

pared with the Report of 1879, is the large balance of \$2,389.33 remaining on hand. This is partly accounted for by the fact that some \$700 more has been received from the Sustentation Fund than will be received during the current year—the amount paid to the Diocesan Board during 1880, including a sum of about \$700, part revenue of 1879, and partly by the increase of \$411.49, in the subscriptions to the Mission Fund. But with due allowance for these considerations, it is gratifying to be able to point to a very respectable surplus—a surplus which it is hoped may enable your Board, while recognizing the long admitted necessity of increasing the incomes of the clergy, to keep steadily in view the desirability of extending the operations of the Church in districts which have not yet participated in them.

"We need not fear that the Church people of the Diocese will, in the future, be less liberal than in the past, particularly when they come to know that their offerings are needed all the more, the more the Church takes up new ground. And, as to the S. P. G., we may rest assured that the most effective argument which we can use for a continuation of that Society's Grant, is to point to the new field we are entering upon. If we can show that the Church is growing, that we are in reality a Missionary Church in this Diocese, and that we are doing our utmost to bring within her fold those over whom religion in any form has hitherto exercised no influence, we need not despair that the S. P. G. will readily recognize our claims for aid."

We endorse these wise views, and can understand no more important work within the scope of the S. P. G.'s objects than such new Missionary labours as this live Diocese proposes to undertake.

BOARD OF FOREIGN MISSIONS FOR THE DIOCESE OF FREDERICTON.—All remittances for the year 1880-1 are requested to be sent to the Treasurer, W. M. Jarvis, Esq., Saint John, before Friday, June 30th.

THEODORE E. DOWLING,
Secretary B. F. M.

May 25th, 1881.

MR. G. HERBERT LEE will shortly begin in our columns his interesting series on "The Early Bishops in North America." Mr. Lee has been delayed owing to the non-arrival of some interesting items about Dr. Charles Inglis, which he expects to procure from the United States.

THE REV. F. H. PORTS, M.A., late of Mattoon, Illinois, a frequent contributor to our columns, has been appointed a tutor in Griswold College, Davenport, Iowa, by Bishop Perry.

Family Department.

THE CHALLENGE.

[Written for the Church Guardian.]

"Halt! Who goes there?" resounds through the night,
Voiced quickly by the watchful sentinel
Who guards his comrades till the morning's light.
Comes the reply, "A friend." "Pass, friend; all's well."

"Halt! Who goes there?" should cry the watchful mind
To each quick thought that springs from night to light,
And, if a true reply it cannot find,
Should quickly put the evil spy to flight.

"Halt! Who goes there?" the Seraph at the Gate
Shall challenge as we reach the portal bright.
"A friend." "The word?" "The Cross of Christ." Elate
We pass, for he replies, "Ye answer right."

—ST. ANN'S.

THE BISHOP OF DURHAM ON INTEMPERANCE.

Bishop Lightfoot, at the Annual Festival of the Bishop Auckland Branch of the Church of England Temperance Society, addressed the crowded audience as follows:—

"Fellow Church-people and fellow-Christians, I am in no fear that I shall seem to be exaggerating the importance of the object which has brought us together this evening. We are met together to consider how we may best confront a terrible foe, a tyrannical demon, who empties our churches, desolates our homes, who fills our goals and our infirmaries, who slays his tens of thousands annually in these our own islands—a tyrant that squanders his hundreds of thousands, nay, his millions of money annually, on that which is nought, or worse than nought. I fear we must say this demon of Intemperance is our national sin. I fear we must acknowledge it is the besetting sin of England. You will find this point is questioned; you will find that other sins are put in competition with this terrible sin; but I say advisedly, I consider this to be our national sin. Go on to the Continent, and what do you observe there? Pass through the streets of Paris, or any great city in any of the civilized nations of Europe. No doubt there is intemperance; their national writers deplore this intemperance; but you do not see anything like what you do in our own towns and our own streets. This demon of Intemperance does not flaunt itself before your eyes there as it does here. It is not seen with the haggard and bloated countenance which one observes here. It does not flaunt itself

across our path and glare out of every cottage window as it does here. Therefore I say we must regard this as our national sin; and it becomes us as a nation, it becomes us here as representing the Church of the nation, to do the very best we can to stem this terrible tide of drunkenness.

