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# The Church Guardian

## OF MONTREAL.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.  
 "Mostly contend for the faith which was once delivered unto the saints."—Jude 3.

VOL. XIV. {  
 No. 5. }

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{ PER YEAR  
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### ECCLIASTICAL NOTES.

\$51,000 has been contributed to the Diocesan House, Pennsylvania.

IN Western Michigan the number of confirmations is reported by the Bishop as much larger than usual.

MRS. PERRY of Stratford, Connecticut, bequeathed \$12,000 to the Bishop Williams' professorship.

IT is proposed to create a missionary jurisdiction of the upper peninsula of the diocese of Michigan.

THE Bishop of Nottingham, (Dr. Trollope) who has been seriously ill at Leasingham rectory, Seaforth, is now convalescent.

AT St. Paul's, Bolton, England, on Sunday afternoon, May 29th, the school children gave a collection amounting to 15s. 6s. 10d.

THE Revs. F. Chester and H. Plant, belonging to the United Methodist Free Church, have resigned their appointments in order to take Holy Orders in the English Church.

AN anonymous donor has contributed \$30,000 to the endowment of the Bishop Williams' professorship of doctrinal theology in the Berkeley Divinity School, Connecticut.

IN Florida, the Bishop's address showed an increase in confirmations of more than 20 per cent. over the largest number ever before reported for an ecclesiastical year.

TRINITY CHURCH, Boston, has unanimously elected the Rev. David H. Greer, D.D., of St. Bartholomew's Church, New York, to the vacant rectorship.

MR. and MRS. NEWCOMB presented a beautiful window to St. Paul's school, Garden City, J. I., in loving memory of their son, which was formally accepted and unveiled by the Bishop of the diocese on the 5th inst.

MRS. M. A. SHERMAN bequeathed \$3000 to Grace Church, Watertown; \$500 to the House of the Good Samaritan and \$500 to Diocesan Missions. She was a devoted Christian Church woman and her life a benediction and example.

BISHOP WALKER, whose "Cathedral Car" excited so much interest, is to have another novelty—a "floating cathedral"—a church built on a barge which is to be taken from place to place on the Missouri river, thus reaching many towns which have no railroad.

IN the diocese of Fond du Lac the Cathedral debt has been reduced from \$15,800 to \$3,000 within the year past. The Bishop at the Convention held this month, announced a gift of \$10,000 to the diocese for the Permanent Endowment Fund.

IN Colorado diocese, a great advance has taken place during the year; the number of Baptisms and Confirmations being greater than in any former year and several new self-supporting parishes having been formed. The division of the diocese is being asked for, the jurisdiction being utterly beyond the power of one man to over-see.

AT the last Convention of the diocese of Michigan it was ordered that every parish and mission on the occasion of the Bishop's annual visitation apply the offertory to a special fund from which the Bishop may meet extraordinary and occasional demands made upon him.

A LAY delegate from Mariner's Church, Detroit, warmly denied, at the Convention in Michigan this month, "that working men were unwilling to lose a day's wages and must have Sunday for their visit to the World's Columbian Exposition" and called attention so earnestly to the recent action of the important labouring bodies protesting against the proposed opening on the Lord's Day that the convention forgot itself so far as to offer hearty applause although the session was held in the church.

THE Rev. G. Woodhouse, vicar of Allbrington, who is over ninety years of age, lately unveiled a window in Holy Trinity Church, Heath Town, the funds for which were mainly found by children's pence. It bears the following inscription: "This window is given by the children at the school, and a few friends, to the glory of God, and in memory of all the little ones who have departed this life in the parish."

THE Rev. Arthur J. Beanlands, of British Columbia, has resigned the office, which he recently accepted, of Organizing Secretary for the Society for Promoting Christian Knowledge for the northern Province, preferring to continue his present work in British Columbia, and the Rev. E. A. Nuttall, the brother of the Bishop of Jamaica, has been appointed to the office.

THERE is a new development in the work of the Methodist "Forwards" in England. It is now proposed to set apart a "Separated Chairman," who will be expected to devote his whole time to organization, visitations, and conferences. It is a movement in the direction of episcopal oversight under another name.

BISHOP HOWE of South Carolina has been stricken with paralysis; and little hope it is said remains of his recovery.

AT the last Convention of the diocese of Western Michigan to the surprise of many, the canons were so amended that it will hereafter be lawful for women to vote at parish meetings. This action was made with the express provision that only males should be eligible as vestrymen and delegates to convention. After due deliberation and a thorough understanding of the matter, the proposed change was made by a call of yeas and nays without a dissenting voice.

IN Alternun churchyard, says the *Church in the West*, there is a tomb with this inscription: "Sacred to the memory of Digory Isbell, who died in the Lord, 23rd June, 1795, in the 77th year of his age, and of Elizabeth, his wife, who exchanged Earth for Heaven, 8th Oct., 1805, in the 87th year of her age. They were the first who entertained the Methodist preachers in this county, and lived and died in that connexion, but strictly adhered to the duties of the Established Church. Reader, may thy end be like theirs!"

Within a village churchyard,  
 Close to the sacred fane,  
 Lie Digory Isbell and his wife,  
 Waiting to rise again.

And there a simple record,  
 Engraved upon the stone,  
 Tells how in humble trust they died,  
 Hoping in Christ alone.

Tells how they counted death no loss,  
 But everlasting gain,  
 Exchanging thus for endless bliss  
 Life's weariness and pain.

But more than this, it tells of work  
 And witness for the Lord—  
 How they believed, and then received  
 The preachers of His Word.

And sheltered them, and succoured them,  
 In persecution's day,  
 And opened wide their doors to all  
 Who flocked to hear and pray.

And so they helped the humble band  
 Of Wesley's preachers lay,  
 Whose method 'twas to form no sect.  
 Nor leave the Church's way.

But meeting oft for prayer and praise  
 To fan to brighter flame  
 Their own heart's love, and kindle too  
 In other hearts the same.

Attending prayers and Sacrament  
 Within the Church's fold,  
 The Christian man's whole duty, learnt  
 When young, they kept when old.

And thus in charity they lived  
 In faith and hope they died.  
 Reader, when our last end shall come  
 May we with them abide!

## EPISCOPACY.

"They all"—(i.e., the early Fathers)—"concur in proving the one point in question—that none can preach except they be sent; that none was permitted to become the teacher without authority from those to whom the power of ordaining had been committed; that the primitive Church, in its first ages, adopted the very system which has been handed down from the days of the apostles to the present hour, and is maintained in its greatest purity by the Episcopal Churches—that should be, in every Christian society, the teacher who ordains; the teacher who joins the ordainer, but without him has no power to send the labourer into the vineyard; and the teacher who assists the former, and is the candidate for the higher offices in the Church of God. Thus it is that primitive antiquity confirms the general truth. All societies must have some government, and the principle of Episcopacy, rightly considered, will be found to pervade every system of polity that has ever been adopted by mankind. Among the Christian Churches it is called bishop, priest, and deacon; or ruler, teacher, assistant. It corresponds with the polity of the patriarchal government, the father, the first-born, and the younger children—with the high-priest, priest, and Levite of the Mosaic orders—with that of the Jews after their dispersion, in the apostle who visited their synagogues, the elders of the synagogue, and the chazan, or ministers—with that of the Romans in their Pontifex Maximus, the pontifices, and the lower priesthood—with that of the Presbyterians, in the moderator, presbyter, and the coadjutor. It is the language of nature; of Scripture, and of law, and there should ever be in every society, Church, kingdom, or family, the authority to rule, the active agent to administer the plans of the ruler, and the assistant to the two in all things. I mention these things because I believe that Episcopacy must be the chief means of union among Christians; that as Popery is the perversion of Episcopacy to despotism, and Presbyterianism the perversion of Episcopacy to the destruction of all authority; the government of Christians by bishop, priest, and deacon, according to its outline in Scripture, and its completion in Catholic antiquity, ever is, and ever will be, the best bond of union to a conscientious clergy and a divided people. Episcopacy was the offspring" [of Holy Scripture] "of the best and purest ages, when Christians were more wise, more holy, more united than any subsequent age. It preserves the Church from the usurpations of the Papacy, and the confusions of the rabble-democracy of sectarianism. It is worthy of our admiration and support, for it commends itself to our consciences, as Scriptural; to our reason, as useful; and to our desire for happiness and repose, as the blender into one holy union of order, peace, and truth."—*Ecclesiastical and Civil Hist.*, vol. 1, pp. 73-4, by Dr. Townsend, 1847.

## SPONSORS.

*The Church Times* (Milwaukee).

A query made to the Bishop, by a parishioner, during the month: Does the Church regard favorably, and as satisfactory, the acceptance, as sponsors, in Baptism, of those who belong to other Christian bodies than our own?

Answer: Most certainly not. It is a double act of injustice. First, to those good people who are asked to take vows of sponsorship which they cannot conscientiously perform. No good

Methodist or Baptist, for instance, if at all true to his or her own convictions could be acting otherwise than falsely in making such promises, concerning the Christian training of the child about to be baptized. Nor would any loyal or devout dissenter be apt to believe in the doctrine of Baptismal regeneration, as laid down and taught in our office of Baptism. Secondly, a gross action of injustice is done the child, placing it at once in the atmosphere of unreality, inconsistency, uncertainty, and untruthfulness. There must be something radically wrong in the theological training of a clergyman who would undertake to allow these solemn vows and promises of sponsorship to become so much of a mere sham. All the solemn obligation and injunctions of that office are strictly intended for those within the Church's pale. A devout sponsor is one who is baptized, confirmed, and a communicant within our own pale. The Church counts none other as fit to be a spiritual guardian of her children, all of whom are to be trained strictly in her own ways, and in no other.

## News from the Home-Field.

### Diocese of Nova Scotia.

#### YARMOUTH.

The Lord Bishop of the diocese visited this parish on June 14th and confirmed 31 candidates in Holy Trinity Church. The Church was crowded, and the utmost attention paid to the earnest and practical address of his Lordship before the "Laying on of Hands." The candidates were presented by the Rev. T. S. Cartwright, rector; their number evidencing the good work that is being done by him.

#### THE COTTAGE HOSPITAL FOR SPRINGHILL.

MINES, NOVA SCOTIA.—The many friends and contributors who are interested in the above work will be glad to hear that an acre of land has been purchased and building operations commenced. The foundation is nearly completed, and Tuesday the 28th of June has been fixed as the day for the laying of foundation stone. A sale and tea will take place in the evening. The offerings at the service and the whole proceeds of the sale will be devoted to the purchase of splints and surgical instruments for the Operating Room. Friends at a distance may send their offerings to be placed upon the foundation stone. A first class operating room is of paramount importance in a place when mining accidents frequently occur. Contributions for this purpose should be sent to

REV. W. CHAS. WILSON,  
The Rectory,  
Springhill Mines,  
Nova Scotia.

#### PRINCE EDWARD ISLAND.

The 20th meeting of the clerical association was held in the parish of Port Hill, Tuesday and Wednesday, June 14th and 15th.

The rector Rev. H. Harper met the visiting clergy at the station and had them conveyed to the homes of very hospitable parishioners.

At 7 p.m. a largely attended public meeting was held in the beautifully finished church of St. James, the large number of men being especially

noticeable. The singing was unaccompanied and went splendidly.

After prayers, addresses were delivered by the following:—Rev. C. F. Lowe of Summerside spoke on "*Consistent Christian Life*," Rev. W. Hamlyn of St. Paul's, Charlottetown took for his subject, Gen. xxxii 17 "*Whose art thou? Whither goest thou? Whose are these?*" Mr. Forbes rector of Alberton spoke on the "*Holy Communion*."

The offertory was for the "Clergy Superannuation Fund."

