

"THE ARCHDEACONS' FUND" has become the recognized term for a fund promoted and managed by English archdeacons for the benefit of the clergy of the poorer parishes, for the express purpose of paying their holiday expenses—without which their holiday would be *non est!* Some archdeacons and other dignified (?) clergy seem more inclined to *deprive* the clergy of the poor parishes of the means even of living.

"THE TEMPERANCE MOVEMENT" (says Prebendary Eyton in the *Contemporary Pulpit*) has undoubtedly achieved a great and blessed work during the last 30 or 40 years. If in that time—and in this respect the face of society has been completely transformed—what was once "the correct thing" is now a disgrace; if not merely total abstinence but *genuine temperance* have made such headway, this is largely due to the temperance movement."

METHODIST "SACERDOTALISM.—Now that the English Methodists have blossomed from a "Society" into a "Church," they are becoming strict. Both president and ex-president of the recent Conferences complained of "growing and perilous laxity" about probationers daring to administer the Lord's Supper, in contempt for the authority conferred by the "ordination service and vows." Wesley had the same trouble, but he did not authorize any of his "preachers" to act as priests.

"IF TEA WERE SUCH A DEADLY POISON as these people assert, argues the *Temperance Chronicle*, there would be but few old tea drinkers alive at the present day. That *excessive* indulgence in tea is harmful no one will deny, and it is more than probable that the immoderate use of it is the cause of many of the minor complaints that are rife in the community. But surely this is not a sound reason for the wholesale condemnation of the tea-drinking habit"—nor the wine-drinking habit either!

ONE MORE "SOCIETY."—In referring to the recent gathering of 35,000 delegates for the "Christian Endeavour" convention in New York, the *Churchman* notes that it is an attempt to arouse and direct the energies of the young people connected with a particular congregation. Its members take a simple but binding pledge to obey the Christian law, to attend all the regular services at the local church, etc.—that is, to *carry out* their baptismal vows.

MOSES AND MODERN SCIENCE.—A writer in *Christian Thought* directs attention to the comparative immunity of the Jews from consumption, cholera, croup, typhus, scrofula, bronchitis, tapeworm, trichinosis and the immoral diseases, as a proof of *inspiration* by which Moses was directed in laying down sanitary regulations. The Quakers outdo the Jews in fidelity to Mosaic Law, and their average life-tenure in 1860 in Great Britain was 59 years; the Jews, 51; Gentiles generally only 31.

MANNERISM IN THE PULPIT.—A Toronto daily "girds" at Church of England preaching—encouraged no doubt by a certain injudicious clerical correspondent—as being characterized (in England) by a kind of "semi-intoning" in delivery. These critics do not seem to know that the intonation thus referred to is natural *façon de parler* among all refined and educated people in England. It is not confined to the pulpit. Some audiences, no doubt, dislike it—naturally!

OUR NEW PREMIUM.

STORY OF THE BIBLE.

A great want filled! No one who has charge of the young and tries to train their enquiring minds in regard to various portions of the Bible, can fail to have felt the almost total absence hitherto from the field of literature of anything like a narrative of the Bible suitable for family and school use. The attempts made to direct the intellects of children have leaned towards a dry detail more suited to maturer years. The "Story of the Bible," however, is singularly happy in its success as a narration of the simple outlines of Bible history; the connection is closely kept up throughout and there is a connecting link embracing the history between the two Testaments. The author steers clear of all controverted points.

The "Story of the Bible" should be in every home in the Dominion; it is the best of all books on the Bible, for either children or young people, written in such an attractive yet simple style that the mind is at once caught and held. The geography, topography, natural history, manners and customs, etc., are all embodied. In short, it is the Bible history from Genesis to Revelation. Such is the volume we offer to our subscribers for our new premium as regards its matter; it is profusely and beautifully illustrated, printed on excellent paper in clear bold type, and is richly yet strongly bound; it would be an adornment for the library shelf or for the drawing-room table.

The volume (containing 750 pp.) is worth its weight in silver (if not in gold) to parents or teachers for imparting Scripture knowledge. This book is sold only by subscription at \$3.75 per copy. We have made arrangements whereby we can give a copy and the CANADIAN CHURCHMAN one year to subscribers for the small sum of Two Dollars. This offer is made to all subscribers renewing as well as new subscribers. Send on your subscriptions at once and secure this beautiful book.

