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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.  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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### ECCLIASTICAL NOTES.

TWENTY-EIGHT nationalities are represented among the students at the University of Pennsylvania.

AN anonymous donor has offered £1,000 towards the lengthening of St. Andrew's Church, Taunton.

THE Earl and Countess of Meath are visiting South Australia on behalf of the Ministering Children's League.

THE value of the personal estate of the late Rev. Henry Allon, D.D., of Union Chapel, Islington, has been sworn at £27,556.

LAST year only 2,710 out of 5,086 congregations of the P. E. Church in the United States contributed to General Missions.

UNDER the will of the late Miss Ann Heaton, of Southport, the Liverpool Diocesan Finance Association has become possessed of a legacy of over £5,000.

WESTMINSTER ABBEY was thronged at the choral service commemorating the 194th anniversary of the Society for Promoting Christian Knowledge.

THE Bishop of Michigan has confirmed 800 persons since April 1st; and the number for the entire convention year will exceed that of any other in the history of the diocese.

THE death is announced of Dr. Philip MacLagan, brother of the Archbishop of York. He was a distinguished botanist, and also interested himself in religious and philanthropic movements.

ON Ascension Day, at St. James', Northampton, Eng., Rev. T. Taylor—formerly Congregationalist minister Brackley—was publicly admitted by the Bishop of Leicester to the office of lay reader.

AT the ordination held in the diocese of Idaho on the 29th May Messrs. Samuel J. Jennings and John M. Johnston, late Congregational ministers, were ordered deacons; being presented to the Bishop by the priest in charge.

DIocese of CHICAGO.—The confirmations for the past year were reported by the Bishop as more numerous than any previous one and larger than in any other diocese west of Pennsylvania.

THE honorary degree of D.D. was conferred upon the Right Rev. Henry Potter, Bishop of New York, at the last Convocation, at Oxford. He was presented for the degree by Dr. Ince, the Regius Professor of Divinity.

BISHOP NELSON, in his first address to the Georgia diocesan Convention, orders that there shall be no evening communions, no funerals on Sunday, and no marriages during Advent and Lent.

STATISTICS show that in the last class graduated from Amherst, the non-smokers, during their college course, gained over the smokers, in weight, 24 per cent., in height, 37 per cent., in chest girth, 42 per cent., and in <sup>100 lbs. capacity,</sup> 8.36 cubic inches.

DR. RAINSFORD believes that the best way to fight the saloon would be for Christian men to open respectable saloons, where only beer and light wines could be procured, and where all the social advantages and none of the disadvantages of the "poor man's club," as it now exists, would be found.

THE growth of St. Peter's Church, Brooklyn would seem to afford strong argument in favor of free seats. In 1887 the number of families was 173, in 1892, 339; individuals in 1887, 727; in 1892, 1360; communicants 401 and 989 respectively; Sunday school 351 and 772 respectively. In 1886 the amount raised was \$9,841.54 and in 1892, over \$20,000.

AT Bay City, (Mich.) Bishop Davies confirmed 71 persons on the Sunday after Ascension. One notable fact is that in age they ranged from 12 to 80. Most were adults and many were men. The youngest brought into the church his father, mother, and six brothers and sisters.

THE Rev. H. Tatlock, rector of St. Andrew's Church Ann Arbour, has presented 195 candidates for Confirmation since 1890. Of the whole number 77 were men, 69 were women, 23 were boys, and 26 were girls. The number of adults was three times as great as that of the children; 62 were heads of families; 51 were students of the University; 121 came from other religious bodies.

THE Countess of Carlisle has for many years invited some fifteen hundred or two thousand children from the slums of Leeds to spend a fortnight's holiday in farmhouses and cottages in the neighbourhood of her country seat in Cumberland. Not only has she borne most of the expense of this kind deed from her private purse (collecting the rest from her personal friends), but the good Countess has given also—what is more than money—personal care and trouble. She herself visits constantly the homes to which she sends the children, and she also frequently accompanies the parties of ragged youngsters on their railway journeys, taking them from and restoring them to their mothers.

WOMEN who want votes will be interested in knowing that in Boston, the city of culture and Quakerism, the ladies have issued a paper called *The Remonstrance*, in which is the following declaration:—"The great majority of our sex do not want the ballot, and to force it upon them would not only be an injustice to women, but would lessen their influence for good, and imperil the community."

ARCHDEACON DENISON has, says the London correspondent of the *Birmingham Post*, resigned in connection with the English Church Union, which he has been connected for forty-seven years. He leaves that body because its refusal to condemn the higher criticism, as advocated by Mr. Gore and others, seems to him subversive of the Church of England's belief in the integrity of Divine authority of Holy Scripture.

THE St. Anne's, Soho, *Parish Magazine* contains notices in English, French, German, Scandinavian, and Yiddish, of weekly social meetings at which provision is made for conversation with foreigners in their own languages. It is also announced that baptisms, churchings, and marriages can be solemnised in any of these languages.

AT the meeting of the Church Defence Institution, held on Monday, May 23rd, at Cambridge, the Bishop St. Asaph gave a cheering account of the state of Church matters in his diocese. He said that the attendance of children at National Schools was 19,000, against 14,000 at all the other elementary schools. Nonconformity failed to provide a residential pastorate in country districts, there being, in the diocese of St. Asaph, ninety parishes out of 208 without a resident Nonconformist minister; while for 330 Methodist chapels, there were only seventy pastors.

THE Presbyterian Church of Ireland has addressed the Synod of the United Presbyterian Church in Edinburgh inviting the sympathy and co-operation of their Scottish brethren in the resistance they are offering to the projected Home Rule. The letter states that they had long been threatened with an Irish legislature and executive, of which four-fifths would be Roman Catholics dominated by the Romish hierarchy. Should such a catastrophe ever occur through the rashness of any statesman, it would mean the extinction of religious liberty in their unfortunate island, and the imminent peril of both life and property. The parliament would be one in which Protestants would be utterly powerless and helpless. They had confidence however, that if the crisis came, their kith and kin would maintain the right, defend the truth,

and refuse to hand them over to the will of their enemies.

WYOMING AND IDAHO.—Within the past six months the following churches have been built and opened for services, viz., at Green River, and Cambria, Wyoming and Blackfoot, Cœur d'Alene City, Moscow, and Grangeville in Idaho. In addition the contract has been "let" for the projected cathedral at Laramie, for the erection of St. James' Church, Fayette, Idaho, and for the erection of St. Margaret's school for girls at Boise, Idaho. On all of these, the work is being pushed rapidly and it is hoped the buildings will be ready for use in a very short time. Churches are contemplated at Weiser, Shoshone, Bonner's Ferry and Mountain Home, Idaho, and Gillette, Wyoming.

UNDER Bishop Montgomery's energetic rule in Tasmania the Church is progressing in a very satisfactory manner. A writer in the *Daily Telegraph* (Tasmania) mentions eight churches in design or in course of construction, and two parsonages. The churches are at Scottsdale, Whiteford Hills, otherwise known as Elizabeth Town, Cape Barren Island, Ulverstone, Cressy, Glen Exe, Zeehan, and Derby; the parsonages at Longford and Scottsdale; and this is not a complete list of church building which is going on. The writer remarks, 'If the erection of new churches and parsonages is a sign of religious progress, then, members of the Church of England have reason to congratulate themselves on the building activity of their communion, which is at present apparent in Northern Tasmania.' The *Tasmanian Church News* sees in all this indications 'that the heart of the people is being more and more drawn towards the ancient Apostolic Church of their forefathers.'

MARYLAND.—On June 2nd, Bishop Paret confirmed two persons at Davidsonville, the Rev. C. J. Curtis, rector. The same afternoon he confirmed at Christ Church, West River, 13 persons, 9 of whom were boys and girls, thirteen to fifteen years old. It was a beautiful sight to witness this early consecration of their lives to God. That evening, at St. John's chapel, he confirmed 31 persons, only three of them being under 20, and 13 having been Lutherans and 16 Methodists. Rev. Thomas J. Packard is the rector of both churches and was much gratified at the large addition to his church. St. John's church was begun less than a year ago, finished enough for use, and furnished in two months. The work was almost entirely done by the men of the congregation, and as well done as skilled carpenters would do. It is 24x50 feet, with arched ceiling, stained glass windows, and most churchly appearance, and will seat 175 persons. The money to build it was raised by the parish and the new adherents, except three contributions, and this in a country depressed by low prices for farm produce, and among a poor people. More pleasure is felt in this work that God has enabled them to do than in a gift from outside.

The Bishop of Ballarat, Australia, in his address to the recent Church of England Assembly, spoke as follows upon the alleged 'waning' of the Church of England:—'Of difficulties, one

of the direst continues to be "denominational racing," especially in the bush. I will not say Ephraim "vexes" Judah, but she *paces* her. I want to see both "fly upon the shoulders of the Philistines in the West," together! Nothing is less satisfactory than scoring "petty" wins in rivalry of the kind I mean; but it may be advisable to mention that any Mrs. Harris who alleges the "waning" of the Church of England has the recent census figures (*valent quantum*) entirely against her. While Presbyterianism and Romanism seem to have decreased in their proportionate hold, numerically, on the population, our Church has steadily increased in that respect (as Methodism has also done in about the same ratio) since 1871, and now numbers of avowed adherents, roundly, 402,000, 1,140,000 or decidedly over a third of all the people. I cannot give you the figures of our diocese separately, but have reasons for confident belief that the Church of England in West Victoria has had even more than her proportionate share in such growth as is indicated by the statist's figures. Our diocesan statistical tables, when issued, will, I think, harmonise with this.'

#### BROTHERHOOD OF ST. ANDREW NOTES.

The Church needs a continual supply of young blood; and young blood needs to be strengthened by the iron of law and faith, that the Church can infuse into it.

In the course of the nine years that have passed since the Brotherhood was founded, its members have learned at least four lessons of experience. They have learned that differences of Churchmanship can safely be ignored in practical work; that the *parochial spirit* is the worst enemy of effective co-operation; that the *rented pew* is an abomination and that free seats are both possible and inevitable; and that the "entertainment" feature of Church work divides forces, wastes energy, estranges people worth winning, and is altogether a delusion and a snare.

The Brotherhood idea is inevitably impelling men to surrender themselves without reservation to service in Christ's kingdom. We know of a young lawyer who has just decided to give up his profession and enter upon preparation for the ministry; of a travelling man who is reading on the road with the same end in view; of a mechanic who is carefully considering his Bishop's call to enter the permanent diaconate; of one Chapter from which four men, each of whom has given up a good business opening, have already entered on work in the western field; of a business man who sails for Japan in the fall and will labor there as a lay missionary. These men have realized within the past few months that the need for workmen is the call of God; the Bishops have welcomed them as having already had the best sort of practical training; and they are, we believe, in the vanguard of a host of faithful and consecrated recruits.

Since the death of Mr. Peter Henderson the seedsman of New York, his relatives have received over eight thousand letters expressing the writer's sense of personal loss through his death. The majority were acknowledgments of moral help and stimulus received from him. This man, who started as a working gardener, took as his rule of life the maxim, "Attack first whatever work is the most difficult or the most disagreeable," and worked himself up to world-wide reputation.

