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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.

THE London (Eng.) Gregorian Choral Association held its annual festival last month.

CANON CHALMERS, incumbent of St. Paul's, Geelong, Victoria, and Canon of Melbourne, has been elected to succeed the late Dr. Mesac Thomas as Bishop of Goulburn, New South Wales.

BISHOP SMYTHIES in his superintendence of the missionaries and their converts in Nyassaland, has twice walked a journey of four hundred miles, but on the last occasion broke down, and was seriously ill.

THE Bishop of Oxford has just opened a new Labour Home of the Church Army in Oxford. It is well arranged for the raising of tramps and criminals. The Bishop expressed himself in warm sympathy with its movements.

THE Bishop of Derry in a letter to a Unionist candidate says that the men of Ulster are now face to face with perhaps the gravest moment of their rugged history. He prays that his declining years may not be darkened by such a calamity as Home Rule would be.

BISHOP WILKINSON, late of Truro, has left for South Africa, taking with him the Sub-Dean of his late cathedral church, Mr. Bourke. According to the *Manchester Guardian*, the Bishop goes out "as a peacemaker to the South African Church, and is fully charged with the views of Primate."

THE English Church Union held its 33rd anniversary on Monday 13th June, service being held at St. Mary le Strand and early celebration on Tuesday in 107 London churches and in 884 country churches in England. The annual meeting was held at Princes' hall, Piccadilly on Tuesday afternoon.

A MEMORIAL signed by 10,000 women of the middle and upper classes and by many of the Bishops, clergy, members of the learned professions and other graduates of Trinity University, Dublin, has been presented to the Provost and Senior Fellows asking them to signalize the Tercentenary of the University by throwing open its educational advantages to the women of Ireland.

THE picturesque city of St. Asaph presented a lively appearance on the occasion of the annual festival of the Vale of Clwyd Church Choral

Union, when no less than 863 singers from the surrounding country parishes took part under the conductorship of the Rev. Henry Jones, Vicar Choral of St. Asaph Cathedral. The sight of nearly 900 Welsh singers taking part in the above festival, and going through their work in a most creditable manner is, to say the least, a very palpable sign that the old Church is still the Church of the Welsh nation.

NYASSALAND.—Bishop Smythies believes that the present is the very time for the establishment of a bishopric in Nyassaland. Much country adjacent to the Lake is under British protection; the Government seem determined to make that protectorate a reality by taking strong measures to put down the slave trade on the Lake, and it is possible that many English people may be attracted to the Shire Highlands. The Bishop therefore appeals for such a sum as will secure an income of £300 to the see; "surely not excessive," says Bishop Smythies, "if we think what an able man must probably sacrifice who is to make his permanent home in Nyassaland."

QUITE a model parishioner has just been discovered by an enterprising observer. She lives at Chalbury, in Dorset, and is seventy-four years old. She has, we are told by a correspondent of the *Times*, been a regular churchgoer all her days, but has never attended a service at, or set foot inside, any place of worship save her parish church. She was christened and married there, as were all her family, and she hopes to be laid to rest in its graveyard. There are two other churches within half a mile of her cottage, but "not even funerals" appear to have drawn her into them.

THERE has been, says the *Globe*, (England) much correspondence in the Church papers of late about society called the Order of the Holy Redeemer. Its heads profess to have the sanction of Anglican bishops, and its members communicate in Anglican churches, but the investigations which have been made leave no doubt that its pretensions to episcopal recognition are unfounded, and that its object is to bring the Church of England into contempt. The *Guardian* this week makes the following authoritative announcement:—"We have reason to know that this society is one constituted for the express purpose of bringing the Church of England into subjection to Rome. It maintains that the see of Rome is the only centre of truth and unity, denounces the Church of England as hopelessly corrupt, and expressly affirms that no one has a right to remain in the Church of England except for the one object of working for its sub-

mission to Rome." We cannot believe, adds the *Globe*, that this secret society is in any way acknowledged by the Roman authorities. It would be well, however, if Archbishop Vaughan, or some one speaking in his name, were formally to disavow it.

THE complete returns of Wesleyan Methodism in England for the past connexional year have now been issued. The total number of members in the thirty-five districts is 424,957, being a net increase of 737. There have been admitted on trial 27,596: new members received, 44,225: received from other circuits, 10,898; removed to other circuits, 23,746; emigrations, 550; deaths, 6,866, an increase of over 1,100 deaths on the previous year; ceased to be members, 23,097; number in junior society classes, 65,144; candidates for the ministry, 122. There is an increase of junior members of 2,414 and a decrease of the number on trial of 4,336. —*The Wesleyan, Halifax, N.S.*

THE measure of progress attained by the Church in Southern Queensland under Bishop Weber's vigorous administration during the past seven years is sufficiently striking to claim the attention of Churchmen. In 1889 Bishop Dawes was consecrated Bishop Coadjutor for the diocese of Brisbane and the following statistics will show the general development of the work from 1885 until the Synod of 1891:—

	IN 1885.	IN 1891.
Bishops working in the Diocese	1	2
Clergy	33	63
Churches	39	80
Confirmation candidates presented (about)	500	1009

That the work is making its mark upon the people of Queensland may be gathered from the census returns in the colony for the years 1886 and 1891 respectively, which shows that, side by side with the steady growth of population, the Church is making proportionately greater growth, and claiming an increasing percentage of the people.

#### MEMBERS OF THE CHURCH OF ENGLAND.

##### Queensland.

Census of 1886.	Census of 1891.	Increase.
No. of population.	No. of population.	No. of population.
113,065	142,555	29,490
35.02	36.20	1.18

The principal work to which the efforts of Queensland Churchmen are now being directed—the sub-division of the enormous diocese of Brisbane [which at present covers an area of 413,000 square miles—seven times as large as that of England and Wales—with a population of 318,000]—is still incomplete.

## CONFIRMATION.—Part III.

(From *Qu'Appelle Messenger*.)

## HOLY COMMUNION (CON.)

ii. But the Holy Communion is not only a *Great Act of Worship*, it is also a GREAT MEANS OF GRACE—A SACRAMENT. Like its type—the Pass-over—it is a *Feast on a Sacrifice*.

Union with Christ is necessary for our Pardon and our Life, i.e. spiritual life.

Christ said—

"I am come that they might have life, and that they might have it more abundantly."

"I am the Bread of Life." "As the living Father hath sent Me, and I live by the Father, even so He that eateth Me, even he shall live by Me." S. John vi. 35, 57.

"Abide in Me, and I in you." "Without [more correctly, "Apart from," "Severed from"] Me ye can do nothing." S. John xv. 4, 5.

This union, so necessary for our salvation, is assured to us, and is effected, maintained, and strengthened by *Sacraments*, or duly appointed visible Ordinances, thro' and by which inward and spiritual grace is given to the soul.

It is first effected, as we have before seen, in *Holy Baptism*, for

"By one Spirit we are all baptized into one Body," i.e. Christ's Body.

It is afterwards maintained and strengthened in us by participation of the Sacrament of the Holy Communion, for

"The cup of blessing which we bless is it not the communion [i.e. the participation] of the Blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. x. 16.

Christ had said—

"The bread that I will give is my flesh, which will give for the life of the world," "Verily, verily, I say unto you, Except ye eat the flesh of the son of man, and drink His Blood, ye have no life in you. He that eateth my flesh and drinketh my Blood dwelleth in Me and I in him." S. John vi. 51, 53, 56.

And afterwards with unmistakable allusion to those mysterious words, the night before His Death, when at the last Paschal Supper, having taken bread, and blessed it, He said "THIS IS MY BODY," and

He took a cup of wine and blessed it and said, "THIS IS MY BLOOD of the new testament which is shed for you and for many for the remission of sins." He thus shewed that the eating of His flesh of which He had spoken was to be "*Sacramental*," i.e., in a "heavenly and spiritual manner," through the means of "outward and visible" instruments, signs, or pledges.

It is a *great mystery*. But so are many of the commonest things by which we are surrounded on earth. Our very natural life, Who knows what it really is, whence it comes, how it is sustained? So must it be with any union with Christ, however it may be effected. And Christ's words, concerning this blessed Sacrament, are addressed to our faith; the Gift offered in the Sacrament, by those words, is for the comfort and help of our souls, not as a test of our understanding.

While, then, in accordance with the teaching of the plain words of Scripture, of all the early and best Fathers and teachers, in the Catholic

Church we must refuse, on the one hand, to give to our Lord's words a mere *figurative meaning*, that is practically to explain them away, and on the other hand, with the Roman Church, to assert that the substance "of the Bread and Wine after Consecration ceases to exist, being changed into the 'substance' of the Body and Blood of Christ," we believe that "the Body and Blood of Christ are verily and indeed (really and truly)," according to His most gracious words "taken and received by the Faithful in the Lord's Supper"—(*Catechism*)—only after "a heavenly and spiritual manner" (Art. xxviii.), that is a manner that transcends our understanding and is not to be recognized by our senses.

We accept Christ's words literally, but do not care curiously to enquire *how* He fulfils them.

Some words attributed to Queen Elizabeth, very accurately describe the attitude of the belief of our Church, in accordance with true Catholic teaching, as opposed to Romanism on the one hand, and ultra Protestantism on the other.

"Christ is the Word that spake it,  
He took the Bread and brake it,  
And what that Word doth make it,  
That I believe and take it."

That great Divine, Richard Hooker, has well and beautifully said, "What these elements are in themselves it skilleth not, it is enough that to me which take them they are the Body and Blood of Christ, His promise in witness here of sufficeth, His word He knoweth which way to accomplish; why should any cogitation possess the mind of any communicant but this, 'O my God Thou art true, O my soul thou art happy.'"

All are invited to that Holy Feast. It is necessary for our salvation that we should go, for

1. It is a command of Christ that we must obey.
2. It is the Memorial of the Sacrifice that we must plead.
3. It is the Means of maintaining and strengthening the Union with Christ without which the soul can have no life.

But though *all must come* and though it is a sin wilfully to refuse so loving an invitation, none should presume to come to so holy a feast without proper preparation of soul—without having first put on the marriage garment required of guests. "*Let a man examine himself, and so let him eat of that bread and drink of that cup.*" (1 Cor. xi. 28).

N.B. We must remember that when S. Paul speaks in the passage from which these words are taken, of the danger of partaking "unworthily," the word translated "*damnation*" in our version should be "*judgment*"; while to partake "unworthily" is a very different thing from being "unworthy" to partake, as we all are. The Corinthians, whom he was warning, had treated the Holy Mysteries as a common meal, and had even terribly profaned it. He warns them that such irreverence must bring upon them temporal visitations or judgments. "For this cause many are weak and sickly among you, and many sleep."

But while it is necessary to avoid a misunderstanding of this passage which our translation has unfortunately done much to encourage, and which has, it is to be feared, kept many away in fear who ought not to have kept away, we must carefully maintain that an earnest preparation is necessary, and that the more thorough and

earnest the preparation is, the more benefit will the soul receive from partaking in that Holy Sacrament. The requirements of the soul for receiving the Sacrament in a worthy manner, are,

1. *Repentance* (2 Cor. vii. 10)—whether we repent as truly of our former sins, steadfastly purposing to lead a new life.

