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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.

**THE CHURCH IN EGYPT.**—The Bishop of Carlisle writes to *Church Bells*:—

"In the year 1883 a number of English Churchmen, deeply impressed by the sense of the responsibility cast upon this Church and kingdom by English ascendancy in Egypt, founded an Association, with the sanction of the Archbishop of Canterbury and many of the Bishops, for the 'furtherance of Christianity in Egypt.'

"The Association has since its foundation been quietly and unobtrusively at work, making enquiry and carrying on communications with the ecclesiastical authorities in Egypt, with a view to ascertain what kind of effort could be most hopefully made for advancing the work which it proposed to undertake.

"The result of these investigations was to convince the Association that the Christian future of Egypt is closely bound up with the life and efficiency of the Coptic, or native Egyptian Church. This Church, owing to external isolation, internal dissension, and Mohammedan oppression, is in a condition of extreme weakness and inefficiency. Its chief need, and one without which all other help may be regarded as useless, is that of a priesthood sufficiently taught and trained; both in theological and secular knowledge, to lead the people and to meet their spiritual wants. But the attempt to supply this need is one which must be made with much caution and delicacy; it is possible that kindly meant efforts may have the result of increasing the difficulties and consequent weakness of the Coptic Church by stirring up within it jealousy and disloyalty, and by producing a feeling of distrust which must necessarily paralyze all attempts at friendly co-operation. At the same time it is vain to expect that any efforts in the direction of improving the education and consequent status of the priesthood should emanate from the Coptic Church itself; its depression is too great to render such efforts probable or even possible. Help must come from without, if it comes at all; and the help must be wisely and lovingly administered. On whom does the duty of supplying such help rest more clearly and more weightily than upon the Christian people of England?

"Under these circumstances it has been determined, with God's help, to establish in Cairo a high-class resident school for boys, in which an excellent secular education, together with careful religious and moral training, will be given. It is proposed that the school shall be open to all, both Christians and Mohammedans; it is believed, however, that it will be the Copts who will chiefly take advantage of it, and as the Coptic priests are selected from the general body of young laymen, without special preparation, it is pretty clear that the result of the school, if it succeeds, will be that improvement of the Coptic priesthood which the Association has chiefly at heart. It is thought necessary that, though a distinctly Christian school, it should be open to all who wish to use it; and it need hardly be said that no unfair attempts will be made to proselytize.

"The above is a sufficient description of the scheme which has commended itself to the

Association as the best for Egypt of which existing circumstances admit. It is in some sense a humble scheme, but it is very practical, it does not involve any prodigious outlay, it is one which can be carefully watched by its supporters, and moreover it is one which can scarcely fail to be a blessing to Egypt, whether it realizes the hopes of the Association or not. I have only to add that in considering what name should be given to the institution, one name and one only suggested itself. What name should that be but Gordon? Let it be distinctly understood that the founders of the Association do not wish to use this name merely as one to conjure by; they propound their scheme as one which they believe to be for the benefit of Egypt, call it by what name you please; but as they need a name for their institution, they thankfully and with reverence adopt one which will be honored through the ages both in Egypt and throughout the civilized world.

"I commend the proposed 'Gordon College' to the judgment and the Christian feeling and love of Englishmen."

**ENGLISH CUSTOM.**—The Rev. Dr. Montgomery Schuyler writes from London to the *Church News* of St. Louis as follows:—

The churches here are full. We attended at Westminster Abbey and St. Paul's Cathedral morning and afternoon, and found large congregations, and while no doubt there were many mere curiosity seekers, yet the greater portion came with their Prayer Books to take part in the service. In all the churches I have attended, whether on week-day or on Sunday, the services have been choral, and in no case has there been a processional or recessional hymn sung. The choristers come in quietly, followed by the clergy, and take their places, all preceded by the vergers, and the service is begun after silent prayer. The singing is mostly plain music and hearty, and joined in by the mass of the congregation, while there is provision made for one elaborate anthem by the choir alone.

**THE WAKEFIELD BISHOPRIC.**—A large and influential meeting assembled in the Egyptian Hall of the Mansion House in support of the Wakefield Bishopric Fund for the formation of a Bishopric out of the See of Ripon. It was expected that Lord Salisbury and other members of the new Cabinet would be present, but a Cabinet Council prevented the attendance of the Premier, of Lord Cranbrook, and of Sir Richard Cross. Lord Fitzwilliam, K.G., presided, and there were present Lord Brabazon, Lord Oswald, the Archbishop of Canterbury, the Bishop of London, the Bishop of Newcastle, the Bishop of Ripon, the Bishop of Brisbane, and other distinguished persons.

The Archbishop of Canterbury said he was extremely glad to support this work, but he found it difficult to speak of the advantages which he had seen had resulted from the division of the See of Exeter and the creation of that of Cornwall, because he was himself associated with that work. His Grace then proceeded to urge that the progress of the Church throughout the world had been according to the increase of the episcopate—an increase which

had given to different centres of activity able men as the champions of the Church. The principle upon which the Church worked in this direction came down from Apostolic times, and he contended that the Church work was best done by the organization in each diocese which was headed by a Bishop. Having spoken of the need of Church work in Yorkshire, and referred to the different aspect of Cornwall before and after the erection of the Bishopric of Truro, he said that since that division of the See of Exeter there had been a vast change, which had been welcomed alike by Church people and Nonconformists. Nothing, however, his Grace said, could be done without the "Golden Key," and to show how reproductive was the expenditure in Church work, he mentioned that when the Truro bishopric was founded the subscriptions in Cornwall to Church purposes amounted to £26,000 a year, while six years later that had risen to £32,000, and two years ago—apart from the money raised for the Cathedral—the yearly contributions amounted to £42,000. (Applause.) Without any confidence or belief in the personal influence of the administrator, he was quite sure that the setting on foot of episcopal administration in Cornwall had been the means of nearly doubling the sum raised for Church expenses. (Hear, hear.) He was sure that a study of Church history, carrying back that study into the depths of the New Testament, digging as deep as they could dig in the Acts of the Apostles, and reading the letters of St. Paul, would give them confidence that it was based on the very theory of the Christian religion, and the Church's work would be best done by compact and organized bodies. If they had a Church in which the laity thought about her affairs, and were ready to advise, and the clergy did the work mapped out for them—that way the way in which, they were quite certain, Christ's work ought to be, and was, done. He could only express his deep gratification that the work begun by his predecessor, Archbishop Longley, was bearing such good fruit, and he felt confident that they would relieve the overtaxed Diocese of Ripon by creating a Cathedral centre and a Diocese of Wakefield. (Cheers.)

**CHURCHES SHOULD BE ALWAYS OPEN.**—"I deprecate churches being closed except for Sunday services. I should hail their use for religious art as the poor man's gallery of sacred pictures, for religious music, as the poor man's place for psalms, and hymns, and spiritual songs, for religious teaching to young and old, in all such freedom as would create no confusion or degradation of the sentiment of reverence, which ought to be no superstition, but one of the chief elevations of human nature."—*Charge to the Clergy by the Bishop of Southwell.*

**GIFT OF A NEW CHURCH.**—The Duke of Westminster is building a new church, vicarage, and schools for the populous neighbourhood of Handbridge, which lies on the opposite side of the Dee from the city of Chester, and providing suitable sites for these several erections on his property within the parish. The church and rectory alone will cost £20,000. The very name of the founder of the new church is a guarantee that it will be free and open to all alike.

## NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

## DIOCESE OF NOVA SCOTIA.

**PETITE RIVIERE.**—This Mission consists of eight stations; one of these comprises a group of islands known as the La Have Islands, situated at the mouth of the La Have River. On the island most central is built a small Episcopal church, which was opened for permanent public worship on August 6th. The Rural Dean had promised to preach. The weather, however, the day before proved unfavorable for travelling, and he did not reach the place. The Revs. W. E. Gelling and G. D. Harris were present, and the former acted in place of the Dean, while the latter gave an address on "The Sunday-school as a Nursery to the Church." The preacher, Rev. W. E. Gelling, spoke from Psalm xxiv., 7th and following verses. The service was fully choral. The anthem was "Thine, O Lord." The congregation had worked unitedly in decorating the church. The chancel was elaborate with flowers of almost every description. The super-altar had pretty vases with choice flowers neatly and tastefully arranged. There was a very large congregation, and every attention was given to the service by them. The church has cost a little over \$1,000; of this the people on the islands have borne the large share of over \$500, in one way or another. They have worked most earnestly, and the church is now complete except a font, a bell and an east window suitable for such a building. Thankful we are to Almighty God that all the debt remaining is about \$28. This includes the painting of the outside. The interior is stained with walnut staining, and has a very pretty appearance. All the wood-work inside is of pine. At the foot of the chancel steps stands a lectern, which was made by one of the young men and presented to the church. All this is a great work in such a poor district, and the people have done their very best, under the direction of their pastor. We now require a stove, the roof gravelled, a font, a bell and the small debt paid off to make this work complete. Will not some of the readers of the GUARDIAN send a little help? The church is 30 x 20, with chancel 10 x 10; porch, wood-room, vestry and bell tower. A photograph of the building will be forwarded for 30 stamps (proceeds towards church,) by applying to the Missionary in charge,

JAMES SPENCER,  
Petite Riviere, N.S.

**LONDONDERRY MINES.**—On Wednesday, Aug. 12th, the annual Sunday-school picnic of St. Paul's Church was held. The children enjoyed the drive to the sea shore and the tea and games in the Rectory grounds most thoroughly. The Acadia Brass Band kindly gave their attendance through the day.

On Sunday morning, Aug. 16th, the annual Flower Service and Festival was held in St. Paul's Church, when 72 children presented their floral offerings. The church was decorated with a large number of house plants and cut flowers. The Rev. Isaac Brock, Rector, announced at the Morning Service that in consequence of his accepting the position offered him by the Board of Governors of King's College, he had placed his resignation of the parish in the hands of the Bishop of the Diocese and the Wardens of the parish.

**MEETING OF THE GOVERNORS OF KING'S COLLEGE.**—The monthly meeting of the Governors of King's College was held at the Bishop's residence, in Halifax, on Thursday last. Arrangements were completed for opening the College at the usual time, 1st October, with a full and

strong staff of professors. As it was found impossible, with the short time at their disposal, to select and secure the services of a President, a redistribution of the work was made, so that all the subjects in the course would be efficiently provided for.

Rev. Isaac Brock, M.A., of Oxford, with honors, and late of Bishop's College, Lennoxville, was appointed Professor of Theology and acting President until a definite appointment of President is made. Chas. D. G. Roberts, M.A., of Fredericton, was appointed Professor of English Literature and French. Mr. Hammond, who holds a B.A. of Harvard and M.A. of Princeton, was appointed Lecturer in Classics and German. He comes particularly well recommended from the American universities where he has studied. Principal McCosh, of Princeton, speaks of him in the highest terms. Mr. Roberts is a rising young New Brunswick man, who has devoted much time to literary work, and is a perfect enthusiast in his work.

Among other important measures, a motion to this effect was passed unanimously:—

"That whereas in the opinion of the Board it is very essential to the well-being of King's College that the main college building be put in a state of thorough repair; therefore resolved that a committee be appointed to solicit contributions towards a restoration fund, and be authorized to carry out the work. Further resolved that the committee be requested to ask the co-operation of the faculty and students in the matter."

A committee was named and steps will be immediately taken to carry out the provisions of the resolution. It is estimated by practical men that \$1,000 will do the work efficiently.

The friends of the College have reason to be pleased at the present prospects of the institution, and with the resumption of work in October we feel assured that old King's will again enter upon a long course of usefulness, and continue to be a power for good in the Provinces.

**ST. PETER'S, CHARLOTTETOWN.**—The Rev. V. E. Harris, of Amherst, and formerly Master of the St. Peter's Boys' School, took the services at St. Peter's last Sunday. It is said that a successor to the late respected incumbent is being sought for in the Old Country. We regret to hear this. Canada for the Canadians, and other things being equal, the diocese for the men who are doing the pioneer work in it. Every day it is growing more apparent that when once parishes can give a fair salary to the pastors, then some outsider is sought for, comes in and reaps the fruit of many hard years of pioneer and little-pay work. This is not fair to our own men, but is positively disheartening, and if unchecked will certainly have the effect of killing all that is best in our Canadian and Diocesan men. Men cannot rise to the occasion unless placed in position.

**ST. MARK'S, HALIFAX.**—The congregation of this church had a highly successful excursion last week to McNab's Island, and realized quite a handsome sum towards liquidating the debt on the church organ. The Sunday-school excursion to the Northwest Arm took place on Tuesday last.