Not only is it a national sin, but it is likewise the parent of many sins; therefore it demands our first attention, for it is matter of experience that just as vermin are bred from corruption, so vices of all sorts are engendered from the stupefaction or the frenzy of the drunkard. Do not allow yourselves to be led astray by questioning whether some other vice may not be quite as formidable as this; do not be diverted by any such considerations from the work which is before you. The feeling of England is awake now on the subject. There is such a thing as striking while the iron is hot, and you will do a very foolish thing indeed if you go weighing one sin against the other. The battle is in array, the trumpet has sounded, and it becomes all to strike for hearth and home, to strike for God and fatherland. The foe is a powerful foe, but our weapons are powerful also; the enemy is a terrible enemy, but the organization that is put into your hands is a magnificent organization. I wish to speak to you for a few moments about what is implied by the Church of England Temperance Society. I do not for a moment wish to disparage any other organizations; I would have you, indeed, unite all your efforts with those agencies which seek to cast out this demon in the name of Jesus. I am only delighted that any other organization should be formed for this purpose, and I hope that we shall all strike, and strike our best, too. I beg of you to consider—if you will only realize your position—what a magnificent work it is for you to step forward to meet this enemy in the name of the Church of Christ. What is the idea of a Church? What are the associations connected with that idea? First of all, it is one of sympathy, of fellowship as members of the Church, and you ought to feel that, when one of its members suffers, all the others suffer with it, just as some part of the body, when it is touched by ailment, communicates itself to some other part. So your concern is shown by the humanity you feel, which will not let you rest night or day. Then, again, there is another idea connected with the Church: that of loyalty to its Head—the Divine Head of the Church; and let me ask you, from this point of view, do you not owe Him some compensation for all that He has suffered and all that you enjoy in His name? We know that in our colonies, in our dependencies, and over all our empire, the greatest curse is drunkenness. When one of our missionaries visited an Indian chief and asked for permission to enter his territories, he asked what he was going to preach? The answer was, "Christ." "Christ?" said he. "No; we were a powerful nation before Christ came, and our enemies feared us. No enemy fears us now. Christ came and brought us fire-water, and now all is changed." Yes, that is it, you Englishmen; you took Christ in the right hand to the heathen, and this fire-water in the left; and by this unhallowed means the name of Christ is blasphemed and it will be woe to us so long as this is the case.

It may be said, Why speak of the Church? Why speak of Christ? We have our baptismal vows. Why trouble us with this organization and these pledges? why not fall back upon those baptismal vows? Ay! if you only would, that would be enough, and more than enough; but it is just because experience has taught us that our baptismal vows do not thus keep in view these pledges that it is advisable we should have some specific organization. You may say that after all this is in the promises contained in these vows; but it does not go to the whole root of the matter. The root of the whole matter is,—God's love as manifested to us in Christ, and that working in a man's heart will produce not only temperance and sobriety, but every good and virtuous thing, and every Christian grace. That is the root of the whole matter; and just in proportion as you and I allow ourselves to be pervaded with the love of God as manifested in Jesus Christ, and just as our lives lead heavenwards, we shall be constrained for the mighty issues it involves to commend the Society to your notice.

"FREE YOURSELF OF CANT."

In nothing did Dr. Johnson show his sturdy good sense than in his abhorrence of cant. Many a time when foggy James Boswell began his tiresome talk his great friend would break in with the admonition: "Now, first of all, free yourself of cant." If he had lived in our day, his devout but impatient soul would no doubt have been vexed within him by the prevalence of this vice.

In nothing is it more observable than in so-called religious phraseology. A country paper tells us that, "at the Blank street church nine seekers after salvation are reported this week." In another item we are told that "at the first church, four found the Lord last night. Night before last, two professed conversion. Quite a number have got religion," etc. This paper simply adopts the phraseology in common use. It is more than probable that these items were written by the pastors of these congregations.

Now this language is unreal and misleading. It is in great part cant. It brings sacred things into disrepute, with sensible men. It makes religion seem unreal, fanciful. It alienates many of the best and most sensible men in the land; men who ought

to be ranged on the right side, and not as they are now, either against religion or at least indifferent to it. We have heard such say: "If that is being religious, we cannot be religious; and more than that, do not want to be."

