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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.

VOL. VII. No. 173. MONTREAL, WEDNESDAY, AUGUST 12, 1885. PER YEAR.

ECCLIASTICAL NOTES.

THE BISHOP OF WINCHESTER ON CHRISTIAN UNITY.—The Bishop, speaking at the annual meeting of the Home Reunion Society, said:—There were a great many encouraging indications, and there was an inclination towards unity. He could say from his own experience that during the last few years there had been a greater tendency on the part of Nonconformists to come over to the Church, and many Nonconformist ministers had applied to him for orders. But in their own Church there were a great number of people who did not see the necessity for organized unity. St. Paul speaks of the unity of the body, as well as the unity of the spirit, and they had no right to say that unity of spirit was sufficient. Without unity of organization it was difficult to work with Nonconformist Christians, because they belonged to a different organization. Unity of body was really most essential, for if they could produce a unity of body throughout the Christian world, they would be much more able to tolerate minor differences among themselves than they could now. They were in the face of many dangers. The increase of unbelief and vice of all sorts called for the united action of Christians, and it was the duty of every Christian man to labour and pray for union of spirit and the unity of body as well. The disunion amongst Christians was a very serious matter in mission work amongst the heathen nations. There were some things that were extremely encouraging. In Scotland the Presbyterians were almost daily approaching towards the Episcopal Church. He had recently seen a copy of the Hymn Book of the Established Church of Scotland, and he had been greatly struck with the unity of faith and feeling it showed towards the Church of England. It contained all their best-known Church hymns, and its tone and spirit were the same. When they saw that in a body which was very widely separated from the Church, they could thank God and take courage. There must be difficulties in their work but they were really making very true progress. He himself did not expect to live to see the union of even the English-speaking Christians, still less to see the union of the Church of Christ; but he believed their children and their children's children would see it.

AN AMERICAN CLERGYMAN ABROAD.—The Diocese of *Rond-du-Lac* publishes a letter from the Rev. C. S. Hale, D. D., to the Bishop of that Diocese. We take from it an interesting notice of his stay in Jerusalem. I stayed at Jerusalem until April 9th, only making excursions in the neighborhood, i.e., to Hebron, the Dead Sea, the Jordan, etc. I was fascinated with the place. I had heard so much of people being disappointed with it, that I was half afraid to go, lest I should have, all my life, unpleasant associations. Of course, where the unspeakable Turk is, there is as bad government as can well be; but despite of all there was an immense deal that was most interesting, and not a little that was most attractive; apart from its sacred associations, I never saw a place so picturesque. Then I confess I had special advantages. I had letters of introduction to Nicodemus, Patriarch of Jerusalem, from the Secre-

tary of the Holy Synod of Russia, and from the Patriarch of Alexandria; and so the good Patriarch took me, so to speak, "under his wing." He told me of all there was to see, gave me letters to Bishops and other dignitaries; whenever I went on an excursion from Jerusalem; saw to my being well placed whenever I attended service at the Church of the Holy Sepulchre, which was very often. I joined in the procession on Palm Sunday, carrying a palm-branch given me by the Patriarch, and walking quite close to His Blessedness. The Patriarch bade me ask for anything I wished; so, one day, I said to his principal Secretary (a priest), "I wonder if there is not some place, in connection with the Church of the Holy Sepulchre, where I could say the Holy Communion Office?" I said, "I do not like to speak to the Patriarch about it; for I know he would not like to say 'no'; and yet he might not feel as if he could say 'yes'; so I said, 'you sound him, and if he is favorable, I will ask; if not, I will say nothing more about it.'" I thought there might be some sacristy, or passage-way, where I might be allowed to celebrate. The next time I saw the Secretary, he said: "The Patriarch says, 'Certainly, there is a Chapel of Abraham, in the Church of the Holy Sepulchre, within thirty feet of the place where our Lord was crucified, the chapel in which is commemorated the offering of Isaac; Dr. Hale can celebrate there whenever he wishes; and let him have anything he wishes to use for the service.'" So, I spoke to an English clergyman, visiting Jerusalem, so as to be always sure of at least one person to "assist" (I asked him to celebrate sometimes), and we kept up a daily celebration from Palm Sunday until we left Jerusalem, twelve days later.

C. E. W. M. S.—Mr. C. Powell, General Secretary of the Church of England Working Men's Society, has published a letter acknowledging the courtesy with which he has been received in America, and suggesting that there are two ways in which the Society may be aided: 1. By a money contribution toward the work of the Society. 2. A still more important and practical way, viz., by remembering the Society and its work before the throne of grace in the churches. In England each year, as the yearly commemoration festival comes around, nearly four hundred of the clergy adopt this method of support, by having special celebrations of the Holy Eucharist, for the intent that God's blessing and grace may be poured upon those engaged in this work; last year numerous churches in America joined in this method. The festival took place on Sunday, August 2nd. Mr. Powell also states that arrangements have been made for the immediate issue in the United States and Canada of the publications of the Society, which in the old country have been found of such great utility in educating those outside the pale of the Church.