**ST. MATTHIAS MISSION, HALIFAX.**—The Mission was re-opened, after repairs, last Sunday with a special service of sacred song. Selections from "Handel's Messiah" were sung, and were accompanied by the Hadyn Quintette Club. Rev. F. W. Vroom preached. Long before the hour of service the building was crowded to its utmost capacity, every foot of standing room filled, and hundreds of persons had to go away. The singing was of the highest order. Rev. Dr. Partridge conducted. The Misses Pickford, Miss Taylor and Mr. Mitchell sang the solos. The Mission is now on a fair way to completion. About \$600 more would

completely finish the building, and, as a local paper says, "Church philanthropists could do no nobler thing than to at once come forward and immediately finish this building."

**ST. LUKE'S CHURCH.**—The Rector, in an address to his congregation, has the following:—

After much anxious thought, I have decided to advise you to abandon, for the present at least, the immediate raising of funds for the erection of the proposed Memorial Church. I have been influenced by many reasons and circumstances which have arisen since the scheme was incepted, in very reluctantly adopting this course of action, the chief of which, however, are:—

1st. The present unsatisfactory condition of our B. H. M. Fund.

2nd. The contemplated reduction by the S. P. G. of £450 sterling in its annual grant for next year.

3rd. The fact that several stations are at present without spiritual ministrations, and there are no funds to supply the same.

4th. The fact that the Widows' and Orphans' Fund only receives that support in the Diocese which compels its grants to be reduced every other half-year.

5th. The urgent need for the Clergy Superannuation Fund to receive immediate support, that it may be placed upon a good financial basis, so as to enable at least two of our aged Priests to take advantage of its benefits.

6th. The necessity of an immediate response to the call for help to aid our N. W. Missions to lay the foundations of the Church sure and strong in all the newly-opened regions of that vast country.

7th. The probability of funds being required almost at once, either—1st. To resuscitate the Academical status of King's College on its old foundations and lines, or—2nd. To assist in the erection of new buildings and the foundation of one or more Chairs, according to the proposed scheme for the Confederation of Colleges, under a Central Teaching University.

8th. The knowledge that an effort will have to be made as soon as possible to erect buildings and to supply spiritual ministrations in our new and populous districts in the city.

9th. That there never was a time when our Diocesan more needed all the help and sympathy of a united and affectionate people than the present, to aid and assist him in meeting the pressing demands of the Diocese and College, which can only be effectually rendered by strengthening his hands, filling his coffers, and relieving his anxiety by our support, our alms, our prayers and sympathy; and lastly, because several of the aged members of my flock, notwithstanding the fact that the proposed erection of the new church was unanimously agreed upon at two of the largest parish meetings ever held since the formation of St. Luke's, deem it inexpedient to undertake such a work at present.

## DIOCESE OF FREDERICTON.

**PERSONAL.**—Chas. G. D. Roberts has been appointed to the chair of English Literature in King's College, Windsor. Prof. Roberts is a son of Rev. G. G. Roberts, Rector of St. Ann's Church, and graduated from the University in 1879, taking his degree of A.B., and since that of A.M. He is an accomplished writer in poetry and prose, and is only twenty-six years old.

**RIVERSIDE, ALBERT CO.**—A new parsonage is being secured by the Church people in Albert County, at Riverside. It will cost \$800, of which \$500 has been raised. To meet the balance a bazaar, with refreshments and a concert, takes place at Riverside on the 27th inst. —Post.

**SHEDIAC.**—Rev. F. W. Vroom has been elected Rector of Shediac, in place of Rev. H. H. Barber, who has gone to Winnipeg.—*Sun.*

**SUSSEX.**—A movement is on foot to raise a fund to be devoted to a memorial to the late Hon. Dr. Vail. It is probable that it will be in every way successful, as the doctor had a host of friends in King's County and elsewhere.

**DIOCESE OF QUEBEC.**

**SUMMER CHAPLAINCIES.**—Though Canadians are not proverbially a moving people; yet the many health resorts and beautiful scenery of the Diocese require a word or two on the subject of providing for the spiritual wants of those who for a longer or shorter period are removed from their own congregation. There are properly speaking only three chaplaincies: Cacouna, Grosse Isle, and Island of Orleans. In each of which there are chapels. Though Grosse Isle being the Quarantine station is confined to the use of the Government, which makes a grant yearly for a chaplain. The Island of Orleans has for some years been supplied from the Cathedral staff, and Cacouna is greatly indebted to St. Matthew's Church, in Quebec. The Bishop of Niagara still displays a warm interest in its welfare.

The Clergyman may be absent from his parish but he is never away from the worship of the Omnipresent. And if he can call together the two or three, he knows the promise is sure to himself and them; and if these cannot be found he can on the Sunday (as has often been proved) strengthen his own soul by the words of liturgy, said with no mortal ear but his own to hear them.

The extensive Mission Parish of Riviere du Loup is visited by a good many clergy. At Tadousac Sunday services are generally regularly held. The Saguenay boat often takes the Sunday, or part of it, for the return trip. If a few Prayer-books were left with some of the officers they would be useful. A couple of clergymen on an occasion of this kind found they could only get three Prayer-books altogether for a congregation of about sixty passengers.

St. Leon Springs is looked after by the Missionary at Nicolet, and the Gulf district is generally supplied by the resident clergy at all points. Labrador, as yet, is not often visited by tourists, but coming into notice more and more from the grandeur of its scenery.

The Rev. George J. Schrader, Rector of the Church of England at Renfrew, Ont., arrived in Quebec on Thursday, July 13th, and put up at the residence of Mr. E. B. Scott, on Wolfe street, near DeSalaberry. The reverend gentleman brought to Quebec a letter of introduction to Mr. Scott from the latter's son, who is employed in the Merchants' Bank at Renfrew. Mr. Schrader had intended leaving the same night, but, as he suffered from neuralgia, allowed himself to be talked into accepting the kind invitation of his host to stay over that night. About one o'clock on Friday morning, or some time after Mr. Schrader had retired for the night, a noise was heard proceeding from his room. On entering the apartment, Mr. Scott was surprised to find his guest writhing in a fit upon the floor. Medical aid was at once summoned, but before a doctor could arrive upon the scene the reverend gentleman was dead. His remains were the same morning removed to the dead-house, by order of the Coroner, and an inquest was held in the afternoon. A verdict was returned of "Death caused by the rupture of a blood-vessel near the base of the skull"—tantamount to epilepsy. Mr. Schrader came from England but a few years ago, and has been at Renfrew since the month of April only. His remains were placed in an air-tight casket, in compliance with a desire to that effect telegraphed from Montreal by Rev. J. Wood, of St. John's Church. Rev. G. V. Housman telegraphed the

sad details to the Bishop of Ontario. The father of the deceased was Archdeacon Schrader, formerly of Pondsbridge Vicarage, Huntingdonshire, England. The funeral took place on Saturday, 15th inst., to Mount Hermon Cemetery, from the English Cathedral.

**ST. SYLVESTER.**—The Counties of Lotbiniere and Beauce have been considered a travelling Mission, and for thirty years the veteran Missionary, the Rev. Wm. King, went the length and breadth of the district, from the St. Lawrence to the State of Maine. After spending over fifty years in active work, he retired on a pension some three years ago, though he still occupies the Parsonage at St. Sylvester. Mr. White, a deacon who had come into the Church from the Army, undertook the work for about two years, but has returned to England and been succeeded by the Rev. A. Taylor, now in charge. Mr. Taylor has spent some time in work in Australia, where the Missions are proverbially extended, so no doubt he will consider this tract of country quite respectable as regards size for even an Australian district. There are churches at St. Giles, St. Sylvester, St. Patrick, St. Margaret, St. George and Cumberland Mills, though I believe one at least has not a single Church member within a reasonable distance to attend, so the service is necessarily given up, the English-speaking population having sold out to French-Canadian Roman Catholics. Aside from the churches, service is held at various points where two or three families are found here and there. Since the opening of the Quebec Central Railway the facilities for going through the district have been greatly increased, but many a wearying and even dangerous journey has Mr. King endured. The last time, having missed a fording-place, he was carried by the current into deep water, and narrowly escaped. Such was Missionary life kept up for half a century.

**DIOCESE OF MONTREAL.**

The Bishop has made the following appointments for visitations in August:—

- August 25—Tuesday, River Desert, Rev. H. Plaisted.
- August 26—Wednesday, Aylwin, Rev. W. P. Chambers.
- August 27—Thursday, Stag Creek, Rev. H. S. Fuller.
- August 28—Friday, Stag Creek, Rev. H. S. Fuller.
- August 29—Saturday, Masham, Rev. H. S. Fuller.
- August 30—Sunday, North Wakefield, Rev. H. S. Fuller.
- August 31—Sunday, Chelsea, Mr. N. A. F. Bourne.

**NORTH ONSLOW.**—An interested congregation gathered at St. Mathew's Church on the 12th inst., to receive the visitation of the Lord Bishop of the diocese. A business meeting was held at two o'clock, at which the Bishop represented the need of the parish exerting itself to make up the amount recently deducted from the Annual Mission Fund Grant.

The business meeting was followed by a missionary meeting, addressed by Rev. H. Gomery, incumbent; Rev. W. H. Naylor, and the Lord Bishop. As always, his Lordship was listened to with great attention. In the course of the addresses the duty of systematic and proportionate giving was set before the congregation.

**QUIO, P.Q.**—On Thursday, 13th August, the Lord Bishop of Montreal consecrated the new Church of St. John the Evangelist, in the Quio village, an event long looked forward to by the church members of that place. The Bishop was attended by Rural Dean Naylor and seven other clergymen; the congregation was such as to test to the uttermost the capacity of the building. The consecration service at 10 a.m. was followed by Morning Prayer, and the sermon was preached by Rev. J. A. Newnham, formerly incumbent of this parish, but now of Christ Church Cathedral, Montreal, who had come up for this joyful occasion. His text was 1 Kings viii., 27-30, and the preacher, after referring to the dedication of King Solomon's temple, which naturally served as a pattern for

the dedication of Christian Churches, spoke more fully of the blessings to be expected in public worship, and the richness of our heritage in our beautiful and scriptural liturgy. Holy Communion was then administered to some forty-five communicants. At 7 p.m. there was Evening Prayer, followed by three addresses, from the Bishop, Rural Dean Naylor, and Rev. P. Smith, of Niagara Diocese, on consecration of heart and life to God. It is hoped that the effects of the day's services will be seen in increased holiness in the lives of the parishioners. One pleasant feature was the presence in the Church of some belonging to other denominations; and a second was the warm welcome that Rev. J. A. Newnham received from young and old of his former parishioners. Thus another is added to the long list of handsome stone churches on the Upper Ottawa, built in the last few years. *Hull*, (whose church was consecrated on the 9th inst.), *Aylmer*, *Eardley*, *Quio*, *Shawville*, present to the visitor a noble line of stone churches, all free from debt, speaking well for the vitality of this deanery. The following is a description, partly taken from the "Pontiac Advance," of the Quio Church:

It was commenced under the late incumbent, Rev. J. A. Newnham, and is a substantial and handsome structure of grey limestone. In the basement there is provision for a Church-hall or Sunday school. The entrance to the Church is by a flight of steps into a pretty porch at the south-west angle with double doors; and the vestry is at the junction of the nave and chancel. The church lies east and west, with side view to the street, on the top of a slight slope, commanding a beautiful view up the river, and will seat 150 persons. The nave is furnished with good substantial seats, and the aisle covered with matting. The chancel which is well proportioned is carpeted throughout, has neat choir stalls and chairs for the clergy, and a good Estey organ. Messrs. Ives, of Montreal, have furnished the beautiful foliated standards for the altar railing. The stained east window, by Mr. Harwood, of Toronto, is the gift of Miss Newnham. The roof is an open one, plastered between the rafters, and from it are suspended three chandeliers in blue and gold. The friends have the promise of a second stained window, and hope for the rest in due time. The appearance of the whole church is strikingly appropriate to the worship of Almighty God, and we commend it as a model to those who are about to build a church. The Rev. H. Gomery, the present incumbent, by whose vigorous efforts the work has been brought to this conclusion is to be heartily congratulated on the success.

**BRISTOL.**—The following day the Bishop visited Bristol in the morning, and confirmed four persons, consecrated St. Thomas' Church cemetery at Norway Bay in the afternoon, and visited St. Thomas Church, Bristol, and confirmed three persons in the evening. On Saturday he visited St. Luke's Church, Bristol, and addressed an attentive congregation, and arrived at Shawville at 1 o'clock, p.m.

