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The Church Guardian.

A P Willis 1 ap 86
226 St George

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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ECCLESIASTICAL NOTES.

THE LAST THREE BISHOPS OF SALISBURY.—

The Dean of Salisbury, in a recent sermon, said:—

The Church of Christ in this diocese will long cherish the recollection of the last three Bishops, Edward Denison, Walter Kerr Hamilton, and George Moberly—high souled prelates who strove to elevate the standard of spiritual life, and to direct the thoughts of clergy and laity alike to the real unity of faith and practice attainable within the Church. These three men were alike in this, that they knew the secret of strength, the power of prayer, the trust in the precious Blood, the gift of God's Spirit to the mystical Body of Christ. There are great names, names of mark and distinction, in the long catalogue of those who have presided over this see, and enjoyed the benefit of this foundation. But it is the special distinction of the Church of Sarum in these latter days, that she has afforded examples of "public spirit, large-hearted sympathy, manliness, straightforward wisdom, steady judgment, humbleness of soul, plain living and high thinking, and true work." Generations pass, and the torch of truth is handed on from one ruler to another, and we who remain are called on to-day to trim our flickering lamp, to live such a life of self-denial, of faith, of purity, that we may be able to trust humbly, that when we shall depart this life, we may rest in hope.

THE BISHOP OF CARLISLE ON POLITICAL MORALITY.—The following communication from the Bishop of Carlisle appears in the *Times*:—

"When I wrote a letter for the purpose of bearing my testimony against what seemed to me to be immoral doctrine put forth by one of my clergy, I had no expectation or intention of raising a general discussion upon the morality of speaking untruths in certain circumstances. Nevertheless, it is not to be regretted that the discussion has been raised. No doubt the question, "Am I bound to say anything about my vote?" and "If I am asked about it by my master, shall I tell him the truth?" will not unfrequently occur to some of the newly enfranchised. Possibly, also, the question may occur to the mind of the master, "Have I any right to interfere with the performance of a duty imposed, or a privilege conferred, by the State upon a free man who happens to be my servant?" In the interval which will elapse before the General Election there will be a quiet opportunity of thinking over these questions and considering the answers which ought to be given to them by honest men.

I should have thought that the right course for the voter might have been determined by the maxim which Shakespeare has given us, "Tell truth and shame the devil." But this simple and noble teaching has been obscured by the introduction into the question of exceptional cases. There may be occasions when a man is not bound to tell the truth; a robber puts a pistol to a man's head and extorts a promise, which Paley and other moralists tell us is not binding. It is held, and not unreasonably, that a medical man in certain critical cases may be

justified in deceiving his patient. Ingenious minds may perhaps devise other peculiar conditions under which a deviation from truth may be justified. The only justification for a voter telling a lie concerning the manner in which he has discharged his functions as a citizen must be found in the assertion that he is placed in exceptional circumstances, comparable with those of a man in presence of an armed robber, which suspend the ordinary moral and religious law. To suppose this condition of things on any large scale is impossible; and even if there be a certain number of cases of unjustifiable interference with voters, this is a poor excuse for throwing broadcast such teaching as I have thought it my duty to reprobate. If any poor fellow under the influence of fear should tell a lie about his vote, I should trust that the recording angel might drop a tear upon the fault and blot it out for ever; but for the sake of his own character, and that of the free country of which he is a citizen, I would never counsel him to commit the fault, but would advise him either to hold his tongue, which he has a perfect right to do, or else to tell the truth like a man.

A "GORDON COLLEGE FOR THE COPTIC CHURCH.—Mr. George Greenwood writes to the London press:—

There is a great deal of education going on in Cairo—some of it of a high order, and signalised by true Christian self-sacrifice—but, with the strange fatality which has hitherto marked nearly everything that has been done in Egypt, little regard has been paid in these educational efforts to the legitimate feelings and aspirations of the Egyptian people themselves. The more enlightened Coptic Christians long for the means of giving their children, not only a thoroughly good secular education, but also a sound moral and religious training; what they do not want is that their sons should be made Romanists, or Presbyterians, or members of the Church of England, or what are fallaciously called "Bible" Christians. They cling to their ancient Church, which has preserved its holy orders, sacraments, and liturgies from Apostolic times, which has been baptized in blood, and bears the scars of many a fiery persecution; but they know how much it has become weakened and deadened by its age-long isolation, and how greatly it needs to be energized by kindly aid and sympathy from without. I venture to affirm, without fear of contradiction, that there is not a religious organization in the world which is in a position to respond to their need as the Church of England can; while, on the other hand, there is not a liberal-minded member of any other community who need hesitate to contribute to the work. An "Association" has been founded "for the furtherance of Christianity in Egypt," with the Archbishop of Canterbury as president, the Bishops of Durham, Winchester, Carlisle, Gibraltar, and six other sees as vice-presidents, and a committee, whose first undertaking will be the establishment of a College (Gordon College) in Cairo for the religious, moral, and secular education of native boys of the better class.

SUNDAY-SCHOOL TEACHING.—The Archbishop of Dublin, in a late address, in reference to

teaching the Catechism in Sunday Schools, said:—

He trusted that in the classes of their Church the Catechism would always be made a part of their teaching. He thought that they were bound to see to that. But he thought that the foundation of the teaching should be the Holy Scriptures. There were in the Catechism at the present time some passages which at this crisis in the history of their country, when godlessness and anarchy, and selfish greed, and hatred between class and class, were being, unfortunately, promulgated throughout the length and breadth of the land—there were some passages in the Catechism, especially those answers given by the children as to their duty towards God and their neighbour, which, as it seemed to him, ought to be written up in letters of gold upon every schoolroom throughout the land where Sunday Schools were held. But, while saying this, he could not but admit that, whereas these very teachings of their Church were derived from Holy Writ, the very words of the passages themselves showed that Holy Scripture ought not to be brought in their Sunday Schools as a subsidiary proof of the Catechism, but that Holy Scripture should be, in the first instance, taught as the basis, the foundation of all the doctrines of their rule of faith, and that they were thankful to bring in the Catechism as an admirable summary wherein these doctrines which form the rule of faith had been enshrined for so many centuries.

THE NEW BISHOP OF MEATH.—The election by the Bishops of Dean Reichel to be Bishop of Meath, is likely says *Church Bells*, to give general satisfaction. It is felt that the Irish Bench of Bishops, which was growing confessedly weak in able men under the new system of popular election, has been recruited by the accession of a clergyman of acknowledged power and diversified gifts. Dean Reichel gives as much as he gains, and the entire Church is honoured in his advance to the Episcopate. From the first he cast in his lot with the Irish Church; when other distinguished men left it on disestablishment, many of them to find preferment in the sister Church of England, he gave of his best to the Church during the trying years that followed the Irish Church Act, aiding it with voice and pen, and it is a happiness now to his many friends to see him rewarded with the mitre. It may be mentioned that the new Bishop comes of a stock that gave more than one Bishop to the Moravian Church; his cousin is a learned writer in the University of Cambridge, and his son, after a brilliant career in Oxford, ending with a Fellowship, is now Principal of the new University College in Bangor.

Joseph Cook recently was called to bury his venerable father, who was a devout Baptist. It is a remarkable instance of the wide influence of the Book of Common Prayer, and its silent workings outside of our churches that the good man expressed his wish to be buried with a copy of it in his hands.

In Wickford, R.I., is what is claimed to be the oldest of our churches in America—built in 1707, and once stolen and transported seven miles.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

ALBION MINES AND NEW GLASGOW.—The two Sunday-schools held their pic-nic on the 12th; weather having caused a postponement from the 10th. A short children's service was said in the Parish Church at 2 o'clock, and then all hands went to Mount Rundell Park, in which, by the kindness of Mr. Rutherford, the feast and games took place. Swings, tugs-of-war, races, scrambles, round games and as much as they could eat of good things occupied the time till dusk, when all departed, as happy as young princes, maybe happier than some such. Gratitude is especially due to Mrs. W. B. Moore, Mrs. Pritchard and Miss Mason, of New Glasgow, and to Miss Maggie Blenkinsop and her brother John, besides Mrs. Poole, Mrs. Johnstone, the Rutherford family, and many others.

PUGWASH.—Rev. V. E. Harris, Vicar of Amherst, having exchanged with Rev. Mr. Bent, deacon in charge, for the purpose of administering Holy Communion, officiated in St. George's Church, on Sunday, the 6th instant.

Another very acceptable offering has just been presented to the church—a set of hangings in green and gold velvet for lectern and pulpit. The materials were given by Miss Lottie Harding, of Amherst, and the work by Miss Rufus Bent, of the same place. "It is more blessed to give than to receive."

RAWDON.—This parish has just lost another of its foremost men, Mr. Daniel Anthony, who entered into rest on the 1st inst.

On Tuesday, the 8th inst., the annual Sunday-school picnic and harvest thanksgiving were held in this parish. Various games were provided for and enjoyed by the young people. The ladies, as usual, provided abundance of refreshments, and all seemed to enjoy the treat to the full. Shortly after 6 o'clock the procession was formed, and the children, headed by their banner, marched to the church, singing, "Brightly gleams our banner." The east end of the church was decorated with white banners, bearing appropriate texts in blue and gold; the re-table was filled with fruits, flowers and grain, and the holy table draped in white. The service was bright and hearty, the anthem "Thou crownest the year" being particularly well rendered by the choir. The only cause for regret was the unavoidable absence of Rev. H. J. Winterbourne, who had kindly promised to preach. But his place was taken by Rev. H. How, Rector of Newport, who preached an appropriate and telling sermon from "Consider the lilies how they grow." The offertory was for the W. and O. Fund.

ANNAPOLIS AND ROSETTE.—Church work is progressing favorably in this parish. The rector has lost an efficient assistant in the resignation of his late curate. Mr. Partridge endeared himself to the parishioners during the four years he resided among them. His work lay not only in Annapolis and Perrott, but especially in Rosette, where he resided. Here he was instrumental in initiating the erection of a well designed little brick church. From this locality he was able to conveniently visit Dalhousie church fortnightly, passing, on the way, over a road likely to impart peculiar sensations. It is to be hoped that a successor may be found willing to continue the work already begun. For a few weeks the curacy is taken by the Rev. J. Lowry.

Mr. Partridge was not allowed to leave his Annapolis congregation until they presented

him with a purse of \$73. Their best wishes accompany himself and Mrs. Partridge, who was beloved by all, to their new parish of Jeddore and Ship Harbor.

PERSONAL.—The Rev. Canon Dart sailed for England last week from Halifax in the *Nova Scotian*. Many of the city clergy were present to bid him God-speed. The rev. gentleman during his stay in the diocese has made many firm and true friends, and those who know him best feel that in the departure of Canon Dart the young men of the diocese have lost a sterling and sympathizing friend, and the Church has lost one of her hardest and best of workers. It is with the deepest regret that we record the departure of such a man from the Canadian Church.

EXCURSION.—The combined Sunday-schools of St. George's and St. Matthias' Mission, Halifax, had an excursion last week, at which about 500 children and 300 visitors attended. The affair was a very enjoyable one. The schools are growing in the north end of the town, and, with first-class tutorial supervision, the numbers ought to be nearly doubled by the time of next year's excursion.

ST. GEORGE'S BENEFIT SOCIETY.—The semi-annual meeting of this society was held last week in the large school-room of St. George's Church, Halifax, the president, Rev. Dr. Partridge, in the chair. After the usual routine business, the reports of the various officers were read and adopted, the treasurer reporting a balance in hand of about \$100. The financial secretary reported 96 members in good standing, and a revenue of \$25 per month, which is slowly but surely increasing. The society, under careful management, has been cautious in admitting to its membership, and is now in a flourishing condition, and will prove a great blessing to the working men of the north end. The election of a long list of officers then took place.

THE HODGSON MEMORIAL.—A meeting took place in St. Luke's Hall, Halifax, last Tuesday, for the purpose of considering the best means of perpetuating the memory and example of the late Rev. G. W. Hodgson. The Ven. the Archdeacon of Nova Scotia was in the chair. The Chairman lucidly explained the objects of the meeting, and read extracts from letters from persons unable to be present, and also submitted various suggestions for a fitting memorial. After a careful and lengthy discussion, the following resolution was moved by the Rev. Dr. Nichols, and seconded by the Rev. Dr. Partridge,

"That a subscription be opened to found a lectureship in Theology at King's College, Windsor, to be called the Hodgson Lectureship."