The St. Andrew's Cross for June announces nineteen new Chapters as formed in the United States, the number now reaching eight hundred and twenty-five.

The seventh annual convention of the Brotherhood in the United States will be held in Boston, Mass., on September 29th to October 2nd 1892.

The Brotherhood commission to the Pacific Coast decided on, at the St. Louis Convention, expects to start about August the 1st.

The Central New York Diocesan Assembly of the Brotherhood held its annual conference in Oswego last month under the presidency of Bishop Huntington. In the course of his address he said the Brotherhood came not by the will of men, but by the will of God, because it was needed in the Church. All through the history of the Church can be traced the divine adaptation of various methods for the spread of the kingdom of Christ to the needs and conditions of each special age. The parochial system of the Church is similar to a republican form of government, and, like a republican government, to be successful, it requires both men fit to govern and men to be governed. Now, the Brotherhood of St. Andrew aims to supply, in a measure, both these needs, but the latter particularly. "So when I hear that a Chapter has been formed in any parish," said the Bishop in conclusion, "I am filled with hope, because I am confident that when I next visit that parish for Confirmation I shall have presented to me men as well as women and children."

Chapters 72 and 73 of the Canadian Brotherhood have been formed at St. Paul's Church, Kingston, and St. George's Church, Hastings, Ont.

Halifax, N.S., has now its local assembly organized and 22 members from 4 Chapters attended the first meeting.

Nearly 100 men met at the Joint Meeting of the Toronto Chapters last month, which was declared by all to have been "The best yet" The characteristics of true brothers, "manliness, fraternity, loyalty, and enthusiasm" were discussed.

The second convention of the Western Ontario Local Assembly was held in Trinity Church, Galt, on 17th May; 8 Chapters were represented.

Mr. R. B. Southwell of the Cathedral Chapter, Hamilton, Ont., has visited the Kingston, Napanee, Cobourg and Peterboro Chapters; addressing them on Brotherhood work.

Mr. R. V. Rogers, Q.C., of Kingston and Mr. R. B. Southwell of Hamilton attended the Local Assembly of Central New York, at Oswego, as representatives of the Canadian Brotherhood.

#### THE HEART'S SONG (KNOCKING).

BY ARTHUR CLEVELAND COKE.

In the silent night watches, list—thy bosom door!  
How it knocketh, knocketh KNOCKETH, knocketh ever-  
more!

Say not 'tis thy pulses beating; 'tis thy heart of sin:  
'Tis thy Saviour knocks, and crieth, Rise and let me in!

"Death comes down, with reckless footstep, to the  
hall and but:

Think you Death will stand a-knocking where that  
door is shut!

Jesus waiteth, waiteth WAITETH, but thy door is fast.  
Grieved, away the Saviour goeth; Death breaks in  
at last!

"Then 'tis thine to stand entreating Christ to let thee  
in,  
At the gate of Heaven beating, wailing for thy sin.  
Nay, alas! thou foolish virgin, hast thou then forgot?  
Jesus waited long to know thee; now he knowe thee  
not."

WHY AM I A CHURCHMAN ?

(Continued from No. of 16th March.)

I am a Churchman—

IV. Because the Church which we call the Church of England is part of that One Church which Christ founded upon His Apostles and Prophets, being lineally descended from it, as one visible organisation in unbroken continuity.

It is very curious how hard some popular fallacies die.

One of the most remarkable instances of this is the persistency with which people cling to the idea that somehow at the Reformation one organisation was substituted for another (as was the case in Scotland and Switzerland), and that a new body now known as the Church of England was then created, and took the place of the old Church, which was the Roman Church. And yet such an idea is entirely without foundation in historical facts. It is a mere popular delusion, fostered by Romanists and Schismatics in light literature (though they do not pretend to maintain it in any writings of real importance), to which Churchpeople, who have not studied the history of their Church, too frequently give thoughtless credence.

NO HISTORIAN OF ANY NOTE HAS EVER VENTURED SERIOUSLY TO MAINTAIN THAT THE CHURCH OF ENGLAND WAS NOT ONE AND THE SAME BODY BEFORE AND AFTER THE REFORMATION, both legally and spiritually.

The fact of her continuity is witnessed to by (1) the State Laws of England ; (2) the evidence of those who took part in the Reformation ; (3) the undoubted continuity of (a) the Faith, (b) the Ministry, (c) the Forms of Worship, and (d) the name of the Church.

We will give a few proofs of each of these witnesses.

1. The Continuity of the Church is borne witness to by the *State Laws of England*. There are many people who will be more convinced by such a line of argument as this, showing the continuity of the Church as a definite legal corporation, than by any proof of the spiritual continuity of the Church as a distinctly religious body. It is therefore well to dwell upon it, though of course it is by no means so important as the latter.

A. No Act of Parliament can be produced transferring, at any time, the Church property from one body to another. There is none on the Statute Book.

And yet,—

(1) All ecclesiastical corporations in England—Bishoprics, Cathedral bodies, and Parishes—hold their property, whether estates or titles, by an undisputed title dating, in the great majority of cases, from long before the Reformation.

[An Act of Parliament of late years has transferred some of the property to the "Ecclesiastical Commissioners" for re-adjustment, as some corporations had become exceedingly wealthy, while other portions of the Church greatly needed aiding. But this in no way alters the principle stated above.]

(2) Property leased for 999 years has lately reverted to Church corporations, as the legal representatives of those who gave the lease.

(3) Property left to the "Catholic Church," in any place in England, would, as it has been

decided, be given by law to the Church of England, not the Roman Church, whose legal title is the Church of Rome, or the Roman Catholic Church.

(4) The Archbishops and Bishops in England hold their seats in the House of Lords by right of their being the rightful occupiers of Sees to which anciently Baronies were attached.

[Here, again, very recent legislation has slightly modified the principle which, till then, had been uninterruptedly recognised in the constitution of the country. When, a few years ago it was desired to increase the number of bishops it was not considered desirable to increase the number sitting, at the same time, in the House of Lords, nor was it thought expedient to create what might be regarded as two grades of bishoprics, one giving the right to a seat in the House of Lords, the other not. The expedient was, therefore, devised, of allowing the occupants of the newly-created Sees to sit in the House on an equality with the bishops of the old Sees, but by rotation, so that there should not be a greater number sitting in the House at one time than there had been previously. Exceptions were made in the cases of the two Archbishops and the Bishops of Winchester, London, and Durham, who still sit by right of the ancient prerogatives of those Sees.]

(5) The Ancient Canon Law of the Church of England in pre-Reformation times still holds good in England, and has to be consulted in ecclesiastical causes where it is not contrary to the Statute Law, and does not interfere with the rights of the Crown, or has not been specifically revoked.

[N.B. The Roman Canon Law never ran in England.] (Blunt's "History of the Reformation," p. 329.)

All the bishops of the Roman Church in England in 1826 issued a Declaration in which they distinctly repudiated the idea that they claimed the property of the Church of England as the property of their Church.

Section IX reads as follows :

"British Catholics are charged with entertaining a pretended right to the property of the established Church in England. [Italics in original.] We consider such a charge to be totally without foundation. We declare that we entertain no pretension to such a claim. We regard all the revenues and temporalities of the Church establishment as the property of those on whom they are settled by the laws of the land. We disclaim any right, title, or pretension, with regard to the same."

This Declaration was signed by ten bishops of the Roman Church. It has been lately republished in full by Mr. G. H. F. Nye, Secretary of the Church Defence Institute. Dr. Littledale, in commenting on the above Declaration, well says, "This language cannot be explained away as meaning only a disclaimer of any right which a secular law court would recognise. It covers the whole ground." We have seen that the property was never at any time "settled by the laws of the land" on the Church of England as distinct from the Roman Church. The Church holds its property under the laws of the land by the same title, and no other, as it did before the Reformation.

B. The statutes passed for various purposes at the time of the Reformation plainly testify to the continuity of the Church with whose affairs they are dealing.

In 1551, an Act was passed abolishing the payment of *Annates*, or first-fruits of bishoprics, to the Pope. This was in accordance with a petition from the Clergy in Convocation, who also prayed that should the Pope persist in requiring such payments, *the obedience of England should be withdrawn altogether from the See of Rome*. This provision was embodied in the Act. And yet in the course of the Act the king and his subjects are spoken of as "obedient children of Holy Church." The clergy had urged that this payment was of late growth, and contrary to a decree of the 21st session of the Council of Basle.

In 1532-3, the important Act for the "*Restraint of Appeals*" was passed. That Act declares that England is an independent empire, composed of a "spirituality" and "temporality," or Church and State, of which each is competent to take judicial cognizance of all causes within its own sphere. "The body spiritual whereof," it alleges, "having power when any cause of the law divine happened to come in question, or of spiritual learning, then it was declared, interpreted, and showed by that part of the body politic called the English Church ; which always hath been reported and also found of that sort, that both for knowledge, integrity, and sufficiency of numbers, it hath been always thought, and is also at this hour sufficient and meet of itself, without the intermeddling of any exterior person or persons, to declare and determine all such doubts, and to administer all such offices and duties, as to their rooms spiritual doth pertain."

It refers to laws that were made in the reigns of Kings Edward I, Edward III, Richard II, and Henry IV, and other kings for much the same purpose, and for preserving the rights of the Crown.

In the following year, 1533-4, an Act was passed transferring certain functions of a spiritual nature, such as the granting Dispensations from the Pope to the Archbishop of Canterbury, which Act was confirmed and extended in 1536.

The 19th clause of this Act contains a statutory declaration that it is not intended to change the character of the Church of England as a sound branch of the Catholic Church. "Provided always," it declares, "that this Act nor any thing or things therein contained, shall be hereafter interpreted, or expounded, that your grace, your nobles and subjects intend by the same to decline or vary from the Congregation of Christ's Church in anything concerning the very [true] articles of the Catholic faith of Christendom, or in any other things declared by Holy Scripture and the Word of God, necessary for your and their salvation."

The first Act of Uniformity, establishing the use of the First Reformed Prayer Book, which had been prepared by a committee of divines, and which a letter of the King and Council to Bonner says had been accepted "by the assent of the bishops and all others the learned men in this our realm in their Synods and Convocations provincial," was passed Jan. 21st 1549.

It says, "Whereas of long time there hath been used in this realm of England and Wales divers forms of common prayer, commonly called the Service of the Church, that is to say the use of Sarum, of York, of Bangor, of Lincoln, and besides the same, now of late much more divers forms and fashions have been used..... the King's Highness..... having respect to the most sincere and pure Christian religion taught by the Scriptures as to the usage in the primitive Church should draw and make one convenient and meet order," &c., &c. The chapter entitled "Concerning the Services of the Church," in our present Prayer Book, was the Preface to that book.

In 1559 (Queen Elizabeth) an Act was passed to annul the Acts of Philip and Mary, and "restoring to the Crown the ancient jurisdiction over the State, ecclesiastical and spiritual." It appointed a Court of High Commission as final Court of Appeal in ecclesiastical cases, but made

the proviso that no matter was to be adjudged "heresy" unless the Scriptures or the decisions of the four General Councils or any other national or provincial Synod had declared such matter to be heresy.