AN IMPORTANT DISCOVERY.—An important discovery has been made among the manuscripts which Archduke Renier brought back two years ago from El Fayoum, in Egypt, and which are known collectively to Orientalists as "Corpus Papyrorum Raineri Archiducis." A fragment of the New Testament has been found, comprising a chapter which differs from St.

Matthew, chapter xxvii, verses 30 to 34, and from St. Mark, chapter xiv, (verses 26 to 30), more than these evangelists differ from each other. The fragment seems to have been written in the third century, A.D., though, according to its style, it might belong to the first century. In the description of the Last Supper, the passage in which our Lord predicts his betrayal is quite different from that in the two Gospels, and the words, "But after I am risen again I will go before you into Galilee," are wanting. Peter's oath varies also in wording and length. The whole style of the fragment is vigorous, terse and clear. According to Dr. Bickell, of Innsbruck, the fragment must be the copy of a manuscript older than those from which the accepted versions of St. Matthew and St. Mark have been taken, an opinion endorsed by another scholar of high authority in early Church History, Professor Harnack, of Giessen. The papyrus is at present in the hands of the Orientalist Professor Karabacek, of Vienna, and a fac-simile of it is to be published.

A Good Suggestion.—Mr. John Bland, of Radnor House, Bolton Gardens, S.W., has addressed to the Archbishop of Canterbury the following letter on the subject of insuring churches against fire: "My Lord Archbishop, I would do with great respect to draw your Grace's attention to a matter which may be of considerable importance to the Church as a whole. The number of churches of which the particulars are set out in the Clergy List is 13,728. It is obvious, when one regards this number of buildings collectively, that each has an average value. The rate of fire insurance for churches varies between 2s. and 4s. 6d. per cent, giving an average rate of 3s. 3d.; but for the sake of dealing with round numbers, let me say 3s. per cent. This means that every 667 churches pay in fire insurance enough to build one church, and that the whole 13,728 more than enough to build twenty churches every year. There are, perhaps, half a dozen steeples demolished by lightning in the course of the year, but it rarely happens that a church is entirely destroyed by fire; at any rate, the total damage cannot be anything like one entire church every eighteen days, which is what the Church of England is at present paying for. In addition to the insurance premium paid for the churches, there is that also on the school and mission-rooms; and the houses and effects of the clergy. The proposition I would make to your Grace is, that the Church should do her own insurance. I may point out that this course is already adopted by the Government, both on land and at sea; by several railway companies; by many large owners of house property; and by most of the more important lines of shipping. There cannot be the slightest doubt but that the Church and her servants pay a very large amount annually in fire insurance premiums; I do not represent that the whole of this money could be saved, because there would be some losses to make good, and the expenses of management to provide for; but I believe there would be a very important annual balance in favor of this project. Part of this could be applied to a reduction in the rate of the premiums, and the remainder, after the establishment of a prudent reserve fund, to the building of additional churches.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

THE BISHOP OF NOVA SCOTIA purposes leaving Halifax on the 29th inst. for St. John's, Nfld., where he is to preach on Sept. 1st at the consecration of the Cathedral, now completed thirty-eight years after its commencement by the revered Bishop Field. His Lordship will then proceed with his family to England, where letters will find him addressed to the office of the S. P. G., Dalahay street, Westminster. He will probably return before Christmas.

A BISHOP'S TRIBUTE.—The following letter from the Lord Bishop of Nova Scotia to the Churchwardens of St. Peter's, Charlottetown, was read to the congregation in church. After explaining his unavoidable absence, which he regretted exceedingly, the Bishop writes:—"I must forgo the melancholy satisfaction of taking part in the last offices of this, my most highly beloved priest. But I the less regret this because, in God's providence, Archdeacon Gilpin has been permitted to be there in the last hours, and will commit to the grave all that remains of one who was very dear to him. Please explain to our friends the reason of my involuntary absence. I need hardly say that I deeply sympathize with the bereaved flock, and that I have sustained, in the removal of Mr. Hodgson, an irreparable loss. He has fought a good fight, and has been faithful unto death, and after many a conflict has at length entered into his rest, and awaits the approval of the Master whom he has so faithfully served. I thank you much for the copy of his last touching words to his people, which I shall ever treasure. God grant that you may be able to find one qualified in some sort to carry on the work so well begun, and that the seed sown may bear good fruit."

RAWDON.—Sunday, July 26, when the Bishop visited this parish for the purpose of administering the rite of laying on of hands, was a red letter day in its history. Early in the morning people from the distant parts of the parish began to assemble, and at 9.45, when the Rector began the order of morning prayer, the Church was fairly filled. And when the 11 o'clock service began standing room could not be had, many having to remain outside. Thirty-six persons, 15 males and 21 females, received the rite, all of whom made their first communion before leaving the Church. In the afternoon the Rector drove the Bishop to St. Stephen's Church, Stanley, when 12 more, 5 males and 7 females, were confirmed. And on the way back his Lordship confirmed privately one young girl who was too ill to leave her room; thus making a total of 49. In the evening service was again held in the Parish Church, the Bishop preaching. His Lordship's addresses to the candidates were, as usual, earnest and impressive, and will, we trust, be productive of lasting good. We believe this to be the largest number ever confirmed at one time in this parish.

