

*Magazine, The Church Missionary Gleaner, Little Folks, The Child's Pictorial, The Boy's and Girl's Companion, Friendly Greetings, The Cottager and Artisan, The Child's Companion, Light in the Home, India's Women, The Church Worker, The Parish Magazine, Dawn of Day, Our Little Dots, Bible Gleanings for the Young, and Light and Truth.* The new number of the S.P.C.K.'s 1d. Library of Fiction is "The Death-Trance," by B. L. Farjeon.

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## THE MONTH.

TWO of the sub-committees appointed by the Church Pastoral Aid Society to consider the proposals for a considerable extension of its work made by certain of its members have presented their report. The sub-committee on religious education recommend:

(x) The establishment in London of a training college for the clergy, in which University graduates may carry on a course of theological reading, and at the same time be brought into contact with pastoral work; (2) the establishment of a committee under the auspices of the C.P.A.S. for promoting the cause of religious education in upper and middle class schools; and (3) the establishment of a strong central committee or board of education for furthering the welfare of schools in evangelical trust. Such is a brief outline of the report of the first sub-committee. These recommendations have been substantially adopted and approved by the general committee, who "are of opinion that a council should be formed of not less than 24 members, to be called the Educational Council of the Church Pastoral Aid Society, to be nominated, in the first instance, as follows: Two members by the councils of Wycliffe and Ridley Halls and St. John's Hall, Highbury, respectively; two each by the councils of the South-Eastern College, the Trent College, and Dean Close Memorial Schools; eight by the Church Pastoral Aid Society; and the remainder by the council so constituted."

The sub-committee appointed to deal with the acquisition of advowsons and kindred matters have made the following recommendations:

(1) That the general committee of the C.P.A.S. should provide a channel of communication between the patrons of livings and clergymen suitable for preferment, by means of a special committee or otherwise. (2) (a) That it be proposed to clergymen holding trustee livings, and known to be or reputed to be Evangelical and Protestant, to inform the secretary of the C.P.A.S. who the trustees of the living are, and whether the trust is as present filled up. (b) That a private register of trusts be drawn up, with a list of the trustees and the livings held by each trust, as far as can be ascertained. (3) That it should be recommended to each of the councils of Wycliffe and Ridley Halls that they make it part of their business to hold advowsons, by themselves or their trustees, and, if necessary, put themselves in a legal position to do so. (4) That the general committee of the C.P.A.S. should take into consideration the advisability of accepting and exercising rights of patronage, either by themselves or by a body of five patronage trustees to be from time to time appointed by them. (5) That the society should make known its willingness to receive contributions either for the permanent endowment or the temporary increase of the annual income of livings in suitable cases; such contributions to be either assigned by the donors to particular livings the patronage of which is in suitable hands, or distributed at the discretion of the general committee.

These recommendations (except number 4, which has been deferred for further consideration) have been practically assented to by the general committee, and steps will shortly be taken to draw up a scheme or schemes for carrying both sets of proposals into effect. The sub-committee appointed to inquire into the pastoral and evangelistic needs of parishes have not yet concluded their labours.

At a special meeting of the Diocesan Council of Jamaica, held on May 26, letters were read from the Bishop of Antigua (Dr. Jackson), the senior Bishop of the Province of the West Indies, announcing that the Bishop of Jamaica (Dr. Enos Nuttall) had been elected Primate of the Province in succession to the late Dr. Austin. The election is in the hands of the Bishops of the Church of England in the West Indies, and in his formal notification of it the Bishop of Antigua states that the choice "has the cordial approval of his Grace the Archbishop of Canterbury."

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The victory of Captain Hope, the Conservative and Unionist candidate in Linlithgowshire, is a singular witness to the respect and esteem felt for the Scotch Established Church. The majority for Mr. Maclagan, the previous Gladstonian member, had been 161; that for Captain Hope is now 178. Linlithgowshire is essentially a working-man's constituency, full of mines and iron-works. It is the next county to Midlothian, Mr. Gladstone's seat, and it contains the citadel of Gladstonianism in Scotland—Lord Rosebery's Castle of Dalmeny. At the last General Election the order was sent round to the Gladstonian candidates throughout Scotland to keep the Church Question out of view. On the assembling of Parliament, with singular meanness and want of principle, it was announced that Scotland had decided in favour of Disestablishment. The answer is given by Linlithgowshire. The Establishment in Scotland inflicts no grievance on anybody. The landlords pay the tithes, and the congregations elect their own ministers. A large number even of the Free Church do not desire Disestablishment. The Free Church are legally bound by their documents, just as much as the Established Church, and they are just as really endowed. At the late election the friends of the Establishment did not use the electioneering platform, but held important and influential meetings of their own. They are trustees for property handed down to them; and they would be objects of contempt and execration if they gave it up without defence.