So far for the witness of Statutes of the realm.

2. We need scarcely trouble ourselves to quote the numerous statements of "those who took part in the Reformation," which might easily be adduced, to the same effect.

It will be sufficient to give some words of Queen Elizabeth, who is as good an authority on the subject as we could well have. Some foreign princes interested themselves on behalf of some of the deprived bishops, and asked that they might have churches in which they could use the old Latin Service books. She replied, that "to grant them separate churches, and permit them to keep up a distinct communion, were things which neither the public interest nor her own honor would allow..... For there was no new faith propagated in England; no religion set up but that which was commanded by our Saviour, preached by the Primitive Church, and unanimously approved by the ancient Fathers."

To this we may add some words from a Declaration which she commanded to be publicly read in churches, in 1569, in definition and vindication of the royal authority exercised in the Reformation:

"We know no authority," it runs, "either given or used by us as Queen and Governor of this realm, than hath been, by the law of God and this realm, always due to our progenitors, sovereigns and kings of the same..... without that thereby we do either challenge, or take to us..... any superiority to ourselves to define, decide, or determine any article of the Christian Faith, or to change any ancient ceremony of the Church from the form before used or observed by the Catholic and Apostolic Church." The Declaration proceeds to say that "the authority of the Crown consist in" maintaining the Christian Religion, "and consequently to provide that the Church may be governed and taught by archbishops, bishops, and ministers, according to the ecclesiastical ancient polity of this realm, whom we do assist with our sovereign power." —*Qu'Appelle Messenger*.

TO BE CONTINUED.

## THE ORIGIN OF TITHES.

Before the existence of "dissenters" and "denominations," when the Church was one, not "invisible," but in full view of the world, "the payment of tithes originated in the acknowledgment of a moral and religious obligation supposed to be incumbent upon churchmen generally; which after acquiring first the force of custom and afterward the sanction of ecclesiastical law, passed with the rest of that law, into the national jurisprudence of England and other Christian countries." This account, given by Earl Nelson, is exactly in accord with that of Professor Freeman: "The nearest approach to a regular general endowment is the tithe; and this is not a very near approach. The tithe can hardly be said to have been granted by the State. The state of the case rather is, that the Church preached the payment of tithe as a duty, and that the State came to enforce that duty by legal sanctions." This was possible in Anglo-Saxon times. Hallam and Sharon Turner did not believe that such a work as the "Dome-Book" of Alfred the Great ever existed, but it has been brought to light within the past forty years, and is a touching revelation of the simple piety of our Saxon forefathers. At the head of it stand the Ten Commandments, followed by many of the Mosaic precepts, with the express and solemn

sanction given to them by our Saviour in the Gospel. After quoting the canons of the Apostolic Council at Jerusalem, Alfred refers to the divine commandment, "As ye would that men should do to you, do ye also to them," adding, "From this one doom a man may remember that he judge everyone righteously; he need heed no other doom-book." It was not difficult for that simple-minded and true-hearted race to realize that, if the Jews owed tithes to God, far stronger was the obligation resting upon Christians to honor the Lord with their substance.—*The Churchman, N.Y.*

## WHAT IT IS MAKES A MAN?

BY FREDERICK A. ATKINS.

How can we build up a manly character? Is not that the one great question which we as young men have to settle to-day? How can we become, in the best and noblest sense, men?

First of all we have to remember that circumstances do not make men. It is an immense mistake to suppose that money is any real help in the making of manhood. A man may make money, but money never makes a man—it more often mars his happiness, dwarfs his ideals and cramps his best purposes. Professor Blaikie once said to his students, "Money is not needful, power is not needful, fame is not needful and character alone is that which can truly save us; and if we are not saved in this sense we must certainly be damned." It is no man's duty to be rich—it is every man's duty to be good. God does not expect you to acquire wealth. He does expect you to attain to purity and love and self-sacrifice. That wise and thoughtful man, Mr. Chauncey M. Depew, once made a very significant statement about wealth. He said: "My experience as an attorney and counsel for men of large wealth, with an unusual clientage of that sort and of unusual number, for the past twenty-five years, has been that eight-tenths of them lose their fortunes in their life-time." That is a very remarkable declaration, and it quite bears out the biblical warning against the "deceitfulness of riches." Nothing is more uncertain or superficial than wealth. It has no power to promote real happiness, it is one of the greatest causes of selfish and unfruitful lives, and it has done far more harm than poverty in keeping men away from Jesus Christ. A man's bank book is no test of his manhood. A millionaire with a crushed heart is poorer than a cheerful pauper. True wealth is to be reckoned by lofty thoughts, noble ideals, and brave, unaltering loves.

What is it makes a man? First of all—Faith. If you want to be strong, manly, courageous and genuinely successful, have faith in God. That is the foundation of every great career. Unbelief is weakness everywhere and always. To deny what you think is untrue will not benefit your character or brighten your life—you have got to accept and practise what is true. Every great work in the world has been done by men of faith. The superfine critic will tell you in clever, sparkling sentences what he does not believe and if you listen to him he will fill your mind with suspicion and chill your heart with a bitter cynicism. What you want is a full, deep, vital faith which shall inspire your inmost

life and help you to benefit and enrich the world. How can we become strong in faith? By practising whatever faith we already possess. Cast out all lust, falsehood, and unbrotherliness, do the duty which lies nearest to you, learn the will of God and then perform it as best you can, and out of an ungrudging service for men there shall grow a faith in God, strong, sublime, unquenchable.

What is it makes a man? UNBENDING RECTITUDE. And here let me tell you a story. Some months ago this country lost one of its noblest and most honorable journalists, a man whose career is a splendid example and inspiration for every young man who has to make his way in the world to-day. George Jones, the proprietor of the New York Times, was not endowed with wealth or cradled in luxury. He was endowed with something far better, for he had energy, intelligence and rectitude. He cut his way through countless difficulties and gained strength by the process. He was careful about his friends—a good point this—and they were always men worth knowing. One of them was Horace Greeley, and this remarkable friendship commenced in the days when Greeley was a printer's apprentice and Jones an orphan of thirteen, working hard for his daily bread in an obscure country shop. Greeley went to New York, Jones followed and soon afterwards they were both engaged on *The Tribune*. Then Jones left journalism and went into the banking business in Albany. There he renewed his acquaintance with Henry J. Raymond, whom he had known at the *Tribune* office, and these two men started *The Times*. The success of this journal was remarkable. It rapidly gained ground and Mr. Jones won the confidence and respect of all whose opinion was worth having by his exclusion of doubtful and objectionable advertisements. He lost money by this courageous action, but he gained what is worth more than all the wealth in the world, a quiet conscience and a lofty reputation. *The Times* attained a very high position of influence and honor. But Mr. Jones had yet to gain his greatest fame as an absolutely incorruptible journalist. Evidence of the frauds of the infamous Tweed ring came into his hands, and just as he was about to publish it, an agent of the ring waited upon him and offered to pay \$5,000,000 on condition that he would suppress the information in his possession. It was the biggest bribe ever offered to a journalist, but it was offered in vain, and the full statement of the Tweed crimes appeared the next morning. Later on Mr. Raymond died and Mr. Jones became editor-in-chief as well as business manager. *The Times* continued a career of undiminished prosperity. Mr. Jones was an earnest and thoroughly practical Christian man and every penny he made was clean money. Such a career makes one proud of being a journalist. It proves that the way to success is the path of unerring rectitude and determined loyalty to principle.

Are you working along that line? At this point we may well ask ourselves a few frank questions. I admit that morbid introspection is an evil which young men should carefully shun—it is a distinct and unhappily a very prevalent evil. But at the same time it is a most excellent thing for a man to get away from the crowd, to stand aside from its throb and rush, and to make



a very close and intimate acquaintance with his own character. What sort of a man am I? What does the world think of me? Am I always honest? Do I always speak the truth? Am I the same kind of fellow at eleven o'clock on Saturday night when I am in the midst of jovial companions as I am at eleven o'clock on Sunday morning when I join in the opening hymn at church? These are questions which, it will do you good to answer. They will cut very deep—but face them manfully and give the true answer, however unsatisfactory and heart-breaking it may be. Do not shuffle off from the main point—stand up and fight the matter out. The result will be, I hope, a true and gracious humility, and perhaps also a whispered prayer for that higher strength which alone can keep a man straight and strong and steady.

What is it makes a man? **SELF-CONTROL.** If there is one thing more than another which we require to learn to-day, it is that the body is to be **SERVANT**, not **MASTER**. Let it rule you and you are inevitably ruined—keep it in subjection and you are practically safe. "Its pleasures," says Dr. W. M. Taylor, "should not be regarded as the chief ends of its existence, for if they usurp that importance, you sink the man in the animal, and instead of holding communion with God you become little better than the brute." Those are words that should sink deep into our hearts. Rightly used the body is a perfect servant. Strengthen it, exercise it, develop it, preserve it. But hold it also in the strictest subjection, for if you once allow it to master you, good-bye to manliness, and peace, and true success. Probably no misery is more keen and hopeless than that which afflicts the man who is the slave of his passions. Never fall into that galling servitude; be master of yourself, and by the help of God practise a vigilant and persevering self-restraint.

What is it makes a man? A brave, spirited, **CHRISTIAN MANLINESS.** I say a Christian manliness because there is a ghastly counterfeit abroad—a reckless spirit of bravado which deserves nothing but withering condemnation. No one will suspect me of any lack of sympathy with healthy athleticism. I revel and rejoice in it. But when a cyclist races from one end of Great Britain to the other and becomes so prostrate with the strain that he falls asleep on his machine, and does all this merely to break a record, I begin to fear that there is something rotten in the state of our athletics. And when I hear of men staying away from business for several weeks because when playing at football an opponent trod on their eyes, then I know that a manly sport is being degraded into a vulgar and brutal tussle of which honest men will be utterly ashamed. We must have physical recreation, but we needn't go mad over it. Athletics are good, but we must keep clear of absurd and extravagant attempts at record breaking and of ferocious brutality. Let us develop our muscle with all the vigor and energy we are capable of—but muscle will not make a man, for *brute strength* is contemptible unless it is balanced by a *pure and noble character*. It is pitiable to see sinewy arms and a giant frame with an empty mind and a degraded life. Strength and virtue must ever go together, if we are to build up the ideal man.

I think it was Thomas Hughes who, some years ago, wrote a book entitled "The Manliness of Christ." It always seems to me that we

are rather apt to overlook that side of Christ's character. We are helped by the thought of His superb gentleness, but we ought also to be cheered by reflecting on His magnificent strength. Think of His tenacity of purpose, His inflexible will, the power He had of defying every allurement, overcoming every obstacle, and calmly and unhesitatingly accepting all the darkness of a hard, solitary life, all the agony of the supreme sacrifice. *It was matchless strength*, and it was used to move and transform the world. This is the manliness we must aim at, this is the Christ we must follow, this great, massive character, with His throbbing, loving heart, His noble, spotless life, and a strength which can solve every modern problem, and help every young man into a better life. Put your trust in the manly Christ. Nowhere else can you find such a steadfast will, such unshaken power, such grandeur of achievement. The Captain of our salvation is a strong, victorious warrior, in the presence of whose majestic power all the devils of hell fall weak and helpless.