A 8 a.m., the following morning, a goodly number assembled for Holy Communion, at which Mr. Hamlyn officiated.

Subsequently the business meeting was held under the presidency of Rev. J. Forbes, and many things discussed of importance to the Church in P. E. I. It was decided to leave arrangements for next meeting in the hands of Rev. C. F. Lowe, secretary, who has invited the brethren to meet in St. Eleanor's early in September.

#### ST. ELEANOR'S AND SUMMERSIDE.

A largely attended public meeting was held in St. Eleanor's a few days ago. Rev. C. F. Lowe rector in the chair. The beautifying of St. Eleanor's Church was discussed. It was proposed to place a new stained glass window in the East end, to paint the walls and ceiling of the chancel and otherwise decorate this strongly built and convenient House of God. Mr. William Andrew, senior warden made an enthusiastic speech in favour of the improvements and while some did not acquiesce, the general feeling of the parish is in favour of this; and also to build sheds for horse-shelter during the time of divine service. A committee is at present watching for a favourable opportunity to buy ground for sheds and also for a parish hall and it is hoped that before another Easter meeting the improvements will have been carried out. The account show a balance in hand of \$94.37. A splendid new Sunday school library has been bought which is highly appreciated by these intelligent people. The Sunday school has been closed for a few Sundays on account of diphtheria in the village, now happily gone and things are now once more in proper working order.

#### SUMMERSIDE.

The new guild room built near the church is now almost completed and will be most useful in many ways. Rev. R. F. Brine is staying with his daughter Mrs. D. Rogers, but has not yet assisted the rector on account of his weakly health. Parochial affairs here as in St. Eleanor's are flourishing, the balance at Easter being \$18. This, with so many removals is an excellent showing.

Rev. Mr. Dobie is living a retired life in this town and though receiving many offers of work, is disinclined to accept.

#### ALBERTON.

Rev. J. Forbes the hard working priest of this parish has nearly completed the new church finely situated in the very centre of this growing place. It is one year ago, since the foundation stone was laid, the places were all drawn by himself, the carving by his own hands, a neat saving to the parish. It is gothic in style and will be, when finished, by far the prettiest and best appointed country church on P. E. I.

This fine church is to be opened on Sunday June 26th when sermons will be preached by Revs. Messrs. Hamlyn and Lowe. The 3rd preacher is not yet announced. A finely stained East window has been donated by a friend in

New Brunswick the centre light showing the figure of the Good Shepherd.

Since Mr. Forbes came to this parish, 2 new churches have been completed, the 1st at O'Leary having been well begun by Rev. C. E. Mackenzie now rector of Shediac, N.B.

The Church in Alberton has received a wonderful impetus and in fact all through the Island, with the exception of perhaps one weak spot, the church is flourishing generally.

MILTON.

A large number of people have become communicants since the Advent of the present popular and powerful rector, Rev. T. B. Reagh.

Diocese of Quebec.

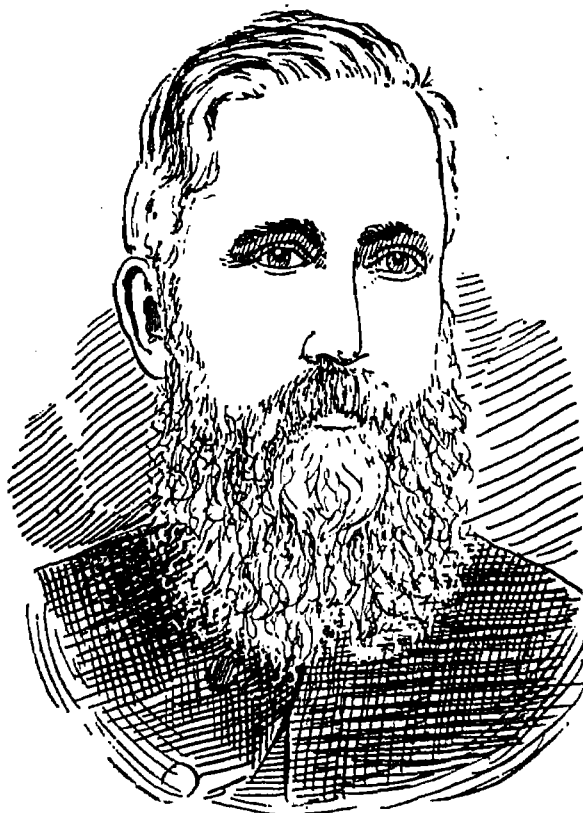
WOMAN'S AUXILIARY.—The Quebec branch of the Woman's Auxiliary are presenting a set of solid silver altar vessels to the diocese of Mackenzie River in loving memory of the Bishop of Quebec. This set is for the principal church at Fort Simpson.

SYNOD OF QUEBEC.

The special Synod called for the election of the bishop met in Quebec on the 21st of June inst. The Business Meeting was preceded by a special service in the Cathedral, to which the Clergy walked in procession. The service was fully choral and was well and effectively rendered by the choir. The prayers were intoned by the Revds. G. H. Parker of Kingsey and H. C. Stuart of Three Rivers; the Revds. Dr. Adams and Lyster read the first and second lessons respectively, and the Rev. Canon Thornloe, M. A., rector of Sherbrooke, preached an eloquent and appropriate sermon from Psalm 25-9. Holy Communion followed, administered by the Very Rev., the Dean, Archdeacon Roe and the Canons, after which the clergy returned in procession to the Church Hall and the Synod proceeded to organize for business. Out of the 59 clergy of the diocese 49 were present and of the 108 lay delegates 90 appeared and there being more than a quorum of both orders the synod was legally constituted. Before proceeding to business a special resolution anent the death of the late Lord Bishop of the diocese was adopted by a standing vote; being moved by the Very Rev. the Dean, seconded by W. G. Wurtele, Esq., and it was resolved to communicate the same to Mrs. Williams and the Rev. Lennox Williams. Telegrams were received from the Synods of Ontario and Niagara then in session.

After some routine business the Synod proceeded to the election. The list of the clergy was called and each one deposited a paper with the name of a candidate no open nominations being made and so the laity on the list being called; the result being as follows:—

Clerical Vote.—Number of ballots cast 49. Necessary to elect, 33. Bishop Hamilton, of Niagara, had 31 votes. Archdeacon Roe 5.



THE REV. ARTHUR HUNTER DUNNE.

Canon Thornloe 5, Dr. Adams 3, Bishop of Algoma 3, Dean Norman 1, Canon Dumoulin 1, Rev. Mr. Dunne of England 1.

Lay Vote.—Number of ballots cast 88. Necessary to a choice 59. Bishop Hamilton had 33, Archdeacon Roe 16, Canon Thornloe 13, Bishop of Algoma 14, Rev. Mr. Dunne 4, Dean Norman 2, Canon Dumoulin 2, Dean Carmichael 1, Bishop of Nova Scotia 1, Canon Von Iffland 1, Rev. L. T. Tucker 1.

The Synod then adjourned till eight o'clock, there having been no election.

At the evening session three more ballots were taken without any election being made, the large majority being cast for the Bishop of Niagara and Canon Thornloe respectively neither however getting a sufficient number; the former, however securing the clerical vote but falling short on the lay side. On Wednesday morning the Synod again met and balloting continued with like result, except that Canon Thornloe gained several votes; until the 13th ballot proving fruitless, the friends and supporters of Bishop Hamilton as a nominee, cast their votes in favour of the Rev. Arthur Hunter Dunne of Acton England, who, on the 14th ballot received 39 clerical and 61 lay votes, more than the 33 required, and was declared duly elected.

The election was then made unanimous, and a cable message forwarded to England; and the Synod adjourned to the 23rd to await reply.

In the afternoon of the 23rd a telegram was received from the Rev. Mr. Dunne announcing his acceptance of the election and thereupon the Synod proceeded to the Cathedral amid the ringing of bells and there the Te Deum was sung as a thanksgiving after which the Synod adjourned.

It is said that the election of the Rev. Mr. Dunne was largely influenced by the knowledge on the part of the delegates that the late Bishop Williams had spoken most highly of him and of

his work in England and that the Archbishop of Canterbury had suggested him for the bishopric of Nova Scotia.

The portrait of the bishop elect appeared in *Church Bells*, London, England, of 29th April last, the same number as contained a portrait of and reference to the death of his predecessor. He is 53 years of age being born in 1839 at Saffron, Walden in Essex.

On leaving school he spent nearly two years in Germany and then had a year's experience of "City" life. It was then that Mr. Dunn first felt drawn towards taking holy orders and with this object in view, after a few months of private tuition, he proceeded to Corpus Christi college, Cambridge, where he obtained two scholarships and eventually graduated as twenty-ninth wrangler in January, 1863. After upwards of a year spent in theological reading, Mr. Dunn was ordained deacon to the curacy of St. Mark's, Notting Hill, by Bishop Tait, of London, and was admitted to priest's orders by the same bishop a year later, on Trinity Sunday, 1865. In 1871 he went to take charge of the large and rapidly increasing mission district of South Acton. Here, during the last twenty-one years Mr. Dunn has labored incessantly to meet the wants of a great working class population and with this view he has promoted the erection of two handsome permanent churches and also one large temporary church and six mission churches, besides schools and parsonages. During the whole twenty-one years from £2,200 to £2,650 per annum have been raised in and for this large poor parish, and £30,000 has been spent on buildings alone. Mr. Dunn is the author of "Helps By the Way, or Prayers and Praises for Various Occasions," arranged for the use of children; also, "Our Church Manual," a system of suggestions for prayers and devotions at home and in church, and "Holy Thoughts for Quiet Moments," a series of brief meditations arranged for every day of a month.

## Diocese of Montreal.

The Bishop of the diocese visited the mission on Saturday and Sunday, June 18th and 19th. His Lordship went direct from Montreal on Friday evening to St. Gabriel de Brandon, where he was met by the Incumbent (the Rev. W. Weaver) and from thence to the house of Mr. Hides, late principal of the Normal School, Montreal, one of the Bishop's old friends and co-workers.

On Saturday morning service was held in the church where the Bishop preached a most impressive sermon. Holy Communion was administered to 17 persons, and three young persons were confirmed. There were a number of Roman Catholics present. One said to the Incumbent, "I am glad I came to hear your Bishop. He is so plain, I understood all he said." Another said the service was too short.

On Sunday morning service was held at De Ramsay, a good congregation being present. Holy Communion was administered to twenty persons, and six persons confirmed, one being an old man over seventy years of age.

In the afternoon service was held at Kildare, again a good congregation being present. Six more persons were confirmed by the Bishop. After the usual hand shaking the Bishop was taken to Rawdon, to be ready for his Monday's labor there.

### MONTREAL.

**ST. LUKES.**—The Ladies Aid held a very successful strawberry festival on the evening of 24th inst. Besides abundance of fruit and cake a good programme of vocal and instrumental music was provided, in which the Misses Sheppard, Ogden, Cox, Trew, Davis and Mrs. H. B. Lamb, together with Messrs Bourke, Mayle, Wiggins and Tattersall took part. The Rector Rev. J. E. Cunningham presided.

**ST. THOMAS'**—St. Thomas Band of Hope held their annual social last Monday evening, and about 200 little ones sat down to a plentiful supply of good things, supplied by the superintendent, Mr. J. H. Spicer and friends. As soon as the young folks tired of this from of pleasure, a good programme was carried out, almost entirely composed of pieces by the members of the Band of Hope. The Rev. Mr. Renaud, owing to being delayed by the washouts on the railway, was not in attendance, but Mr. Elliott kindly did his best to supply his place. It was a very happy and joyous band of youngsters who wended their way home at 9.30 p. m., talking of the good time they had enjoyed.