**SHAWVILLE.**—*St. Paul's Church.*—The Bishop's visit to this congregation is always looked forward to with great interest. The present year was no exception. The service began at 10 o'clock a.m. on the 16th inst. Fully 400 persons managed to find room inside the Church, inside which the vestry was full and a large number stood around outside. Twenty-two persons were confirmed; 112 partook of the Lord's Supper, and \$112 were placed upon the alm's basons; \$100 of which was for the Diocesan Mission Fund.

**PORTAGE DU FORT.**—The Bishop arrived here the afternoon of Sunday, the 16th inst. Divine service was held in the evening. A very large congregation listened with great attention to the Bishop's earnest words. After the service twenty-six persons remained to partake of the Lord's supper.

The next morning the village of Bryson was reached; a large congregation, and good number at the Lord's Table.

This Mission, consisting of Portage Du Fort, Bryson and Clarke's Settlement, was vacant for a long time after the resignation of the Rev. R. Acton, is now temporarily served by the Rev. Mr. Senior, and will soon probably receive a settled pastor.

**FORT COULOGNE.**—His Lordship made his first trip to this place this year. Arrived here at 5:30, 17th inst. He was met at the house of Mr. John Young by the Hon. Geo. Bryson, Major and Mrs. Perry, of Chichester, who had driven twenty-three miles to see their Bishop, and Mr. Findlay who knew the Bishop forty years ago at Chateauguay.

After tea at Mr. Young's, service was held in the Presbyterian Church, which was kindly offered for the occasion. The room was full, and few will ever forget the Bishop's address.

After service a call was made at the house of Mr. Proudfoot, and a few minutes spent in examination of various Egyptian curiosities brought home by Mr. Thomas Proudfoot, one of the Nile voyageurs.

On Tuesday the Bishop returned to Shawville, a distance of twenty-five miles, and addressed in the evening a mass Temperance meeting.

This morning, the 19th, he has started on his visit to the Mission of Thorne, whence he will proceed across the Alps to the Gatineau Missions.

#### DIOCESE OF ONTARIO.

**KINGSTON.**—St. Paul's Church yearly excursion came off on the 10th inst. to Alexandria Bay and Thousand Islands Park. About 200 attended.

St. James' Sunday school picnic was held at Channel Grove on the 18th inst. A very enjoyable afternoon was spent.

The Rev. Rural Dean Carey has returned to the city, after spending a well-earned holiday at Caledonia Springs.

**MABERLY MISSION.**—The Rev. C. E. S. Radcliffe acknowledges with many thanks the following subscriptions to the Maberly Church Building Fund:—A Friend, England, \$24.25; Miss O'Connor, Harlem, \$2; Mrs. P. Pergan, Lyn, \$2, and Miss Cassie McDonald, Newboro', \$1. Total cash in bank to date, \$902.

An Altar Cloth for St. Stephen's, Bathurst, has been very kindly presented by the Rev. R. L. Stephenson, M.A., Rector of Perth. "*Laus Deo.*"

#### DIOCESE OF NIAGARA.

**HAMILTON.**—*Obituary.*—It is with deep sorrow, but "with sure and certain hope," that we chronicle this month the loss of one who has for a long time past held himself dear to us. Before dawn on Sunday, the 16th inst., Charles Barnes, aged 19, departed this life. He took ill several days previous to this, and partly recovered, but a relapse setting in carried him off. Charlie was a young man who during his short life accomplished a great deal of good, and was a thorough, true Christian, whose great aim and object was always to do the will of his Heavenly Father. He was a prominent member of the Christ Church Cathedral Bible Class ever since its reorganization by Mr. Harvey, and always strove, both by word and action, to set a godly example to all with whom he came in contact. He was the happy possessor of a sweet, amiable disposition such as few can boast of, and was beloved by everybody. His death was unusually happy. A few nights before he died he said he had a vision, in which he heard the Lord say, "Well

done, good and faithful servant; take thy robe and thy crown." The funeral took place on Wednesday afternoon. The attendance was large, many of the Bible Class being present, and also many members of the Young Men's Christian Association, of which Association he was Vice-President. The procession formed at the house, and proceeded thence to Christ Church Cathedral, where the beautiful burial service of the Church of England was conducted by the Rev. Mr. Harvey, curate. The procession then marched to the cemetery.

**ST. THOMAS CHURCH.**—The Rev. Canon Curran received on Saturday last from the Very Rev. the Dean of Westminster, the celebrated Canon Farrar, a letter containing the gratifying information that the eminent author of "Eternal Hope" and the "Life of Christ" expected to be in Hamilton on Sunday, Sept. 20th, when he will preach in the Church of the Ascension in the morning and in the Church of St. Thomas in the evening. He will reach Montreal about Sept. 11th, in company with a distinguished brother Churchman, and Mr. Ingelov, a brother of Jean Ingelov, the poetess. The three gentlemen are taking a holiday trip through Canada, and will rest here over Sunday, on their way to the Falls.

#### DIOCESE OF HURON.

**LONDON SOUTH.**—Work has been commenced on the addition to St. James' School-house, which for some time past has been found too small. The cost of the addition will be about \$1,000. The Rector, Rev. Evans Davis, is now absent at the seaside, Rev. J. Holmes taking his duty.

**CLINTON.**—Rev. Canon Mills, of Montreal, preached in St. Paul's Church on Sunday, the 16th. His sermons were much appreciated and very earnest.

Rev. Canon Mills, of Trinity Church, Montreal, paid a visit to London last week. His old friends were pleased to see him looking so well.

Rev. W. H. Ramsay, pastor of All Saints' Episcopal Church, Windsor, has returned from a two months' tour to England. He has been appointed rector of a parish church in Devonshire, and with his family will return to the Old Country in a few weeks.

#### DIOCESE OF ALGOMA.

##### A VOYAGE OF DISCOVERY.

(Continued.)

At the close of the service, a father and mother took the opportunity of presenting their two little ones for the Sacrament of Baptism. During our brief stay, we were most hospitably entertained by Mrs. G. and her sister, who, with their mother and brothers, showed us most kind and thoughtful attention, even going so far as to make a serious inroad on their numerous barn-door brood in order to send us away well provided for our journeyings. Both here and at Blind River very anxious enquiries were made as to the probability of the return of the Rev. G. Gillmor, who formerly travelled all through this district and along the main line of the C. P. R. on foot, ministering with an unflagging zeal and an unstinted self-sacrifice to the religious wants both of the navies and settlers, amongst whom his name is still held in loving and honored remembrance, and more than once the story of his trip to Manitoulin Island last March was repeated. How he crossed the frozen channel, more than 20 miles in width, in the teeth of a blinding snowstorm, with the thermometer so low that several lives were lost on the same day, not far

from the route he took, while he himself was so crippled by the intense cold that, though he had bread in his wallet, his hands refused their office, unable to raise it to his mouth, and he was compelled to drop it on the snow, and go on his way famishing with hunger, in hope of reaching his destination at Blind River. This, however, he missed by two or three miles; striking a point to the east, where the only shelter to be found was a deserted fishing shanty. Here he passed the night, without fire, light or blankets, resuming his journey in the morning, and astonishing his friends by his unexpected appearance in their midst. Weary and exhausted as he must have been, he resisted all their entreaties to lie down and get a few hours' sleep, contenting himself with a quiet rest till evening, when he held service, and once more delivered his Master's message. Missionaries such as this are not likely to be failures. *O si sic omnes!*

(To be continued.)

The address appended below will explain itself. The gift which accompanied it was a case containing a handsome gold chain, both taking the reverend recipient completely by surprise. In a letter to the Bishop reporting on his work in the Northwest, Mr. Gillmor speaks in the highest terms of the kindness shown him both by the officers and men of the battalion, saying that they were more "like a number of affectionate brothers" to him than anything else. It will be remembered that only a short time before his appointment as Chaplain, and while still engaged as Missionary on the Main Line of the Canadian Pacific Railway, with Biscotasing as his headquarters, the engineers, clerks and navies had shown their appreciation of Mr. Gillmor's constant and self-sacrificing labors on their behalf by presenting him with a valuable gold watch and a well-filled purse besides.

#### HEADQUARTERS

YORK & SIMCOE PROVISIONAL BATTALION,  
PORT ARTHUR, July 17, 1885.

TO THE REV. GOWAN GILLMOR:

Rev. and dear Sir:—

The officers of the York and Simcoe Provisional Battalion desire your acceptance of the gift which is herewith presented, in kindly remembrance of your services as Chaplain, as well as of the interest which you have always shown in promoting the welfare of the officers and men in every particular.

They hope and trust that your future career may be happy and prosperous, and that in the result of your Missionary labors you may reap the reward which, we are well assured, will be to you of higher value than any earthly distinction.

Your sincere friends and well-wishers,

THE OFFICERS OF THE YORK AND  
SIMCOE PROVISIONAL BATTALION.

(Signed,) WILLIAM E. O'BRIEN,

On behalf of the Officers of the York and  
Simcoe Provisional Battalion.

#### DIOCESE OF QU'APPELLE.

Bishop Anson's Pastoral continued:

The wide area over which people are scattered in this country makes organization somewhat difficult, but still some kind of organization is absolutely necessary if success, especially in financial matters, is to be obtained. I venture, therefore, to suggest the following scheme:—

1. That in every place or district where services are regularly held, a Finance Committee should be elected. This Committee might be the Churchwardens or Vestrymen, or it might be specially elected.

2. That it should be the duty of the members

of such Committee to canvass all persons who avail themselves of the services of the Church, and obtain from them promises of subscriptions, quarterly or monthly, which the members to whom they are promised should also collect. One of the members of the Committee should be elected Treasurer, and to him the collectors should regularly forward the list of subscribers and the amount collected.

This is already partially done in some places. It should be done everywhere.

N.B.—As it is well that all offerings to God should be visibly and solemnly presented to Him, it would be well if these subscriptions when received were presented by the Treasurer through the offertory at the time of Divine Service, but care should be taken that they be distinguished from the other offerings.

3. One half of the funds thus collected should be paid quarterly to the Diocesan Fund, and the other half retained towards the expenses of the clergyman in the district in which it is collected. The ordinary offertory would be for the expenses of the Services, or any special purpose for which notice would be given.

N.B.—The Diocesan Fund will be managed by the Executive Committee of the Synod, which will also have the disposal of the sums granted by the English Societies. And a statement will be published after the annual meeting of the Synod of the amounts thus received made up to the previous Easter. It must be remembered that in all cases at present, and probably for some time, the Diocesan Fund will have to pay back to the district much more than the half of the subscriptions it will thus receive, but this apportionment will help to keep alive a sense of the unity of the Diocese, of the importance of which I spoke at the beginning, and in course of time the richer places would largely help the poorer.

The following facts may help to a more clear understanding of the amount needed in any district:—

1. A clergyman in this country, who must keep a horse to get from one station to another, and to visit people in the neighborhood as he ought to do, can scarcely be expected to live on less than \$1,000 a year.

2. This, supposing he holds two services every Sunday, means a necessary expenditure of about \$10 for each such service, besides any incidental expenses that there may be in connection with the service.

3. From the above, each place can easily calculate what its share in the general expenditure comes to, according to the number of services given to it, and therefore how much out of that it will contribute, and for how much it will be indebted to others.

I am convinced that there are many who do not give as much as they otherwise would because they do not as yet realize the need. It is for this reason that I have tried to put the expenditure before you in as plain a manner as possible.

There is one other matter about which I desire to say a few words.

An association for union in prayer and work with the Church in this Diocese has been formed in England. The rules of the association are:—

1. To make intercession by using the prayer of the association at least once a week; and by commending the work to God, from time to time, in Holy Communion.

2. To give help by some gift or labor of love, and advance the Church's work in this district as opportunity offers and other just claims admit.

I am sure we ought to be deeply thankful to know that there are over 500 persons who have enrolled themselves in this association, and whose prayers therefore are week by week ascending to the Throne on our behalf. A work thus upborne by the intercessions of

faithful souls must be blessed of God. There can be no greater comfort and help than to know that we have such prayers.

Do you, however, yourselves, my brethren, intercede for the work that is being done amongst you, as earnestly and as definitely as you might do?

Some of you may remember that the first message I delivered to you was this: "Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." My first request to you was that you should make the welfare of your church a special and definite subject in your prayers.

Perhaps it may help some of you in this if we had an association for special intercessory prayer in this Diocese, and used the same prayer that is said in England. I have therefore had the prayer reprinted as adapted to our use, and any of the clergy will be glad to give a copy and to enrol as an associate any one who will promise to use it. I think people here ought to promise to use it at least three times a week.