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When Bishop Colenso was condemned by the Synod of South Africa, and sustained in the possession of the temporalities of his see by a judgment of the Privy Council, the Episcopalians in that colony who did not agree with him obtained the consecration of a Bishop for themselves, who was styled the Bishop of Pietermaritzburg. After the death of Bishop Colenso, his adherents began a series of long and anxious negotiations with the Archbishop of Canterbury (who occupies informally the position of Patriarch or adviser to the whole English Reformed Episcopalian Communion) with a view to the remedying of the unfortunate division. The Archbishop, remembering that years count but little in the life of churches, and acting with a statesmanlike caution which is entirely homogeneous with the days of his great predecessor, Archbishop Tait, was in no hurry to take the next step. At length, on the retirement of Bishop Macrorie of

Pietermaritzburg, the Episcopalians of Natal and the Episcopalians of Pietermaritzburg, as well as the Synod of South Africa, agreed to place the nomination of a new Bishop, who should be recognised by all parties, in the hands of the Archbishop of Canterbury. His Grace has appointed a man of marked moderation, liberality, and good sense, in whose judgment all can have complete confidence, the Rev. Arthur Hamilton Baynes, Vicar of Christ Church, Greenwich, who for four years lived with the Archbishop as his domestic chaplain. He was an Exhibitioner of Oriel College, Oxford, taking a First Class in Classics in 1879. Before going to Lambeth Palace, he was Vicar of St. James's, Nottingham, "where he greatly commended himself to both clergy and laity as a man of very broad religious sympathies and of great devotion to all problems which contain the social well-being of the people. He is an able and eloquent preacher, and has shown great power of organization during the short time he has been at Greenwich." Thus happily, it may be hoped, is an old trouble ended.

The last *Monthly Report of the S.P.C.K.*, in referring to the recent consecration of colonial bishops at Westminster Abbey, gives a list of the dioceses which that society has assisted, arranged in geographical order :

We began in 1840, by giving £10,000 to the Council of the Colonial Bishops Fund, "for the endowment of sees in the colonies and dependencies of the British Empire." Then we went on to help particular places, as bishoprics were required. In America we have helped towards the endowment funds of seventeen dioceses :

*Canada and North America.*—1850, Montreal, £4,000; 1851, Nova Scotia, £2,000; 1857, Ontario, £500; 1857, Huron, £200; 1871, Newfoundland, £2,000; 1873, Saskatchewan, £1,750; 1879, New Westminster, £1,000; 1882, Algoma, £1,500; 1889, Niagara, £1,000; 1882, Qu'Appelle, £1,000; 1892, Calgary, £1,000.

*West Indies.*—1873, Trinidad, £1,000; 1887, Nassau, £2,500; 1881, Antigua, £2,000; 1891, Honduras, £1,000; 1893, Guiana, £1,000.

*South America.*—1870, Falkland Islands, £1,000.

In Africa we have helped to endow twelve dioceses :

1852, Sierra Leone, £2,000; 1852, Grahamstown, £2,000; 1852, Mauritius, £2,750; 1869, Zululand, £750; 1869, Madagascar, £1,000; 1870, Bloemfontein, £1,000; 1876, Zanzibar, £722; 1877, Pretoria, £750; 1884, St. John's, Kaffraria, £1,000; 1891, Lebombo, £600; 1892, Nyasaland, £1,000; 1892, Mashonaland, £1,000.

In Asia we have helped the endowment funds of seven dioceses :

1852, Borneo, now called Singapore, £2,000; 1875, Lahore, £5,000; 1875, Rangoon, £5,000; 1880, North China, £1,000; 1888, Lucknow, £5,000; 1889, Chotâ Nagpore, £5,000; 1891, Tinnevely, £5,000.

In Australia and New Zealand the permanent endowment of no less than sixteen dioceses has been helped :

*Australia.*—1846, Victoria, £2,000; 1854, Perth, £2,214; 1858, Brisbane, £1,000; 1863, Goulburn, £1,500; 1864, Grafton and Armidale, £1,000; 1869, Bathurst, £1,400; 1872, Ballarat, £2,000; 1877, North Queensland, £1,500; 1882, Riverina, £2,000; 1888, Rockhampton, £1,000.

*New Zealand.*—1856, Christchurch, £1,000; 1869, Auckland, £1,000; 1869, Wellington, £1,000; 1871, Dunedin, £1,000; 1886, Waiapu, £500; 1872, Melanesia, £500.

Altogether more than £88,000 has been voted for this one branch of the society's work, and although some of the later grants have not yet been claimed, the amount already paid for the endowment of colonial sees is not less than £79,000. The very names of the various sees will show how widespread has been the extension of the colonial Episcopate, and in furthering this good work the S.P.C.K. has not lagged behind.

At the annual meeting of the Waifs and Strays Society, held on May 15, it was stated that the income during the past year had been £47,313, as compared with £34,000 in 1891.