### HOCHELAGA.

**ST. MARY'S.**—The lecture hall of St. Mary's church, Hochelaga, was crowded on a recent evening, the occasion being a concert and social in aid of the choir fund. Under the leadership of Mr. A. Plow, the choir has reached a high state of efficiency; this being abundantly evident, as the programme, which was performed entirely by the choir, advanced step by step. Two anthems, "Jehovah's Praise," and "How Lovely is Zion," were delivered in a way which left no doubt in the mind of the audience regard-

ing the capabilities of the choir. Songs were given by Mrs. Bareham, Miss Snell and Miss Chippendale, as well as by the following gentlemen, Messrs. Dunn, Parry and Marriott. Vocal duets were rendered by Miss Styles and Mr. Parry, and by Miss Snell and Miss Styles. A quartette entitled, "The Lord is My Shepherd," was sung by Mrs. Bareham, Mrs. Wilson, Mr. Marriott and Mr. Wilson. Pianoforte pieces were given by Miss Styles, Miss Bareham and Miss Clark. Recitations were given by Mr. Marriott. All these items were received with great applause. An intermission for the discussion of ice cream and cake divided the programme. A pleasing feature in the proceedings was introduced by the rector, the Rev. A. Bareham, in his opening remarks. After speaking in high terms of praise of the choir generally, of the gitted young organist, Mr. George Freeman, and of the choir master, Mr. A. Plow, he stated that the latter was highly appreciated by the choir itself, in token whereof he had been deputed to present to him from the choir a rosewood and silver baton, suitably inscribed, which the rector then duly presented. Mr. Plow was entirely taken by surprise, but managed very gracefully and feelingly to respond. The entertainment concluded with the National Anthem.

### RURAL DEANERY OF CLARENDON.

The Lord Bishop of the diocese has arranged the following programme for his visitation in the rural deanery of Clarendon:—

Sunday, August 7, Hull, a. m., Rev. F. R. Smith.

Sunday, August 7, Chelsea, p. m., Rev. A. A. Allen, M. A.

Monday, August 8, Peche, Rev. C. Boyd.

Tuesday, August 9, Masham, Rev. C. Boyd.

Thursday, August 11, Alywin, Rev. Wm. E. Kaneen.

Friday, August 12, Wright, Rev. Wm. E. Kaneen.

Saturday, August 13, Northfield, Rev. H. Plaisted, M. A.

Sunday, August 14, Desert, Rev. H. Plaisted, M. A.

Wednesday, August 17, Alcyuc, Mr. Bell.

Thursday, August 18, Cawood, Mr. Bell.

Sunday, August 21, Quio, Rev. W. A. Fyles.

Monday, August 22, North Onslow, Rev. W. Fyles.

Tuesday, August 23, Thorne Centre, Rev. J. M. Coffin.

Wednesday, August 24, Leslie, Rev. J. M. Coffin.

Thursday, August 25, Thorne, W. and N. Clarendon, Rev. J. L. Flanagan.

Friday, August 26, Shawville, Rev. W. H. Naylor, M. A., rural dean.

Sunday, August 28, Portage du Fort and Bryson, churchwardens.

Monday, August 29, Clarke's, churchwardens.

Tuesday, August 30, Bristol, Rev. W. C. Dilworth.

Wednesday, August 31, St. Luke's, Eardley, Mr. Naylor.

Thursday, September 1, St. Augustine's, Eardley, Mr. Naylor.

Friday, September 2, Aylmer, Rev. H. L. A. Almon, B. D.

The Bishop's address will be as follows:—

August 7 to 19—Care of Rev. C. Boyd, North Wakefield.

August 19 to 30—Care of Rev. W. H. Naylor, Shawville.

August 30 to September 2—Care of Rev. H. L. A. Almon, Aylmer.

## Diocese of Ontario.

### KEMPTVILLE.

The third annual flower show and sale was quite a success, lasting two whole days.

Among the many objects to be encouraged by this movement, may be mentioned the desire to stir up the parishioners to cultivate flowers and through the study of His fair works they may be moved to glorify the Great Creator. To beget a sense of doing something in all classes, young and old, for all in the parish are asked to give a helping hand. The proceeds of the sale are given for work in the parish church which may last for hundreds of years. A feeling of refinement springs up. The procuring and cultivating, and watching the plant and bringing it involves time, thought and desire culminating in the Christian spirit. "Of Thine own have I given Thee." A spirit which cannot be too early engendered in our little ones.

Then the large number of exquisite plants, sent for exhibition and tastefully arranged not only evoke admiration, but suggests desire for a higher cultivation of the beautiful.

Last, but not least, comes loving memory of our former pastors and their families as we ornament their graves with plants remaining over. Thus linking the past with the present, we call to mind their labours in the Church Militant and now contemplate them, at rest, in the Church Expectant where we hope to join them.

### ODESSA.

There was no service here last (Trinity) Sunday as our clergyman (Rev. F. T. Dibb) was away at Ottawa. We are all very glad to hear that he passed the examinations successfully and was duly admitted to the Holy Priesthood. We shall now be able without let or hindrance to "assemble together the first day of the week to break the bread," and thus enjoy in its fulness the Communion of Saints in the Holy Catholic Church.

### THE WOMAN'S AUXILIARY.

The 6th annual meeting of the Woman's Auxiliary to the Board of Domestic and Foreign Missions was held in St. Thomas' hall, Belleville, on the 7th, 8th and 9th of June. The delegates arrived at the station about 5 p.m. on Tuesday the 7th, where they were met by a reception committee, who provided carriages to convey them to their various destinations. An "At Home" was given in the evening. At 9.30 on Wednesday a service was held in St. Thomas' Church, consisting of the missionary litany, said by Rev. F. C. Powell, curate. A most earnest and eloquent sermon on the text " whatsoever ye do, do it heartily as to the Lord, and not unto men," Col. III 23, by Rev. Canon Burke and a celebration of the Holy Communion.

All then proceeded to St. Thomas' hall where Canon Burke opened the meeting with the 72nd psalm, hymn 217 A and M was sung.

The roll was called and 39 delegates answered to their names (some arrived later) 8 members of the Board were present.

The President called upon the Rev. Sec. to read the minutes of the last annual meeting. It was proposed and seconded that as they had been printed they should be considered as read. Carried.

The Cor. Sec. read a letter of greeting from Toronto diocese.

An address of welcome to the delegates, pre-

pared by Mrs. Burke was read by Mrs. May, 1st Vice Pres. of the Belleville branch. It was responded to, on behalf of the delegates by Mrs. Killaly, Morrisburg. Mrs. Cummings of Toronto was introduced. The following committees were formed :

*Courtesies* :—Mrs. Northrup, Mrs. Singham, Miss Smart.

*Finance* :—Miss Hope, Mrs. Labatt, Mrs. Woodcock.

*Resolutions* :—Mrs. Loucks, Mrs. Killaly, Mrs. Elliott, Mrs. May, Mrs. McMorine, Mrs. Muckleston, Mrs. Dobbs.

The meeting then adjourned until 2 p.m. and a meeting of the Board was held.

AFTERNOON SESSION.

The meeting was opened by a psalm, hymn, and prayer by the President, Mrs. Tilton.

The minutes of the morning session were read and adopted.

The President, in her address, regretted that the Bishop of Ontario was not able to be with them, but he hoped that another year he would be present. She spoke of the extension of the Auxiliary, and what an honor it was to be a member of the Woman's Auxiliary, and laid before them that important subjects connected with their work would be discussed at the Triennial meeting in Montreal in September—and asked them to prepare for it.

Reports of Corresponding and Recording Secretaries, Sec. of Lib., Treasurer, Dorcas Sec., were all adopted.

The report of the Junior branches and the children's Church Missionary Guild was adopted, subject to specified changes.

EVENING SESSION.

Canon Burke, Chairman. Meeting opened by singing of hymn. Then followed a most interesting paper on "The Work of the Woman's Auxiliary," by Mrs. B. B. Smith, of Kingston, read by Miss Macaulay. Mrs. W. Cummings, of Toronto diocese, gave an account of the work done among the Indians of Piegan Reserve, as they are the special work of the Ont. W.A.

Rev. A. Lloyd, born in India and for many years a missionary in Japan, now Professor of Port Hope College, spoke of his missionary life in Japan, and gave a very interesting account of the reaction likely to arise in Japan from a too great activity to imitate European customs and civilization, which was found to be a very expensive luxury, and increased taxation of the country population so much for the benefit of the town that the Buddhists and other enemies of christianity seized the opportunity of persuading the people that the troubles under which they labored were due to the religions rather than to the civilization of Europeans ; but he spoke rather hopefully of the future.

Mr. Rogers, of Kingston, in his address referred to the blessings which Christ had conferred upon woman by her work in the church, and went into some details with regard to the relative amounts contributed by the various cities and towns.

During the singing of last hymn a collection was taken up. Chairman announced that a public meeting of the junior auxiliary and children Church Missionary Guild would be held Thursday evening, June 8th, at 8 o'clock. A

most interesting and pleasant evening was spent, closing with the Benediction.

SECOND DAY.

Morning prayer and litany was said in St. Thomas' Church at 9.30. At 10 o'clock the delegates met for business.

After a hymn and the opening prayer by the Rev. Canon Burke, the minutes of the previous meeting were read and adopted. Several questions were brought up for discussion, and some slight changes made in the constitution.

Mrs. Rogers answered the questions in the question drawer.

The subject of life membership fees was left over for Triennial meeting.

A letter of greeting was read from the Diocese of Huron.

The Rev. D. F. Bogert addressed the meeting. He expressed sympathy with them in their labors and asked God's blessing on their future efforts.

The same officers were re-elected for the ensuing year with the addition of Miss Macaulay of Kingston as Sec. of Junior work. As it must now be divided from the C. C. M. G.

Delegates to Triennial meeting : Mrs. Rogers, Kingston ; Mrs. Muckleston, Ottawa. Substitutes : Mrs. B. B. Smith, Kingston ; Miss Yielding, Ottawa.

In the evening, reports from Junior and children's branches were read. They were all very encouraging and showed great activity and earnestness in missionary work.

A paper was read on "Young Churchwomen and their work for Christ." It was written by Mrs. H. D. Shaw, Perth.

Mrs. Cummings of Toronto gave an address to the children—also Rev. F. C. Powell.

A special meeting of the New Board was held next morning. The rest of the delegates were taken by Mr. Burke to see the Deaf and Dumb Institute. The trip was made in a yacht, thus enabling the visitors to see something of the Bay of Quinte. The Rev. Rural Dean Stanton of Deseronto and Rev. H. B. Patton attended the meeting besides the clergy resident in Belleville.

All the work undertaken by the Ontario W. A. in former years is continued, as well as new work which will be reported later on.

There are now 28 working branches with a membership of 1580 ; 23 branches Junior Children's Guilds, 575. Total membership, 2155.

Signed,  
CHERRY HUMPHREY,  
Rec. Sec.

The officers of the Woman's Auxiliary of the Ontario diocese are as follows :—Hon. Pres., Mrs. Lewis ; President, Mrs. Tilton, Ottawa ; 1st Vice do., Mrs. B. B. Smith, Kingston ; 2nd do., Mrs. W. J. Muckleston, Ottawa ; Rec. Sec., Miss Humphrys, Billing Bridge ; Cor. Sec., Miss Anna B. Veilding, Ottawa ; Treas., Mrs. R. V. Rogers, Kingston ; Sec. Dorcas Work, Miss A. Muckleston, Kingston ; Sec. Leaflet, and Leaflet Editor, Miss Baker, Ottawa.

