

sons in Canada, 3,000,000 in Australasia, 1,500,000 in the West Indies, and perhaps by 1,000,000 in India and the other British colonies. This brings up the total to 100,000,000, which cannot be very far from the truth.

But it is estimated by competent observers that in another fifty years this hundred millions will have been more than doubled; and it will follow, of course, that the Church of the English race, the great Anglican rite, whose area and strength and power already threaten to eclipse that of Rome, will be the most powerful Christian organization in the world. Its dioceses will touch from hemisphere to hemisphere, almost from pole to pole.

### EDITORIAL NOTES.

The Bishops of Manchester and Southwell have both expressed themselves in favor of some erst-while "Ritualist" customs. The latter wishes to see religious pictures in Church, and all churches free and open, so that "silent teachers" may be present throughout the land "to witness to the faith that is in us." The Bishop of Manchester did more, for in his sermon at the recent consecration of a church in his diocese, he said that though he had no wish to encourage any superstitious practice, yet, when one travelled abroad, one was struck again and again by the simple devotion of the peasants of the Tyrol and other parts of the Continent who might be seen, on passing a little roadside chapel or a roadside crucifix, humbly bowing the knee, or crossing themselves, or stopping to say a simple prayer. "There might be some element of superstition in that, but still they must be reminded by those outward symbols that there were other things than those the human eye could look upon, and that man did not live by bread alone."

MR. SPURGEON said, a few weeks ago, that English Nonconformity had been "eaten through and through with a covert Unitarianism less tolerable than Unitarianism itself." This testimony was curiously confirmed by the Lancashire and Cheshire Unitarian Assembly, which has just held its 240th anniversary at Liverpool. The President of that body is reported to have said that "a gradual but appreciable decay of sectarian bitterness was observable in the attitude toward them and each other of several of the nonconformist bodies, as indicated, for example, in the interchange of pulpits. But he discerned no similar approximation in the Church of England. It still held proudly aloof." The interchange of pulpits with Unitarians means indifference to the cardinal truths of the Gospel,—the Incarnation, Atonement, Resurrection. Long may the Church of England "hold aloof" from such indifference!

MR. BERESFORD-HOPE, M.P., made an important and interesting statement with reference to the marriage laws at the recent Diocesan Conference at Canterbury. He said that a change was coming over public opinion on the subject of marriage with a deceased wife's sister, and many who some time ago were in favor of altering the law so as to legalise such marriages had changed their opinion, and

were now averse to any such alteration. The feeling against altering the marriage laws was strong amongst the people generally. As Mr. Beresford-Hope has made this subject a special study, great weight must be attached to his opinion, which will be very grateful to all who attach any value to the preservation of the old Scripture landmarks in the legislation of the Mother Country.

A REMARKABLE paper was read the other day before the Royal Society by Mr. J. T. Wood, in regard to his discoveries by excavation at Ephesus. After a long series of tentative efforts, extending over several years, he has at last struck upon the track which led from the Shagresian Gate to the Temple of Diana, and has found the foundation of the wall built in the time of Augustus Caesar by Gallus, the proconsul, round the sacred precincts, and out of the revenues of the Temple. In 1869 the workmen struck upon the pavement and sculptured figures, and since that period discoveries have gradually been made, making it possible pretty nearly to ascertain the form and dimensions of the entire building. Many other most interesting relics of the old city have also been unearthed, among them the tomb of St. Luke, "the beloved physician."

English Nonconformists are daily adopting Churchly customs and institutions. For instance, we read in a prominent dissenting paper that "last week the Croydon Nonconformist Church Choir Association held their first annual festival at St. George's Presbyterian Church. The united choirs were seated in either transept of the Church. The array (of ministers) about the communion-table was rather imposing," we are told, which seems to point to a sanctuary. "All were in full robes, with their several academic hoods," while the organist played selections from Hadyn's *Third Mass*. Two boys sang the solo, and the full choir continued the anthem. In short it was a "full choral service," which "advanced" Churchmen would call a "function."

CHURCHMEN are sometimes rebuked in an unexpected manner by pious Dissenters. Thus Mr. Spurgeon says "the infrequency of the celebration of the Lord's Supper in Scotland has thrown an artificial halo around its annual observance, on the two festivals of the year." For his own part, he adds, "infirmity of the flesh, never indisposition of the mind, is the only apology he ever attempts to offer for omitting its observance from the Lord's Day exercises." The Holy Communion is the one service of the Lord's Day. Morning and Evening Prayer are really only the "everyday" services.

### CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

To the Editor of THE CHURCH GUARDIAN:

SIR,—In reading the remarks of the Bishop of Durham, at the annual meeting of the Church Defence Institution, in the GUARDIAN of July 29th, and those of the Archbishop of Canterbury, at the Diocesan Conference, in your impression of August 5th, both having reference

to the important change and enlargement of the franchise, I could not but contrast the action of these prelates with the mawkish sentimentality prevailing in Canada, which precludes clergymen from taking any part or interest in the government of the country.

As in England, so in Canada, an Act has just been passed which very largely extends the number and qualification of the electors; and if in England the Bishops consider it is incumbent on them to publicly speak on the subject, it surely is not less the duty of the clergy in Canada to follow their example.

The Bishop of Durham says:—

"A large and unprecedented addition has been made to the electoral roll; whole masses of men, hitherto excluded, have been admitted to the franchise. Now, I do not dwell on this fact from any feeling of misgiving, still less of despair. I have great confidence in the sobriety and judgment of the people of England, if only they are accurately informed."

Are not these timely words just as applicable to the same circumstances in Canada as they are in England? And who are better able to perform the important duty of thus accurately informing the people than the clergy in Canada, as in England? Are the duties of our clergy any more restricted than are those of their brethren in England? Surely not.

Now, what says the Archbishop of Canterbury on the subject?

"They all desired to see the moral, social and religious welfare of the people increased tenfold; and in order to do that the Church must be strengthened. Churchmen should be urged to take a more active part in Church work, and to watch the course of events in the Legislature to see that no harm is done in Parliament."

And who are to urge the people to this greater activity and watchfulness but the clergy, as in England, so in Canada? Having lived half a century in England before I came to this country, and associating with many country clergymen there, like Praed's vicar,

"Whose converse ran from rocks to roses,  
From dressing gels to shoeing horses,"

I never could see on what principle the popular notion was founded that clergymen in Canada should abstain from interesting themselves in the good government of the country, in which they, of all men, from their very position as religious and moral teachers, are more especially and directly concerned. It is not at all necessary for a clergyman to be a politician, in the ordinary sense of the term, to enable him to instruct the people aright in their electoral duties and privileges; and still less need he be a partizan. It is a reasonable assumption that the more earnestly and effectively a clergyman is known to take an interest in and associate himself with the daily life and occupations of his parishioners, the greater will be his influence with them for good in his spiritual ministrations. I have long been under the impression that this foolish popular notion has had a very prejudicial effect in restricting the clergy in that social and pastoral intercourse with the people which is so essential to the effectual discharge of their clerical obligations.

The coincidence of the simultaneous enlargement of the franchise, and the prompt action of two of the most prominent prelates in England on the subject, afford me the opportunity, which I feel privileged to take, of urging the matter on the consideration of your readers, in the hope that our sympathies and practical efforts may the more closely be in accord with those of the parent Church.

I have the honor to be,

Yours sincerely,

JOHN H. CHARNOCK.

Stanstead, P.Q., 26th Aug., 1885.

Atheism is the folly of the metaphysician, not the folly of human nature.—Bancroft.