And now, brethren, beloved in the Lord, I commend you to God, and to the power of His grace. May He establish, strengthen, settle you, and make you to be given to every good word and work, so that when the Lord shall return He may find in you a people bringing forth much fruit to the honor and glory of His Holy Name.

Your servant for Christ's sake,

ADELBERT,

Bishop of Qu'Appelle.

REGINA,

Feast of St. James Ap. & M., 1885. }

#### • DIOCESE OF NEWFOUNDLAND.

CONSECRATION.—Tuesday, 1st September will be a red letter day with Newfoundland Churchmen, for upon that day the Consecration of the new part of the "Cathedral Church of St. John the Baptist" will take place. The Consecration Service will be held at 11 a.m., and the Sermon delivered by the Lord Bishop of Nova Scotia.

The singing will be led by the united choirs of the three Churches. In order to meet the convenience of the clergy of the diocese, the biennial session of the Synod has been postponed from the month of June to the first week in September, and it is hoped that the majority of the clergy will thus be enabled to attend the consecration of the Cathedral.

"Amongst the gifts which have recently been presented to the Cathedral, and which we hope will be in position before the consecration, we may mention the Bishop's Throne. It is of carved oak, and is now being executed in London by the artist who has lately designed the new Episcopal Throne in Lincoln Cathedral. It is presented, together with a prayer-desk and footstool by a number of friends in England and Newfoundland who have subscribed the requisite funds.

"Carved oak *Sedilia*, for the use of the clergy on the south side of the Sanctuary have been given through His Honor Judge Prowse, by Mrs. Farrar; the Litany desk, also of carved oak, by Mrs. J. A. Partridge, of Oxford; and service books by Canon and Mrs. Turnock, of Ipswich."—*The Times*.

PERSONAL.—The friends (and they are numerous) of the Rev. F. R. Murray, of Halifax, will be pleased to learn that he arrived here per *Coban*, and intends to remain in our midst till after the consecration of the new portion of the beautiful Cathedral Church of St. John the Baptist. During his stay the rev. gentleman will visit several of the adjacent settlements.

Acknowledging that we have been wrong is only showing that we are wiser to-day than we were yesterday.

#### AMERICAN BUDGET.

The Rev. D. H. Macurdy, of Philadelphia, among other bequests for religious purposes, gave to Nashotah, Wis., \$3,000 and the theological works in his library.

The Rev. Charles W. Rankin, D.D., for thirty-two years rector of St. Luke's church, Baltimore, Md., has resigned that parish, which has grown under his long and faithful ministrations to be one of the most important in that diocese.

WYOMING.—We gather the following statistics from the Journal of the annual Convocation of the missionary jurisdiction of Wyoming, held in St. Mark's church, Cheyenne: baptisms—infants, 68; adults, 14; confirmations, 18; marriages, 32; burials, 26; communicants—present number, 272; Sunday school teachers, 50; Sunday school scholars, 356; total contributions, \$8,900.72.

NEBRASKA.—The trustees of Hobart College, at the instance of the Rev. Dr. Potter, late Bishop-elect of Nebraska, president of the institution, have conferred on Bishop Worthington the honorary degree of LL.D., and on the Rev. Canon Doherty the honorary degree of S.T.D.

LONG ISLAND.—Since the Rev. Mr. Sparks introduced a surpliced choir and choral service in St. Luke's Church five years ago, an innovation so much disliked at that time, the following surpliced choirs have been established in Brooklyn: Emmanuel, the Rev. Dr. Walbridge, rector; St. Barnabas, the Rev. Mr. Washburn; St. Luke's Chapel, the Rev. Mr. Foster; St. Mark's (Eastern District), the Rev. Dr. Haskins. Choral services and surpliced choirs are also shortly to be introduced at the Church of the Good Shepherd, the Rev. Dr. Cornwell; at St. James, the Rev. Mr. Homer; and at St. Ann's on the Heights.

BROOKLYN.—It has been found that St. Luke's Chapel, formerly the Bedford Congregational Church, is too small for the services held in it, and extensive alterations will be made during the present summer. An addition will be built upon the end toward Atlantic Avenue to give proper room for the choir, the sacristy, a guild-room, and a choir-room. Additional seating capacity for 150 will thereby be afforded in the nave and transept.

QUINCY.—On Sunday last there was added to the memorials in the Church of the Good Shepherd, Quincy, a very beautiful and artistic brass processional cross, the gift of Mrs. Nelly Carson Medill, in memory of her husband, Samuel Medill, who was, at the time of his death, one of the managing editors of the *Chicago Tribune*.

#### BRITISH BUDGET.

It is announced that in consequence of declining health Bishop Oxenden will at the end of October resign the vicarage of St. Stephen's, near Canterbury, which he has held since 1879. The living of St. Stephen's is valued at £500, and is the gift of the Primate.

The Rev. J. W. Horsley, who is about to retire from the position of Chaplain of H. M. Prison, Clerkenwell, owing to its approaching abolition, has accepted the post of Clerical Secretary to the Church Society for providing Homes for Waifs and Strays, in succession to the Rev. J. O. Bevan, who has resigned upon being presented to a living.

The 335th anniversary of the first French service held for Huguenots in the crypt under Canterbury Cathedral, occurred on the Eighth Sunday after Trinity, when there was a special preacher, the sermon being in English.

St. Martin's Church, Canterbury, belongs to

the pre-Augustine period, and appears to have been built by the Saxons on the remains of an ancient British Church of the Roman period. As we have the names of sixteen Archbishops of London before Augustine reached Canterbury and became, for seven years, its first Archbishop, St. Martin's is, as to its foundations at least, probably one of the oldest churches in England. It must have been tolerably well appointed when Augustine arrived, as part of the existing font is believed to have been used at the baptism of King Ethelred. There has recently been discovered, in the west wall, a window, low down, from which lepers outside could see the altar at the east end. This window has now been re-opened and protected by a wire netting. The church is still in active use and in good condition; and the churchyard, being outside the city walls, is still used as a burying-ground, especially for the Cathedral clergy.

The London Diocesan Lay Helpers' Association now consists of five thousand men, who give gratuitous services to the Church, under the direction of the parochial clergy, and with the approval of the Bishop. It is organized on the parochial rural-decanal and diocesan system, and is managed by a committee nominated by the Bishop, and meeting in his dining-room. The officials are unpaid. Notices have been issued that in October a resolution will be moved, appointing a committee to draw up a scheme for the election by the members of representatives on the committee, and to consider any other proposals for the development of the Association, which has not of late years been extending so rapidly as could be wished, and is being overtaken by other dioceses in efforts to enlarge the sphere of lay ministrations of the Church.

Among the wedding presents to the Princess Beatrice is a most interesting one, both in itself and from the number of givers. It is a Bible, given from the maidens of the United Kingdom, of whom 45,200 have subscribed to it. Of this number nearly 5,000 are Irish maidens. The Princess received the deputation on Saturday, July 18th, at Osborne. The address was read by Miss Nugent, daughter of Mr. Richard Nugent, Hon. Sec. Church of Ireland Sustentation Fund. The Princess expressed herself as greatly pleased, and was particularly interested in a photograph of the oldest giver, Miss Hastings, aged 103, which is placed at the opening of the second volume of subscribers' names.

#### CONTEMPORARY CHURCH OPINION.

The *Living Church* says: There is no denying the fact, and we say it in sorrow, that to most Protestants the Church is a mere abstraction. The idea of a "common Christianity," a general religion, a vague pietistic experience, has taken possession of nearly all denominations. "We are all going the same way, you know;" "It does not make any difference which church you belong to;" "One denomination is as good as another;" "It does not matter about forms if the heart is right," and such like sayings are common talk. "Bible Christianity," so-called has lost out of its religion one of the most emphatic truths and influential principles revealed and applied by the Word of God—the truth of the Church as the family of Christ, one Catholic and Apostolic; the principle of organic union with Christ through His Body by the agency of the Holy Spirit—Protestant Christianity, since its very inception, has been drifting away from this truth and losing hold upon this principle, until there is hardly a trace of either to be found. It is this truth and this principle that the Protestant Episcopal Church (in spite of her name) is striving to maintain and minister among a people bewildered by a clamorous sectarianism that confesses there is no need of divisions and no reality in the causes assigned for separation.

The *Church Messenger* (North Carolina): We have read with pleasure says the *Church Messenger*, the following article in our contemporary, the *Church Union*: "It was a strange misapplication of Scripture for the Rev. Mr. Pentecost to quote 1 Cor., xi., 19: 'There must needs be sects amongst you,' as a warrant for the existence and propriety of sects.

The force of the expression is just like that of our Lord when He says, 'For it must needs be that offences come,' but He adds, 'But woe unto that man by whom the offence cometh.' In either case we are to understand that since the devil is very busy in the Church and human nature is very weak, the sins condemned will occur, but woe to those who knowingly aid and abet them! A wilful sin is utterly inexcusable. A true Christian may fall into sin through ignorance, but into wilful sin, never. If he does not repent of this he is a lost soul for ever.

"Surely; if Mr. Pentecost had read the whole connection of the text he wrests, he could not have fallen into such an error. St. Paul says: (Cor., xi., 16-19), 'If any man seem to be contentious, we have no such custom, neither the churches of God. Now in this that I declare unto you I praise you not, that you come together, not for the better but for the worse. For first of all, when ye come together in the Church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies (Greek, schisms or sects) among you, that they which are approved may be made manifest among you.'

Can any one not blind by the love of popularity, read such a passage and suppose for one moment that St. Paul is teaching that sects are necessary, and that it is useless to advocate the organic purity of all Christians in one body?

#### "THE BIBLE, AND THE BIBLE ALONE."

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

##### I.

It startles one to find in print, every now and again, as fresh as a daisy, certain simple old phrases which have been long since given up by all men, who are in the habit of doing any thinking, as hopelessly meaningless. It rather discourages one's hopes of his race to find innocent gentlemen bringing out these venerable phrases, and calling the world's attention to them, precisely as if their potency had never been called in question.

The Bible—that is, the English translation of it—is in the hands of all Christians. And these Christians, nevertheless, find ground, in the Bible, for all their various sectarianisms. They have the same words, but they cannot agree on their meaning. The Baptist finds the Bible bitterly opposed, so he says, to infant baptism, and to any other method of baptizing grown folk, except that of dipping them backward. The Presbyterian, on the other hand, finds the Bible teaches infant baptism, and almost prescribes pouring or sprinkling as the common method of administration. The same Presbyterian finds Presbyterian Church government in the Bible, while the Congregationalist finds the Congregational government, and the Churchman finds Episcopacy. The "Seventh-Day Baptist" finds the Jewish Sabbath commanded, and not the Lord's Day, in the Bible all the rest of us read as well as he. And the Quaker appeals to the same Bible for refusing to be baptized or to receive the Lord's Supper, and for "theeing" his neighbors instead of addressing them in decent grammatical English.

Every sect appeals to the Bible for its opinions. The most opposite senses are taken from the very same words. The most contradictory notions base themselves on the same

authority, and "the Bible alone" is quoted for and against every known article of Christian faith or opinion. Now, all this has been, for a long time, visible to all sects and conditions of men. They have come to their conclusions thereupon. They know that when the Bible is appealed to, the controversy is by no means settled; it has, indeed, only begun. The contest is about the meaning of the Bible. In law courts the debates are about the meaning of the law. It is only happy innocents, who know nothing about law, that labor under the, in that case, harmless delusion of supposing that any child can read the statute and decide its meaning on sight. The controversy is about this very meaning which they innocently suppose anybody can understand, and it takes elaborate discussion and long judicial consultation very often to determine it, and then the decision may be, by a higher tribunal, reversed.

As a matter of fact, "the Bible, and the Bible alone," exists for no man. The great mass of people never can read "the Bible alone" in any case. They read a translation of it, and for the accuracy of that translation they have to depend on the good faith, the good sense, the learning, piety and honesty of other people. A translation is always also a comment. It gives the translator's view of the meaning, his judgment about it, which may be right, but may also be wrong. "The Bible," therefore, to the great mass of men, is the Bible, plus somebody's interpretation of the Bible. They cannot have the Bible at all unless they take it with this interpretation. It is a necessary condition of their having any Bible at all, that they have it plus an interpretation and an explanation by men. Even when a man can read Greek or Hebrew with some comfort and ease, he is not much better off. He cannot have "the Bible alone," do what he will. He takes the meaning of Greek and Hebrew words on the credit of other people. He accepts the accuracy of his copy on the good faith of scores of different copyists and editors. He takes explanations of this matter and the other on the assurance of scores of different men. The whole thing has been handed down, from hand to hand, through generations, and his faith that the Bible is the Bible (a very important conviction indeed) is not derived from "the Bible alone," but entirely from outside testimony.