What sense is there in saying that such a man "has found the Lord?" It may be said, "Why, we mean that the man has come to see the wickedness of an impenitent life, and to understand the blessed relationship that exists between him (a sinner) and his Saviour." Very well, then, why not say so? Why talk in such a misleading, unreal, stilted sort of way? Why speak of a person "finding the Lord" and "getting religion" and "seeking salvation" and "professing conversion"? Salvation is a fact and conversion is a fact. Let men, indeed, awake to the blessedness of the salvation wrought for us by Christ, and look well to their manner of life for evidence as to whether they are converted. But what is the use of talking of these things in unreal and misleading way? It is high time that some one, in the name and for the sake of religion, protest against this sort of phraseology. Let the world see that Christians have good sense, and that they can talk in as sensible a way about religion as about anything else. Let not worldly men think that ministers are lacking in good sense. We shall do well to keep in mind what Johnson was wont to say to his Scotch friend: "Boswell, free yourself of cant!"—*Living Church.*

TRAVELLERS who have visited Egypt and have had occasion to regret the frequent disfigurement of ancient monuments there, or such sacrilegious destruction as the chipping away of the sarcophagus in the King's Chamber of the Pyramid of Cheops, will be glad to learn that the present Khedive has appointed guardians for all the chief temples, tombs, and other antiquities of the country, for their protection and conservation. And not only these, but such mediæval monuments—such as the tombs of the Mamelukes and of the Khalifs—are to be preserved from natural decay, as well as from profane damage; also, the road to the Pyramids, which of late has fallen into such a state as to be impassable over the last mile, is now to be restored by thorough repair.

BLESSED BE GOD, He has not left us to fight the Battle of Life alone. On Whitsun Day He fulfilled the promise He had made, "If I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you." Said Peter to the wondering multitude on the Day of Pentecost: "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath poured forth this which ye see and hear."

THE EDITOR'S BOX.

(All questions to be addressed to "Church Guardian," Box 120, Alton, N. B.)

With reference to the ultimate fate of the vessels of the Jewish Temple, we have received this communication:

13. The following passage is interesting, but must be read with caution: St. John, "like every other faithful Jewish Christian had mourned when Titus and his soldiers had borne the Golden Candlestick away from the burning Temple, and set it as their choicest trophy in the Temple of Peace. But what truly mattered it that the Temple Candlestick was yet to be taken away to Africa, reconquered and brought to Constantinople, sent back again to Rome as a dangerous possession, and finally sunk deep beneath the yellow waters of the Tiber, where it still lies buried in the sands and mud, safe from further desecration?"—*The Pupils of St. John the Divine, Ch. vi.*

In Smith's Dictionary of the Bible, Dr. Farrar writes as follows:—"According to one story the candlestick fell into the Tiber from the Milvian bridge during the flight of Maxentius from Constantine, Oct. 28, A. D., 312," and then, with Dr. Eadie, in his *Biblical Cyclopedia*, following Gibbon, adds, "but it probably was among the spoils transferred at the end of 400 years, from Rome to Carthage by Genseric, A. D., 455. It was recovered by Belisarius, once more carried in Triumph to Constantinople, and then respectfully deposited in the Christian Church at Jerusalem." It has never been heard of since."

THEODORE E. DOWLING.

WELL WORTH ITS PRICE.

THE ILLUSTRATED SCIENTIFIC NEWS has again reached our editorial table, and right glad we are to welcome the June number, which is unusually full of handsome engravings and interesting and valuable reading matter.

Under the management of its new publishers—Messrs. Munn & Co.—the ILLUSTRATED SCIENTIFIC NEWS has risen to the front rank of illustrated journals published in this country, and being issued at a very low price, it is within the reach of all who are interested in novelties, science, the useful arts and natural history.

The June number contains handsomely illustrated articles on The Chimpanzee and Gorilla, Ostrich Farming, New Fireless Locomotive, The Maxim Fire Boat, Perforating Machine, a new and novel Embroidering Lame, the new Electric Middlings Purifier, and a number of other handsome illustrations, besides a large number of interesting articles not accompanied by engravings.

The subscription price of this handsome paper is \$1.50 per annum, or 15 cents per copy, and can be had of all newsdealers or from publishers, Messrs. Munn & Co., 37 Park Row, New York.

OUR LONDON LETTER.

LONDON, MAY 17, 1881.