Another resolution recommended the following gentlemen as a Committee to further the movement: The Ven. the Archdeacon of Nova Scotia, Chairman; Revs. V. E. Harris, Secretary, Amherst; D. C. Moore, Stellarton; J. A. Kaulbach, Truro; F. R. Murray, Halifax; W. C. Wilson, Halifax; Canon Maynard, Windsor; E. A. Harris, Mahone Bay; J. Ambrose, Digby; Dr. Nichols, Liverpool; R. D. Bambrick, Sydney Mines; J. M. Davenport, St. John; F. W. Yroom, Shediac; Canon Brigstocke, St. John; Chaplain General H. M. Forces, England; Messrs. Ed. Bayfield, Charlottetown; L. Watson, Charlottetown; T. Brown, Halifax; C. Bullock, Halifax; H. S. Poole, Stellarton; C. Townsend, Amherst; Hon. Senator Kaulbach, Lunenburg; E. C. Kaulbach, M.P., Lunenburg; H. Farish, M.D., Liverpool; Dr. Moody, Windsor; Dr. David Muir, Truro; J. Allen Jack, St. John; C. Weldon, St. John; Major Freeland, London, England.

Subscriptions may be sent to any member of the Committee.

DIOCESE OF FREDERICTON.

CHATHAM, N. B.—Episcopal Visitation.—The Most Reverend the Metropolitan of Canada arrived in this parish on Wednesday, Aug. 19th, and was the guest, during his visit, of His Honour Judge Wilkinson, at Bushville. On Sunday Aug. 23rd, the Bishop administered the rite of Confirmation to 26 candidates, in the presence of a large congregation. The service began with the Confirmation Service, and concluded with the administration of the Holy Communion. At the close of the former service the Bishop addressed a few words of faithful and earnest counsel to the newly confirmed. His Lordship afterwards preached, with his usual force, in the customary place in the order of the Communion Service. The Rev. Canon Medley, Rector of Sussex, was present, and assisted in the service. In the afternoon the Metropolitan preached at St. Paul's Church, and the Rector was assisted at the evening service in St. Mary's Chapel by the Rev. Canon Medley who preached a highly interesting and instructive sermon on the Ministry of the Holy Angels.

On Tuesday, Aug. 25th, the Bishop, accompanied by the Rev. Canon Medley, the Rector of Chatham, His Honour Judge Wilkinson and other parishioners of Chatham proceeded by the steamer "Miramichi" to Baie des Vents where the rite of Confirmation was administered to 13 candidates in the Church of St. John the Evangelist. There was a crowded congregation and a large number of Communicants, and all were glad to see the Venerable Bishop and to hear his fatherly counsels. His Lordship returned the same day to Chatham, and on the day following consecrated a portion of land which has been added to the burial ground at St. Paul's Church.

On Thursday evening, Aug. 27th, a hearty reception was given to the Metropolitan at the Rectory where a *Conversazione* was held, and a large number of the parishioners of Chatham met to welcome the venerable and beloved Bishop. Before the company separated the Rector on behalf of himself and the parishioners, in a few words, welcomed his Lordship to their midst and expressed the hope that God would continue his health and strength and that they would see him soon again. His Lordship in a very happy reply, referred in appreciative and thankful terms to the hearty reception he had received, as evidenced in the abundance of good things which he saw on the refreshment tables so handsomely furnished by the ladies and in the good wishes otherwise expressed. He congratulated them upon the evidences of work and prosperity which he saw in the parish. On the following day the Bishop proceeded to Newcastle and held Confirmation in St. Andrew's Church, where 11 candidates were presented by the Rector, the Rev. J. H. S. Sweet. The clergy present on this interesting occasion were the Revs. Canon Medley, A. F. Hilty, D. Forsyth, W. J. Wilkinson and the Rector. The beautiful little church was filled with a worshipful congregation who listened with great pleasure and profit to the Bishop's address.

On Saturday, Aug. 29th, the Metropolitan travelled to Bathurst and held a Confirmation in St. George's Church where 23 candidates were presented by the Rector, the Rev. W. H. Street. On Monday the Bishop accompanied by the Rev. D. Forsyth, R. D., proceeded by rail to Dalhousie, where Confirmation was administered on Tuesday evening, and on the following day the Bishop in company with the Rector, the Revs. E. P. Flewelling, and D. Forsyth, travelled to Flatlands, 10 miles beyond Campbelltown on the I. C. R. Here at the owner's house, Mr. Cooling, an old man, of 75 years, was Confirmed, and the Holy Communion was celebrated to the great joy of the few faithful church people who had come together

to participate in these Holy ordinances. On the same day the Bishop and clergy were driven to Campbelltown where Confirmation was administered in the evening to 18 candidates. The church was filled to overflowing and the service most interesting and instructive. Here, as in every church which the Confirmations took place during this visit of the Bishop to the northern parishes, great care and taste was displayed in the floral decorations reflecting much credit upon the members of the congregations. Everywhere also the reverent and impressive manner of the services was a noticeable and gratifying feature.

On Thursday, Sept. 3rd., the Metropolitan and Rural Dean Forsyth returned to Chatham, where His Lordship rested at Bushville until Friday, and then proceeded to Weldford, Kent Co., and thence to Moncton, where a Confirmation was held on Sunday, Sept. 16th. On Tuesday following, the Bishop returned to Fredericton, after an absence of several weeks during which his Lordship, notwithstanding his advanced age, accomplished a surprising amount of work. Long may he have strength to come among us.

DIOCESE OF QUEBEC.

LABRADOR COAST.—The Rev. J. Eames, deacon in charge of South Clement Mission, coast of Labrador, Diocese of Quebec, reports having been favored with very fine weather for his summer visitation (by small sail boat) of this long and dangerous coast. From the time of his arrival in the Mission, on the 4th of July, up to the 22nd August last, he reports having baptized and received into the Church upwards of thirty-two children. The summer cod fishing has been a total failure, and it is feared there will be much suffering throughout the mission during the coming winter.

DIOCESE OF MONTREAL.

RIVER DESERT.—We have been favored with the following particulars from a late report of the Rev. H. Plaisted, M.A., Missionary in this truly Missionary district of the Diocese of Montreal; and we have no doubt it will be interesting to all our readers. It shows good work being faithfully done. River Desert is the most northerly Mission of the Diocese. Mr. Plaisted says:—

When living at Aylwin, I used to think the "Desert" must be the farthest limit of anything like settled life; but, in fact, it is only a centre, and there is actually a large farm 55 miles north, the "Sturgeon," another—the "Island Farm"—45 miles, with an Indian encampment near; and at the "Basketong," about 35 miles away, there is quite a settlement—two lumbering depots, and several settlers' houses; and lastly the "Castor Farm," 20 miles away, the nearest of my remote stations, is a great place for winter traffic, besides having one or two populous families of Protestants (so-called) and French Roman Catholic residents besides.

To all but the farthest of these points I made a trip last week (for the ninth time to the Castor.) My wife accompanied me part of the way, to learn the nature of the rougher parts of the Mission, and rough she found them, for in one place a broken piece of corduroy jerked her out of the buggy, which went over her, but happily caused no further harm than the fright.

The first Missionary visit was to the house of a former Aylwin settler, in a somewhat lonesome spot. Two of his seven little daughters had on my previous visit been given some hymns to learn; so they now, with their sisters, formed into a class to repeat and have them explained. We then sang one, and after a

chapter and prayers, proceeded on to the Castor. Here we found our people expecting us. A numerous family, with some other workmen, collected in the shanty dwelling house, with forms arranged and lamps lighted. Our service was of an elementary nature—indeed, anything else would be unsuitable, so few being able to read—a couple of hymns from Ancient and Modern, a chapter and address, followed by the Creed, Confession, Collects and Lord's Prayer, to make some of the Church's devotions familiar, where a fuller service would not be in place. The interest and attention were gratifying. My good wife, leading the singing and responding, proved a great help.

From the Castor I went on alone on horseback 25 miles to the Island Farm, on the way calling at the house of a French settler who had requested Mr. Mills, when he made this trip last month, to procure him a French Bible. The story of the brazen serpent was new to them, so I read it from their new Bible, with the antitypal part in St. John, ending up with some prayers learnt by heart from the French Prayer Books Canon Henderson sent up.

Passing the Basketong, word was left that we would have a short service on my return at noon next day; and borrowing a buggy from the Depot Farm, went on to the Island, where I had not myself been since last snow, but Mr. Mills had been there in July. On the way a small bi-lingual urehin jumped up for a ride, and thus put himself in the way of being "missionized." Indeed, I have often found that a buggy is a Missionary's friend in more senses than one. Wanderers picked up by the way can often receive a word in season.

Well, at the Farm we also had the few hands that work there assembled for an address and prayers in the evening, and, being 45 miles from the Desert, it is seldom they have any opportunity for public worship.

Starting at 7 next morning, the Basketong was reached about noon, and after dinner one numerous family assembled in their own house for hymns, chapter, address and prayers, as in other places. Judging from the faces of the young men of the household, I think more than one will turn out fine fellows, something more than the average. Would that there might be found a candidate for the ministry among them, following the example already set by two young tradesmen from the Aylwin Mission.

Here the buggy had to be again given up, and my dear old friend and pony, "Tommy," carried me safely back to the Castor, to the "help-meet" anxiously awaiting. A very good service at 8 o'clock ended the day.

The fourth day (Friday) our only duty was to get back safely and quickly to the Desert, in order to be ready for an early start down to the Northfield next morning.

The Misses McCord kindly sent us 12 large Scripture pictures, with print beneath them. These have proved most useful in Sunday lessons at Desert. If any other good friends would send more large plain pictures that would serve as subjects for addresses, and some large sheets of hymns, they would be duly appreciated. There being so few who can read, teaching through "object lessons" is very desirable, if indeed not almost a necessity in the case of the younger.

I have read out the Bishop's pastoral epistle on two or three occasions, and so have been able to turn to good account even our disappointment in not having him among us in person.

BUCKINGHAM.—The Bishop's annual visit to this parish was looked forward to with much interest. Arriving on Monday, the 7th inst., on Tuesday, the 8th, his Lordship held a Confirmation service in St. Stephen's Church, on which occasion there was a very good congregation, and 35 persons were confirmed, the greater number of whom were from 20 to 63 years of age—14 males and 21 females. Prior

to being confirmed, the candidates were addressed by the Rev. J. Rollit, R.D., who made some very appropriate remarks, after which they were presented by the incumbent to his Lordship for confirmation. A very suggestive and impressive sermon by the Bishop followed, after which the Sacrament of the Lord's Supper was administered to 51 persons. On Wednesday, the 9th, the Bishop went to Portland, accompanied by Mr. Rollit, R.D., and returning from thence on the Friday following, we had service again in Buckingham church, when the Bishop preached from Heb. ii. 3: "How shall we escape if we neglect so great salvation"—a very pointed and telling sermon—to a good congregation. On Saturday morning his Lordship departed for Lakefield, in this deanery, accompanied by Mr. Rollit.

DEANERY OF BEDFORD.—Last week, Missionary meetings were held at West Farnham, Rougemont, Abbotsford, St. Hyacinthe and Upton. The deputation, consisting of the Revs. J. Constantine, F. Allen and the Rural Dean, were all enabled to be present at all the meetings, which, in view of the disappointments of former years, is a gratifying and thankworthy circumstance. The meetings were well attended, and the interest elicited was most gratifying.

DIOCESE OF ONTARIO.

At Ottawa on the afternoon of the 8th inst., three baby carriages stood in a row outside the City Hall of Ottawa. Inside in the Council Chamber sat three proud mothers, each one of whom dandled on her knees a chubby, good-natured, pretty specimen of infantine humanity. Occupying seats about the chamber were a number of ladies and children, and several Church of England clergymen. The occasion of this gathering was the presentation of prizes to the successful competitors in the baby show at the recent Anglican Church Sunday-School picnic at Britannia. The names of the winners are Harold Grant Beach Gillis, born January 13, 1885; Frederick Albert McEwan, born January 7, 1885; and Edward Claude Hunt, born July 1, 1885. The prizes consisted of three handsome silver mugs, on each of which was engraved the name of the winner. The babies were all very fat and good-natured, and crowded and cooed contentedly as they jumped in their mother's arms during the progress of the proceedings. Baby Gillis had brown hair, dark eyes, and was dressed in a white frock with a sash and and shoulder knots of maroon ribbon. Baby McEwan had fair hair and blue eyes, and was dressed in white ornamented with blue ribbon. Baby Hunt, the youngest of the trio, was also fair, and had his head and shoulders covered with a blue woollen hood and cape. To give a further description of the appearance of the babies, no male creature feels competent. Suffice it to say that they were all large and healthy looking, and as pretty as babes ever are. Shortly before 4 o'clock Rev. Mr. Garrett took the chair. Dr. R. J. Wicksteed, the donor of the prizes, then addressed the audience briefly, stating the conditions of the competition, which required that all the babies exhibited should be born within the present year. The three now present had been successful out of twelve competitors. The prizes were then presented to the winners by Mrs. E. W. Hannington, of New Edinburgh, who in addition gave each of the little ones a kiss. Babies Gillesie and McEwan promptly grabbed their mugs with their fat little hands and carried them off without any assistance, but Baby Hunt, who is only two months old, was not equal to the task, and Mamma Hunt had to take the cup from him. Dr. Wicksteed announced that similar prizes would be offered for the best babies of next year's growth. After short addresses by Mrs. Hannington, Rev. Mr. Garrett and Rev. Mr. Hannington, the pro-

ceedings came to an end, and mothers, babies, and cups, and audience departed.