These are reflections that have occurred to all men who are in the habit of doing any thinking, and it is therefore startling to such men to find the old phrase put forth with the innocent freshness and unconsciousness of a brain that never thinks—"the Bible, and the Bible alone"—as if all a man had to do to see the truth without any possibility of question was to turn to the English translation of the Old and New Testaments and read. One wonders where such people live, and how they continue to go through the world with their eyes shut to facts that are certainly prominent enough.

There is surely a meaning in the Bible, a truth there, and one plain truth and meaning, and no more. Infant baptism, for instance, is according to the Word of God, or it is not. That Word cannot allow it and forbid it at the same time. How shall we decide whether it is there or not? Who shall decide? Evidently, "the Bible alone" phrase has not decided it, and never can. Both sides claim it, though it is plain that one or the other must be most terribly in the wrong, must be given over to a strong delusion, and must believe a lie.

And here are all the other contradictions which split up American Christianity into a half hundred sets. Will "the Bible alone" settle them? Do they not each appeal to the Bible confidently and honestly? Does not each sect condemn its opposite on the ground that it goes, in some one thing or other, against the Bible?

Churchmen see all this, as anybody can see it who will look, and they are not surprised.

They are surprised that men will learn no lessons from it, but will persist in going on repeating old phrases which never had any sense in their best estate, and have long since had what little they were supposed to possess beaten out of them.

We find, for instance, in a religious paper, in a review of a somewhat notorious little book: "Our motto is, 'The Bible, and the Bible only,' and we will stand by it till the end. Upon this the whole matter hinges, and anything in our Church systems contrary to the Bible we would have expunged without compromise."

Now, who is to decide whether anything is contrary to the Bible? Will the gentleman who writes this undertake the business? And, if he is willing, will other people accept his decision? We perfectly agree with him; we have no doubt all Christians, all honest men of all names, would accept his words: "Anything contrary to the Bible we would have expunged without compromise." But, we ask, who shall decide? He picks out something contrary to the Bible, and wants it expunged. We insist that it perfectly agrees with the Bible, and shall not be expunged. Who shall decide between us? The Bible only? Why, it is the very Bible that is in question! The thing to be decided is, whether this thing he wants expunged is, or is not, Bible.

It will hardly do to say that any Christian man desires to retain any belief contrary to the Word of God. It certainly will not do to say that any respectable body of Christians, organized as a Church, have deliberately made up their minds to hold a faith point blank against the Bible. We are altogether too charitable to believe that of any decent Christian man or Christian Church. They are just as anxious as the writer of the above phrase to expunge everything contrary to the Bible. But who will tell them just what is contrary, that they may expunge it? Our friend, like scores of other people, is undoubtedly ready to tell them. But the trouble is, they have as good a right to their opinion as he has, and we, who are indifferent to his notions and theirs equally, have to confess that they are just as likely to be right as he. Still, he, like other men who are certain they are right in their notions, and who have no doubt their interpretation of the Bible is infallible, has a way of explaining all these differences of opinion, and it is only fair to allow him to state it.

When these men speak of things contrary to the Bible, they are not talking vaguely. They know what they mean. When they say "the Bible only," they express something definite to themselves. They mean by "the Bible" the Bible as they understand it—the Bible, plus the sense they give the Bible. Meanwhile, it is very apparent, even to them, that other people do not find in the Bible the same sense they do. Now, this might make some men doubt a little whether their interpretation is as certain as they have fancied. But it never gives any doubt to the men who talk of "the Bible, and the Bible only," and who stand ready to set us all right with infallible promptitude, and expunge everything contrary to the Bible on sight. That nine-tenths of the people, with the same English translation as they possess, and with at least hearts as honest and brains as clear, differ totally from them on the question, never disturbs their comfortable complacency. They go on urging "the Bible, and the Bible only," with a heavy pertinacity which is almost sublime in its determination to learn nothing. They have a method of explaining things which allows them still to insist that if you take the Bible, and the Bible only, you must inevitably think as they do.

(To be continued..)

THE CHURCH UNIVERSITY OF ONTARIO.

The Rev. Reginald N. Storr has favored us with a copy of his most interesting report of the canvass recently made in England on behalf of the Supplemental Endowment Fund of the University of Trinity College, Toronto. The following extracts will give our readers a good idea of the work and its results:—

The sympathy expressed and the interest manifested on every hand were most gratifying. The enunciation of the great principle of Religious Education for which we are contending, and of which the University has been the faithful exponent for the past three and thirty years, enkindled the greatest enthusiasm among English Churchmen; and the expressions of satisfaction at the way in which the Church in Ontario was setting herself to solve the problem which has so sorely taxed the energy and resources of the Mother Church were both many and warm.

The Archbishop of Canterbury manifested the liveliest interest in our work, and the Archbishop of York was kind enough to preside at our meeting in the Minster Library, and speak strongly in our favor. The late lamented Bishop of Lincoln, and his saintly successor in the See, both endorsed our appeal most cordially, and are enrolled among the subscribers to the fund. The Bishop of Durham not only gave a liberal donation, but coupled with it a warm recommendation of our cause, which, with other important letters, I have the honor to append to this report. The Bishops of Salisbury, Manchester, Lichfield, Newcastle and Carlisle all expressed themselves as in cordial sympathy with our efforts, and rendered such help as lay in their power.

Among the influential clergy the endorsement of our principles was equally cordial, and the offers of assistance were many and useful.

Of the many laymen who promptly seconded our appeal, and numbers of whom gave us liberal aid, I may mention the names of the Chancellors of the two Universities—the Duke of Devonshire and the Marquis of Salisbury—Right Hon. W. E. Gladstone, Lord Carnarvon, Lord Nelson, the Earl of Devon, the Governor of the Bank of England, Viscount Cranbrook, Right Hon. W. H. Smith, Right Hon. G. Cubitt, R. Benyon, Esq., of Reading, Sir John Mowbray and J. G. Talbot, Esq., Members of Parliament for Oxford. The latter gentleman was most kind and helpful in many ways.

The English list amounts in all to £10,183, viz.: £5,000 being an anonymous donation from "An Oxford Graduate," and £3,000 a grant from the S. P. C. K.

Appended to this report is a letter from the Secretary of the S. P. C. K., specifying the amount of the Society's grant and the conditions attaching to the payment of the same. Of the £3,000 granted, £1,000 is to be applied to the erection of a new building, to accommodate not less than twenty students, and to cost £2,500. £1,500 is to be applied to the foundation of three Fellowships, viz.: £500 to each, to be paid when the Corporation has £1,000. The remaining £500 is for the endowment of a Lectureship in History, and is granted to meet £1,500 to be secured for that purpose. The whole or part of the grant will be written off as lapsed if the conditions are not fulfilled within five years. The Archdeacon of Middlesex assured me, in a recent conversation, that the venerable Society was deeply interested in our work, and a further grant of £25 worth of books for the Library, and of Bibles and Prayer Books for the Chapel, may be taken as a practical endorsement of his statement.

\* \* \* \* \*

Looking back over the whole canvass, and viewing it in all its bearing, I think I may congratulate the Corporation and the friends of the University generally upon the financial result, and I may safely aver that few Colonial Church movements have ever awakened so deep and so wide-spread an interest in the Mother Country as that which it was my great privilege to represent in conjunction with the Vice-Chancellor of the University.

BOOK NOTICES, &C.

THE THEOLOGICAL AND HOMILECTIC MAGAZINE.—S. Briggs, Toronto, 6 months \$1.50; 1 year, \$2.50.

This first number of the Canadian edition of this favorite English Monthly is to hand, and reflects much credit upon the publisher. The magazine is too well and favorably known to require recommendation, and we feel sure that clergy and laity will appreciate and sustain the effort to give it a Canadian home.

"I COME QUICKLY."—Papers on the Second Coming of Our Lord: S. R. Briggs, Toronto; paper, 50c; boards, 75c.

The preface informs us that at a meeting held in Toronto in April last, by friends who believe the "Coming of the Lord" to be imminent, it was resolved to hold a conference at Niagara, Ont., from 14th to 17th July last, at which papers in reference to this subject should be read by prominent men chosen by the Committee. The subject was discussed under the following heads:

- "History of the Doctrine of Pre-Millennialism.
- "The Second Coming of Christ, Personal and Pre-Millennial."
- "The Second Coming of Christ, the Everpresent Hope of the Church."
- "The Practical Power of this Hope in the formation of Christian Character."
- "The Second Coming of Christ as related to the First Resurrection and the End of this Age."
- "The Second Coming of Christ as related to the Establishment of the Coming Kingdom."
- "The Second Coming of Christ as related to Israel."
- "The Power of this Truth to Encourage and Stimulate the Church in, and to the Work of Evangelization."

The present volume contains the papers submitted by the various writers, amongst whom we notice the Bishop of Huron.

THE PULPIT OF TO-DAY.—A monthly magazine of Sermons; \$1.50 per an.; clergymen, \$1. Alfred E. Rose, publisher, Westfield, N.Y.

We have received the July number of this publication and are much pleased with its contents, which include sermons by Dr. Stamford, and the Rev. H. H. Almond, of Balliol College, Oxford, and sermon-sketches by Liddon, Bonar, Maclaren and others, besides other valuable matter. It is the cheapest homiletical periodical with which we are acquainted, as it is, certainly, one of the best.

THE FIRST EARL CAIRNS.—S. R. Briggs, Toronto; price 35c.

A most pleasing and interesting biography in brief of this distinguished statesman, and earnest Christian worker. It ought to secure wide circulation, and be read by young and old alike.

To enter safely into the married state, the contracting parties ought to understand human nature, and, above all, their own dispositions, and then compare them frankly and candidly.

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# The Church Guardian

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## CALENDAR FOR AUGUST.

August 2nd—9th Sunday after Trinity.  
“ 6th—Transfiguration.  
“ 9th—10th Sunday after Trinity.  
“ 16th—11th Sunday after Trinity.  
“ 23rd—12th Sunday after Trinity.  
“ 24th—St. Bartholomew's A. & M.  
“ 30th—13th Sunday after Trinity.

## HARVEST THOUGHTS.

While the harvest season marshals its reapers in the field, it presents some pleasing though serious thoughts to all. It is a scene as old as the race,—those waving fields of grain. Our Saviour saw them grow, “white to the harvest,” as he walked with His disciples on the shores of Gennesaret. His ancestress in human kind, the humble, gentle Ruth gleaned after the reapers of Boaz in fields which, for similarity of appearance, might be these in our western climate. Grains of wheat fall from the wrappings of a mummy, which, when planted, reproduce the harvest which ripened under Egypt's patient skill so many centuries ago. And even further back, we see Noah standing by the altar of his evening sacrifice, waiting for the re-enactment of the order of nature after its long and terrible interruption by the flood. It came in “the bow of promise” which shot athwart the evening sky. By that symbol God entered into the harvest-covenant with the human family, pledging himself that the waters should no more cover the earth out, but that “seed time and harvest, cold and heat, summer and winter,” should not cease while there was an earth to sow or reap.

So the seed was sown, and the harvest came, and though four thousand times the tender grain has sprung up from the soil, the pledge has never once been violated. These harvest fields form the tawny ocean which flows uninterruptedly from the diluvian age to this. And this is evident, that it is to the covenant faithfulness of God that we are indebted for the harvest of each year. Let that stand as the one first great condition of the harvest.

There is another. Place what value we will on the productiveness of nature, on the regularity and constancy of the seasons, these things are worthless of themselves. The fact is, man's food will not come to him of itself. It is a peculiarity of all the cereals that they are never found growing wild. They cannot spring up spontaneously. Further and curiously, they

cannot prolong their existence without the care of man—are never self-sown. A neglected field of wheat or corn may in the first year produce a few scattered stalks of half-filled ears; but even these soon disappear, and a few summers will suffice to obliterate every trace of grain. Thus undoubtedly is the sentence executed: “In the sweat of thy face shalt thou eat bread.” Life depends on labor. There we have the other condition of the harvest. Man may sow and water, but God alone gives the increase. But equally true is it that unless man plants and ploughs and reaps, seed time and harvest avail him nothing.