ALBION MINES.—On the 31st July were committed to the earth the remains of one who for a long period was Churchwarden of this Parish, George Grassie Carritt. Since he fell into ill-health he had been with his only son in Philadelphia, U.S.A., who brought his beloved father home to be laid beside the faithful partner of his joys and sorrows in Christ Church yard. A more faithful or more kindly man it would be hard to find, and though we had parted with him already, this second parting renewed

our grief and increased our sympathy with his bereaved children.

St. Luke's PARISH.—We regret to hear that the Rev. F. R. Murray, Rector of the parish, has been seriously indisposed and incapacitated with brain fever. The reverend gentleman has had a great deal of anxiety lately, and sorely needed complete rest from work. We are glad to chronicle that he is now seeking rest and strength in Newfoundland. He will be absent from town for about one month.

GARRISON CHAPEL.—The Rev. A. J. Townend leaves for England next month, and will be succeeded on this station by Rev. Mr. Malim, who was for some time Senior Chaplain at Bermuda. The many friends of Mr. Townend will exceedingly regret his departure, and the Church at Halifax will lose a remarkably eloquent preacher and active worker in his church.

SPRINGHILL.—The Ladies of All Saints Church held a Tea-meeting and Strawberry Festival lately, by which a good sum was realized towards the debt on the Rectory.

The Sunday School has increased very rapidly of late, and on Sunday, 19th July, the children were rewarded by the appearance of their valuable new library from the S. P. C. K.

Through the kindness of Mr. Leckie, director of the Coal Company, our Picnic will take place shortly at Southampton.

GRANVILLE FERRY.—The Church of the Holy Trinity has been undergoing repairs externally. It is now one of the prettiest churches in Western Nova Scotia. The Rector is doing a good work in this parish, and much beloved.

ANNAPOLIS.—We learn that Rev. John Partridge will shortly resign the curacy of this parish. Mr. Partridge will be greatly missed, especially at Lequille and Lake La Rose, where he has brought together good congregations.

CLEMENTS.—This parish is still vacant, and a Rector is much needed.

DIOCESE OF FREDERICTON.

SUSSEX.—The funeral of the late Hon. Dr. Vail, M.L.C., which took place at Sussex on the afternoon of the 2nd August, was the largest ever seen in King's County. People of both sexes and of all denominations came from every part of the country to pay the last tribute of respect to one whom they so highly esteemed and revered. A number of gentlemen from St. John and several members of the Provincial Government, including the Attorney-General, Provincial Secretary and Solicitor-General, were also present. The pall-bearers were selected from among the deceased's personal friends in the county. Rev. Canon Medley conducted the service at the church, and preached a funeral sermon. At the close of the service, the remains were conveyed to the beautiful burying ground, where the last sad rites took place.—*St. John Globe.*

[We regret that we have not received this week our usual number of items from this diocese. We would be obliged if the clergy in the several parishes would forward to us brief accounts of the Church work, and of any matters of general interest. Such accounts ought to be on hand on or before Friday of each week. We ask this not only for the sake of the GUARDIAN, but in order that the great work being done by the Church may not be unnoted.]

DIOCESE OF QUEBEC.

DANVILLE.—This large and interesting Mission is the only one lying along the G. T. R. between Richmond and Point Levis. The first

resident clergyman was the Rev. Mr. Fothergill, now of St. Peter's, Quebec, who commenced the first brick church since completed at Danville. He was succeeded by the Rev. Mr. Perry, now also a resident of Quebec, who for seventeen years worked the Mission assiduously and with great success, as materially evinced, liberally assisted by a former parishioner who has amassed wealth in the city of New York. Not only was the church at Danville finished and furnished, but very complete Mission churches built at Tingwick and Kingsley Siding, thus making three congregations of attached Church members. He retired from active Mission work about two years ago, and was followed by the present incumbent, Rev. J. Thompson, who has commenced Church work at Kingsley Falls, where there are extensive paper mills, four miles distant from Kingsley station. The well-known popularity of Mr. Thompson will soon no doubt make the district a self-supporting parish, especially as his predecessor left all things so complete in the way of buildings and appliances. 'Tis true, the size of the district must try the strength of one man to cover the ground; but this is the case with most of the Missions in this Diocese, where from 20 to 30 miles, with three and sometimes four services, is the Sunday itinerary.

IRELAND.—The Ladies Association of Trinity Church, Maple Grove, held an adjourned business meeting at the house of Mrs. Fredk. Wood, at which the following officers were elected:—President, Mrs. F. H. Wood; Vice-Presidents, Mrs. Wm. Cross, Mrs. McKnight, Mrs. H. Lord, Mrs. C. Bennett. Secretary, Miss Lily Cross. Treasurer, Miss Amelia Cross. Assistant Treasurer, Miss H. Wood. A large assistant working committee has also been formed, with the view of extending the influence of the Association more widely over the Mission.

Several sociable meetings have been held this season at the houses of Mrs. C. Bennett, Mrs. H. Lord and Mrs. F. H. Wood. They have been successful, and are found to be productive of good in the Mission, as the members of the congregation are thereby led to take a greater interest in the advancement of Church work.

DIOCESE OF MONTREAL.

