England last week. They propose being absent for about six weeks.

The Dean of Huron is spending some six weeks near Kingston at an inland place.

The Bishop of Huron preached in St. George's Church, Owen Sound, on Sunday, Aug. 10th, to large congregations. No one has been appointed as yet to the rectory of this most important parish.

Rev. W. T. Hill, of St. John's Church, has been spending several weeks, at Weesbeach, by Lake Huron.

DESBORO.

The Bishop of Huron consecrated St. John's Church, Desboro, last Monday, August 14. Although almost the whole congregation were in the thick of harvest, the large church was crowded to the doors.

ST. MARY'S.

By the will of the late Mrs. F. S. Hill, of St. Mary's, \$500 is bequeathed to St. James' church, \$200 to the W. and O. Fund and \$100 to the Mission Fund of the Diocese. There are a large number of other bequests to relatives and friends. Mrs. Hill's father was a clergyman of the Irish Church. Her husband was for years postmaster of St. Mary's, consequently Mrs. Hill was widely known and universally respected. The burial service was held in St. James' Church last Friday, being conducted by Rev. W. J. Taylor, the rector who preached a practical sermon from the subject, "The Angel in the Sepulchre" (Mark xvi., 5). Mrs. Hill was for

many years a most attached and faithful member of St. James' Church.

The last quarterly meeting of the Middlesex Deanery Association was held at St. George's Church, London West, on the evening of the 25th July. The Rector and some of our teachers were present and enjoyed an interesting paper full of fresh practical hints and directions for teachers from Rev. W. J. Taylor, rector of St. Mary's one of our most efficient pastors.—*Irish Visitor*.

SARNIA.

The funeral of the late Judge Davis of London, was held Aug. 10th, from St. George's church, to Lakeview Cemetery. The services were conducted by His Lordship the Bishop of Huron, Rev. Wm. Hill, of London, and the Rev. T. R. Davis, of St. George's Church, Sarnia. His Lordship delivered an eulogy on the life and attainments of the deceased, and supplemented it with a very powerful and earnest argument, which is so characteristic of Bishop Baldwin. The remains were borne to Lakeview Cemetery. The pall-bearers were:—Judge Robinson, Judge McKenzie, Sheriff Flintoft, Charles Mackenzie, Esq. M.P., A. C. Clark and James Symington, all of Sarnia. The deceased was much respected by all in the locality, having been a resident of Sarnia for a number of years. Prior to his moving to London he practiced his profession here, and was a long time County Attorney; also mayor of the town and Lieut.-Col. of the 27th Batt. A large number attended the funeral, as the late Judge Davis was not only well and favorably known here, but had many relatives, including the member for West Lambton, J. F. Lister, M. P. The remains were laid in the family lot in Lakeview Cemetery.

The Rev. Freeman Harding, brother to Mrs. Robinson, who is living with her son-in-law and daughter, Mr. and Mrs. Leslie, of this town passed from this life at Kamloops, British Columbia, in July last. The rector knew him well, and esteemed him highly. Mr. Harding was one of his predecessors in Trinity Church, Mitchell, and did an excellent work there. He had been an invalid for years, and to add to his sorrow he, some two years ago lost his wife. Mr. Harding was one of the most faithful clergymen that the Diocese has ever had.

We heartily welcome home and back to our Church Miss Nora Church, from the scenes of her success in the old land, and her presentation to Royalty. We hope and portend that like triumphs as a violinist await her on this continent.

Province of Rupert's Land.

The Synod of the Province of Rupert's Land opened with Divine Service in St. John's Cathedral, Winnipeg, on Wednesday, August 9th. The Bishop, clergy and lay delegates walked in procession from St. John's College to the Cathedral, where choral matins were sung, the Rev. T. F. Baker, of All Saints, intoning the service. The Bishop of Saskatchewan and Calgary preached a most admirable sermon, and the Metropolitan took the Communion Service, Bishop Young being Epistoler and Bishop Walker, of North Dakota, Gospeller. The House assembled at 12 o'clock in St. John's College, and the Bishops having entered, the Metropolitan read his address, and directed the House to elect a Prolocutor, naming Dean Grisdale as temporary Chairman.

LIST OF DELEGATES.

At the conclusion of his Lordship's address the following delegates answered to their names:

Diocese of Rupert's Land.—Clerical: Dean Grisdale, Canons O'Meara, Matheson, Archd. Fortin, Canon Pentreath, Rev. S. Macmorme, Rev. Geo. Rogers.

Lay: Sheriff Inkster, W. R. Mulock, H. S. Crotty, F. H. Mathewson, J. H. Brock.

Missoune.—Clerical: Archd. Vincent, Rev. A. W. Golding.

Lay: J. O'Reilly, A. E. Eden.

Saskatchewan.—Clerical: Archd. Mackay, Rev. E. K. Matheson, A. H. Wright.

Athabasca.—Clerical: Rev. W. A. Burman, A. C. Garrioch.

Lay: Col. Irvine, Thos. Gilroy.

Qu'Appelle.—Clerical: Rev. J. P. Sargent, Rev. H. J. Bartlett, Rev. G. N. Dobie, Rev. W. E. Brown, Rev. W. H. Green.

Lay: W. B. Sheppard, E. P. Leacock.

Mackenzie River.—Clerical: Rev. A. E. Cowley, Rev. T. C. Coggs, Rev. J. W. Garton.

Lay: Mayor Taylor, T. Robinson, A. T. Cowley.

Calgary.—Clerical: Rev. Dr. Cooper, Rev. H. H. Smith, Rev. W. H. Barnes.

Lay: A. G. Woolley Dod, J. H. Cavanagh.

The following officers were elected: Prolocutor, the Very Rev. the Dean; treasurer of Synod, F. H. Mathewson; messenger to House of Bishops, Rev. T. C. Coggs; auditors, Mayor Taylor and Mr. T. Gilroy; committee on orders of the day, Rev. Canon Pentreath and Mr. E. P. Leacock.

On motion of Ven. Archd. Fortin, the Bishop of Saskatchewan received the thanks of the Synod for his opening sermon, and it was ordered to be printed in the minutes.

On motion, Rev. H. B. Dean, of Grand Forks, was invited to a seat on the floor of the House.

WEDNESDAY AFTERNOON.

Synod resumed at 2.30.

Before the regular business of Wednesday afternoon was reached, on motion of Rev. J. P. Sargent, the House of Delegates concurred, "That the Provincial Synod desires to offer its warmest congratulations to the Metropolitan on his appointment as prelate of the order of St. Michael and St. George."

Rev. Joseph Pattinson, M.A., vicar of St. George's, Chorley, England, was invited to take a seat on the floor of the House.

Canon Pentreath presented the report of the delegation to the General Convention of the Protestant Episcopal Church of the United States, giving an account of the work done, and suggesting that a delegation be appointed to attend the next Convention, which will be held in Minneapolis in 1895. The report was adopted.

On motion of Archdeacon Fortin, the House concurred in a Message of congratulation to Her Majesty on the marriage of the Duke of York, sent down from the Upper House.