Then comes our dependence on the harvest. In the many complications of human life, the far-reaching systems of trade, and the vast business of cities, we may perchance overlook the simple thrift and slow gains of the husbandman. If commerce is good, and industries flourish, and money is easy, we forget our absolute dependence on the field. In the wealth and luxury acquired in other ways, we fancy we could do without agriculture. But how? It matters not how many fleets bring wealth to our shores; we cannot grind our gold into flour. It matters not how precious are the ores from our mines; without the riches of the field they are as worthless as dust beneath our feet. It matters not what costly fabrics our manufactories turn out, we must have food as well as clothing. So that back of all lies the harvest as the germ of life.

It has been well said that “starvation, which is often within a day's march of countless multitudes, is once a year within a month of the whole human family.” The supply of food, how far is it ahead of the demand? The year's food only is grown in the year. Each year the world depends for subsistence upon something freshly given it which it cannot provide for itself. As the harvest approaches, the wolf is at the door. Nothing stands between us and starvation but the harvest covenant of the ever-faithful God: “Seed-time and harvest shall not cease.”

Away, then, with our fancied independence! Our breath is in our nostrils. Back again to old-time simple dependence on the covenant-keeping God—back to the arms of our Father! We pray in the line of the harvest-covenant when we say, “GIVE US THIS DAY OUR DAILY BREAD.”

## THE RELATIVE POSITION OF THE CHURCH.

The following is the concluding part of the able essay by the Rev. E. W. Spalding, D.D., on “The Church in her Relations to Sectarianism.” We have pleasure in commending the essay, and making this quotation. It is apposite and powerful.

“Now of the things which we have spoken, this is the sum.” We are members of an Historic Body, founded by Christ, officered by him, and “set in order” in its machinery and operation during the great forty days between His Resurrection and Ascension.

This Body is the Family or Household of God. We did not choose this Family, nor construct it ourselves, but God made it and brought us into it, for his own loving purposes, in the New Birth of water and of the Spirit.

We are bound as dutiful children to respect,

and conform to, its traditions and principles, and its continuous policy derived from Apostolic inspiration: and not to fashion ourselves . . . in our ignorance.

We are not in the same category as are the members of other religious bodies. They can conscientiously and consistently do, with their views of duty, what we members of the historic Anglican Communion cannot possibly do, with ours. They, from their standpoint of belief in the individual interpretation of Scripture, and of practical disbelief in any historic Church, think they can please God in ways which we honestly think if we should act, we should offend and displease Him. We believe the Church, and not any individual, however great and wise and learned, is the “Pillar and Ground of the Truth;” and we know her ways are widely different from the ways of individualism so often urged upon us. We must act with the Body. The whole weight of precedent, and the spirit and action of the historic past is forcing us on in a definite and clearly marked out line of action. The Saviour said in regard to a member of the One Body, “If he will not hear the Church, let him be as a heathen man and a publican;” i.e., as an outsider and renegade. And this was in regard even to what we should consider a very trifling and purely personal matter.

A Church member must stay in his place and bear his witness to the will of God and the Divine way; and this though it bring misapprehension and persecution. He must speak and act the truth lovingly, but firmly. He must keep the old light burning. He must maintain the old life and the old maxims, even though they appear weird and strange, and out of date, in the glare and gaslight of this modern civilization, this “Vanity Fair.” And it is usually a good sign for the Christian when the world criticises, and faults as old-fashioned and behind the times his Church conformity.

The office of the Church is to educate the world and assimilate it to the Divine ways of the Eternal Kingdom above; which ways never change, being ways of Divine perfection.

The Church is not to conform to the world, to become like it and to be absorbed into it, and to abandon the ancient method for the modern invention. It is not to adapt itself to the world, but to adapt the world to itself. It is not proof that the Church is not right because the world does not like it, and does not approve its ancient, changeless fashions and discipline; but it is very good proof that the world is all wrong and needs reconciling to God.

The issue, which has made this discussion necessary, really narrows down to this: Is there a revelation from God? Is the Church set in the world to make known this revelation and to exemplify it? Is the membership of the Church the family of God, and composed of a race of exiled kings soon to enter into their ancestral possessions, and trying now to reclaim to their Father the lost possessions of the world? If so, the way is clear; and it is a way of exclusiveness (Truth is always exclusive of error, and right of wrong); a way of straightforwardness, of uncompromising adherence to the thing that is from God. It is a way of patient waiting. One can wait for results as

long as God can; and can say with the Psalmist, "It is good for me to hold me fast by God, and to put my trust in Him."

Or, on the other hand, is Christianity a mere human philosophy, claiming to itself only a more exalted wisdom, and a more perfect system of morals?

If so, every philosophical leader simply comes into the common market with his wares, and gets as many people to accept them as he can persuade to do so. Any one can, without presumption, believe and claim that his way is better than any other way, be that way Christian or otherwise.—*Church Press.*

EDITORIAL NOTES.

It is with great regret that we record the death of Sir Francis Hincks. The veteran statesman was the son of an Irish clergyman, the Rev. Dr. T. D. Hincks, distinguished both as a theologian and as a scholar. Francis Hincks came to Canada in early manhood, and soon took an active part in the politics of his adopted country. For several years he was editor of the *Montreal Pilot*, a journal devoted to the interests of what was then the Liberal party. In 1840 he entered Parliament as a follower of the Hon. Robert Baldwin, of whose Ministry he became a member in 1842. In 1851 he became Premier of Canada, and on his retirement from that office in 1854 he was appointed by the Imperial Government to the Governorship of Barbados and the Windward Islands, an honor which had never before been conferred on a colonist. In this responsible position Mr. Hincks acquitted himself so well that, at the close of his official term, he received the honor of knighthood. He subsequently became Governor of British Guiana. In 1869 Sir Francis re-entered the arena of Canadian politics as Finance Minister in the Macdonald-Cartier administration, a position which he continued to hold till 1873. Since that time the venerable knight has lived in comparative retirement, but his occasional appearance in public, and the articles which he has published from time to time in the periodical press, gave ample evidence of his unimpaired mental vigor. Sir Francis Hincks never took any active part in the affairs of the Church, but in his later years he was a constant and devout attendant at her public services. We feel that our country is sensibly poorer by the loss of the wisdom garnered in the long years of his active and useful life.

The See of Salisbury has been filled in an unexpected but wholly satisfactory manner, by the appointment of the Rev. John Wordsworth, a nephew of the poet, and a near kinsman of the late Bishop of Lincoln, and the present Bishop of St. Andrews. The Bishop-designate is well known in clerical circles as a fine scholar and an earnest Churchman.

The suggestion of an esteemed correspondent in this issue, on the subject of Female Education is worthy of serious consideration. The plan which he advocates has been remarkably successful in England, and we do not know why it might not be made to succeed in Canada. We are of the opinion, however, that our own recommendation of "a teaching sisterhood" is more feasible, as well as more Churchly.

THE variety of pleas that are urged in certain quarters in extenuation of the crime of Riel would be amusing but for the fact that they disclose a settled purpose on the part of a large section of our community, to defeat the ends of justice by any possible means. At the same meeting cheers are heard at mention of his deeds as a responsible person, and cries of shame and pity at the thought of hanging a lunatic. It is anything to get him clear of the law. As one of our contemporaries says, the question which the Government and the country have to decide is whether the law is to be sustained, or race-prejudice to be placed above it.

CANON LIDDON ON THE STEWARDSHIP OF THE CHRISTIAN MINISTRY.

"Stewards of the mysteries of God." That was the ideal of the Apostolic and ministerial office. The office had undoubtedly other sides and functions, but this aspect was well calculated to raise the subject above the personal and petty quarrels, such as those which had dragged it down in the Church at Corinth. In this higher atmosphere the man should be forgotten in the office. It mattered not who planted or who watered, or what were the outward characteristics of this steward or that, everything merely personal shrank away into its proper insignificance in the presence of the mysteries of God. "Stewards of God;" guardians and dispensers not of any store of mere human knowledge, but of truths, which, while they touched each man's life, most certainly reached far away into the distant heavens; guardians and dispensers of ordinances which were no mere symbols of absent blessings, but of instruments of contact with the unseen and glorified Redeemer, and so were charged with forces of incomparable importance to the souls and bodies of men. And all these mysteries of revelation centered in one sublime mystery, the mystery that God, the Almighty, the Infinite, the Everlasting, the All-wise, "so loved the world that He gave His only Begotten Son that whosoever believeth in Him should not perish, but have everlasting life." "Stewards of the mysteries of God." For this serious and solemn work some scores of young men would dedicate their lives, for this work they would be empowered, in this cathedral and elsewhere next Sunday.

Few things in life stirred in us a deeper interest than the sight of a young man giving the life which God had given him freely back to God, giving Him his thought, and memory, and affections, and will, to be disposed of as God should think best in the coming years, for God's greater glory and the good of souls. In the ministerial life much might be hoped from the promise of a bright morning, but we could be certain of nothing until the end was come. Without God's sustaining grace, in this scene of danger and weakness which we called life, any deterioration was possible, and mere natural capacity guaranteed nothing. When the exact claims of this awful stewardship were considered, when it was considered how easy it was to be wanting to the claims of God, to the claims of truth, to the claims of souls, how easy it was to forget that account which of all men the steward of God's mysteries would one day have to give, surely these young men during Ember week had great claims on our sympathy and on our prayers that they might in the weakness of this mortal nature be found faithful, at least in heart and purpose, and that through the grace of our Lord Jesus Christ, whom they served, they might "so prepare and make ready His way that at His second coming to judge the world," those to whom they would severally

minister, when the clergy of an earlier generation had been gathered to their rest, should be found "an acceptable people in His sight."—*From Sermon preached in St. Paul's Cathedral on the Second Sunday in Advent.*

LIFTING OF THE VEIL.—I seldom pass those hapless loungers who haunt every watering place without thinking sadly how much more earnest, and happier and better men and women they might be if the veil were but lifted from their eyes, and they could learn to behold that glory of God which is all around them like an atmosphere, while they unconscious of what and where they are, wrapt up each in his little selfish world of vanity and interest; gaze lazily around them at earth, sea and sky—

And have no speculation in those eyes,  
Which they do glare withal.

INSPIRATION.—Every good deed comes from God, His is the idea, His the inspiration, and His its fulfilment in time, and, therefore, no good deed but lives and grows with the everlasting life of God Himself.

CORRESPONDENCE.

To the Editor of THE CHURCH GUARDIAN:

SIR,—In your editorial August 12th, you tell us that two Church Schools for young ladies are about to be closed, and that the education of our middle-class girls is one of the most difficult problems before our Church of Canada. You then comment on the prejudice against the employment of Anglican sisters for teaching, and it is certainly very strange that our Church puritans will send their girls to Roman Catholic convents.

My motive in writing, however, is to suggest a branch of the Girls' Public Day School Company in Canada, or a company being formed on similar lines. I had two girls at one of them, and my chief regret on leaving England was giving up the education they were receiving. I sent one of them to a Canadian High School, but in a very short time removed her; deliberately preferring that she should receive no secular education than receive it with what appeared to be the necessary accompaniments; there is a knowledge that can be purchased at too high a price.

Any one wishing for further information can get it from the head mistress of the School at Lower Norwood, London, Eng. I have not got the London address. I see by the Year book of the Church, page 179, two companies exclusively church, "The Church of England High School for Girls Company limited"; address Rev. Canon Holland, the precincts of Canterbury, England, and the Church School Company, address W. D. Grant, Esq., 2 Dean's Yard, Westminster.

Yours, &c.,  
ENGLISHMAN.

"QUEBEC."

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—In a late issue of your excellent journal the statement headed "Quebec" does not accord with the reports of the S. P. G. These prove that the present Archdeacon of St. Andrews (Mr. Lonsdell), was the first resident clergyman who opened the mission of Danville, Tinowick and parts adjacent. The old inhabitants can well remember the services conducted in the neighbouring school houses, at Nutting Hill and over Nicolet; as well as the occasional services in the rear of Kingsey and Warwick. During his incumbency Mr. Lonsdell baptised a man 90 years of age, who was one of those presented at the first confirmation held by Bishop Mountain in that part of Kingsey.

Yours faithfully,  
PRESBYTER.

## FAMILY DEPARTMENT.

BE FIRST.

BY EMMA F. WYMAN.

What your conscience bids you do,  
Hasten to obey it.  
Evil promptings soon would win,  
If you should delay it.

If a quarrel should arise,  
Be the first to leave it.  
Be the first to pardon ask,  
Be the first to give it.

If to others evil comes,  
Do your best to stay it.  
If they need a helpful word,  
Be the first to say it.

