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The Church Guardian.

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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ECCLIASTICAL NOTES.

C. E. W. M. S.—The ninth anniversary of the Church of England Working Men's Society was held in London last month, and passed off admirably in every respect. The Bishops of Southwell and Colchester were among the preachers on the occasion. The annual meeting was large and enthusiastic. We give some extracts from the President's address, which we are sure will prove of interest to our readers:—

The Society had at last entered upon its legitimate work in the Home Mission field. A great and good work had already been done, but the members must not rest satisfied with it. The branches must enlist every available assistance, so as to carry out a daily, steady, persistent conflict between holiness and unholiness, purity and uncleanness, sanitary arrangements and reeking foulness, cheerful, healthy, elevating amusements and public-house, singing saloons and low-typed music-halls; by holding out the helping hand in time of need, not pauperising honest poverty, or encouraging rags, dirt, and debauchery with "concurrent endowments," in the shape of ill-advised charity. The well-mended, scrupulously clean garment often covered an aching heart and real poverty, which, if, by timely help, were once placed on firm ground, would fight its own battle, but it was one of the mistakes of the present day to suppose that rags and grime and a pitiful whine was the sure proof of want and necessity. (Cheers.) To do such work was not so difficult now as it had been in times past, for lay work and lay help were more than ever recognized, and scarce a Diocesan Conference meets but the layman's place in the economy of the Church's work demanded their attention, and met their approval.

LAY HELP NOT TO BE FEARED.

There need be no trembling terror at lay help. The assertion of itself was but the result of the Church's renewed life, and must be met and utilised; it could not be set aside. The fear that it would not be kept within bounds was an idle and unworthy one, for as men read, thought, and realized the teaching of the Church, the Prayer Book and the Bible, they had less desire to assume an extreme attitude, or overstep the bounds of decency and order. He spoke confidently and with knowledge when he said *there is no desire on the part of the laity of the Church in general, and of the members of the C. E. W. M. S. in particular, to carry the Ark of God.* They had sense enough to know that God had chosen men from among men for that sacred office; neither would they incur the sin of presumption by putting forth their hands to steady it if they thought it in danger; but they did claim the right to tell their fellow men what the Lord hath done for their own souls, and in plain every-day language tell of the danger of sin and that safety which is in the Saviour. He had, for years, been a worker in the vineyard, but never, without sanction, and he challenged anyone to say he ever sought to intrude upon the Priest's office. To his lay brethren he would say, "Be faithful, and

true," to the clergy he would say, "Trust us." (Cheers.)

NOT IMITATORS OF THE SALVATION ARMY.

In their anxiety to be used as laborers in the Lord's vineyard, they only wished to *work on Church lines.* They had no desire to become weak imitators of the Salvation Army—(cheers)—and endeavor to put down vulgarity by becoming more vulgar, or check profanity by being even more profane. They were only anxious to "ask for the old paths, where is the good way, and walk therein," and they were convinced this could be carried out within the Church's lines, yet free of the stiffness and the killing respectability begotten of the hard iron conformity that had said "Dearly beloved brethren" to empty or nearly empty churches for over two hundred years. (Cheers.)

POLITICAL INFLUENCE.

A large number of their fellow working men had now received a political power they did not formerly possess. It depended upon the Church, the authorized teacher in this land, whether that power was to be an instrument of good or of evil. A great responsibility lay upon Churchmen at the present time, from the Primate of all England to the humblest member that knelt at her altars—a responsibility he feared they were slow to comprehend, but they must waken up to it before it was too late—for there was a persistent agency at work in our villages and hamlets, with an energy that put us to shame, for the avowed objects of perverting that newly bestowed gift to the destruction of the National Church. This must be met, and he was sure they were within the limits of their constitution when they offered themselves not as a substitute for, but active allies of, the Church Defence Society, and offered the favorable opportunities of their organization to assist that Society in throwing light upon the cunning inventions of the Liberation Society. (Loud cheers.)

EDUCATION OF CHILDREN.

He would again take this opportunity, as he did once before, and beg of Church people to *be more in earnest about the religious education of their little ones.* It was not a fancied evil, but a real danger, for while we had a system of education fast growing and increasing in our midst that ignored religion altogether, or reduced it to homeopathic doses, even in those schools professedly denominational, they were so crippled by the requirements of Codes which offer a premium for cramming, and could only be carried out at high pressure, as well as by over-pressure, that teachers had not time for the teaching of Scripture that they ought to have, and consequently could not do the good they would. There ought to be greater effort made to stay the encroaching secular element, and to encourage a return to a better system of religious training, and as a first instalment let each parish clergyman be his own diocesan inspector, and examine faithfully as a duty his schools in religious knowledge, monthly or quarterly, and not leave it to the annual visit of a stranger, who could not be he ever so well meaning, be so cognizant of the difficulties that surround the schools, or always detect the carelessness in the instruction, as he ought to be. Why, not fall back upon one of

the rubrics after the Catechism now when so much was heard about keeping rubrics, which said: "The curate of every parish shall diligently, upon Sundays and holydays after the second lesson at Evening Prayer, openly in the church instruct and examine so many children of the parish sent unto him, as he shall think convenient, in some part of this Catechism.

The President concluded his speech amidst general cheering.

THE PRIMATE ON RESCUE WORK.—The following address of the Archbishop of Canterbury was distributed at a recent meeting of the Church of England Purity Society, in Princes' Hall, London:—

It will not be possible for me to attend the meeting of the Church of England Purity Society on August 6th, but I wish to be allowed to address a few words to you on the immediate work of our Society. Its objects are unchanged—namely: 1, purity among men; 2, a chivalrous respect for womanhood; 3, preservation of the young from contamination; 4, rescue work; 5, a higher tone of public opinion. But it has received fresh stimulus as a Society from what has lately happened; and its objects are already seen to be less negative than some had supposed. It has been already made known that I was unable to approve some of the modes recently adopted for obtaining a knowledge of certain facts, or of the indiscriminate diffusion of such knowledge. Nevertheless, all England is now in possession of facts said to have been long known. If so, the knowledge was certainly restricted. But, restricted or not, the time has already come to act upon it; and now it has been thrown on us to consider at once what ought to be done. It has been brought out that there is a close alliance between voluptuous passion and brutish cruelty. Selfishness in this form soon reaches a condition in which it does not shrink from inflicting any amount of wrong, from spoiling the whole future of its victims, and from multiplying the number of them indefinitely. Moreover, it actively demoralizes the parental and family instincts. The evil-doing is confined to no one class of the community. Its agencies are systematic, and busy, and bold, and have hitherto escaped the law. We recognize in this state of things certain well-known elements of the decline of nations in the past. The anxieties are alive of Christians, of citizens, and of families. I cannot feel sorry that this meeting is held a little later than the main excitement. *No solid efforts have been wanting in the Church to secure the objects which that excitement aims at, as to the improvement of the laws, and still more of their administration; and as to remedial measures.* A demonstration like this is for the Church only an episode in its constant work. The refuges and homes, the persons and communities, and the amount of money devoted to the work as hitherto understood, are very numerous and large. Of late few, if any, dioceses have omitted to place the subject of social purity in the forefront of their conferences and efforts. It is accordingly the duty of the Church now to convert to practical advance what might otherwise be a momentary horror not unmixed with danger, and to elevate the tone of the nation upon moral questions.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

TRURO.—We regret to have to state that our much respected Vicar is obliged to seek a few weeks' rest, on account of loss of voice.

Mr. Sumichrast, Rev. Mr. Eaton and others will take the services at St. John's.

On Saturday, Rev. D. C. Moore, R.D., took a funeral for Mr. Kaulback, who left that morning to visit his aged mother and other relatives in Lunenburg. The hope and belief is universal here that he will return quite able to perform his many duties in this wide parish.

ALBION MINES.—The New Glasgow part of this parish received a welcome visit from the Halifax Church of England Institute last week. Four first-class cars contained the party, who were marshalled by their able Secretary, A. DeB. Tremaine. They visited the glass works, steel works and forge works; and expressed themselves well pleased with all they saw. Mr. Graham Fraser, the manager, and J. D. McGregor, Esq., director, took care that they should see a furnace full of metal run off, and a beautiful sight it was. The very successful glass works were not working, but glass cutting was seen, and many little *souvenirs* bought and taken away. Some went to the old mines, and saw the first railroad and first locomotive of British America, and the process of reducing the water in the Foord Pit of sad memories, by 800 gallons at a time, in square iron buckets. The chapel at New Glasgow and the chancel of the Parish Church were duly admired by those who saw them. The hotels gave reduced fares, and the proprietor of the Banquet House made a kind contribution from his small profits to St. George's Sunday-school.

On Sunday last an appeal was made for King's College in the Parish Church, and our Bishop on the sea was remembered in the service, "Eternal Father, strong to save" being sung after the sermon.

HALIFAX.—*Personal*.—The Lord Bishop of the Diocese left Halifax on Saturday for Newfoundland, and preached at the Cathedral there. On Wednesday his Lordship and family sailed from Newfoundland for England. The Ven. Archdeacon Gilpin acts as Commissary during the Bishop's absence.

Mr. C. F. Hall, B.A., has been appointed senior assistant master at the Collegiate School, Windsor. Mr. Hall is a graduate of Mount Allison College, N.B., and has for the last four years been Principal of the Academy of North Sydney, and was formerly Principal of the Amherst Academy.

King's Academy will this year open with renewed vigor, and expects an attendance much larger than usual.

CHURCH OF ENGLAND INSTITUTE EXCURSION.—The excursion to New Glasgow arranged by the Institute Committee was a very enjoyable affair. Nearly two hundred excursionists took advantage of the cheap trip to visit the many attractions which New Glasgow offers. Rev. D. C. Moore showed much kindness in attending to the wants of the excursionists.

S. S. EXCURSIONS.—St. Paul's, St. Luke's and Trinity have had their annual Sunday-school excursions, and all have been pronounced very enjoyable and acceptable affairs. St. George's and St. Matthias' Mission have a united one next week to Hasterman's grounds.

St. Luke's.—A meeting of the Ladies' Sale of Work Committee met last week. Nearly all present were in favor of deferring the sale of work until a future time, and wanted the proceeds of the sale to be devoted to the fund for the new church; so it is likely that the expected large bazaar will not take place, after all, at Christmas.

FALMOUTH.—The clergy were kindly entertained by Mr. John Smith, Mr. James Smith and Mr. John Lawrence during the recent meeting of Avon Deanery.

NEWPORT.—St. Anne's Church, Woodville, is being repaired and repainted. It is hoped that this autumn will witness the addition of a much needed organ to the church furniture. Some new communicants, who belonged to other religious bodies, have been added to the roll of St. Anne's. There is a very warm feeling towards the Church in this neighborhood.

SACKVILLE.—For some time past the work of restoration has been going on at the Church of All Saints, Bedford, in this parish, but lack of means has hitherto prevented our carrying it to completion. Mr. Morrison having with his accustomed kindness offered the use of his grounds for the purpose, it was determined to hold a promenade concert in aid of the restoration fund, and those who were present at The Cedars on Thursday evening, August 27th, had a very enjoyable treat. This beautiful spot, charming and lovely at all times, presented on this occasion the appearance of a fairy land. The night was one of those which can only be fully enjoyed in the open air, and hundreds of people availed themselves of it to promenade the beautiful grounds and enjoy the music. Large Chinese ball lanterns illuminated the long avenue of cedars through which the visitors passed to the concert ground, which presented a perfect blaze of light. Festoons of variegated lamps hung from the three flag-staffs; torches and lanterns shone among the trees; the house was decorated with lamps of colored glass, while a number of boats moored to the shore, and dressed from stem to stern with lamps of varied hue, added to the beauty and brilliancy of the scene. The band of the 63rd Regiment was in attendance, and discoursed sweet music during the evening. The happy crowd were entertained at intervals by the comic songs and recitations of Sergt. Cheesman, and the ladies presiding at the refreshment and flower tables were kept unceasingly busy by a multitude of eager purchasers. To Mr. Morrison and the ladies of his family we tender our best thanks for their generous kindness and untiring efforts to promote our enjoyment; nor would we forget our obligations to the Hon. James Butler, his estimable lady, and other kind friends who, though not belonging to our communion, so generously aided us on this occasion. The ladies of our own church were indefatigable in their labors, and the Committee report the amount of receipts at about \$135.

DIOCESE OF FREDERICTON.