Remember, however, that what you *do*, or are *willing and desiring to do*, is the test of true repentance rather than what you *feel*.

This part of needful preparation is provided for in the Service itself by the rehearsal of the Ten Commandments, by the *Kyrie*, and by the Confession and Absolution.

2. *Faith* (Eph. iii. 17)—"a lively faith in God's mercies thro' Christ with a thankful remembrance of His death."

Provided for in the Service by the rehearsal of the Creed.

3. *Charity, or Love* (Rom. xiii. 10)—"in charity with all men."

Provided for in the Service by the Intercessory Prayers and the Offertory.

Before going to the Holy Communion, a certain time (the length needed will probably depend on the frequency with which you are in the habit of going to the Altar of the Lord) should be set apart for careful, earnest, prayerful preparation. *Never omit this.*

Make a habit of self-examination, and then it will become easy.

Fix regular Sundays for your Communion—every Sunday, according to the primitive practice and the intention of our Church, *if possible*, but once a month at the *very least*.

"Receive it as often as you can, that the old Serpent, seeing the Blood of the true Paschal Lamb upon your lips, may tremble to approach you.—*Bishop Wilson*."

If when you go there you go with longing heart to be made one with Jesus, you cannot go too often. The oftener ye go the more will He upon Whom you there feed deepen your penitence, strengthen your faith, increase your love, and inflame your devotion for Him. Without that desire it is useless to go at all.

When you leave the church, remember how precious is the Gift you have received. Guard it carefully, lest Satan tempt you to defile the dwelling place of so great a Guest. He knows that if he can he may more easily tempt you afterwards to despair. Fear not, however. Ask God for the grace of perseverance.

Long for the day of your next Communion, and beyond that for that glorious time when you shall be bidden to sit down at the Marriage Supper of the Lamb in the Sanctuary of Heaven, there to be for ever with Him after Whom thy soul longeth.

"Come, Love! come, Lord! and that long day,  
For which I languish, come I pray:  
When this faint soul those eyes shall see,  
And drink the unsealed source of Thee;  
When glory's sun faith's shade shall chase,  
Then for Thy veil give me Thy face."

—From "*The Devout Communicant*."

## "THE TITLE "REVEREND."

The controversy among Dissenters as to the question of calling their ministers "Reverend" does not appear to slacken. As a contribution to it, a correspondent, writing to the *Christian*

*World.* quotes from an autograph letter among his papers written by Adam Clarke, L. L. D., and dated January 6th, 1821. It was addressed to the then Rector of Winwick, and is very instructing. In the course of this long and pleasant epistle, the justly esteemed Methodist commentator and preacher says: "I have a small request to make. Do not call me *Reverend*. That title I never could take, because to it I never had *right*. When I shall have Episcopal or Presbyterian ordination I shall not object to it. Neither of them I ever had; and the latter I am sure I never shall have. Lately, being obliged to take an oath in the court at Prescott, Mr. R..... had written "the Rev. A..... C....., L. L. D." I said: "I can conscientiously swear as Doctor of Laws, but as a *Reverend* I cannot, and will not"; nor would I take the oath till they had blotted this out. I can give this title as a right to every clergyman of the Established Church, to every Moravian minister, and to every Catholic priest, because they are *episcopally* ordained; and I give it by courtesy and custom to Dissenting ministers, for they assume it. But as I have no other ordination but that which comes from God, I can neither affect nor take the title. I *revere* those to whom it of *right* belongs." An *assumed* title, says our contemporary's correspondent, "which is acknowledged merely as a matter of custom and courtesy, or from a desire not to offend, is surely irksome to him who gives, and worthless to him who receives."—*Church Eclectic.*

**ENTHUSIASM FOR THE OLD TESTAMENT**

From beyond the borders of the Catholic Church, there has recently been poured in upon us a body of criticism upon the Old Testament very important in its character, and which has been accepted, to some considerable extent, far too hurriedly, as I venture to think, by some truly excellent leaders of thought within the borders of our ancient Church who are respected by us all. As to that criticism I shall say very little indeed. It demands most thorough examination, and it is receiving it, and will receive it. There must be no panic respecting it, no blind abuse of it, no ignorant assault upon it; but certainly there must be no weak and hurried acceptance of it, and no rash or hasty giving up of one single point of the traditional view of the Old Testament Scriptures which the Church has so long rested upon. The last word has by no means been said in this controversy; far, far from it. And if we blindly and hurriedly accept the new theories which have come before us, we may live to be ashamed, indeed, of the rashness with which we have acted, and of the mischief which we may have done. Let us regard the newly proclaimed criticism with caution, with calmness, and with confidence that in the long run (by the guidance of that all-faithful Spirit which ever fills the Church of God) the Old Testament Scriptures will stand forth in truer glory and on a firmer foundation than ever in the past, and that God's real truth will greatly gain, and in no degree lose, by the searching scrutiny to which it is subjected. True faith demands of us this calm confidence. Let us keep as closely to the Divine Saviour's general teachings in this matter, as the limpet cleaves to the rock.

The divine and human Lord of Truth can never, no never, be in the wrong. He is 'the truth' itself, and 'to bear witness to the truth' He came into the world. Let, therefore, the Divine Saviour's teachings and general posture with regard to the Old Testament, be our

anchorage until the waves again are still. The Old Testament, so far as we know, was the Saviour's one book. The Old Testament was His spiritual food through life. The Old Testament was the witness to Himself to which He appealed, and in which He bids us trust. The fulfilment in Himself of that witness proves that there is Divine inspiration in that book. Twice even in His forty days of risen life He bore witness to this fact, once to two faithful souls alone, and then to His disciples together. In His direst temptations the Old Testament was our Lord's strength; in every controversy it was His final appeal. In His dying anguish it was in Old Testament language that He sought to express His unutterable woes. In His dying moment itself, it was in Old Testament language that He committed His soul to God. With regard to one most essential part of the Old Testament it was that He said 'Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all be fulfilled.' The Divine Saviour's whole spirit was impregnated with the Old Testament. It was for Him the word of the Invisible God. As truly as He, the personal Word, was divine, so truly did that personal Word see real divinity in the written Word. Let us be one with our Divine Lord and Teacher in this utter and absolute acceptance of the Old Testament Scriptures, and let us cleave firmly to Catholic truth in this matter. And whatever new discovery may at length be established as to the history and formation of the Old Testament, let us of this be sure, that in those ancient Scriptures 'Holy men of God spake as they were moved by the Holy Ghost.' Come what will let us hold by this truth. And let us prove its truth in our own experience. Let us find for ourselves that there as well nigh as much of Christ's Gospel in the Old Testament as in the New; and how did it get there but by the inspiration of the Holy Ghost? Let us prove for ourselves the Divineness of the spiritual truth which the Old Testament contains. Let us draw forth more than ever from the infinite stores of Heavenly teaching which are enshrined in it; teaching to which every fibre of the Christian spirit does so truly respond. And let us draw forth from these stores food most precious, not only for our own souls, but for the souls which are looking up to us for teaching.

And in this way may the present controversy bring benefit and blessing to us—viz, by leading us to deeper insight into the unspeakable treasure which in that Old Testament we possess. It is God Who has raised up, or has permitted to be raised up, these waves of new thought, and it is God Who will over-rule them, and turn them to His good purposes in due season. But let none be hasty and let none be rash. It may be years before the last word in this controversy will have been said. And I believe that when that last word is said it will be a good word, and a true word, though in a degree, perhaps, a new word; for just as God causes all things to work together for good to those who love Him and whom He loves, so has God always, and so will God always, make all things work together for good to the Word which He has inspired. But, in the meantime, let us hold fast by our Saviour's example. Let us cast our very weightiest anchors firmly into the soil of the Old Testament Scriptures as well as into that of the New, and then let us wait with confidence until clearer daylight comes, if such clearer light be needed.—Archdeacon Melville-Scott.

**WHO BUILT THE CHURCH SCHOOLS IN ENGLAND?**

THE Rev. H. Granville Dickson, Secretary of the Church Defence Association, Palace Chambers, Westminster, writes to the *Standard*:—It is not, of course, to be expected that at a Liberation Society's meeting anything like appreciation or acknowledgment of the great work

being done by the Church of England for the people of the country should be shown. A statement just made by Mr. Asquith is, however, so distinct, and at the same time so absolutely inaccurate, that I must crave permission to expose it.

The following is an extract from the report of Mr. Asquith's speech: 'Let them look at the state of things which prevailed under this sanction of the law in every rural parish in England. In those parishes they found schools which, in the majority of cases, were built and maintained by public money, and to which every mother and father in those parishes were practically compelled to send their offspring. It would naturally be supposed by an intelligent foreigner that those schools were managed, both as to the instruction of children, the appointment of teachers, and everything that concerned their administration and discipline, by the representatives of those who contributed the money to found and support them. But, in point of fact, they were managed by the parson of the parish, the minister and office of the State.'

What are the facts? Mr. Asquith states that the rural schools, 'in the majority of cases, were built and maintained by public money.' The rural schools, on the contrary, in the vast majority of cases, owe their existence to the liberality of Churchmen, and to nothing else. Two Royal Commissions have demonstrated this, and Vice-Presidents of the Council, one after another, both Liberal and Conservative, have testified to it. So recently as February 21st, 1890, Mr. Chamberlain, in a speech in the House of Commons, made the following statement, for which, as will be seen, he claimed the authority of Mr. Mundella: 'The right hon. member for Sheffield appealed to the patriotism of the managers of the Voluntary schools, and proposed that they should hand over their schools for public uses when the original purpose for which those schools had been erected should no longer exist. For his part, he did not think that the managers would do this. It was highly unlikely that in the majority of cases these schools, which his right hon. friend admitted had been built, as to three-fourths of the cost, at private expense—it was highly improbable that these schools, built for a particular purpose, would be handed over to anybody for a different purpose.'

Let me, however, give the actual figures. According to the evidence of the late Mr. Patrick Cumin before the last Royal Commission—The grants towards building Church of England schools from 1839 to 1882 amounted to 1,515,385*l.*, while Churchmen contributed during the same period 4,296,519*l.* Now, the total amount of contributions of Churchmen for the same purpose from 1811 (the year of the foundation of the National Society) to 1890 was no less than 13,116,000*l.* If, then, we take into account the annual State allowance of 20,000*l.* for Church and other schools from 1833, the year when Her Majesty's Government first became aware of its duty to elementary education, to 1839, and add these sums, making 120,000*l.* in all, to the 1,515,385*l.* which Mr. Cumin gave as the amount of building grants from 1839 to 1882, we find that, while Churchmen have raised more than thirteen millions for building schools, the State has found little more than a million and a half.

It must be remembered that the State made no grants for school building prior to 1833, nor has it done so since 1870, though grants promised in 1870 have been paid subsequently, the last of these being in the year 1882. I may add, since this also may be new to Mr. Asquith, that during the same period (1811-1890) Churchmen have contributed no less than 20,630,000*l.*, towards the maintenance of Church schools.

Seeing that under the new morality there is a tendency to claim these Church schools as national property, it may be well, apart from Mr. Asquith and the Liberation Society, that the figures which I have quoted, and which tell their own tale, should be weighed and borne in mind.