If a toilsome duty calls,  
Put your effort to it.  
If you see a work to do,  
Be the first to do it.

If a slander should arise,  
From your lips repeat it.  
But if any good you know,  
Be the first to tell it.

Conscience holds the prize of peace;  
Do well, and obtain it.  
Duty gives the crown of joy,  
Faithful be, and gain it.

## TO BE CALLED FOR.

By ELLERAY LAKE, Author of "Longleat."

## CHAPTER II.

Jacques: What stature is she of?  
Orlando: Just as high as my heart.

—"AS YOU LIKE IT."

"Good morning, missy."

The Squire's voice rang out pleasantly as he descended the stairs and saw the little maid gazing curiously up at the "man in armour." Her tiny hands were clasped behind her.

"Good morning, sir," she responded, with a quaint little courtsey that surprised and pleased him.

"Ready betimes! Now you will like your breakfast."

"Yes, and I liked my bed," she added.

His eyes twinkled. "That's all right," he answered. "We will have it at once. 'Man-ners,' he said to the servant in attendance, "put that high music-chair for the child. She's rather small for her ago. Eh! think so?"

"She is, rather, sir," answered the man, as he lifted Minnie on to the chair. Then he handed her her cup, some ham, an egg, and satisfied himself that she had all she required. Then he stirred the fire, and left the room for a few minutes.

The Squire had a newspaper propped up before him, and there was silence. Presently he looked at Minnie. "Why, child, how is this? You are not eating."

"You have not said grace," she answered, in a tone that, as he afterwards said, he "felt to be reproving."

"Oh!" He muttered a few words, to which she responded, with closed eyes and folded hands, a devout "Amen!"

"Good child!" said the Squire. "Now get your breakfast."

"We haven't had prayers," she remarked, presently.

"Have those at night," said the Squire, shortly. "Too busy in the mornings."

A long silence again. During it the little girl was evidently meditating deeply, though once or twice she seemed on the point of speaking.

"Is God busy in the morning?" she asked, at last, so suddenly that the old gentleman received quite a little shock.

"God busy! Bless me, child! What a notion! Of course not!"

"Well, we always have prayers both times," she said.

"Of course; quite proper in a parson's family; quite proper!"

"We ain't a family," she replied, sharply and shortly.

"Eh, what! Not a family! What are you then?"

The Squire's voice was at roar-pitch; and the child, thinking that he was deaf, raised hers.

"We ain't a family!" she shouted.

"Then what, in the name of confusion, are you?"

"He always calls us 'units gathered,'" she replied.

"Who calls you 'units gathered?'" asked the Squire, in astonishment.

"The curate, of course! We don't like him very much; but he comes to read prayers morning and night. Nurse don't like him much either," she remarked, after a short pause.

"The curate comes to read prayers for you?"

Minnie nodded.

"Well," ejaculated the Squire, after a few moments of astonished reflection, "upon my soul! I never heard anything to equal this. Why, child, he might be a bishop."

Of course, the Squire was thinking of, and alluding to, her father.

"No; oh, no! he will never be that," said the child emphatically, shaking her head "because, nurse says, he is but a poor stick, at his best; and that he has no influence!"

"Well, I'll be shot!" exclaimed the Squire, in a passion now; "I just tell you what it is, child. This nurse of yours is a downright piece of impudence; nothing less. 'Poor stick, indeed!'"

"Oh, no, grandpa; she isn't, she is very good. I am so sorry for her. She has so much to do. All the mending—and—and—oh, lots of things!"

"Should think so, with that tribe," the Squire growled.

"Yes, indeed; and I help her all I can. She was really glad, I believe, when I had measles; because I couldn't go to Canada, then you know; it would not have been possible."

"To Canada?" shouted the Squire, staring at the child.

"Yes; some of us, who were very poor, you know, were to go."

The Squire rose from his chair hastily, his face flushed. At that moment the butler entered with a telegram.

"A telegram!" exclaimed his master. "Dear me! I hope nothing is wrong with Madam." He read in a low tone, but audibly, "Am returning on Wednesday, bringing Gertrude. Arrived at the Vicarage last night. That's all right!" said the Squire, with a sigh of relief. "You will have a playfellow, my dear; that will be nice."

"I don't care for Gertrude, grandpa—at least, not much. I like the boys better; they are more good-natured."

The Squire's eyes twinkled. "A true feather of the old hen's wing," he said to himself; but aloud, "Nay, nay, missy. Must not say so to grandame. She is very, very particular. Won't do at all."

"Is she?" said the child, with most amusing coolness. "Well, we are used to that. You can't think what a fussy old thing the vicar's wife is when she comes into the schoolroom. Nurse says she is a 'regular fidget.' She is, too. I don't like her one bit."

"Confound that nurse! Look here, child; if you'll promise not to name that woman again, I will give you a bright gold sovereign. There, now."

"I couldn't promise. It would be bribery and corruption," she said, gravely shaking her head.

"What do you know about bribery and corruption?" he asked, in astonishment, laughing heartily.

"I know all about it, because, when nurse wanted a better place once, old Mrs. Aylesford, who mended lace, got it; and nurse said it was quite through bribery and corruption. So I asked what she meant, and she told me it was 'giving something to get something.'"

"Humph! Well, Minnie, you give money to get things."

"That is business," she answered, scornfully.

"You are a caution!" thought the Squire; but he said, "Would you like a ride on the pony, my dear?"

"Very much, if quite convenient," she said, demurely.

The expression of the Squire's face was droll, as he rang the bell, and then gave orders for Mary to come.

"Can you find a riding-skirt for the child?" he asked, when the maid appeared.

"Yes, sir. Madam had one made to be ready against missy came."

"Put it on her, and be quick," the Squire said.

Very soon they returned, and Mary said, "It just fits her, sir; quite a wonderful guess."

"Yes," said her master; "but isn't there a riding-cap?"

"She will not wear the 'Tam O'Shanter,' sir."

"No," said the child; "we always wear hoods, because things get in our ears, and it's troublesome, nurse says."

"Things in your ears!" said Mary, puzzled; "Do you mean earwigs?" shouted the Squire.

"Of course not!" answered Minnie, scornfully. "I mean ear-aches, and things; and they are troublesome. And a waste of onions, too!" she added.

"Troublesome, indeed!" snapped the Squire; "of course, to her, the hussy! 'Waste of onions!' What next, I wonder! Come along, child."

He went to the hall door. Minnie followed, with Mary. As they stood in the porch, she said to the little girl, "Can you ride well, Miss Minnie?"

"I think so; at least pretty well. I used to ride on Dobbin sometimes, but not often, because if he fetched coals it dirtied my frock, and nurse was cross; and he generally did fetch coals or chips."

"Fetched coals!" exclaimed the two listeners.

The child nodded, and said, "When nurse ran short in her sitting-room we did get her some. We had commoner stuff in the big rooms, of course," she added, parenthetically.

"I never heard the like in my life!" ejaculated the Squire.

Very soon they were mounted and off. The groom and Mary stood watching them until they disappeared down the avenue.

"She's the quaintest piece I ever came across," said Mary. "If there isn't a shine betwixt her and Madam before long I shall wonder."

"She ain't a bit like either Squire or Madam," said the groom.

"No; I daresay she takes after her mother."

"What's she like?" he asked Mary.

"Eh? I don't know. She's never been here. You know, Mr. Harold married without them knowing, and they've never had anything to do with him since. It's all along of Squire's last illness as they've come round; and Madam was allowed to go to the Vicarage. But it beats me why the child was sent. And now master says Madam is coming with another of them! Well, the more the merrier, say I; for the Hall is dull enough at times. But if this Miss Gertrude is like her sister——" Mary shrugged her shoulders, and went in.

"You don't feel timid, do you child?" asked the Squire.

"Oh dear no, sir!" Minnie drew herself up, and her pink cheeks flushed pinker—her dark eyes grew larger and brighter.

"She'll do mischief when she's a bit older," thought the Squire, with pride. "But it beats me whom she takes after; it must be her mother, I suppose."

Then the Squire frowned, sighed, and for some time rode in silence.

You are very quiet, said the little girl.

He started from his reverie, looked at her, then burst into a laugh, and said:

Am I? Suppose you talk, my dear?

I'm strange here, she answered gravely, and nurse always told us old ones to be polite to new ones, and tell them things.

In-deed!—did she? Well, this nurse knows manners, at any rate, if she is such a fool; but—speaking quickly, as he saw Minnie's rising color—do you wish me to tell you where we are? the names of the hills, and of the woods? and—

I do not mind what it is, interrupted Minnie, as long as you do tell me. The curate always said that when he came, before our examinations, because, I think, he had to report progress, you know.

Really! said the Squire, with dry humor. Why, thought that nurse of yours said he was a poor, weak thing, or a stick, was it not?

Ah; but that was in the pulpit, she answered, quickly. I think he was quite equal to us children.

Well, if he was up to you he was no fool, said the Squire, promptly, as he stopped his horse. Now, my dear, what do you think of that view?

The child crossed her hands, and sat looking at the fair landscape for a long, long time.

He watched her in silence. It is beautiful! she exclaimed, at last. Her eyes filled and her lips quivered.

Grandpa, it is like a picture that nobody could paint—nobody but God. Minnie's eyes seemed to grow larger and darker. I did not quite know what he meant, when I learnt it, she said in a low tone to herself, after a time; but I do now.

Meant what, my dear? She started. Oh, it was a poem I had to say—a piece of one, and two lines were—

"This world is very lovely, O, my God! I thank Thee that I live!" and I did not quite understand; but I do now, Grandpa; I think I do now.

Let us ride on, said the Squire, quickly. He could not understand sentiment, though he was rather emotional himself; he dreaded it for the child, however. Already she seemed to have gripped hold of a heart-string. The loosing would have been a pain to him.

The rest of the ride was through lovely lanes, which delighted her; and before the ride ended, various plans had been discussed and settled.

When Gertrude comes, you shall have a couple of donkeys; you can manage them alone; though, of course, I expect Madam will insist on sending a nurse, or a maid, or some one, with you.

As for that, interrupted Minnie, I shall be glad of her for Gertrude, for she is the most tiresome, rough child you ever saw, Grandpa; always tearing her clothes; and, oh, dear! the rows she got poor nurse in! Her things were always done before ours.

Really? said the Squire. Well, I am glad you are not like her, for Madam is very particular and nice in her way.

Then I am very sorry for her, with that piece of pork in pickle, as nurse says.

I do not think you need trouble about that, child. Madam is quite equal to a nursery full. Is she like you?

Like me! Minnie laughed so merrily, it was quite infectious. No, grandpa, she is dark, oh, so dark! I do hope she'll be good, I'm sure! She heaved a deep sigh, as if a burden rested on her. I cannot say she is pretty, Minnie said, presently.

Well, well! answered the Squire, his eyes really brimming with fun, though he looked grave. Handsome is as handsome does is an old, wise saying; and we shall see! Now, for a trot home. They rode on briskly. He admired the way in which she managed her wilful little steed. In fact, everything she did, and said, pleased him.

(To be continued.)

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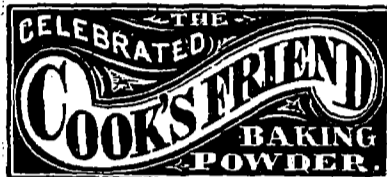
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## MISSION FIELD.

CHINA.

LETTER FROM MRS. K. J. SAYERS.

St. JOHN'S, SHANGHAI,  
April 9th, 1885.

I am sure you will have thought me perfectly faithless for not having written you before now, but when I tell you that I have been dangerously ill, and have not had good news to communicate, you will be willing to make every allowance for me. I know.

The largest share of my time is spent in the study of the language. I have fallen into my assigned place, at St. John's better than I anticipated. I visit the hamlets and occasionally take a Bible-class which is held at Mr. Wong's. Last week I entertained nineteen Chinese women in my own room; we had quite a feast together, and I spent a happy, joyous afternoon. Poor things! It is indeed a pleasure to be able to do something to cheer their lonely hearts, for their's is to me a hard and cheerless life, and what a privilege it is to have the opportunity of scattering a few seeds of kindness! I wish you could have seen the bright faces of these dear women. I am sure there would not have been a doubt in your mind but that they thoroughly enjoyed the change and the preparations made for their reception.

There is a large field of usefulness for one who is interested and willing to work with these poor and neglected creatures. I enjoy it much, and pray heartily that I may be blessed with good health, so that I may work with courage, patience, perseverance and all that is necessary to accomplish the glorious end in behalf of those who are so deprived and helpless.