KINGSTON.—The Rev. Robert Moore, Curate of St. George's Church, Toronto, has been spending his vacation with his parents in this city.

The Rev. W. Short, of Walkerton, preached in St. Paul's Church on the 13th inst.

WOLFE ISLAND.—A very successful Harvest Home in aid of Trinity Church was held on the 15th; an enjoyable time was spent and a handsome sum realized.

We are thankful to be able to report that the health of the Lord Bishop of the Diocese has so much improved, that it is expected he will shortly be able to hold confirmations: in Kingston, Wolfe Island and elsewhere. Much anxiety has been felt in his behalf for some time past, and all will rejoice at the good news of improvement.

DIocese OF TORONTO.

HARVEST HOME FESTIVAL.—The Harvest Home Festival in connection with the St. Paul's S. S. Pic-nic took place at Uxbridge, on Saturday, the 5th inst.

A thanksgiving service was held in the Church, which was beautifully decorated for the occasion, with the freewill offerings of a grateful people. The artistic taste displayed, showed the direction of a master hand, and the skill and ability of many willing workers. The service was followed by an appropriate address by Dr. Carry. The Rev. gentleman evidently took much pains to come down to the understanding of the S. S. children, who filled to overflowing all the centre sittings in the church. He not only succeeded in keeping up their attention to the close of his excellent address, but in edifying much the elder members of the large congregation. The service of praise having been thoroughly enjoyed, a procession was formed, headed by the Uxbridge Brass Band, the scholars being graded from the Infant to the Bible Class, carrying an imposing array of handsome banners and flags, marshalled by the energetic Superintendent and his able assistant, followed by the Choir and Churchwardens, while the Incumbent, the Rev. J. Davidson, with Rev. G. Lloyd and Dr. Carry, brought up the rear. Arrived at the Park, games, races, &c., were kept up with spirit, until the tea ball called all to a sumptuous repast in the Drill Shed, provided by the ladies of the congregation. The smiling welcome of the fair committee, headed by Mrs. Thompson and Mrs. Ganton, made all feel at home. Tea being over, Rev. G. Lloyd gave an interesting account of his sojourn in the North-West, where, having been wounded in active service, he afterwards acted as Chaplain to The Queen's Own, until the rebellion was crushed.

Messrs. Cockburn and Bishop spoke with their usual kindness and energy, and were attentively listened to, notwithstanding the evening neared its close. These gentlemen kindly gave their services, at considerable inconvenience to themselves, and all felt invigorated by their kindly words of exhortation, and warmed by the joining together in the "Feast of Ingathering," type, as it is of the last great Harvest, when differences of opinion shall be lost forever in the light of everlasting day.

ORILLIA.—The Rev. Wm. Haslam, the celebrated English Mission preacher, will conduct a Mission in St. James' Church, Orillia, commencing Sunday, September 20th. A special feature of the work is the service for women every morning, at which Mr. Haslam delivers an address.

PERSONAL.—The Rev. J. D. Cayley is expected to leave England on his return to Canada on the 20th of October. His place is being supplied by the Rev. Prof. Clarke.

The Rev. John Hanna has removed to Midland from Streetsville. This appointment has been pending for several months. We trust Mr. Hanna will succeed as he deserves.

Mr. Chas. C. Hampshire, organist of St. John's Church, Peterboro', was married recently at Christ Church, Montreal, to Miss E. M. Ford, of Birmingham, England. The GUARDIAN joins in hearty congratulations.

The Rev. Henry Softley, Missionary at Otonabee, has been enjoying a brief vacation in Toronto. He resumed his labors on the 20th instant.

CONFIRMATIONS.—On the 15th of September the Bishop held a Confirmation in St. Thomas' Church, Shanty Bay. There was a large attendance, and a considerable number received the Apostolic rite.

On the two following days the Bishop visited the parishes of Craighurst and Penetanguishene. Here again the churches were well filled, and great interest was manifested in the services.

ANOTHER EFFORT.—The Rev. E. R. Stimson again brought up his case against the Dioceses of Toronto and Huron, in the Court of Chancery, on the 9th inst. The plaintiff, as an original commuter, claimed his annual stipend from the Church Society, he having at the time of the secularization of the clergy reserves handed over to the Society the lump sum to which he was then entitled. But the condition was that the annual payment of £100 should be made to him so long as he should perform duty as a clergyman, or until prevented from so doing by infirmity of mind or body. The annuity was paid until 1879, when the plaintiff ceased to act as a clergyman, and turned his attention to other pursuits. The appeal was dismissed.

THE SISTERHOOD.—We take from the columns of the daily press the following notice of the opening of the new hospital in Toronto, which is to be under the care of the Sisterhood. The building is situated on the corner of Lumley and Robinson streets, and was formerly used as a private residence. In fitting up the ten rooms of the house, great care has been exercised in making them as convenient, healthy and comfortable for patients as possible. The walls have been nicely painted, and the floors varnished. Although the different rooms have been furnished sufficiently well to enable the Sisters to proceed with the work, much more furniture is required. The Sisterhood request donations of furniture, such as bed and table linen, chamber and dining-room crockery, and other articles, or money with which to purchase them. Two large rooms to the right of the entrance are devoted to the free ward, in which it is intended to place about four endowed cots. There is also a commodious room upstairs, in which the sisters intend to place three beds for invalids in reduced circumstances, who are not able to pay more than a small sum weekly. Besides these there are a number of bedrooms in the house which will be used as private apartments, and where the patient will receive the utmost care and attention. The arrangements in the dining-room, pantry, kitchen, operating-room, bath and wash-rooms are excellent. Among those present were the Bishop of Toronto, Revs. W. H. Clark, John Langtry, C. E. Whitcombe, A. J. Broughall, Provost Body, Charles Darling, Messrs. John Carter, Alexander Marling; Drs. Davidson, Macbell and Burns; Mesdames Merritt, Whitcombe, Hubbell, Fitzgerald, Charles Darling, Burns, Langtry, J. Kemp, Bethune, Holmstead, and Miss Playter.

After prayer and singing, the Bishop read the 91st, 117th and 147th Psalms, and the Gospel for the day. The Bishop then declared "the institution duly opened in the name of

the Father, Son and Holy Ghost." Those present were dismissed with the Benediction.

The Mother Superior of the hospital and several Sisters of the Order were present at the opening service.

DIocese OF NIAGARA.

HAMILTON.—We are glad to say we again have our beloved Bishop among us. His Lordship the Bishop of Niagara and Mrs. Hamilton and family arrived in Hamilton, to take up their residence there, on Thursday, 17th inst. The Diocesan engagements of his Lordship will be made known in our next issue.

ST. THOMAS' CHURCH.—A very novel and successful exhibition of flowers and buds is being held this week in the school-room of the church. The flowers have been grown by the Sunday-school children during the past three months. The object in view is to have the boys and girls take a deep interest in the beautiful works of their Heavenly Father.

It is much to be regretted that we will not, as expected, have the great pleasure of seeing Canon Farrar in Hamilton at the time stated a few weeks ago. Through unavoidable circumstances, he will visit other cities first. However, we will probably, through the efforts of Canon Curran and others, have the privilege of a lecture from him later on in the season.

The Rev. O. Fortin, of Holy Trinity Church, Winnipeg, passed through Hamilton on Monday last. He is on a visit to the Bishop of the Diocese of Ontario, on matters connected with Domestic Missions.

ANCASTER.—On Thursday last, one of the most successful thanksgiving services and festivals ever held here took place. This parish has for many years taken a leading part in the Diocese in holding harvest home festivals. The church, which is of Gothic architecture, and built of stone, can be seen miles away, and is one of the most beautiful in Canada. The decorations were very handsome. The pulpit, prayer desk and choir stalls were covered with handsome wreaths of grain, berries and fruit. The font, which stands at the door, was decorated within and outside with vines, lilies, white flowers and ferns, and the altar, which stands high in a large chancel, had three vases of white flowers.

The service was held at 3.30 p.m., when the church was filled with parishioners and visitors. The choir of the parish was assisted by that of West Flamboro'. Twelve clergymen robed in the adjoining Sunday-school room, and marched to the church, singing the beautiful hymn beginning "Praise, O praise our God and King." The service was full choral, and was very hearty. The sermon was preached by the Rev. Canon Worrell, M.A., of Oakville.

After service, tea was served in the hall, after which the Rev. Mr. Whitcombe, of Toronto, who was Chaplain to the Grenadiers during the late Northwest trouble, gave an account of the difficulties encountered there, and a description of the natives and of the country.

These harvest thanksgiving services and festivals are a great improvement on the old harvest home suppers in our Mother land, with their strong beer and coarse songs and over-rough mirth, and it is to be hoped will be continued from year to year. The Church has manifested in them the vitality of spontaneous action. They were tried as an experiment not many years ago, and were first looked upon with distrust and suspicion, as every departure from the beaten track is regarded. They soon, however, won their way to the hearts of all, and their return is now looked for as naturally as the return of Christmas. The Church has shown that she possesses the power to ordain, as well as to abolish and change, rites and

ceremonies. So she has met the unexpressed wants of men, and mingled herself with their common life.

WEST FLAMBORO'.—On Thursday last a harvest service was held in this parish. It began with a celebration of the Holy Communion. At 3 o'clock a full choral service was held, attended by eleven clergymen and a fair congregation, considering that it was the time of seeding. The sermon was preached by the Rev. C. E. Whitcombe. In the evening a concert was held in the Town Hall, and at the close of the concert the parishioners returned to the church (11 o'clock,) where a ten minutes' service was held.

DIocese OF HURON.

LONDON.—The Rev. A. O. Fortin, of Trinity Church, Winnipeg, preached in St. Paul's on Sunday evening. While in London he was the guest of Rev. R. Nicks, his former assistant.

His Lordship the Bishop of Huron and the clergy of the city presented an address to the Governor-General on the occasion of his visit to London, at the opening of the Western Fair. His Excellency replied in most happy terms, and was much pleased to know the Church which was most dear to his heart had such a foothold in this western part of the Dominion.

The appeal of the Rev. E. R. Stimson against the Dioceses of Huron and Toronto has been dismissed by the Chancery Divisional Court at Toronto.

Much interest is taken in the approaching visit of Archdeacon Farrar to London. He is to be the guest of B. Cronyn, Esq. It has been arranged that he will preach in St. Paul's and the Memorial Church, and also deliver a lecture on the Saturday evening of his arrival.

In the case of *Wright v. The Synod of Huron* Rev. Mr. Wright purposes appealing from the decision of the highest Court in our land, and bringing the matter before the Privy Council. The Synod has been sorely troubled with lawsuits for some few years past, and the Diocese is certainly not the happier.

DIocese OF ALGOMA.

The Treasurer begs to acknowledge the receipt of the following sums for the Mission Fund, through the Synod office, Toronto: Toronto, Church of the Redeemer, \$20.70; Richmond Hill, 50c; Toronto, Holy Trinity, \$7.70; Collingwood, \$8.16; Toronto, St. Philip's, \$1.50; Newmarket, \$1; St. Mark's, Parkdale, for Mr. Crompton, \$1; Toronto, St. Peter's, \$55.20; Toronto, Ascension, 20 cts; Collingwood, \$9.50; Henry W. Selly, Stayner, donation, \$5. Total, \$110.46.

PROVINCE OF RUPERT'S LAND,

INCLUDING THE DIOCESSES OF RUPERT'S LAND, SASKATCHEWAN, MOOSEHAWK, MACKENZIE RIVER, QU'APPELLE AND ATHABASCA.

DIocese OF RUPERT'S LAND.

PERSONAL.—Rev. J. F. Kitto, Vicar of Stepney, London, and Mrs. Kitto spent a few days in Winnipeg, and are now out West.

Rev. Vivian E. Skrine, also a London clergyman, has been visiting this country to examine its desirability for Immigrants.