NEWCASTLE.—The Most Reverend the Metropolitan, the Bishop of the Diocese, administered the rite of Confirmation in St. Andrew's Church on Friday evening, Aug. 28th. The pretty little church was tastefully adorned for the occasion, the altar, font and lectern being especially cared for, while over the rood screen was a magnificent floral cross, which showed well from the body of the church. The congregation was an unusually large one. His Lordship was accompanied by the Rev. Canon Medley, of Sussex, the Rev. Rural Dean Forsyth, of Chatham, the Rev. A. F. Kilby, of Derby, the Rev. W. J. Wilkinson, of Baie du Vin, and the Rector of the Parish, the Rev. J. H. S. Sweet. The service commenced at 8 p.m.

by the singing of a hymn, after which the confirmation service was proceeded with. Before the laying on of hands the *Veni Creator* was sung by the congregation kneeling. Nine—six being adults—received the Apostolic rite. The sermon was preached by the Bishop, in the course of which he congratulated the congregation on the interest which they evidently took in the Church of Christ, especially alluding to the clearing off of an old debt which for some years had been a drag upon the little flock. We may mention that this is the second confirmation in this parish during the past twelve months, the previous confirmation having been administered by the Bishop-Coadjutor on the 31st of last August. *Laus Deo*.

The congregation have just been furnishing a very handsome and substantial iron fencing both for the church and school-house lot, that for the churchyard being placed in position before the holding of the above service, and it was a source of much pleasure to the congregation to know that the new fencing was much admired by the Bishop and others who saw it for the first time on this occasion.

DORCHESTER, N.B.—On Tuesday, Aug. 18th, the Sunday-school children and parochial friends held their annual picnic at Point du Chene, which is fast becoming a favorite resort for such gatherings. The whole affair was very successful, and afforded much pleasure to nearly 300 people.

On Monday, the 24th, there was an "At Home" at the Rectory, when nearly 90 were present, and a very pleasant social evening was spent. Towards the close of the evening the following address was presented:—

DORCHESTER, N.B., Aug. 24th, 1885.

Dear Mr. and Mrs. Campbell:

Understanding this to be the twentieth anniversary of your wedding-day, we beg to offer our congratulations; and we also ask you to accept the accompanying gift, as an expression of our regard and esteem.

We hope that you may celebrate many similar occasions, and we also trust that you may long continue to do the work of the Church in this parish.

And we are, on behalf of the ladies subscribing,

MRS. DAVID CHAPMAN,
MRS. GEO. W. CHANDLER,
MRS. D. L. HANINGTON,
MRS. JOHN B. FORSTER.

The Rector replied briefly and suitably, and after refreshments had been served, the evening's proceedings were closed with the Doxology and the Benediction.

With regard to the parish generally, it may be added that this spring upwards of \$400 have been expended on the old Parish Church; the new stone and iron fence has been completed by the addition of gates of ecclesiastical design; and, whilst as yet, the work has not been begun, at a meeting of the vestry and pew-owners, called for the purpose of considering the matter, they did themselves the honor of unanimously resolving to re-seat the church and make it free.

DIOCESE OF QUEBEC.

BURY.—The children of St. Paul's Sunday-school had their annual picnic on the 25th of August. At half-past 10 they all met at the church, and after a short service, formed and marched in procession to the large and commodious drill shed, which, being on top of the hill, is perhaps the most conspicuous object in the picturesque little village of Robinson. Once having arrived at the grounds around the shed, the children dispersed and amused themselves as best they could with games, swings, etc., waiting for the all-important event of the day, namely, luncheon. Two long tables having

been tastefully laid in the shed, were quickly covered with edibles brought forth from the innumerable baskets which seemed to come in from all quarters; and about one o'clock, the signal having been given, about one hundred children soon surrounded the tables, and after uniting in singing praise to God, from whom all blessings flow, they went to work with a will, and did ample justice to the good things provided for them. Luncheon being over, the remainder of the afternoon was spent in various amusements, until about four o'clock, when the children having been once more collected together, joined in singing the National Anthem, after which all began to disperse, feeling well satisfied with their day's pleasure. Judging from appearances, St. Paul's Sunday-school is at present in a very flourishing condition, for which thanks are due to the popular superintendent and to the very efficient staff of teachers, who all take a lively interest in their work.

BROMPTON.—The annual Picnic of the Sunday Schools was held on the grounds of S. Brooks, Esq., opposite Brompton Church on the 2nd instant. Though the morning was wet at least 125 were present in the afternoon; when with cricket, croquet, swinging in the grove, &c., four o'clock, the hour for refreshment come, as expressed, unusually early. After doing justice to the well laden tables all joined the incumbent at evening service in the Church. The Rev. Mr. Washer, of Dixville, a former incumbent, was expected to be with his old parishioners again in their Sunday School festivities, but was prevented by other duties.

On returning to the grounds a vote of thanks was passed to Mr. Brooks and the ladies of Brompton for the arrangements so well planned and carried out for such an enjoyable afternoon. It was generally felt by old and young that a social entertainment of this kind could not fail to increase the interest and harmony in the Sunday-schools.

SHERBROOKE.—Now that many of the members of the Church are returning to town after a summer outing, activity again shows itself in Church matters. The C. E. T. S. hold their first meeting for the season on Monday next, when short addresses, music, &c., will help to pass some pleasant hours, we hope. It is believed that within a very few days the appointment to the Rectory of St. Peter's will be made and confirmed. Meanwhile confirmation classes, &c., are being regularly held, and all the services religiously kept up.

By a new arrangement, the people living between Sherbrooke and Brompton are now able to attend Divine service on three out of every four Sundays. These services are hearty, and the attendance increases steadily. The new Principal of Bishop's College, Lennoxville, preaches at St. Peter's on Sunday next.

LENNOXVILLE.—The College and School reopen; the latter on the 12th, and the former on the 16th inst. We wish both a prosperous year.

ASCOT CORNER.—The Church of the Redeemer has been closed for repairs for some weeks. The whole of the plaster ceiling has been removed, and wood substituted. Carpets have been procured for the chancel and centre aisle. It is also intended to colour all the walls.

WESTBURY.—Here also the Church has been newly carpeted, by the efforts of parishioners' friends. The Rev. W. Price has returned from his holiday down the St. Lawrence,

DIOCESE OF MONTREAL.

The Lord Bishop of the Diocese returned to the city on Monday, the 31st ult., from his visi-

tation in the Ottawa District, and left again on Thursday for the Deanery of St. Andrew's.

The Bishop's appointments for September:—
 Sept. 9th—Wednesday, Portland.
 10th—Thursday, Portland.
 11th—Friday, Portland.
 12th—Saturday, Lakefield, Rev. C. Boyd.
 13th—Sunday, Lakefield, Rev. C. Boyd.
 13th—Sunday, Mille Isles, Rev. J. Ball.

Correspondence may be addressed to the Bishop, as follows:—
 "8th to 11th, care of Rev. C. Boyd, Lakefield, Quebec.

The clergy of the city are returning to their cures, after the summer vacation. Canon Ellegood, Canon Mills, the Rev. J. G. Norton and Rev. J. H. Dixon are again at work in their parishes, and the Dean of Montreal is on his way out.

LACOLLE.—A Harvest Home Festival is to be held in this parish on the 17th instant, at which the Ven. Archdeacon Evans is announced to preach. This is usually a most successful and enjoyable parochial gathering, and doubtless will not be wanting in interest this year.

ST. LAMBERT.—On Saturday afternoon, 29th ult., a Kermesse organized by the ladies was held, accompanied by sports and a regatta, on behalf of the building fund of the church in course of erection in that village, the proceedings being everything that could be desired.

LONGUEUIL.—On Tuesday evening, the 2nd inst., the second of a series of amateur literary and musical entertainments, given in aid of the funds of St. Mark's Church, was held in the Town Hall, which was decorated for the occasion, and was well filled by a large and appreciative audience.

DIOCESE OF ONTARIO.

OTTAWA.—The picnic of the Church of England Sunday-schools of Ottawa city and vicinity at Britannia, on the 27th Aug., was an unqualified success, and is regarded as the most enjoyable affair of this kind that has taken place near this city for a long time. In the early morning the weather looked threatening, and the overcast sky augured ill for the success of the picnic, but as the day wore on the weather became quite fine, and although the atmosphere was somewhat chilly for spectators, it was none too much so for the merry, romping children who took part in the sports and games. The various Sunday-schools which were represented and the clergymen who were present were as follows: St. Bartholemew's, New Edinburgh, Rev. E. A. W. Hannington; St. John's, Rev. H. Pollard and Rev. Mr. Mackie; St. Alban's, Rev. J. J. Bogert; St. Paul's, Rochesterville, Rev. Mr. Garrett; St. George's, Rev. Mr. Jones; Christ, Venerable Archdeacon Lauder and Rev. J. W. Mucklestone; Trinity, Archville, Rev. Mr. Jones; Billings' Bridge, Rev. Mr. Lee; St. James, Hull, Rev. F. R. Smith. The children, with their teachers, assembled on Parliament Hill, and, headed by the band of the G. G. F. G., marched with banners flying to the Union Station, whence they left at 10 o'clock by special train for Britannia. Two other special trains loaded with excursionists ran out during the morning, and by noon there were in the vicinity of 3,000 people on the grounds, which were situated in a beautiful grove opposite the rapids. All the arrangements, which were carried out under the direction of Mr. R. J. Wicksteed, were perfect. A regular course for the races and games was staked off, Mr. Bethune, manager of the Great Northwestern Telegraph Co., kindly supplying wire for that purpose and sending out one of the company's repairers to stretch it. The day passed off very pleasantly, those present indulging in boating, swinging, fishing and other amusements, until the warning whistle of the locomotive announced that the hour for departure had arrived. The various sports and games were

well contested, and furnished no small amount of amusement to the spectators. Much interest was taken in the baby show. The babies were divided into three classes, according to age. The following received prizes as having the finest baby of its class: Mrs. Gillesie, 390 Wellington street; F. A. McEwen, 31 Charles street; Mrs. Hunt, 239 Gloucester street.

ROSSBAU.—The Rev. Alfred W. H. Chowno has to thank those clergy who, on their vacation to the beautiful Lake Rossbau, so well suited for pleasure, have been good enough to assist in the services of the pretty little Church of the Redeemer at that place, thereby affording him a little rest, and also the advantage of hearing clergy, and also supplying a change to his people, who are far away from such advantage. The following clergymen have kindly given him the help named:—The Rev. Hubert Sands, of England; the Rev. W. J. Taylor, Wardsville, Ont.; the Rev. Ch. H. de Garnio, Toledo, Ohio. James Brown, of Upper Canada College, kindly took lay work on Sundays during his vacation, for which he receives the hearty thanks of the incumbent and congregation of Rossbau.

KINGSTON.—St. George's Cathedral Sunday School held a very successful picnic at Channel Grove on the 1st instant. About three hundred and fifty attended. The races and games were heartily enjoyed by the children. The boys races were managed by his Worship Mayor Smythe, Alderman Carson, and W. B. Dalton, while Mrs. R. T. Burns and Miss Moore attended to those of the girls. Just before leaving the island the Rev. Messrs. Smith and Cooke distributed the prizes. Home reached at 7:30 p.m. The weather was all that could be desired.

DIOCESE OF TORONTO.

PERSONAL.—The Rev. T. Walker, incumbent of Credit, paid a short visit to Campbellford last week, and assisted Rev. T. Hindes in his duties, by preaching both in Seymour and Percy.

The Grand Chaplain of the Orange Order in Ireland is at present on a visit to this country, and will preach in St. Philip's Church, Toronto, very shortly.

The Rev. T. B. Angell, curate of Peterborough, will take duty on the 13th inst. in the Mission of Otonabau, during the absence of the Missionary, Rev. H. Softley.

The Peterborough Review says:—"The Rev. W. C. Bradshaw, Rector of St. Luke's, Ashburnham, took a short vacation recently. Before going he was made the recipient of a very substantial present, for on Friday evening a number of the members of the congregation visited the Rectory and handed him a purse containing a liberal amount of money. The presentation was of quite an informal character. No address was read, but the church members united in wishing that their Rector would enjoy a pleasant holiday trip. Mr. Bradshaw accepted the gift, and returned thanks to his parishioners."

LAKEFIELD.—St. John's.—The garden party in aid of the Parsonage here, which was recently held at Mr. R. C. Strickland's residence, was a great success. A pleasant afternoon was spent by the lovers of lawn tennis. At dusk the Chinese lanterns were lighted, and many couples enjoyed the mazy evolutions of the dance. The grounds were charming, and every effort was made to promote the enjoyment of those present. The band unfortunately did not put in an appearance.