What is it makes a man? *Social service for the betterment of humanity.* The manly Christ came to heal the world's despair and cure its corruption—and His manly followers must carry on the work. He has abolished slavery, emancipated woman, overcome savagery, enlightened the darkness of ignorance and made the whole world cleaner and brighter and happier—so that even Renan is bound to admit that Jesus Christ created a paradise out of a hell. But much remains to be done, and it is for manly Christian youths to take up the holy task, to enter on the divine crusade, and endeavor to spread the great light and destroy the works of the devil.

Mr. Quintin Hogg, in his early days, after he left Eton, but before he started the London Polytechnic, had a good deal of experience of social work amongst the poor. He tells this touching story of an incident which took place in the cholera year. A city missionary happened to fall ill and Mr. Hogg, who as a young man of wealth and position had every inducement to lead an aimless and pleasure-loving existence, gave up his holiday which he had arranged to spend in Scotland and took the place of the missionary among the poor patients who were stricken down with cholera. At first he had a lingering feeling of regret that he had lost his holiday, but the first day's work dismissed all the disappointment. He found a little boy lying helpless, and almost unconscious, sickening for scarlet fever. Taking an orange out of his pocket Mr. Hogg squeezed some of the juice into his hot, dry mouth, and tried to nurse him as well as he could. The condition of the poor little fellow was anything but attractive. Foul in linen and filthy in body, there was nothing beautiful about him but the simple, pathetic, childlike gratitude for what was probably the only act of kindness he had ever experienced. When Mr. Hogg was going away the fever-stricken lad put up his arms and said, "Oh, do kiss me, sir. No one has kissed me since mother died," and dirt and sickness and squalor were all forgotten in pity for the child. Even if the boy lived, he has doubtless forgotten the strange youth who knelt by his bedside and gently tended him in his fever and sickness, but Mr. Hogg tells us that to him the remembrance of the incident is as fragrant as if it had happened but yesterday. He says that the voice of his brother's need came to him through the lips of that little child, and if ever he is tempted to lead a selfish life the vision of that bedside will come between him and such an unworthy purpose.

It is always so. In giving you receive, in sacrificing you are enriched; the man who loses his life is the man who saves it. Mr. Hogg only gave an orange and a kind word, but he received an impulse which influenced his whole life. Unhappy is the man who strives to get but never stoops to give; but thrice happy is he who shares all his joys with others and lives to make the world both glad and good. This is the

secret of the making of manhood. He whose character is built upon Christ's example, whose life is inspired with Christ's love, whose every action is saturated with Christ's spirit, is in the truest, noblest sense a man. He is safe and tranquil and happy. Busy with generous plans for social service he will never be befooled by passion or drawn aside by the transient seductions of the world.—*St. Andrew's Cross.*

### THE S. P. C. K.

The public meeting, that has been so much talked about during the past two months, of the venerable Society for Promoting Christian Knowledge took place at St. James' Great Hall, Piccadilly, on the afternoon of Friday. The fact that the Archbishop of Canterbury was going to preside, and would be supported by what is called a 'strong platform,' would, no doubt, by itself have been sufficient to attract an audience, but we may be sure that among the large and influential assemblage who filled the hall there were many who were present only because they knew the Society's past history, and had a profound admiration for the great work which it has done and is now doing. The story of the founding of the Society, nearly two centuries ago, was once again retold, and a summary of some of its operations during the last quarter of a century was read, which showed that in the course of that time the Society had spent about 800,000*l.* on a singularly varied work. Abroad, among other things, it has endowed bishops and clergy, trained natives for clergymen and lay agents, built churches, schools, and colleges, educated converts, and translated the Prayer-book into scores of vernacular tongues. At home, it has been equally energetic. It has founded a training college for schoolmistresses and a training college for lay workers, increased the accommodation of day schools—a work which, by-the-bye, it has now laid down—built Sunday schools, and established and maintained many other plans for promoting religious education. In addition to this, tens of thousands of grants of books have been made for a thousand purposes at home and abroad.

It was not astonishing to find the Archbishop, Viscount Cranbrook, Lord Brassey, Bishop Barry, the Bishop of Misonaland, Canon Browne and several other well-known speakers urging that the good work of such a many-sided Society deserved to be better known and more generously supported by Church people. The meeting, while it thanked Almighty God for enabling the Society to carry on its work with unimpaired efficiency during nearly 200 years, recorded its conviction that the Society's efforts to increase the efficiency of the Church all over the world deserve the increased support of Church people at home. We are quite sure that any one has only to make himself acquainted with the Society's work to be as strongly convinced of its great worth as were those who filled St. James's Great Hall on Friday. One great daily paper we noticed, struck apparently by the Society's wide range of work, enthusiastically, but oddly, declared that it is perhaps the most 'eclectic' of all religious organizations, and that 'there is scarcely a note in the gamut of modern religious effort which it does not touch.' This latter fact, which is one of the peculiar characteristics of the Society, gave Bishop Barry an opportunity for a neat little metaphor in his speech. The Society was, he said, like that Eastern tree whose far-spreading limbs throw out branches which grow down into the ground and become fresh trees, until it is a grove rather than a single tree.—*Church Bells.*

## News from the Home-Field.

### Diocese of Nova Scotia.

#### NEW GERMANY MISSION.

On May 27th the Bishop held a Confirmation in the Church of St. John in the Wilderness, New Germany. 20 were confirmed. The candidates were presented by the Rev. Edward Parry, missionary at New Germany. The Preface was read by the Rector of Mahone Bay, the Revd. E. A. Harris. Rural Dean Gelling acted as Bishop's Chaplain. The Bishop gave a very interesting and instructive address. Suitable hymns were sung during the office. Miss Mabel Robertson played the organ. The church was crowded. In the afternoon the Bishop confirmed seven persons at West Northfield, an out-station of New Germany.

The New Germany parsonage is up, and the carpenters are busy at it.

The closing exercises of the CHURCH SCHOOL FOR GIRLS at Windsor, N.S., take place on the 21st June. This institution has been eighteen months in operation. There are upwards of eighty pupils in attendance, of whom sixty-five are boarders. The boarders come from not less than six provinces of the Dominion. Quebec, Ontario, Assiniboia, Nova Scotia, New Brunswick and Prince Edward Island, each and all being represented.

The new buildings and extensive recreations grounds, together with a staff of ten governesses and instructors under Miss Machin, offer peculiar advantages to church people. The patrons and prime movers in the establishment of this Church School are the synods of Nova Scotia and New Brunswick. Unusual success has attended the carrying on of this work. The additional accommodation now supplied, all being of first class character, will enable upwards of 100 pupils to be taught and trained. The boarders are limited to eighty-four at present. Much interest is created in the Maritime Provinces in the church work so auspiciously undertaken and so well carried on by the excellent lady Principal and her accomplished assistants.

The religious instruction is under the charge of the Lady Principal and the Rector of Windsor.

Valuable prizes are given by the synod of New Brunswick and it is expected that at the session of the Nova Scotia synod to be held early in July, similar rewards for merit will be established. The closing exercises on the 21st promise to attract numerous visitors who are anxious to inform themselves by personal inspection of the peculiar features and special advantages of this new Church School for girls.

#### LOCKEPORT.

His Lordship, Bishop Courtney, visited this parish lately, and held confirmation in "Holy Cross" Church, Lockeport, "St. Peter's", Green Harbour, and "Trinity," Jordan Falls. At the latter place the burial ground was consecrated. Thirty-three (33) were confirmed by the "Laying on of Hands." All the churches were filled with deeply impressed congregations; the church at Lockeport, even with extra seats in the aisles, being so packed that many had to go away from want of room. The many flowers that beautified and made fragrant the chancels and sanctuary—the dignified appearance and masterly addresses of the Bishop—the solemn

and soul impressing service of Confirmation, and the earnest and devout demeanour of the candidates, particularly the white veil confirmés, with all the holy surroundings and hallowed associations, was deeply impressive, and left an effect on the large numbers present that will not soon be effaced. A notable feature of the Confirmation, was the singing solemnly and with subdued voices, the hymn "Come Holy Ghost, Creator Blest"—the congregation kneeling.

Among those confirmed were several who had been lately baptized, with ages varying from 14 to 85, and who formerly belonged to other communions. The weather was particularly fine and pleasant, and all were so delighted to see their much loved Bishop, after his lengthy and severe illness, that all felt disposed to call it "Bishop's weather."

During the short incumbency of the present rector—Rev. Rural Dean Johnston—there has been 105 confirmed in this parish, a considerable number of whom were originally Baptists, or belonged to some of the other denominations, 9 being baptized as adults. The number of communicants being more than doubled within the last three years. The Lenten services were particularly well attended. During Holy Week there were three services daily and on Easter Sunday 4 services, beginning with an early celebration in Holy Cross Church. The Easter offertory was particularly gratifying. Although this parish has lost a considerable number of families, and some of her best supporters, the church is well-holding her own, and God is evidently blessing her work. The Bishop's magnificent address at the consecration of the church yard was highly appreciated. The floral decorations in all the churches were particularly fine; but the large and beautiful cross over the altar at Jordan's Falls, was much admired. Surely thus making bright the House of God, is giving expression to the feeling that animated the Psalmist, when he wrote, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth."

### Diocese of Quebec.

COMPTON LADIES' COLLEGE.—This most useful and well patronized institution of the church, closed on the 14th of June inst., after a most successful year.

The Synod of the diocese called for election of a successor to the late Bishop Williams opens its session on the 21st inst. Many will await with anxiety the result; and many prayers will be offered for its divine guidance.

#### BISHOPS COLLEGE, LENNOXVILLE.

Notice is given that the annual meeting of the convocation of the University for the conferring of degrees in the Faculties of Divinity and Arts will be held in the College on Thursday, June 30th, at 2.30 p.m.

The meeting for the transaction of the ordinary regular business will take place on Wednesday, June 29th, at 3.00 p.m.

### Diocese of Montreal.

#### PHILIPSBURG.

The clerical union of the Deanery of Bedford held its monthly meeting here, on the 14th inst. There were present the Rev. Canon Davidson, M. A. Rector of St. Armand East; the Rev. Charles Bancroft, M. A. Rector of Sutton; Rev. Mr. Johnston, Rector of Dunham; the Rev.

James Carmichael of Brome Corners; Rev. H. Montgomery formerly Rector of the parish and the Rev. F. A. Allan, M. A. Rector. The proceedings commenced with the celebration of Holy Communion at 11. a. m., after which the members met together and considered exegetically the first verses of the first chapter of Romans. Dinner having been had at the Champlain House, the members met in the afternoon and heard an interesting paper written by the Very Rev. the Dean of Montreal, read by his son. Discussions followed and a cordial vote of thanks was given to the Dean. It was determined to hold the next meeting at Cowansville in July.