The following are the delegates present :

- Brockville—Mrs. G. C. Allan, Mrs. Dobbs, Mrs. Gibbons, Mrs. McGauchey, Mrs. Starr.
- Belleville—Mrs. Green, Mrs. Bell Mrs. Coleman.
- Camden East—Mrs. Woodcock, Mrs. McCarthy, Miss Hinch.
- Deseronto—Mrs. Stanton, Egar, Sills.
- Frankford—Mrs. Codd, Mrs. Sills.
- Kingston—Mrs. McMorine, Mrs. Crysler, Mrs. Daly, Mrs. L. Marsh, Waldron, Miss Macaulay.
- Kemptville—Mrs. Labatt, Mrs. Emery.
- Napanee—Miss McGrier.
- Pictou—Mrs. Loucks, Mrs. Evans, Mrs. Moore.
- Prescott—Mrs. Lewin, Mrs. Whitney, Miss Lewin.
- Carleton Place—Mrs. Elliott.
- Gloucester—Mrs. Billings.
- Cornwall—Miss Trew, Miss Cline.

- Morrisburg—Mrs. Killaly.
- Ottawa—Mrs. Newcome, Miss Andrews, Mrs. McLeod, Mrs. Peden.
- Portsmouth—Mrs. Dobbs.
- Perth—Mrs. H. Morgan, Mrs. Hogg.
- Visitor, Mrs. Cummings, Toronto Dio.

The Synod met last week in Kingston, and amongst other business transacted discussed at length the Winnipeg conference resolutions as to the consolidation of the Church, and in the main agreed to the same. The delegates to the Provincial Synod were instructed to advocate the making of ecclesiastical provinces coterminous with the civil provinces.

The Church population of the diocese was reported by the Com. on statistics as 80,000 ; an increase of 1000 since 1881. There are now 121 clergy in the diocese engaged in parochial work ; the average stipend being \$700, an effort is to be made to raise the stipend of missionary Priests to \$800. The total value of Church property is \$1,209,475. The contributions to the mission work of the diocese for the past year amounted to \$11,180.57 and the expenditures therefor to \$15,169.34.

A motion was made to provide a Co-adjutor for the Bishop, but the matter was referred to next Synod.

Diocese of Toronto.

TORONTO.

TRINITY COLLEGE.—The annual convocation was held on Tuesday the 21st June. Honorary D. C. L. degrees were conferred upon the venerable Archdeacon Dixon of Guelph ; Mr. Justice Oster, Dalton McCarthy Q. C. and the Honorable J. M. Woolworth, chancellor of the diocese of Nebraska.

ST. CYPRIANS.

This Church was opened on Sunday week with celebration of Holy Communion at 8 a. m. Choral celebration at 11, at which the Rev. E. W. Sibbald preached ; children's service in the afternoon at which addresses were delivered by the Rector, the Rev. C. H. Shortt and Mr. Sibbald ; and evening service at 7 when the Rev. Rural Dean Jones delivered the sermon from the text "Pray for us." The opening services were continued during the week by Daily celebration at 7 a. m., and even-song at 8 p. m.

DEACONESSES HOME

At a meeting held on the evening of the 21st June at Wycliffe College to consider a proposal to establish a Deaconess home in Toronto and at which the Bishop presided and a number of the Clergy and Laity were present, resolutions were adopted affirming the desirability and necessity of introducing deaconesses into the diocese ; and outlining the work to be done. The following were appointed a Board of management :

- Hon. president, the Lord Bishop of Toronto ;
- president, Mr. N. W. Hoyles ; treasurer, Mrs. R. W. Hoyles ; secretary, Rev. G. A. Kuhring ;
- committee, Mrs. S. H. Blake, Miss J. Sanders, Mrs. Robert Gilmor, Rev. H. C. Dixon, Rev. C. C. Owen and Mr. George Guiding.

The Synod of the Diocese met last week. It appears from the Bishops address that there are now 169 clergy in the diocese ; of whom 126 are engaged in parochial work and 16 in educa-

ional or chaplaincies. The increase in church memberships in the diocese during the past 10 years had been 22,340; of communicants 6348, of S. S. teachers 943 and of scholars 6159; and Baptisms has been 181 more in 1891 than in 1890. The ordinary gifts for Mission work had increased from \$10,000 in 1881 to \$29,000 in 1892. The contributions to domestic missions for the past year had been \$9,545 an increase of over \$2,000, and to foreign missions \$3,553 a decrease of \$500. His Lordship expressed regret at the tendency of designating contributions for mission work to particular objects instead of leaving the appropriation to the Mission Board.

### Diocese of Niagara.

**ORDINATION.**—At Chirst Church Cathedral, Hamilton, on Friday morning last the Lord Bishop of the diocese ordained Rev. J. W. J. Andrew, of St. George's church, Hamilton, and Rev. T. P. Mignot, of Tapleystown, to the priesthood. Messrs. R. H. Archer and Wm. Webb were ordained deacons. There was a large attendance of clergy and a fair attendance of the laity. The Bishop was assisted by Archdeacon Dixon, of Guelph, examining chaplain of the diocese, who preached the sermon taking as the text the last two verses of the last chapter of St. Matthew's Gospel, containing the divine Commission given to the Apostles, and the comforting promise, to be with them always.

Canon Worrall, of Oakville, read the Epistle, and one of the candidates, Mr. Archer, read the Gospel. The choir of the cathedral took part in the service, and the boys of St. Matthew's school under Rev. Mr. Whitcombe, occupied seats in the body of the church. Amongst other clergy present were: Rev. E. P. Crawford, Rural Dean Forneret, E. M. Bland and J. Massey, of Hamilton; J. Morton, Port Colborne; T. L. Aborn, Norval; Mr. Bevan, Mount Forest; E. A. Irving, Dundas; Rural Dean McKenzie, Milton; James Ardill, Merriton; P. L. Spencer, Thorold; M. W. Britton, Dunnville; J. Bonny, Nanticoke; W. J. Pigott, Port Robinson; J. Bennets, A. Henderson, Canon Bull, Niagara Falls South; E. J. Fessenden, Chippawa.

Mr. Webb is at present at Trinity college, Toronto, but goes as curate to Calgary, N.W.T. Mr. Archer was formerly manager of the Molson's bank at Exeter and will be stationed at Stamford and Niagara Falls South as curate.

The services were of a most impressive character.

### SYNOD MEETING.

The eighteenth session of the Synod of the Diocese opened in Hamilton on the 21st of June with service in the Cathedral.

The delegates elected to the Board of Domestic and Foreign and Domestic Missions on the 2nd day were: *Clerical*: Revs. Canon Houston and E. P. Crawford; *Lay*: W. F. Burton and Judge Senkler.

The delegates elected to represent the diocese at the Provincial Synod are the following: Rural Dean Belt, Canon Belt, Rev. E. M. Bland, Canon Bull, Rev. W. R. Clark, Rev. E. P. Crawford, Archdeacon Dixon, Rural Dean Forneret, Canon Houston, Canon Read, Canon Sutherland, Rev. C. E. Whitcombe and Canon Worrall. *Substitutes*—Revs. E. J. Fessenden, Robert Kerr, W. J. Armitage, Canon Curran, F. E. Howitt and A. Henderson and Canon Read. *Lay delegates*—J. J. Mason, Judge Senkler, Wm. Bell, Alex. Gaviller, John Hoodless, Hugh James Thomas Keys, Archdale Wilson, Wm. Nicholson C. Rissby and Hugh Roberts. *Substitutes*—W. Barr, W. F. Burton, E. Kenrick, B.A., Maitland Young, George Elliott and G. Heaven.

**THE CONSOLIDATION OF THE CHURCH.**—The committee on this question reported in favor of the Winnipeg resolutions as affording a just and reasonable basis for the constitution of a General Synod. The adoption of the report being moved an amendment was made by the Rev. Canon Southerland submitting a new Canon or scheme for such consolidation; and subsequently a sub-amendment was made to the effect that the time had not arrived when the organization of a general Synod was either necessary or expedient. After considerable discussion a further amendment was moved to the effect that the Synod, whilst feeling the importance of having a General Synod was not in a position to recommend any specific constitution, but finally the three amendments were rejected and the original motion approving of the Winnipeg Conference Resolutions, was adopted.

The Executive Committee of the diocese was elected by ballot as follows—*Clerical*: Rev. W. R. Clarke, Archdeacon Dixon, Canon Houston, Rev. P. L. Spencer, Rev. E. P. Crawford, Canon Worrall, Canon Belt, Rev. E. M. Bland, Rural Dean Belt, Rural Dean Forneret, Rural Dean Mellish and Canon Sutherland. *Lay delegates*: Judge Senkler, W. A. H. Duff, W. F. Burton, John Hoodless, W. W. Stanley, Hugh James, C. A. F. Bull, Wilson Barr, Archdale Wilson, S. J. Taylor, Wm. Nicholson and Wm. Bell, Q.C.

It appears from the Auditor's report that the amount to the credit of the various Synod accounts in bank or invested was \$303,638.47.

### Diocese of Huron.

The Synod of the diocese opened in London on the 21st of June, but we are without full report of its proceedings and hope to give it in our next number. On the evening of the 22nd, the Very Rev. The Dean of Montreal preached a missionary sermon in St. Paul's Cathedral, a very large congregation being present. The Bishop of the diocese, the Dean of Huron, and Revs. Canon Smith, Young and Richardson also took part in the service.

### Diocese of Algoma.

Mr. Wilson of the Montreal Diocesan College has been appointed by the bishop to take summer duty at Callendar, Sturgeon Falls and other places of the C. P. R.

Miss Alberta Howard, daughter of George Howard, Esq., of Baysville secured the funds for an organ for the Church of the Holy Trinity here, and has presented same to it.

**PORT ARTHUR.**—Since the return of the Incumbent the Rev. C. J. Machin, M. B., the weekly communion has been re-established and also more frequent week-day service. At the early celebration on Easter Day 33 persons were presented. The Athanasian Creed was sung as appointed the verses being taken alternately by the Incumbent and the choir. In the evening the service was entirely choral and well rendered.

**NEPIGON.**—The Rev. Mr. Renison has resigned this Mission to the great regret of the bishop and all concerned. It will be remembered that only a short time ago we chronicled the death of Mrs. Renison and this with the absence of his children so isolated and cut him off from domestic companionship that he felt constrained to resign his position, accepting an appointment for one year as assistant in the Church of the Ascension; Toronto. The Algoma Missionary News speaks feelingly of the loss to the diocese through his removal but hopes that he may again return to work therein.

The Rev. L. Sinclair has removed from Ilfracombe to Sudbury.

The Rev. W. B. Mangnan formerly Incumbent of St. Saviour's, Kingston, Jamaica having returned to Canada, has, after a short residence in Brighton, removed to Thessalon in this diocese; he will reside at Burk's Falls.

### Diocese of Qu'Appelle.

The Ninth Synod of the diocese opened at Qu'Appelle Station on Wednesday June 15th., being begun with a Choral celebration of Holy Communion in the pro-cathedral at 9. 15 A. M. the Lord Bishop of the diocese being celebrant and there being 41 communicants. The Roll of the Clergy and delegates being called after service, the following were present: Reverends J. P. Sargent, W. E. Brown, O. Owens, W. Nichol, F. V. Baker, Leonard Dawson, G. W. Dobie, T. G. Beal, T. W. Canliffe, W. H. Green, T. Greene, H. S. Akehurst, T. Teitlebaum, Herbert Bowers, Sen and Johnson. *Lay delegates*. Messrs. Brown and Gordon, Regina; Boyce and Sheppard, Qu'Appelle Station; E. Stewart, S. Chads, E. W. Miller, H. Boyce and T. G. Vidal, Fort Qu'Appelle; Captain Price and F. S. Young, Moosomin; F. B. Baker, C. Christee, Moose Jaw; C. Nichols, English Village; T. E. Drinkwater, Medicine Hat; R. S. Lake, S. Taylor, Grenfell; H. T. Hanson, D. Boissevain, Cannington; W. S. Clarke, J. J. Butler, White-wood; J. Sumner; Hilton Keith, Touchwood Hills; H. Dee, Gordon's reserve. The Rev. J. P. Sargent was unanimously elected clerical secretary of the Synod. The Bishop in delivering his charge referred to the last census of the Dominion and pointed out the small increase in numbers the Church had made as compared with other religious bodies. His Lordship attributed this to several causes partly to influx of foreigners already settled in their religious beliefs; the weakness of the Church numerically in Ontario, from whence a great number of settlers came to the West; also the want of united action on the part of several branches of the Church in Canada. His Lordship also referred to the title "Church of England in Canada" as meaningless and erroneous holding that the true name should be "The Church of Canada."