Rev. W. A. Burman read the report of the Committee on Indian Missions, which gave a general report on the whole work, and presented a list of all the translations made into the Indian languages in the Northwest. The work of Rev. Dr. O'Meara, of Port Hope; Rev. E. E. Wilson, of Sault Ste. Marie, and also of Rev. J. Evans, of the Methodist Body, who invented the syllabic alphabet, is fully acknowledged. The report recommends the reappointment of the committee; that it be empowered to look into Indian education, and to nominate a sub-committee to confer with other Christian bodies, and that the General Synod be requested to appoint a committee on Indian work. The report was adopted.

NOTICES OF MOTION.

Rev. A. W. F. Cooper, that next Synod be

held at Regina or at some point west of Winnipeg.

Rev. Geo. Rogers, that a committee be appointed to look into the matter of young people's societies.

Rev. Canon O'Meara, that the Metropolitan be asked to name a committee of both Houses which shall be known as the Education Committee, the duties of such committee to be: (a) to inform themselves fully of the bearing of any legislative action, whether Dominion or local, upon the religious aspects of education; (b) to bring such influences to bear as may in their opinion be best fitted to make education what it ought to be, the handmaid of the Gospel of Christ.

Messages were received from the Upper House stating that the Bishops affirmed the changes made in the constitution at the last meeting of Synod. These were concurred in on the understanding that amendments made at the present Synod will become law at the next meeting.

The following message was also received from the Upper House:

"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 the provisions of the section for filling a vacancy of any see of this ecclesiastical province except the Metropolitan see of Rupert's Land."

This gave rise to considerable discussion, but was finally concurred in by the necessary two-third's vote.

Messages from the Upper House regarding the settlement of boundaries between provinces and some other matters of detail were concurred in.

The Upper House also sent down a message that they had agreed to the following clause of the constitution to substitute for the word "primate" the words "Archbishop of Canterbury." "If any Diocesan Synod dispute the decision of the Provincial Synod as interfering with what falls within its proper sphere, the matter shall be referred to the primate, whose decision shall be final."

This failed to meet with the approval of the Lower House. Rev. Canon Pentreath and Rev. J. P. Sargent contended that the appeal should be to the primate of the General Synod, and if his diocese should be one of those in the dispute, then to the senior Bishop in the General Synod; and, on motion of Canon Pentreath, seconded by Rev. Mr. Dobie, the message was not concurred in.

The clause in the constitution which prevented a diocese from electing its own bishops until it had at least twelve self-sustaining clergymen, was discussed at length. Rev. J. P. Sargent favored a reduction in the number of self-supporting clergymen to five, while Canon O'Meara and others thought it should be twenty licensed clergymen irrespective of how supported. The matter was settled by the following message from the Upper House, which was concurred in, "that in the case of a vacancy in any diocese, not wholly supported by any missionary society, a bishop shall be elected by the Synod of the diocese, subject to the election being confirmed by the Metropolitan and two other bishops of the province, if there are at the time of the vacancy at least six clergymen in the diocese in priest's orders, who are supported either by endowment or by their congregations."

F. H. Mathewson presented the treasurer's report, showing a small balance in hand from last meeting.

The finance committee was reappointed as follows: Canon Matheson, convener; H. S.

Crotty, T. W. Taylor, F. H. Matheson, A. F. Eden.

A message from the House of Bishops regarding the assessments of the different dioceses to meet the Synod expenses was concurred in.

The following insertion in the constitution was unanimously concurred in:

THE GENERAL SYNOD.

IV. (1) The General Synod shall consist of the Bishops of the Church of England in the Dominion of Canada and the Diocese of Newfoundland, and of delegates chosen from the clergy and the Laity.

The delegates shall be chosen by the several Diocesan Synods according to such rules as they may adopt, or, in a diocese which has no Synodical organization, may be appointed by the Bishop.

In the first General Synod the representation shall be as follows: Dioceses having fewer than twenty-five licensed clergymen, one delegate from each order; dioceses having twenty-five and fewer than fifty licensed clergymen, two of each order; dioceses having fifty and fewer than 100, three of each order; dioceses having 100 licensed clergymen and upwards, four of each order.

But the number and proportion of the representatives of dioceses may be changed from time to time by the General Synod; provided that every diocese legally formed shall always have representation.

(2) The first General Synod shall be convened by the Metropolitan or Acting Metropolitan Senior by consecration.

(3) The Synod shall consist of two Houses; the Bishops constituting the Upper, and the clergy and laity together the Lower House. The Houses shall sit separately, excepting at any time by the unanimous consent of both Houses.

The Primate shall be chosen from the Metropolitans or from Bishops within an unorganized part of the Dominion.

The house adjourned until the morning.

THURSDAY MORNING SESSION.

The first business taken up at the meeting of the Synod Thursday morning was a number of changes in the part of the constitution submitted for affirmation.

Rev. Canon O'Meara thought it would be well to have a conference with the Upper House in regard to the matter of referring disputes between Provincial and Diocesan Synods to the Archbishop of Canterbury instead of the Primate of Canada. And on motion the Prolocutor appointed the following committee to wait upon the Upper House: Canon O'Meara, convener; Canon Pentreath, Rev. J. P. Sargent, Rev. Dr. Cooper, Mr. J. O'Reilly, Mr. Cavanagh.

The following message from the Upper House was concurred in on a standing vote on motion of Archdeacon Mackay, seconded by Mr. Brown: This Synod desires to put on record its sense of the long and faithful labors of their loved and honored fellow laborer John Horden, late Bishop of Moosonee, and of the valuable services he rendered the Church in extending Christ's kingdom throughout the large diocese committed to his care. For forty-two years he labored with unwearied zeal, firstly as a lay missionary, then as ordained by the first Bishop of Rupert's Land, and finally from 1892 as chief pastor and Bishop. His able and well directed efforts in almost every branch of missionary work, itinerating, preaching, teaching, translating and printing—in all of which he was assisted by the faithful and efficient co-operation of his missionary clergy and lay helpers, resulted in the almost entire eradication of heathenism. On the eve of retiring to a well-earned and much needed rest from the anxieties and toils of his missionary Episcopate he was called by the Master whom he so long and faithfully served

to a higher rest and rich reward. The Synod take this their first opportunity of conveying to Mrs. Horden and the members of the family the expression of their deep and heartfelt sympathy in their bereavement. It is their earnest prayer that the successor to his office and ministry may be endued with all needed grace and strength for the discharge of the duties and responsibilities which now devolve upon him.

(To be Continued.)

Notes on the Provincial Synod.

The noticeable features in connection with the Synod were: The Grand Festival Evensong in Christ Church on Tuesday night. Canon Pentreath received the Bishops and clergy in the Schoolhouse, where they robed, and headed by the surpliced choir, proceeded to the Church. The Bishops present were the Metropolitan, the Bishops of Athabasca, Moosonee, Saskatchewan, Qu'Appelle and North Dakota. Each was followed by two chaplains. Six instruments accompanied the organ. The Hymns, "Round the Sacred City Gather," "Glorious things of Thee are spoken," and "Our Mother Church of England" were set to stirring tunes and sung heartily by the large congregation present. The anthems were: "The Heavens are telling," and "Thine, O Lord, the greatness." The first part of the service was intoned by the Rector, and the second part by Rev. H. J. Bartlett, of Regina; his lessons being read by Ven. Archdeacon Mackay, of Prince Albert, and Rev. Dr. Cooper, of Calgary. The Bishop of N. Dakota, preached a most eloquent sermon.