OBITUARIES.

BISHOP MEDLEY.

The name at the head of this notice has been among the household words of Canada for nearly half a century. This was, of course, especially true of Eastern Canada, where, on the Atlantic Coast, the name and reputation of the Bishop of Fredericton have been as deeply imbedded as those of Bishop Strachan were in Western Canada 30 years ago. Indeed the two men—although originally of different nationalities in the Great Empire, one English and the other Scotch—were singularly alike in many points. Their characters were strongly marked, and of much the same type—keen, sturdy, simple and resolute. They were, each of them, "every inch a bishop"—filling out the details of their office with conscientious exactness and completeness. Humble and gentle as was Bishop Medley naturally, there was a sense—which everyone had to recognize—in which he felt it his duty to "magnify his office" (not himself), whether as Bishop simply, or as Metropolitan of a great and growing appendage to the British Empire.

HE BECAME A CANADIAN.

From the moment when he felt called to leave the delightful associations and scenery of beautiful Devon in his native land, the Bishop transferred his energies in full force to the new sphere of life and duty—became, one might say, "new born," truly naturalized, to the Canadian

climate and surroundings. While never losing touch with England, he became fully engrossed and immersed in the peculiar cares and activities of Canadian life. He became a natural centre, around which interests and powers were made to revolve and find appropriate exercise. A few years would have brought his golden jubilee as a Bishop—but it was not to be. It was not the least among his good and strong points that he recognized the necessity of seeking a coadjutor, so that the diocese might not suffer from his advancing years, as soon as his energies began to flag. The character of the choice he made in one who was to succeed in office confirmed that public reputation for sound judgment and integrity of purpose which has found expression in the demonstration of respect at his funeral. The despatch reads as follows:

St. John, N.B., Sept. 13.—The funeral of Bishop Medley was the occasion of the most solemn and imposing services ever held in Fredericton. Episcopal clergy and laymen from all parts of the province were present to pay their tributes of respect to one so universally honoured, revered and loved. Quite a large deputation of clergymen, including Canons Deveber and Brigstocke, arrived on the early train from St. John, and a special train brought the rest of St. John's ministers, St. George's Society, 50 strong, and a large number of people who had known Bishop Medley and wished to attend his funeral. Fredericton was in mourning, all the stores and places of business being closed according to the request of Mayor Beckwith. After service in the cathedral the bishop's remains were interred with imposing ceremony in the churchyard immediately beneath the eastern window. The Bishop of Nova Scotia was present and walked in the procession to the grave with Bishop Kingdon, of this diocese. Bishop Medley's life was insured in an English company for \$20,000. In St. John, by proclamation of the mayor, flags were displayed at half mast all day.

REV. CANON READ.

In the death of the late T. Bolton Read, D.D., Rector of Grimsby, the Diocese of Niagara loses one of its wisest counsellors, and the Church in Canada one of its most valuable personal landmarks. Dr. Read was born in London, England, and possessed an honorary Cambridge degree, conferred by the Archbishop of Canterbury. He has been in the ministry over 50 years, having been ordained in 1841. His first years were spent at Port Burwell and Orillia, his last at Grimsby. One of his most remarkable achievements for the Church in that part of Canada was the work of raising the Episcopal Endowment for the Diocese of Toronto. In the execution of this difficult and important task, he had occasion to visit every parish within the large area of the old diocese, and, by his urbane and gentle deportment, left a favourable and lasting impression everywhere. He was appointed Canon of St. James', Toronto, in 1866, and became senior Canon of Christ Church, Hamilton, in 1875.

The funeral, which took place on Friday last at 2 p. m., was very largely attended. All places of business in the village were closed, and every possible mark of respect shown. The visiting clergy who attended the funeral were: Right Rev. Lord Bishop of Niagara; Rev. Canon Belt, M.A., Burlington; Rev. Canon Worrell, M.A., Oakville; Rev. Canon Bull, M.A., Niagara Falls South; Rev. Canon Houston, M.A., Niagara Falls; Rev. Canon Curran, M.A., Rev. E. M. Bland, Rev. George Forneret, Hamilton; Rev. W. J. Armitage, Rev. R. Ker, St. Catharines; Rev. C. R. Lee,