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

- August 12—Wednesday, Quito, Rev. H. Gomery.
- August 13—Thursday, Quito, Rev. E. Gomery.
- August 14—Friday, Bristol, Rev. T. Everett.
- August 15—Saturday, Bristol, Rev. T. Everett.
- August 16—Sunday, Shawville, Revs. W. E. Naylor, R. Dean.
- August 16—Sunday, Portage du Fort, Rev. J. Senior.
- August 17—Monday, Bryson, Rev. J. Senior.
- August 18—Tuesday, Thorne, Rev. A. J. Green.
- August 19—Wednesday, Thorne, Rev. A. J. Green.
- August 20—Thursday, Leslie, Rev. A. J. Green.
- August 21—Friday, Alleyne, Rev. W. P. Chambers.
- August 22—Saturday, Alleyne, Rev. W. P. Chambers.
- August 23—Sunday, Aylwin, Rev. W. P. Chambers.
- August 24—Monday, River Desert, Rev. H. Plaisted.
- 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 30—Sunday, Chelsea, Mr. N. A. F. Bourne.

The Lord Bishop of the Diocese, after a brief sojourn at Murray Bay, returned to the city on Friday morning, the 7th inst., and left again on Saturday for Hull, at which point he commences the August visitations for the Ottawa district.

The Rev. Canon Norman has returned to town, and resumed duty at St. Mathias, Cote St. Antoine, on Sunday, the 9th instant.

The Ven. Archdeacon Evans has been in town for two weeks past, and officiated at St. Stephen's on Sunday last, morning and evening. He leaves again for Tadousac on Tuesday or Wednesday of this week, and will be accompanied by Canon Empeon, the most efficient secre-

tary of Synod, who requires a rest and change, after the numerous duties connected with Synod meeting and the issuing of the Annual Report.

St. George's Church.—The usual sermons were intermitted on Sunday last, in consequence, we believe, of repairs now being made.

The funeral of the late A. McKenzie Forbes, Esq., took place on Saturday, the 8th inst., and notwithstanding the absence of so many at this season was very largely attended. He was a leading man in insurance circles and was held in high and well deserved esteem by all who knew him.

St. Martin's Church.—The Rev. Canon Dumoulin, formerly rector of this Church, officiated at evening service on the 9th inst., a large congregation being in attendance. Many of whom remained after service to extend to him a hearty welcome.

Church of the Redeemer, (Cote St. Paul.)—The 2nd August, being the anniversary of the death of G. M. Rendell, Esq., was marked by special services, and by the unveiling of three very beautiful stained glass windows, which have been put in the chancel of this Church, to the memory of him who during his life was so active and loving a member, and who has been and is still most deeply missed by his fellow-workers and the people of the mission. The windows are from the well known establishment of Spence & Sons, Montreal, and are of most beautiful design and workmanship. The central compartment contains a figure of "our Lord," appearing on the morn of the Resurrection. "I go to my Father and your Father." The figure stands under a richly decorated canopy. The two side openings have medallion heads of the four evangelists surrounded with Passion flowers and a richly colored border. The centre lancet bears the text, "Thy will be done," and underneath the whole is inscribed, "To the Glory of God, and in loving memory of George Mortimer Rendell, entered into Rest August 2nd, 1884.

In the absence of the Rector in England (rendering the administration of the Holy Communion impracticable), Dr. Davidson conducted the service, which was largely attended and most impressive.

KNOWLTON.—We understand that a movement has commenced in this parish towards the erection of a new church, which is certainly a necessity, the present structure being quite unsuitable to and unworthy of a parish as important as this. This section of country is likely to receive, year by year, an increasing number of summer visitors, and will grow into greater importance, and greater accommodation and hearty and attractive services will be needed. We hope to be able ere long to record the fact that the erection of a new church of churchly character has been fully decided upon and the work commenced.

THE CHURCH CONGRESS.

Arrangements for the next meeting of the Canadian Church Congress, to be held in Montreal on the 20th, 21st and 22nd October, are progressing most satisfactorily, and the success of the Congress, at least so far as having prominent and able speakers and writers to participate therein, is assured.

The opening service will be held on Tuesday, 20th October, at 10 a.m., the Right Rev. S. S. Harris, D.D., Bishop of Michigan, being the preacher.

The business sessions will commence on Tuesday afternoon, at half-past 2, and will be open to all. The following is the list of subjects and of speakers and writers, in so far as at present settled:—

Tuesday, 2.30 p.m.

1. "Deaconesses and Sisterhoods, and other

branches of women's work."—The Right Rev. A. N. Littlejohn, D.D., Bishop of Long Island.

Tuesday Evening.

2. "Unity of Christendom."—The Right Rev. Hugh Miller Thompson (Assistant Bishop of Mississippi,) Ven. Archdeacon Farrar (London, England,) and the Lord Bishop of Huron.

Wednesday Morning.

3. "Use and Abuse of Music in the Service of the Church."—R. R. Stevenson, Esq. (Organist St. George's, Montreal,) and Rev. E. P. Crawford, M.A. (Rector of Trinity Church, Brockville.)

4. "Unfulfilled Prophecy in relation to the Second Advent."—The Lord Bishop of Huron and Rev. Canon Dumoulin, M.A. (Rector of St. James' Cathedral, Toronto.)