On Wednesday evening a Missionary meeting was held in Trinity schoolhouse, which was filled. Addresses were given by the Bishops of Qu'Appelle and N. Dakota, and Archdeacon Vincent of Moosonee.

On Thursday morning at 7.30 a.m. there was an early celebration at Christ Church, taken by the Bishop of Qu'Appelle, and breakfast for the clergy at the Rectory. On Thursday night Evensong at All Saints, with sermon by Rev. H. J. Bartlett. After the service a reception was held in the schoolhouse.

Diocese of New Westminster.

Grateful acknowledgments have been received from the S. P. G. and the S. P. C. K. of the contributions forwarded by the diocese, amounting to \$150.10 for the former, and \$118.15 to the latter.

The twelfth meeting of the Synod of the diocese was held at New Westminster on the 13th July last; being preceded by celebration of Holy Communion in the cathedral at 10 a.m. Twelve of the clergy were present and twenty of the lay delegates. The Ven. Archdeacon Woods was prevented from attending by illness, and the Synod passed a resolution of regret and sympathy. The Bishop was authorized to assent unconditionally in behalf of the diocese to the Act incorporating the Synod. The Ven. Archdeacon Woods and Mr. W. Myers Gray were elected as clerical and lay delegates to the proposed General Synod in Toronto, and Rev. G. H. Fiennes-Clinton and Mr. Lacey R. Johnson as substitutes. The Synod adopted the following resolution as to such delegates: "That the delegates to Toronto be instructed that any resolution passed by the Toronto Conference on subjects outside those which have been already discussed and conclusions arrived at thereon by this Synod, or which might seriously conflict with any articles of the constitution or canons of this Synod be referred by them to this Synod for confirmation."

During the session the following resolution was unanimously adopted by a standing vote of

both orders: "That the clerical and lay members of this Synod beg to express their deep sympathy with the Bishop in his recent illness and rejoice with thankfulness to Almighty God to see him restored to health again."

VANCOUVER.

The Diocesan Orphanage.—The Bishop and Mrs. Sillitoe held an At Home party at the Orphanage, on Burrard St., on July 10th, where they received a large number of callers. The Orphanage is gradually increasing its numbers, and promises soon to be upon a basis of financial success. The rent is the largest item of expense, but this is, for the present, being provided in a great measure by contributions from the Old Country which will cease in September.

The Committee of the Orphanage met on July 19th at New Westminster. The Rev. H. G. Fiennes-Clinton reported that he had started the Orphanage, and that it had now been in existence for 5 months and could be considered in a fair way of success. There are at present 15 children, and financially it had very nearly paid its way so far, with the payments of relatives of the children and voluntary subscriptions and donations. A vote of thanks was carried to Sister Frances of St. Luke's Home, for acting as matron of late without charges, and to the ladies who have so generously assisted. It was resolved, (1) That a lady president be appointed, whose duty should be that of general supervision, to report annually to the Diocesan Committee before the meeting of Synod. (2) That a matron be appointed by the Committee. (3) That a secretary-treasurer be appointed by the Committee. Thereupon, it was resolved that Mrs. Sillitoe be asked to act as lady president, that Sister Frances be asked to take on the matronship for the time being; that the Rev. H. G. F. Clinton act as secretary-treasurer till the next meeting of Synod.

Christ Church.—The Bishop has been taking most of the services during the past month, besides attending several vestry meetings, at which the future of the parish has been the subject of anxious deliberation. It is not yet absolutely determined whether or no the old building will have to be abandoned. If abandonment be rendered necessary it will take some time to re-construct the Parish; but should it be possible to retain the building, a new appointment will at once be made, and steps will be taken to raise a loan for the completion of the church.

Chinese Mission.—Through the efforts of the Rev. H. H. Gowen the Chinese classes have been amalgamated, a result which will materially simplify both the work itself and the expense of carrying it on. The Bishop attended the class on Sunday, July 2nd, and gave an address.

All Hallows' School.—The closing exercises and distribution of prizes took place on Thursday, July 6th. The annual examination had been conducted by Archdeacon Scriven.

The exercises consisted of songs, recitations and pianoforte selections, and concluded with musical drill. They were all well rendered and gave evidence of both painstaking teaching and aptitude.

The school broke up on the following day, and will re-open on Friday September 1st.

INDIAN MISSION.

The Bishop held a Confirmation in the church at Spence's Bridge, on July 19th, when eleven candidates, 4 males and 7 females, were presented by Rev. R. Small.

The Rev. H. Edwardes, who some years ago was Mr. Small's coadjutor in the Indian Mission and who left to join the Universities' Mission to Central Africa, is coming back, and is expected to arrive early in the current month. There is some probability of a third priest and a layman being added to the staff before long.

The hospital building is now complete, and it only remains to furnish it. The expense of this need not be great, as everything will be of the simplest character, but probably \$300 will be required.

Correspondence.

HELP TO BUILD A CHURCH.

To the Editor of the CHURCH GUARDIAN:

Dear Sir,—I wish to make an urgent appeal to Churchmen to assist us to build a church at Colebridge (Lake of Bays Muskoka). We have secured a site and have now got a deed for it which the Bishop of Algoma holds.

Colebridge is one of those country places which, like many more, will be lost to the Church and gained by the sects unless we can get immediate help to build a church this summer.

Colebridge is at the head of the Lake of Bays; the road running through the centre of the village divides Toronto Diocese from Algoma Diocese. There are a good many Church families and a good Church feeling among the sects; many of these can be brought back to the Mother Church. The place is likely to increase; in fact it has already begun to do so, building after building is going up at this present time. There is a small Methodist church, and already there is talk of them building a larger one; if a Church of England can at once be built, it is not likely that they (the Methodists) will build again.

The settlers in and around Colebridge are poor, and cannot themselves do much towards building a church; we will have to depend on Churchmen outside Muskoka to help us.

I now make this appeal for money to help us, endorsed by the Priest in charge of the Mission, to whom subscriptions may be sent, or to myself.

I pray that God may put it into the hearts of your readers to send us help at once, so that Colebridge may not be added to the list of the many country places lost to our Church.

Yours truly,

F. W. SHEPHERD,

Catechist.

Baysville, P.O., August 8th, 1893.

WHAT'S IN A NAME.