## News from the Home-Field.

### Diocese of Nova Scotia.

#### WINDSOR

The closing exercises of the CHURCH SCHOOL FOR GIRLS at Edgehill, were held on the 21st ult. There was a large attendance of parents of the scholars and friends and all present at the exercises were both surprised and delighted at the progress made by the pupils during the year. An excellent programme of music, recitations etc., was rendered and the prizes were distributed as follows :

The Gold Star—Miss Constance Sewell, Quebec.

The Silver Star—Miss Maud Hanington, New Brunswick.

The Bishop of Nova Scotia's Gold Medal—Miss Louie Jack, N. B.

The Bishop of Nova Scotia's Silver Medal—Miss Maud Hanington, N. B., Miss Helen Smith, N. S.

The Dean of Nova Scotia's Gold Medal—Miss Mary Partridge, N. S.

The Synod of New Brunswick's Prizes—Miss Louie Jack, N. B., \$15.00 ; Miss Mary Partridge, N. S., \$10.00 ; Miss Mary Armstrong, N. B., \$10.00 ; Miss May Armstrong, N. B., \$5.00 ; Miss Agnes Dimock, N. S., \$5.00 ; Miss Mary Gilpin, N. S., \$5.00.

Miss Machin's Prize—Miss Constance Sewell, Quebec.

Miss Mary Wallace, of Halifax, gets a silver star, and Miss Wynn Wilby, of Halifax, books. The latter takes also the Principal's prize. These young ladies are in the third class. In the fourth class, Miss Margaret Corbett gets books, and Miss Grace Oliver carries away the Lady Principal's prize for best house marks. In the fifth class, Agnes Dimock and Bertha Miller carry off books. Mary Gilpin takes the Lady Principal's prize for best house marks in this class.

The following is the list of the Testimonial recipients : Margaret Leckie, Susie Dow, Celia Armstrong, Frances Hamilton, Sadie Forster, Emma Snook, Alice Wiggins, Ethel Shand, Amy Isabel Dodwell and Hope Sewell.

Eighteen months ago the school was opened under the direction of Miss Machin formerly of Quebec, with forty-five pupils in an old building fitted up for temporary accomodation. Her successful labours have more than doubled their numbers, there having been 93 in attendance during the year just closed. The staff has been doubled and capacious buildings with fifty rooms have been furnished and prepared for the daily work of the 80 constant inmates and with day scholars of 100 individuals in all. The result not only surpasses all expectation but is wonderful considering the period : and affords the best testimony possible alike to the power and capabilities of Miss Machin and her assistants and also to the necessity which existed for such a school. The diocese has reason to be proud of its Church School for girls and proud of the Principal.

Pupils have come from the following places during the year :—Nova Scotia 75 ; New Brunswick 18 ; Quebec 7 ; Ontario 1 ; North West Territories 1 ; Prince Edward Island 1.

#### HORTON

The Right Reverend the Lord Bishop of Nova Scotia administered the Apostolic Rite of Confirmation in St. John's Church, Wolfville, on Sunday morning, June 26 : and on Sunday Evening June 26 in St. James' Church, Kentville. In Wolfville, 13, were confirmed. In

Parish of Horton. Both churches were crowded to their utmost capacity, several persons had to go away not being able to secure even standing room.

The Bishop's addresses to the candidates, which were indirect sermons to the congregations, were marked by all the force and power, simplicity and depth, earnestness and aptness of illustration, for which they are noted. In the morning he referred to blessing *before* Confirmation, Regeneration, new birth into the privileges, blessings, and life of the Church of Christ, which the Bishop showed was to be carefully distinguished from Conversion : to the blessing *in* Confirmation, the seven-fold gifts of the Holy Ghost : and to the blessing *after* Confirmation, God's Fatherly hand ever over us to bless us, to help us, to shield us, and in the end to bring us to everlasting life.

The Bishop's evening address was on the need of forming good habits. He said that there were three things that all good Christian parents taught their children : they taught them, (1) to say their prayers : (2) by word and example, to go to Church : (3) to show kindness to others. After dwelling upon these three points, the Bishop said that there were three good habits he would urge the young people he had just confirmed to try and form ; (1) The habit of going to the Holy Communion : (2) The habit of paying attention to the Sermons which they heard : and (3) The habit of ever-living in the Presence of God. The evening address occupied 45 minutes but was listened to with unflagging attention by the vast congregation.

### Diocese of Fredericton.

#### ST. JOHN.

THE DAVENPORT SCHOOL.—The closing exercises of the Davenport School, took place on the afternoon of the 29th ult. A large number of visitors were present, among whom were the Lieut. Governor and Lady Tilley, Mayor Peters and Rev. Dr. Williams. After congratulating the school on its highly successful season, the Bishop Co-adjutor presented the prizes to the following prize winners.

Latin—Form IV., George Matthew, III., C. L. Campbell, II., Harold Kimball.

Mathematics—IV., Fred Wickwire, III., C. L. Campbell, II., J. W. Rodgers.

General knowledge—I., Walter Harrison.  
English—IV. and III., George Matthew, II., and I., Donald Shaw.

French—George Matthew.  
Prayer Book History—IV., George Matthew.  
Bible History—III. and II., Basil Stead.  
Church Catechism—I., Walter Harrison.

Drill medal—Harold Skinner, special—honorable mention, Fred Hornsby.

General conduct—Basil Stead.  
After the presentation of prizes refreshments were served to the visitors.

An excellent programme of music was furnished by the Philharmonic Orchestra, of which Mr. Custance, the head master of the school, is the conductor.

#### FESTIVAL OF ST. JOHN THE BAPTIST.

Carleton Union Lodge, No. 8, and Hibernia Lodge, No. 3, Freemasons, headed by the Citizens' Band, attended divine service on Friday evening 24th ult at the Church of the Good Shepherd, Fairville. Rev. Mr. Titcombe met the craft at the door of the church and gave them welcome. The very pretty edifice was

other decorations. A large congregation filled the building. The service a special one was intoned by the Rector and was throughout impressive and touching. He was assisted by Rev. H. M. Spike of Musquash and Rev. J. R. S. Parkinson of St. Marys the latter preaching from the text "Sanctify the Lord God in your heart." He delivered a most earnest and powerful appeal for a life of goodness both in thought and act instancing St. John the Baptist as the type of the bold and fearless man who bore witness to the right at the expense of life. There were in the sermon many eloquent appeals and many striking parallels and it was listened to with rapt attention. The service ended with the singing of the National Anthem led by the band.

Then the Rev. Mr. Titcombe invited the craft into the school room where the tables were spread with many luxuries, and where the ladies of the church served hot tea and coffee. Brief speeches of thanks were made by Mr. F. W. Thomson, the master of Hibernia Lodge ; the Grand Master, Dr. Walker, who was present in an unofficial capacity ; by Grand Senior Warden Watson and others, to which Rev. Mr. Titcombe and Rev. Mr. Parkinson happily replied. The latter gentleman is a member of a lodge in England. The band played several selections, after which the craft returned to the city. All of Mr. Titcombe's arrangements were of the most perfect kind, and they were well carried out.

### Diocese of Quebec.

SERVICES AT SUMMER RESORTS. The Rev. Canon Richardson is to take charge of the chaplain's duties at Grosse Isle for the month of July, and the Rev. R. J. Fothergill for the month of August. The Rev. Canon Thorneloe will officiate at Cacouna during July and the Rev. A. J. Balfour during August. At the Isle of Orleans, the services will be conducted throughout the holiday season by the Rev. T. W. Forsythe, of Stanstead.

#### BISHOPS COLLEGE, LENNOXVILLE.

The annual convocation took place at Lennoxville on the 30th ult., when Dr. Heneker the chancellor presided, and delivered an admirable address in relation to the college and school and the educational advantages offered by them.

The following degrees were conferred :—

D. C. L. (Honoris Causa)—The Rev. Provost Body, D. C. L., University of Trinity College, Toronto, (ad eundem) : Professor H. T. Bovey, M. A., dean of engineering faculty, McGill University, Montreal.

M. A. (ad eundem) : Rev. Henry Lubeck, M. A. [Hobart.]

M. A. [in course] : Rev. G. H. A. Murray, B. A. ; Rev. H. A. Dickson, B. A.

B. A. [in course] : F. J. d'A. Bacon [option] ; W. S. Johnson [option] ; D. W. Sutherland [option.]

Matriculants—E. Donnelly, E. C. Avery, D. Ford, A. P. Lomas.

The university sermon was preached by Rev. Provost Body of Trinity College Toronto.

At the convocation addresses were delivered by the Revs. H. Lubeck, Provost Body ; Prof. Bovey of McGill, and Dr. Adams.

The prize list was a long one, and evidenced good work done alike by students and professors.

The annual school sports took place on the afternoon of the 29th ; but were not as successful as in previous years on account of the con-

**Diocese of Montreal.**

**DIOCESAN THEOLOGICAL COLLEGE**

The annual meeting of the corporation of the Montreal Diocesan Theological college was held on Tuesday 26th ult., the Lord Bishop in the chair. The retiring officers were re-elected, viz., Rev. Canon Mills, B. D.; Messrs. Alex. Johnson, LL. D., and Mr. George Hague.

The principal read his report, of which the following is the substance. After a suitable introduction he traced the progress of the college for the last eleven years, dating from the presentation of the present building by Mr. A. F. Gault. "Eleven years ago there were eight students on the roll; last year there were thirty-two. Eleven years ago there were no students who had taken their degree in arts in the theological classes; last year there were three from three different universities, viz., McGill, Lennoxville and Oxford. Eleven years ago only three students had matriculated at any university; last year there were twenty-two. Eleven years ago the students were not required to matriculate at a university; now all required to do so and to take at least a two year's partial course at the university. Eleven years ago there was no resident tutor; now there is one resident in addition to the non-resident lecturers. Eleven years ago there were no associations among the students; now there are four engaged in various forms of usefulness. Eleven years ago there was no *College Magazine*; last year the first number was issued. Eleven years ago the college was not recognized outside of the diocese; now it stands by authority of provincial synod on the same line with all the other theological colleges in the ecclesiastical province. Eleven years ago it could confer no Divinity degrees, now the Metropolitan is authorized to do this for its students on the same basis as that which is prescribed for all others. Eleven years ago there was room enough in the college and to spare for all our wants; now, though enlarged in the meantime, it is filled to its utmost capacity, standing room is causing serious inconvenience. Eleven years ago there were but four of our Alumni working in the city; now there are ten. Additional statistics are as follows:—

Total number ordained.....	55
Total number in the diocese.....	26
Have taken the "Testamur" of the college...	42
Have taken the B. A. degree.....	24
Have taken the M. A. degree.....	9
Have taken the B. D. degree.....	3
Have taken the D. D. degree.....	1
Have become missionaries.....	1
Have taken university honors and prizes....	10
Have taken honors in theology.....	3

The Principal urged the corporation to adopt measures for increasing the endowment fund of the college as being essential to its proper development and still greater usefulness. He referred to the state of the library and spoke of the condition of the students in respect of their spiritual attainments and theological views, and after mentioning the losses by death sustained during the year, he presented a petition from the students in relation to the use of the library, and the methods proposed by them for its future enlargement."