Wednesday Afternoon.

Appropriated to the meeting of the Domestic and Foreign Mission Committee.

Wednesday Evening.

5. "Domestic and Foreign Missions."—The Lord Bishop of Algoma, Bishop Harriss, the Bishop of Saskatchewan and S. H. Blake, Esq., Q.C. (Toronto.)

Thursday Morning.

6. "Neglect of Public Worship, its Causes and Remedy."—The Lord Bishop of Niagara.

7. "Evolution."—The Lord Bishop of Ontario and Prof. Alex. Johnson, LL.D., (Montreal.)

Thursday Afternoon.

8. "Personal Religion."—The Rev. Dr. Courtney (Boston) and Rev. C. Thompson, M.A. (P.Q.)

9. "Office and Work of the Holy Spirit in the Church."

Thursday Evening.

10. "Power and Influence of the Pulpit."—The Right Rev. J. McLean, D.D. (Bishop of Saskatchewan,) Dr. Sullivan (Bishop of Algoma) and Dr. Courtney (Boston.)

DIOCESE OF TORONTO.

The Orillia Packet of 31st July says:—On Sunday morning the Orillia volunteers who came home last week from the North-West attended service in St. James' Church, publicly to return thanks to Almighty God for their preservation in the perils and hardships of the expedition. They wore their faded and service-stained uniforms. Major Burnet was in command, with Lieutenants Drinkwater and K. Burnet. The soldiers were seated in the centre row of pews, immediately under the pulpit. The church was crowded, so that the sidesmen—Messrs. Greenland and W. Dreyer—experienced considerable difficulty in finding seats for all, even with chairs in the aisles. At the opening of the service the choir sang the 100th Psalm, and at the close the National Anthem. The hymn "Onward, Christian soldiers" was also sung, and the incumbent, Rev. Rural Dean Stewart, read the thanksgiving for the restoration of peace and the suppression of the late seditious troubles within our borders. The sermon was in behalf of Diocesan Missions.

COMMITTEE MEETING.—The quarterly meetings of the Standing Committees of Synods are announced to be held on Thursday and Friday, the 13th and 14th inst. The attendance of members is not likely to be large, many of the clergy being absent enjoying their summer vacations. This is probably the last meeting which will be held in August, as a motion passed at last Synod to have them discontinued in future, and to substitute for the August gatherings the week in which the Synod meets instead.

THE SURPLICE CONTROVERSY.—A very lengthy correspondence has been carried on recently in some of the Toronto papers on the question of wearing the surplice vs. the black gown in the

pulpit. Canon Dumoulin has given up this old "relic" in St. James' Church, and the "faithful" are in consequence in arms. The Canon very clearly stated that as regards doctrine or Churchmanship this change had no significance whatever, the black gown having long ceased to be considered a party badge. He also said he adopted the surplice as a matter of convenience simply, and with the approval of his Bishop. And having said so much in a manly, open and, he trusted, loving spirit, he meant to say no more. The disaffected, however, or some of them, are ventilating it thoroughly, but one naturally asks *cui bono?*

BOOK DEPOSITORY.—We believe an effort has been made at last to form the nucleus of a Depository for the sale of books at low prices to Sunday Schools. The Synod authorized the Sunday School Committee to order books from the English Societies to the value of \$500 a year ago, and the first consignment has arrived. Although Toronto has been credited as having a flourishing Depository, under the supervision of the Church, for many years, nothing could be farther from the facts of the case. The booksellers reaped the profits and sold the books at the usual rates, although purchases were made from the S. P. C. K. with the distinct understanding that members should receive the customary reduction. This scandal will now cease, it is hoped, and the Church throughout the country will correspondingly profit by the new departure. In other places where this system has been tried it has been most successful.

ASHBURNHAM—St. Luke's.—At the close of the regular weekly Bible Class on the 31st ult., the Rector, on behalf of the congregation generally, read an address to Mrs. H. H. Smith, who is about to remove to Winnipeg, and made her a presentation of several handsome and beautifully bound books, one of them being "Farrar's Life of Christ," in two volumes. Mrs. Smith replied in a few well-chosen words. This lady will be very much missed among the members of St. Luke's, as she was an energetic parish worker, and took a deep interest in all Church matters. Her husband received a very handsome presentation and flattering address from the citizens before his departure.

ORANGE.—The Orangemen of Toronto have decided to attend Divine Service, in conjunction with the 'Prentice Boys, to celebrate the relief of Derry, on the 9th of August. Rev. Dr. Smithett, of Omeme, will be the preacher on the occasion, and the offertory will be devoted to the Irish Society.

TORONTO—Holy Trinity.—The Rev. John Pearson and the choir of Holy Trinity Church gave a hearty welcome and supper recently to two of their associates, Messrs. Sharpe and Knivett, who had been in the Northwest expedition. The school-room was very prettily decorated, and a very agreeable evening was spent.