#### WATERLOO.

A lawn party was held on Tuesday week, by the ladies of Frost Village, when some 300 or 400 persons were present and all enjoyed themselves.

#### ST. JOHNS.

At the funeral of Mrs. L. G. Macdonald on Friday week, Revds. Canon Mills, Rural Dean Renaud and B. P. Lewis assisted the Rector, the Rev. W. Windsor.

PERSONAL.—The Rev. Mr. Newham, formerly of the diocese of Montreal, but who resigned his cure in order to take up missionary work in the diocese of Moosonee, arrived in Montreal on Friday last. He is to be married to Miss Henderson, daughter of Rev. Canon Henderson, D. D., Principal of the Montreal Theological College, on Wednesday and instant.

### Diocese of Niagara.

#### GUELPH.

A service of preparation for the Holy Communion is held on the last Wednesday of each month, (except July and August). The *Parish Magazine* ascribes whatever success the parish has had "to making much of the Holy Communion—God's own service." A sanctuary guild has been formed consisting of 12 lady Communicants.

A very handsome brass book Rest for the Holy Table has been prevented by Mesdames Williamson, Buckland and Pettibone.

Mrs. J. F. Chadwick has given a red altar cloth, dossal and hangings for Whitsun-Day and the Festival of Martyrs—the embroidery is the handiwork of Mrs. Robt. Webster.

ST. JAMES'.—The first regular monthly meeting of the parochial branch of the W.A. was held on 31st May, commencing with a celebration of Holy Communion at 9.30 a.m. A well attended meeting was held in the afternoon presided over by Mrs. Willoughby Cummings, of Toronto. The evening meeting was largely attended at which Mrs. Cummings gave a very interesting account of her trip to the North West in behalf of the Dom. and For. Missionary Society.

### Diocese of Huron.

#### STRATFORD.

A faithful steward, in the person of Rev. Canon Patterson, rector of St. James Church, Stratford, passed to his rest early on Tuesday morning the 7th June in the 66th year of his age. In 1851 the deceased gentleman entered upon his minis-

terial duties in the county town of Perth, for some years did missionary work in Mitchell and other places adjoining which for a time were without a Church of England clergyman. He was a man of good learning and broad views, a sound theologian and a forcible preacher. A wife, five daughters and two sons survive him. Funeral took place on Friday the 10th. The beautiful church was crowded to the doors. The clergy of the Deanery were present and took part in the morning service at 10.30. The body remained in the church till the afternoon. The train bringing his Lordship the Bishop of Huron, Archdeacon Marsh, Canon Davis and Rev Mr. DesBrisay arrived at 3.40 from London. The service was continued and the Bishop gave a most touching address, referring to the loss which the family, the parish and the diocese had sustained in the death of the rector of that church. Few men remained in active work in one charge so long—few men were more beloved than their departed friend. Few would be missed more than he, but his work was done and the master called him to his reward.

His Lordship and the Archdeacon concluded the service at the grave. The funeral procession was long, and the town people shewed every mark of respect for the memory of one all could call "Friend."

LONDON.

The Bishop held an ordination service in the Cathedral on Trinity Sunday. Five were ordained Deacons and four advanced to the Priesthood.

The Rev. W. Short B.D., preached an admirable sermon from the word "Ambassador."

DIocese OF RUPERT'S LAND.

WINNIPEG.

HOLY TRINITY.—The Easter report of this parish shows a large amount of work being done in connection with its various organizations. The total contributions for work outside the parish e.g. Clergy, Widows and Orphans' Fund, Indian Missions, Home Missions, S.P.G. &c., amount to a total of \$1197.23. Besides this sum various amounts have been given by the societies of the parish for other work. The Sunday school is reported to be in a flourishing condition. The Brotherhood of St. Andrew organized only in September last, has a roll of twenty-three members. Besides visiting the gaol, hotels, assisting in Sunday work and in social gatherings, the Brotherhood maintains one lay reader and also a missionary to the Indians. Fort Rouge Mission begun three years ago as a Sunday school has become an important part of the parish work. A lot has been bought and a substantial room erected and at the regular Wednesday evening service there is an average attendance of from 40 to 50 and the Sunday school numbers 75 scholars.

ST. PETER'S RESERVE.

The accounts for the year show a great deal of work in the way of building and general improvement, the total expenditure being \$720.32. The parish raised \$200 towards the support of its own incumbent and has also contributed some \$60 to outside work. The Bishop was expected to visit the Reserve on the 19th June to administer confirmation when it was expected there would be about 50 candidates.

MORRIS.

On Sunday May 1st All Saints Church was re-opened here and consecrated by the Bishop of Ruperts Land, the Very Rev. Dean Grisdale and Canon Pentreath being also present; the latter preached in the morning and the Bishop in the afternoon. The church is completely free of debt and handsomely finished in the interior.

ORDEN.

Work on the new church has been commenced and according to the plans, the new St. Mary's with its tower and apse will be one of the prettiest churches in the Province. It is to be finished before September and it is hoped will be opened free of debt.

PORTAGE LA PRAIRIE.

ST. MARY'S.—The Lord Bishop of the diocese administered confirmation in this church on Sunday the 22nd ult. when 33 persons were confirmed. There was a large congregation present.

ORDINATION.—The Most Rev., The Metropolitan was to hold an ordination on Trinity Sunday in the Cathedral when it was expected that ten persons would be admitted to the order of deacon and two deacons advanced to the priesthood.

Correspondence.

The Vacant Throne—Diocese of Quebec.

SIR,—The Rev. R. H. Coles' letter in your last issue will commend itself to the Churchmen of the whole of this ecclesiastical province interested in the selection of another "Father in God" for a particular diocese—and a standard bearer of the cross—*wherever* and *whenever* he may appear in his apostolic-character with eminent prerogatives and responsibilities. "Translations," except under exceptional circumstances, are subject to grave objections. The Anglican Church has apparently taken great pains to afford untrammelled freedom in the exercise of the lofty functions of the episcopate. If once a privileged class in *suffering*, they are now a peculiarly privileged class by general consent in adequate provision for support. Whatever ancient or modern precedents, there is an underlying impression that for better or worse an elections as the head of the Household of Faith is one alone to be dissolved by death. A Bishop is every where received as one above all personal ambitions and emancipated from every sordid aim. "Translation" in the Mother Church is an undesirable sequel to the state-creations, apart from the voice of the clergy or laity. A Crown appointment widely differs from a diocesan election, and carries with it an elasticity of subsequent relations scarcely compatible with the alliance of personal choice and universal selections. The "cautionary provision" of the Ancient Church against Translations derives great force from colonial return to primitive election. The Church of the United States, wisely in enactments, and beneficially in experience, forbids Translation in diocesan sees. It will omen ill for the honour and reverence freely accorded the Episcopate and for the welfare of the Church itself—when the nation—measures and administrators of our Church rulers—can reasonably be open to the criticism of selfish ends or personal advancement. Mutterings have scarcely

been indistinct of such foul breath issuing from those to whom the Church on divine authority has said "Receive Ye the Holy Ghost." The reasons for condemning any but exceptional "translations" come to us from primitive times "to prevent covetousness, ambitions and love of preeminence in aspiring men, who would thrust themselves into other sees by irregular means, by a faction or the mere favour of the people." These reasons accumulate force from the characteristics and temptations of these "dangerous days," and ought to be considered not less in their far-reaching effect, than in their particular applications.

Another word in reference to local selections. The manner in which this is usually proclaimed by its advocates, amounts simply to setting Congregationalism on high, without any of its elastic correctives. Such would need to qualify the article of the creed and say e.g., "I believe in the Church of the Diocese of Quebec." It is an abuse of primitive precedent when a rule clearly founded upon current conditions is interposed in denial of equal freedom under entirely changed conditions. The rule, by no means universal, therefore, favoring diocesan selections, can only be maintained in its true intent by its reversal in present practice. In ancient days of restricted communications, it was essential for safety and integrity of the Church of God, that the record of the person proposed should lie within the narrow range of local observations. Who will obey that now, with almost instantaneous communication over the civilized world, with the records of individuals in England more prominently before us oft-times, than those of the members of our Synods—that the spirit of the *once useful rule* is now emphatically embraced and fulfilled by the attested record of any eminent Presbyter in any quarter of the world. Slavery to an *effete* rule argues thought but blind subjection to selfish ends and the subordination of the paramount interest of the Church of God to mere local and self-destructive supposed advantage. The watchmen upon the towers of the ancient Church of England need to be invested not only with high spiritual gifts, but with many and diverse acquired intellectual endowments. He stands with his torch of truth and orders before eminent prelates for corrupt faith and before arrayed chieftains of separated brethren tempted to keenly challenge claims which they cannot hope to appropriate. The Church of Rome vindicates her wisdom in the appointments of her chief pastors. Nonconformists make few mistakes in their chosen standard-bearers, who shine before the world for keenness of intellect and peculiarity of gifts. Their elastic systems provide too for speedy correction or change in any error of choice. If therefore in any way mindful of the interests of the Church of God, local feelings, individual forms, vanish before the emergent demands for the loftiest consecrated talents, as well as for the sanctified heart; and synods have need to look to it that the infirmity of human factions over-ride not the essential qualifications of apostolic leaders, who alike must be foremost in intellectual gifts as well as elevated by the loftiest trust of a divine commission. Such are some of the reasons which should weigh upon the council of the Church to assemble under divine guidance at the city of Quebec on the 21st inst. May it result in the possession by the diocese of such a chief pastor as shall adorn the accepted throne with intellectual gifts equal to his peers in every department of christian or civil life, and constantly present to the world "a workman needing not to be ashamed," with those loftier spiritual graces which will ever prove that God is with him of a truth. To this end we would commend the closing section of M. Cole's letter and venture the suggestion that for the supreme interest of the Church—the field of selection is the world—except some local and tried servant, be equal in careful judgment to any in the world.

Yours,  
CHURCHMAN.



# THE CHURCH GUARDIAN

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ANNOUNCEMENTS SEE PAGE 15.

## DECISIONS REGARDING NEWSPAPERS.

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

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

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

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

## THE WEEK-DAY WORK OF THE SUNDAY-SCHOOL TEACHER.

The teacher must connect himself with the world in which the scholar lives. Preaching and teaching are very often like platoon firing, while the touch of the individual relationship is like the rifle's crack of the sharpshooter.

The teacher must connect himself with the scholar's world by adapting to that world the teachings of every lesson. Adapt your teaching to the individual scholar. I remember in one of the hospitals in Philadelphia, in the war days, a poor soldier who had had both legs amputated, laughing to himself over the zealous, but unwise, elderly maiden visitor, who, in distributing her tracts through the wards of that hospital, had given to this man a tract on the sin of dancing. Wild firing, all this. Oh, for the divine gift of a little consecrated business-like common sense!

Children know Bible stories as they know Bible geography, without applying the same principles to everyday life. Could you not, as a Sunday-school teacher, make real to your scholars the story of our Lord's temptation, or the quarrel of Barnabas and Paul over Mark and John, or St. Paul's seizure at Jerusalem, so that it would seem like the realism, of one of Sir Walter Scott's stories, or the striking sketches of Robert Louis Stevenson of to-day?