ASHBURNHAM.—St. Lukes.—This church has been made to look still more beautiful by the presentation to it of a very costly and magnificent lectern of polished brass, the gift of Mr. and Mrs. H. H. Smith, now of Winnipeg, but

formerly attendants at St. Luke's. The local papers thus write of the magnificent gift:—"Though it must be seen to be appreciated, this superb article of church furniture may be described as follows: The base is a tripod, and from the three feet converge to the central shaft three pieces intersected by a circle about a foot in diameter, on which is engraven the words: 'To the glory of God, and in grateful remembrance of services much appreciated, this lectern is presented to St. Luke's Church, by H. H. and Georgina Smith, August, 1885.' From the junction of these three pieces rises a column about two inches in diameter. From the three pieces also spring artistically chaste decorative designs, a prominent feature of which is the trefoil typical of the Trinity. These designs narrow as they rise, and terminate at the immediate capital of the column. Above this extends a short column with spiral fluting, and from the capital of this spring other ornaments similar to those below, which, however, expand as they rise to support the desk of the lectern, which is also of brass scroll work. The whole is of polished brass, and presents an exceedingly striking appearance. It is doubtful if a finer lectern exists in any church in Canada. It was made to the order of Mr. and Mrs. Smith from designs selected by themselves, by Messrs. Jones & Willis, the celebrated workers in brass, London and Birmingham. The gift is a most valuable, elegant and highly appreciated one. Mr. and Mrs. Smith have, by its presentation to St. Luke's, intensified the sentiments of respect and esteem which their past relations with the church have evoked in the hearts of the pastor and congregation."

TORONTO.—*Church of the Redeemer.*—The annual Sunday-school picnic of this church took place a short time ago, on the grounds of Mr. McKay, Avenue Road. About 300 scholars attended, and games were held for their amusement in the afternoon. About 150 prizes were distributed by Mr. Acheson, the superintendent. The sports consisted of races, base-ball, tennis, croquet and archery.

PETERBORO.—*St. John's.*—Mr. Herbert Charman, formerly superintendent of the Sunday-school here, recently resigned his position. The teachers, in consequence of his faithful services for ten years, presented him with a handsome silver pitcher, drinking cup, teapot, cream jug and salver, the pitcher bearing a suitable inscription. The presentation was made by the Rev. Mr. Beck, and Mr. Charman suitably replied. Mr. Charman still acts as teacher.

A garden party in aid of the project to erect a chapel and school-room in the South Ward was held at the residence of Mr. Dunsford on the 26th ult. The proceeds amounted to \$35, and would have been larger but for the cold weather.

BOOK DEPOSITORY.—We regret that a recent paragraph in the GUARDIAN has unintentionally appeared to be unjust towards the firm of Russell & Hutchison, Church Booksellers, Toronto. Owing to its peculiar wording, we fear a wrong impression may have been conveyed by the item in question. We are desirous of removing this, knowing the straightforward character of the members of the above firm. Of course the clergy know that purchasers of Sunday-school libraries receive a discount of 25 per cent. Our contention was that to the few members of the S. P. C. K. in the Diocese an additional discount of 15 per cent. was not given, as provided by the rules governing Foreign District Committees. To this Russell & Hutchison reply that their agreement made in 1870 with the English Society in no way bound them to this, and they maintain that the cheaper grades of the Society's Bibles, Testaments and Prayer Books were positively sold *without profit*, in accordance with the original contract.

DIOCESE OF NIAGARA.

PERSONAL.—We learn through one of our exchanges that the Rev. Hartley Carmichael, M.A., Rector of the Church of the Ascension, Hamilton, has been chosen as mission preacher at the Church of the Incarnation, New York, during the Mission to be held in that city in Advent season now next.

The Very Rev. Dr. Geddes, Dean of this Diocese, and Mrs. Geddes, have returned to the city, after an absence in England extending over a number of years.

DIOCESE OF HURON.

In St. Paul's Cathedral, on the morning of the 3rd Sept., a quiet wedding took place, the contracting parties being Joseph Henry Marshall, of London Township, ex-Warden of Middlesex, and Amy, only daughter of the late Richard Law Crump, of Algoa Bay, South Africa, who has been living in her brother's residence in London Township. The bride was married in her travelling dress by Rev. Canon Innis, and there were no bridesmaids or groomsmen. The couple left immediately after the ceremony on a trip to England via New York.—*Western Advertiser.*

We announced some weeks ago the appointment of Rev. H. Thomas as incumbent of Ailsa Craig. Mr. Thomas has removed from Wallaceburg, and entered upon the duties of his new parish on the 30th ult.

DIOCESE OF ALGOMA.

A VOYAGE OF DISCOVERY.

(Continued.)

The service being concluded, we lost no time in resuming our journey. At this point, however, we found it necessary to make a detour of 25 miles, in order to call at Gore Bay, on the opposite side of the channel, and enable the Bishop to make some enquiries about the destruction by fire of a new church which Rev. Mr. Tooke was erecting at one of his out-stations in the Township of Burpee. Unfortunately, not being completed, and the brick chimney not having been built, there was no insurance, so the loss is total. A strong impression prevailed in some minds that it had been the work of an incendiary, and accordingly an arrest was made on suspicion, but on the case coming before the magistrates, it was dismissed, on the ground of an alleged contradiction in the evidence of the principal witness, a boy of 13 or 14, who swore that he saw the prisoner taking the lighted brands to place them under the building. No redress, however, could be obtained, and so the Mission must bear a loss which is all but irreparable, as the settlers had exhausted all their local resources, in money and labor, in its erection, and the claims on the scanty Diocesan Fund are just now too numerous to admit of any relief from that quarter. But the emergency will be provided for some way or other, and the Bishop need not fear but that the little flock whose hopes have been so suddenly and disastrously blighted will soon see their church rising from its ashes. The run to Little Current was made very quickly, with the aid of a high wind and heavy sea. Here a budget of letters was received, and the evening devoted to replies.

Sheguiandah, seven miles off, was our next point. Here the work of the Missionary, the Rev. F. Frost, is of a twofold complexion, embracing two congregations of Indians and two of whites, all within an area which admits of frequent services, and constant pastoral visitation. Indeed, Mr. Frost has just notified his several flocks that while the roads are at all passable he hopes to visit them all every Sunday. The church accommodation in this Mis-

sion is steadily improving, there being one frame church at the village for whites, another of logs in course of erection by the Indians at Sucker Creek, a third about to be built for the Indians, and by them largely, at Sheguiandah, while a fourth has been promised to Little Current by a Canadian Churchman resident in England. The more immediate object of the Bishop's present visit was to consult with the Indians as to the building of the church, for which the necessary funds had been so generously raised by the exertions of the Churchwomen of Toronto. Plans and specifications had already been prepared, but objections had been raised by the Indians to the employment of a white man as the builder, on the ground of the apparent reflection that would thus be cast on their interest in the work and their ability to carry it to a successful completion. A pow-wow was accordingly summoned for the evening of the 11th, at which all the men of the band were present, with several squaws and children. Chief Manitowasing, on behalf of the band, stated their views of the case, and for himself and them expressed a willingness to do all the work on the church for nothing, provided it was left entirely to them, and no white man was engaged as architect. The sentiments of the chief evidently voiced the feelings of all present, as was shown by the indistinct but expressive tokens of approval that came from all sides. The Bishop then replied, pointing out the importance of the task before them, and the sacredness of God's house, and the necessity of giving Him our very best in everything, and specially emphasizing the fact that a man might build a boat, or a house, or a barn, yet know nothing about church building, also calling their attention to the difficulty which might arise from the length of time they would take if they undertook to put up the building themselves,—first, for want of machinery to prepare the timber, and next, from the necessity of going away frequently to raise money for the support of their families, while doing all this voluntary labor, closing by giving notice of another meeting at 8 o'clock on Monday morning, before his departure for the Georgian Bay. The pow-wow then ended with the singing of "Jesus, lover of my soul," in Ojibbewa, in which old and young united very heartily, followed by the Benediction.

Sunday's services were all well attended. Seventy-five were present at 10 a.m., the service, with the exception of the Lessons, being in Indian. The Bishop preached, Mr. Frost acting as interpreter. An afternoon service was held for the whites, the Bishop preaching again; and a third time at Little Current, about seven miles away, when from 80 to 90 were present.

On Monday morning the adjourned pow-wow was held, at which the Bishop stated his decision, to this effect: that having accepted the white man's plans and specifications, he would have the lumber supplied by the white man also, and all the material prepared in his mill, so that everything would be ready for its place and delivered on the ground; then the Indians, if they wished, could put it together, under the direction of the Missionary and the chief, first putting in a solid stone foundation, and receiving twenty-five cents per day as wages for all work over and above what was voluntary. (This sum had been suggested as sufficient to obtain a daily supply of food.) The Bishop's proposition, however, was not favorably received. "The chief had said they must build their own church, and they must obey their chief," &c., &c. Finding it necessary to be firm with them, the Bishop then repeated his proposition, saying that he would call on his return that way about a week later, and hoped that in the meantime they would discuss the question among themselves, and decide to agree to the arrangement he had proposed, as otherwise the church could not be built at all.

The pow-wow then concluded with the usual "hoozhoos" and handshakings, and the Bishop

went on board the *Evangeline* to resume his journeyings westward.

(To be continued.)

ACKNOWLEDGMENT.—Mrs. J. S. Cole, of Manitowaning, Algoma, begs to acknowledge with sincere thanks a beautiful collection of music, sacred and secular, sent by Miss Brooks, Sec. Y. L. M. S., and friends.

PROVINCE OF RUPERT'S LAND,
INCLUDING THE DIOCESES OF RUPERT'S LAND,
SASKATCHEWAN, MOOSEJAW, MACKENZIE RIVER,
QU'APPELLE AND ATHABASCA.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—*All Saints.*—The Rev. Hubert H. Barber is doing good work in this parish. The congregations and offertories have increased since his arrival, and there has been a noticeable improvement in the music, which is rendered by a surpliced choir, much augmented in numbers. His congregation are much pleased with him, and it is hoped that the parish will now enter on a career of growth and usefulness.

HOLY TRINITY.—The annual picnic of the Sunday-school was held at Selkirk, and was largely attended.

CHRIST CHURCH.—The choir of this church has been increased since the Rev. Mr. Pentreath's return, and now numbers 40 members, 28 being vested in surplice and cassock.

A celebration of the Holy Communion was recently celebrated as an act of special thanksgiving for the return of the 90th Battalion, and members of the congregation who had been to the front were invited. There were 57 communicants at 8.30 a.m.

A branch of the Girls' Friendly Society, with special rules adapted to the needs of the parish, is about to be formed. A large number of girls of all classes will join. The associates are to be married women.

The annual picnic of the Sunday-school was held at Kildonan.

SWAN LAKE.—*St. Stephen's.*—Sunday, Aug. 23rd, was one of those quiet days, replete with spiritual joy and happiness, that remain indelibly impressed upon the memory. It had long been looked forward to by the incumbent and the little band of faithful parishioners as a day when they should meet together to offer publicly to the Almighty Giver the house of prayer which they have erected to His honor, and in which they may acceptably worship Him. The building is 26 feet from east to west, and 16 feet from north to south, with a small vestry 5 x 6 on the south side. The walls are 8 feet high, and the roof is ceiled to the peak. A platform 6 feet wide, and extending across the church, answers for a chancel, and has been nicely carpeted. The altar cloth and linen and cloths for the prayer-desk and lectern were sent from England by a sister of A. C. Hawkins, Esq., churchwarden, and are greatly admired. A Service book and £5 came from the same source.

At 11 a.m., his Lordship the Bishop of Rupert's Land was met at the altar by the incumbent, the Rev. Alfred G. Pinkham, and the Churchwardens, E. E. Skipwirth and A. C. Hawkins, Esqs., where the incumbent read the petition for consecration.

The wardens, incumbent and Bishop then marched in procession down the aisle, around the church and back again, repeating alternately the 24th Psalm.

The sentence of consecration was read by the incumbent.

An excellent sermon was preached by the Bishop from Psalm xxvii, verse 4. Afterwards

the Holy Communion was administered, 24 remaining.

Full Evening Service was held at 4 o'clock in the afternoon, when the Lord Bishop again preached. Mrs. Pinkham presided at the organ.

The offertories, which were in aid of the building fund, amounted to \$36.

The thanks of the incumbent and vestry are tendered to all those who contributed to the building of St. Stephen's Church.

PERSONAL.—The Ven. Archdeacon Pinkham has returned from his visit to England.

Rev. Canon Coombes and wife are expected immediately.

DIOCESE OF QU'APPELLE.