The date of the annual meeting of corporation was altered to January, and the meeting was closed with the benediction.—*Gazette.*

**Diocese of Ontario.**

**SYNOD NOTES.**—The thirtieth session of the Synod opened on the afternoon of the 21st of June in Kingston, and immediately after the

appointment of Clerical and Lay Secretaries R. T. Walkem, Esq., Q. C., Chancellor of the diocese, read an address of congratulation to the bishop of the diocese, expressing the satisfaction felt by the Church that the rest which he had been unanimously requested by the Synod to take, had been productive of such beneficial effects; and expressing the hope that he might long be spared to preside over the diocese and give the Church the benefit of his wisdom and experience. A resolution expressing the same feeling on behalf of the Clergy, was read by the Venerable Archdeacon Lauder. The bishop in acknowledging these tributes, which gave him much satisfaction, stated that he had returned from his trip with his health very much restored, and that he hoped to be able to devote his strength to the work of the Church and of the diocese for many years to come.

The present Lieutenant Governor of Ontario, the Honorable G. A. Kirkpatrick, was formerly a member of the Synod and a resident of Kingston and fittingly a resolution was adopted by the Synod, congratulating him upon his appointment to the honorable and responsible office of Lieutenant Governor, and expressing the loss which the Synod and diocese suffered through his absence.

**BISHOP'S ADDRESS.**—The bishop in his address paid a well deserved tribute to the late Right Rev. Dr. Williams, bishop of Quebec, of whom he said "I knew him to be a bishop of sound judgment, an earnest worker and a ripe scholar: it will be no easy matter to fill his place."

His Lordship also expressed his thanks to the bishops of Toronto and Niagara for Episcopal assistance during his absence. The confirmations during the year had numbered 1288, viz: males 517, females 771.

The Treasurer reported that the Consolidated Fund, consisting of investment and cash balance of the Clergy Trust, Sustentation and Widows and Orphans Fund, represented a capital of \$549,981.11, which produced a revenue during the year past of \$31,874.77; about, 5 3/4 per cent. During the year but one bequest had been received viz: that of Robert Sellars of \$400 for the Cathedral poor. In view of the needs of the Mission Board and the several committees, the treasurer expressed a hope that liberal giving would characterize Church members. The Episcopal Fund of the diocese amounts to 58,674.37. The greater portion of the funds appeared from the treasurer's report to be well invested, though, owing to the payment of municipal debentures, it was expected that some \$70,000 would soon be available for investment and mortgage.

Considerable discussion took place in regard to the neglect of a number of parishes of the diocese to pay up their assessments, and finally a special committee to take the subject into consideration and report upon some method for securing payment was appointed, consisting of the Revs. Tighe, Nesbitt, [Rural Dean] Worrell, Bogart and Nimmo and Messrs. Walkem, Q. C., Rogers, Judge Wilkison and Judge Macdonald.

The Venerable Archdeacon Jones and Rural Dean Pollard were appointed clerical representatives on the Inter-diocesan Sunday School Committee.

**PROVINCIAL SYNOD.**—The following are the representatives to Provincial Synod:—Clerical: The Ven. Archdeacon Lauder, Canon Spencer, the Rev. Rural Dean Bogert, the Venerable

Archdeacon T. B. Jones (Brockville), the Rev. Rural Dean Baker, Rev. Canon Smith, the Rev. Rural Dean Grout (Lyn), the Rev. Rural Dean Nesbitt, the Rev. Professor Worrell (Barriefield), the Rev. Rural Dean Pollard, and Rev. W. J. Muckleston [Ottawa]; substitutes, the Rev. G. J. Low [Almonte], K. D. Carey, A. Austin, W. Lewin, the Rev. Rural Dean Loucks, the Rev. E. A. W. Hannington.

Lay: Judge Macdonald, Dr. Ed. A. Smythe, Q. C., Colonel Mattheson, Judge Senkler, Judge Wilkinson, Dr. Walkem, Q. C., Mr. Rogers, Colonel J. Sumner, James Shannon, Dr. Preston [Newboro], Thomas C. Wilson, E. J. B. Pense; substitutes, Major Chas. B. Mayne, R. M. C., E. Elliott, Judge Reynolds, Dr. Garrett, George Creeggman and C. McNab.

The report of the Committee on the State of the Church showed encouraging progress in every department of religious work. The correctness of the figures of the census in regard to Church population was in the discussion of the report called in question by several speakers.

The Committee on Church progress reported through Major Mayne, recommending the appointment of a diocesan lecturer, the establishment of a diocesan magazine, and the organization of a Church Literary Association and a Lay Workers' Association. A start had been made in the latter direction, and the rural districts had responded gladly to the call. Many Kingstonians had also offered themselves as members. Such schemes were important, because they aimed to set before the laity the history and teaching of the Church. The Church was progressing in the diocese, notwithstanding the proselyting efforts of the bodies around her. Among other schemes submitted by the committee was one for the employment of book agents, who would distribute literature through the country, and another for the study of the Bible at home.

The adoption of the report being moved, seconded by Judge Macdonald, it was carried.

**CO-ADJUTOR.**—On the last day of the Synod a motion was introduced by Rural Dean Bogert for the appointment of a Co-Adjutor bishop and submitting a Canon for the same; but the matter was referred to a committee to report next session.

**Diocese of Toronto.**

**ST. CYPRIAN.**

The opening services of the new church of St. Cyprian, in the North West part of Toronto, were continued as stated in our last number during the week past; a different choir and preacher taking each night, and on Sunday 26th, the preachers were Rev. F. G. Plummer, and Rev. A. J. Broughall. The success of the opening services was very much affected by the heavy rain that fell nearly every night, but in spite of every disadvantage the new parish has made a good start, and is blessed with an energetic rector, and enthusiastic laymen. The sisters of St. John the Divine are working in the parish, and are a source of great strength. Rev. Father Beason of St. John the Evangelist Boston, is conducting a retreat for the sisters. Next week he will conduct a quiet day for clergy, and those intending to take Holy Orders, at St. Thomas' Church, and a retreat for women, at the Bishop Strachan school.

The convocation service at Trinity College took place on Monday night week. The chapel was well filled, and an exceedingly interesting and original sermon was preached by Rev.

Arthur Lloyd on St. Paul's discourse on charity, in 1 Cor. 13. The convocation for conferring degrees, passed off much as usual, being well attended. Mr. Justice Osler, and Ven. Archdeacon Dixon, of Guelph, each received the honorary degree of D. C. L.

The Bishop Strachan School held its closing exercises on Monday and Tuesday week.

Rev. G. H. Webb has terminated his engagement at St. Matthias' Toronto, and goes we believe to Colborne.

Rev. J. C. Roper of St. Thomas' Church, left for England on Tuesday week. Rev. Professor Huntingford will follow his example.

We understand that a new church will be built at Norway, and that *Saviour's* church, which has wonderfully prospered under Dr. Gammack, will become the centre of a new parish.

Rev. E. C. Cayley has been appointed Professor in Divinity, succeeding Rev. H. Symonds, who takes charge of Ashburnham. Mr. Symond's departure is greatly regretted.

## Diocese of Niagara.

SYNOD NOTES.—Bishop Hamilton, in his address to Synod, made touching reference to the death of the Lord Bishop of Quebec, the late Rural Dean Geddes and Mrs. Fuller, widow of his predecessor.

Confirmation during the year numbered 726 of whom 106 were brought up outside the Church of England.

On the last day of Synod upon a motion to petition the Provincial Synod of Canada to adopt the ruling in the Lincoln case as the rule in regard to Ritual, the Bishop took the opportunity to make a statement in regard to Ritual which we understand, will shortly appear in connection with his address, and which seemed to meet with the approval of Synod.

\$17,087 were contributed during the year to the domestic work of the D. and P. Missionary Society of Canada and \$12,020 to the same society for foreign missions.

The committee on the Bishop's address reported expressing satisfaction at the growth of the Temperance sentiment of the diocese but declining to take any other ground than that of the C.E.T.S. It also expressed sympathy with the efforts of the Prison Reformation Association and its hope that the recommendations made by the Government commission will be put into practical operation as soon as possible; and recommended that the diocesan committee on Prison Reform be re-appointed. Referring to the text books used in the public schools the committee recommended that no effort should be spared in the correction of the various historical inaccuracies which were noted as existing in such books, and a strong committee was appointed to co-operate with that of the Synod of Toronto in bringing the matter to the notice of the Education Department of the Province, and pressing vigorously for justice in the matter; the report was unanimously adopted.

The Committee on the grant to the Episcopal Fund of the Diocese of Algoma reported that, in view of the increase of the Algoma endowment fund from \$25,000 to \$45,000, with an immediate prospect of a further increase to \$50,000, it was not desirable to continue for

another five years this synod's guarantee of \$500 a year, unless other dioceses were desirous of continuing their payments in that proportion. It was recommended therefore that the guarantee of the Synod of Niagara be reduced to \$300 a year and the delegates to the provincial synod be instructed to act accordingly; but ultimately it was resolved to continue for three years the grant of \$500; but that if the Provincial Synod decided to reduce the grant the diocese should only bear its proportionate share.

Much time was occupied in considering a proposal as to the method of filling vacant Rectories but after long and animated discussion the whole question was referred to a special committee consisting of Clerical:—Revds. W. J. Armitage, W. R. Clark, Canon Sutherland and Thomas Smith. Lay:—Edward Martin, Q.C., C. A. F. Ball, Judge Senkler and E. C. Wood.

The representatives to the Inter-Diocesan S. S. Committee are Canon Read and R. S. Brooke.

WHITE CROSS AND WHITE SHIELD.—The Synod unanimously adopted the following resolution:—

"That this synod endorses the principles of White Cross work among men, and of the White Shield work among women, and recommends the formation of branches in each congregation in the diocese."

The Synod sermon at the opening service on the evening of the 20th ult. was delivered by the Rev. Prof. Rigby of Trinity College, Toronto, from the text II Kings 4-31. The service was fully choral and admirably rendered by the combined surpliced choirs of the city.

## Diocese of Huron.

SYNOD NOTES.—The Synod met on the 22nd of June last, and was attended by a large number both Clerical and Lay.

The Bishop, in his address, gave the following particulars showing much progress: receipts for 1884 \$14,546 and for 1892 \$21,019. Contributions for diocesan work \$9,000.61 being an increase of \$508 over last year; through the Women's Auxilliary \$2,576, an advance of \$730: from S. S. offerings an increase of \$223. In 1880 the clergy numbered 103 and in 1892, 139. Parsonages have increased from 66 to 77; Churches from 204 in 1880 to 249 in 1891; the quality of buildings being also much improved. There are now 122 brick churches in the diocese.

Referring to the Census Returns the Bishop said that the clergy of the diocese were ministering to 4,000 souls more than at the last Census. "One great drawback from which the Church suffered was that she was undermanned. All over the field it was the same. With only one of our clergy where there were five or six ministers of other Christian denominations, it was a wonder if we held our own. The resources were sufficient and if only the spirit of self sacrifice were abroad, instead of processions of parishes coming up to the Executive Committee and asking relief and help, we shall have the parishes coming up in procession and signifying their independence and their willingness to go alone; and then there will be means to spare for their more aggressive operations."

The number of Communicants in the diocese had increased in the past eight years from 8910 to 13,605. At the same time over 10,000 persons had been confirmed. His Lordship

pointed out that, six counties in the diocese had, according to the Census, lost in population and seven had increased, the net gain being 12,610. According to the Census the population of the diocese was 735,836 of which the Church of England members numbered 110,919.