A few weeks ago Miss Purple and I were walking across the plantation, not far from St. John's College, and I suggested that we should call upon some of our Chinese neighbors, just to try the experiment and see if they would really admit us into their dwellings without a Chinese escort; and to our great surprise we were gladly received, and welcomed in the most cordial manner. Our only regret was that we could not speak the language more fluently, so as to be able to communicate our interest and sympathy in their temporal and spiritual welfare. If it were not for my ignorance of the language, I am sure I could freely visit them alone at any time, without the faintest fear manifested either by them or myself. Of course, I could not have done this at first; it is simply upon further acquaintance.

In my next I hope to be able to tell you much of interest. I have only just made a beginning, but now that I am more settled I shall have occasion to write oftener, so that you will hear of the work from time to time. Strange to say, from my earliest arrival in China I have had a very anxious desire for the work of an orphanage, and was very strongly impressed that it was one of the most important steps in promoting the general welfare of the

Chinese race, although at that time there was not the slightest prospect of its soon being carried into practice. But now it will only be the question of funds to keep it back. I pray heartily that our friends at home will not let us suffer on his account, for if they only knew the great benefit of this noble cause, they would not hesitate to contribute most generously to the much needed institution. Just for a moment imagine how many hundreds are perishing. These poor outcasts—dear little innocent children, helpless and dependent, not having the strength, power or ability in the smallest degree, to help themselves! Surely this must be taken up by our more wealthy friends. It can never be allowed to fall through for lack of means. If they only knew the vice, poverty, ignorance and utter wretchedness that would be prevented, there would be no hesitation in sending help to feed the hungry, clothe the naked, teach the ignorant, relieve suffering and shelter the homeless.—*Spirit of Missions.*

## FIJI.

The following letter appeared in the *Church Times* of July 3:

SIR,—I would feel obliged if you would be good enough to allow me a few remarks upon the letter of "Precator," which appears in your issue of 15th ult.

From some expressions in the latter portion of that letter, the writer appears to me evidently to refer to Fiji, which is one of England's most recently formed colonies. Having returned from thence about a year ago, for the purpose of advocating the cause of the Church of England Mission there in connection with S.P.G., I am in a position to state a few particulars which may not be uninteresting to many of your readers, and may, possibly, result in some good to the youngest branch of our Church there, which is just struggling into life.

The aboriginal inhabitants of Fiji have been converted from heathenism and cannibalism by the efforts of Wesleyan and Roman Catholic missions. With this work it is not the intention of the Church to interfere; but living amongst them there are about 3,000 white people, the majority of whom belong to the Church of England, and many of them are from England. For fourteen years past the Church has been doing her best to supply the spiritual wants of these.

The S.P.G. during the last four years has entirely supported a deacon there. And now, for the first time in our history, I have to make an appeal to the Church in England, which is very much against my wishes, but which it is impossible any longer to avoid. The society paid my travelling expenses to this land. The church building, which we had erected thirteen years ago, has been eaten by white ants, and is now ready to fall; so that it is absolutely necessary to build a new one at once. A new church is also urgently needed in Suva, the recently-formed capital. These build-

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CHICKEN CHOLERA, MAKE HENS LAY

ings, to be at all substantial, must cost £1,000 each; to meet the entire sum of £2,000, the S.P.C.K. has granted £500 on condition that the sum of £1,500 be raised, and the churches be erected within five years. This, without help from England, it will be utterly impossible for us to do. Considering the present most deplorable state of the colony, the utmost we can hope to raise would be £500.

The Coolies referred to by "Precator," who are mostly from Northern India, number about 4,000. A few weeks ago I had all but arranged to take out a high caste Brahmin, who is a priest of our Church, and thoroughly proficient in the dialects of Northern India, and who is willing to commence a special work amongst his countrymen; but found to my great disappointment that the S.P.G., though most willing to assist, was obliged to reduce this grant for Fiji to about one half of what it had been last year—that is, to two hundred pounds sterling instead of four—so that, unless some endowment come, of which I dare not dream, we shall be reluctantly compelled to abandon this department of our work.

There are also 7,000 Polynesians from different parts of the Pacific, including the missionary diocese of Melanesia, who are living amongst us as domestic servants and laborers. We have tried hard to do a little for them, and Captain Olive, R.M., has effected a good deal for their special benefit. What we need particularly for them is a strong, well-built school-chapel. If only the means for this could be found, I for my part would be most willing to present a site in fee simple for that purpose. I am exceedingly averse to making appeals at any time; but through unavoidable circumstances am obliged to do so now, after 13 years' hard work in these islands. Should any of your readers be moved to help us in any way, we should feel deeply thankful. One matter of joint encouragement is that though our wants are great we have no debt whatever. Though advocating primarily the cause of the S. P. G. during several months, I have not been altogether unsuccessful as regards our special mission, and am glad of this opportunity to thank most heartily those

who have already assisted us with money and other offerings which will be exceedingly useful to our infant Church. It gives me also much pleasure to state authoritatively that donations will be received by the Treasurer of the S.P. G. (19 Delahay street, S.W.) for administration by the standing committee for the purposes indicated by the donors.

WILLIAM FLOYD.

Mumfryn, Ferno, Co. Wexford,  
Ireland.

### CHRISTIANS IN KURDISTAN

The Archbishop of Canterbury has published an appeal in behalf of Nestorian Christians in Kurdistan. He says:

Six years ago, at the instance of Archbishop Tait, a work of a somewhat experimental character was set on foot among the Assyrian or Chaldean Christians in Kurdistan. The object in view has not been to bring over these Nestorian Christians to the communion of the English Church, but rather to strengthen and encourage them in bettering their religious condition.

It is reported by those who have recently visited them that they do not now attach an unorthodox meaning to their ancient formularies. They are an isolated, much oppressed, earnest race, possessed by a strong desire for instruction, and very great regard and affection for England and the English Church. Their position may one day give importance to this fact. The present work was undertaken in answer to repeated and earnest appeals on the part of their Bishops and clergy for aid and guidance in the work of self-reformation. They are much afraid of connecting themselves with any ecclesiastical organization which would absorb them into itself.

In the existing condition and development of the mission, it is impossible to remain stationary; the work must either advance and extend itself, or the position occupied must be given up.

What is generally called fast living is really nothing but dying as quickly as possible.

PARAGRAPHC.

THE SUMMER IS COME.

The birds with us once more. Nature garbed in the brightest green brings joy to those who hate the cold and dreariness of winter. But summer brings with her many other things besides green fields and singing birds. Corns sprout and grow just as if mother earth had a share in nurturing them, and no person wants them. Go, then, to the nearest drug store and buy a bottle of the great and only sure cure—PUTNAM'S PAINLESS CORN EXTRACTOR. A few days will relieve you of them. N. C. Polson & Co., proprietors, Kingston.

The government Pullman service on the Intercolonial commenced in August. Of the ten cars used two are new, three have recently been rebuilt. The cars are supplied with buffets, where light refreshments are served.

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It is a dangerous thing to allow the diarrhoea or dysentery to go unchecked, and there is no need of it. A small bottle of Johnson's Anodyne Liniment will cure the most stubborn case that can be produced.

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Tuttle's comet of 1858 has been discovered at Nice. Being periodical its return has been expected for the past year.

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Cape Ray lighthouse, Newfoundland, in the Gulf of St. Lawrence, which was destroyed by fire in the month of April last, has been rebuilt.

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Insanity is the ermine of the 19th century thrown about guilt and political recklessness.—Springfield Republican.

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**Temperance Column.**

**THE RELATION BETWEEN INDIVIDUAL AND ORGANIZED WORK.**

By the Rev. Dr. LEIGHTON COLEMAN, Organizing Sec. Oxford Diocese.

(Continued.)

But in many instances these enactments were not in response to the popular demand, proceeding rather from the whim or caprice of the sovereign than from an enlightened and quickened national conscience. Thus their failure, or inefficiency at least, was almost inevitable. The lack of individual effort in this direction of reform was calculated to make these laws dead letters. And so now, it will not be worth our while to carry Temperance Legislation (great and just as the demand for it may be) until we are assured of the moral support of the community, which will never be reliable until the idea of individual responsibility in the whole matter is more generally and conscientiously entertained. With the growth of recent conviction as to the sovereignty of the individual, there appears with many to be a corresponding decrease of conviction as to the responsibility of the individual. The inter-dependence of all as to their personal and common health and wealth—physical, mental, and spiritual—seems to be, as yet, a very tender shoot in the soil of modern culture.

If our Temperance work is to be thorough and permanent, it must be largely based upon a realizing sense of fellowship; a fellowship that proves itself to be something more than a mere sentiment by our personal efforts in behalf of others, even though those efforts should entail upon us at times inconvenience and self-denial, and lead us on to a course of life in some respects novel and uninviting. This very sense of fellowship creates—and naturally, I think—in many, perhaps in most, earnest minds, a desire for combined and organized effort for the bettering of the world's condition. The more vigorous and determined the personal endeavour is, the more will it seek to enlist the co-operation of others. The field becomes too large for desultory or isolated work. There is need of counsel, of sympathy, of economy, of concentration. And so the society arises from the very success of individual efforts. It was thus that the C.E.T.S. first had its birth, and afterwards became the wide-spread Association of to-day. In the beginning, a few clergymen formed Parochial Societies for the rescue of the Intemperate. The result of these endeavors led them to think of the necessity for a larger organization, with a greater capacity for accomplishing generally what they had thus accomplished locally. Starting originally as a Total Abstinence Society, it was found, in the course of its operations, that there were numerous individuals equally interested in the work of Temperance Reform, who were not eligible to membership by reason of this feature in its constitution. Therefore, in 1872, it was

reorganized on what is known as the 'Double Basis,' whereby its membership is open to all sincere opponents of drunkenness, whether they are Total Abstainers or not.

The sin is in itself so common, and is so related to poverty, illness, and crime, and is thus directly the parent of so many other sins, and the sin-doers are in many instances so confederate and massed together, that it is no wonder that those (especially among the Clergy) who have had practical experience in the work should deem it essential, for the thorough dealing with all these evils, that there should be a regularly-constituted Society aiming to have its branches everywhere. Not that they would ignore, or could dispense with, individual efforts. They would rather seek to multiply and conserve them, to stimulate them, and direct them to greater efficiency. The very publicity which the work has gained by reason of the influential support accorded to it throughout the kingdom, and, above all, the decided benefit which it has been the means, under God, of conferring upon many persons and communities, have enlisted in behalf of Temperance the services of hundreds who, except for such an organization, might have been very slow to recognize the true character and consequences of drunkenness. Not a few of its victims, too, have been influenced to join our ranks who, I believe, would not have been so ready to take the pledge if it had been administered by others simply in their individual capacity, and not as officials of a great National Society.

Both the character of its work and the means which it uses, as well as the comprehensive basis upon which it solicits support, would seem to be a sufficient reply to any objections that might be raised by those who are really concerned for the sobriety of this great and professedly Christian nation. To any who may argue that the Church is enough of a Temperance Society for them, it may be answered that the organization for which I am now speaking has the sanction and active support of the Archbishops and Bishops, is formally recognized by the Houses of Convocation, and establishes no Parochial Branch without the consent of the Incumbent. It is difficult to understand upon what better arguments the propriety and necessity of our educational, missionary, and charitable Societies can be maintained than those which may be adduced in behalf of this Temperance Society, which is simply the Church itself arrayed for action against drunkenness, the most common and most injurious of any known—I might almost say of any conceivable—form of Intemperance.

(To be continued.)

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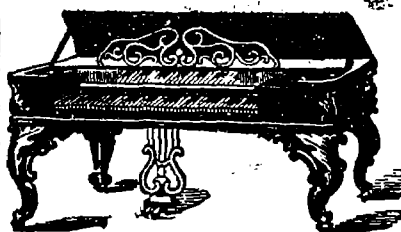
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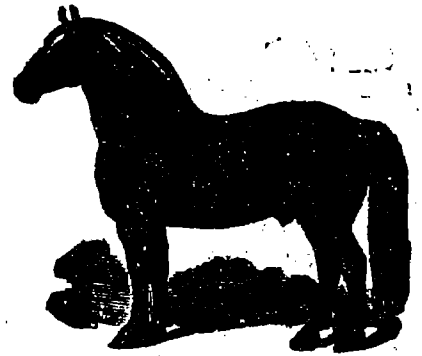
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References:—Right Rev. Bishop Bond, Montreal, P.Q.; Ven. Archdeacon Lindsay, Waterloo, P.Q.; Rev. Canon Mussen, Farnham, P.Q.

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