**RESIGNATION OF THE BISHOP.**—The event of the meeting, however, was the announcement by his Lordship with much feeling of his resignation of the See; such resignation being actually in the hands of the Metropolitan, the Bishop of Ruperts Land, and His Grace the Archbishop of Canterbury, and which was to take effect on the appointment of his successor. He referred to his appointment, work and the causes of his retirement at some length subsequently an address was presented to the Bishop expressing the deep regret entertained by the Synod on hearing of His Lordship's resignation and expressing the great loss which the diocese would sustain through his departure.

The amount of local collections for the year was reported as \$4172 being a slight increase on that of the previous year; there was, however, a small falling off in the sum raised for the Indian Missions.

The report of the Executive Committee showed five meetings held during the year and that the grant from the S. P. G. had been the same as in former years \$4000 but that from Eastern Canada only one half of that for 1891.

Mr. H. Fisher was unanimously elected treasurer of the diocese.

A motion was passed expressing the earnest desire of the Synod that the Indian Department would grant to the diocese a Boarding and Industrial School in the Touch Wood Hills where there are many children with no school to go to. A vote of thanks was passed to the S. P. G. for their past great help towards the funds of the diocese.

In the evening a special service was held at which the bishop preached from the words "And now I commend you unto God," and explained his reason for resigning. It is said that during His Lordship's occupation of the See \$144,000 had been received from England in his diocese.

It is with much regret that we announce the resignation of the Right Rev. Dr. Anson, he was consecrated in 1884 and during the eight years of his Episcopate has done enormous and most valuable work in behalf of the Church in this new, untried, and difficult field. His self denying zeal and earnestness are well known. The number of Clergy in his diocese has increased from 3 to 19 and the minimum endowment of \$50,000 for the Episcopate has been raised. He has laid firmly and truly the foundation of the Church in this part of the North West and it is only to be regretted that he feels obliged now to withdraw from his position.

According to the Provincial Synod Canon the appointment is in the hands of the Archbishop of Canterbury after consultation with the Metropolitan and such Bishops in the N. West as he can communicate with. As on other occasions, no doubt the recommendation will be made through the Metropolitan at Winnipeg to the Archbishop and probably Bishop Anson will practically select his successor.

ORDINATION.—On Trinity Sunday, in St. Peter's Pro-Cathedral, Mr. F. W. Johnson and Mr. H. E. Bowers were ordered Deacons by the Bishop of the Diocese. After a very able sermon on the duties of the Diaconate by the Rev. F. V. Baker, Principal of St. John's College, the latter presented the candidates to the Bishop for ordination. The whole ceremony was a very impressive one, as indeed are all the Episcopal offices as performed by Bishop Anson.

Mr. Bowers is the second master at St. John's College School, and Mr. Johnson, who until recently was a student at the College, will go as assistant to the newly appointed Rector of Regina.

CONTEMPORARY CHURCH OPINION.

CHURCH BELLS (London Eng.)

It is late in the day to complain of many of the methods, the vulgarity and profaneness of them, by which the Salvation Army strives to excite its devotees, and bring about certain states of emotion in them at any price. But yet, when something more than ordinarily monstrous is obtruded on us, it is impossible not to take notice of it, and to reflect on its significance. There is no more solemn or jubilant hymn in our language than the famous Easter hymn "Jesus Christ is risen to-day." It is scarcely credible, and yet we are assured that it is a fact, that the Salvation Army has dared to tack on to this as a chorus or refrain the words of two popular comic songs—the songs, "Hi-diddle-hi-i" and "Tarara-boom-de-ay." To become as

profane, nay, as blasphemous, as this, is certainly much more than to sin against good taste. Any religious body which sanctions or allows such a thing *ipso facto* discredits itself, and destroys any claim it has upon our sympathy or support by virtue of any practical work for good which it may be doing here and there. The state of mind which is aroused, which it is intended to arouse, by these indecent methods is, in the truest sense of the words, irreligious and spiritually dangerous: the methods themselves can only be resorted to when we have lost our healthy religious sense, and are in a state of recklessness and topsy-turveydom. "General Booth has been complaining that he has not met with the pecuniary support he asked for and expected in order to enable him to carry out his advertised philanthropic schemes, "which promise to redeem society off-hand." We do not wonder at his not getting support; we cannot wish that he should get it, as long as he allows himself and his subordinates to outrage the commonest sense of decency and reverence in the way in which they are outraged by such performances as this in connection with the Easter hymn.

THE NEWS (London Eng.)

Lotteries.—Some of our readers may now and then receive lottery papers from abroad—Hamburgh and elsewhere. We are glad to find the *Atlantic Monthly* uttering a warning voice. Our contemporary justly says:—Even when the management is strictly according to the scheme as it is placed before the people, and it is conducted without chicanery or fraud, the class who become habitually the purchasers of tickets must constantly grow poorer in consequence. But the evils are not limited to the fact that more is paid in than is returned to those who have paid it. It is demonstrated by long experience in every country that has tolerated lotteries that their operations are in many ways demoralising; that the practice of investing in them leads to neglect of business and to general shiftlessness on the part of investors, and therefore tends to impoverish the whole community, through diminishing the ordinary gains from labour. It may very safely be asserted that thousands of people are every year reduced to poverty through an uncontrollable habit of indulging in the purchase of lottery ventures; that families are brought to want, and that murders, robberies, and suicides result to a number that, in the aggregate, is appalling. This has come so universally to be accepted as a truth, and the proofs are so overwhelming, that in nearly all enlightened countries lotteries are now forbidden by law. The moral sense of the world would be shocked if any leading European Government should at the present time establish a lottery for the purposes of public revenue, as was not uncommon only a century ago."

CHURCH BELLS.

The results of the religious census in the Dominion of Canada are not agreeable reading for churchmen. They are there a comparatively small community, numbering, in a population of more than five millions only upwards of 644,000. The Methodists outnumber them by more than 203,000 the Presbyterians by more than 111,000, and the Roman Catholics are nearly a million and a quarter stronger. On the other hand, the Baptists have 303,000 adherents, the Congregationalists 28,155, and the Lutherans nearly 64,000. The French speaking population of Eastern Canada, will, of course, account for the large preponderance of the Roman Catholic element, and immigration, from Scotland is no

doubt responsible for much of the Presbyterianism; but among the Methodists there are indubitably many emigrants from England and Wales who have lapsed from the Church of their fathers. In bygone days many were lost to the Church in Canada, because her organization was imperfect, and she had to battle with a strong and aggressive majority; to-day, however, her organization is much improved, and she is not only able to hold her own, but also to make some progress. Much of the leakage in the past has been stopped, and if the parochial clergy at home would only, as the Bishops and clergy in Canada have again and again implored them to do, give letters commending their emigrating parishioners to the Canadian clergy, they would do much to prevent the lapsing of Church people and help to build up and strengthen the Church in our colonies. Co operation is what is needed completely to check the leaking to dissenting bodies.

THE ENGLISH CHURCHMAN AND ST. JAMES' CHRONICLE.

Consistency of opinions is not a marked feature in Mr. GLADSTONE'S character. Rather, if asked where a truly versatile character could be discovered, we would point unhesitatingly to this right hon. gentleman. He has not only contempt for the opinions of his opponents, but equally for his own. He will denounce to-day what yesterday he upheld. This versatility has presented itself in connection with the Irish Local Government Bill. Mr. GLADSTONE lugubriously complains that the County Councils are deprived of the control of the police which he avers is "an indignity and an injustice and even an insult to the Irish people." Of course it adds considerably to the centuries of wrongs. But complacently the great Home Ruler manages to ignore or purposely forget that he committed a worse indignity to Irishmen. The power over the police was withheld from the Parliament to which he was willing to delegate the administration of Irish affairs. He now demands the control of the police for the parochial County Council, whilst he refused the same to his own superior Parliament. Was there ever such inconsistency of opinion? Is a man who turns about, and changes with almost every breath, the fit and proper person to control the National destinies of this country?

CHURCH BELLS.

Names of alleged perverts to the Roman Communion should be received with the utmost caution, and accepted as genuine only after they have been verified. For instance, the eminent ecclesiastical architect, Mr. L. Pearson, has just been—much to his annoyance and surprise—included in a list of persons who it was alleged had either joined or were about to join the Roman Communion. Mr. Pearson has contradicted the statement, and it seems probable that the whole list belongs to the realm of fiction. It is an extremely interesting and circumstantial document, and covers a wide ground. The grandson of a bishop, the wife of an M.P., the daughter of a peer, a peeress, half a dozen clergymen, the son of a well-known Dissenting minister, and many others appear on it. The question who is responsible for the invention of such a document naturally occurs to us. It is impossible to suppose that the leaders of the Italian mission in this country, who are, we believe, high-minded and honourable men, could have had anything to do with its production. They will, we have no doubt, have an inquiry made, and will furnish a full explanation of what appears on the face to be a somewhat peculiar affair.



# THE CHURCH GUARDIAN

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L. H. DAVIDSON, D. C. L., MONTREAL.

— ASSOCIATE EDITOR:—

REV. EDWYN S. W. PENTREATH, B.D., WINDSOR, CAN.

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ANNOUNCEMENTS SEE PAGE 15.

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1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, *whether the paper is taken from the office or not.*
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## THREE IN ONE.