MOOSEJAW.—*St. John Baptist Day, 1885.*—The second anniversary of the opening of the Church of St. John Baptist was observed by the following services:—Celebration, 8 a.m.; Children's Floral Service, 3 p.m.; and Evensong and sermon at 7.30 p.m., when Rev. H. H. Smith, curate in charge of St. Paul's, Regina, as on the like occasion last year, preached an appropriate sermon. The church had been beautifully and appropriately decorated with prairie flowers by the Mother Superior and Sisters who were nursing at the Field Hospital.

QU'APPELLE.—*St. Peter's.*—On Tuesday, the day following the festival of St. Peter, this church was dedicated to the memory of the Apostle Peter, and solemnly consecrated for the service, for all time to come, of the Almighty in the worship of His Church militant. There were present at the services, besides the Bishop, the Rev. F. W. Pelly, incumbent of St. Peter's, Rev. J. P. Sargent, Rev. D. Lewis, Rev. J. W. Gregory, formerly in charge of this Mission, and under whose care the first steps towards the building of the church were taken and a large portion of the required funds raised, the Rev. H. H. Smith and the Rev. P. K. Lyon.

The Bishop and clergy, having robed in the office of the senior Churchwarden, near the church, went in procession, preceded by the Churchwardens, Mr. Gordon and Mr. Milligan, to the church door, saying antiphonally Psalm 132. Here appropriate prayers and versicles were said by the Bishop, after which the procession advanced up the aisle, saying Psalm 122, the congregation taking part with the clergy in the responses. Arrived at the chancel, Hymn 157, *Veni Creator Spiritus*, was sung, all kneeling, after which the Litany was sung by the incumbent, the Bishop offering the special supplication for a blessing upon this church now to be dedicated in the name of the Holy Apostle St. Peter. After the Litany, Psalm 51 was said, followed by the suffrage, "The Lord be with you, and with thy spirit."

After the signing of the deed of consecration, and the offering of the usual prayers of intercession for God's blessing upon priest and people in the administration of the Sacraments and other rites and ceremonies, the following suffrage was used:—

Stablish the thing, O Lord, that Thou hast wrought in us.
For Thy Temple's sake at Jerusalem.
Gloria Patri.
Prayers.
Psalm 45.
Benediction of the Font.
Psalm 119, vs. 9-16.
Prayers.
The Lord be with you, &c.
Stablish, O Lord, &c.
Benediction.
Hymn 306.
Celebration of Holy Communion.

St. Peter's consists of nave, south porch and vestry. A chancel to complete the design will be added afterwards. The nave is 40 x 24. A tower and spire springs from the south porch.

Built at the western edge of the village, and touching the clumps of trees not yet cleared before advancing civilization, St. Peter's has the quiet, peaceful look of many a village church in older lands.

In the afternoon the site of St. John's College Farm was visited. The excavations for the foundations were in due progress, also the digging of a well. The workmen extended an invitation to the Bishop and clergy to descend the 100 feet or more in the bowels of the earth. The Rev. H. H. Smith distinguished himself by being the only one to accept the invitation. What incantations he used when down below he did not divulge on his return to the upper world, but the mystery remains that a day or two after thirty feet of water appeared in the well!

FORT QU'APPELLE.—The Bishop has been visiting this Mission and its many outposts, so faithfully looked after by Rev. D. Lewis, notwithstanding the many long drives entailed thereby.

DIOCESE OF SASKATCHEWAN.

The following extract from a letter from Rev. Mr. Quinney, at Fort Pitt, addressed to the associate editor, will be found interesting:

It has been long since I last wrote you, and both my dear wife and I have undergone some sad experiences since then. We were made prisoners twice by the Indians during the rebellion, and the last time had to remain as such for seven weeks in their camp, when our food was coarse and irrogular. Sometimes they gave us a chunk of half-cooked beef, without any bread, at others bread without meat. However, as a rule, we were treated well, except we had to foot it while they were riding our fine fat horses and buckboards. They stole everything we possessed in this world, and burned down our church and other buildings; but they killed the poor priests and many others, so we have much to be thankful for, after all. It was not our own Wood Indians who burned the church and buildings, but the Plain Indians, headed by Big Bear; but I am sorry to say many of our Indians felt justified in robbing us, and said they did it to save the Plain Crees the trouble. They little expected us back after the manner in which they treated us, but when we did return they welcomed us, and we hope yet to use our best endeavors to teach them better things. Mrs. McLean was kind enough to invite my wife and child to go and spend a few weeks with her, until I put up a small building for the winter at Fort Pitt; but she said, "If you are going back to Fort Pitt, I am going, too," so here we are, living in a small tent on the bank of the river, until I put up a small house.

The Mounted Police all left yesterday, and the troops are leaving to-day, so we shall be alone among the poor savages again; but we fear them less now, and pity them more than ever we did.

I shall miss my nice library, which they destroyed, more than anything else. My books were worth over £250, not including the enormous freight and duty they cost me.

BE GOOD TO DO GOOD.—What we wish to do for our fellow-creatures we must first do for ourselves. We can give them nothing save what God has given us. We must become good before we can make them good, and wise before we can make them wise.

COMMON DUTIES.—The only way to regenerate the world is to do the duty which lies nearest to us, and not to hunt after grand, far-fetched ones for ourselves. If each drop of rain chose where it should fall, God's showers would not fall as they do now on the evil and the good alike. I know from the experience of my own heart how galling this doctrine is—how like Nanman one goes away in a rage because the prophet has not bid us do some great thing, but only to go wash in the nearest brook and be clean.—*Kingsley's 'Daily Thoughts.*

"THE BIBLE, AND THE BIBLE ALONE."

(From "Copy," by Right Rev. Hugh Miller Thompson, Assistant Bishop of Mississippi. Thos. Whittaker, Publisher, New York.)

II.

(Continued.)

It makes no difference, then, we see, how much a man mistake "the fathers" and their uses, how firmly he may have the notion of "the Bible, and the Bible alone," he must go to these fathers to decide the very vital question whether he has a Bible at all. Without them, he is utterly adrift. He has a Bible, but he cannot tell whether it is a real Bible or a sham, the genuine word or a forgery of the ninth century. It is on the testimony of the fathers, of primitive iniquity, of the early Church, that he rests his belief that his Bible answers to the genuine Bible as it was given. The Bible, therefore, comes to no man as a book by itself. It comes surrounded by authority from without. It comes with testimonials and evidences of an organic body. The existence of the Church is the evidence of the truth it contains, as the testimony of the Church is the evidence of the genuineness and sameness of the copies. Since this question is to be decided in this way, since we find we can so decide it, is it wise to drop the testimony of the fathers at this point, and having used them to settle the genuineness of our copies of the Bible, shall we dismiss them as of no further use?

Here is just the broad difference between the Churchman and the man who thinks the Bible is to be interpreted by his own private judgment alone. The Churchman believes Christianity, like the Bible, to be one. As the Bible never could be added to or taken from when once given, so the Churchman believes that Christianity cannot be increased or diminished by man. He holds that a complete and perfect system was given for all, that the terms of salvation, the substance of the faith, were announced at the first. The primitive Church, with the Bible in its hand, went forth preaching a definite faith and a fixed system,—its interpretation of the meaning and purpose of the Bible in life. Whatever faith was essential in the first century is essential in the nineteenth. Whatever divine order and discipline was established then, was established for all time. Whatever were the terms and means of salvation then, are the terms and means while the world stands.

There was a gospel preached then, a body of doctrine, a method of salvation, and a rule of Christian belief and practice which the Bible contained for men from the first. The Churchman believes that these are essential to the end. He reflects that the men who first received the Bible were men who knew the authors of the New Testament face to face, that they heard Apostles preach and Evangelists explain the Gospel, that they actually heard "the whole counsel of God" from the lips of Apostles, before they ever saw a line of the New Testament! that, therefore, they knew, as no men can know now, exactly what the meaning and purpose of the writings are. They had the *viva voce* explanations of the Book from the men who wrote it. They heard the substance of it before it was written at all. They believed the Gospel, they lived in it and died in it, were fully instructed in "the whole counsel of God," were "wise unto salvation" before they had ever read a line of the written New Testament!

And so, believing the Bible to be one, the Churchman appeals to primitive antiquity to discover whether his Bible is the genuine Bible of the primitive Church. He finds it is. The appeal settles that question beyond dispute.

But as the Bible is one, so its meaning is one.

It must contain one story, and tell one faith, and reveal one Gospel. There are disputes about its meaning and scope. This man insists on one Gospel, this other man on another. Both appeal to the Bible. Both talk about "the Bible alone." The Churchman sees their difference can never be decided. They might as well undertake to settle the question of the genuineness of a modern copy, by refusing to look farther than the copy itself. Therefore, he appeals to the primitive Church for this matter also. He says "let the men who testify to the genuineness of the book, testify also to its meaning. What sense did they get from it in the very days when men lived who heard St. Peter and St. John teach and preach? What doctrine did they find in it in the very Churches where these Apostles were pastors? Let us call in the ancient witnesses for this thing also."

This is really,—this, and no more—the meaning of a Churchman's appeal to antiquity. He does not consider "the fathers" of any century infallible. He cites them as witnesses for the doctrine, precisely as he cites them as witnesses for the book. He considers that the Bible contained, for the men of the earliest day, a definite system of Christian faith and order. He sees that the written New Testament grew into existence, was written, collected, and published under that definite system, and therefore agreeable to it. And he infers that that system is the true sense and meaning of the written book, that the Christianity in the life and action of the primitive Church is the true interpreter of the same Christianity lying in the pages of the written Word. He therefore turns to the contemporary witnesses to find what that living Christianity was.

Take the things that divide Christians, that one sect claims are in the Bible, and another sect claims are not there—any of these things it is manifest "the Bible alone" will not settle the difference. The Unitarian asserts that the Bible does not teach our Lord's divinity. The orthodox believer asserts it does. Both, strangely enough, claim the Bible. Suppose they appeal to the early time. Suppose they wisely conclude that Christians from the first, the converts of the Apostles themselves, knew what the Apostles meant to convey as their sense in this matter. The evidence is overwhelming that from the very first Christians worshipped Christ as God. The fact was so notorious that it was a heathen reproach, "the worship of a crucified God."

Take the question of Episcopacy and Congregationalism or Presbyterianism. Unquestionably, there is some form of government, some apostolic organization in the New Testament. The Churchman claims the written record. The Congregationalist claims it. The Presbyterian claims it. The Romanist claims it. "The Bible alone" will not decide it, for the question is about the meaning.

Suppose, again, they conclude that in the earliest Church, when the Apostles were living, or men whom Apostles had taught, it is reasonably certain that any uniform and universal organization, existing all over the world, would not be contrary, but agreeable to the intention of the Apostles, and consequently of Christ. And suppose they ask what this organization was,—an organization which universally existed before the New Testament was collected, and the canon closed. The evidence, again, is overwhelming that all Christians, from world's end to world's end, were members of one Church, with one uniform government of Bishops, Priests, and Deacons, and no Pope, and that this unity and this government were matters of such notoriety that heathens knew them just as well as Christians.

And so with any matter which may be in dispute. The fathers may be cited to testify to a matter of fact,—What was the faith and practice of Christians in their day? We do not cite them to ask their private opinions. We do not care, for the purposes of this inquiry, what their

private opinions are. We ask their testimony about Church, Faith, and Practice.

Tertullian, for instance, advises against the immediate baptism of infants. He argues in favor of postponing it till the child has come to years of discretion, if there be no danger of death. And Baptists sometimes cite Tertullian as a "father," on their side. The Churchman cites him for the direct opposite, because he wants his testimony to the practice of the Church, and not Tertullian's private notions. His testimony is the strongest that infant baptism was the established custom of the Church, else he, Tertullian, would not have been called upon to persuade anybody to delay it! His negative testimony is stronger than any positive.

"The Bible, and the Bible alone," an impossible formula as we see, must be changed to one more in accordance with the Bible itself. That never teaches "the Bible, and Bible alone." It authorizes no man to suppose his private judgment infallible. It does not establish one Pope, still less a million. It bids us, among other things, to "stand in the old paths," to "hold fast the form of sound words," and by implied command, to "continue in the Apostle's doctrine and fellowship."

It is beginning to be seen and confessed by the best, the wisest, and the calmest-thoughted men of all names—Greek, Roman, and Protestant—that "the historic method," in other words, the appeal to the Primitive Church—to "the old paths"—is the only method in which lies a hope of unity and peace.

CONTEMPORARY CHURCH OPINION.