It is hard to understand why so many people—exclusive of marriageable young ladies—are so thoroughly dissatisfied with their names, and are willing to put themselves to much trouble and expense to get them legally changed. Some names, to be sure, are not euphonious, and, moreover, suggest sarcastic and uncomplimentary remarks. But it is hard to understand why people should object to the very names they have themselves chosen; why, for instance, the members of a Church which teaches that union with Rome is a *conditio sine qua non* of belonging to a Church at all, should object to be called Roman. Yet this is what troubles the mind of an excellent—can we help saying Roman?—contemporary journal. "What (THE CHURCHMAN) calls 'the Roman Church'"—says our friend and neighbour. It

is not, perhaps, a matter of much consequence, but we prefer to be correct. Is the Council of Trent a sufficient authority? Well, then, we read (*Canones et Decreta, etc., Sess. xvi., c. iii.*): "Ecclesia Romana, aliarum omnium mater et magistra, etc.," and again (Sessio xxv., Contin. Sess.): "Sancta Romana Ecclesia, omnium ecclesiarum mater et magistra, etc." Or suppose we take Pius IV.'s (A.D. 1564, now amended to include the definitions of the Vatican Council) "Profession of the Tridentine Faith." Or, what is to become of our delighted friends, who have fled for refuge to the "Catholic" Church, and think her insulted by the merely local name of "Roman," when they find themselves, each one, compelled, genuflecting, to declare: "I (N. N.) having before my eyes the Holy Gospels, which I touch with my hands. . . with grief and contrition for my past errors, profess that I believe the Holy Catholic Apostolic Roman Church to be the only and true Church established on earth by Jesus Christ, etc." (*Rituale Romanum, Modus excipiendi Professionem Fidei Catholicæ a neo-conversis, etc.*)? Now it is obvious that in this profession of faith the name *Roman* Church is the essential name; because it is union with Rome that is assumed to include and guarantee holiness, catholicity and apostolicity. Would Romanists in this country prefer to be called, what by their canons they really are, members of the Roman Mission? Or do they really wish to hold in abeyance the word which alone denotes the supremacy, not only of honor, but of jurisdiction, of the Roman See? Would it make no difference if the American Romanists, retaining in all other respects their doctrines and worship, were to make a "Declaration of Independence," and recognize no higher authority than that of the Archbishop of Baltimore?—*The Churchman, N. Y.*

The devout troopers of old Ironsides, men who had the Scriptures at their fingers', or rather their tongues', ends, stabled their horses in cathedral aisles and used fonts for watering troughs. One of the difficulties which dissenters have in entering a church is to understand the peculiar sanctity of the place. Reverence is not expected in a house where there stands no altar, or other religious symbol, and where the preacher appears in a morning or evening coat, sometimes (we are told) in his shirt sleeves, and where people sit with open ears to hear what next, in the form of prayer, is to issue out of the preacher's mouth. The House of God, as symbolizing His Presence, the House of Sacraments, of God's Holy Word, is little esteemed by those who go to the house of meeting as to a social gathering, where whispering, laughing, and inattention to religious service is too often the rule. When it is not the rule there is generally in its place the unnatural cyclonic excitement of the noisy revival. All clergymen who have country parishes know now difficult it is to teach those who have been in the habit of frequenting other places of worship, how sacred, solemn and quiet a place the sanctuary of the church is meant to be. Of course these remarks do not apply so pointedly to city places of worship, where good manners, coupled with the influence of experience in attending great city churches of other communions, have induced a certain proper decorum.—*The Churchman, N. Y.*

By the death of Job M. Nash, Kenyon College, Ohio, has received \$10,000 to establish a fund to be known as the "Job M. Nash Fund," the income of which is to be used for the support of poor students. The sum of \$10,000 was also left for the benefit of the Children's Episcopal Hospital, of Cincinnati. A few months ago the hospital received \$10,000 by the death of Wm. C. Bare, of Cincinnati.

The Church Guardian

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CALENDAR FOR AUGUST.

Aug. 6—10th Sunday after Trinity.

The Transfiguration.

" 13—11th Sunday after Trinity.

" 20—12th Sunday after Trinity.

[*Notice of St. Bartholomew.*]

" 24—St. BARTHOLOMEW.

" 27—13th Sunday after Trinity.

NOTES ON THE EPISTLES.

By THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(*Author of "Arrows for the King's Archers," etc.*)

THIRTEENTH SUNDAY AFTER TRINITY.

"*The promises of God.*"—Gal. 21.

1.—The Epistle to the Galatians deals with the primary and elementary doctrine of justification. It answers the question of Job, "How can a man be justified with God?" Job. xxv. 4. It touches upon the first principles of Christianity. This was also the subject of the Apostle's first Missionary sermon at the Pisidian Antioch. [Acts xiii. 38-39], where there is no uncertainty or hesitation in the Apostle's statement, with regard to the question at issue between himself and the Judaizing teachers, who sought to curtail the liberty of those who had been baptized into the Christian Faith. Were the Gentiles to be circumcised or not at their *admission* to the Church? Was circumcision to be enforced upon them as *necessary* to salvation? Were the legal ordinances of the old covenant binding upon the followers of Christ? These were the points to be solved. For they met the Apostle, they met the Christian evangelist, even at the Baptismal font, and these questions must be settled before baptism could

be administered, or a Gentile convert be received into the Church of Christ.

II.—Addressing himself to this great question, the Apostle leads the Galatian converts, who had passed under the noxious influence of those who constrained them to submit to the requirements of the old ritual, to consider the case of the great progenitor of the Jewish people. Were not the promises of God made to Abraham long before the law was given? and was it not the faith of the Patriarch in those promises that procured him acceptance with God? It is this same faith which saves, and which distinguishes all the spiritual children of Abraham, "The Father of the Faithful." To be under the law of Moses was to be under the curse: a curse from which Christ alone by his death has relieved us. Ch. iii. 1-18. The law was never intended to give life, but to reveal the imperfections of man, and the depths of his depravity, and thus point him to one who should bestow upon him power to overcome his imperfections and rise from the death of sin to the life of righteousness. The function of the law ceased when Christ came. The contest was between a legal justification—a being made perfect in the flesh—Ch. ii. 16: and acceptance with God through faith in Christ.

III.—The promise that the Gentiles, as well as the Jews should be accepted by God, through faith in Christ was made before the law was given—four hundred and fifty years before—and nothing done on Sinai could effect the solemn covenant, entered into between Jehovah and his faithful servant, in the plains of Mamre. The divine word was pledged in the first covenant to the seed of Abraham that is Christ, that in him, that is, by faith in him, the blessing of justification, which Abraham had received—it was counted to him for righteousness—should be conveyed and dispensed to all nations. "The blessing of Abraham," Gen. xxviii. 4, was to come upon the Gentiles, and through the righteousness of one man (Jesus Christ) the free gift should come upon all men into justification of life. Rom. v. 18. It thus follows that the Law could not do away with the solemn compact confirmed before of God in Christ, so as to make the promise of justification by faith of none effect. The Law was ordained long after that covenant, between different parties, and had a different scope and principle.

