

In fact it is asserted that the brewers find the demand for their productions so decreased, that they have been obliged to begin the manufacture of soda-water, lemonade and other non-intoxicants. Many of them are alarmed at the decrease in the number of licensed houses, and as the principal brewers own much property of this description, they are at their wit's end to know what course to pursue. The publicans wish to form an association with a capital of over a million dollars, in order to protect their interests against further hostile legislation. This they naturally expect, owing to the increased activity in temperance circles. That there is much room for improvement yet, cannot be denied. We have seen a private account written by a Canadian, who was present at the Derby this year, which speaks of the drunkenness among men and women as something terrible. All along the roadside from London, men in all stages of intoxication were to be seen, some of them in rags and tatters, and many bearing tokens of severe pugilistic encounters. The number of drunken women, who seem lost to the sense of shame, in such cities as Edinburgh, Glasgow and London, is a fearful revelation to one accustomed to the ordinary quiet and decent ways of the same sex in our Canadian towns and cities.

The annual drink bill of England for 1881, (the last published,) while marking a decided falling off in the consumption of foreign wines and spirits, still shows an aggregate increase of 3.9 per cent. on the previous year. This increase, we are glad to notice is chiefly in beer, of which over nine hundred and seventy millions of gallons were consumed. Mr. Hoyles calculates that the total expenditure upon intoxicating liquors in Great Britain during the past ten years has averaged 680 millions of dollars annually! This, it is actually proven, is more than the rental of all the houses and lands in the United Kingdom, and in five years aggregate a sum equal to the amount of the National Debt. When we add to these horrifying results the additional fact, that during the last twenty years the convictions for crimes of all kinds have been doubled; that the number of lunatics has also greatly increased, while vagrants have nearly trebled in number, and that these evils spring very largely from habits of drinking, we have no reason to rest satisfied with the progress temperance has yet made.

Those were solemn words spoken of intemperance by the late Archbishop of Canterbury. "It is," he said, "a dreadful evil, eating out the very heart of society, destroying domestic life among our working classes, and perhaps doing more positive harm than any other cause that could be named in this age." It is, in fact, the public source of misery, poverty and crime.

In contending against such a terrible, and soul-destroying evil, the Church needs the active assistance of every faithful and earnest son. May she evermore secure such faithful and valued helps.

CHRISTIAN EVIDENCES.

No. V.

THE PERSONALITY OF GOD—THE ARGUMENT FROM CAUSATION.

EVERY effect must have a cause. The harmony of effects, that is to say, the adaptation of each fact in the system of the universe to its own

place and order, is what we call the harmony of Nature. Harmony is secured by law, and the harmony of Nature is secured by the laws of Nature.

Every event which is at this moment occurring in all creation animate and inanimate, has its cause. We can, however, no more conceive of an effect without a cause, than we can of any cause, as other than the effect of a preceding cause. Upon a given line of railway, at a given moment, ten trains are moving. Each moves obedient to the cause of the will of its engine-driver, and each driver is willing to move his train obedient to the cause, the will of his conductor, and each conductor wills that his engineer shall move his train obedient to the cause of one mind sitting in one room, at one central position upon the line of railway; this, the first cause of the moving of these trains, harmoniously as to time, or else catastrophe must ensue, is the Train Despatcher.

All will acknowledge the harmony of Nature, and yet none can think of an effect without its cause. Let the mind follow back the line of cause and effect. There is no rest until for each event that transpires, for each now existing fact we reach at a first cause. For everything that exists there must be a common first cause; until the mind is lost in the infinity of that first cause which alone had no cause—the self-existent.

The argument from Causation is the most ancient of all modes by which it has been sought to prove philosophically the existence of the Personal God. Now, we can no more conceive of the material and spiritual universe as self-originated than of the same universe proceeding from nothing. Can we, then, rest in the thought of an eternal succession of finite causes and effects? Does it not in every way commend itself to our unbiassed reason—call it instinct if need be—that we must place beyond the succession of finite causes an Infinite Cause or Reason of all existence, which itself has no cause? We know that the idea of an Infinite Cause is incomprehensible to the finite intellect—as Infinity must always be—but, which is the more reasonable, which affords the simpler resting place to the reason of man, that the finite should have proceeded from the Infinite, or that the finite succession should be eternal, which is to make the finite infinite? Does it not commend itself to our reason that we should place, in thought, above and beyond, the phenomena of the universe, a *Personal Creator*, incomprehensible by our intellect, immeasurable by any finite standard, yet of whom, and in whom, and for whom are all things.

The argument from Design, sometimes called the argument from final causes, or the teleological argument. This is the process by which we reason from the evidences of intelligence and wisdom in the phenomena of the universe to an intelligent Creator. This is sometimes popularly expressed as reasoning from Nature up to Nature's God.

Once acknowledge Design in the arrangements of the order and course of the universe, and we imply—

1. An intelligent foresight and purpose in the arrangement.

2. Continued operation of wisdom and power in the order and course of the universe.

The parts of this argument should be thus arranged:—

1. There are proofs of intelligence in the universe.

2. That intelligence can only be conceived of as ruling over the universe.

3. Such an intelligence must be free and infinite.

4. Our reason leads us to conclude the free, infinite Intelligence is one Personal Being.

The only other suggestion that can be advanced as to the origin of the evident intelligence in the order of the universe is the suggestion of chance as the cause of the order of the universe. How ridiculous it is to attempt the conception of chance or forces working at random producing the works which we behold in the universe, may be shewn in the words of M. Janet:—"Imagine a blind man, hidden in a cellar, and destitute of all intelligence, who, merely yielding to the simple need of moving his limbs and hands, should be found to have forged, without knowing it, a key adapted to the most complicated lock which can possibly be imagined."

THE PROVINCIAL SYNOD OF RUPERT'S LAND.

THE full Report of the proceedings of this Provincial Synod which we have been able to publish have been of great interest. The number of men who met in the little school room of St. John's Boys' College, Winnipeg, was indeed small, but never, perhaps, did Churchmen meet in Canada with a greater responsibility resting upon them. The overwhelming tide of immigration pouring into Manitoba and Assiniboia, and which will soon reach Saskatchewan is unparalleled in the history of the Colonial Church. Church people of all classes are settling all over the country. Places that had no existence six months ago, are calling for Services, and offering from \$300 to \$500 towards stipends. In these places parsonages have been built before the arrival of a settled clergyman. At least twenty men are needed to-day in Manitoba and Assiniboia to work among the English settlers. Two new parishes have been formed in Winnipeg. The grave crisis through which the Church in Manitoba is now passing, demanded the most earnest consideration. And so, other questions at the Synod gave way to the one absorbing question, how to provide Services for the people. With wonderful unanimity the civil district of Assiniboia, comprising 95,000 square miles, was erected into a diocese, and the Archbishop of Canterbury has been asked to appoint a Bishop. There are only two clergymen in that vast Province—one at Regina and one at Touchwood Hills. Canon Anson will be appointed Commissary of the Bishop in this important field. At the earnest request of the Bishop of Athabasca, the civil district of Athabasca was formed into a diocese, comprising 122,000 square miles of territory. This Southern portion is the only part of the immense diocese of Athabasca at all fit for immigrants. With wonderful self-denial and devotion Bishop Bompas has relinquished this part, and gone for two years among the Esquimaux and Indians into a barren and inhospitable country. Such zeal and devotion are worthy of the highest praise. The C. M. S. have undertaken to appoint and pay a Missionary Bishop, and it is understood that they will nominate their Secretary, who is Missionary at St. Andrew's, near Winnipeg, and a graduate of Cambridge. The boundaries of the