SUNDAY SCHOOLS.—The Toronto Church Sunday Schools have 7,367 scholars on the roll, and the average attendance last year of those reporting amounted to 5,525. In the Diocese there are 149 schools, 1,464 teachers and 15,204 scholars, the average attendance being 10,961. The Methodist report for the city and suburbs a total roll of 7,754 scholars, and an average attendance of 5,735. The amount contributed by these schools for Missions amounted to \$1,848, and for school purposes \$5,957. We have no statistics by which to compare their contributions with those of church children, but we fear in this respect also the balance is decidedly in their favor. There is a persistent neglect in our schools of practical teaching in "the grace of giving."

DIOCESE OF NIAGARA

GUELPH.—St. George's Church, Thanksgiving Service.—In accordance with the Bishop's pastoral requesting that a Thanksgiving Service be held as soon as possible after the return of the victorious troops from the North-West, such service was held in St. George's Church on Sunday morning, the 25th July. The Rev. E. A. Irving read the service appointed, including the Thanksgiving, "For peace and deliverance from our enemies, and for restoring public peace at home." The several psalms and hymns were very appropriate. Mrs. Harvey presided at the organ for the first time in several weeks. The Ven. Archdeacon Dixon preached from Psalm 29, 10, "The Lord shall give his people the blessing of peace." After pointing out the causes of thanksgiving we had in the sudden suppression of what threatened to be a long and bloody Indian war, and after referring to the desolation caused in many a family and the sympathy felt for those who had lost relatives or friends in the course of the rebellion, he continued: "But, thanks be to God, the strife is over, the plots of the infamous traitors who caused all this sorrow, and misery, and waste of treasure, have been rendered futile, and all loyal men in this vast Dominion now demand that full justice be meted out to the inciters of this foul outrage on the peace and happiness of Canada. Whoso sheddeth man's blood, by man shall his blood be shed, is the Divine injunction. It was violated when the murderer of Scott escaped from justice. But, even as we are told in God's word, the guilt of the unpunished murder of the Gibeonites brought down upon Israel a three years' famine, so the failure of justice in the case of Riel brought down on ourselves the curse of a costly war. He returned to the country he had stained with innocent blood. With diabolical ingenuity he sought to incite the ignorant savages by pretended miraculous powers, to the robbery and murder of the white settlers, and succeeded to some extent in his fiendish plans, for the missionaries of civilization among them—the farm instructors, and the missionaries of Christianity—the priests, were alike foully slain. Had he not been routed at Batoche a general uprising of the savage hordes of the North-West, and a general massacre would have been the probable result, and yet this fiend, his hands dripping with innocent blood, finds apologists and sympathizers in the country he had sought to ruin. Give safe permits to Dumont and Dumas, is the cry of a party, they were his councillors and advisers, and can prove his innocence. Give safe permits to traitorous felons who unhappily escaped? He is insane, forsooth—let him go, is the cry of another. If he were sane enough to be let run at large, he is most certainly sane enough to be held responsible for his actions. No plea of insanity can be listened to for a moment in the case of one who, up to the time of committing his second series of atrocities had been considered sane enough to take the lead as an agitator, and inciter to rebellion and massacre. Justice demands an execution of a true and just judgment against such a double-dyed criminal, and should he by any secret or concealed influence—by any legal quibble or subterfuge escape it, an outrage will be inflicted on the patriotic loyalty and devotion to duty of the community that will be a hundred times more difficult to heal than the wounds caused by the miserable rebellion. For in the latter case there is the compensation, that the prier campaign has bound all the Provinces together by the ties of national life, and unity of action and purpose, firmer than they ever were before, and has also bound those who stood side by side in battle, by the bonds of a loving sympathy, by enduring together, by encountering like perils and dangers, by making self-sacrifices, and by mourning together over the remains of the loved and honored comrades who so freely gave their lives for their country. But now the war is over, the power of civil law

is re-established, and to it is entrusted the Divine commission of avenging the innocent blood which, once shed, defiles a land with a hideous defilement that only the blood of the guilty can cleanse away.

GUELPH.—St. George's Sunday School Picnic.—This much looked for annual festival was postponed from Tuesday to Wednesday, the 15th July, on account of the heavy rain storm on Tuesday morning. The place also was changed from Mr. Peterson's grounds to the Exhibition Park. About 2 p.m. crowds from all parts of the city began to flow in, until at last about a thousand were present, of whom about six hundred were children. An immense supply of eatables of all kinds, cakes, pies, sandwiches, hams and bread and butter, with lemonade by the barrel, and tea by boilersful, was furnished, tables being laid in the exhibition building. At the first tables 175 were counted, and when they had been supplied were succeeded by others until, including several of the grown folks, over 700 were amply supplied. Then came the usual games, and a considerable pile of small silver was disposed of in prizes, to the best jumpers, runners, &c., male and female. The lady teachers of the Sunday School worked with indefatigable zeal in replenishing the tables as they were cleared off by the vigorous appetites of the young folks. Dispersed 8 p.m.

HARRISTON.—The Rev. Mr. Bevan, who has been in England for three months, returned to his parish on the 9th ultimo; he was met and given a kindly welcome at the station by many of the members of his congregation. Some of the lady members, during their absence, had the parsonage very much improved in the way of papering and painting, and the garden planted, which was a welcome surprise.