IV.—Life was indeed mentioned as the reward of sinless obedience to the precepts of the Law; but this was done in order to convince men of their inability to obtain that reward by their own merits or power, and so to flee for refuge to the glorious and abundant hope set before them in the Gospel. The importance of this question of Justification by Faith alone cannot be too plainly insisted upon even in our own day. We may not be able to enter into the difficulty which the Jews felt in admitting the temporary character of the Mosaic dispensation. But our danger lies: 1. In trusting in any merits of our own as a ground of justification in the sight of God. The poison of self-righteousness is very penetrating and is common to human nature. The most earnest Christians have been troubled with it. It works in those who think themselves most free from its influence. 2. In self-complacency on account of our doctrinal position: accuracy of theological knowledge, or careful observance of the precepts of The Church. 3. In a too ready compliance with the spirit of the world, which would separate us from the supernatural, and elevate man, his genius, his knowledge, his power over material things, at the expense of God and the honor due to him by whom we do, and say, and think, and have and are. 4. A forgetfulness of the Divine Presence, which Presence is not an idea of the poets, or as a cold philosophical expression, but a sublime

and soul-inspiring fact. "The just shall live by faith," walk, talk, think, act, in a word—live in that presence, as Abraham lived in the presence of and conversed with Jehovah. To be busy for God is not necessarily to have faith in God. A fussy activity in Church work is not always the same as living "by faith." What we need to fix in mind is that all our spiritual life, hopes of pardon, energy in doing or suffering for God, power of real fruitfulness in effect, and strength in conflict with evil, are divided from that first covenant which was confirmed of God in Christ, when the Gospel was preached to Abraham. "Having nothing and yet possessing all things," would then exactly describe our case.

THE GENERAL SYNOD.

There would now seem to be no doubt that the meeting called for September next in Toronto for the formation of this august assembly of the Church of England in Canada, will now take place. The various dioceses of the two Ecclesiastical Provinces—with the exception of one or two of the more distant and isolated in the Province of Rupert's Land—have appointed delegates to attend the meeting in accordance with the scale of representation proposed by the Winnipeg Conference, and approved by both Provincial Synods. A full list of these we hope to be able to give in our next number. The Provincial Synod of Rupert's Land has confirmed the addition to its Constitution providing for such General Synod, and the way now appears clear for the coming together, at least, of the Bishops and representatives, Clerical and Lay. When assembled, we trust that there will be little delay in bringing the General Assembly into actual existence. We have been favoured with a copy of *The Mail* containing an able letter from the Lord Bishop of Niagara, in which many of the objections urged by his Lordship and others at the last meeting of the Synod of the Province of Canada to the formation of a General Synod at all, are restated; and delay in organizing is suggested. That there are difficulties in the way and that fears are entertained by some, possibly many, of a conflict of jurisdiction between the *General* and the *Provincial* Synods, is, we believe, too true; but we would respectfully submit that it is now too late to urge these; the scheme has advanced to a stage beyond this. It must not be forgotten in this connection that both Provinces had in effect, even before the Winnipeg Conference met, affirmed as a principle the desirability, if not necessity, of forming a General Synod. The Winnipeg Conference laid this down as a preliminary and fundamental principle, and appointed the time, the place, and the manner of creating this Body. The Provincial Synods approved of this, and by their action, if it means anything, have determined that now is the time to form this superior Council of the Church, and, in so doing, have decided against postponement; and that, too, at least in so far as the Province of Canada is concerned (and of which Niagara Diocese forms part), after a conference between both Houses, and after hearing and discussing to some extent the objections and fears referred to by the Bishop of Niagara in his letter to *The Mail*. The several dioceses have since approved of the Provincial Synod's action, and have appointed

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delegates, not to consider the postponement of, but to carry out, the formation of a General Synod. *The whole Church is committed to it*, provided it can be done on the lines set out in the approved Scheme; and if the difficulties apprehended by the Bishop of Niagara should hereafter appear, they must be met and overcome. But at present it appears to us the Bishops and delegates who are to meet in Toronto next month have but *one* duty to perform; have but one mandate entrusted to them; and that is to form a General Synod *now* in accordance with the accepted plan; and failure to accept that plan in its essential features can alone prevent or postpone such formation. Whatever opinions they may entertain as to the working out of that plan, or of possible conflict of authority, or as to the inadvisability of creating such General Synod at all, under existing circumstances, would appear to be now wholly irrelevant and beyond the record.

RELIGIOUS TRAINING IN NORWAY.

Prof. Olans Dahl contributes a valuable article to the *Sunday School Times* on the above subject. After stating the reasons why the United States as such cannot give its children a religious training and showing that the Sunday school is inadequate, he says:—

In Norway the conditions have been quite different. Its citizens are one homogenous people, and up to a recent date, have had practically but one religious belief. There has, therefore, been one mind in regard to what should be taught in religion and morals, and hence no encroachment on the freedom of conscience and belief.—Even those who disagree with some of the doctrines taught in the schools felt the desirability of having some religious instruction, and looked upon the incidental conflicts with their views as of no serious consequence, as they were but extraneous opinions, while on the main principles of moral and ethical teaching there could be no disagreement.

Compulsory attendance at school is required between the age of seven and fourteen. Even deaf mutes come under this provision, and the State conducts special schools for them. Illiteracy is as a result an impossibility.—The amount of time given to religious instruction is considerable. The instruction consists of Bible history, New Testament readings, and interpretation of the fundamental, ethical and religious teachings of the Lutheran Church. Text-books accepted by the commissioners of education and having the sanction of the king must be used. There is thus a continual incentive to authors to prepare text-books, which shall have the sanction of the king.

Taking these two facts together, the amount of time devoted to religious instruction and the use of systematic text-books, we have, other things being equal, very good results. Formerly ill-trained teachers were met with, but, as a rule, now only the best trained are employed.

It is, of course, difficult to measure the influence of this system of education on the life of the people, and especially to indicate its direct results; but there is no doubt that its influence is very powerful.

The Norwegian people is proverbially honest, peaceable, liberty-loving and law-abiding—characteristics, we may say, of people who inhabit isolated mountain regions. But while this may be true as a general statement, it has its great exceptions, and we may surely allow as much influence to the institutions under

which a people lives as to the physical characteristics of the country which it inhabits.

No one of a country's institutions is more potent in its influence than the public schools. Because of the prominence of religious instruction in the schools of Norway, its influence cannot well be overstated. The reverence taught for God brings in turn respect for all authority. The influence for good to the Church lies still nearer at hand. How much time and labor we lose, in America, in reclaiming those whose religious training has been neglected! By the system in vogue in Norway the child is prepared for a rational conception of his duties as a member of the Church.

True, this training may not in all cases work conversion, or even conviction of the duties we owe to God; but the seed has been sown in the young heart, and it is the frequent experience of those who "come to themselves" in after years, that the early instruction has borne fruit, though long delayed. "This," it may be said, "is but a statement of the influence of all religious training;" but we must bear in mind that in this respect, as in all others, the influence is in proportion to the time and attention given to the instruction.—*Selected.*

DIGNITY IN THE CHURCH'S WORSHIP.

Let me insist on the primary importance of dignity in the Church's worship. Worship is to please God, not to please man. The popularity of a system of worship is, therefore, wholly beside the mark. If anything, it is a bad symptom. The Church is at enmity with the world, and is never popular unless unworthily conformed to the world.

If our worship is to be dignified, it must not be vulgar. No doubt vulgar people must be provided for, but they ought not to be accommodated and gratified by concession to their vulgarity. On the contrary, they should be raised out of it in their worship.

Therefore let us be dignified—dignified in gesture, both clergy and laity. It is not dignified in the clergy to recline in chairs at each end of the altar, presenting to the church below the appearance of a figure mainly composed of legs. It is not dignified in a priest to genuflect or curtsy like a woman, instead of humbly kneeling or reverently bowing like a man and an Englishman, as he was directed to do in the old English use.

