

not the God of the Bible. But our indictment is not mainly that this interpretation of Providence is impious, but that it utterly shuts out of view the manifest teaching of Providence.

The lesson of the Tay Bridge disaster is the lesson most needed at this time by men and nations as well as individuals; it shines out from this calamity clear as the sun at mid-day, yet not one of these north country divines has lifted his head to Heaven to see it. Let us look at the facts. The bridge over the Tay was built, it is boasted, in less time and for less money and was more fragile than, proportionately, any structure of the kind ever was before. The great aim of the builders was not to assure strength to resist any contingent strain beyond all risk. No. The design, the specifications, the period for the work being accomplished, all were made subservient to the great dominating idea of cheapness. Warnings were raised bold and loud, that some terrible disaster would be the result. When the bridge was opened some men who saw it prophesied what has happened, forebodings of evil were general; but as train after train went across the shout went up that now Cheapness was glorified in the highest degree and the Scotch love of money-saving seemed stamped with the approval of triumphant science. While the bridge was up and trains were running every Sunday these divines never raised a word of warning or alarm. They worshipped as fervently as all others at the shrine of their great God Cheapness, and waved their censurers before the national altar of Economy. The Bible tells them of the danger of hasting to be rich, of the snares of that race and of the perils which must befall the man whose soul is given up to avarice. But they failed to see the relations between these warnings and the work of building a rickety bridge on stilts in a tremendous hurry in order to help a company towards riches and so gratify the avarice of shareholders. But there stands the warning of the Supreme, a warning to companies as well as to individuals, and we have in the Tay bridge disaster a simple illustration of the moral truth that hasting to be rich is a dangerous business. Let a people set its mind on money grubbing, and the worship of the Almighty Baubee, and we get as necessary results a City of Glasgow Bank failure, and a Tay bridge disaster in the natural order of moral sequences. God's laws are not dead mechanical motors, they are living forces, they are not merely exceedingly broad but inexhaustibly faithful. The individual breaks them and laughs at his freedom from harm, and the rebellion spreads over a nation like an epidemic, yet no single person feels the blow of chastisement; at length there comes some terrible crash like this broken bridge or that of a broken bank and the blow strikes wide and sharp and the bubble of prosperity bursts or the boast of mechanical skill is humbled, and men learn thereby that in the parlour of a bank and workshop of a bridge builder there may be concentrated the punitive elements of those broken laws in the guilt of which they all share, and that from such centres as from a storm cloud the lightning of punishment may flash out dire and terrible and broad-spreading as the evil which has culminated in national disaster. The Tay bridge was boasted of as the highest glory of modern science, the proudest triumph of human skill; it was rather their most utter scandal and shame, for the science and the skill were dominated by the meanest of human passions, for engineering Science and constructive Art suffered themselves to be the slaves of avarice. Science, which we

hear on all hands is to be the true redeemer of mankind, thus has received an opportune humiliation; its most triumphant achievement has tumbled like a house of cards and plunged a hundred victims into sudden death; the fashionable Deity is clearly a modern edition of Moloch. Science, the new deity, has shown itself capable of taking the wages of covetousness and subordinating human life in all its sacredness to the meanness of money worship. The new God and his worshippers are well adapted to each other. They teach us that this life is not prized enough by us who look for the world to come. We prize it too much to trust ourselves on bridges built on atheistic principles as was the bridge over the Tay. We venture to affirm that Science has learnt a lesson from the humiliation of its proudest work which will bring its spirit more into harmony with the moral law of the Supreme Author of all its mechanical laws and Master of all its operations, and induce it to work, not as the slave of atheistic avarice or puritanical greed, not as primarily a *saver of men's money but as the protector of men's lives*, not as an instrument in aiding avarice to run the race for riches with higher speed in defiance of Divine warnings; warnings which if heeded would have saved Science the Tay bridge disaster, saved Finance the scandal of the broken Glasgow Bank, and saved Scotland the shame of two of the worst disasters which ever flowed from the idolatry of money.

Diocesan Intelligence.

MONTREAL.

FROM OUR OWN CORRESPONDENT.

MONTREAL: St. Jude's.—The Band of Hope in connection with this congregation held a concert on Friday evening last in the lecture-room of the new church. Rev. J. H. Dixon, Rector, in the chair. There was a large attendance. Mr. Dixon is building up a fine congregation in this portion of the city. He is surrounded by a very earnest and devoted number of young people of both sexes, who are unflinching in their exertions in behalf of the work.

Trinity.—Yet another effort is to be made to keep the doors of this church open. It is said that the Rectorship is to be offered to the Rev. O. J. Booth, now assistant at St. Johns, P. Q. We trust the proposed arrangement may be a success. Mr. Booth is a young man of singular eloquence and pulpit power, and the Trinity congregation may be congratulated if they secure his services. The salary offered is \$800 per annum. The people of Trinity have set a good example to other of our rectories in offering their church to Mr. Booth—a local man. True, he is a very young man, but he is quite as likely to suit as a young man from some outside Diocese would be.