Some people claim that they can not believe anything they do not understand. Carry this into practical life, and there is not much we can believe. Explain how plants grow; tell why one rose is red and another white. Give us the reason why one kind of food stimulates and nourishes, and another kind irritates and injures the physical system. Explain how a certain mental emotion reddens the cheek with a blush or sends flashes from the eye. Who knows the exact laws of light, and heat, and electricity? Hypotheses are assumed which will cover the widest range of phenomena, but the best scientists acknowledge unexplained causes back of their most rigid investigations. Explain all these things, or cease demanding logical and mathematical demonstration of all spiritual truths. A man may as well refuse to warm his body at the grate, because he does not know how the combustion of coal produces heat, as to refuse to warm his soul in the love of Christ because he does not understand how the Holy Spirit works in the human heart. It is doubtful if the doctrine of the Trinity can be demonstrated so as to become entirely within the grasp of the human reason in its present limitations. Nor is it necessary. It is no more necessary to know the heights and depths of divine truth in the spiritual world in order to have peace of mind and the knowledge of the right conduct of life for happiness, than it is to understand all the mysteries of nature and the primary causes of all the things we observe with our senses in order to enjoy health of body and physical well-being. That there is one God, that there are three Persons in the Godhead, the Father, the

Son, and the Holy Ghost, is a truth of revelation, and to be accepted and embraced on the authority of God's Word; and it is doubtful if attempts to make clear by human reasoning the mysteries necessarily enfolded in such a stupendous truth will add to its supreme dignity in our thoughts or help to educate the soul for what lies before it in the future. Whatever the cold intellect may say, that which is noblest in man sees clearly and holds firmly that there is a Father in Heaven who loves all, a Son who died for all, and a Spirit of the Father and the Son who works in human hearts to make men worthy to live in Heaven. And these Three are One. To be conscious of the Father's love, or to experience the life that is hid in Christ, or to be sensible of the indwelling Spirit, in each and every case is the thought of God in the soul. And this is the way of peace. Speculations and reasonings do not help. For, "Thou wilt keep him in perfect peace whose mind is stayed on Thee."—*The Church News.*

## WOMAN SUFFRAGE.

Mr. Gladstone has written a letter to Mr. Smith in charge of the bill extending the franchise to women, in which he says:—

"I think it impossible to deny that there have been, and are, women individually fit for any public office, however masculine its character; just as there are persons under the age of twenty-one better fitted than many of those beyond it for the discharge of the duties of full citizenship. In neither case does the argument derived from exceptional instances seem to justify the abolition of the general rule. But the risks involved in the two suppositions are immeasurably different. In the one individual judgment and authority plainly would have to distinguish between childhood and manhood, and to specify a criterion of competency in each case, which is now more conveniently fixed by the uniformity of law. In the other, a permanent and vast difference of type has been impressed upon women and men respectively by the Maker of both. Their differences of social office rest mainly upon causes, not flexible and elastic like most mental qualities, but physical, and in their nature unchangeable. I for one am not prepared to say which of the two sexes has the higher and which has the lower province. But I recognize the subtle and profound character of the differences between them, and I must again, and again, and again deliberate before aiding in the issue of what seems an invitation to renounce as far as possible its own office in order to assume that of the other. I am not without the fear lest, beginning with the State, we should eventually be found to have intruded into what is yet more fundamental and more sacred, the precinct of the family, and should dislocate or injuriously modify, the relations of domestic life.

"As this is not a party question, or a class question, so neither is it a sex question. I have no fear lest the woman should encroach upon the power of the man. The fear I have is lest we should invite her unwittingly to trespass upon the delicacy, the purity, the refinement, the elevation of her own nature, which are the present sources of its power.....I admit that in the universities, in the professions, in the

secondary circles of public action, we have already gone so far as to give a shadow of plausibility to the present proposals to go farther; but it is a shadow only, for we have done nothing that plunges the woman as such into the turmoil of masculine life. My disposition is to do all for her which is free from that danger and reproach, but to take no step in advance until convinced of its safety."

In conclusion, Mr. Gladstone writes:—"Such being the state of the evidence, and also the immaturity of the public mind, I earnestly hope that the House of Commons will decline to give a second reading to the Woman's Suffrage Bill."

All this difficulty arises from going only part of the way with the Anti-Christ revolution, and declining to go the rest. There never was a more pernicious and unhuman delusion than the theory of the *Contrat-Sociale*, the outcome of Locke's materialistic philosophy, utilised by the French Encyclopedists. It is by virtue of this that the Divine Institution of the Family, with its degree of subordination and discipline instead of being the unit of the State has been resolved into a heap of sand, with no principle of cohesion, though the shrieking sisterhood insist upon the *pecuniary* responsibility being left solely upon the head, without a shred of authority to correspond with it.

This is what infidel legislation aims at, and one has only to watch the succession of statutes to develop it. There are many indeed who help along this thing in the hope of destroying society as it is, and replacing it with imperialism. The principles of Anglo-Saxon Common law are very nearly buried and out of sight, and those of an atheistic socialism, which of course is the direct step to the old Roman Imperialism, have already largely taken their place.

It would not take much more (by the way) to make our electoral system, already such a tremendous source of expense, to break down of its own weight, and become an impossible means of ascertaining "the will of the people"—an expression altogether more theoretical than real.—*Church Eclectic.*

## LONDON CHURCHES 150 YEARS AGO.

In the March number of Harper's Magazine is a paper by Mr. Walter Besant, entitled the "London of George 2nd.," which will well repay perusal. The part of it which refers to the Church is most interesting and instructive to Churchmen of the present day. The author, after pointing out that it is universally accepted that was "the deadest, lowest, and feeblest period of the Church's existence," goes on to ask, "But was it quite a dead time?" and, in reply, gives the following figures:—There were 109 Parish Churches in London and Westminster. At forty-four of these there was daily service—surely a recognized indication of religious activity—at one of these there were three daily services; at all of them, the whole 109, there were services every Wednesday and Friday, and on all Holy Days and Saints' Days." Can we show such a record now? He continues:—"There were endowments for occasional sermons in nearly every Church. So much of the Puritan spirit remained, that the sermon was still considered to be the most important part of Church service; in other words, sound doctrine

being held to be essential to salvation, instruction of doctrine was considered of far greater importance than prayer or praise—a fact which quite sufficiently accounts for the slovenly character of Church services down to thirty or forty years ago. The singing was deplorable, but the sermons were sound.” The correspondent who sends this extract to *Church Bells* says:—“These figures will, I think, be a surprise to many, while the remarks as to the soundness of the preaching convey a lesson well worthy of consideration at this day, and one which should not be missed.”

### UNFERMENTED WINE.

*From the Canadian Churchman.*

SIR,—It is a mystery to me how your correspondent, L. S. T., having Dr. Norman Kerr's article on Passover Wine before him, can write as he does. In that article Dr. Kerr says: “As I read the ancient Jewish records, intoxicating wine was in use at the Passover as far back as we can learn the facts with any approach to reasonable certainty. In the course of my research I have met with no facts or opinions weighty enough to induce me to question the general belief that all along the ages, fermented intoxicating wine has been recognized as a lawful paschal element by the Jews, and as a lawful sacramental element by the greater part of the Christian Church.”...“That fermented, intoxicating wine was used in the infancy of this ancient religious people I have always frankly conceded.”...“It is only right, however, to add that intoxicating wine is also authorized in this way,” and he published a letter from Dr. Hermann Adler, Chief Rabbi of the United Congregation of the British Empire, in which that distinguished gentleman says: “I beg to state that during the Passover festival the use of fermented and unfermented wine is equally lawful, whether prepared from the grape or from raisins.”

With the above candid admissions taken from Dr. Kerr's “Passover Wine” before him, how could L. S. T. quote with approval the extracts which he takes from a Swedenborgian tract, and which asserts that “Jews never use fermented wine in their synagogue services, and must not use it on the Passover either for synagogue or home purposes?” The Chief Rabbi's statement shows that such an assertion is utterly untrue.

A few years ago I sent Dr. Adler the following passage from the Rev. F. H. Jewett's article on Communion Wine, and asked his opinion of the views therein expressed, and his answer has satisfied me that he has modified his opinions as to the lawfulness of the use of so-called unfermented wine at the Passover:—Dr. F. Delitzsch, of Leipzig, a Hebrew scholar of world-wide reputation, and thoroughly versed in Jewish literature and customs, ancient and modern, writes: “What Moses Stuart affirms in the Bib. Sac., 1843, p. 508, is incorrect. The wine of the Passover has at all times been fermented wine, which according to the prevalent custom, was mixed with water.”

Professor C. W. Palotta, of Vienna, an Israelite by birth, and competent in every way to give testimony, writes:—To my knowledge the question of the lawfulness of fermented wine at

Easter, has never been started by any Jewish doctor. No strict Jew drinks any other than wine (presach) at the Passover; but this simply means that the wine has been manufactured under Jewish supervision. Among the many thousand bottles of Passover wine sold at Vienna every year there has never been one of unfermented juice.”

The Rev. D. Edward, of Breslau, another competent witness and scholar, writes:—“In all my intercourse and negotiations with Jews for nearly forty years, and in all my acquaintance with their literature, I have never met an illustration of any such practice as the use of unfermented wine at their feasts or in the temple libations. The one rule they insist upon since the Captivity is, that the Jews beware of nesekh, wine prepared by Christians. Their wine must be gathered and prepared by Jews, and have a certificate as ceremonially clean. If there had been any rule about the use of unfermented wine, there would have been as much *pilpul* (rabbinic disputation) about it as would have filled volumes.”

In addition to the above, the same writer sent the following declaration from the rabbis of the Jewish Theological Seminary of Breslau, who are regarded as the most learned Jews in Germany: “Ungegohrer Wein (Must) wird nicht als Wein betrachtet, und wuerde der Pflicht Wein am Pesach--abende zu trinken nicht genuegen. Unfermented wine (Must) is not regarded as wine, and would not suffice for the fulfilment of the duty to drink wine on the Passover eve.”

The Rev. J. H. Bruchl, Superintendent of the Jewish Operative Institution, London, writes:—“So far as can be seen from the Talmud, the Jews of our Saviour's time had no hesitation whatever about fermented wine at the Passover. Not *vinous* but *farinaceous* fermentation was prohibited. I do not know of any unfermented real wine. In countries which do not produce wine the stricter Jews, especially those of the poorer classes, use both for the Sabbath and the Passover raisin wine.”

To these testimonies from abroad, may be added the following from two of the best known Israelites and scholars in the United States, Dr. Isaac M. Wise, of Cincinnati, editor of the *American Israelite and Deborah* and Dr. G. Gotthiel, Rabbi of Emanuel Temple, New York. The former states, “All Jews at all times have used at the Passover, not only wine and cider but also vinegar made of wine or of fruit. In all Jewish ceremonies, as marriages, circumcisions, the beginning and close of the Sabbath, the feast of the Passover, wine—fermented wine and not *must*—has been, as it is still in use.” Dr. Gotthiel writes: “It is proper to use *fermented* wine at the Passover. That is the rule. Unfermented is permitted in case the former cannot be obtained, or is forbidden from sanitary reasons. So it is with mead, raisin wine and spiced wine. Where these are not obtainable, any other beverage which takes the place of wine in the customs of the country, may be used. These are the concessions made to the force of circumstances. *The law treats invariably of wine in the ordinary sense of the word*; and that it is supposed to possess the intoxicating property is clear from the precept that the celebrants of the Passover are forbidden to drink of the wine between the prescribed cups at certain portions of the ritual, lest their minds should get clouded and thereby unfit to perform the ceremonies and recite the prayers with proper devotion.

... Paschal wine is fermented grape juice, which has been carefully kept from contact with leaven. I was reared in strictly orthodox sur-

soundings, and have had besides ample opportunity of observing the customs of my brethren in many lands; yet I never heard it so much as questioned that fermented wines are lawful for use, and I am quite at a loss to account for the positive assertions to the contrary by M. Noah and the late Professor M. Stuart. It was by Christians and not by Jews that this discussion was started. The Rabbis did not fear that the use of the cup under religious sanction would turn the faithful into drunkards, and experience has proved that they were not mistaken.” (See Dr. Moore's able article in *Presbyterian Review*, January, 1892, and Dr. Jewett's tract, “Communion Wine.” These extracts I sent to Dr. Adler, and in answer to my inquiries I received the following letter from him:

Office of the Chief Rabbi,  
16 Finsbury Square.

London, October 25th, 1887.

“REV. & DEAR SIR, I am in receipt of your favor of 13th ult., and I must crave pardon for not having replied to the same ere this. I have been very busily engaged in work which could not be postponed.

“The statements made by the scholars whom you quote, are in the main correct. It does not, to my mind, admit of doubt that the Bible permits us to partake of fermented wine and liquor in moderation, anxiously eschewing excess and intemperance. Believe me, dear sir, yours faithfully,

“H. ADLER.”