Let us aim at dignity in our music. We properly like "hearty" singing in our congregational services; but services are often too hearty, while many a choir would be greatly improved by expurgating at least half its members, whose harsh voices, even if they sing in tune, spoil the effect of the rest. Especially let me plead for dignity in the music of our choral celebrations. Haydn, Beethoven, Mozart, Weber provide plenty of material in their splendid masses without having recourse to certain recent compositions, which contain passages more proper as accompaniments to the "alarms and excursions" of Shakespeare's stage directions than to the exalted mysteries of Eucharistic truth.

Let us have dignity in sermons. There is a rage for anecdotes in the pulpit, which are very difficult to tell with proper pulpit dignity. No doubt sermons should be refreshing as well as deep; but the necessary refreshment may be obtained in a better way than by anecdote, viz: by so handling the subject as to make you see plainly a foot lower down than you ever saw before. I may venture to quote, as a signal example of this excellent refreshing preaching, the sermons of the present Dean of St. Paul's.

Let our reading the Lessons be dignified. Not exhibiting, as an orator, much less as an actor, but narrating at secondhand. In reading, for example, St. Paul's speech at Antioch

it should be remembered that we are not taking St. Paul's words into our mouths, but St. Luke's. The words are the same, but we are giving our people not our own report of them but St. Luke's, and this involves a very different treatment of voice.

Above all, let our praying be dignified, in its unfeigned humility. If it is to be dignified it must be real and deep. Too often reality is lost by mannerism, such as the affectation of a voice broken with emotion, or whispered so as to sink almost into a continuous hissing. And depth is as certainly lost when the sentences are gabbled at railroad speed, unfeelingly suggesting a superficial perfunctoriness, which is not respectful to our Master, and most undignified in His servant. One often wonders, when hearing very good men pray aloud in this manner in leading our services, what amount of attention they are giving to individual ideas, so rapidly despatched.

If the churches are to be used for them, as I heartily hope, we must have dignity in special children's services, dignity in guild or confraternity services, in mission services, in prayer-meetings, in missionary services (for which our present Prayer Book gives us absolutely no help), in services of intercession for weather or in time of sickness.—*Rev. Bendmore Compton.*

SECULAR PAPERS AND BELIEF.

The Bishop of Central New York (the Right Rev. Dr. Huntington), in closing his last Convention address, referred to the drift and ordinary tone of the public press touching Religion as follows:

"Can it be reasonably disputed that, with rare exceptions, secular newspapers and magazines are on the side not of affirmation but of doubt; of a religion that is of man and not of God; of hostility to the standards, institutions, oracles, laws of the Christian faith as they have been hitherto held from the first? They either betray this instinctive hostility by coloring facts reported and sneering at uncompromising consciences or they compliment indifference by calling it "liberality." . . . We can respect, we can almost covet, the eyes that see or think they see no wide decline of reverence, of commercial honor, of industrial justice, of chastity in the fashions of men and women, of a scrupulous integrity in the habits of our people. On the other hand there are some signs visible that reinforce better hopes. Of late, I think, rhetorical and oratorical infidelity loses ground. Rational and logical infidelity never had any ground to lose. While a nervous irritation at the commandments frets and laughs hysterically in the cheaper literature, not a finger there points to a better path, not a voice calls to a firm foundation or to an open door. . . . The Catholic testimony has been under cross-examination since the trial of two Apostles by policy before world power at Jerusalem. It seems to me that, for both substance and statement of doctrine, the Church, never in actual danger, is less seriously threatened now than it was only a few years back—say when this diocese was set off. We may take a humble satisfaction, and lift a lowly anthem, that after nearly nineteen hundred years of Christly leading, and having the one Confession of Faith of fifty generations on our tongues, we are not employed in finding out what we shall tell our worshippers a Christian ought to believe to his soul's health, or debating when the body we belong to began to be. We have other labors. When we separate from this place, if we listen there will be two voices. Some of us may hear the Lord saying, "Go home to thy friends and tell them how great things the Lord hath done for thee;" to others the angel of the Lord may say, "Go speak to the people in the temple all the words of this life."

Family Department.

THE PALACE OF OUR KING.

And may I really tread
The palace of my King,
Gaze on the glory of His face,
And of His beauty sing?

I am not worthy, Lord!
Not worthy to draw near;
My feet are dusty with the way,
I hesitate—I fear.

“But wherefore tremble thus?
I washed thee clean and white;
I decked thee with salvation’s robe
Fideler than morning light!”

“I hold thy hand in Mine,
And as I walk beside,
The pearly gates lift up their heads,
And for us open wide.

“They opened long ago,
Opened to let Me in,
When I, returning from the fight,
Had conquered death and sin.

“And they stand open still,
Open, my child, for thee!
Then enter in with joyfulness,
And use thy liberty.”

Jesus! I will draw nigh,
And in the “secret place”
Behold the beauty of my Lord,
And banquet on His grace.

—Rev. W. Pennycuik.

STUPID CHRIS.

CHAPTER IX.

“Where is that kid? Surely she has finished her lessons now—it’s one o’clock!” said Louis impatiently, as he charged into the drawing-room where Maud was practising.

“I don’t know. She had some sums to do; I believe she took her slate into the garden,” said Maud absently.

“Oh, bother her sums! I want her,” said Louis, and went out through the open window on the lawn.

He had been seeking all the morning for a fit opportunity of talking to his mother about Chris; but Monday was a bad day to find Mrs. Raymond at leisure. He had originally set apart Sunday afternoon in his mind as a favorable moment, but a learned professor, an old friend of Mr. Raymond’s had turned up at lunch time, and absorbed the attention of the family for the rest of the day. The conversation had been learned and interesting, and Alice had particularly distinguished herself by two or three happy remarks, which drew Professor Maitland’s attention to this intelligent young lady.

He had gone away congratulating Mr. Raymond on his unusually clever family, and expressing a hope that he should see something of Dorothy when she came up to Cambridge.

Every one was delighted with him, and Alice and Dorothy were modestly elated. The only people who had not appreciated his kindness were Chris, who kept out of the way for fear he should address her, and Louis, who found it difficult to be content in his present idleness, when he heard so much news of the University world, whether all his aspirations tended. He had a bad fit of depression on when the Professor left, poor boy, and he forgot poor little Chris’ woes till he saw her turning into the schoolroom next morning, after one short stroll in the garden.

He remembered then that he had promised to befriend his little sister, and as he had had no opportunity since of doing so, it struck him that he might as well find her, and see what her lessons really were, before he spoke to his mother about them.

“Chris! kid! Where are you?” he called

all over the garden, as he wandered vainly seeking her there at Maud’s suggestion.

He obtained no answer, and was about to give up the search, when a last glance down the kitchen garden showed him the flutter of a blue cotton frock at the end of a path. “Why on earth didn’t she answer me?” he said to himself, as he strolled in a leisurely manner towards the secluded comer where she had sought refuge.

There sat Chris on the edge of a cucumber frame, her face buried in her lap, and her slate at her feet, in such a passion of sobbing that she heard and saw nothing.

“My dear kid! What on earth is the matter?” said Louis in amazement.