The Irish Ecclesiastical Gazette, of the 15th August contains the following remarks on "The Church and unattached Christians":

The Church is not a fortuitous concourse of atoms, a conglomeration of sects founded upon the New Testament, and set up, by man at will at any and every time he pleases in the later ages. If it were, it would need no special hold on the past, and would naturally discard ancient things. The Church is an historic body, with an organization of life, a faith, order, and worship, extending over nineteen centuries. Hence she would not be self-consistent, true to herself, true to the Divine Providence which has determined her life, if she did not maintain her hold on the past, and in many things bring the past forward. That the Church preserves the ancient symbols, retains a Liturgy laden with the memories of the past, maintains the sacramental truths of revelation, is only to say that she preserves and carries on the historic law of her life.

In contradistinction to this fundamental position in the state of unattached Christianity so much in vogue in the present day. Who ever first applied the epithet "unattached" to Christians hit upon a very significant word, and this seems to be recognised in the fact that it is so readily adopted. But it is a question whether, to the popular apprehension, the full meaning of the word is yet apparent. It is supposed to apply to those religious people, who, undervaluing organization, attempt to live in an isolated way, overlooking Church and Sacraments in the indulgence of a general religiousness, as if one's spiritual impulses were a better guide than the law of Christ. It is known that some of the so-called revival preachers and lay expounders of the time do encourage that unattached condition, as if it were of small importance what religious body one joins, and whether one join any provided he live a good life. This is one view of the matter, and it probably expresses the popular definition of "unattached"; it certainly explains the popular idea.

But there is more in the matter than this; the popular error goes deeper; it reaches further than to those who undervalue and decline membership in the Church; further than to

those who say "no matter what Church;" for one may be in the Church with no adequate conception of what membership in Christ means. Such are they who say, "Do not preach the Church, but preach the Gospel;" "Do not preach Episcopacy, but preach salvation;" "Do not preach the Sacraments, but preach by holy living." If the Church, and the ministry, and the sacraments, were the comparatively indifferent things that these people would make them then there were force in their objections; if there be anything more important than these as means of salvation, then preach that. But as Christ "preached the Gospel of the kingdom;" as He commanded the Apostles, to "preach the gospel of the kingdom," we judge that the subject, rightly understood, means a great deal; that it in fact covers the whole ground; and that the substituting of certain secondary things; that hold the relation of effect to cause, for the great Apostolic order is not the true gospel of the kingdom; and further, that they whose interpretations of the matter are such as to make these great themes a stone of stumbling, are in spirit, if not in fact, unattached Christians, struggling along the way of salvation by not the best aids. If we are to have a compact, intelligent, well-organized, and growing Church bishops, priests, and people must have clearly defined ideas of what the Church is, and with the truth on our side embodied in the formularies of the Church, and administered through the divinely appointed channels of grace, we need have no fears for the result.

BRITISH BUDGET.

Earl Nelson is now reported convalescent, to the great relief and joy of his many friends.

The Bishop of Melanesia was married at St. Michael and All Angels, Paddington, to Miss Catharine Mort, a New South Wales lady.

The Bishop of Durham has given £25 to the new training institution of the Church Army, which is to be opened in London, England, in October. He is also an annual subscriber to the Army.

The Rev. Robert Linklater, M.A., has been instituted to the vicarage of Holy Trinity, Stroud Green, by the Bishop of London, and inducted thereto by the Archdeacon of Middlesex.

The Rev. Cecil Moore, son of Prebendary Daniel Moore, died lately, in his thirty-third year. He had served as curate of St. Marks, Hamilton Terrace, and St. John's, Paddington. In the latter parish he was much valued for his devoted work among the poor.

Two incumbents in the neighborhood of Canterbury—the Rev. J. G. Brine, of Lower Hardres, and the Rev. F. Metcalf, of Upper Hardres—have announced their intention of foregoing the extraordinary tithe rent-charge on hops this year, owing to the bad times and the depression in the agricultural districts.

The Rev. Coker Adams, of Saham Toney, recently "excommunicated" one of his parishioners, Mr. Joseph Payne, for non-attendance on Divine Worship. On Sunday, Mr. Adams, after the Nicene Creed, released the excommunication against Mr. Payne, at the admonition of the Bishop of Norwich. The Rector preached in the evening on excommunication, justifying its use.

The Bishop of Carlisle has strongly condemned the outrageous address of one Rev. H. M. Kennedy, Vicar of Plumpton, near Penrith, to the electors of Cumberland. He protests against its "monstrous utterances," in the name of himself and the whole clergy of the diocese; and

no wonder, for this is one of the passages of the address, horrible indeed from anyone, but specially so from one holding office in the Church:—"Be not befooled. Sons of toil, do not in politics trust a Tory. No, not if he came to you in an archangel's garb, and on bended knee before God's high altar swore by the sign of man's redemption that he only meant you well. If you have any cause to fear him, use deception. I advise you in plain terms, of two evils choose the least. If he must have an answer, tell your master a lie with your tongue in preference to marking with your pencil a terrible lie against yourself your family, your class, your country, and your God."

Speaking at Bristol recently, Sir Michael Hicks-Beach referred to the proposals for the disestablishment and disendowment of the Church of England in the following terms:—"Some of us may be even old-fashioned enough to think to-day that of all the wants of our common humanity, there is nothing more important than some provision for religious instruction. And yet, although Mr. Chamberlain suggested that the State should provide almost everything for its members, he coupled that proposal with the disestablishment and disendowment of the Church of England. The poorest classes throughout our land, in our great cities, country towns, and rural villages, are to lose the spiritual and temporal help by which they have profited for so many generations, and all this on the ground of some fancied inequality between the Church of England and other religious congregations. But I think it will be some time before our great and grand Church is destroyed. Let her continue to do her duty and spread herself as she is now spreading herself throughout the length and breadth of the land, and she will sustain safely and without harm those attacks of the Birmingham caucus. Those attacks would, in fact, rally her defenders."

AMERICAN BUDGET.

CALIFORNIA.—The parish record of St. John's Church, San Francisco, for 1855, shows an increase of Communicants in four years from 75 to 256.

COLORADO.—A lady from the East recently attended divine service at St. John's Cathedral, Denver, and afterward as a mark of her appreciation of the service, and of the sermon she heard, sent a check for five hundred dollars for Church work in Colorado.

The Rev. J. Hill Tait, of Edinburgh, Scotland, a chaplain of the S.P.G., spent Sunday, Aug. 9th, in Denver, preaching in the morning at the Cathedral. He and his wife have been on a long tour, visiting China and India, and are now "doing" the United States and Canada.

NORTHERN DAKOTA.—Bishop Walker advocates the erection of churches where they are needed, before the erection of a cathedral for the Diocese.

WASHINGTON TERRITORY.—The Rev. A. L. Parker has been appointed in accordance with a resolution of Convocation, for the purchase of Sunday School supplies and books for parish purposes.

INDIANA.—In Indianapolis the Church has six church buildings, with property valued at \$140,000; 900 communicants; 985 Sunday School children, and ministers to several public institutions, the Insane Asylum, the Poor-house, the Reformatory, &c., besides holding service in several adjacent towns.

IOWA.—Bishop Perry is to read a historical paper on the mission work of the Church, dom-

estic and foreign, during the fifty years just expired, at the Missionary Conference to be held in Philadelphia on November 18th and 19th next, commemorative of the reorganization of the society in 1835 on the basis of the membership of the Church, and of the fiftieth anniversary of the consecration of Bishop Kemper.

The Church population of the Diocese of Iowa numbers 12,345; communicants, 4,646; Sunday School officers and scholars, 4,545.

KANSAS.—The Bishop has been on a visit to Los Vegas Hot Springs, recruiting for the autumn work of his exclusive diocese.

NEW YORK.—The University of the South conferred upon Rev. Dr. Dix, Rector of Trinity Church, the degree of D.C.L.

The Italian Mission contemplates purchasing St. Philip's Church, Mulberry street, at a cost of \$60,000.

The new Church of the Reformation, N.Y., has been commenced. It will cost \$50,000.

CONNECTICUT.—Missions to the Germans and Scandinavians are in active operation in Fairfield Co., where there are numbers of these nationalities. The Rev. A. M. Lewish is in charge of the work.

Several of the American Bishops have in their late addresses called attention to the importance of circulating Church literature, books, tracts, papers, &c.

BOOK NOTICES, &C.

We are in receipt of the following Magazines for September:

The English Illustrated Magazine.—Macmillan & Co., 112 Fourth avenue, N.Y., \$1.75 per annum.

The Church Eclectic.—E. & J. B. Young & Co., Cooper Union, and James Pott & Co., Astor Place, N.Y.; always good, but particularly interesting this month.

The Sideral Messenger.—Carlton College observatory, Northfield, Minn., \$2.

The Homiletic Review.—Funk & Wagnalls, 10 and 12 Dey street, N.Y., and Wm. Briggs, Toronto; \$3 per annum. It contains amongst many good things an article by Prof. Stiekenburg on the question: "Is the pulpit declining in Power? If so, what is the Remedy?" and another on "Common Sense in Preaching," by Dr. Wheeler, of Alleghany Colloge.

The Library Magazine.—John B. Alden, 393 Pearl street, N.Y.; \$1.50 per annum.

Collections of the Nova Scotia Historical Society for the year 1884.—Wm. Macnab, printer, 12 Prince street, Halifax: This volume (No. 4) contains a long and interesting sketch by Rev. Geo. Patterson, D.D., of New Glasgow, of the Hon. Samuel Vetch, first English Governor of Nova Scotia; the Journal of Col. John Winslow, of the Provincial troops, while engaged in the siege of Fort Beausejour in 1755, and an article on the Province Building, by the Hon. Sir A. Archibald, K.C.M.G.

TOIL AND REST.—Remember always toil is the condition of our being. Our sentence is to labour from the cradle to the grave. But there are Sabbaths allowed for the mind as well as the body, when the intellect is stilled and the emotions alone perform their gentle and involuntary functions.

It is not learning, but life, that is wanted for the Messiah's kingdom: and life begins by birth.—Alford.

All Subscriptions Payable in Advance. Will Subscribers please Examine Label and remit?

The Church Guardian

— EDITOR AND PROPRIETOR: —

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SPECIAL NOTICE.

* SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The very low price at which the paper is published renders necessary a rigid enforcement of the rule of payment in advance. The label gives the date of expiration.

Will subscribers please examine Label and REMIT PROMPTLY!

CALENDAR FOR SEPTEMBER.

SEPT. 6th—14th Sunday after Trinity.

" 18th—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.

UNCHURCHING NON-EPISCOPAL BODIES.

Canon Liddon's sermon at the consecration of Bishops King and Bickorsteth is still exciting hostile comment among some of our contemporaries, who warmly resent the attempt, which he is supposed by them to have made, to place the non-episcopal bodies outside the pale of Christianity. But a little careful consideration will show how unnecessary and uncalled for such irritation is.

Dr. Liddon spoke for the large body of Churchmen who, with ourselves, hold the doctrine of the Apostolic Succession, "as a rule of faith." Now what does this mean? It means that a certain act of obedience, or a number of such acts, is an essential part of the new covenant of grace in Jesus Christ, and its postulate is the preservation inviolate of the means of grace. Thus, participation in the Holy Communion is "generally necessary to salvation," the condition being that the celebrant possesses the Apostolic, *i.e.*, the Divine commission, and so with the other means of grace. This is what Canon Liddon says the Church has, and the dissenting bodies have not.

But Dissenters reject the notion that the Holy Communion is necessary to salvation; and, with the exception of Baptism (of which more anon), the other Church Ordinances are, in a greater or less degree, rejected by them. When, therefore, Canon Liddon denies that these bodies have any power to do what they have no mind to do, he is manifestly doing them no injustice. The Canon defines a "Church," and says that the non-episcopal bodies do not answer the description; these bodies are themselves aware that they do not, and even say that they do not aspire to come under the definition. Where, then, is the injury? If they condemn the prerogatives of a Church, why need they or their friends take offence because Canon Liddon says they do not possess these prerogatives?

The question, however, arises, how is it possible to "un-church" any body of Christians? In our opinion, which is based on the high authority of Bishop Beveridge, it is as impossible to un-church a non-episcopal body as it is to un-church an individual member who has been "grafted into" the Church by Holy Baptism, neither more nor less. Baptism is admission to the covenant of grace, and is effaceable, if at all, only by actual sin. This is not essentially a priestly act, or rather, it is the act which affirms the priesthood of all Christians. Even in the Roman Church, lay-baptism is accounted valid, and is often administered by the laics. And of Baptism we have all the valid, undisputed Apostolical succession.

