

## FAITH AND LOVE.

Faith is the hand which apprehends; but love that which gives power and direction and tenacity to the hand. Faith that grasps, but love that prevents that grasp from being relaxed; faith which believes, but love which knows in whom it has believed. Faith which prompts, but love which sustains. Love, implying everything that the name in its widest, noblest sense has ever been made to include. Love, exhibiting each of these several features which the same master hand has elsewhere sketched with such matchless power; love, that essence of the Christian temper, without which no separate soul can live; no aggregate of separate souls can ever be more or better than a Church of Sardis or a Church of Laodicea.—*Bishop of Manchester.*

## THE LATE BISHOP OF LONDON AND THE C. E. T. S.

The Bishop, says the *Church of England Temperance Chronicle*, was a Vice-President of the C. E. T. S., and showed his sympathy with its work upon several occasions. His last appearance was at the Lambeth Palace meeting in May, 1884. In the midst of several pressing engagements the Bishop, at considerable personal inconvenience, attended to express his hearty approval of the testimonial to Canon Ellison. It may not be out of place to here quote his Lordship's brief speech:—

"I have come to join in the testimonial offered to-day to my old and valued friend, Canon Ellison, and at least to show by my presence how heartily and warmly I agree with every word in the address which has been read. All I have to say on this head is that whatever may be the value, in an artistic point of view, or in any other, of any testimonial presented to him, I am fully assured that the real testimonial which he will value most of all will be your glowing earnestness, by prayer and effort, to promote the great cause which he has so much at heart—that of Temperance throughout the land and throughout the world."

A FITTING REJOINDER.—A man visiting London went to Church and seated himself without hesitation in the nearest pew. Soon the owner came in, eyed the stranger critically, and then writing, "My Pew," on the fly-leaf of a Prayer Book, handed the book to the stranger. The stranger read the message, smiled a beautiful smile, and wrote underneath, "Nice Pew! What do you pay for it?" Another point for the Free and Open Church Association.

A PERTINENT ENQUIRY.—The *Carlton Sentinel*, Woodstock, N. B., says:—"We observe that it is stated that the Rev. D. D. Currie is about retiring from the ministry to engage in the insurance business. No doubt our friend will prove successful in his new calling. It may not be inappropriate that after having long labored to teach men how best to

provide for their own and final future, he should now devote himself to the task of instructing men how best to provide for the earthly future of their families. However, the question not readily or satisfactorily to be answered, presents itself: Why is it that so many of those, professedly called to the ministry of the Methodist Church, especially of those whose ability has been most eminent, are forsaking that high calling?"

Speaking at Simla, India, recently, Sir Donald Stewart gave a very encouraging account of the progress of the Temperance cause in the Army. Formerly, he said, the Judge Advocate-General used to bring him every week cases of soldiers sentenced to different periods of penal servitude, but now the reports were not so numerous, being about one a month. He attributed this decrease in crime very largely to the influence of Temperance. On looking over the returns he found that there were 7,390 abstainers in Bengal, 2,145 in Madras, and 1,485 in Bombay. In 1870 and 1879 the amount of beer drunk by the Army in Bengal was a little more than 130,000 gallons, but now the amount was about 82,000 gallons. He would be glad to see this reduced also.

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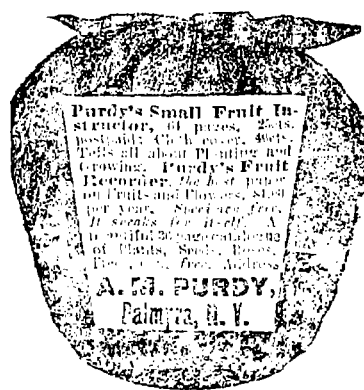
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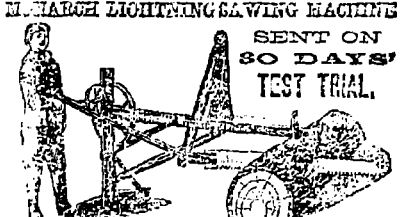
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