The Bishop of Niagara recently indicated in a pastoral that thank offerings, on the occasion of our volunteers return from the North-West, should be devoted to the Diocese of Saskatchewan, the scene of the rebellion, where, no doubt sympathetic aid is greatly required for the mission fund, and for the rebuilding of those churches which have been destroyed, and repairs to others. His Lordship has since intimated an earnest desire that the Diocese of Rupert's Land should be included, as also greatly needing assistance from us. That diocese is much oppressed at the present time by a great scarcity of funds. The quarterly meeting of the Executive Committee was held in Winnipeg last month. The Treasurer reported that the mission fund had been overdrawn to the extent of \$399. Owing, therefore, to the very meagre assistance given from Eastern Canada the work of the Church has been seriously embarrassed. The S. P. G. has also announced its intention of reducing its annual grant by £200 per annum. It is a reflection upon us as churchmen, when I say, to our shame be it, that during the past year the Presbyterian body raised the sum of \$30,000 for work in the North-West to our \$2,000. Surely the time has come when we should take this more to heart than we have done.

MOUNT FOREST.—The anniversary of the opening was observed on Sunday, the 26th July. There were large congregations at all the services. The Rev. W. J. McKenzie, of Milton, a former pastor, was the preacher, both at Martins and Evensong. The following Monday a garden social was held in the Rectory grounds, which proved a great success, being attended by a large number of people. The social concluded with a short office of prayer in the Church at 11 p.m.

Daily prayer at 5 p.m. in the Church has been introduced, and so far the service has been availed of by quite a number of persons, ranging from six to twenty-five each day. If possible it will be continued during the winter. Our Bishop not only countenances the daily offices but urges their use where practicable.

DIOCESE OF HURON

CLERICAL APPOINTMENTS.—His Lordship the Bishop of Huron has made the following appointments: Rev. T. Watson, to be incumbent of Walkerville; Rev. H. Thomas, to be incumbent of Ailsa Craig, in place of Rev. W. Johnson, removed to Goderich; Rev. John Downie, to be rural dean of Kent, in place of Rev. W. Davis, removed to Woodhouse; Rev. W. Craig, to be rural dean of Huron, in place of Rev. Jeffrey Hill, removed to Chatham; Rev. P. E. Hyland, to be rural dean of Lambton, in place of Rev. A. Jamieson, deceased; Rev. Canon Hill, to be rural dean of Elgin, in place of Rev. G. G. Ballard, removed to the Chapter House, London; Rev. John Gemley, to be rural dean of Norfolk, in the stead of Rev. W. B. Evans, deceased; Rev. Canon Smith, to be rural dean of North Middlesex, in addition to South Middlesex, in order to make the whole a united deanery; Rev. Evans Davis, to be secretary to the London Society for the Promotion of Christianity among the Jews.

PORT STANLEY, Ont.—The Lawn Party given July 31st by the ladies of the Church, was even more successful than the first given a few weeks since. The programme being superior in all respects, and consequently drew together a vast assemblage. It being the evening of the bathing train from London and St. Thomas a number of persons of that company was attracted to the party, which was very delightful every way. A great quantity of flowers, fruits and delicacies of all sorts were temptingly spread by the ladies, and, of course, were patronized bountifully. The evening being pleasantly warm many were induced to remain until a late hour. No doubt that such re-unions are productive of much good, besides that chiefly new, and it is trusted will redound to the glory of God!

WALLACEBURG.—This parish, in the deanery of Kent, becomes vacant on the 9th of August, by the removal of the present incumbent, Rev. H. A. Thomas, to the parish of Ailsa Craig, in the deanery of Middlesex. For about two years, Mr. Thomas was assistant at Ailsa Craig to the late incumbent, Rev. W. Johnson, now of Goderich. The appointment of Mr. Thomas to Ailsa Craig was made by the Bishop in response to the unanimous request of the vestry.

WINDSOR.—The Rev. Mr. Bathstone, preached in All Saints' Church on Sunday last. The Rector, Mr. Ramsay, is expected back from Ireland in about five weeks.

LONDON.—The Right Rev. Bishop Baldwin preached in the Chapter House, and administered the Holy Communion on Sunday, August 2nd. He also preached in St. James', London South, the same evening to a large congregation.

The Rev. Canon Newman is absent on his holiday trip up the lakes, and the Rev. Mr. Checkley is taking duty in St. George's Church.

DIOCESE OF ALGOMA

A VOYAGE OF DISCOVERY.
To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—As many among your readers are by this time looking out for tidings from our Missionary Diocese, I beg leave to send you some hurried notes of a recent "voyage of discovery," undertaken by the Bishop of Algoma, along the Northern shores of Lake Huron and round the Georgian Bay as far as Parry Sound, which will doubtless prove interesting to many

of our Church people in the organized dioceses, illustrating, as they do, the peculiar nature of the work incumbent on a Bishop in so scattered a diocese, and showing how in many places where the soil seemed as unpromising as the natural surroundings, and there was no visible likelihood of success, a door was opened and opportunities of sowing the good seed provided by the Good Shepherd and Bishop of Souls.