Rev. J. P. Curran, B. A., of Adelaide, Ont., is visiting his son, J. P. Curran, barrister in Winnipeg.

Rev. E. P. Nichols, M. A., an English clergyman, has purchased a farm in Southern Manitoba, and will reside there this winter. Mrs.

Nichols has a large family and intends making a home in Manitoba.

WINNIPEG.—Rev. O. Fortin, Rector of Holy Trinity, has gone to Montreal for his vacation.

Christ Church.—The annual Flower Service was held on Sunday afternoon in this church, and an address delivered by the Rector, Rev. M. Pentreath. The flowers were taken after Evensong to the Hospital. A branch of the Girls Friendly Society has been formed in this Parish, starting with 13 associates and 18 girls. The Society has been adapted to the Parish by combining the rules of a Guild with the constitution of the Society, and making married women, associates, and young girls of all classes members.

The Executive Committee of the Diocese has just held its quarterly meeting. Present. The Bishop, Dean Gurdale, Archdeacon Pinkham, Secretary, Canon Matheson, Revs. O. Fortin, E. S. W. Pentreath and M. Jukes, and Mr. A. H. Whiteher. Rev. O. Fortin was appointed to represent the Diocese and its needs on his visit to the East, to procure if possible a meeting of the Central Mission Board, and to urge the desirability of a deputation being sent from the Province of Canada to see and report upon the needs of the North-West. A considerable amount of routine business was transmitted.

All Saints.—A boys school has been started in this Parish under the name of All Saints' Choir School. Choir boys will be educated as nearly free as possible, others at reasonable rates. Rev. H. H. Barber will be assisted by Mr. Kincaid, a teacher of experience in English schools.

St. John's College, St. John's College School, and the Ladies' College have all re-opened for the Fall Term, and with satisfactory prospects.

WINNIPEG.—Holy Trinity Church.—The annual meeting of the Ladies' Aid Society was held lately, at which Rev. O. Fortin presided, and made a short address congratulating the ladies upon the material assistance they were able to give to the Church. The necessitous times oblige us to work hard, but he had the satisfaction of saying all the floating debt of the Church had been paid off this summer, and they had now to address themselves chiefly to the interest payment falling due next January. He would urge them to hold entertainments monthly if possible. He then called upon the Secretary to read the report, which, after feeling reference was made to the worth and devotion to the work of the President, Mrs. Rowe, and great regret expressed at her departure for another scene of labour, also to the appointment of Mrs. Spencer as Honorary-President, and to the assistance received from her—to the irreparable loss suffered by the Society in the death of Mrs. J. F. McFarlane, and to the appointment of Mrs. Hazel as Treasurer in her place, the work of the Society during the year was detailed:—Weekly sewing meetings; on the 7th of November a free social, which passed off most happily; and on the 11th a dinner and evening concert, which amply repaid us for our trouble. In December we held a sale of work, and also another one in May. On February 12th, we had the pleasure of seeing a crowded hall gather to an entertainment of tableaux; and on July 23rd we were again encouraged by the success of our strawberry festival.

The Treasurer's account showed the total receipts to have been \$1,852.32, and expenditure, almost entirely for church purposes, \$1,763.86, of which \$1,307.59 was handed to the wardens, leaving a balance on hand of \$88.46. In addition to the above receipts there has been collected through the efforts of Mrs. Fortin, from outside friends of the Church, a sum sufficient to pay for and place in position the very handsome font which ornaments the Church. The Secretary is to be congratulated upon the success attending their efforts.

DIocese OF QU'APPELLE.

The Rev. Mr. Field, late of Bournemouth, England, has arrived in the Diocese. He will be stationed at Moose Mountain, where a neat little church has been erected. This increases the number of clergy to 14. Mr. W. Nicolls, lay assistant at Moosomin, will be ordained in December.

DIocese OF SASKATCHEWAN.

The recent visit of His Lordship the Bishop of Saskatchewan to the Cumberland district of the diocese has proved very satisfactory in its results. The Bishop left Prince Albert on Wednesday 8th July, on the Marquis, the steamer that conveyed Gen. Middleton and troops on their homeward journey. He was accompanied by the Rev. Canon McKay (now Archdeacon) as his chaplain. He left the steamer at Cumberland, and commenced the visitation of the different Indian missions in a boat rowed by Indians. The visitation extended as far as Lake Winnipeg, a distance of 500 miles from Prince Albert. The chief station is Devon Mission, at the Pas, where there is a large church and good mission buildings. This station has been occupied by missionaries of the Church Missionary Society for the last forty years, and the other stations may be considered as off-shoots from it. Three different Confirmations were held here in the course of the visitation to accommodate the Indians living at a distance from the church—the total number Confirmed being 106. Services were held by the Bishop in Devon Church on two Sundays, July 12 and 26, the attendance being from 200 to 250 at each service. On the 26th an Ordination was held, which seemed to be of interest to the people, not only from the fact of its being the first held in the district, but from the candidates being natives of the country. The candidate for Deacon's Orders was Mr. J. R. Settee, son of a venerable native missionary of the Church Missionary Society, who has for nearly sixty years faithfully labored for the spiritual good of his countrymen. For Priest's Orders the candidate was the Rev. Peter Badger, missionary at Grand Rapids. The Ven. Archdeacon G. McKay, B. D., presented the candidates to the Bishop, and with Rev. R. McLennan, missionary at Cumberland, assisted in the laying on of hands at the Ordination of Priest. The Church was crowded to its utmost capacity, and 134 persons partook of Holy Communion. It was noticed that over 100 birch bark canoes were drawn up on the river bank in front of the church. The Bishop consecrated two churchyards within the bounds of the Devon Mission. The service was conducted according to the Prayer Book of the Church of England, Ireland the people present—about fifty in each case—joining the clergy in the procession, the Bishop giving an address at the close on the solemnities of death and judgment.

At Cumberland Mission, under the charge of the Rev. R. McLennan, B. A., the Bishop held four Confirmations on two successive days to accommodate the Indians, many of whom travelled in their canoes from a great distance. The total number Confirmed at this mission was 64. The churchyard of the mission was also Consecrated.

At Moose Lake, under the charge of the Rev. J. R. Settee, the number of candidates was 34. Here the Indians travelled in their canoes across the lake, a distance of twenty miles, to the Hudson Bay Post to meet the Bishop, and thus saved him nearly two days journey in the row boat, it being known that he was anxious to reach Devon Church for the Ordination before the following Sunday. At Chemahawin near Cedar Lake, an out-station of the Moose Lake Mission, the number Confirmed was 28; and at the Grand Rapids near Lake Winnipeg, the number was seven. The total number confirmed during the journey was 232.

Throughout all this Cumberland district there was perfect peace during the late rebellion. The Bishop in his address to the Indians pointed out to them the sad results of the conduct of many of the Indians, in the west, and the blessings of the quiet orderly life that they themselves had led during the recent troubles. The Bishop was also impressed by the capacity for hard work shown by the Indians who rowed the heavy boat in which he travelled. It was no easy matter to propel such a boat against the rapid current of the Saskatchewan. The men worked from daylight often until late in the evening; sometimes rowing with the heavy oars, sometimes pushing the boat with poles, and again dragging it by a rope, they themselves wading in the water or struggling through the underwood on the edge of the bank. The men were also very well behaved. No one was ever intentionally absent from morning and evening prayer held on the river bank by one of the clergy—generally the Archdeacon—reading part of the Prayerbook service in Cree. They are very fond of singing. The Bishop was often pleased to hear them voluntarily singing a hymn in Cree when the boat would be under sail on the lake. All this afforded gratifying testimony to the excellence of the work done by the missionaries of the Church Missionary Society during the past forty years.

Including Stanley Mission on English River, the Cumberland district contains 2,000 members of the Church of England, all connected with the missions of the Church Missionary Society. The Canadian North West owes a deep debt of gratitude to this noble Society for the vast sums of money it has freely spent for so many years in the effort to Christianize the Indians not only of the district of Cumberland, but of Manitoba, Moosonee, Athabasca and the North West generally. Before leaving the Cumberland district, the Bishop arranged that the Rev. P. Badger should take charge of Devon in the meantime, while the Society's experienced missionary, the Ven. Archdeacon J. A. Mackay, who has been there for the past year, should go on to Battleford for the purpose of reorganizing the mission at the reserves in that neighborhood, which had been broken up during the rebellion.

Since his return from the Cumberland district the Bishop has had the gratification of receiving a legacy of \$4,000 from the executors of the late James Kyffin, Esq., of Haldimand, York County, Ont., for the benefit of his diocese. The money has been sent to the agents of the Synod in Toronto for investment in the name of the Synod of the Diocese of Saskatchewan as the "Kyffin Trust" for the Church Endowment Fund, the interest to be applied towards the salaries of the missionary clergy of the Diocese in such way as the Synod may from time to time determine.

Canon George Mackay who was greatly commended for his services as a scout &c., in the rebellion, has been appointed Archdeacon of Alberta. He is of Indian extraction.

The Ven. J. Mackay, Archdeacon of Saskatchewan is at present in Winnipeg. He is a cousin of the Archdeacon of Alberta. The C. M. S. have appointed him to Battleford, and the Rev. Isaac Taylor has been moved from Battleford to Devon, where the Archdeacon was last winter.

DIocese OF NEW WESTMINSTER.

THE BISHOP'S JOURNEY TO CARIBOO.

(From the *Churchman's Gazette*.)

Reaching Quesnellemouth on Saturday the 25th July, after driving 247 miles from Spence's Bridge, of which 221 had been accomplished since the foregoing Monday, the horses and dog had earned more than their Sunday's rest. Here, moreover, there being no priest the

Bishop makes it a point to remain some few days to afford to the congregation the services of the Church which a Lay Reader cannot supply. On this occasion the excellent Lay Reader, Mr. Robert Skinner, who had been appointed by the Bishop to the office last November, was formally inducted by the laying on of hands. It was cheering to learn that the services of the Church had been well and reverently conducted, and that the congregation, numerous in proportion to the population, had attended with regularity in a building lent for the exclusive use of the Church and nicely and fittingly furnished. The Bishop had a celebration of the Holy Communion on Sunday and Tuesday mornings, and in addition to the morning and evening service on Sunday, Matins and Evensong were said daily with a sermon at Evensong, the congregation being large even on week days.

On Wednesday the 29th, we were again early en route, having forty-seven miles of very hilly road with an ascent of 1,800 feet to traverse before reaching our night quarters at Stanley, a town in which gold mining was carried on in former years with great success. Little now remains to be seen but fallen houses and plains of debris, though gold washing is still carried on to a small extent in the neighbouring creeks, and the inhabitants have undoubting confidence in the existence of gold and other minerals in quartz leads whenever there may be capital enough to work them and the communications may be so much improved as to allow machinery being brought in. Soon after leaving Stanley we had an accident to the buckboard, the first that the Bishop had met with on his journeys during five years. A plank had given away in a bridge crossing a creek, which he did not perceive, and the jar was so great as to cause a serious breakage, obliging us to go very slowly over the very hilly road to Barkerville, fourteen miles. However, we arrived safely and as our stay here will be until Monday the 3rd August, the Bishop will be able to get repairs effected. The hearty welcome which he and Mrs. Sillitoe always receive at Barkerville more than compensates for any fatigue of their journey. Here, as at Quesnellemouth it is, alas, not possible to have a resident priest, but the services are conducted very heartily to a large and increasing congregation by the excellent Lay Reader, Mr. Stone. Everything in connection with the edifice of the Church testifies to the loving care of the congregation that it shall be fitting for the service of God.

We have here a pleasant break of ten days to rest and be thankful before returning homewards, when the Bishop hopes to be able to vary his route by crossing at Soda Creek into the Chilcotin country, and also to visit Lillooet and William's Lake.

On our journey up country we have met with much kindness and hospitality. In many cases our hosts have declined to accept any payment for providing us with the best they had. I forbear from acknowledging by name those who have shown us so much kindness, believing it would be distasteful to them. I beg them, however, in the name of the Bishop and Mrs. Sillitoe, as well as of myself, to accept this acknowledgment of their kindness and hospitality.

New Westminster, 31st July, 1885.

DIocese OF NEWFOUNDLAND.

CONSECRATION SERVICE.—Tuesday, September 1st, 1885, will be long remembered by Newfoundland Churchmen as the day on which was consecrated, with all due formality and ceremony, the new portion of the magnificent Cathedral Church of St. John the Baptist. The accommodation provided in the old part (the Nave) was long since found to be inadequate for the requirements of an increasing congregation; and shortly after the appointment of Bishop Jones to the See of Newfoundland steps were taken to provide extra accommodation by

the completion of the good work—a work which has been in hands for about five years, and ably carried out by Mr. Wills, of England. Very great efforts have been made by Churchmen, assisted by very kind friends, to obtain the necessary funds to enable the building committee to carry out this great work to a happy consummation, and it is pleasing to note that their efforts have proved successful to a great degree; but at the same time a large amount of money is still needed to make up the deficiency.