Moreover, Canon Liddon's critics complain that he "relegates them to the uncovenanted mercies of God." This, too, is an unworthy, not to say, an irreverent complaint. Surely our friends will be the first to admit that the uncovenanted mercies of God are precisely the infinite mercies of God.

EDITORIAL NOTES.

THE VEN. ARCHDEACON FARRAR will be the guest of F. Wolferstan Thomas, Esq., during his short sojourn in Montreal. The Archdeacon will arrive at Quebec about the 12th inst., and is expected to preach the following Sunday in that city. He also is engaged to deliver a lecture there on Tuesday evening. He will reach Montreal on Wednesday, and will deliver a lecture in the Queen's Hall on the evening of the 18th Sept. We understand that the Archdeacon will preach at St. George's Church, Montreal, on Sunday morning, the 20th Sept., and at the Cathedral in the evening. In our own behalf, and in the name of our thousands of subscribers in all parts of the Dominion, we extend a hearty welcome to Archdeacon Farrar, and would express the hope that his visit to this Canada of ours, and to the States, may prove not only recreative, but of permanent benefit to the Church in both countries. Archdeacon Farrar will leave Montreal, we are informed, on Monday, the 21st inst., but strong hopes are entertained that such modifications of his plans and many engagements may be made as will permit of his returning for the meeting of the Church Congress in October.

THE TOBACCO NUISANCE.—Is the Church alive to the appalling extent to which the degrading habit of using tobacco extends? We think not: for amongst the many other movements tending to purify and benefit mankind, we are not aware of any general effort being made under her control to discountenance and repress this vicious practice. Not many years ago it was considered anything but the mark of a gentleman to be seen on the public streets with a cigar, much less a plug pipe, in the mouth. Now it seems to be the mark *par excellence* of this position; and boys scarce in their teens may be seen in imitation of the bad example set them by their elders—and, alas! not alone by laity, but by many of the clergy also—sporting a cigar or puffing at a dirty pipe as they go about their daily work. Smoking! Where is there any escape from it? In the street, in the cars, in public halls, at business, and at pleasure, everywhere, save in Church, the non-smoker is subjected to this annoyance; and even in the privacy of the home, or of the office, to request the non-

indulgence of this all but general practice is regarded as next thing to discourteous. Why God's pure air—which is the common possession of all—should be so defiled, to the annoyance and injury of many, it is hard to understand. We should like to see an organized effort made against this useless, extravagant, and, in our opinion, debasing habit, and one which perhaps is more generally annoying than drunkenness.

A good deal has been said, and written, too, at different times, against bazaars, fairs, concerts and kindred means of raising money for Church or charitable objects. But whilst much has been advanced in justification of the employment of these means, nought but condemnation should follow when they are accompanied by anything which may operate as a direct temptation to the young to the indulgence of objectionable and useless practices; or which offends against good taste and purity.

We much regret to learn that in a mission or parish, not many miles from Montreal, in connection with a public gathering under Church auspices, whereat games and sports accompanied by prizes formed part of the programme, several boxes of cigars appeared on the list. Imagine a Sunday School scholar presented by his teacher or pastor with a box of cigars as the prize for a well-run race! We cannot but regard such action as highly derogatory to the Church and most reprehensible as placing temptation directly in the way of young people.

CLERICAL STARVATION.—Is there none of it in the Dioceses of this Ecclesiastical Province? We wish we could answer promptly and truthfully *No*; but when we know that in some of our parishes the Presbyterian of perhaps ten or fifteen years' standing is receiving five hundred dollars as his yearly stipend; and is expected to maintain himself and family in decency, and supply himself with what is required in the way of books and papers to enable him to keep abreast of the times and be a capable teacher and pastor, we are compelled to say it does exist. Only a very short time ago we received a letter from a clerical subscriber apologizing for delay in forwarding his subscription (a delay much less, by the way, than that which existed and exists on the part of many of the laity,) and notifying us of his intention to discontinue, because that his salary was so small (some \$500) and was not paid up, and he could not afford to take the paper, which he prized highly. That this starvation exists in the United States has been brought out painfully by means of an advertisement in the *Church Press* (New York) of August 29th, whereby a clergyman "with large family and insufficient salary" offers a part of his library for sale! The editor of the *Church Press*, in concluding his remarks in reference to this advertisement, says:—"Surely such a case as this should lead the whole Church to consider the necessity of some more generous and systematic method of providing for our hard-working clergy. We fear this is not an isolated case. Many similar ones have been reported to us. They are painful; they are reproachful; and if the Church is to continue her career of prosperity and usefulness we must see to it that her standard bearers—the men who sacrifice their all for her sake—are well equipped and provided for." We would only add that it is time that Church people throughout our dioceses awoke to the injustice in many cases done to their ministers, and that all would deal with the utmost generosity towards those who minister unto them in holy things.

"I LIKED THAT SERMON TO-DAY" OR,
"I DID NOT LIKE THAT SERMON."

One hears such remarks very often, sometimes from children, even, imitating their parents or elders.

Such sayings are worth thinking about, both by preachers and people. Why is one sermon "liked," and another "not liked," or why does one person "like" a sermon and another "dislike" the same? Why are such terms used at all? Let us think about it a little.

What is a sermon, or what should it be? and by what standard should it be measured and judged?

If we say we like or dislike anything we measure it by something within us, our taste or choice or preference, as we may a picture or poem or song, and the value of our "like" or "dislike" depends on our ability and culture as critics; but when we come to think about it we shall see that a sermon ought to be measured and judged by another standard altogether, for a sermon is not a matter of sentiment or feeling, and so to be judged of by taste or choice, but it, or ought to be, a Message, as the preacher is, or thought to be, a Messenger, and that which he brings is not, or ought not to be, his own word, but the Word of Him that sent him.

Now the message brought is either true or untrue. A great and terrible responsibility here rests upon the messenger. It is his business, under penalty, to deliver a true message, and it is the business of the hearers, under penalty to receive it as such, if it be true. There is no choice or preference, otherwise, about it.

We see, then, that "like" and "dislike" have nothing to do with it, at least so far as the subject matter of a sermon is concerned. The manner in which the message is delivered may (or may not) be a fit subject of criticism:—we are not talking about delivery, but about sermons.

The question is, is the message a true message? does the sermon express or reflect (albeit faintly and weakly it may be) a portion of God's Truth? If it does (and it is fair to presume that it does), we certainly shall not presume to say that we "like" or "dislike" it. There is much, very much, of God's truth that ordinary human nature does not "like," any way, if that is the test; it goes against the grain, and there is consequently sore temptation to the preacher often to smooth down and "fix up" and sugar-coat this truth to suit the "likes" and "dislikes" of his hearers, especially if he is dependent upon them, as most preachers are, (alas!) for his daily bread. This must be confessed; but the conscientious messenger will not ask what will please those to whom he is sent, (alas, again! he is not sent but "called") what they "like" or "dislike," but, "What saith the Lord?"

Kind reader, who with all good intention sometimes tell your pastor that you "liked his sermon to-day"—perhaps implying that you did not like it last Sunday—have you ever thought of this? You are not asked to like sermons, but to profit by them. Like wholesome, but withal, it may be, better, medicine, for those who confess that "there is no health in us," sermons are not to tickle and please the palate, but to help to lead to a better and stronger life.

There is a profound lesson in this thought for both preacher and people.—D. D. C., in Church Helper, Michigan.

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.]

DISESTABLISHMENT.

To the Editor of THE CHURCH GUARDIAN:

SIR,—It is to be regretted that the "Critic" of Halifax, a valuable newspaper, is advocating

disendowment, or rather the plunder of the English Church. Thus, "The Disestablishment of the Church in England, is a consummation devoutly to be wished by all believers in the Anglican faith. A pampered Church is like a hot house plant, its growth is that of an exotic, its flavour lacks perfume, and its fruit is wanting in flavour." I believe the editor is an Anglican, and I cannot conceive why he wishes the old Mother Church to be deprived of her own property: unless, indeed, he believes, that no religious organization should possess any property, and if so, he should advocate the confiscation of the property of every religious body. Or, perhaps, he thinks only wealthy corporations should be plundered, and only wealthy ecclesiastical corporations.

But, why this discrimination! There are other wealthy corporations beside religious ones, if his objection is to wealth. Perhaps he would kindly say, how much wealth he would allow a corporation to enjoy. Or, rather below what sum might a wealthy corporation be free from plunder and confiscation.

Or, perhaps, the "Critic" may hold the vulgar error that the Church is paid by the State, an absurdity, which no well instructed man ought to be guilty of. Perhaps he will explain to,

AN ANGLICAN PARSON.

August 31st, 1885.

ATTITUDES TOWARDS ROME.

To the Editor of THE CHURCH GUARDIAN:

SIR,—I had well nigh written "attitude," but I bethought me that I had better mention more than one. My idea on taking my pen was to try and say what should be our attitude, but I think now I had better also say something of the attitudes assumed by different Church of England men and others who stand out against the errors and assumptions of Rome. To those errors and assumptions I shall say, merely allude—doubtless they who hold by Rome will deem me guilty of both error and assumption—in the simple assertion that Rome has errors or assumption.

The "no Popery" attitude is assumed too often by those who have no idea what the words really mean, for reasonable, well informed, persons to join in the cry.

However sincerely we believe that as a foreign prelate, the Bishop of Rome, can have no jurisdiction—in the dioceses of other prelates. However sincerely we believe Papal Infallibility to be a myth. However clearly we may see that the dogma of the Immaculate Conception cuts away the pure human side of our Redeemer's mysterious "manifestation in the flesh: shouting "no Popery," will do little else than inflame the ignorant, and irritate our Roman brother Christians.

The "controversial" attitude is a useful one when assumed by those who are thoroughly prepared, not only by fluency of speech, but by deep reading and solid learning, to contend against men who are trained from their childhood, in all the history, (?), logic and sophistry of the Jesuit and the Seminarian. But when the controversial attitude is struck (as is too often the case) by half-fledged scholars, or rampant ultra Protestants, whose chief (if not sole) weapon is abuse—the Holy cause of Primitive Christianity suffers and another triumph (save the mark) is added to the boastful columns of the Roman press.

The "orange" attitude, however patriotic at its inception, however useful it may become if ever Rome revert to her old tactics of "wading in the blood" of heretics (so called,) it is, to my thinking, no one whit more admirable than those old tactics themselves, and the orangeman who told me that "he would like to walk up to his knees in Catholic blood" is just as much a murderer in his heart and just as ignorant, for

he confuses Catholicism with Romanism, as the latter does heresy with pure Catholicism.

Then there is the "popular" attitude, this is simply suicidal. I mean that attitude which leaves the hand and purse open to every Roman who solicits for Church, or school, or convent, or cathedral, which (while the heart is really against the projects, and the tongue voluble in abuse) goes to every Roman Bazaar, helps whenever asked (even to a larger extent than their own) every Roman work, because it would be thought charitable, it would be popular! Roman priests and Bishops have told me that there was as much "Protestant money" (as they called it) in their buildings, as money got from their own well bled flocks.

But worse than the popular attitude is the "mercenary" attitude. This is shown, first, in the saying, "if we go to their bazaar they will come to ours;" yes, to an extent sufficient for the "say so of the thing," but even thus they take wise care to be the gainers. But to the mercenary non-Roman who sends his or her children to convent schools "because it is so much cheaper." What can be said strong enough in the way of condemnation. Risk your child's faith for money? Is it possible?

Is it right by swelling the numbers of the Roman schools, by adding your children, to diminish the members in our Church schools, and keep them from affording the low rates which you admire in the Roman establishments? I know parents who might not unjustly be called rabid Protestants who yet have sent their children to Roman schools, for mercenary ends. One could hardly pity them when those children were more or less won from their duty to their parents. Nor could one blame the Roman priests and Sisters, when they saw (as of course they were sharp enough to do) that the parents cared more for money than for faith. I have no wish to charge undue influence in Roman teachers towards proselytizing. I think they would be hypocrites if they did not try to influence their pupils in what they have been taught to believe is the true way. And when non-Roman parents send their children to Roman schools, and find those children perverted, they deserve what they get, and need not blame the teachers. If, however, they send their children under the impression that no attempt will be made to Romanize, they must be gullible to the last degree. Why, the well-known kindness of the Sisters, the love (I do not question its reality either) they pour out on the children, is enough to make the children return "love for love," and it is very hard to make a child believe that one who is so loved, is wrong in anything. And here is a mode of proselytizing that cannot be helped if the children are sent.