Sunday Schools have increased in number since 1880 from 166 to 211; teachers and officers from 1,335 to 2,170 and pupils from 13,055 to 17,906; 1,536 persons has been confirmed during the year. The S. S. Depository reported sales for the last six months amounting to \$2,918.80.

The receipts for Missions during the year were, Domestic \$3,504.91; Foreign 2,096.55.

## DIocese of RUPERT'S LAND.

### WINNIPEG.

The largest ordination ever held in the Diocese took place in St. John's Cathedral on Trinity Sunday. Nine deacons and one priest were ordained.

Rev. G. C. Hill of Boissevain was advanced to the Priesthood.

The following deacons were ordained: J. E. Kimberley, B.A., St. John's College, appointed to Avon River; R. E. Coates, B.A., St. John's to Indian work at Broken Head; G. Brewer, St. John's to Indian work; W. Clarke, B.A., St. John's to Curacy in charge of Christ Church Mission, Winnipeg; J. Tansey to Erinview; H. W. Baldock, B.A., St. John's to Foxton; C. W. Houghton, from St. Paul's, Burgh, Eatland, to Castrought; D. A. B. Stewart, B.A., St. John's to Bradwardine; C. Sadleirs, Wycliffe College to Russell.

The Bishop preached, and he was assisted in the services by Rev. R. B. Baron, vicar of St. George's, Douglas, Isle of Man and Canons Matheson, Combes and O'Meara. The Dean of Rupert's Land presented the candidates.

CHRIST CHURCH.—The tenth anniversary of the Rev. Canon Pentreath's arrival in Winnipeg was celebrated by a special service in the Church on the 16th followed, by a social in the school house. Both were largely attended. Canon Pentreath was presented with a silk cassock. The Bishop, who was absent from illness, sent a kind note of appreciation of the Rector's work in the parish, the diocese and among the English immigrants. Most of the city clergy was present.

The new church is being completed by degrees. The side chapel is completed and filled with memorial windows. It seats 75 and is arranged for celebration of Holy Communion.

The tower will be finished in a few days. A handsome brass altar rail and shadows has just been given to the church by Mr. J. H. Pace. The Sanctuary is not yet finished as intended. The mission in Pt. Douglas has so grown that one of the newly ordained deacons has been placed in charge. The mission is now called St. Marks. It will still be a part of the parish, the attendants at the mission raising half the stipend of the curate.

The Winnipeg Conference Resolutions were reported upon by a special committee which recommended, the scheme for adoption with instructions, however, to its delegates to secure certain amendments, one of them being "proportionate instead of equal numerical representation with the privilege of voting by dioceses." Another and most important amendment was made by the Synod itself in considering the report which as a whole was adopted, viz: "The striking out of all the words in the fifth clause of the Winnipeg Resolution after "operative" and adding "in any diocese until accepted by the diocese:" the result of which amendment being to oust the *Ecclesiastical province* referred to in the Winnipeg Resolutions, and make the *diocese* virtually as to "Canons or Resolutions of a coercive character or involving penalties or disabilities."

RAT PORTAGE.

Rev. J. W. B. Page has been appointed to this parish. A stone church was built this season, to take the place of the one destroyed by fire...

DIOCESE OF CALGARY.

Bishop Pinkham has been fairly successful in raising funds in England for the endowment of the See. He has been addressing large audiences in London, and the Lord Mayor is actively interesting himself in the scheme. It is probable that the endowment will be far enough advanced to justify the appointment of a Bishop this year. The S.P.G., S.P.C.K. and Colonial Bishopric's Fund have each given £1000.

JUNE MAGAZINE.

THE NINETEENTH CENTURY contains two papers on the Irish question one "Ulster and Home Rule" by St. H. Strachey and the other "Ireland blocks the way" by Herbert Gladstone. M. P., both of which are of interest. "The inefficiency of the English Army" is maintained by Field-Marshal Simmons G. C. B. Another interesting paper is that of the Rev. Charles H. Wright, D. D. on "Some great Jewish Rabbis" of the first century and still another "Protection as labour wants it" by H. H. Champion; the number throughout is excellent. (The Leonard Scott Publication Company, 231 Broadway, New York.)

THE ATLANTIC MONTHLY opens with a paper on the "Education of the negro" by W. T. Harris, which having been submitted before publication, to several gentlemen whose position qualified them to judge of its assertions and whose comments are furnished, will be found of special interest. Other notable papers are "Chinese and Japanese traits" by Earnest F. Fenollosa. "An American at home in Europe" by William Henry Bishop: "The discovery of a new Stellar System" by Arthur Searle and "Private Life in Ancient Rome" by Harriet Waters Preston and Louise Dodge (Houghton Mifflin & Company, Boston.)

THE QUARTERLY REGISTER OF CURRENT HISTORY for the first quarter of 1892 deals with the Behring Sea dispute, the Egyptian question; the British Parliament and British Politics; European Labour, Foreign Emigration and many other timely subjects. The magazine has now entered on its second year and as a quarterly, devoted to news and the history of current events has been rightly much appreciated. Mr. J. N. Reece, Adjutant General of the State of Illinois says "I don't know of any way in which a student of current subjects can obtain the benefit of such well digested thought as is shown and contained in the wide field the articles in your register embrace"; and this commendation appears to us well founded. (The Evening News, Detroit, Mich.: \$1.00 per annum)

THE ENGLISH ILLUSTRATED MAGAZINE is one which ought to be a favorite in every family. Its various articles are beautifully illustrated and it always contains matter of general interest. In this number amongst other articles worthy of attention is one by the Honorable E. P. Thesiger, C. B. upon "Church music and congregational singing." There is also a well illustrated paper upon "Dunster and the Castle" and another upon "Midland Railway Locomotive works at Derby." (Macmillan & Company, 112 Fourth Avenue, New York.)

THE TREASURY OF RELIGIOUS THOUGHT contains amongst other sermons, one by the Rev. Dr. Huntington of Grace Church, New York upon Books of Devotion. The Methodist Episcopal pulpit is represented by several of its leading men. Rev. J. Scrimger of the Mont-

real Presbyterian College contributes a paper upon The certainties and uncertainties of Pentateuchal criticism. (E. B. Treat, Cooper Union, New York)

THE HOMILETIC REVIEW in its Review section contains (1) "The Mystery of Healing" by Hugh McMillan D. D. (2) "Tyre a Lesson in Prophecy" by Professor Morris, D. D. (3) "Hints on exegetical preaching" by Dr. Munger. (4) "Preacher and Painter" by Professor Pattison, D. D. (5) "On the Study of Leighton" by Professor Murray, D. D. The Presbyterian, Baptist, Methodist and Reformed Pulpits are represented in its sermonic section. (Funk & Wagnalls Company, New York.)

LITTELL'S LIVING AGE for June 25 contains "State Pensions for Old Age" from the Quarterly Review (2) "Rosemary for Remembrance," Temple Bar. (3) "Japanese Customs and Reminiscences of E. A. Freeman." from the Fortnightly Review. (4) "Lytton's Rank in Literature" Nineteenth Century. (5) "My Witches Caldron" part three, McMillan's magazine.—Litell & Co Boston.

THE CHURCH ECLECTIC opens with an admirable paper by the Rev. J. S. Davenport on "The Work of the Holy Ghost in the Church"; there is also an original paper by the Rev. E. C. Saunders upon "Physic of the Resurrection." The other articles are "Bishop Ellicott on the Old Testament" from John Bull, "Society for Propagation of the Gospel." Church Review; "Historic Hats," Daily Telegraph. "The Star Algot" Fortnightly Review; and its miscellaneous section contains a number of interesting excerpts from leading magazines and papers.—W. T. Gibson D. D. Utica N. Y.

PANSY FOR JULY in an exceptionally good number. The paper on American history concerns itself with the town of Buffalo, N. Y. and its English Literature Paper is taken up with the life and works of Charles Dickens. There are short stories appropriate to the month, and articles descriptive of foreign manners and customs, with the usual number of sketches, poems and the like.—D. Lothrop Co. Boston.

Correspondence.

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,

Will you kindly allow one to make use of your columns for making public acknowledgment of the receipt of the following sums; first for work in the Diocese of Athabasca, and next for my own work here.

Receipt as commissary for Diocese of Athabasca since March 15th.

For General Fund Toronto W. A. per Mrs. Grindley.

- Collected by Miss Mackenzie.....\$50.00
- Thankoffering annual meeting..... 10.00
- St. James Cathedral..... 4.00
- Donation..... 2.00
- For Lesser Slave Lake (Rev. G. Holmes)
- St Matthews Quebec W. A..... 25.00
- Mr. A. Bruce Darlingford..... 25.00
- St Peters Toronto..... 3.00
- Anonymous..... 5.00
- Miss Walles, Bible Class Peterboro..... 5.00
- For Wapiscow "God's tenth"..... 10.00
- For Smoky River.....
- Mr. A. Bruce Darlingford..... 25.00

Total.....\$164.00

On behalf of the Bishop and missionaries I beg to tender their warmest thanks to the donors of these gifts, which testify to their sympathy with them in their arduous toil in the north. I

am sure they will feel much encouraged by these evidences of Christian love and goodwill.

For my own work I have to acknowledge the following receipts since April 1st from friends in the East.

- Christian Endeavour Society London.... \$12.50
- Mr. J. S. Pearse.....do..... 2.00
- Diocese of Fredericton per J. J. Mason Esq..... 6.46
- Quebec W. A. M. A. for Miss Mellish Saly..... 50.00
- Mrs. D. H. Duncan, Halifax..... 5.00
- Christ Church, Chatham. W. A. M. A. 2.50
- St Pauls, Innisfil..... 12.00
- St Matthews Quebec S. S. towards purchase of organ..... 22.57
- Mrs. Miller London, Don..... 2.00
- Miss Haskett do do..... 2.00
- Mr. L. Lewis, Montreal..... 2.00
- St Mark's Parkdale girls guild towards support of girl..... 12.00
- St Philips, Toronto S. S. to do..... 6.25

I beg to thank all our friends most heartily for these gifts, which have been very acceptable. With your permission I should like once more to urge the needs of this work upon your readers. Our school is now quite full and we are to enlarge at once to receive other applicants for admission. There is now a great desire everywhere to send children to us and until we have at least 80 we do not like to refuse any application. The growth of our work, has proved a heavy tax upon our finances, and we are now \$1000 behind. We need further a similar amount to put in necessary machinery and fittings to enable us to carry on our industrial work in the shops. We require therefore \$2000, before winter, and I venture to appeal most earnestly to all friends of Indian work for help to raise this amount. Our present debt is a heavy care to myself, and greatly cripples the work. Ill-health and other causes have combined to make it impossible for me to make any personal appeal this year. I trust our friends will see that our hands are upheld and all our needs met, though I have not seen them in person. I cannot close without thanking you, Sir, and many other friends, for your earnest advocacy of our needs.