The Archbishop of Canterbury has at last thrown down the gauntlet, and entered into the arena of conflict with the Liberation Society. His Grace at last recognizes the seriousness of the crisis, and I suppose would now acknowledge that Disestablishment is within a "measurable distance" of accomplishment. Anyhow, he has just issued a long Manifesto to Churchmen of his Province, pointing out the aims and objects of the Liberation Society, and showing the evil effect they must have upon the Church and nation. His Grace calls upon all Churchmen to assist in combatting the machinations of the enemy by supporting the Church Defence Society with funds sufficient to prosecute its labours of negating the attacks of the enemy by counter agitation, lectures, etc. The Bishops hitherto have held aloof from this Society, and I believe the cause of this alteration in their attitude is the conference that was lately held at Lambeth Palace on the question. The death of Mr. Edward Miall, the annual meeting of the Liberation Society which has just been held, and the issuing of this Episcopal Manifesto, all imply a rather sharp and lively time of it, so far as this question is concerned. The high dignitaries of the Church have been by far too apathetic on this matter in the past. Trusting to the inherent strength of their own position and not knowing the power and extent of the forces arrayed against them, they have been content to stand aloof and even pooh-pooh the efforts of those who, thinking differently to themselves, have organized their forces to oppose the attacks of their opponents. To properly know the nature of Political Nonconformity and Dissent in this country, a personal experience with its working must be possessed. From personal experience of its working, and many years' observation of its operations, I have no doubt at all when I express my conviction that Political Dissent is the most rabid, bigoted, uncompromising, and, in many cases, unprincipled of opponents. The high dignitaries of the Church, shut up and hemmed in to a great extent from the ordinary work-a-day world, form opinions on these matters that are far from practical or accurate. I remember hearing the Bishop of Landaff speak not many years ago at a Church Defence Society's meeting. He said it was the first time he had attended such a meeting, and I should think it would be the last. He threw cold water on the whole affair and said that the best Defence Society they could have was each parish priest doing his duty as a Christian minister. No doubt there is a great deal of truth in what the statement conveys, but misstatement and slander must be met by counter statements and refutation. The agitation must be followed up in every village and parish by the antidote of truth and fairness, and this can only be done by organization. This last Manifesto of the Archbishop would seem to show that this view of the question has at last forced itself upon the powers that be, and let us hope that slander and misstatement will no longer go uncontradicted. When truth and justice have to be maintained no compromise should be allowed. It may be nice to be thought liberal and kind-hearted, but "Justice and sin should keep an equal race. If sins do gallop, Justice must not pace." And again, "He who too much fears hatred is not fit to reign."

On Wednesday, May 11th, Sir G. Goldney moved in the House of Commons the second reading of the Bill to Repeal the Clerical Disabilities Act, or what is generally known as Horne Tooke's Act, which was passed in 1801, to exclude persons sitting in the House of Commons who are in Holy Orders. That true, consistent and valuable Churchman, Mr. Beresford Hope, opposed the motion as being inconsistent with the true interests of the Church or of politics generally. The House had plenty of the elements of heart-burnings and factious class grievances, and of everything that paralysed wise counsel and exasperated debate, without introducing that most pestilent of the genus homo, the political parson. A varied and interesting debate ensued upon the motion, which I cannot find room here even to give a *precis* of. The most remarkable part of the question was that, although the Government supported the motion, it was lost by a majority of nine—101 to 110. Thus the political ecclesiastic who prefers politics to parish work will have to wait a little longer before he can revel in his political aspirations. And a good job too.

The provision for emigrants on board of the large liners between here and America is now receiving very prominent attention on this side the Atlantic. Some very sensational letters have been written to the London press, and the matter has been brought before the attention of Parliament. The Government have appointed gentlemen to specially investigate the truth of the allegations. If half of what is stated be true, it is high time that some very energetic steps were taken in the matter.

Another instance demonstrating the allegation that lawyers and judges can look after everybody's business but their own. The late Mr. Baron Cleasby had made his own will, and in such a loose manner that it has perforce been brought before the law courts to give the trustees that power to govern the estate that the testator no doubt intended they should have; but which, by the actual terms of the will, he himself frustrated. The number of lawyers and judges of eminence who have similarly failed in practising for themselves is legion. One eminent lawyer was known to always hand over the accustomed fee to his own account before doing any legal work for himself. This fact would presuppose that it is the brightness of the gold and not the legal acumen which gives completeness to the lawyer's work. In that case if ought, in all conscience, to be complete enough with some of them. At any rate, it is most certainly strange how exceedingly unfortunate many lawyers of note have been in their testamentary dispositions.

In one noteworthy case a Master in Chancery left instructions that the proceeds of his estate were to be invested in Consols in his own name. The wills of Chief Baron Thomson, Chief Justice Holt, Chief Justice Eyre, Serjeant Maynard, Baron Wood, Mr. Justice Vaughan, Francis Vesey, J. Mr. Preston (the eminent conveyancer), and Lord Chancellor Westbury, all became the subject of Chancery proceedings.