The teacher must connect himself with the world in which the scholar lives, by bringing his personal influence to bear upon him. I remember a Sunday-school teacher in Philadelphia who used to play football on Saturday afternoon with his boys, and who used to take them, in instalments, to see the famous Signor Blitz and his famous trained canary birds on other Saturday

afternoons. The teacher always had a full class on Sunday morning, and never had any difficulty in keeping his roll-call full, simply because, by the power of adaptation, he brought himself into the full sympathy with the children's life.

The junction of the Sunday-school teacher with the child must always be on the child's level, just as our railroad systems branch forth to all points of the compass from a central level.

Again, the teacher must elevate and improve the world in which the scholar lives, and, first, by bringing to it a better social influence. This is easier with the poor than with the rich, the worldling and the child of fashion. The workman's club and the evening meeting lie next to the open door given to the teacher who calls upon the family of his scholars. But it is a great thing to bring a truly Christian influence into some young child's life, when that influence is to be brought in over ball-rooms, gay dinners, late dances, and all that lust of the flesh and pride of life which is not of the Father, but is of the world.

I remember a little child, in laces and furbelows, holding on to her Sunday-school teacher's hand, once, thirsting for that Christian love and sympathy which she did not get at home, and crying out: "I cannot help my father and mother being rich. Please love me just as much as you love the poor children of the class!"

Second, the teacher must elevate and improve the world in which the pupil lives, by bringing into it a wholesome, religious literature. Mind that word, wholesome. What wisdom is needed here? Not mere goodness, but goodness. Think for a moment of Norman MacCleod's editorship of Good Works. See what an influence that publication had all over the English-speaking world—in India, in Australia, in America and on the high seas. What power and influence Canon Kingsley's publications, and Jacob Abbott's wonderful books, and John Todd's sermons to children, and Richard Newton's publications for the young, have had! Let every teacher keep on hand a small but effective library of wholesome literature.

The teacher must elevate and improve the world in which the pupil lives, thirdly, by bringing the pupil into the regular Church services. The Sunday-school ought never to be a substitute either for the family or for the Church. For my part part, I am through with Sunday-schools from the day they supersede the church services; and yet too often parents and children think all is done when the Sunday-school has been visited. We must get over this idea that the minister and his corps of Sunday-school teachers are to be moral nursery-maids, to take care of the children while the parents are out driving and dining. All church organizations, guilds, Sunday-schools and clubs are to be feeders to the Church. The Church should never become a mere feeder to them. Let the Sunday-school teacher now and then bring his children with him into church. Ask the children to sit with you in your pew. Find the places for them in the prayer-book, and take them into your life and confidence. Do not be afraid to put your arm around them and pet them. There are times when we all like to be petted. Make their earliest impressions of the Church and its services, impressions of tenderness and sympathy and love.

Fourth: The teacher must elevate and improve the scholar's world, by bringing the scholar into the teacher's own house as a visitor and friend. Of course, this is sometimes stupid and tiresome, and yet it is possible, by a little outlay of energy, to make it pleasant enough. The mission of games and picture-books comes in here. By playing "tiddledy-winks" with the children on Saturday, you may secure a most attentive class on Sunday. There is a great field for the mission of play in getting hold of the minds of the young. I have known little girls who have learned manners from a faultlessly-dressed doll, and I have seen choir-boys who have carried the refinement of their training and discipline in their faces, and have made bright their homes with this added culture to their lives.

And then, too, in your own home with other children as invited friends, you can make its influence felt upon your little guests when they come by your special invitation to visit you in your home.

Fifth: The teacher must elevate and improve the scholar's world, by that wise and patient teaching which will bring the pupil to a better understanding of the Bible. You should teach children upon moral and religious principles, so that they will begin to see things for themselves, with some light and knowledge of their own—some principles of interesting truth. John Bunyan, in his "Pilgrim's Progress" very quickly brought his pilgrims to "the Interpreter's home," where the things of heavenly interest were very quickly explained. Now, the Bible, as a book of ethics and morals, is the truest interpreter of life, and Jesus Christ is the truest interpreter, both of our nature and of God's. But take heed how ye teach.

Sixth: The teacher must elevate the world in which the pupil lives, by bringing his pupils into personal relationship to the Lord Jesus Christ. What wisdom and tact and tenderness are needed here: I remember a young girl who once said to me, after an interview about Confirmation: "Is that all? Why I dreaded coming to-day, just as I do when I go to the dentist's." Yet I believe we must work with unglved hands, and must come fairly and squarely to the root of the matter, and not beat the bushes in the dark. Do not be afraid to go at once to the root of the matter in getting at your children's feelings. You can get at their special faults and special temptations with kind words and gentle tones; but, oh, get to the root of the matter—get through the crust, and break the conventional frozen surface down:

In closing, let me recapitulate the points of this lecture: The week-day work of the Sunday-school teacher is, in principle, the same as the pastoral visiting of the minister; it is lying alongside of the frigate we wish to conquer; it is the principle of adaptation; it is to know the scholar's world; it is to go to that world; it is to make the union a living one between the world of the teacher and that of the scholar, and then it is to elevate the world in which the pupil lives.

Power over your children's natures, then, is the inspiration and success of all Sunday-school work. This power will come to you when once you realize the greatness of the work which you are called upon to do.

I have seen vessels, on the other side of the bar, waiting for a high tide to come to float them over the sandy obstruction; and, when the tide comes in, how very easy it seems to float over the hidden difficulty. Here, then, comes this high tide of motive power—this candy for the children—floating your nature over these obstinate bars of dead sand, on which so many of our lives are stranded.

I beg you, then—ye who teach and ye who

help forward the Sunday-school—to realize the meaning and the value of the trust committed to your care. I beg you not to be above your work, but to find your success in adapting yourself to the work which you take in hand in becoming a Sunday-school teacher.

Do you remember the weird plot of that once famous story by Wilkie Collins, "The Moonstone?" From the forehead of a certain idol in a pagan temple, in India, some adventurous English officers stole a famous moonstone, unobserved by the priests who were in attendance. When the loss was discovered, the three priests who were in charge of the idol at the time were sentenced to go in search of the precious jewel, and never to return to India until they could come bringing the moonstone with them, to place once more in the forehead of the idol. And thus the story unwinds itself, showing, as it does, the history and adventure of the wandering priests who finally came back with the long-lost stone.

And so, my friends, stolen from God in this wicked world, is the jewel of each child's soul; and it is your mission to follow, with never-ending search, the lost treasure, until you bring it back, and set it once more in the temple from which it was taken.

Never forget your search—in season and out of season, by day—by night, on the Lord's Day and through the week. Remember that it is your's to restore those precious jewels to the temple of your God. Never forego your hold upon the souls of those committed to your care until you bring them back again, to go out no more from the temple of God.

And thus that strong refrain of the composer Mendelssohn, in his "Elijah," will be realized as you look back over your life as a Sunday-school teacher, and see the rich rewards of all your care and toil:

"Then shall the righteous shine forth as the sun in their Heavenly Father's Kingdom."—*American Church S. S. Magazine.*

## THE RELATIONS OF THE CLERGY TO THEIR VESTRIES AND CONGREGATIONS.

BY WILLIAM STEVENS PERRY, BISHOP OF IOWA.

As the language and tenor of the ordination Office would imply, the appointment of a priest to the cure of souls is a matter of great moment. Of old the Bishop, who by ordination imparted mission, assigned to the newly-made priest his field of labor. In mission-work this rule practically applies to-day. In our regularly constituted parishes—the existence and the continuation of which are dependent, not upon any civil incorporation, but upon ecclesiastical law alone, the vestry, acting for and representing the congregation, choose their spiritual head, their rector. Following ancient rule and precedent, recognized and affirmed by the decisions of our civil courts, the call to the cure of souls is a call for life. In fact, a call for a term of years is not recognized as making the temporary incumbency more than that of a *locum tenens*. The call to the rectorship fixes the stipend, and the sum named in the call or agreed upon at the time of the call may not be lessened without the rector's consent. This is the decision of the civil courts, not alone in Iowa, but elsewhere; and this ruling has been uniform, the civil courts invariably taking the ground that "in the absence of an express agreement to the contrary, the rector is called for life, and is entitled to hold the office while he lives, at the salary originally promised him, without diminution. His con-

nection with the parish can only be dissolved either by his own voluntary act or his deposition by the Bishop of the diocese for immoral conduct, or teaching inconsistent with his ordination vows. The laws guard jealously his rights, and will not permit him to be oppressed, or his salary reduced by a factious or discontented congregation. He is entitled at all times to enter the church for the performance of his duties, and to control its use. He may also, like any other individual, sue for and recover his salary if not promptly paid to him.\* These words are adjudicated words; and formulated by an eminent counsellor-at-law. The same authority proceeds:—"The courts bear in mind the fact that one who gives up his life to the work of the ministry, and whose thoughts must, exactly in proportion to his fidelity to his great work, be withdrawn from secular pursuits, needs special protection, and ought not to be dependent for a livelihood on the whims and prejudices of his congregation."†

In the celebrated case of *Youngs v. Ransom* (32 Barb. 49.) in New York—a decision which has never been reversed or even called in question—the language of the Court is even more strongly expressed. The judge declares emphatically that the rector "was not called, nor did he agree to preach to this Church or vestry. He was called to take charge of the parish as rector, and settled as such. It is not, and cannot, be denied, that the rule or regimen of the Episcopal Church as to the tenure of its parish ministers is that when they have once been placed in charge of congregations they can neither leave nor be dismissed, except by mutual consent, without the intervention of the Bishop. Without discussing the power to make, or the propriety of, agreements for the performance of clerical service, limited in time, I think it very clear that when a minister is called or settled in an Episcopal parish without any such limitation, he can only be dismissed, or sever the connection by mutual consent, or by superior ecclesiastical authority on the application of one of the parties. The 33d Canon of the General Convention of 1832 is very explicit to this effect."‡

It is made clear by necessary consequence upon these admitted principles of law that a vestry cannot indirectly remove their rector by a reduction of his salary. This point has been expressly adjudicated by our own Supreme Court in the celebrated case of *Bird v. St. Mark's Church Waterloo*, (62 Iowa Reports, 567). In passing under review, on appeal from the lower court, the action brought by the rector to recover the salary originally agreed upon, which the vestry had sought to reduce, the Court used this language:—"The salary upon which the plaintiff was employed constitutes an essential part of the contract. If the defendant can be permitted to reduce the plaintiff's salary without his consent, it could force him to agree to a dissolution of the pastoral relation, and thus accomplish indirectly what it could not do directly. The right to the salary stipulated at the time the plaintiff accepted the position of rector is a valuable property-right secured to the plaintiff by

\*Pages 27, 28. *The Law of the Protestant Episcopal Church: A Manual for Rectors, Wardens and Vestrymen, with Forms.* By George H. Humphrey, Counsellor-at-Law. New York: 1888.