She made no reply, but sobbed on, and he was fain to come to closer quarters if he wished to know the reason of her grief. He sat down, and put his arm around her, talking to her in a good-natured pitying way, as if she had been a baby, and at last she poured forth her troubles.

She couldn’t do her sums; she never could; it was no use trying. She should never get leave to put up the flowers, or fag for him again, she was so stupid, and everybody would be so vexed, and—in fact she was utterly miserable, and not quite sure what she was crying about.

“My dear Chris, this won’t do,” said Louis, with elder brotherly authority. “I am going to speak to mother about your lessons to night; you will be ill if you go on like this. Stop crying there a good kid. I’ll show you how to do this awful sum. Why didn’t you bring it to me straight?”

“You mustn’t look at them,” sobbed Chris.

“Oh, bosh! Baby sums like this! What is it?” said Louis, picking up the slate. “Proportion? Why, my dear child, look here!” and his mouth curled with amusement.

“I’ve done it three times, and it never comes right,” gasped Chris.

“Of course not. Because you keep on doing it wrong. If you had more men to build a wall, would they do it in less time, or more?”

“More,” said Chris.

“Why?”

“Oh, I mean less,” said Chris.

“Why?”

“Oh, I don’t know which it is!” sobbed Chris.

“My good kid, don’t be silly. Do think! If I have a lot of prints to tone, and you come and help, do I take less time or more? Louis was perfectly astonished that anybody could be so stupid, but it was evident that Chris had honestly no idea what sort of answer she wanted for her sum.

It took all his patience to explain it to her, and to make her work it aloud, with every possible mistake to be corrected as she went along. Her poor little brain was quite muddled, and when it was done all she said was, “I do hope it is right.”

“Why, of course it is,” said Louis.

“Oh, I know the answer’s right,” said Chris, “but it might be wrong in the middle, you know.”

Louis heroically checked an impulse to laugh, and told her to go and wash her face before lunch.

“It’s time this sort of thing was stopped,” he said to himself. “Miss Wilson will make an idiot of her.”

On mature reflection he deferred speaking of Chris’ lessons till dinner-time that night, when dessert was on the table, and the maid had left the room.

Then as he delicately prepared a strawberry squash he began—

“Mother, Chris is working a great deal too hard.”

“I don’t think so, my dear boy,” said Mrs. Raymond.

“Well, I know it, said Louis, quite aware that his father was listening. “That bril-

liant Miss Wilson thinks she can bring the kid’s intellect up to her sister’s standard by giving her the same lessons to do, and it can’t be done.”

“How many hours a day does she work?” asked Mr. Raymond.

“Five, including her practising,” said Mrs. Raymond.

“Excuse me, mother, she works an unlimited number, till she has done her lessons. Consequently she never has done. I found her doing her sums to-day, and I am free to confess that a greater owl at arithmetic I never saw; but her sums are quite beyond her. She can’t do them, she hasn’t the power. And on Saturday night she described my symptoms so accurately to me, that I am only waiting now to see her faint to make the case complete.”

Mr. Raymond got up and rang the bell; when Mary answered it, he told her to ask Miss Christina to come in. Dorothy, who was arguing the point of the child’s lessons with Louis, subsided into silence.

Chris came in, in her morning cotton frock, looking white and heavy-eyed. Her mother looked at her anxiously. Mr. Raymond put out his arm and drew her to him.

“Come here, my little Chris,” he said. “Are you at lessons still as late as this?”

“Yes, father,” said Chris, much ashamed.

“Why, how is that. Do you think your lessons are too difficult for you?”

Her father’s kind tone brought a great lump into Chris’ throat and she turned scarlet without speaking.

“Louis thinks they are,” said Mr. Raymond. “What have you had to do to-day? Come, tell us, don’t be frightened, no one is going to scold you.”

Chris made an effort to speak, but it was too much, she hid her face on her father’s arm and burst into tears.

“My dear Chris!” said her mother, much alarmed, for Chris’ tears were always shed in secret.

“It’s all right, mother, she always howls if you look at her,” said Louis cheerfully.

“That settles it,” said Mr. Raymond decisively. “I won’t have another of my children overworked. Chris must have a week’s holiday to begin with, and I will talk to Miss Wilson about her lessons myself. Don’t cry, my little girl. Why didn’t you tell me your lessons were too much for you? Nobody expects you to be clever if you are not, you know.”

And, big girl as she was, he took her on his knee and comforted her, while Louis handed up the strawberry squash, and told her to look sharp and leave off her habit of howling, or she wouldn’t be able to tone his photographs; salt water wasn’t good for them. Between the soothing and the bracing Chris managed to recover and eat the strawberries, but she could not look any one in the face, and was very glad to slip off to bed very soon.

Mrs. Raymond followed her, and remained upstairs some time.

“Poor little girl!” she said, when she came down again. “I had no idea she had gone through so much. If she isn’t clever she has plenty of spirit. I am very glad you found out she was doing too much. I am afraid I am no judge. We were not a clever family, and I had such confidence in Miss Wilson—”

“Who thinks all minds are alike, like so many jam-pots,” said Louis.

“Well, Chris’ aspirations seem to be domestic, so she is quite unlike the rest of her family. On the whole, I think a stupid daughter might be very useful,” said Mrs. Raymond. “Who knows? she might develop a taste for society, and that would be a refreshing change, for Dorothy approves highly of my paying calls without her. Poor little Chris! She is humbly willing to be thought stupid, if only we will give up trying to make her clever.”

So it was decided that Chris was to be accepted as the stupid one of the family, and Chris,

was quite willing that it should be so. Mr. Raymond had an interview with Miss Wilson next morning, and explained that he did not wish the child to be pushed on, and he absolutely forbid her being prepared for examinations. "Fortunately, there is no necessity for it, and she must be content with her sisters' laurels," he said. "I hope Alice and Maud are not doing too much?"

But Miss Wilson assured him that they enjoyed their work, and promised to be more lenient with Chris for the future. "I suppose we must really conclude that her abilities are not so good as the others, as it seems impossible to discover her line," she said with disappointment and resignation.

The only thing that troubled Chris in the new state of affairs she confided to Louis, as he strolled about the garden with her picking flowers next morning.

(To be continued.)

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A friend told us that he was visiting a light house lately, and said to the keeper, "Are you not afraid to live here? It is a dreadful place to be constantly in."

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STARTLING STATISTICS.

The thirty-fifth report of the Reformatory and Refuge Union states that in Great Britain and Ireland 145,000 persons are every year committed to prison as drunkards, of whom 112,000 are men and the rest women.

An English paper, from statistics taken from the press of the United Kingdom, reports the records of murders of women by inebriated husbands, since January 1, 1889, to January 1, 1891, to be 3,004.

In a late debate in the German Reichstag it was stated that there are at present 11,000 persons in hospitals and insane asylums who are suffering from delirium tremens.

The police report states that the licensed houses in London, England, number 14,085, giving one to every 413 of the population.

Of the 30,000 criminals in German prisons, 14,000 were arrested for crimes committed under the influence of intoxicating drinks.—New York Medical Times, January.

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Literary Notes.

The next issue in "Whittaker's Library of Church Teaching and Defence" will be a volume of sermons by Arthur Brooks of the Church of the Incarnation, New York, under the title "Life of Christ in the World." It will be published September 1st at fifty cents.