The ceremony of consecration took place at 11 a. m., and was performed by the Lord Bishops of Newfoundland and Nova Scotia, assisted by the Revds. G. M. Johnston, F. R. Murray, and Chaplain Black of H. M. S. *Tenedos*, with the clergy of the diocese. The Bishops, clergy and choir robed in the boys' Sunday-school and walked in procession through the west door and up the centre aisle singing that grand old hymn "the Church's one foundation." The Lord Bishop of Nova Scotia occupied the pulpit and delivered a very appropriate sermon, which was listened to with marked attention by an immense congregation (Protestant as well as Catholic.) "Hark! the sound of holy voices," as a recessional hymn, brought the forenoon service to a happy conclusion and long to be remembered by the good people of our beloved land.

The collection on the above occasion amounted to a munificent sum.

CHILDREN'S SERVICE.—We learn from the September number of the *Cathedral Parish Magazine* that the united service of the Cathedral, St. Thomas's and St. Mary's Sunday-school children, was held on Sunday, Sept. 5th., at 3.30 p. m. The Rev. F. R. Murray occupied the pulpit on this very interesting occasion.

CONTEMPORARY CHURCH OPINION.

The *Guardian* (London) says, in reference to the appointment to the See of Salisbury:—

For years past, the exclusion of the foremost English Churchman from the Episcopate has been a growing scandal, but it has been commonly explained, or explained away, on the supposition that he was reserved for this particular see. It is possible, no doubt, that the bishopric was offered to Dr. Liddon before it was offered to Mr. Wordsworth, but it is in the highest degree unlikely. The reasons which move a minister to do a popular act do not ordinarily consist with his hiding it under a bushel. If, as is most probably the case, it has not been so offered, the omission—with whomsoever the responsibility rests, a point on which we have no knowledge, and consequently no opinion—deserves very grave censure.

It is a pleasanter task to speak of the actual appointment. Mr. Wordsworth's antecedents would have justified his elevation to the Episcopate even on the mistaken theory which treats the office as a reward for good work done. But it is from the future rather than from the past that we draw the best reasons for welcoming the appointment. What the Church of England needs in her Bishops is an overmastering realization of duty, and an adequate contempt for that shallow expediency which is never more attractive or more mischievous than when applied to ecclesiastical questions. Those who best know Mr. Wordsworth will feel most confidence that these high qualities will be found united in the new Bishop of Salisbury.

On the same subject *Church Bells* says:

Mr. Gladstone restored the name of Wilberforce to the roll of the English episcopate by appointing a younger son of the late Bishop of Winchester to the see of Newcastle; Lord Salisbury has given it a second Wordsworth by nominating the son of the late Bishop of Lincoln to the see of Salisbury. It is fitting that old Sarum should have a learned priest upon its episcopal throne, and this possession will certainly be secured to it by the consecration

of Canon John Wordsworth, the first Professor elected to the Chair of the Interpretation of Holy Scripture, and one of the most learned of Oxford's younger sons. One who is well qualified to speak from personal knowledge of the Canon tells us that he is simple-minded, very devout, inflexible, and, as might be expected, modest. In his views on ecclesiastical questions the new Bishop of Salisbury will, we believe, be found to belong to the school of historical High Churchmen, of which his father was one of the most distinguished members.

We clip the following excellent article from the *Church Helper*, of Western Michigan—a capital name for a Church paper, by the way:

"OUR SCATTERED CHURCHMEN."—We often think of them. If they will listen to us and have a ready mind to help us to help them, we are sure we can do something more than think of them.

First, we would that they should think of themselves as Churchmen, and whether to the manor born or having "obtained this freedom," they should have no other feeling than that their life is inseparable from the Church. Then they would make all the church life in their power.

Second, what is the Church life that may be in the absence of actual ministerial charge and church services?

Individually, the son or daughter of the Church may make the Prayer Book a *daily companion*, may on Sundays and Holy days carefully read over the appointed services, may use in private devotion the Church's prayers, may contribute to Church charities, may weekly and monthly receive the Church papers.

For worship in the Church, rarely will a child of the Church be so banished into remote parts but that a parish may be sometimes reached, and the Holy Communion received.

Collectively, let the Church's children living in the same village or in vicinity, know each other. Let them meet socially, and form a Church band for mutual prayer, for some Church reading.

Lay Services are generally practicable, if people will only think so, and if they are willing to use some energy, and not be moved by what neighbors may think or say. The plan is simple, gather in your own home, your own family and such neighbors as will join with you, agree when to meet, who shall read and provide for singing. Then send to the Bishop, signed by all interested, a request for the appointment of the man or woman you have selected, as your Lay Reader. Send also for Prayer Books or Mission Services, some tracts on the Church, and a volume of sermons. Though at first only a few may come, and the service may seem tame, persevere.

This is what some Churchmen have done, and such services are the beginning of parochial history.

We beg our scattered Churchmen to try to live such Church life. Far better is this than feeling that they are deserted, that they have no Church, forgetting themselves all about the Church, and letting their children grow up ignorant of their father's Church. G. D. G.

The Standard of the Cross says:

Laws have been passed in several States requiring common school instruction in hygiene, with special reference to the effects of alcoholic drinks and narcotics. It is a good thing to know with scientific accuracy what effects these common stimulants have. But scientific knowledge alone will not prevent the formation of evil habits; else there would be no intemperate physicians; unfortunately, almost every village has experience that physiological learning does not save that profession from this common vice. The advocates of temperance education are issuing warnings against unsafe

text-books that have been introduced under the new laws. Perhaps there is a danger that some of them do not see. One of the approved books describes all the evil effects of tobacco and alcohol in producing irregular action of the heart, chronic congestion, weakening of the will, and so on, in terms the truth of which is general, but not universal. Boys are skeptical, and will take their chances. It is a moral issue, not a scientific one.

The Church of England Pulpit says:

One of the most important of all the developments of religious life, at the present time, is to be seen in the increasing use of what are known as quiet days, or retreats; for it has been seen that in this busy world, with its ever-increasing cares and anxieties, it is necessary that the clergy especially should at times come out from the world, should "come and rest awhile," because so many are coming and going, and there is not time so much as to eat, or rather to consider the great and important duties which press upon those to whom is committed the cure of souls in the Church of God. Some few years ago, these so-called quiet days, or retreats, were looked upon with doubt and suspicion by not a few in our Church, but this is all passed and gone, and we see them acknowledged by clergy of different schools of thought, the Bishops of Rochester and Lichfield among the number, and many who have no sympathy whatever with what is known as Ritualism, but who have noted the exigencies of the time, and have felt that if the Church is to maintain its power and reach the masses of the population, and if the clergy are to really instruct and build up the people committed to their care, it is necessary that these days should be observed, in order that they may realize more the presence of God, draw closer to Him, and bring down upon themselves "showers of blessings."

THE BOY RECTOR.

The Boy Rector is the product or outcome of the disestablished and disendowed Irish Church. In former times curates of long standing were considered to have a grievance, and bishops dared not promote men the ink of whose letters of orders was hardly dry. If it was supposed that the Church Act would abolish the old curate grievance, such a belief or hope has been grievously disappointed; for old curates are now far worse off than ever. Boards of Nomination will without scruple appoint a clergyman of a few years' standing, and they cannot be made to feel the force of public opinion as a bishop could, with whom the sole responsibility rested heretofore. It, of course, never occurs to the parochial element of the Board of Nomination to consider the claims of all the clergy of the diocese upon their attention; they select their own man out of a necessarily limited circle known to themselves, and they "run" him for the vacancy. They will say they want a strong, —young man, who will be likely to live and remain in the parish; they probably also require an unmarried man, who may prove an eligible *parti* for the nominator's daughter. This motive, of course, would not be confessed, yet it is sometimes present; but as for an old curate expecting parochial nominators to take him up because of his long service and neglected merit, let him know that as a rule age will tell decidedly against him in their opinion.

Formerly, except in very exceptional cases, a curate knew he must serve on an average thirteen years before he could expect promotion, but now, in consequence of the practice of appointing Boy Rectors, as soon as a cleric is in priest's orders he may look out. Indeed, if he is not a rector by the time he is five years in orders, he begins to think he is an ill-used man; and some men of this standing will be applying for vacant livings and canvassing nominators.

Indeed, the writer has known a case where a very junior clergyman had applications in for two vacant parishes. The fact that such men occasionally get parishes depreciates the value of promotion. To be an Irish rector now does not necessarily imply much. It does not necessarily imply long service, learning, or modest merit; and it sometimes implies much pushing of oneself, much brass, and extremely little delicacy of Christian or gentlemanly feeling.

But take the Boy Rector when he has got his parish; he has scarcely had time as yet to learn his professional duties. He has a good many parishioners old enough to be his grandparents, but he has enough of self-sufficiency and self-importance to, as he thinks, hold his own with them. In the Roman Church few priests get parishes until they are about fifty years of age. What they think of the Boy Rectors with their little downy moustaches and short whiskers we cannot say, perhaps they regard them as an awful example. Then our rector only falls a prey to some lady and marries. He has, perhaps, a big house built in the old palmy days, which it would beggar him to furnish. Bye-and-bye when the babies come all his gloss is gone off. He has often a desperate struggle to make ends meet. Education as a terrible question is within a measurable distance. He would canvass for a better parish if he thought he could get it, but he is no longer attractive to nominators as a poverty stricken parson with a helpless young family. We draw the curtain on his career here. God knows behind it there must often be dreadful misery. But the moral of our article is this, that the present system of promotion is very demoralizing to a certain class of junior clergy. A clergyman in old times could hardly venture to canvass his bishop for promotion, but men who would be afraid to canvass a bishop will readily canvass a board. It is bad both for parishes and pastors that the latter should be appointed too young, and especially as the result of their own solicitation. Impudent incompetence thus occasionally come to the front, and the value of promotion is on the whole discounted. We do not of course mean to say that there are not exceptional cases where even very young men may be the most suitable candidates, but it is not solely on account of the youth they are such. And certainly the old curate grievance is at a worse stage than ever; and we think benefactors of the Church should give of their means to enable bishops to create good service pensions and to endow canonries, and so put it in their power to do something for men whom Boards of Nomination will not touch with one of their fingers.

We give two pieces of advice to divinity students and junior clergymen—never under any circumstances canvass for a parish, and don't marry until you have a reasonable prospect of supporting and educating your possible or probable families.—*Irish Ecclesiastical Gazette.*

THE CRITICAL SPIRIT.—"Judge nothing before the time;" this is a hard saying. Who can hear it? There never was a time in which the critical spirit was more thoroughly in the ascendant. Every man now is an independent critic. To accept fully, or as it is now called, to follow blindly; to admire heartily, or as it is now called fanatically—these are considered signs of weakness or credulity. To believe intensely; to act unhesitatingly; to admire passionately; all this, as the latest slang phrases it is "bad form," a proof that a man is not likely to win in the race of this world the prize whereof is the greatest possible enjoyment with the least possible work.—*Kingsley Daily Thoughts.*

If there is any one fact or doctrine, or command, or promise, in the Bible which has produced no practical effect on your temper, or heart, or conduct, be assured you do not truly believe it.—*Payson.*

The Church Guardian

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CALENDAR FOR SEPTEMBER.

- SEPT. 6th—14th Sunday after Trinity.
 " 13th—15th Sunday after Trinity.
 [NOTICE OF EMBER DAYS.]
 " 16th—Ember Day.
 " 18th—Ember Day.
 " 19th—Ember Day.
 " 20th—16th Sunday after Trinity.
 " 21st—St. Matthew, Ap. E.M.
 " 27th—17th Sunday after Trinity.
 " 29th—St. Michael and All Angels.

THE CHURCH AND THE AGE.

There is an inherent conservatism in human nature, which is averse to change. There is a natural disposition in individuals and in communities to keep on in the ways to which they have been accustomed. So strong is this principle that, with no disturbing element, or without the pressure of necessity, no progress would be possible. Especially is this characteristic noticed in communities which are remote from the great centres of commercial and social activity. There the people adhere to the "good old ways" of their fathers and grandfathers, not from compulsion, but from choice. For them better ways have no attraction. The fact that a thing is new, at once condemns it.