†Ibid. 28.  
‡Humphrey's *The Law of the Church*, etc., pp. 23, 29.

a contract. One party to a contract cannot ignore its provisions or violate them with impunity."§

The call of a clergyman is a contract, and when made by the vestry representing, as this body does, the congregation, and accepted by the clergyman, it becomes an accomplished fact. No special formality or ceremonial is necessary to make this contract more binding. Even the use of the prescribed Office for Institution, or Induction as it was originally styled, is not necessary, although for greater certainty and reference it is well that the "call" should be in writing and entered in full upon the parish records, and that canonical notice should be sent of the action to the Bishop of the diocese.

By virtue of his Office, the rector has exclusive control of the Church building and can refuse its use for public services and other purposes not contemplated in the *Office for the Consecration of Churches*, or inconsistent with the canons of the Church. He is the recognized and proper guardian and protector of the House of God. He can and should forbid its desecration by its use for common and secular entertainments, political meetings, concerts, fairs, lectures, dances, sociables, dramatic performances,—in short, for any purposes other than those of a religious nature and approved and authorized by the rector himself. Should the vestry, as has been the case in several instances, seek to close the doors of the Church or of the parish school-house against the rector, and thus deprive him of his right to their use, he can by action in the civil courts recover damages for the wrong. The Appellate Court of New Jersey, in affirming the judgment of the lower court imposing pecuniary damages in a case of this nature, held "that for the purposes of the exercise of his sacerdotal functions, the rector becomes possessed of the church buildings and grounds." "It will be difficult," proceeds the Court, "to devise any pretext in denial of the right of such officer to a civil remedy, if such possession be invaded. Nor does the right of redress for an interference with his rights seem less clear if we adopt the hypothesis that, by force of his position, the plaintiff was possessed of an easement in the premises."¶ All this follows necessarily from the nature of the priestly office and the pastoral charge. The distinctive title applied to the clergyman having the cure of souls in a parish or organized congregation of the Church implies all this. He is a minister in that he ministers to his people in holy things. He is a pastor in that he leads forth his flock in green pastures and by still waters, obedient to the bidding of the Great Shepherd and Bishop of souls. He is the "parson," that is, the person—*persona*—of the parish, for his work comprising both temporal and spiritual matters is on a higher plane and possesses a deeper importance than that of any other vocation. He is the clergyman, and the older English dictionaries apply this word alone to those in Holy Orders ordained by the Bishops of the Church.‡ He is the clerk in holy orders of English law and ecclesiastical procedure; but he is distinctively the rector of the parish, and that word and title means, and makes him, a ruler, having authority committed to him, *not by the people*, but by his ordination, and because he represents to a certain extent and in priestly things the Great High Priest of our profession.

TO BE CONTINUED.

§Vide the case of *Batterson v. Thompson*, 8 Phila. R. 261.

¶*Allyn v. Jenks*, 33 N. J. Rep. (4 Vroom), 162.

‡Quoted in *Humphrey's Law of the Church*, pp. 30, 31.

§A writer in *Notes and Queries* (Series 7, II., 27), calls attention to this use of the word as follows:—"I wish to make a note of the change taking place in the meaning of the word *clergyman*. It used to signify 'only in holy orders,' but is now applied indiscriminately to all preachers." *The Century Dictionary* notes, in fact, that "in England the term is commonly restricted to ministers of the Established Church." Worcester gives the same definition, and quotes from Taylor the ground for styling religious teachers or preachers, not in holy orders, a ministers:—"for an ordination with that confers no indelible character, on ceasing to officiate they revert into laymen."

## Family Department.

### Poor Miss Carolina.

BY L. T. MEADE.

#### CHAPTER I.

And why does 'oo love dat dolly, Marjoe ?'

"Cause I are dirl. All dirls love de dear dollies."

Kenneth came a little nearer, and gazed down with two inquiring deep set blue eyes at the treasure clasped in Marjory's arms.

'Well—I are man—and I—I—'

'Come away, Master Kenneth ; you know you are not allowed to stop to speak to little ladies without leave. Miss Marjory, I think your nurse is waiting for you by the corner.'

Off trotted Marjory on two very sturdy very fat, three-year-old legs, and Kenneth stood still, gazing discontentedly first at his hoop, and then after the small waddling retreating figure.

'I like Marjoe, I do,' he said to his nurse.

'But you have no call to speak to her, sir, for your mamma, she don't wish you to have anything to say to little Miss Marjory Carlton.'

'Why, nursie, I sink she's a nice dirl.'

'Oh ! we're not to question your mamma's wishes, Master Kenneth, and you can have other companions. There's Miss Susie Brewster, and her two little brothers, as proper and well brought up children as could be found.'

'But I don't like dem sildrens, and I like Marjoe, I do.'

Marjory also liked Kenneth. Her small feet always hastened into a glad little trot when she saw his sturdy figure in the distance. She always said, in that high pitched, rather pathetic voice of hers—'Dere's mine boy ; nursie, let's wun vedy quick to mine dee boy,' and then she would kiss him and romp with him, and have so good a time in his companionship that she forgot about going home, she forgot about driving with mother, she even forgot the doll she carried in her arms.

But when the two nurses suddenly became severe, and remembered their duty, and hastily, for no apparent cause that either child could understand, separated them, then Marjory thought of the companion from whom she had never parted, and was much comforted by it.

She never felt half as miserable as Kenneth did when they said 'Good-bye,' for she has Miss Carolina. With Miss Carolina in her arms, her small motherly heart was quite full, and she knew very little about poor Kenneth's loneliness.

'Mine dee—dee dolly,' she would say, clasping it close and kissing it fervently.

There was a tradition in the little girl's grand home in Queen's Gate, that once Miss Carolina had been beautiful. It was a tradition carefully preserved and handed down with many other annals of Marjory's extreme babyhood. Once she had been a comely, well-preserved doll. Once ! surely that time was in a dim, dim past. Now she was a very ugly doll, old and battered. She was made of india rubber, and had a terribly washed-out and worn out appearance. The color had all departed from the once staring and brilliant blue eyes, the lips had lost their verni-

lion, and the cheeks had no bloom on them ; also poor dolly was without her nose. In some mysterious manner, never to be accounted for, it had been torn from her face. Yes, she was certainly very, very ugly now. But disreputable as her whole appearance was, her mistress held her close and loved her well. She was called Miss Carolina, and for some inexplicable reason the little girl much preferred her to Miss Evelina, or Polly Perkins, or any other doll she possessed.

There was a snug and handsome nursery in the great house in Queen's Gate, and there might be found waxen beauties of all sizes and descriptions, for Marjory was the only child of a very rich father and mother, and every whim was gratified and every longing supplied. But the little maiden neglected the dolls that cost a small fortune, and devoted all her time and all her love to poor Miss Carolina. Dressed in her most beautiful embroidered frock, and decked out in her gayest ribbons, she trotted down to the drawing room or dining-room with Miss Carolina clasped close to her heart. When she went out driving with her mother in the carriage, Miss Carolina enjoyed the air in her little mistress's lap. At night the ugly doll lay in Marjory's arms. In vain she was coaxed and implored to take up a more respectable-looking playmate. To all such entreaties she had one invariable reply—

'She's a dee dolly, and I love her.'

Alas ! for poor baby Marjory. No one else loved the ugly doll. The servants detested it, and said it was not genteel to see the little lady going about with anything that presented so disreputable an appearance. Mrs. Carlton's fine friends laughed at the little girl's peculiar taste ; and once at dessert, at a grand dinner party, a gentleman, finding Miss Carolina thrust up to his nose to kiss, threw her on the ground with a gesture of disgust.

'My dear,' said Mr. Carlton to his wife, 'can nothing be done to induce the child to give up that frightful doll ?'

'She loves it quite amazingly, poor little mite,' answered the mother. 'I fear it would go hard with her if Miss Carolina was taken away.'

'Still, Annette, I wish you would try to get the doll satisfactorily disposed of. It looks so dirty, it is quite a revolting object, and I don't believe it is wholesome for the child to have anything so nasty hugged up forever in her arms.'

This last remark caused Mrs. Carlton to take fright. She was very nervous about the health of her little child—certainly the doll must be removed if it injured Marjory's health.

Yes, it was dirty. How horrid to think of Marjory sleeping all night with that dirty, ugly doll clasped to her heart !

Mrs. Carlton quickly made up her mind that the doll must go, but as she did not want to hurt its little mistress's tender heart, she was much puzzled how to manage. She thought and thought, and at last a plan occurred to her. On the evening of the day that Marjory had confided to Kenneth that all dirls loves de dollies, her mother came into the nursery and beckoned the grand head-nurse aside.

'Nurse,' she said, 'I have thought of a plan by which we may get rid of Miss Carolina.'

'O ma'am, I'm sure I'm more than glad ; the

doll is that unpleasant even to touch, for Miss Marjory will bathe it every morning, and it don't dry up properly, and—and '—

'Well, nurse, as I said, I have thought of a plan. I went to several shops to-day, and asked to see all the oldest and shabbiest dolls the owners happened to have. I particularly asked for those dolls that were made of india-rubber... I was a long time finding one at all as ugly as Miss Carolina, but really at last I think I have succeed. At a toypshop in Bruton street there was an old india-rubber doll lying under a lot of others in a drawer ; its paint was partly gone, and its face had altogether that washed out, inane expression which is Miss Carolina's strongest peculiarity. See, nurse, here it is.'

'Well, and it isn't altogether so unlike,' exclaimed nurse, surveying an old doll which Mrs. Carlton took out of her pocket with a professional eye. "'Tain't so unlike, and it will be clean at least.'

'That's what I think, nurse. Now, listen ; this is my plan. Marjory is asleep at present ; could you manage to slip Miss Carolina out of her arms, and then dress this doll in Miss Carolina's clothes, and put it back in Miss Carolina's place ? Twenty to one, in the morning Marjory never notices the difference. She will still think she has got Miss Carolina, and will give her love unconsciously to the new doll.'

'So she will, ma'am, so she will. It's a very good thought, and I'll do it immediate, for that other doll has come to be past bearing.'

'Her father will be so pleased if you could manage this, nurse, for Miss Carolina has been rather a disgrace to our establishment for some time past.'

With the new doll in her arms, nurse went back to the nursery. She carefully approached the bed where the little sleeper lay. Marjory was fast asleep ; her dimpled cheek lay on one fat hand ; her dark lashes softly shaded the roses which healthful slumber had brought to her little face ; her tangled golden hair clustered about her pretty head, and her disengaged hand and arm were thrown protectingly over Miss Carolina.

Poor Miss Carolina also seemed to be sunk in repose, her head was buried in her little mistress's breast ; the two lay motionless.

Nurse stood and watched the sleeping child with an expression of almost pity.

'Dear heart ! but it seems wrong to deceive her ; it's wonderful how wrapped up she is in that ugly doll. No toy that ever was comes up to Miss Carolina. Well, well, something had to be done, and I hope she won't never guess the difference between the two.'

Then nurse softly removed the old and battered doll, and quickly transferred its clothes to the one which was to take its place. This doll, dressed in Miss Carolina's clothes, was laid by Marjory's side.

'Here, Jane,' said nurse an hour afterwards to the nurse, maid, 'you throw Miss Carolina away. Be careful you put the old doll well out of Miss Marjory's sight.'