The true attitude—Treat all persons with politeness, no matter what their religion or whether they have any, but do not be imposed upon by the Romanist's professions of love and good-will towards you. Keep them in their place. Never go near their places of worship. Give them no pecuniary aid. Pray for them that their eyes may be opened to discern the truth that "Roman" is not synonymous with "Catholic," and pray that they all may be saved. Utter no word of abuse. Read history, especially the history of the Church from the beginning, but do not twit Romanists with their persecutions, because they can, to a certain extent, give you a "tu quoque" reply. Avoid controversy, and strengthen the hands of the Church in your own parish, diocese, province and throughout the world, and you will find that you have thus struck an attitude far more efficacious for defence than the blatant demagogue who shouts "No Popery; down with the Pope," and all his detestable enormities.

Remember, He has said we shall all be one, even as He and the Father are one. Have faith, for against the Church, which is His Body, even the gates of hell shall not prevail.

Yours,

A TRUE CATHOLIC.

FAMILY DEPARTMENT.

A HARVEST HYMN.

"Praise ye the Lord."

Giver of good, to Thee we raise
Our loud, united song of praise!
From Thee have come the sun and rain,
From Thee the fields of golden grain:
Our lips declare
Thy gracious care
As autumn brings Thy gifts again.

Not by the art of men, well skilled,
Are all the nation's garners filled;
We look above the reaper band,
And trace our Father's generous Hand:
Thy love Divine
In corn and vine,
And all the blessings on the land.

Oh, may Thy burdened sheaves that yield
Food from the glorious harvest field
Tell us of treasures that appear,
Now from Thy Hand each circling year:
Thy gifts we see,
So fresh and free,
How can we harbor doubt or fear?

Father, we pray Thee still to bless,
Be Thine our shield from all excess;
Enriched in basket and in store,
With grateful hearts we'll sing and soar,
And daily long
With nobler song
In Heaven to praise for evermore.

J. BURBRIDGE.

Emmanuel Vicarage, Liverpool.

TO BE CALLED FOR.

By ELLERAY LAKE, Author of "Longleat."

CHAPTER III.—Continued.

At this, his companion turned in his chair, and with droll solemnity asked: Squire, were you ever shut up in a small nursery with a lot of children on one wet day?

Certainly not.

Were you ever at sea, with a family of children on board—weather bad—ship tossing—and one poor woman to look after them?

No, thank God! answered the Squire, emphatically.

Then wait until you have had other experience before you run down this nurse. If that child praises her, she's a good 'un! I'll take my oath on it.

Perhaps so, but I shall never pardon her sending the child so.

You don't seem to me to be reasonable, Squire; you don't blame the child's parents at all, apparently.

Well, the fact is, Campbell, Harold, as you must know, has always had as much practical sense as any moon-blind horse that ever walked; always looking and talking over folks' heads, and you may be sure his wife would be a cobweb of a woman; in fact, the child herself talks only of the nurse. And now I think of it, she said something about the vicar's wife meddling. No doubt she is a sensible, practical woman. At any rate, the facts are there, and I do expect that there will be a bit of a stir over this stick and his nursery stuff, whilst Madam is there.

When they went into the hall, Minnie was there with "Roy," a magnificent Collie dog that had attached itself already to her little person.

We are going to the stables, Minnie, will you come? said the Squire.

She took his hand with evident delight, and as her grandfather grasped the tiny fingers he felt, as his friend had said, happier than he had felt for years.

They were turning out of the avenue into a walk that led to the stables, when they saw a red-capped lad approaching, who, seeing the Squire, ran forward.

Bless me! another of 'em, said the Squire, as he opened it in haste. It's from Madam. He read,—

"Gertrude taken poorly, do not like to leave. Nothing serious, think measles."

Dear, dear! said the old gentleman. This is bad news.

Well, I'm very sorry for grandma, said Min-

nie, shaking her head. When we had the chicken-pox nurse said that Gertrude was more trouble than all the rest put together. She never would keep her arms in bed; and she was always wanting, though she wasn't half as ill as the others were, the doctor said.

It strikes me, missy, that Gertrude is no favorite of yours, and I don't like to see it, said the Squire, gravely, and very reprovingly.

Indeed, grandpa, it isn't that, said the little girl, earnestly. I like Gertrude very much, when she is the right side out; both the gentlemen smiled involuntarily. But it is so silly not to bear things quietly that can't be helped. And it is so unkind, too, to give nurse extra trouble when she tells us so often that we shall know some day what it is to have a back and legs, as she does, poor thing!

Her listeners laughed heartily now.

Quite right, little lady, said Mr. Campbell; it is better to bear things with fortitude, or, as you say, quietly, when they cannot be helped; but it is easier for some persons to do that than it is for others.

The doctor said that, replied Minnie, impatiently; but he hadn't the nursing. I did wish sometimes, grandpa, that he could have stayed to have done that, and have let nurse have a long ride in his gig to get some fresh air.

Did you, dear? said the Squire, looking down upon her little face, with a smile; you have a large heart, though you are such a mite.

Campbell, what do you say about this measles? It's a bad stroke of ill luck for Madam.

Oh! measles are nothing, said Mr. Campbell. All kids have to go through 'em.

Kids, indeed! thought Minnie, indignantly; and I daresay it's such a long time since he had them, he forgets how bad they are; but, she said, in quite a consoling tone to the Squire, don't be afraid for grandmamma, I don't think she will take them.

No; rather past her time, I should say, said the Squire, both the gentlemen laughing at her.

What do you say to a gallop? Perhaps, though, your sea-legs are out of that sort of thing, Campbell.

On the contrary. I should like nothing better than another look at Devil's Crag, and the place I tumbled from when I was after that nest. Do you remember old Watt, the shepherd, telling me I was safe to be hanged or drowned, after such an escape as that?

I do, said the Squire, gravely, and to his last days Watt swore that my hair did really stand on end, when my cap rolled after you, as I stretched over and watched you go down. I don't like to think about it, even now.

Don't doubt it, said Mr. Campbell, for in my travels I have seen things that seemed to turn my blood to ice; and that is saying much. Will this little lady accompany us?

Of course she will. Run for your skirt, Minnie, and your hood, for the child was bare-headed. But when she came daintily tripping back to them, holding her little skirt in one hand, and a tiny whip in the other, she had a little scarlet Tam-o'-Shanter perched on her locks of gold.

Come, now, that's better! said the Squire, approvingly. Where did you fish that from, Mary?

Old Mrs. Burns knitted it for Miss Minnie, sir. Mrs. Burns was the lodge-keeper.

Why, the bees will be taking you for a poppy, child.

It is very pretty, said Mr. Campbell.

It's very comfortable, because it will stick on, remarked Minnie, sedately. I do hate things that nurse called wobbly.

Do you mean shaky? asked her grandfather, laughing.

Minnie nodded. The groom lifted her on to the saddle.

No, no! exclaimed the Squire, hastily; can't allow that, William! Miss Minnie must learn to mount properly. Gather your skirt nicely,

child, in your hand, and dismount.

Minnie looked surprised for a moment, then did as he bade her. Mr. Campbell, however, with an amused look, had stepped forward, and offering his hand as a step for the little lady's foot, quietly gave the lesson in the art. Two or three times it was repeated; then the Squire was satisfied. You are all right now, he said.

Well, that's a comfort! replied Minnie, in her old-fashioned, grave way. Nurse always told us there was a right and a wrong way of doing everything, and it was ten to one if most of us didn't take the wrong one. But you see, grandpapa, Dobbin was such a very strange donkey, poor thing! you had to get hold of him anywhere, if you wanted to mount him. So, of course, one couldn't learn the proper way. Could we?

No, of course not, dear, answered the Squire, with a droll smile; the marvel to me is that Dobbin had a bit of him left to mount on, with the lot of you! Who groomed him?

We all did by turns, said Minnie. I used to get old brushes if I could; but his coat was rather ragged generally.

I've not the least doubt of it, said the Squire.

If Minnie enjoyed her first ride, she thought it was nothing to this. They went at once to the heart of the country, along bye-roads, up hill-paths steep and winding. More than once Mr. Chapman quietly slipped from his horse, leaving it to follow him, whilst he took her bridle-rein, and led her pony past treacherous looking places. And the child smiled her thanks, not speaking, as if she had always been accustomed to his protecting care, and simply rested upon it.

After many devious windings and almost perpendicular ascents, they reached the top of a hill.

Oh, grandpapa! exclaimed Minnie, involuntarily, her eyes sparkling, her cheek flushing.

In truth, it was a scene so fair, as well as a view so grand, that an older, a more world-worn heart than Minnie's might have been enthralled.

They were on the edge of a great valley, which was, no doubt, once the crater of a volcano. Mountains rose on all sides, peak beyond peak. Some had their sides clothed with masses of purple-green trees; some were red, grey, or chalky-white; and on others grew large tracts of golden broom that lay like sunbeams which had fallen from the heavens and were loth to die. A lake or tarn, black and rippleless, was beneath, overshadowed by the Devil's Crag. Indeed, it was said to be always in shadow, for no one living had ever seen its waters give back smiles for sunshine.

Why is it called Devil's Crag, grandpa? asked Minnie.

There is an old tradition, my dear, which a shepherd once told me, connected with it. It tells that some monks had built a church yonder on the top there where you see the semblance of one in ruins; and that the first time the bell rang for vespers the devil came and knocked the church partially down; and for punishment, St. Peter condemned his Satanic majesty to come every night to have one wing stretched out and pulled to pieces, feather after feather, and as they were pulled out others grew. The devil's tears, dropping down into the valley, made that tarn, which is always as black as you see it now. They say, too, that at times the mournful tolling of a bell is heard, rising from the water. But I think, Minnie, between you and me, when the wind is in a certain quarter, that Wingfield church clock can be heard striking.

Minnie was silent, looking down thoughtfully for some time.

Poor devil! she said at last, with a deep sigh.

Her companions burst into such hearty laughter, that the little girl's face flushed rather angrily.

I call that charity that covers sins, at any rate, said the Squire. Oh, Minnie, Minnie!

you are an old-fashioned morsel. I am sure I don't know what is in store for me between you and Madam.

A comical expression stole over Mr. Campbell's face as he said:

"I do not suppose there will be much napping for you; this little lady joins you in the evenings after dinner."

Then they turned their horses homewards.

What a happy day I have had, grandpa! said Minnie, when she had him good-night.

The Squire took her in his arms and kissed her fondly. His friend held her little hand in his with a throb of awakened love in his heart that never stilled in all his after life. For a time it was as a lighthouse, standing amid the breakers of Life's sea, destined to throw bright guiding gleams on little Minnie's barque.

(To be continued.)

A SENSE OF HONOR.

There is little doubt that the thing which most needs to be preached to this generation by ministers of the gospel, by clerical and lay instructors of the youth, by all who have public influence or private authority is—a sense of honor. It must be shown and insisted upon that every position in life where one person is employed by another to do a certain work, imposes an obligation to fulfil the duties of the place with an honorable and disinterested regard for the interests of the employer. It must be shown that this view of employment applies to the cook, the errand boy, the cashier, the legislator, the Governor. This is a trite and apparently simple and perhaps somewhat stupid view of the opportunities of a "smart," ambitious young man of our day, but unless this commonplace view of responsibility is laid hold of by increasing numbers in the future of our country, we will not say that our society will go to pieces, but we will say that our calamities will increase, and that we will get into troubles, and not soon out of them, compared with which the dangers and distresses of the past will seem almost insignificant.—Century.

TESTIMONY TO THE ADVANTAGE OF THE CHURCH'S SYSTEM.—Great changes are passing over the world. The battle grows fiercer as the eventide draws on. Unbelief and ungodliness strike hands to assail the religion of Christ, and Christian hearts are drawing nearer to each other for the battle of the last time. One of the noblest men that I met abroad, not of our own communion, said to me: "We have one Lord, one Faith, one God and Father." "We are slowly learning the blessedness of the Church's year." "We now keep Christmas with you, and soon we shall all kneel with you on Good Friday, and with you sing 'Christ has Risen' at Easter."—Bishop Whipple, Convention Address.

FACTS ABOUT THE CHURCH ARMY.—It is not true that the Church Army has a "general." It is direct-

ed by a Central Committee of tested men, soon to be considerably increased, acting to a great extent under the advice of those clergymen who have officers in their parishes. In future the stay at the training institute will be much longer than it has been, and no officer will be appointed to a post until he has been confirmed, and has distinctly proved himself to be at heart a Churchman. Every officer is bound down under a legal and moral bond for £100 not to accept any mission work whatever within two miles of any place to which he is appointed. It is not true that the Church Army insists that every person must be able to point to the day of their conversion, but it insists that all its members shall testify by their lives and by their lips that their hearts are turned towards God.