Relieve me,  
Gratefully yours,

W. A. BURMAN.

MIDDLE CHURCH, MAN., JUNE 21ST, 1892

SIR,—Your issue of the 15th inst. has just reached me. In it I notice W. French's letter. I do not attempt to stand up against the avalanche of eloquence somewhat unnecessarily poured forth by that gentleman, for I have not "attacked Bishops or Societies." Those who have known me for many years in various parts of North America are fully aware that my respect for the Episcopate has never permitted me to attack Bishops; and I am too busy in my sphere of labour to attack Societies even if I were so inclined. It is more than seven years since I left your city to come here for "pioneer" work over an extensive region, scarcely to be likened to the quietude of "barrack" life. S. P. G. has helped, and is helping the work in this district. I find no allusion to any such help in the report of C. M. S. Therefore I decline to join in a chorus of gratitude for favours not received. And Mr. French candidly admits that "it will be a difficult task to prove to" my "satisfaction" that such gratitude is due. The "Church Missionary Society for Africa and the East" is unquestionably entitled to great praise for work done in those regions among the heathen; but I am a colonial man in every fibre of me, and feel that my gratitude is due especially to the Society which helps colonists as well as heathen; but if others think differently, I grant them the same freedom I demand for myself. Enough said.

C. J. MACHIN.

Accession Day 1892.



## THE CHURCH GUARDIAN

—: EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man

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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 CHURCH OF ENGLAND.

*The Church of England: Her Continuity and Her Endowments*, by the Rev. Canon Bardsley, M. A., Vicar of Huddersfield (Huddersfield: A. Jubb and Son), is a tract for the times. Canon Bardsley is a strong defender, and the case could hardly be put better.

Our National Church is British and not Roman. "There is no single State document in existence in which the Church of England ever relinquished its national title. Our endowments are of Anglo-Saxon origin, and never did or could belong to Rome.

"In the Magna Charta, the groundwork of English liberty, we read 'We' (King John, and the words were confirmed by Henry III. and Edward I.) 'have granted to God, and by this our present charter confirmed for us and our lives for ever, that the Church of England shall be free, and shall have her own rights and liberties inviolable.' The Crown of England has never parted with its supremacy. The law of the realm is explicit; Blackstone writes—'The legislature of England doth not, nor ever, did recognise any foreign power as superior or equal to it in this Kingdom, or as having the right to give law to any the humblest of its subjects.'"

As to the property and tithes of the National Church, Canon Bardsley gives two testimonies which ought to be conclusive:—

"Dr. Pye Smith, one of the greatest and most learned luminaries of Nonconformity, says:—'The State cannot resume Church property, because it never gave it. This, to my apprehension, would be downright robbery. May our country never be dishonoured by it.'

"In the early days of the Liberation Society the *Eclectic Review* (Nonconformist) for February, 1832, pp. 128 and 129, freely acknowledges the same thing:—'The property of the Goldsmiths' or the Drapers' Company, that of Dulwich College, that of Guy's Hospital, that of the Wesleyan Conference, or of any Dissenting Academy, is as sacred, neither more nor less, as the tithes or other revenues of the Church. It is, however, equally fallacious to talk of Church property as being vested in the legislature: the tithes are no more vested in the legislature than are the Irish estates of a London Company. The manner in which the abolition of tithes by a simple Act of Parliament is sometimes spoken of, as a thing quite feasible, legal, and desirable, might have suited a French Constituent Assembly.'"

Canon Bardsley's tract should be widely circulated at the present time.—*The News, London.*

## ENGLAND NOT ROMAN THOUGH CATHOLIC AND PROTESTANT.

*The Church Review* of London, England, would doubtless be classed by many as not only decidedly *High Church* in its leanings, but also as well on towards Rome. Yet this is the way in it which it comments upon the new (Roman) Archbishop of Westminster's assumption of the title '*Catholic*' when he referred only to *Romanist* and his assertion that "England herself will never, I think, be Catholic throughout, but her main religion will be so without a doubt." Our contemporary says. "If every time that the word "Catholic" occurs in the foregoing dialogue we read "Roman Catholic," then we disagree *toto celo* with Dr. Vaughan. It is as wide of the mark to say that England is half *Roman Catholic* as to believe that the main religion of England will in the future be *Roman Catholic*. She will become nothing of the kind. The hatred of Popery is too deeply ingrained in the English conscience ever to be eradicated, unless Rome were herself to change—which, as Euclid says, is absurd. "England was ever a thorn in the side of the Holy See" is a remark which has often been pertinently made by Roman students of history, and it is likely to prove true to the end. For England, even in the days of the Pope's highest power, when kings accepted their crowns from him, and when the threat of an interdict was as an earthquake under the firmest throne, never completely submitted to the Papal yoke. Our ancestors saw what the Pope's government involved—the filling of all the prizes in the Church by his nominees; Italian Bishops, dignitaries, and parish priests; sees vacant while their revenues replenished the coffers of the Vatican; the payment of enormous fines when the *pallium* was granted. These and kindred abuses may now have been swept away, but the spirit which imposed them exists still. We, in this closing decade of the nineteenth century, see what the claims of the Papacy involve—reducing the Bishops to being mere curates of the "Vicar of Christ"; denying that the diocese is the unit of the Church; falsifying all ecclesiastical history down to the Middle Ages; setting up an irresponsible Bishop to supplant the voice of the Church in matters of faith and morals; adding to the sacred

deposit of the Faith; giving ecclesiastical sanction to lying apparitions and miracles; the heretical tendency of modern devotions to the Sacred Heart, St. Joseph, &c. There is, we grant, a certain amount of complacency towards Roman prelates in England, which is chiefly due to the absurd craze for socialistic panaceas—a craze which Cardinal Manning astutely utilized for the benefit of his communion. There is a considerable amount of attention paid to Roman doings and sayings in the press, but this is chiefly because, with the wisdom of the serpent, Romanists have obtained a footing in almost all the secular papers. But the great mass of the people dislikes Roman Catholicism as much as ever it did. It knows that the Papal system was founded on forgery and lies, and it never trusts the word of a Roman controversialist or a reference to patriotic theology, knowing that the writings of the fathers have been freely interlarded for the good of the Papacy. Speaking, then, for the large body of Anglicans with whom we are in touch, and speaking also from our knowledge of the 'verts whom Rome has recently caught—they do not number one man of the front rank since Manning went over—we are of deliberate opinion, as we have even been, that Romanism has no future before it in England.

*The Church Review* commences the article from which the foregoing extract is taken with the statement:

"ENGLAND is a Catholic country. Although the majority of English people would probably, if they were asked, call themselves Protestants; yet, inasmuch as most of those who adopt that cognomen profess their belief every Sunday in the Holy Catholic Church, and as the National Church is an integral part of the one Catholic Church, it follows that England as a nation is a Catholic country."

Whilst the argument of the *Review* is logically correct, it should not be forgotten that the term *Catholic* when applied to nations or States has become, wrongly we think, yet by almost universal consent, confined in its application to those of which the acknowledged religion is Roman; and little good can come from ignoring this fact. We hold as strongly as any to the position that the Church of England is a true branch of the one Holy Catholic Apostolic Church; but we find no difficulty in admitting also that she is *Protestant*; on the contrary if she be a true branch of the Holy Catholic Church she must be protestant so long as error exists against which to protest, whether it be in doctrine or in the government and constitution of the Church. We are not disposed to give up the grand old title of *Catholic* because one branch—a sadly diseased and disfigured branch—would monopolize it; and that many who profess their belief in one Holy Catholic Church, inconsistently and with indifference allow the appropriation in word and act: and on the other hand we are not disposed to abandon the title *Protestant* as applied to the *nation* because there be "Protestants" who have departed from the *unity* of the faith and have caused schism in the one body. As we hold the Church of England and her offshoots throughout the world to be the purest branch of the Church Catholic, so we hold her to be more truly *Protestant* than many others who assume that name; and so too we claim that England as a *nation* is Catholic and yet most truly Protestant; and we confess we would not willingly see either title dropped as applied to England until error cease, and protestation be unnecessary.

EDITORIAL NOTES.

THE QUEBEC ELECTION.—The result of the Synod meeting lately held in the diocese of Quebec for the election of a successor to the beloved and saintly Dr. Williams, affords cause for thankfulness and satisfaction to the Church at large. The Bishop elect—the Rev. A. Hunter Dunne—would appear from his past history and work to be one well qualified to take up and carry on, in the same spirit as that of his predecessor, the work of Chief Pastor of this historic See. Singularly blessed has the diocese of Quebec been in the harmony which has ever existed and in the absence of party spirit and party cries. And this was particularly noticeable at the session which has just closed. No thought of “High” or “Low,” entered into the decision of the momentous question for which it had been called together; and the use of these terms in the telegrams to the secular papers as to the result of the ballots for one or other of these whose names at first chiefly engaged attention, was, we feel sure, without warrant from any action of the members of Synod individually or of that body collectively.

Whilst we can not but feel that the election of the able, devoted and self-denying Bishop of Niagara, would doubtless have been beneficial to the diocese of Quebec we, nevertheless, are well pleased that the possibility—through his acceptance if elected, a mere possibility—of interference with the existing order of things in another diocese was avoided. We are not in favour of translation from one See to another; and regard such act as unjustifiable except for the gravest reasons; and where the choice is—as in this case—from the whole Anglican Communion such reasons would be hard to find. The addition to the ranks of the Clergy of learned and godly men from the Mother Church is, we believe— notwithstanding some objections—an undoubted benefit to the Church in Canada; and in this respect the whole ecclesiastical province is debtor to the diocese of Quebec for the benefit conferred.

We would not, however, be understood as opposed to the election of a local or Canadian priest for the bishopric of any diocese. We noted with much satisfaction the nomination of the Rev. Canon Thornloe, M.A., of Sherbrooke on the first ballot; and the steady adherence to such nomination of so many clergy and laity. It affords an undoubted and well merited tribute to his worth and abilities; and had the result placed him in the Episcopal chair we would have heartily said “Well done”, and been well satisfied. But we feel sure that none will rejoice more truly over the election which has been made than Canon Thornloe himself; and the diocese and Church retain him, with all his wealth of energy, faithfulness, and power as a parish priest, well beloved, and gain the additional wisdom, learning and ability of a long and well tried priest of the Church at Home.

WINNIPEG CONFERENCE RESOLUTIONS.—The proposals of the Winnipeg Conference for the ‘Consolidation of the Church’ in Canada have been, in the main, approved by the Synods of ONTARIO, TORONTO, NIAGARA and HURON;

and that, after pretty full discussion. The Diocese of MONTREAL whilst approving of the principle, is opposed to the retention of the Provincial Synod, as a legislative body, between the Diocesan Synods and the proposed general synod or assembly. The Synod of Ontario apparently wants an increase in the number of Provincial Synods since a motion in favour of making that body co-terminous with the civil provinces was adopted. This would be, (except possibly in the Province of Ontario where there are 5 dioceses.) “provincialising” with a vengeance. Two Diocesan Synods and a Provincial for the Province of Quebec; a diocesan Synod and a Provincial Synod for Nova Scotia and New Brunswick respectively would be a “over-governing” in the Church still worse than exists in the State. Whilst excellent reasons may be advanced for the existence of Provincial Synods in the early history of the Church, each thereof having under its jurisdiction a number of dioceses, it is questionable whether like reasons can be adduced from the present circumstances of the Church in Canada. It would rather seem to us that the principle of the legal maxim *cessante ratione legis cessat ipsa lex* applies.