But this is only true of a community in repose. Roads are not made, inventions are not encouraged, and the only growth is the slow expansion of a lethargic body. But excite men's greed or ambition, or place before them some worthy end, and, at once, energy and activity are aroused, and lethargy is banished. Enterprise is pushed in every direction; there are experiments and failures and successes, defeats and triumphs. But the great body is moving on, and accomplishing the mission to which God has called it.

Must all the world move on, and the Church alone stand still? Must the community throb with life and energy, and the Church alone be chilled and torpid? Of one thing we may be sure: If, in an age of activity, progress, and enterprise, the Church fails to partake of the spirit of the times, she will be left behind. Men will not interest themselves in an institution which does nothing, and will permit nothing to be done.

Build a Church as they used to be built in this country, half a century ago, cold and cheerless within, and bare-like without; go back to the old way of services—a duet between

the parson and the clerk; have no weekly offertory, restrict the celebration of the Holy Communion to three or four times in the year; let the preaching consist of dry disquisitions on doctrinal themes, or of lifeless essays on the veriest common places of morality or piety; let there be no attempt made to interest the people in the Missionary work of the Church; such a church might barely exist in a non-progressive community such as we have described above, but place it in a neighborhood instinct with modern life and enterprise, and those of the community who are engaged in the business of an active age, would scorn and shun it.

But the age requires something more than activity from the Church. It demands, also, sympathy with the thought and culture of the times. The sermons of the master-preachers of the seventeenth and eighteenth centuries are splendid specimens of pulpit-oratory, but they could hardly be preached to edification now. In style, thought, and theme, they are out of date. And what is said of preaching may, with equal truth, be affirmed of many other things pertaining to the Church, such as architecture, ritual, and music. If the Church would retain the allegiance of the masses of to-day, she must consult their tastes by such modifications of her former practice as will attract and not repel. And where such modifications involve no innovation in principle, it is not true conservatism, but stupid obstinacy, to oppose them.

The Church must keep abreast with modern thought and culture. For as the faith she holds is from God, and therefore must be true, she need not fear the discoveries of science, or the speculations of philosophy; and as that she has which is not of the faith, is but the form and texture of her garments, these she can modify according to the needs and circumstances of the day, and the field of her labors. While the wisdom of the future will be found in heeding the lessons of the past, it must be remembered that our duties are not behind, but before us.

CLERICAL STUDIES.

The evil of insufficient learning on the part of the clergy is so formidable and pressing that we return once more to its discussion, in the hope of finding some way to abate it. No unlettered clergy can in these days retain a hold upon even its own flocks, to say nothing of winning outsiders. * * * * *

In Father Curci's recent work, *Il Vaticano Regio*, wherein he deploras the mischief wrought by the ignorance of the ill-trained Italian clergy, he mentions the case of a young priest, lately ordained who was about to take charge of a country parish, and who, never having been out of leading strings since his childhood, was in great alarm as to the temptations which would beset him when thus turned loose into the world to shift for himself. "You will find study a great help and protection," said his adviser. "Study?" replied he, "What should I study for? I have passed all my examinations!" Now that unfortunate young man might stand for three-fourths of the students of our theological colleges, to say nothing of those who entered the ministry in the days before such in-

stitutions were set on foot. They have not merely no zeal and thirst for knowledge, which is perhaps the attribute of only a few in any time or place, but they absolutely detest intellectual effort of any kind, and set themselves steadily to forget all that has been perfunctorily crammed into them, so soon as they have passed their final examination. Now, in these days of competitive examinations, when every post in the civil service, and most of those in other public departments, are fenced by examinations, there is a good deal of excuse for a young man not concerning himself, after he has once got his foot on the bottom rung of the official ladder, with studies which have no conceivable relation to the work of his department. It is likely enough, for instance, that he might be fifty years in his office and never once find algebra or Greek of any practical use to him for its purposes; so that no great blame could attach to him for not keeping them up. But the studies of the clergyman, as well as those of the lawyer and the medical practitioner, have a direct bearing on his daily duties, and are indispensable to any successful, nay, to any honest, discharge of them. Just as the doctor who has forgotten all about anatomy, *materia medica*, and clinical practice, is nothing better than a cheat if he takes fees from patients whom he does not know how to treat; so the clergyman who accept a curacy or a benefice, and receives his stipend, is a cheat if he does not keep up his studies, so as to be able to give useful teaching, and not mere unmeaning pietistic twaddle, to his flock. He is not morally one whit above the swindler who obtains goods from incautious tradesmen, and pays for them with a cheque on a bank where he has no account, or no assets. For he is getting solid cash and a good social position, in payment for which he gives only the waste paper of illiterate sermons; whereas he contracted at his ordination "to draw all his cares and studies" to his sacred office, and to be "diligent in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same."

It is no excuse whatever to allege, as some clergymen, especially in large town parishes, do, that the calls on their time are so many and incessant as to leave them no time for study. For it is their teaching office which the Church puts before them as their first and principal duty, to which all others, however important, are secondary and subordinate. And we have our Lord's own word to the effect that "every scribe instructed unto the kingdom of heaven. * * * * * bringeth forth out of his treasure things new and old." This saying cannot mean less than that every religious teacher is bound not merely to study whatever in the past may be useful for his pupils, but keep himself abreast of the fresh stores of knowledge being constantly added to the sum of learning. If this cannot be done without giving up some other kinds of activity, then those other kinds must go, that is all. It is of much more importance that the parish priest should preach useful sermons, and hold good classes for further instruction, than that he should keep the accounts of the penny bank, or preside at the choir practice. But, in point of fact, it is bad distribution of time, rather than actual lack of time, which makes a conflict of duties apparent. It is an old and true saying that only busy people have ever time to do anything; and it is ridiculous to allege that an ordinary small country parish makes such demands on its incumbent's time that he has no leisure for reading. Indeed, the very fact of the lack of intellectual companionship and stimulus in the average rural parish makes the wise use of books far more essential than in great town charges, where the clergy come into contact with more numerous and more varied minds; and thus get to some extent brightened and sharpened up by the mere friction of society. The heavier any weight is, the longer must be the lever to move; the duller and more igno-

ant a man's parishioners are, the more is the need of quickness and education on his part, because they will be needed to pierce through the dense crust of their minds. No doubt, the immediate loss of influence to himself and to the Church which he professes to represent will be greater and more evident where the ignorant pastor ministers in a place where there are many people competent to criticise his short comings; but then the hearers themselves will not suffer so much, since they will know where to find that mental food which their pastor has failed to provide for them. But in the country parish, the hearers will either be quite untaught, or will betake themselves to the Methodist or Baptist meeting, in search of what they have missed at church.

The Bishop of Lichfield, much to his credit, has been taking up this matter of clerical ignorance steadily, recognizing its enormous powers for mischief, and endeavoring to abate it by counsel and encouragement to the clergy in the prosecution of professional studies. But no corporate action has been yet taken by the Bench in general. Even those Bishops who are themselves men of learning do not appear to pay much attention to the low standard of qualifications which the candidates present. There is much need of a uniform minimum of acquirement, below which no candidate could find access to any diocese, and also of some means to insure that study will not be given over immediately upon ordination. And in view of the cost of books, and the depressed condition of clerical finance, some arrangement for establishing a lending-library in each archdeaconry, if not in each rural deanery, is much to be desired. We are not going to propound a cut-and-dried plan for effecting all these objects; but we are content to force them on public attention.—*Church Times.*

EDITORIAL NOTES.

THE *Saturday Review*, in a criticism of the Revised Old Testament, says:—"The whole version was completed in the study of the Germans before it was commenced in Jerusalem Church." We owe an immense debt of gratitude to German scholarship, and not the least for its latest gift to us. Herr Damaun has turned to English history for lessons against papal aggression; and, after raking up hitherto unsuspected documents concerning the British Church in the British Museum, confidently assumes that it was founded by St. Paul, and was earlier than the Roman Church which was certainly not founded by St. Peter. All papal dealings were aggressions on the freedom of this ancient British Church, and the English Reformation was (as we have always contended) merely an assertion of its long-dormant rights.

DEATH OF BISHOP LAY.—It is with very deep regret that we announce the death of the Rt. Rev. Henry C. Lay, D.D., Bishop of Easton, Md. The deceased prelate was one of the foremost men in the House of Bishops of the American Church, of whom he was the tenth in respect to time of consecration. His beauty of character, felicity of expression, evangelical fervor, consecration to his work, and devotion to his Divine Master, endeared him to the whole church which mourns his loss.

ARCHDEACON FARRAR.—The enthusiastic welcome given to this distinguished representative of the Mother Church in the cities of Quebec and Montreal is as gratifying to us as it must have been to the Archdeacon himself. The

leading men of all creeds (not excepting the Church of Rome) have vied with each other in doing him honor. As Canadians and as Churchmen we are proud of the homage that has thus been rendered to high character and distinguished literary abilities. We are sure that Dr. Farrar will carry back with him to England the most pleasant memories of his visit, and his intelligent appreciation of this Canada and its resources cannot fail to produce a favorable impression on the English public.

THE "HODGSON LECTURESHIP."—We observe with pleasure the proposal referred to in our correspondence from Halifax, to found a lectureship in theology in King's College, Windsor, N.S., in memory of the late Rev. G. W. Hodgson. Many friends of the movement will feel it both a pleasure and a privilege to contribute to this noble object, especially as the memorial has assumed a central and general aspect, rather than a local one. To have added a wing to the Charlottetown Church would have been commendable, but to keep alive the memory of his unselfish work in the Master's service and his saintly example before the rising generations of clergy is a boon to the Church of far more incalculable value. The training of the clergy was an object very near and dear to his heart, and there is no doubt that the seeds of the disease which carried him to an early grave were sown in his laborious efforts to spread the cause of religious education. The parochial work, together with the school work, completely wore him away. Hitherto Canada has not been over-generous to the memory of her noblest souls, but now doubtless many—as well from feelings of friendship and esteem for the departed as from a desire to secure more thorough training of candidates for the ministry—will gather around this effort and send at once subscriptions for founding the Hodgson Chair in Theology.

A new Mahdi has appeared in South Africa. A Kaffir prophet has arisen in Cape Colony, who sees wondrous visions of departed heroes, and visits the kraals to narrate the revelations he receives from the spirits. So far, his doctrines are eminently practical. His chief prophecy (everybody will be glad to hear) warns the Kaffis that unless they abstain from brandy drinking, and adopt Christian customs, they will gradually die out, and one chief was so impressed by the prophet that he immediately knocked in the head of his brandy-cask and poured the contents on the ground. We hope that this Mahdi will not be "smashed."

SELF-CONCEIT.—Self-conceit is the very daughter of self-will and of that loud crying out about *I* and *me* and *mine*, which is the very bird-call for devils and the broad road which leads to death.—*Kingsley.*

DESPAIR.—HOPE.—Does the age seem to you dark? Do you feel, as I do at times, the awful sadness of that text, "The time shall come when you shall desire to see one of the days of the Lord, and shall not see it?" Then remember that

The night is never so long,
But at last it ringeth the matin song.
Even now the dawn is gilding the highest
souls, and we are in the night only because we
crawl below.

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:

DEAR SIR,—I have thought a good deal about the small-pox in your city. Having had some experience, both at the Quarantine Station, as well as isolated cases in town and country, have come to the conclusion the disease is not nearly so infectious as imagined.

Judging from what I have seen and heard it appears to me the reports in the papers are rather that of the sick man, who always make the worst of the case, than of the friend that hopes for the best. I should say the danger is now reduced to a minimum, and doubt if there has been a period within the last few years when it was not equally great. From the number of residents and the tide of European emigration passing through the city cases will likely occur at any time. It would have been better to have put a fair side of the case before the world. When it is made out so bad it is no wonder people abroad think it a great deal worse.

Faithfully yours,

VISITOR.

FREDERICTON MISSION.

To the Editor of THE CHURCH GUARDIAN:

SIR,—I have just noticed in your issue of August 19th the following sentence, in reference to the Parish of Ludlow, Diocese of Fredericton, "The Rev. R. Symonds has been engaged by the Board of Home Missions to visit this Mission, and give three services once a fortnight."

Now, this information is largely inaccurate. First, it is Mr. Simonds who is doing duty at Ludlow; second, he was not engaged by the Board of Home Missions, and third, no stipulation was made with any one about three services once a fortnight. It is important that this last inaccuracy should be corrected; because when the Ludlow people, or others, read, in the Church paper of the diocese that Mr. Simonds was engaged to give three services, and when they find that he gives only two, (as he does), they must think him simply unfaithful.

The correct account is, Mr. Simonds offered to the Bishop Coadjutor his services for Ludlow during the summer, without any reference whatever to the Board of Home Missions, which services would have been given even if the Board had made no grant. The Bishop, however, kindly applied for a sum to cover travelling expenses, and, in consequence, sixty dollars were voted, not for Mr. Simonds, as I understood, but to pay actual expenses; fortnightly services were suggested by the Bishop, no mention being made of the number of services each Sunday.