It is clear from the above testimony that our Provincial Synod did a very wise thing when it passed the following motion:—“Whereas of late years, in different quarters and under various pleas, other liquids than wine have been employed in the sacrament of the Holy Communion, and the lawfulness of wine, as usually understood, denied for the same, thereby affecting the reality of the sacrament, and greatly endangering the peace of the Church, this Provincial Synod feels bound to express its strongest disapprobation of such unauthorized acts, and does hereby admonish the clergy of this Ecclesiastical Province to make no innovation in so sacred a matter as the elements divinely ordained in this Holy Sacrament, and to adhere faithfully to the custom and tradition of the Catholic Church in the same.” This motion was carried with only five dissenting voices. When men are advocating the use of tea, milk, water and other liquid as substitutes for wine in the Holy Communion, we cannot be too careful in adhering to the elements appointed by Christ Himself. In this, as in other respects, we must guard carefully the faith once for all delivered unto the saints.

Palermo. JOHN FLETCHER.

### Bishop Thompson on Reading and Preaching.

“I must charge my brethren of the clergy to be more than ever diligent in the offices of the Church, and their pastoral labor from house to house. The reading of the liturgy demands of the clergyman study and care. Often its whole effect is marred and a divine treasure made contemptible by evil reading. Evil reading, I say, for which there is no excuse, which is a sacrilege and no less. Mannerisms, slovenliness, irreverence, indistinct enunciation are, in my judgement, sacrilege, on the part of the perpetrator. If they cannot be cured the man should decline to slaughter the public service or render it contemptible any longer. If they *can* be cured, and they nearly always can be, he is without excuse. He should put himself under training as soon as possible.

“And so, of preaching. Whoever has a mes-

sage to deliver, and is charged with its importance, and feels it, unless there be some physical weakness, can deliver his message from the heart, and send it to the hearts of other men. The man who can preach a sermon or read the prayers, as if he were repeating an auctioneer's catalogue, is strangely out of place in the chancel.

"To discharge the public offices of our ministry with such reverence, dignity and fitness of utterance as they deserve and demand, is a plain duty from which nothing can excuse us, and it is incumbent upon us to use all diligence and seek all helps to discharge the duty rightly.

"And let me say here, that I think it the duty of a wise and prudent layman instead of criticising or finding fault in private, frankly to explain and advise in such cases. The clergyman, if a sensible man, will be obliged to him if he point out mistakes, mannerisms, or faults, of which he may be ignorant, and which mar his usefulness."

## Family Department.

### WHY?

"I turn to the East when I say the Creed,  
And this for reasons three;  
First Holy Church hath practiced it,  
And she's a guide for me.

"I turn to the East when I say the Creed,  
For thence the rising sun  
Through thousand arching months and years  
His ceaseless course hath run.

"I turn to the East when I say the Creed,  
And my Redeemer bless,  
Who rose on our benighted earth  
The Sun of Righteousness.

"I turn to the East when I say the Creed,  
And look for my final doom;  
For thence the Scriptures seem to speak  
The Righteous Judge shall come.

"I turn to the East when I say the Creed,  
My reasons I have given;  
But not my eyes alone, my heart  
Must turn itself toward Heaven.

"So I turn to the East when I say the Creed,  
And tell me now, I pray,  
Why any humble Christian need  
To turn the other way."

*Parish Magazine.*

## Poor Miss Carolina.

BY L. T. MEADE.

### CHAPTER III.

Baby Marjory opened her sleepy eyes at the usual hour the next morning. Nurse had just got up, and was busy in preparing her bath, and getting ready for the auspicious moment when the little lady was to be washed and dressed. As usual, too, Marjory sat up in bed, rubbed her velvety brown eyes wide open, and took the doll she supposed to be Miss Carolina on her knee. It was the little child's custom to address her doll with words of affection and encouragement at this early morning hour. She pressed her now close to her little heart, and spoke to her lovingly.

'Dood morning, dee lickle dirl, zoo'll hab zoo ni cold bate now, and be rite clean.'

She looked hard into the eyes of her pet as she spoke; instantly a quick change came over

her, and gazed at it long and steadily. What was the matter with poor Miss Carolina? Instead of a nice little hole in the centre of her face, there was a well shaped nose there: instead of lack lustre eyes, two blue ones stared up at Marjory. There was no dear familiar expression in those smiling orbs; that well formed nose was detestable to the child. With a sudden little furious gesture she raised the doll to her lips, and bit off the offending member. Now, indeed, there was a little hole in the centre of the face, but still the eyes were blue.

Marjory wetted the corner of her sheet with her little lips and tried to wash the color away. Alas! it would not go. Alas! the new Miss Carolina would stare up at her and smile. Marjory hated that smile. She threw the doll down in another fit of passion. Her proud little face worked; there was an heroic effort to keep back a flood of tears. She succeeded, and got up quietly and stood by nurse's side. 'O Miss Marjory, my pet, I'm so glad you're not going to bath Miss Carolina this morning; all those bathings get the doll in such a mess.'

Marjory was silent, and took her own bath in a wonderfully subdued manner.

'Why, Marjory,' said her mother an hour afterwards, when the little girl, neatly dressed, came into the pleasant breakfast room, 'I don't see Miss Carolina in your arms this morning.'

'I've left she up-tairs,' said Marjory in a constrained little voice.

Something in the tone and in the child's subdued manner made Mrs. Carlton glance apprehensively at her husband; but the next instant the child, with a shout of delight, had thrown herself upon a small puppy dog, and the mother and father hoped their scheme had answered well.

So it had to all appearances, even better than they had dared to hope. Marjory danced and romped and played, and her merry little voice was heard shouting gleefully all over the house. Only now, neither in the nursery nor drawing-room, did she ever make an appearance accompanied by Miss Carolina. The new doll, which the father and mother hoped would quickly slip into the place of the old, lay discarded on the shelf. Marjory neither asked for it nor spoke about it. She seemed to have given up dolls, and took frantically to her hoop when out, and to the puppy dog when in the house.

Mrs. Carlton was quite delighted, and when she next took a drive she bought for her little girl the most beautiful baby doll she could find in a fashionable toy-shop.

Marjory received this lovely creature with a quiet, little, sweet smile, kissed her mamma, and then bent down and pressed a light, soft caress on the new dolly's vermilion lips. But up-stairs the beautiful doll shared the fate of the new Miss Carolina, and lay discarded on the toy-cupboard shelf.

Mrs. Carlton and nurse began at last to wonder if the child really guessed that the doll had been changed. They believed that the whole thing had been managed so well, that this could scarcely be possible; and nurse declared that Marjory's sudden dislike to dolls was simply a little child's caprice. One day, however, nurse's eyes were opened.

Mrs. Graham had desired Kenneth not to play with little Marjory; she gave a very fair reason for this prohibition to Kenneth's nurse. Marjory was the child of very rich people; it would be worse than folly for her little son to get intimate with a child in an altogether different class of life.

Kenneth's nurse did not agree with her mistress; in her heart of hearts, she thought this prohibition absurd. She liked to talk to the nurse of the rich child; she enjoyed hearing descriptions of her grandeur, of her luxurious home, of her high wages. It came to pass, therefore, that in spite of his mother's request, little Kenneth and Marjory often met.

Mrs. Carlton's nurse knew of nothing to keep them asunder, never having mentioned these meetings to her mistress. One afternoon, in the late autumn, the children ran up to each other with shouts and glad exclamations.

'But Marjoe,' said Kenneth, 'where's de dolly?'

Instantly a little cloud came over the dimpled face, the baby lips quivered sadly, and two brown eyes, pathetic in their appeal, were raised to Kenneth's.

'Dolly's dorn,' said Marjory's high-pitched voice. 'Dee dolly's dorn kite way.'

Two tears gathered slowly and dropped on the little gloved hand; but Kenneth said: 'Hullo! I sink I see wabbit up dere;' the two children, forgetting all else for the moment, started off in full pursuit.

Those tears, however, and the sad wail of the little voice, made quite an impression on nurse, so deep an impression that that night she questioned the nursery-maid, Jane, as to the fate of the old doll.

'That old thing!' said Jane in a contemptuous voice. 'Oh! I gave it to my little sister, but she would not play with it; she took it into Kensington Gardens one day, and every one laughed at it so much that she threw it away.'

### CHAPTER IV.

Poor Kenneth! no one quite knew how lonely he often was, how very, very dull he found wet days, how tired he got of that toy donkey with the panniers, of that great big box of bricks, of that gigantic Noah's ark. Why did people send toys like these to little boys who had no play-mates? What pleasure was there in piling up his bricks so high, when there was no one by to admire? what use in guiding that patient donkey round and round the room, when there was no eager voice to exclaim at his skill? His mother was almost always busy, and his nurse had a great deal to do besides attending to him.

So Kenneth very often left his toys untouched, and stood gloomily at his nursery window, with his little face pressed against the pane, and whenever he saw a child walking past without another child by his side, he pitied it, and whenever he saw two children together, he envied them.

On these dull days, too, he thought a great deal about that fat podgy, sociable little girl who used to run to him in the gardens, who played with him so merrily, and who made life altogether so delightful when she was by his side.

Round-faced, dimpled, rosy Marjory was just the companion Kenneth needed, and I am afraid he rather disobeyed his mother, and took every opportunity, when in Kensington Gardens, to

induce his nurse to look for the pretty little furled figure.

One day they came across Marjory's nurse, but no Marjory was by her side.

'What has 'oo done wid mine Marjoe?' asked eagerly the little man.

'Oh, my little gentleman, Miss Marjory has a very bad cold; very very bad it is, and she won't be let out for many a day, I'm afraid.

'Many a day, you 'fraid,' echoed Kenneth, in a voice of great disappointment and self pity.

He found the conversation of the two nurses very uninteresting, and wandered off a little way by himself.

He had brought his wheel-barrow out with him, and he tried to amuse himself by filling it with piles of dead autumn leaves. He soon, however, got tired of this game, and sat down at the foot of a wide-spreading elm-tree, and wondered how soon Marjory's cold would be well enough for her to have another romp with him.

As he thought, he occupied himself pushing his hands through the piles of autumn leaves which lay in great quantities at the foot of the old tree. Suddenly his small hand came in contact with something larger and more solid than a dead leaf. He pulled out a dirty, disagreeable object; it was an old doll. He looked again and his heart beat high—it was Marjory's lost doll. Poor Miss Carolina lay in his arms.

'I'll give it back to her mine own self,' he said aloud in a voice of rapture, 'no one shall give Miss Carolina to Marjoe, but mine own self.'

Hearing his nurse's foot steps approaching, he hastily thrust the old doll under the leaves in his wheel-barrow, and in this manner brought it home.

TO BE CONTINUED.

Heavy afflictions are the best benefactors to heavenly affections.

The idea of having a good time has too much importance in many minds.

The test of every religious, political, or educational system is the man which it forms.—AMIEL.

If it is not right, do not do it; if it is not true, do not say it.—MARCUS AURELIUS.

The way to mend the bad world is to create the new world.—EMERSON.

The less religion there is in a church the more oysters and ice cream it takes to run it.—RAM'S HORN.

MARRIAGES.

**NEWNHAM-HENDERSON**—On Wednesday, the 22nd inst., at St. George's Church, by the Right Rev. the Lord Bishop of Montreal, assisted by the Rev. J. Constantine, Lettie Agnes, eldest daughter of the Rev. Canon Henderson, D.D., to the Rev. J. A. Newnham, M.A., of Moose Fort, Hudson's Bay.

**PYKE-SMITH**—At Blackfoot, Idaho, on the 24th May, by the Right Rev. Bishop Talbot, D.D., assisted by the Rev. John Dawson, Frank A. Pyke, son of the Rev. James Pyke, Hudson, P.Q., to Della, daughter of J. Smith, Esq., of Nicholia, Idaho.