The dioceses of Nova Scotia, Fredericton and Quebec have not we believe arrived at any decision as yet as to the Winnipeg Resolutions.

SUNDAY DESECRATION.—The announcement of an increase in the number of Sunday trains and of Sunday excursions by river and rail is one which ought to arouse the clergy and Christian people generally to renewed and earnest efforts to preserve the Sanctity of the LORD'S DAY. Step by step, under one and another plea, the observance of that day, as HOLY unto the Lord, has been encroached upon, and set at naught; and in some of our larger cities little difference is made between Sunday and week day. The Province of Quebec owing to its differing elements in religion and race seems specially favourable for the attack; and there it has been most successful. It is sometimes asserted when efforts are made to suppress Sunday exhibitions and excursions, largely inaugurated and patronized by our French Canadian and Roman Catholic citizens, that the motive is Protestant intolerance; but we are glad to note that Archbishop Fabre of Montreal has spoken out, and that we believe not for the first time—in distinct and positive condemnation of these practices. Let not the Bishops of the Church of England in Canada and her Clergy be wanting in like open and unmistakeable condemnation of everything tending to impair the Sacred character of the Day.

THE WORSHIP OF GOD.—PSALM 150;  
PSALM 95 : 6

The purpose of Trinity Sunday in the Christian year is not difficult to understand. On other occasions we contemplate, singly and separately, revealed facts concerning God. On Trinity Sunday the whole truth of that revelation is gathered up for us into a comprehensive whole. We are bidden to remember all the facts about God summarized for us in the doctrine of the Trinity in Unity: One God who is the Father and the Son and the Holy Ghost.

“God's substance being the original uncreated substance whereon all other substance depends for its existence, can only be one; but in this one substance there are revealed to us three distinct self-conscious agents—the Father, the Son and the Holy Ghost. Being of one substance these three Divine Persons are not separable, as three human persons are separable; but ever united and inseparable, being one God. Each of the three Divine Persons acts distinctly and individually: for example, the Father creates, the Son redeems, the Holy Ghost sanctifies. And yet in each of these acts, inasmuch as it is one act of God, all the three Persons concur. Thus, in the beginning, ‘God created the heaven and the earth’; but it was by the Word (St John 1 : 3); and the Spirit moved upon the face of the waters (Gen. 1, very appropriately the first morning lesson for Trinity Sunday). Again, it was Christ who ‘redeemed us to God by His blood’ [Rev. 5 : 9]; but we read also that ‘God hath visited and redeemed His people’ (St. Luke 1 : 68); and it was ‘through the eternal Spirit’ that Christ ‘offered himself to God’ (Heb. 9 : 14). And lastly, St. Paul tells us that we are ‘sanctified by the Holy Ghost,’ (Rom. 15 : 16); and yet our Lord speaks of sanctifying Himself that He might sanctify us; and in the same passage prays to His Father that He will sanctify us” (St. John 17 : 17, 19). (Dean Norris.)

The Triune God, whom we know through faith, it is our highest duty and joy to worship. This is one of the purposes with which in God's house “we assemble and meet together”—“to set forth His most worthy praise.” Two cautionary thoughts, in this connection, are illustrated strikingly in the account of Moses at the burning bush. Upon Mt. Horeb a mortal man was brought into the immediate presence of God. And God said: “Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.”.....“And Moses hid his face, for he was afraid to look upon God” (Exodus 3 : 5, 6). Two things were carefully attended to—penitence and reverence.

In commanding Moses at the burning bush to take his shoes from off his feet, God impressed upon him the fact that sinful man must not presume to come into the presence of the all-pure God without first removing the defilement which has come to him through contact with the world.

Our Prayer Book services are based throughout upon recognition of this important fact. We come to the church door; we desire to enter and place ourselves in touch with God. We are encouraged to do so; the avenue of approach is opened to us; but first we are bidden to remove defilement from our hearts and lives. It is as though the Church said to us: Do not turn back; enter by all means; but come properly; do not rush into the presence of God stained with sin; turn your sin into confession; let God remove it through absolution; then come with a good heart. On the very threshold of our worship we are met with the wholesome invitation, first of all, before prayer, praise and thanksgiving: “Let us humbly confess our sins unto Almighty God.”

“Moses hid his face, for he was afraid to look upon God.” This was an act of reverence. Having removed his sandals at the command of God, his own sense of propriety told Moses to stand there, by the burning bush and in the presence of Jehovah, not gazing familiarly, but with his face veiled in the heavy folds of his mantle. This lesson needs not extended application. Be natural. Repress not the prompting of your heart in this matter. No man's

heart, except it has been tampered with or befogged by unworthy teaching, every yet prompted him to be irreverent in his approach to God. It is carrying out a natural instinct to kneel in prayer and to stand for praise. Holy Scripture is not silent on this subject. Read Psalm 95 : 6 ; Daniel 6 : 10 ; St. Luke 22 : 41 ; Acts 7 : 60 ; 20 : 36 ; 21 : 5 ; Rev. 5 : 8. In penitence and with reverence let us draw near to the Triune God, to worship Him, to praise Him and to receive His blessing—*Rev. E. W. Worthington.*

## Family Department.

### BENEDICTION.

Around the rim of yonder sea  
A wall stands fair to view,  
Of amethyst  
And golden mist,  
And day is passing through,

The restless waters to that wall  
In shimmering courses run ;  
But only day  
Hath found a way  
Through it, to join the sun.

The sea left morning on the sands  
Awoke the stars from sleep ;  
Then moonlight sent  
A sweet content,  
And flood-tide calmed the deep.

O restless soul, learn thou content !  
Thy bond is God's sweet will ;  
His love can light  
Thy darkest night.  
He bids thee, "Peace, be still."

J. S. W.

Family Churchman.

## Poor Miss Carolina.

BY L. T. MEADE.

### CHAPTER V.

The old doll lay forgotten under the leaves in Kenneth's wheel barrow. The wheel barrow was thrust under a little shed in the yard. Kenneth himself was absorbed in other pursuits.

Christmas was coming on, and he was busy helping his mother.

A Christmas tree had been promised to the little fellow, and his thoughts and dreams, day and night, were of this promised delight. Even Marjory was forgotten now, so anxious was he that his stocking should hang in the best position for the fairies to fill it ; so excited was he at the prospect of the glittering Christmas tree. The day of days came, and Kenneth and his mother went to church together, ate their plumpudding side by side, and afterwards shared the delight of the tree with the little Brewsters.

Kenneth went to bed, clasping more than one new toy in his fat little hands. Surely no day could have been more delightful. When he left her, Mrs. Graham sat alone by the fire in her little drawing-room, and now that Kenneth was no longer there to see, the poor young mother shed some tears, and recalled more than one sad memory.

Twice before in her life had a perfect Christmas day dawned for her. One of these happy days had been spent at Annette's beautiful English home, the other in a summer land with her young husband. Now her husband was in his grave, and Annette was no longer her friend.

'I can bear to think of Kenneth,' she said to herself. 'He and I had one short perfect year together, and now our dear Father in heaven is taking care of him for me, and I shall surely go to him, and see his dear, dear face again. But I cannot bear to think of Annette, for cruel lies parted us, and even now she believes me guilty of what ? of what I would rather have cut off my right hand than have done. And yet I love her. How it would comfort me to put my arms round her this moment !'

Mrs. Graham raised her hand to wipe away her fast-falling tears. As she did so, nurse entered the room.

'Oh yes, ma'am, Master Kenneth is sound asleep, bless him ! He has had as happy a Christmas day as could be—sweet pet..... Well, well we should be thankful, there's others as ain't so happy.' Nurse heaved a lugubrious sigh, and Mrs. Graham looked up inquiringly.

'Is anything the matter, nurse ?'

'I didn't like to tell you before, ma'am, and 'tisn't to be supposed as you'll feel more than jest sorry for them, for you never could abide that Master Kenneth should even speak to the bonnie little lady ; but seeing as she's an only child, and I will say as I never laid eyes on a prettier little dear, I know you'll be grieved to learn as poor little Marjory Carlton is dying.'

'Dying, dying, nurse !' Mrs. Graham rose to her feet, and every vestige of color left her face. 'Not little Marjory Carlton ! not Annette's only child ! you don't mean that ?'

'I don't know the name of her mother, ma'am, but I met the dear little lady's nurse to-day, and she was crying, and said as the little lamb was getting worse and worse. Her cold seemed to settle on her lungs, and she gets weaker every hour. The doctor is very anxious, and her mother is fit to break her very heart. Oh, ma'am don't take on !'

'I'm not taking on,' said Mrs. Graham, but she was trembling so violently that she was obliged to hold a chair to support herself. 'I'm not taking on, nurse,' she continued in a husky, poor kind of voice ; 'have you anything more to tell me ?'

'Oh yes, ma'am, the strangest thing—the doctor do say as 'tis as much a waste and a fret as ails little missy as anything else. It seems, ma'am, as the little lady had a doll, a nasty, old, ugly thing as she thought a sight on. I have seen it lots o' times in her arms myself. Well, they none of them could abide the dirty old doll and they tried every means to coax the little dear to give it up, offering her every toy under the sun in its place ; but no, the little darling was faithful to her dirty baby doll, and it 'ud bring tears to yer eyes to listen to her talking to it for all the world as if it were a real living baby.'

'One night her mamma thought of a plan ; and she had another doll, which she believed nearly as ugly, dressed in Miss Carolina's clothes, and put in missy's arm's while she was asleep. They hoped as little missy 'ud see no differ, but take kindly to the new doll. Well, ma'am, nurse tells me that not a word did she say ; she jest slipped out of bed and left the doll behind her, and never touched it, nor ask for it, nor said a word about it. Her mamma bought her a new doll in a day or two—as beautiful a wax thing as you could clap eyes on—but she scarcely touched it, and never cared to play with it, and she seem'd to have given up dolls entirely.

'Well, ma'am, not a word did the little lamb let out until she was taken with this cold ; and then she suddenly began to cry in her sleep for Miss Carolina. They brought the doll they had dressed in Miss Carolina's clothes, but she wouldn't look at it, but pushed it away ; and then she burst out crying fit to break your heart. Every day, as she grows weaker, she cries more and more for the old doll ; and now the doctor says as the only chance for her life is to give it back to her. He says she has a wonderfully tender little nature, and, baby as she was, her heart was broke up like when the doll was took away.'

'Then why don't they give it back to her at once, nurse ? Surely—surely that is easily done.'

'So you'd say, ma'am, so you'd say ; but the pity of it is that the doll is lost, as safe as doll could be. The nursemaid gave it to her litt'e sister, who threw it away in Kensington Gardens ; and now they're spending pounds and pounds to get back that ugly doll. All the Gardens had been searched, and they've advertised for it scorest and scores of times, but nurse says it must have been carted away with the autumn leaves, and poor missy will never see it again.'

Just at this juncture, when nurse paused for want of breath, and Mrs. Graham stooped down to hide some fast falling tears the drawing-room door was softly opened, and little Kenneth, looking like a cherub in his white night dress, stole into the room.

'I've had a dweam, and I fwighted,' he said. And then he made a little quick patter across the floor, and seated himself luxuriously without a thought of either mother or nurse minding, in his mamma's lap. Was it not Christmas day ? On Christmas day little boys might do what they liked !