Yours truly,

R. SIMONDS.

Fredericton, N.B., Sept. 15th 1885.

[We regret that our correspondent should have fallen into error, and are thankful to Mr. Simonds for the corrected statement.—Ed.]

IN THE VALLEY.—The disciples had to come down from the Mount and do Christ's work, and so have we. Believe me, one word of warning spoken to keep a little child out of sin—one crust of bread given to a beggar-man because he is your brother, for whom Christ died—one angry word checked on your lips for the sake of Him who was meek and lowly of heart—any, the smallest, endeavor to lessen the amount of evil which is in yourselves and those around you—is worth all the speculations and raptures and visions and frames and feelings in the world, for these are the good fruits of faith whereby alone the tree shall be known, whether it be good or evil.—*Kingsley's Daily Thoughts.*

FAMILY DEPARTMENT.

WHOLE-HEARTED.

Whate'er you find to do,
Do it, boys, with all your might;
Never be a little true,
Or a little in the right.
Trifles even
Lead to heaven,
Trifles make the life of man;
So in all things,
Great and small things,
Be as thorough as you can.

Let no speak their surface dim,
Spotless truth and honor bright;
I'd not give a fig for him
Who says any lie is white!
He who falters,
Twists or alters,
Little atoms when he speaks
May deceive me,
But believe me,
To himself he is a sneak.

If you think a word would please,
Say it, if it is but true;
Words may give delight with ease
When no act is asked from you.
Words may often
Soothe and soften,
Gild a joy or heal a pain,
They are treasures,
Yielding pleasures,
It is wicked to retain.

Whate'er you find to do,
Do it, and with all your might.
Let your prayer be strong and true—
Prayer, my lads, will keep you right.
Prayer in all things,
Great and small things,
God will hear and answer too.
Trust Him ever,
Doubt Him never,
Then He'll show what He can do.

—Selected.

TO BE CALLED FOR.

By ELLERAY LAKE, Author of "Longleat."

CHAPTER IV—Continued.

You are alone, I find, my dear; she said to Minnie.

Yes, ma'am. Grandpapa and Mr. Campbell have gone to Carston.

Miss Maxwell started. Whom did you say? she asked.

Mr. Campbell. He is an old friend of grandpapa's. They have not seen each other for a long, long time.

The two ladies exchanged glances.

Don't you feel lonely, my dear? asked Lady Maxwell, kindly, drawing Minnie to her side, and caressing her long bright locks.

Oh, no, said Minnie. I have been in the orchard with Thomas, and in the garden. He is a nice old man, she added, a little old-fashioned, you know; but very sensible.

The ladies laughed; the elder with kindly amusement; but the younger shrugged her shoulders, and said, with a look at her mother. They are matched then, such an old-fashioned little piece!

Minnie's sudden flush showed her resentment. There was quite as much dignity in the child as in the woman, with an equal touch, too, though unconsciously on Minnie's part, of *hauteur*.

Will your grandmamma return soon? inquired Lady Maxwell.

I don't know, ma'am. They have measles there.

Indeed! I am very sorry to hear it.

How very tiresome for her, said Miss Maxwell.

I daresay it is more so for the little folks, said her mother, kindly. Measles are not pleasant things.

The child looked at her with a smile; and she instinctively nestled closer to her side.

I hope grandmamma will not be much worried, she said, so sedately that the ladies laughed.

Is Mr. Campbell staying long? inquired Miss Maxwell, with slight hesitation of manner.

I don't know, but I hope so, answered Minnie, so quickly and so emphatically that Lady Maxwell looked at her, and Miss Maxwell, again raising her eye-glass, surveyed her attentively.

I wonder if she only sees with one eye, thought Minnie; it's very disagreeable to be stared at so.

I am very sorry your grandfather is away,

my dear, said the elder lady, I have not seen him for a long time; and I cannot often drive such a great distance.

Minnie was one of Nature's gentlewomen, and, with instinctive politeness, she said, prettily and earnestly, Will you not stay to have some lunch, Lady Maxwell? I am sure grandpapa would not be pleased if you did not.

She was speaking when Manvers entered to announce that luncheon was on the table. He was evidently a favorite with both the visitors, for they spoke very kindly to him, and made many inquiries about Madam and her probable return.

I took the liberty to send the horses round to the stables, he said, for the Squire will not be back before three o'clock, my lady.

Not until three! said Miss Maxwell; mamma, we will stay, of course.

For a moment, her mother hesitated, but her daughter had already drawn off her gloves. She spoke, too, in a commanding way that seemed habitual. Minnie assisted Lady Maxwell to unfasten her cloak, with fingers so deft, that she won a smile and a very loving kiss.

Miss Maxwell preceded them to the dining-room, her long gown sweeping the floor, and her whole bearing haughty in the extreme. She at once took the head of the table. Manvers waited upon her with, as it seemed to Minnie, just an added touch of deference that secretly irritated Miss Minnie. That observant little maiden thought she had no right to take that place instead of the older lady; and she listened to all the questions, not a few either, that Miss Maxwell put to Manvers, with inward comments that would have considerably astonished that lady had she known.

After luncheon they returned to the drawing-room. Minnie tried to entertain her kindly friends as best she could by talking of her grandpapa, and opening books of engravings for her. Lady Maxwell noted it all, passed judgment upon her tiny hostess, and the verdict was a very favourable one.

Miss Maxwell had passed through the open window on to the terrace, and was pacing up and down, stooping occasionally to pat Roy, who walked beside her as if they were old acquaintances.

Minnie chatted with a child's innocent freedom, but with a rear and delicate tact. Lady Maxwell questioned her a little about her studies, but asked no questions that touched her surroundings. They were still talking when the sound of wheels was heard coming along the avenue. Minnie went to a window; then, with a little exclamation of joy, rushed into the hall.

Grandpapa, she said, as he entered, there are visitors here—Lady Maxwell and Miss Maxwell.

Indeed! little maid, answered the Squire, in his loud, ringing, pleasant voice; are there? Glad to hear it. Are you glad to see us? as he stooped down to kiss her.

Yes, grandpa, I am, said the child; and then, lowering her voice, she added, in a distinct whisper, I like Lady Maxwell; but I don't like Miss Maxwell—not one bit.

Nay, nay, said the Squire, running his fingers through his thick, iron-grey curls, always speak kindly of those who are under your roof-tree. My little girl must always remember that whilst she is in her grandfather's house.

Mr. Campbell could not repress a smile, as he saw the almost imperceptible but decided shrug of her shoulders. His face had flushed when he heard Minnie's announcement; but it was so transient, that when the Squire glanced at him he saw nothing but the bright smile which greeted Minnie.

They went to the drawing-room. Both the ladies reciprocated their host's friendly greeting, particularly the elder, who then turned to Mr. Campbell, and said, This is a most unexpected and a very pleasant surprise.

He bowed low over the hand she offered, and said, I am fortunate in having retained a place in your memory, Lady Maxwell.

Miss Maxwell was standing near to a window.

The full light shone upon her tall figure, stately in its height; and upon the red gold of her luxuriant hair. Her eyelids were lowered, her hands were loosely clasped. She was deathly pale, and did not look up, but acknowledged the bow of Mr. Campbell by a slight inclination of her head. Minnie, who held her friend's hand, watched her with fascinated curiosity.

I trust I see—Miss Maxwell?—well.

It was the faintest indication of a query.

Miss Maxwell is quite well, Mr. Campbell, she answered, coldly; but a sudden flush suffused her face and throat, and her lip trembled.

Again he bowed and turned away with a peculiar expression, it was scarcely a smile, on his face; more an unspoken sarcasm; but it passed away quickly.

I trust that my little maid has been a good proxy, said the Squire to his visitors.

All you could desire, answered Lady Maxwell, warmly; then in a low tone, I am charmed with the child; but I fail to see any likeness to, or, indeed, any trait whatever of your family, or of Madam's. But it is so sometimes in odd members of families; and yet she reminds me of some one.

No, she is not like any of us that I can see, answered the Squire, a little testily; must take after her mother, I should think.

Perhaps so, said Lady Maxwell, gently. Well, I am glad, very glad, that your wife has gone to the Rectory. Family jars are the saddest of all troubles; in a world that is so full of them, I think every one of us should try to make the sorrows of others less.

You always were as good a creature as ever the Almighty made, Caroline, and if that world were full of such as you, gad, there would be less trouble in it!

She smiled, and gently patted his arm.

Always the same, old friend, always the same, leal of heart, kindly of tongue, and, I rejoice to infer, with a significant glance at Minnie, kindly forgiving at last.

Yes, yes, he replied, rather huskily, the little maid brought her handsel of love with her, as they say babies do, and, with a very perceptible tremor of his lips, I suppose Madam will have her boy again in the old home at last. She is a bonnie little bairnie.

And may she prove to be the angel in your house, old friend, said Lady Maxwell, as she rose to leave.

And that lady thought it was even so, when, looking back through the long avenue of limes, to wave a last farewell, she saw the grandfather and the child, standing hand in hand on the green lawn, with the glorious sun flinging over and around them his brightest panoply of gold.

(To be continued.)

QUIET TALKS WITH GIRLS.

(From The Young Christian Soldier.)

I.

MY DEAR GIRLS:

Not very long since, your friend Miss Emery and I were talking of you, of the many things that make the happiness or unhappiness of girls, of the many things that help them onward or hold them back in the effort to lead a useful life, when she said to me,

"Why don't you write a letter sometime to our girls, and give them the benefit of these thoughts?"

"But," I said, "do you think they will care to read letters of that kind—quiet, friendly talks on everyday subjects? I fear they would rather have stories."

"Perhaps the little ones might," she answered, "or those not capable of *thinking*, as all womanly girls must think in time. But all others, I believe, would feel a deep interest in these things of which we have been speaking."

Of course, then, you wish to know what had been the special subject of our conversation, so I will tell you at once that it was Self-help and Self-support, a subject on which so many girls and women are thinking more and more each day, and one which is often forced on their thoughts whether they would or no.

But now, in the beginning of our talks on this subject, let me remind you that though this desire to be independent and self-supporting is a most praiseworthy and honorable one, wherever circumstances require it, yet it has, like all things good, a corresponding evil, and that evil bears the name of *Discontent*. We often hear it said that this age we live in is a very ambitious, a very energetic age; and so it is; but it is also a very restless and a very discontented age, and we must seek carefully to avoid its evils while appropriating its good.

Thus, for instance, I have known girls who, though blessed with a kind and comfortable home, provided with means necessary for a wholesome though perhaps a plain and simple life, are yet continually haunted by a desire to improve their prospects, as they think; to go out into the world, to see more of life and to make a career for themselves, earning their own support. The daily papers have only recently recorded several instances where young girls, under the influence of this desire and its accompanying discontent, have gone from home secretly, and after causing untold sorrow and anxiety, have at last been discovered making some forlorn effort at self-support among strangers, and glad enough to return to the quiet but safe home life. Of one such I knew, who, in a freak of resentment at some reproof or fancied injustice, left her comfortable home in this way, and when found, days afterward, was living as a servant in a wealthy family.

When we see, then, to what rash and sinful acts this desire for independence may lead, surely we should most carefully examine its true motives and its foundation, before allowing it to take firm hold of the mind, and be very certain that it does not arise from unjust dissatisfaction with the surroundings in which God has placed us, from false pride, or from a desire for the indulgence of self-will.

For, to begin with, in almost every home, till a girl is fully grown, there is generally ample opportunity for her to earn her own support, if she really desires to do so; and if she is in earnest in her purpose of going out into the world some day to do this, she can not possibly do better than to begin right at home to prepare herself for it, keeping this thought continually in mind: I am now receiving food, clothing, and all the comforts I could expect to earn in any occupation I might select; I will try, then, to earn them here, as I would do out in the world.

It is true, the work may be of a different kind from that she may hope to do later; nevertheless, she will find that the simple discipline of doing it in this spirit, and with conscientious intention, will be the

best preparation she could have for after-work. And in the meantime, will she not have the satisfaction of being with those who should be dearer to her than all others, helping to make home happy and comfortable, and of returning, at least in part, some of the tender care bestowed on her when she was too young to appreciate it, and which can never be fully compensated?