Thomas Whittaker will publish this week, "Little St. Hillary and other stories," by Barbara Yechton, illustrated by Minna Brown, and "Mother's Bed-Time Tales," by Mrs. Geo. A. Paull.

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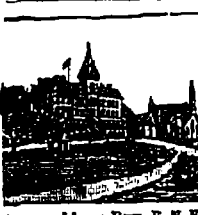
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"But are there not in every community persons and families, particularly among the poor, who have no Church connection, to whom this Church can and ought to minister? There is no town or village where there are not scores of poor and neglected people who can be won by kindness. It would be the greatest gain if the clergy and people in our small parishes would give up thought concerning persons of means and social position as alone desirable acquisitions to the Church, and go after those who have no such recommendation to a modern parish.

"The thought of clergy and people has been confined too much to those who could pay for a good pew and people of influence. In this country, the children of the poor of this generation are very likely to be rich in the next. But whether there is such prospect or not, the Master's mission to the neglected is ours, and there is a ministry to precious souls in every community."

All this is very true. How many times have we heard the expressions, "Some of the best people in town were in Church this morning." "If we only had a rector who could get hold of the best people?" Nay, we have known of a parish of the kind where the people actually murmured because the rector interested himself in the most degraded people in the town; people who were positively outcasts from all the churches for a reason which they could not help, and which came to them by nature.

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TEMPERANCE.**PUBLIC CONFERENCE AT NORWICH.***(Temperance Chronicle C. E. T. S.)*

[CONTINUED.]

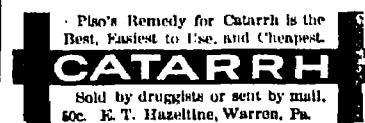
The Bishop of London, who was loudly cheered, said the Bishop of Norwich had been careful to put before the meeting the need there was for dealing with intemperance, and the imperative duty that lay upon every Christian soul to do his part in the work. As chairman of the C.E.T.S., he (Dr. Temple) would describe what work they were doing and what work they had before them in their minds. Their work, strictly speaking, was an educational work; they wanted to educate the people; and through the people they wanted to educate the legislators. If they could do that they hoped they would make something like real progress. The aim of the Society was to change the general feeling that had been long prevalent, and to remove a very great deal of ignorance which at present made a very large number suppose there was no real mischief involved in the present system of the laws and the present working of society. They found this ignorance very widely spread, and very often, indeed, they found people really believing that the use of intoxicating liquors contributed to bodily strength, that a man would do his work better if he had beer, and that a man could go better through the cold air in winter by the use of a stimulant. For instance, he was once asked whether he seriously believed that on a very cold night a cabman would not be very much better for a glass of gin and water. And this kind of ignorance, running through all society, made people suppose that the mischief was one that was inherent in the very nature of society, and that it was useless to try to interfere with it. By long-continued perseverance they had succeeded in a very marked degree in converting the medical profession, which began by being opposed to everything they were aiming at. He did not blame the medical profession—they acted upon the facts that were before them, and the facts were not before them in the first instance. The more the facts had been studied the more the medical profession had kept down the amount of intoxicating liquors they were willing to allow anybody to take. Now it was very generally acknowledged that although there might be here and there some individuals who would do better with the use of intoxicating liquors, the great majority were distinctly better for giving them up entirely, and if anybody did pass very narrow limits indeed in the consumption of such liquors, he was really doing himself bodily harm, and if he passed very far beyond those limits he did himself very great bodily harm. The Society wished it possible to make these facts clear to people in all ranks of society. They

wished to make the labourer understand that it was not good for him to consume intoxicating liquors, and they wished to persuade the labourers to join them in their attempts to convince the rest, for sometimes it was very difficult to convince men by argument unless one belonged to their rank. He remembered that at Exeter once when he was speaking on this subject a washerwoman called out to him, "What do you know about it?" He asked her whether she would not get up and say what she thought about the matter; and she said, "If you had to stand over a washing tub seven or eight hours, you would know more about it than you do now, and I dare say by that time you would be very glad of a glass of spirits." He could not deny that he had never stood over a washing tub seven or eight hours. The woman had an experience he did not possess, but he recommended her to speak to her neighbours, and she would soon find some who had made the experiment of doing without spirits. They knew that where the experiment was tried people found that intoxicating liquor did not help them to do their work. Personally he could speak of the experiment only in connection with the labour involved in public speaking, preaching, writing a great many letters, and doing what properly belonged to his own business. He found, however, there were people who required a little convincing about that. For that reason he had made some sort of experiment, and he did, he thought, get through a tolerable lot of work. He found that he did not need intoxicating liquors in the smallest degree. He did not need them to enable him to do his work, but further than this—he did not need them for the purpose of keeping up his spirits, or controlling his temper. It was alleged that those who abstained entirely were either depressed or very cross and sulky. He was glad to say that neither of these results occurred in his case, and the best evidence he could have of that was the testimony of his wife; and she also found that she did not need alcoholic liquors to make her sweeter-tempered or to enable her to do anything she had to do in order to help him. That was the sort of education they wanted to spread, and for that reason they wanted to form associations in every part of the country for the purpose of promulgating these most important truths, and they wanted everywhere to induce clergymen to take the matter up, and see if they could not lead their people in this direction by associations connected with the C.E.T.S. If the clergy would take this matter up and endeavour to make it an important part of their work, they would find that the consciences of the labouring classes were alive on the subject. And even those persons who thought alcohol was useful were beginning to believe that there was a terrible evil attending on the use of it. He was very anxious that they should endeavour, if possible, not merely to speak of the evils of intemperance, but should get the people clearly to understand what these evils were,

and understand the connection between these bodily sins and the temptations to which they were exposed. There was this difference between bodily sins and all other sins. Bodily sins had to be dealt with by flight from the temptation. That was the one remedy for all such sins. For sins which affected the bodily system the sure remedy was to keep away from temptation, and that fact, as the Bishop of Norwich had already pointed out to them, was of the utmost importance when they were endeavouring to separate the temptation from the tempted. Passing on, Dr. Temple said he believed they could do a very great deal for the Temperance cause by the power of sympathy. He believed they could do a great deal to make men temperate by their own personal example and influence; if he wished to induce a man to abstain, he would have far more influence over him if he could say to him, "Do as I do." They might depend upon it that "Come along" was a good deal more persuasive than "Go along." He had very little doubt, too, that if they could cut down the number of public-houses to one-fifth of their number they would be able to preserve a large proportion of those who now fell. If they could diminish the enormous amount of temptation they would go a long way towards diminishing the enormous amount of sin. He did not say that people could be made sober by Act of Parliament, but the temptations could be diminished by Act of Parliament, because it was by Act of Parliament they had been created, and the purpose of all legislation ought to be to diminish temptations.

(To be continued.)

Our great business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—*Carlyle.*

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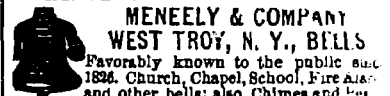
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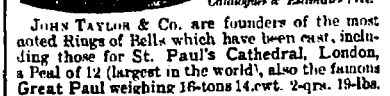
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