Mrs. Graham hugged him close to her, and drew near to the fire. Nurse was too excited to scold.

'Master Kenneth, you remember Miss Marjory's doll, as she used to be so fond of—that ugly doll, you mind, sir, with the hole in the middle of its face ?'

'Mine Marjoe's doll ?' repeated Kenneth in his calm little voice. 'I has mine Marjoe's doll in my wheel-baw-wow. I'se going to give it back to Marjoe mine own self—I are.'

### CHAPTER VI.

No longer a plump little figure, but a pale, pale baby face lying on a pillow, small hands moving restlessly, great big dark eyes wide open, and a weak plaintive voice making an incessant moan.

'What is the matter, my darling ?' asked the mother, bending her head and taking the little hot hand in hers.

'Miss Caw-lina, poor Miss Caw-lina. I want mine dee dolly.'

Mrs. Carlton clasped her own hands despairingly, and moved away from the little bed.

'Baby Marjory shall have her dolly soon—soon,' she murmured, scarcely knowing what she was saying.

In another room she spoke to her husband.

'John, this is breaking my heart.'

'And mine, Annette. I think I would give all the money I possess to get back that ugly

doll for out little maid.' 'O, dear husband, why did we take it from her!' 'We meant it for the best, dearest; we could not guess that the little one would fret like this. Well, we are doing all in our power. I have just sent off fresh advertisements, and doubled the reward. We must trust in God, wife, and not give way. Try to bear up, darling. See! here is a letter which you never opened this morning; read it now, it will help to distract your thoughts.'

Mrs. Carlton glanced languidly at the handwriting.

'It is from Mary Arundale; I don't want to read her letter now. She was the one who parted me from poor Helen long ago. Strange that I think of Helen to-night. Poor Helen! she too has an only child.'

'Miss Marjory is calling for you, ma'am.' Leaving the letter unopened behind her, Mrs. Carlton flew back to the nursery.

'What is it, my little love!' 'Are I zoo tickle love? Mamma, tell me bout zentle Jesus.'

'He came into the world as a little baby to-day, Marjory.'

'Did him? does him love mine Miss Caw-lina?'

'He loves Marjory. Oh! beyond words to say.'

'Does him know where mine Miss Caw-lina is now?'

'Yes darling he knows everything.'

'Mine dee dolly—will zentle Jesus bring back mine dee dolly soon?'

'Shall we ask him, Marjory?'

The little hands were folded instantly, and the hot lips began to murmur baby words.

Just then the nursery door was softly opened, and nurse, with a new excitement in her manner, and a new light on her anxious face, came with careful footsteps to the side of the little bed.

'Ma'am, a lady is down stairs—a lady and a little boy—she just drove up in a cab; she says I'm not to tell her name, but you know her well; she has been crying ever so, and she wants the strangest thing; she wants to come straight up here to Miss Marjory, and to bring her little boy; she says she can do Miss Marjory good.'

'And she won't give her name, nurse?'

'No, ma'am; she begs, for the love of God, that you won't refuse her. She says you know her well.'

'Det her come—I know nothing about her; but I am indifferent to everything now. She may come, and stay for one moment but I cannot speak to her. Have you told her how in the child is?'

'Yes, ma'am, she knows everything.'

'Hush!' said Helen Graham, as she entered the darkened nursery, and took her old friends hands.

'Hush!' she repeated, and she pointed to the sick child's cot.

Kenneth had instantly gone up to the little cot. He had climbed on to the side of the small bed, and now he laid his cheek against Marjory's and whispered in her ear.

'Dolly not dorn; dee Dolly Caw-lina, come back' daan—here her are; and he thrust something soft and battered, and more disreputable looking than ever, into the feverish little hand.

'Ah! it had the old feel; there was no mistaking this dolly. Ugly, worn, her paint washed out, quite the ugliest and dearest doll in the world—she had come back again.'

'Mine dee dolly,' said little Marjory, clasping the old doll close to her baby heart. She raised her dark eyes, full of peace and love and comfort, to Kenneth's face; her little lips kissed his: the next instant she was fast asleep.

TO BE CONTINUED.

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**MARRIAGES.**

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

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

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

**DEATHS.**

**SCADDING**—At his residence, 659 Spadina Avenue, Toronto, on June 15th, 1892. Chas. Scadding, eldest brother of the Rev. Henry Scadding, D. D., in the 84th year of his age.

**THOMAS**—Died, on the 20th inst., William T. Thomas, architect, in his 64th year.

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### Mission Field

From Missions Notes for June

"GREATER BRITAIN" is responsible for the following classification of the "human family," which now consists of about 1,450,000,000 individuals :-

"In Asia, where man was first planted, there are now about 800,000,000—on an average, 120 to the square mile. In Europe there are 320,000,000, averaging 100 to the square mile. In Africa there are 210,000,000. In America, North and South, there are 110,000,000, relatively thinly scattered and recent. In the islands, large and small, probably 10,000,000"

The extremes of white and black take up about half the race, and stand to each other in the proportion of five to three.

"The remaining 700,000,000 intermediate, brown and tawny. Of the race 500,000,000 are well clothed—that is, wear garments of some kind—and live in houses partly furnished with the appointments of civilisation; 700,000,000 are semi-clothed, living in huts and caves with no furnishing; 250,000,000 are practically naked, having nothing that can be called a home, are barbarous and savage. The range is from the topmost round—the Anglo-Saxon civilisation, which is the highest known—down to naked savagery. The portion of the race lying below "the line of human condition" is at the very least three-fifths of the whole, or 900,000,000."

Nine hundred millions! Who but Christ can be their hope? Figures such as these are too large for us really to grasp and take in. Their mere vastness should, however, rebuke us if we think that missionary work may be undertaken leisurely and half-heartedly.

CONVERSIONS in most of the missions in Northern India do not take place in the large numbers with which we are familiar elsewhere. One by one men are drawn into the Church, nearly always through much tribulation. This slowness is not altogether regretted by the missionaries. They see that the present time is one of preparation and of patience. Knowing the circumstances, the inveterate prejudices, the hereditary moral depravity that is conspicuous in many aspects of native life, they could but view with alarm the admission to the Church of men, whose sincerity was not fairly proved, or the premature attraction of masses of people.

From Cawnpore the Rev. G. H. Westcott has been able to report two adult baptisms :-

"During the month of July there was an interesting move among the Khitmatgars towards Christianity: the head of the caste encouraged the rest to read the Bible. The result of this movement was the baptism of one convert and the subsequent withdrawal of the rest from the position they had taken up. The convert at his baptism received the name of Rakmat, but he was not baptised till every precaution had been taken to test his sincerity. He was formerly

employed by one of the non-commissioned officers in the Lincolnshire Regiment, and during the time when the troops were in Cholera Camp he frequently walked in the four miles after his work was over to receive instruction. He, after a short while, lost that place, feeling unequal to the work of cook, and refused the offer of a better paid post which necessitated his leaving the station, because he wished to remain here for baptism. We finally took him on as an additional servant upon a reduced pay. He was baptised on September 27. Rakmat has since been out with my brother as general servant—bearer, cook, etc.—on a short camping expedition to Hamirpur, and has proved of great service.

"There has been one other adult baptism. One of the boys in the third class of our High School, and the captain of the school cricket team, had long been anxious to be baptised, and had been a regular attendant at the head-masters's Sunday School for non-Christians. He, however, like many others, hesitated to take the final step during the lifetime of his parents. Some words spoken by Dr. Pentecost during his recent visit finally helped him to make up his mind, and he was baptised at the morning service on Sunday, October 11. Two of his brothers, too, will, we hope, be baptised before long, and possibly other members of the family also.

"A Bengali, who has suffered a great deal owing to his supposed intention to become a Christian, has not yet been able to make up his mind, though he yesterday spoke to my brother about the probable date of his baptism."



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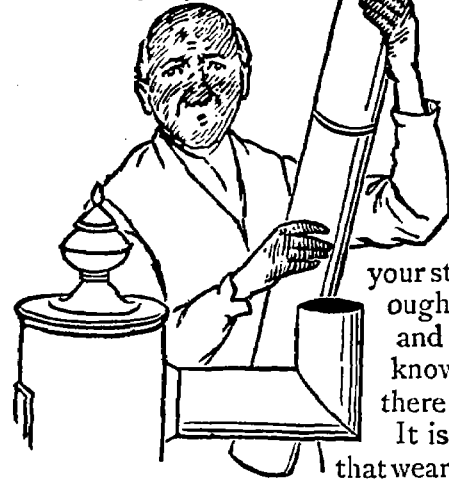
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### Temperance Column.

#### TEMPERANCE NOTES

The decision of the British Women's Temperance Association to include female suffrage in its objects has aroused considerable discussion amongst its various branches in England and to avoid a split in the Association the Executive Committee have been obliged, to declare that the action of the Council approving of women's suffrage does not pledge the branches to take any action in the matter. Lady Elizabeth Biddulph and other leading members are very strongly opposed to women's suffrage becoming "a plank" in the platform of the Association.

Statistics prove that France is a more sober country than England. But statistics can prove anything. The fact is that drunkenness is now a very serious problem in France. The vice has made enormous strides during the last few years. And drunkenness makes the Frenchman mad. An undecided question among our neighbours at the present moment is whether dipsomaniacs should be classed as criminals or lunatics. The drunkards who are the cause of this perplexity either belong to those who under the influence of drink commit criminal acts, or who, suffering from delirium tremens, need to be confined until they recover from their hallucinations and terrible excitement. As a matter of fact the latter class are dealt with in hospitals or lunatics asylums, according to the extent of mental mischief that their habit has brought upon them. But the cases are multiplying, and the doctors agree in saying that the disease is incurable treated as it is at present. The impression is that the incurable thirst which means alcoholism has been produced by "doctored" wines.

"The sale of intoxicants," declares Dr. Richardson, "is the sale of insanity, the sale of disease, the sale of crime, and the sale of poverty."

On May 30, at a meeting of the Ashford Branch of the Women's Union, C. E. T. S., Mrs. Tindall in the chair, Miss Philips, of Bromley, in an interesting address, insisted strongly on the great influence possessed by women, which should be exercised quietly in the home without preaching or nagging. The word wife meant weaver, so that it was in the power of women to weave into the lives of husband and children peace, love, and joy. She reminded wives of those solemn words, "Those whom God hath joined together let no man put asunder." That "man" was usually the husband or wife who

by their intemperate words and deeds weakened or severed the bond. She insisted strongly on the help in all difficulty that church-going afforded, and spoke of the rest in God's own house. In conclusion, she strongly urged the necessity of union in the struggles against intemperance, the weapons needful being prayer, patience, courage, and perseverance.

From the sixth annual report of the Bath and Wells Diocesan Branch of the C. E. T. S. it appears that there has been an increase of 1046 members in the year; 8 new branches have been formed making a total of 127 in the diocese: the total membership is as follows—Total Abstinence section 8170 General section 1702, Juvenile Section 12,203: a total of 22,075 members. One feature of its work is the annual Choral Temperance Festival which is always looked forward to with great delight and which gives unity to the work of the branch.

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Brass Altar Crosses, 15 to 24 inch, \$10 to \$15  
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