'It would smell so if it was burned,' said Jane, taking up the ugly doll, 'I think I'll keep it till Sunday, and give it to my little sister. If she don't like it she can throw it away.'

#### CHAPTER II.

Kenneth still felt discontented with his hoop when he entered his home. Little Kenneth Graham had a very humble home, a small villa residence off Earl's Court Road, where he lived with his pretty widowed mother. Here he was as happy, as a rule, as any little boy of only three and a half need wish to be. To-day, however, he was not perfectly happy. Marjory and her doll quite filled his small mind. His hoop no longer satisfied him, and a new wheel-barrow, which had caused intense delight before he went out, was now pronounced a "natty, tiresome sing."

"What is wrong with my little man?" asked his gentle mother.

"I want my Marjoe," he answered, raising his spoiled little charming face to hers.

"What does he mean nurse?" inquired Mrs. Graham.

Nurse colored. "O ma'am, it isn't my fault. Master Kenneth means Miss Marjory Carlton. I know, ma'am, you don't wish him to talk to her, but it seems just as if those two would be friends in spite of everything. They meet I don't know how; and though I take a fresh walk every day in Kensington Gardens, still the two runs agen each other, and Miss Marjory always kisses Master Kenneth, and, for all they should not know each other, they're the prettiest little pair of friends that ever was."

"But it must not be," answered Mrs. Graham, a bright color rising to her cheeks. "It is impossible that such a friendship should be allowed even between a pair of babies. Kenneth, my darling, my pet, I will ask the little Brewster to have tea with you to-morrow night."

"I doesn't want the liddle Bewsters," replied Kenneth. "I like mine Marjoe, I do."

Mrs. Craham sighed, for little Kenneth was seeking after delights which seemed quite out of his reach. She had a reason for knowing this.

Some years before the births of Kenneth and Marjory, two girls residing at the same school sealed a girlish, and, what they believed, an eternal friendship. Helen Ross was poor; Annette Lester was rich. But the poverty of the one and the riches of the other made no bar to their friendship. They were never happy apart. They knew perfect bliss when together. They had the same tastes, the same desires, the same aspirations; either would sacrifice much for the other, either believed implicitly in the other.

No one in those days who saw Helen and Annette together would have supposed it possible that so strong a friendship could have been broken; but it was, and briefly and swiftly the love which bound these two fresh young hearts together seemed to be snapped for ever. A girl without honor or principle came on the scene. She did not want the poor Helen to be much with the rich Annette. Truth was a weapon she seldom used, and she managed to separate the two by lies. By a clever course of deception Annette was taught to believe that Helen was not faithful to her; that Helen was guilty of sins against her which had never even entered Helen's conception.

The indignant, troubled, and proud girl came eagerly to explain, but the false friend had then a strong influence with Annette. She would not leave them alone. She taunted Helen. She dared her to prove the truth. In the agony which both Helen and Annette felt at the breaking up of their friendship, they both used very bitter words. They parted, believing they should never meet again. Shortly afterwards both were married. Annette to a man of rank and position, Helen to a young naval officer. In year's time Helen was a widow, with one little baby son to remind her of the noble young hus-

band who was sleeping beneath the blue waves of the Mediterranean. She came to London, took a tiny house, and eked out her small pension by painting on china, and by art-needlework, then in the height of its fashion. She had taken her little home, without being aware of the fact that it lay within short distance of the grand house where her old friend Annette lived, and one day she was startled by receiving a note in the well-known handwriting.

"Helen," ran the little perfumed letter, "I have heard of your sorrows. Let by-gones be by-gones. Let the past be past. Once more, Helen, come back to me and be my friend."

To this brief epistle Mrs. Graham sent a proud reply—

"When you have cleared me of those false suspicions I will come back to you. Until then I cannot be the Helen of old."

She sent off her letter, and waited for an answer. None came. Mrs. Carlton had taken the little letter and cried over it, but she said, "I cannot clear her; the proofs were too complete. I still believe her to have been false to me for a short time. Will she not be satisfied with my forgiveness? She cannot expect me, too, to tell a lie."

Helen shed many tears when no answer came to her eager words, for, in spite of all that had gone before, those two women loved each other well. More than once Annette, driving in her luxurious carriage, saw Helen toiling along the dusty highway. More than once each pair of cold, proud eyes gazed gravely, without apparent recognition, at the other. Neither guessed how the other's heart was beating; neither knew how the other longed to clasp her old friend to her breast. Each believed on the part of the other that the old love was dead. Was there any power in heaven or on earth strong enough to re-unite these friends?

TO BE CONTINUED.

MARRIAGES.

O'HALLORAN—TAIT—On the 15th inst., at Christ Church Cathedral Montreal, by the Rector, the Rev. Dr. Norton, George F. O'Halloran, of Cowanville, Advocate, to Maude Monica, eldest daughter of Hon. Mr. Justice Tait.

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A. M. MACKAY of Uganda.

**NOTES.**

In the Doshisha, the Christian University at Kyoto, Japan, seven languages are taught: Japanese, Chinese, English, German, French, Greek and Hebrew.

Seven of the directors of the British East Africa Company have instituted a new mission in eastern Equatorial Africa, and have personally subscribed \$50,000 for this purpose.

Mrs. J. L. Newton, referring to the progress in the Punjab, India, says: "We have \$7,000 invested in our church and hospital at Ferozepore, every cent of which was given by native converts."

The Oxford University Missionary Union, which labors in connection with the Church Missionary Society, has issued an appeal for \$20,000 with which to purchase a site and erect a hall, with library, reading-room, etc., to form the head-quarters on the union and to be a memorial of Bishop Hannington. About \$4,000 has already been received.

The Rev. Mr. Sowerby writes that he has never seen such a sight in China as was presented at Hankow on Sunday, March 13th, when Bishop Hare, assisted by the Rev. Messrs. Locke and Sowerby, held a service in our church there. More than a thousand Chinese crowded the building and remained through a service which lasted over three hours. Eighty-four persons were confirmed, and about 300 received the Holy Communion. He says: "I shall go up to I-chang strengthened and encouraged, and I am sure the report I carry will gladden the hearts of our native Christians there."

Offering are asked by the Board of Missions of the P. E. Church in the U. S., to sustain missions in thirty-four dioceses, also among the Indians and among the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of sixteen Bishops and stipends to 1,000 missionary workers, and to support schools, hospitals and orphanages. \$500,00 are asked for this year.

Mr. Waldron, a city missionary in Boston, met a prominent business man recently who said "Looking over my cash account I saw this entry: Pug terrier, \$10; and on the next line, City Missionary Society, \$5. I have not felt quite easy about the matter ever since, and you may count on me for an additional \$5." There are many others who would no doubt be made uncomfortable also if they were carefully to scan their lists of expenditures for luxuries and benevolence.

The late Gould Rockwell, of Ridgefield, Connecticut, bequeathed \$5,000 to Domestic Missions.

**A TRIUMPH OF THE GOSPEL.**

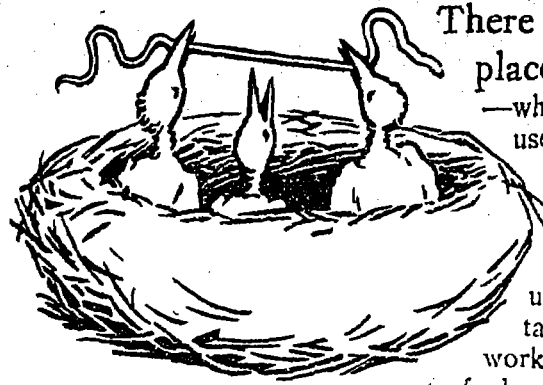
Bishop Ridley sends a striking instance of the triumph of the Gospel among the Kitkatlas, a tribe inhabiting an island called Laklan, one of a group of islands at the mouth of the Skeenay river, in British Columbia. Six years ago, some of these Indians under the lead of their unbelieving and hostile chief, Skeuksh, burnt the church, destroyed the Bibles and Prayer Books, blasphemed the Saviour, persecuted the native Christians, and for a year afterward no Christian teacher was allowed to land on the island.

Recently, the chief addressed all the adult males of the tribe, whom he had invited to his house (a huge building covering 3,600 feet) in a very remarkable speech, recounting how he had formerly resisted the claims of the Gospel, and concluded: "I now give myself to God. Pray for me—pray, pray!" "Whereupon the whole company," the Bishop writes, "bowed their heads in silence until one of the earliest converts broke it in uttered words of earnest supplication." Other prayers and hymns followed for the space of seven hours and a half, and some of the chief supporters of Skeuksh in his persecuting measures, and many others, avowed their determination to give themselves to God, and by His help, lead a Christian life. Joy and thanksgiving fill the hearts of the Bishop, the other missionaries and the native Christians at this answer to the many prayers they have offered for the conversion of this heathen chief and his followers.

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### Temperance Column.

#### MODERATE DRINKING.

Dr. Robert Farquharson's plea for moderate drinking in *Blackwood* is very moderate indeed. It is summed up in the propositions that all stimulant is unnecessary for the young, and for people living perfectly healthy lives; but that under the stress and struggle of modern civilisation few of us beyond middle age are placed under normal physiological conditions, and a little alcohol helps us to round the corners, and to plane away the asperities of existence. These views, however, are qualified by the warning that alcohol should only be taken with food, and preferably, and if possible exclusively, with the principal meal of the day, and that it should be diluted. Shun, as you would the Evil One (he continues) all rash nips and casual drinks; let no sherries and brandies and sodas between meals tempt you from your rule, but mix all your liquor with food, which shields the tissues from its contact, and aids its safe dispersion through the circulation. Then either take weak wines, or if they must be stronger, dilute copiously and be careful to correct the acidity of some of the more highly alcoholised beverages by the addition of any of the alkaline waters in common use. We think the best advice the doctor can give is to "live perfectly healthy lives"—when, as Dr. Farquharson says, no stimulant will be required. How stimulant is to put right "unhealthy lives" requires to be explained.—(*The New London England.*)

Mr. Lipton, the celebrated tea and provision dealer, paid to Her Majesty's Customs in May last, a cheque for £15,359 8s. This is, we are informed, the largest amount that has ever been paid by any tea dealer in one sum. Under the old rate of duty, this would have amounted to upwards of £23,000. By far the greater portion of the above duty was for Ceylon-grown teas.

When a man is a joke to himself, others will not regard him very seriously.—*J. A. Bridges.*

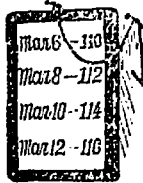
A physician of St. Louis asserts that there are in that city 20,000 victims to the habit of injecting morphia under the skin, and that the great majority of those victims are women of the well-to-do classes.

#### OUR LITTLE MEN AND WOMEN.

The June number of *Our Little Men and Women* contains stories, poems and pictures as sunny as the month itself. "A Boy and a Girl," "Joker and his Relations," "Talks by Queer Folks" and the "Studio Dolls," regular features of this little magazine, are especially clever, while the shorter stories, poems and jingles sparkle with real life and hint at such fun and merriment as is the true boy and girl diversion and sport.

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