CANON BALDWIN.—This gentleman was present at the great temperance meeting held in Montreal last week. I mean no disrespect to the other speakers when I say that Mr. Baldwin's address was, by a long way, the most powerful and eloquent made on that occasion. The friends of temperance work would do well to have that speech (and indeed the whole proceedings) put in pamphlet form and distributed.

IRISH DISTRESS.—The Bishop has issued a paper asking for contributions from the Faithful in aid of the famine sufferers in Ireland. The money is to be sent to the Duchess of Marlborough's fund.

DIOCESAN TRAINING COLLEGE.—Money is needed to carry on this institution and the Bishop appeals for aid.

DEANERY OF BEDFORD.—The Rev. J. B. Davidson will be glad to have as many of the clergy of the deanery as can make it convenient at Frelighsburg on Sunday, 22nd inst., (morning or evening) to take part in the closing services of the old church.

BISHOP OXENDEN.—The many affectionate Canadian friends of our late beloved Bishop will sympathize with him on the death of his brother, the Rev. Montague Oxenden, Rector of Cartwell, which took place a couple of weeks ago.

LENT.—There never was a time in the history of this Diocese when Lenten services were so numerous as at present. Even out-of-the-way country Missions are beginning the weekly (8 o'clock) celebrations on Sunday morning. *Laus Deo.*

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

AMHERST ISLAND.—An entertainment in connection with St. James' Church on this Island, was held in the Township Hall, Stella, on the evening of the 6th instant. After a plentiful supply of eatables had been disposed of, the second part of the evening programme was commenced by the choir rendering, in a way which reflected great credit upon their instructor, the Rev. W. Roberts, Incumbent of the Island, some of the songs from the well known "H. M. S. Pinafore." Other songs and choruses followed, valuable assistance being rendered by amateurs from Kingston, while a very amusing reading from the "Lays of India" was given by W. Manting, Esq., of the Island, who acted as chairman. Some \$85 were netted, while considering the state of the ice, may be counted as a decided success.

TORONTO.

(FROM OUR OWN CORRESPONDENT.)

The Lord Bishop of Toronto has been pleased to appoint the Rev. Philip Tocque Chaplain to the members of the Church in the Hospital for Incurables, Lunatic Asylum, Mercer Reformatory, Immigration Buildings and other institutions as he may be able to attend.

ST. STEPHEN'S.—An interesting Missionary Meeting was held in the school house on Monday evening of last week. Short and stirring addresses, interspersed with hymns, were delivered by the Secretary of the Mission Board, Rev. T. W. Paterson, Rev. J. B. Lewis, and Messrs. Cumberland, Howland and Van Koughnet. It was announced that among other monies raised during the past year, \$105 in small monthly subscriptions by the Young Women's Association of the parish (the C. G. S.), and also that at a recent meeting of said Association the members had unanimously resolved to give a tenth of all the monies raised by them to the Mission Fund. Mr. Van Koughnet in the course of his remarks made a stirring allusion to the vice and immorality so fearfully prevalent in this city and to the necessity of something being done in the way of a City Mission to stem the tide, offering to be one of a band of workers to grapple with the evil. Will not one of our large central churches take the matter up and call for volunteers from the outlying congregations?

BARRIE.—On Saturday the 25th ult., the Lord Bishop was welcomed here by the members of Trinity Church, a good number of whom were presented to him in the evening at the parsonage. An address was presented, and was feelingly responded to. On Sunday the Church was thronged, a confirmation service being held by the Bishop, when twenty-three persons were confirmed. An impressive address was given by his Lordship. After which he preached from St. Matthew 20: 6. It the course of his sermon he remarked:—"The claims of the Church were those of God himself; and the Church could not bear abundant fruit in the earth without each member thereof was an earnest worker. In too many of our Churches, it seemed to him that the people were disposed to throw all the work on the shoulders of the clergy; and he had sometimes noticed a coldness and deadness in the responses. But he observed with pleasure that this was not the case here, but that the responses were strong and hearty, as they ought to be, for the laity had a right to take the part assigned them in their beautiful Church service. There was plenty of work in the Church for both clergy and laity to do. There were Home and Foreign Missions to be sustained, visitation of the sick and other parish work, and teaching in the Sunday School. In one or more of these departments of Church work it was the bounden duty of her members to assist, and so prove themselves faithful servants."

In the afternoon the Bishop visited the Sunday School and remained from the opening to the close, visiting each class, examining the banners, and taking evident pains to make himself thoroughly acquainted with the entire management of the school in all its details. His Lordship also addressed the Infant and general school. His opinion of the school and its