But aside from these considerations, it is only wise to remember that, in nine cases out of ten, the girl who is doing this will, unconsciously, be only fitting herself for the very work which, little as she may now think it, is really to be hers in after life; for I need not tell you that it is God's plan for girls, that their mission and work in life should be just that which they daily see their mothers fill. This is the truest and noblest life for every woman, and holds the promise of surest blessings, because it is the one which God has ordained. Nevertheless, we have but to look around us to see that, through various circumstances, sometimes through causes which seem to be of God's own ordering, many girls remain unmarried. Therefore it is most wise and only right that every girl should so train her mind and talents, that should such be her lot, she will be forced to lead neither a useless nor a dependent life.

(To be continued.)

Even Christ needed the Holy Spirit to prepare him for his work as the Messiah; how much more do we need this divine qualification for the work we seek to do!

MARRIAGE.

O'BRIEN-ATKINSON.—At Mapleton, Cumberland Co., N.S., Sept. 16th, by Rev. C. E. Mackenzie, Rector, John Chipman O'Brien to Jane Louisa Atkinson, both of Mapleton.

DIED.

HARRISON.—At Windsor, on Sept. 8th, Annie Gertrude, infant daughter of the Rev. J. Harrison.

SCHOFIELD.—On 1st September, of diphtheria, after an illness of only two days, Walter Boyd, youngest child of Samuel and Emma L. Schofield, St. John, N.B.

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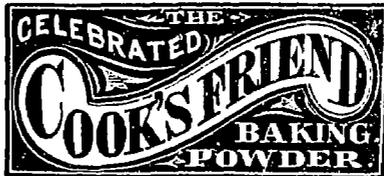
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MISSION FIELD.

"THE MISSIONARY LINK" gives us the evidences of good work in foreign lands. Among other things, it tells us that recently three hundred native Christian women assembled at a religious service in Yokohama, Japan. At Cawnpore, in India, there are nearly one hundred and fifty zenanas under the care of the Woman's Missionary Society of America for Heathen Lands. We give first a letter from Miss Ward, telling of the work at Cawnpore:

Our work here still keeps up its interest, and we have more than we can well attend to during the cool morning hours, as our ladies visit in a hundred and fifty zenanas, and from eighteen to twenty different schools. We are in the midst of our hot, dry season, when the thermometer in the sun goes up to 160° or 170°, so you can believe it is not safe for us to be going here and there to zenanas at mid-day, as we do in the winter. Half-past five in the morning sees us out in the city, plodding through the narrow streets and lanes, for there are many streets and gullies too narrow for gari to go through, and our zenanas and schools are dotted all over the city in some of the most thickly settled parts. I cannot give you any idea of how these people are packed together. You see crowds in New York, but here the people literally swarm, and when once the Gospel leaven begins to work, it must work rapidly.

Our hearts have been gladdened by the good news of Pentecostal days at a *mela* in the district where only native preachers are at work. It seems these native brethren went out feeling their insufficiency, but leaning hard on Christ. A poor, miserable leper came out first and acknowledged Jesus as his Saviour, and he went about telling of the peace he had found and brought others in who heard the Word gladly, and in two or three days over two hundred were baptized.

We call attention, also, to the letter of Miss Hook, in which a sketch is given of the life of Lizzie Smith, whose prayer indicates faithful Christian instruction and deep Christian experience:

More than seven years have elapsed since my return to this Calcutta Home, and among countless blessings, not the least is, that the angel of death has, up to this time, been prevented from entering our doors, and now that he has come, so much love has entered too, that we are constrained to exclaim, "Thy mercy endureth forever!"

Lizzie Smith has been well known to friends at home by name and private correspondence. She was a Bengali child, and one of our first Calcutta orphans; was educated in our Orphanage, and has been a teacher since 1873. She commenced teaching in Allahabad, where she joined the Scotch kirk. In 1881 she returned to Calcutta, residing here in the Home, and teaching the Hindoo girls in one of the mission schools until two years ago, when her health began to decline. From that time she has not been able to teach, but with the exception of a

cough, she appeared often as well as others, and I hoped that she might entirely recover, but on the 26th of March she was attacked by a violent hemorrhage, that continued for intervals for several days, and just twenty days after, she breathed her last. Her sufferings were very great, but not one word of complaint was heard throughout those wearisome days of pain—on the contrary, praise was continually on her lips. Many times when we thought her dying, she would ask those with her to sing hymns—"Just as I am," "It is well with my soul," "There's a land that is fairer than day."

When we looked upon her sweet face in the coffin, and sang of the new Jerusalem, I could seem to see our dear Lizzie walking the golden streets, in the very presence of Jesus, whom she so dearly loved. A few hours before her death she said:

"How little we know here; but very soon we shall see Him face to face, and then I shall know."

As a teacher Lizzie was most valuable, but, after she was laid by, her work was equally important, and the work she did the last two years of her life will go on when she is forgotten by many. The beautiful example of a gentle, cheerful life, patience in much bodily weakness, her faithful, prayerful walking with God, and the Christian help and counsel she gave the young teachers who were her companions, has done much toward strengthening their Christian character and fitting them for the work. For those who were weak, she laboured and prayed that they might be faithful unto death. One such Bengali Christian as she became should inspire all missionaries with courage.

Rev. Mr. Meik, of Calcutta, who was Lizzie Smith's pastor during the last years of her life, prepared for *The Indian Witness* a sketch of her consistent Christian character and victorious death, from which account we select the following striking testimony:

"Soon after coming to this Church I found that this young sister was one of the Lord's peculiar ones, one of the brightest and purest Christians it has been my privilege to know, as she joined remarkable humility and patience to burning zeal for the kingdom of Christ. Although I was her pastor, she in truth became my teacher."

Among her last expressions in prayer were the following:—

"Holy, holy Triune God, Father, Son and Spirit, I look up to Thee. Thou hast been merciful and kind to me. Thou hast protected and guided me from my earliest infancy. Thou hast saved me. I was a great sinner. Thou hast cleansed me and been with me, and kept me to the end. It is not for any merit in me, it is for Christ's sake, and by His precious blood. O Lord, I do praise Thee. I shall praise Thee through all eternity. I am Thine, Thou art mine. I have nothing, I have given all to Thee. I gave it before. I love Thee. Take me to Thyself. I am in great pain, but not my will, but Thine be done."

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The aid which seamen render to Foreign Missions is well illustrated in the Report of the Naval Church Society, which says that "at Luva, in Fiji, where there is a white population of 1,200 people, without a minister of any denomination, the officers and men belonging to the *Espiegle* have held large special services and temperance meetings on each of their visits, and these have borne fruit in the shape of a Church of England service, held in the Courthouse on Sunday evenings. Lieutenant Lowry, of this ship, write:—'During the late cruise in the Fiji and Samoan groups good work was done, meetings and special services being held everywhere on shore, the missionaries giving most kindly help and hospitable welcome. Native churches were addressed through the interpretation of the missionary. In Lewka, Fiji, we had large Gospel Temperance meetings.' The *Espiegle* is just returned home after four years spent in the South Seas, where her officers and crew have been doing a most effective missionary work amongst the islanders as well as amongst the isolated white population. We need hardly add that the leader in this good work, Lieut. Lowry, Royal Navy, belongs to a well-known Irish family.

We learn from the *Record* that the Bishop of Carlisle, preaching on Tuesday night at Rochester Cathedral on behalf of the Society for the Propagation of the Gospel, said that in the first century the path was prepared for the progress of Christianity by the dispersion of the Jews. One of the characteristics of the Jewish race (in which England took after it) was its aptitude for colonization. Other nations, like France, might try to colonize in imitation of us; but with England it was a natural tendency. The annexation of territory was forced upon us in spite of our repressing and repudiating the desire to annex. We could not help ourselves, because the extension of our colonies came naturally to us; and changes of Ministries had very little to do with the matter. Not only were we like the Jews in this respect, the causes, also, which produced the likeness were similar. Both had a country too small for

their population, both had a natural capacity for making money and extending commerce; both were essentially religious nations. These qualities entailed certain duties; and if St. Peter were to write an Epistle to Englishmen (the Bishop's text was taken from St. Peter's First Epistle), he would say that we must not merely set our hearts on commerce and money, not be what Napoleon called us—a nation of shop-keepers—but obey the Divine injunction to "go into all the world," and with our commerce carry "the Gospel to every nation."

IGNORANCE OF THE CYNIC.—Be sure that no one knows so little of his fellow-men as the cynical misanthropic man, who walks in darkness because he hates his brother. Be sure that the truly wise and understanding man is he who by sympathy feels himself in his neighbors' place; feels with them and for them; sees with their eyes; hears with their ears; and therefore understands them, makes allowances for them, and is merciful to them, even as his Father in Heaven is merciful.—Kingsley.

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PARAGRAPHIC.

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"O, Lor' Hit 'im Again!"

In the early days of Methodism in Scotland, a certain congregation, where there was but one rich man, desired to build a new chapel. A church meeting was held. The old rich Scotchman rose and said:—"Brethren, we dinna need a new chapel; I'll give £5 for repairs."

Just then a bit of plaster falling from the ceiling hit him on the head.

Looking up and seeing how bad it was, he said: "Brethren, its worse than I thought; I'll make it 50 pun."

"Oh, Lord," exclaimed a devoted brother on a back seat, "hit 'im again!"

There are many human tabernacles which are in sore need of radical building over, but we putter and fuss and repair in spots without satisfactory results. It is only when we are personally alarmed at the real danger that we act independently, and do the right thing. Then it is that we most keenly regret because we did not sooner use our judgment, follow the advice born of the experience of others and jump away from our perils.

Thousands of persons who will read this paragraph are in abject misery to-day when they might be in a satisfactory condition. They are weak, lifeless, full of odd aches and pains, and every year they know they are getting worse, even though the best doctors are patching them in spots. The origin of these aches and pains is the kidneys and liver, and if they would build these all over new with Warner's safe cure as millions have done, and cease investing their money in miserably unsuccessful patchwork, they would be well and happy and would bless the day when the Lord "hit 'em" and indicated the common sense course for them to pursue.—*London Press.*

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Temperance Column.

**THE HON. GEORGE CURZON
ON TEMPERANCE.**

At a flower show and fete organized by the Aston-on-Trent branch of the C. E. T. S., the Hon. George Curzon, who was introduced by the Chairman, as a "bright ornament in the ranks of young English manhood," said he was very glad to be present to show the sympathy he felt with this Temperance movement. They were all united on a common platform to combat the gigantic evils of the curse of Intemperance, the greatest social evil of our day, the curse of our land. (Applause.) What might seem to us at first sight to be a relic of barbarism was in reality a product of civilization. I am (Mr. Curzon proceeded) in possession of no statistics, but I doubt very much whether the accumulated horrors of war and pestilence are more fatal or leave more terrible traces behind them than does this particular disease. And you must remember that Intemperance, if you take her to your bosom and make her the partner of your lives, is no barren consort. Intemperance is the fruitful mother of many children. She has a large and manifold offspring, and they are known by many names. Immorality, pauperism, lunacy and crime—all these are the children of Intemperance, prolonging the evils which are associated with her from generation to generation. (Applause.) Well, if Intemperance has been and is the greatest social evil of the day, surely the Temperance movement is the purest and brightest sign. (Applause.) Intemperance has been advancing in recent years with rapid strides, but the Temperance movement moves quicker still. (Hear, hear.) It is rapidly overhauling its adversary, and I doubt not before long will win in the race. Well, ladies and gentlemen, this struggle between the two is an interesting and exciting one for us to watch, for it is only one form of that conflict which is going on all the world over, in every walk of life and in every sphere of action, between the contending principles of good and ill, and if this be so, ought not the Church of England to lift her voice and to raise her head in the matter? The Church of England is the sworn foe of evil and the chosen champion of good in this land, and wherever the lists are ranged, and those two antagonists are seen fighting in mortal combat, there must be the Church to strike the first blow for the pure and the noble cause. (Applause.) I confess to a great interest in the work of the Church of England Temperance Society, which appears to be a noble enterprise well worthy of the great traditions and lofty aspirations of the National Church. The Church of England has long been prominent in the promotion of good work in our land. Years and years ago it was the Church that took up the question of education when it lay a despised outcast

when no one would turn a thought to it, when no one would look upon it with anything but contempt. Well, education has prospered under the nursing of the Church of England, until this nursing whom she then adopted has become so great and has waxed so strong that she can now stand apart from her mother alone in the world. (Hear, hear.) Well, I believe this was not always so. I don't remember myself, but I have sometimes heard people talk of a time when the Church had not quite such a good reputation in the matter of Temperance. There was a day, I believe, a long time ago, when the average country parson knew at least as much about the condition of the cellar as he did about the contents of his Bible. (Laughter.) There was a time when old wine was supposed to be associated with High Church principles, and when no one thought anything of a Bishop unless he could negotiate his bottle of port. (Laughter.)

(To be continued.)



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