**SCHOLFIELD-SUTHERLAND**—On June 22nd, 1892, at the Church of the Redeemer, Toronto, by the Rev. A. Williams, M.A. (uncle of the bride), assisted by the Rev. Septimus Jones, M.A., Henry C. Scholfield, Dominion Bank, son of the late William Scholfield, Esq., M.D., to Alexandra I. (Zaide) Sutherland, daughter of the late T. Sutherland, Esq., M.D., of Oakville.

**WILKS-KINGSMILL**—On June 22nd, 1892, at St. Thomas, Walkerton, Ont., by Canon Curran, rector of St. Thomas, Hamilton, assisted by the Rev. T. Robinson, rector of St. Thomas, Walkerton, E. Langdon Wilks, Esq., of Galt, to Pauline, daughter of John Incherean Kingsmill, Judge of the County Court of Bruce, Ont.

**MACKAY-ROBLEY**—Married at Picton, N.S., on June 22nd, by Rev. H. A. Harley, M.A. rector of St. James Church, A. M. Mackay, Esq., secretary of the Y.M.C.A., Moncton, N.B., to Hattie Bruton, second daughter of Thos. Robley, Esq., of Picton.

DEATHS.

**SCADDING**—At his residence, 659 Spadina avenue, Toronto, on June 18th, 1892, Chas. Scadding, eldest brother of the Rev. Henry Scadding, D.D., in the 81th year of his age.

**THOMAS**—Died, on the 25th inst., William T. Thomas, architect, in his 61th year.

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**BITTERS**

### Mission Field

#### DIOCESE OF JAMICA.

The Rector of St. Mary's, Jamaica, has 1016 members on his books. Church life is growing in Christiana, Jamaica. Within three years 530 persons have been confirmed, most of them in advanced life. The foundation stone of a new parsonage was lately laid by the assistant bishop and a collection of £40 was taken on the spot. Many special services, missions and gatherings of church folk have been held, and during June an eight days special service at 5.15 in the evening was being held in Kingston, at which addresses were delivered on the Moral and Social life, Religious doubts, Business, etc.

#### DIOCESE OF BRITISH HONDURAS.

Some anxiety prevails in this diocese as to the selection of a successor to Bishop Holme. The West Indian Guardian says that it a vote in the matter it would be cast in behalf of one not far away from the diocese one of whom he could speak from personal knowledge. We presume it refers to Rev. F. R. Murray.

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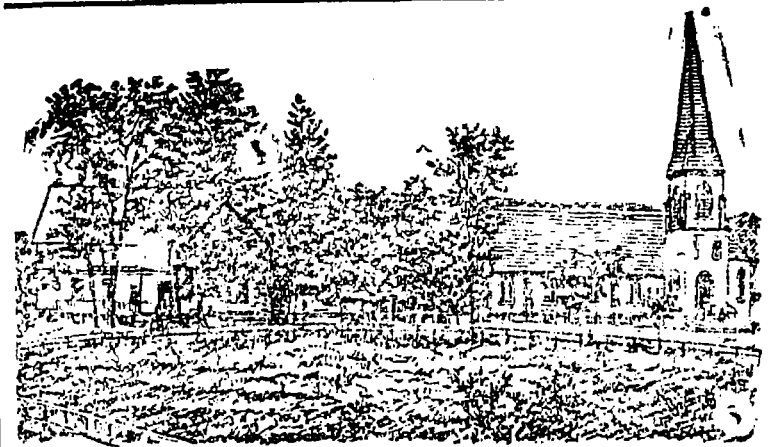
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## Temperance Column.

### TEMPERANCE NOTES

A new shelter at Hortfield in connection with the Prison Gate Mission of the C. E. T. S. was opened lately by bishop Marsden.

A Choral Temperance Festival was held at the Abbey Church, Bath, England in connection with the diocesan branch of the C. E. T. S. on 30th May last; the sermon being preached by the Rev. Dr. Ashman late of Detroit, U. S.; from Romans XIV. 13-17 in the course of which he said. He said the Society whose claims he advocated that night was based upon a two-fold platform, where there was perfect union and co-operation between those who used and those who abstained from using intoxicating drinks. The Church of England was the first to take this really scriptural ground, and therefore they claimed that it opened up to the eyes of the world the true and the real position of the Church of God towards the giant evil which they had to crush. There were others, long before the Church of England took up the matter, who endeavoured to cut down this hydra-headed monster, but they did it from a bigoted and unchristian standpoint. It was only when the Church took the matter in hand that the true alliance between Temperance and Christianity was seen at all: it opened up a wider and nobler advocacy of the Temperance cause.

### Another Hamilton Miracle.

#### THE TERRIBLE SUFFERINGS OF ISAAC W. CHURCH FROM PARALYSIS.

CRUSHED BY A FALL OF FORTY FEET—HE SPENDS MONTHS IN A HOSPITAL AND IS DISCHARGED ONLY TO SUFFER GREAT AGONY—MONTHS WITHOUT SLEEP AND A VICTIM OF NERVOUS PROSTRATION—AN ACCOUNT OF HIS MIRACULOUS CURE AS INVESTIGATED BY A "TIMES" REPORTER.

Hamilton Times, June 20th, 1892.

"In the spring of 1887, while working on a building in Liverpool," said Mr. Church "a scaffold on which I was standing collapsed and I fell to the pavement a distance of forty feet. Bruised and bleeding I was picked up and conveyed to the Northern Hospital, and not one of the doctors who attended me held out any hope for my ultimate recovery. The base of my spine seemed to be smashed into a pulp, and the efforts of the medical men were directed altogether towards relieving the terrible agony I suffered rather than towards curing my injuries. I had the constitution of an ox though," and the speaker threw out his chest and squared a pair of shoulders that would have done credit to a prince among athletes, "and as I seemed to have a tremendous grip on life the doctors took heart and after remaining in that hospital forty weeks I was discharged as being as far recovered as I would ever be. For twenty-six weeks I had to lie in one position, and any attempt to place

me on my back made me scream with pain. Through eighteen months after my discharge I was unable to do a stroke of work, and could with difficulty make my way about the house, and then only with the aid of crutches. Twice during that time I underwent operations at the hands of eminent surgeons, who were amazed at the fact of my being alive at all after they had been informed of the extent of my injuries. On the last occasion my back was cut open and it was discovered that the bones which had been shattered by my fall had, by process of time, completely overlapped each other, forming a knuckle that you see here," and Mr. Church showed the reporter a curious lump near the base of his spine. "All efforts to straighten those bones continued unavailing, and finally the doctors told me that in the course of a few months paralysis would set in and my troubles would be increased tenfold. Their predictions proved only too true and before long I was in almost as bad a condition as ever. No tongue can tell the pain I suffered as the disease progressed, and eventually I decided to come to America. So in 1890 I closed up my affairs in England and on arriving in Halifax, so done up was I with the journey across the ocean, that I had to take to my bed and was kept a close prisoner for several weeks. Having a brother living at Moorfield, near Guelph, I with difficulty accomplished the journey there and tried to do some work. My utmost exertions could accomplish but little, however, and as the result of my trouble, nervous prostration, in its worst form assailed me. I remember once being overtaken by a thunderstorm while about a mile way from the house, and while I was making my way there I fell no less than eight times, completely prostrated by particularly vivid flashes of lightning or heavy jars of thunder. About a year and a half ago I came to this city and secured work at the Hamilton Forge Works, but before long had to quit, because I could not attend to my duties. I used to think that if I could only get a little sleep once in a while I would feel better, but even that boon was denied me. Night after night I tossed from side to side, and every time my back pressed the bed the pain that shot through every limb was almost unbearable. The doctors prescribed chloral and bromide of potash, and for weeks I never thought of going to bed at night without having first taken powerful doses of either of these drugs. Towards the last these doses failed to have the desired effect and I increased the size of them until I was finally taking thirty grains of potash and ten grains of chloral every night, enough to kill a horse. I became so weak that I could hardly get around, and my lower limbs shook like those of a palsied old man. When everything seemingly had failed me and I was about to give up what seemed a vain battle for life and health my wife here read an account in one of the newspapers of John Marshall's wonderful cure by means of Dr. Williams' Pink Pills, and although I had lost all faith in any medicine I re-

solved to try once more and accordingly procured a box of those little Pink Pills from Mr. Harrison, the druggist, and commenced to use them according to the directions. This was in October of last year. I had not taken them a week till I began to feel an improvement in my general health. In a month I slept every night like a baby. The pains left my back entirely, and by the beginning of the new year I could lie on my back for hours and never feel the slightest pain therefrom. Prior to taking the pills I suffered terribly with fits, many of them so severe that three or four men were required to hold me. The Pills knocked those all out, though, and all the time I used them I did not have even the suspicion of a fit, and as for my weight, well, you will hardly believe it, but honestly, in that time I gained forty pounds. Well, to make a long story short, I went to work again a few months ago, this time in the Hamilton Nail Works, where I have worked there steadily since the first day I went in. Last fall I was too weak to walk a mile, now I work from 7 a.m. to 6 p.m., and my work is no child's play either, I can assure you. I handle about 500 kegs of nails every day and each keg weighs one hundred pounds and has to be lifted a distance of from five to six feet. All my renewed strength I ascribe to the use of Dr. Williams' Pink Pills which I consider have worked which I consider have worked wonders in my own case. For anyone troubled with nervousness, sleeplessness or loss of strength in any way, in my opinion there is nothing in existence like those Pills for restoring people who are thus afflicted. Yielding to the advice of friends, who claimed that my renewed health was not due to the Pink Pills, I quit using them for about a month, but the recurrence of those terrible fits warned me of my folly and I commenced using the pills again, and I will certainly never be without them in the house."

"Not if I know it anyhow," remarked Mrs. Church. "I know only too well the good they have done you, and you would not have been anything like the man you are to-day if it had not been for those Pills, and no one on earth knows better than I how greatly you have been helped, and not only you but others in the family who were thought to be going into a decline before they were restored by taking those Pills."

Some of the particulars of the marvellous rescue of Mr. Church from a life of suffering having reached the public, a reporter of the Times thought it worth his while to investigate the matter for the benefit of other sufferers, and it was in response to his enquiries that the above remarkable story was narrated by Mr. Church. Taken in connection with the reports of other equally remarkable cures—the particulars of which have been published from time to time—it offers unquestioned proof that Dr. Williams' Pink Pills for Pale People stand at the head of modern medical discoveries.

The neighbors generally were very outspoken in their astonishment at

Mr. Church's miraculous cure, all who knew anything of his case having given him up months ago as rapidly approaching the portals of the great unknown. He looks far from that now though. His eye is as clear, his cheek as ruddy, and his step as elastic as a youth in his teens. He was for seven years a member of the Life Guards, and for some time conducted a gymnasium in Liverpool. He expects to get back to his beloved athletic exercises this season, and is much elated at the success of his treatment.

The reporter then called upon Messrs. Harrison Bros., James street north, from whom Mr. Church had purchased the remedy, who further verified his statements. In reply to the enquiry by the reporter, "Do you sell many of Dr. Williams' Pink Pills?" Mr. James Harrison, of the firm replied:—

"Well, yes, rather. A thousand boxes don't last long. You see our business is largely with men, women and girls employed in the big factories and mills in this locality and the recommendations we hear from these people day after day, month after month, would indeed make the manufacturer of those wonderful little pellets think he was a benefactor of humanity. Several cases have come under my own notice of women, poor, tired-out, over-worked creatures, being made "like unto new" by the use of these pills, and I see them passing to and from work daily, and looking as though life was worth living and well worth it, too. In all my experience in the drug business I never saw anything like these pills," and Mr. Harrison related a number of cures that had come under his observation in addition to that of Mr. Church.

Dr. Williams' Pink Pills for Pale People contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and fallow complexions, and the tired seeling resulting from nervous prostration; all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They bluid up the blood and restore to glow of health to pale and fallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, over-work or excesses of whatever nature.

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