BAPTIZED.

At Ablon Mines, N.S., August 9th, Malcolm Reid.

At New Glasgow, N.S., August 12th, Margaret Olive Gray.

DIED.

PARTRIDGE.—On August 11th, Thomas Edward Partridge, of St. Lawrence, N.S., aged 43 years.

STEWART.—On August 17th, William Stewart, of Ablon Mines, N.S., aged 19 years.

SHIELS.—On August 21st, Mary Ann Shiels, of Westville, N.S., aged 6 months.

WADDEN.—On August 23rd, David C. Moore Wadden, of Asphalt, N.S., aged 34 mths

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"CAUSES OF UNBELIEF."

BY THE REV. L. G. STEVENS, RECTOR OF ST. LUKE'S CHURCH.

A Paper Read before the Sunday-School Teachers' Association of the Deanery of St. John, on Tuesday Evening, Aug. 11.

(Continued.)

There is yet another class of unbelievers who are such because of a wrong educational bias, given to their minds by unbelieving parents, teachers or associates. But one of the saddest of all sights is that of a man who is an unbeliever through the inconsistencies, the bad and hypocritical life of professed believers. When we see valuable lives wrecked and ruined by such false lights on the shore, we feel that that terribly reiterated denunciation of Jesus: "Woe unto you, hypocrites, how shall ye escape the damnation of hell," only voices the "wrath of God which is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness."

And so from all these causes we see an active, daring scepticism abroad. We see the Bible questioned in all its books and chapters as fearlessly as any other book. Its statements of historical and scientific fact are questioned. Inspiration is questioned. The miracles are questioned. Church observances and obligations of the Sabbath are questioned. Nothing can escape this searching spirit; nothing is sacred against its bold and unblushing intrusion. And this movement will undoubtedly go on. It is the intellectual drift of the age. We can no more effectually resist it than we can hold back the stars in their courses. We live in an age of restless inquiry, of suspicion and unbelief. But let us not fear the result. The great temple of Christianity will not be levelled to the ground. "Other foundation can no man lay than that is laid." Why? Because if we believe Jesus Christ to be the Son of God, the power of the Omnipotent will not suffer the work of the Son to be undone. "He must reign till he hath put all things under his feet." We may adopt the strong metaphor which Jesus himself used: "Whosoever shall fall on this stone shall be broken, and on whomsoever it shall fall it will grind him to powder."

Again, we cannot fail to see that the most eminent leaders in this mental tread of the age, the thinkers and writers in literature, philosophy and religion whose names are world-wide known, are not hostile in spirit to Jesus Christ; they do not wish to see him dethroned. For the most part they are serious and earnest, if not devout, men,

THEY DO NOT SCOFF.

And while they do not profess to be his humble followers, they are manly enough to acknowledge a just appreciation of his character as the ideal man of these nineteen centuries.

And then, if we look at some great men, in our modern day who are humble followers of Jesus the

Christ, we need not be ashamed of their deliberate and public action. At the recent Tercentenary celebration of the foundation of Edinburgh University (to quote from an eye witness) "there was brought together a galaxy of talent such as has not been witnessed anywhere in modern times. To the Scottish capital, and to do honor to one of the grandest seats of learning in the world, — science, art, literature, statesmanship, had sent their leading representatives. Much interest was centered in the student's meeting. Here the excitement was brought up almost to a white heat by the addresses of Minister Lowell, of Count Sacifi, of Helmholtz, of Laveleye, of Pasteur, and of Virchow. It was something to see these great masters. It was more to hear them speak. Helmholtz uttered a word of warning against what he called "false rationalism," in science; Laveleye reminded the students that their first duty was to seek the kingdom of God, but Virchow was the chief attraction, he surprised, astonished and produced a perfect furor of excitement when he proclaimed with emphasis that "evolution had no scientific basis." The Darwinian theory, he said, might be true, but what he demanded was proof, not hypothesis. Such testimony from the greatest anatomist, the greatest master of science now living, it was felt was a real triumph for religion. The general conviction produced by Virchow's utterance is that the tide has turned against infidelity. When such men can so testify, let no one's heart fail him.

And when we see such other men as Tyndall, Huxley, Darwin, Spencer and Haeckel, honest in their doubts, pure and upright in their morals, struggling to gain a fuller knowledge of the truth, let us not superciliously sneer at them, but pray that He who is the source of all truth will surely and safely lead them into that truth which alone can make them free.

A short time ago I read Herbert Spencer's dictum on "Religious prospect and retrospect." Though much in the essay was unsatisfactory, I was very thankful to read his concluding words: "But amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that man is ever in the presence of an infinite and eternal energy from which all things proceed." Even to such a materialistic mind as Mr. Spencer's, there is an amazing quality in that "force," which has toiled always and everywhere, now fixing the stars and the planets in their courses, now starting multitudinous forms of life, and we need not be surprised that in making up his estimate of this force his heart should have persuaded his logic to suspend its laws for an instant and admit the large words with capital letters, "Infinite" and "Eternal." In this "Infinite and eternal energy" of Herbert Spencer we recognize the "eternal mind" of Plato, the "Eternal" of the Hebrews, the "many gods" of the Egyptians, the "Great Spirit" of

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our red men, and the "Heavenly Father" of the Christian. According to Spencer, who represents a large amount of the most thoughtful unbelief of the present day, there is one absolute certainty, viz.: an "Infinite and eternal energy from which all things proceed." Having made such an admission, all the premises of the New Testament are simple and easy. For such words from such men let us thank God and take courage.

THE LAST CAUSE.

of unbelief on which I would dwell is the *differences* and *divisions* of Christendom. A quite different aspect might Christendom have now worn, had societies and churches bearing the Christian name made it the chief object of their researches and efforts to ascertain and imitate the mind of Jesus. But it is with a heavy heart that every lover of peace and truth must turn to the pages of ecclesiastical history. A learned Church historian has said: "The early Christians, being Hebrews, Greeks and Romans, each division retained more or less of its theology, and each endeavored to bring the others to a regard for its peculiarities, as to times, places and modes of worship. In order to secure the desired consideration, they began to arrange and systematize their peculiarities both of modes and opinions, of forms and of faith. As nominal Christians increased in number and became allied with civil government, each system of opinions and forms, more or less perfected, sought after a legal and privileged pre-eminence," and thus the unholy and unbrotherly strife has continued century after century, leaving the volumes of Church history, for ages down to this hour, little more than a mournful record of divisions, wars, persecutions, censoriousness and enmity among those who, in common, claimed to be the special teachers of a religion of peace, fraternity and love. Even now, in this very noon-tide of intelligence throughout many portions of Christendom — what is the burden of proclamation in the religious denominational newspapers and often from the Christian pulpit?

Is it the practicability, the duty and the excellence of lowliness of

mind, of doing nothing through strife and vainglory, each esteeming the other better than himself? Is it to this mind of Jesus that the old, the young and the whole thinking, acting world of mankind are constantly pointed? "So far from this, it is still to the necessity of faith or belief in certain schemes of redemption, or plans of salvation, or means of grace, prescribed or interpreted by various, varying and contending sects and churches; and this, too, while the laity are too much impressed with the real questions of to-day — the family problem, the labor problem, the educational problem, the temperance and social questions — to take much interest in "doubtful disputations" about nice points in purely abstract theology, scholastic theories of atonement, of inspiration, or of the future.

LET US ASCEND

to the highest accessible point of observation and survey impartially the condition of what is called the religious world. What does the beholder witness: Is it a spacious field of unwearied industry, of various and harmonious exertion, each one in his sphere laboring successfully, and all, without conflict co-operating peacefully toward individual and general good? Whatever scenes may yet in coming time await the observer, certain it is that no such gratifying and inspiring sight now salutes his longing vision. I thankfully acknowledge the advances in Christian brotherhood, the fraternal greeting at synod and session, which various great bodies in the Christian Church have made. Still things are not what they ought to be. Painful as it sometimes is to perceive the truth, it becomes us to acknowledge and to utter it, though it be as much in sorrow as in love. Despite all the advance it is a melancholy sight which the observer, and especially the doubtful observer sees in the religious world to-day. Noble spirits there are, moved by noblest impulses, in every party, sect or circle; large hearts there are, with ever enlarging sympathies, toiling and hoping for the world's welfare and striving to break away from the restraints which associations throw around them.

(To be continued.)

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Temperance Column.

ARCHDEACON WATKINS ON DRUNKENNESS.

A special service was recently held in Beverley Minster, in connection with the C. E. T. S. An impressive sermon was preached by the Ven. Archdeacon Watkins, D.D., of Durham, to an attentive audience. The preacher took for his text Ephesians v. 18: "And be not drunk with wine, wherein is excess; but be filled with the Spirit." He said: I am asked, brethren, to address you as a gathering of members of the C. E. T. S., that is, a body of women and men banded together in the presence of a common foe, and pledged together in the strength that God does give to save humanity from that foe. I shall not need to prove to you for a moment that our common foe is one of the greatest enemies of the human race. By the confession of men who are able to decide a question like this—of statesmen, of judges, of magistrates, of medical men, of clergymen, of all men who are brought into contact with the great masses of humanity—humanity has no greater foe than that to which our attention is drawn today. Not war, not pestilence, not famine, destroys more of mankind than the fearful sin of drunkenness. Nor need I pause for a moment to point out to you, as members of the C. E. T. S., why I use the word Temperance in this limited sense. As members of a Temperance Society, we are pledged to do war with the sin of drunkenness. Need I point out to you that Temperance in its broadest sense has a wider meaning. We need to use restraint in eating, in drinking, and in all the affairs of life. The true Christian uses self-restraint with regard to the body, which is the instrument of the soul, and fits the body for the work which God gives it to do. We have met within the walls of this church. We are bound together in prayer. We believe God is present with us. We open our hearts to Him, and I would fain ask you to think, what is this fearful sin of drunkenness? Not what are its effects; not chiefly what are its remedies, but what is the sin of drunkenness? What is this strange mysterious power which is making havoc of the human race, of reason itself? That which now and again seems to be so mighty that nothing can stay its hand. What is that which affects the working man who has toiled for many hours during the week for the sake of the wife and child whom he loves, to provide them home, food and clothing, and which, when the week is over, will tempt him to spend his hardly earned money and go reeling home intoxicated, and to punish those for whom he has toiled? What is that power, which, when he comes to himself, and vows he will never do the like again—when he is ashamed, thoroughly ashamed, of what is past, and determined never to repeat it—makes him, when Saturday night

comes round again, and he has worked for another week, reel home once more a drunkard? Think of it. This is not confined to those we sometimes meet with amongst the lower classes of society. It exerts a power over all classes. The artist, the poet, the philosopher even, nay, it has invaded the very sanctuary of God. Think of it, and what does it all mean? There must be some meaning for it. There must be some explanation for it. If this Bible is a revelation of God to me, it tells me something, and what is it? What does the Bible say? I read to you words which, if they had not been divine, if you had not heard them a hundred times, would have made you start. It was a divinely inspired writer who tells you not to be drunk with wine, but to be filled with the Spirit. The Venerable Archdeacon, in forcible language, then proceeded to show that man had two natures, one human, one divine, and that if he had not the indwelling of the Holy Spirit in his heart, it was impossible for him to resist the temptation to sin, hence the body became degraded and lost to all the noblest aspirations of man's nature.

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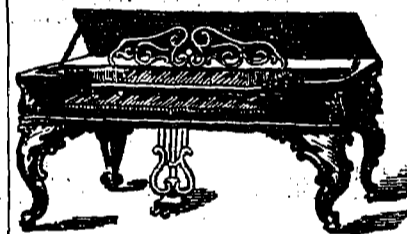
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NEWS AND NOTES.

As it seems to be pretty well understood that we have a hot summer before us, we would say to all anxious mothers that Nestle's Milk Food is an excellent preventative of cholera infantum, and all summer complaints so common to children.

The National Gallery of England has acquired Sandro Botticelli's "Assumption of the Virgin," painted about 1473.

CONSUMPTIONS. — Who hath sunburns? Who hath bad complexion? Who hath chafing? Who hath soreness of lips? Who hath rough hands? Who hath soreness of chin after shaving? They who use not Philoderma!

There is a revival of the porcelain industry at Weimar, in which Goethe and Schiller took so much interest.

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"For this wonderful change in my husband. Your friend when leaving, handed him a bottle of Warner's safe cure. He took it, and two other bottles, and now—" "And now," he broke in, "from an ill-feeling, growing old bear, I am healthy and so cheerful my wife declares she has fallen in love with me again!"

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