On Saturday morning, July 4th, the "Evangeline" commenced her missionary labors for 1885 by steaming out from the dock of Sault Ste. Marie, under the guidance of her faithful pilot, Joe Grecasky, having for her passengers the Bishop of Algoma and the Rev. J. F. Sweeney, Incumbent of St. Philip's, Toronto, bound for the North shore of Lake Huron and the Georgian Bay, on a tour of exploration, with a view to the discovery of any isolated settlement along these rock-bound coasts, in which scattered members of the Church of England might be found in need of the sympathy, and public and private ministrations of their own communion. A liberal supply of Bibles, mission services, tracts, and general literature had already been stored away, with, of course, the supplies necessary for passengers and crew during a three weeks' cruise. A start having been effected about 11 a.m., our first stopping place was Bruce Mines, which was reached in five hours. Here the Missionary, Rev. F. C. Berry, had commenced the erection of a church edifice after plans drawn by himself, and approved by the Bishop, the people lending a very willing and energetic co-operation. A solid stone foundation has been put in, and the skeleton of the building set up, giving promise of a structure at once substantial and church-like. The need of the church has been sorely felt, as the congregation has hitherto been dependent for its services on a partial use of a Union Church, an arrangement which, according to all past experience, had worked very unsatisfactorily. In the evening a meeting of the parishioners was held, at which the church people gave very unmistakable evidence of their desire for a church in a contribution list (made up prior to the Bishop's visit), amounting in money and freewill offerings of labor, to upwards of \$300. The Bishop was only too glad to be able to second this earnestness by a promise of assistance from the Diocesan Fund, and also of a grant, which might be relied on, from the "S.P.C.K." He was also able to say that a contribution of about £30, which had been given him while in England for another district, in which it was now no longer needed, would, with the donors' consent, be transferred to the Mines, an announcement which was received with no little satisfaction. About \$200 more, however, will be needed to complete and furnish the church, but this lack will doubtless be supplied from some source or other, in God's good time and providence.

Early on the following morning (Sunday, the 5th) the "Evangeline" transferred us to St. Joseph's Island, opposite Bruce Mines, where the Bishop had arranged to do duty for the Rev. H. Beer, who supplied services at the Sault. After a hot and dusty drive Jocelyn was reached and service held at 3 p.m. in the Church of the Holy Trinity, the Bishop reading and preaching, after which the return journey of 12 miles was accomplished, and the Bishop officiated again at Marksville. The congregations were large in both places, a fact which furnished no slight testimony to the Missionary's faithfulness, as the Bishop's visit was wholly unexpected—he had simply "dropped in" on the mission, and thus was better able to form an estimate of the average church life and interest than if he had come with the flourish of trumpets, which usually ushers in Episcopal visitations. The night, like the preceding one, was spent on the "Evangeline."

(To be continued.)

DIOCESE OF QU'APPELLE

We have received the first Pastoral of Bishop Anson, addressed to all persons in communion with the Church of England in the Diocese of Qu'Appelle. It contains so much interesting information regarding the work of the Church in this new field, and so many excellent suggestions of general application, that we give the Pastoral at length.

Brethren, beloved in the Lord:

As it is just a year since, in the Providence of God, I was called to the oversight of this Diocese, I think that the time has arrived for me to place before you, in a manner that shall reach a larger number than are reached by an address at the Synod, some information concerning the present position of the work of the Church in the Diocese, its prospects, and its wants.

I feel, and I trust I am only in this interpreting the feelings of many others, indeed of all who have at heart a real desire for the welfare of our Church, that every member should take an interest not only in the congregation or parish in which he happens to be placed, but as far as possible in the whole body. The Church, indeed, will never prosper as it ought until this is the case. We want above all more union and brotherly love, and wider sympathies. We want to realize more profoundly that the Diocese, and not the congregation, is the unit of the Church's Divine system. Through the Diocese we are united with the whole body of the Church Universal throughout the world. The advantages of having such a large field of unity are many. Chiefly it enables the strong to help the weak, and the rich the poor, its members of one Body in which if one portion suffers all suffer with it. It also, however, enables those who from some cause or another may be in adversity to rejoice as they look beyond their own small circle, and hear of the prosperity that has been vouchsafed to the Church in other parts, and in which they feel that they, as members of the same Body, are privileged to have a share.

It is good for us, therefore, to know what is going on among our brethren. It helps us to take an interest in the general work. It encourages us in the task that lies more immediately about our own path; it stirs us up to godly emulation.

It is with this purpose, and with the earnest hope that it may be thus blessed by God, to the awakening of a more active interest in the work of our Church amongst its members, that I have determined to address to you this Pastoral.

Let us first see how God has blessed our work. This time last year, there were in this Diocese, which, as most of you know, is coterminous with the District of Assiniboia, (450 miles in length by 200 miles in width) three Priests and one Deacon. There are now, besides myself, nine Priests and three Deacons, and another Priest and a Layman (the latter to take charge of an Indian school), are on their way out from England.

Of buildings there were, at the same time, two school rooms used as churches, and two parsonages. There are now, besides the above, two duly consecrated churches and one portion of a church sufficient for the present requirements of the place in which it is situated, and two more houses for the Clergy. Five more churches are already in progress, and will be finished, I trust, before the end of the summer.

The Clergy are situated at Moosomin, Fort Pelly (Indian school and mission), Kinbrae (for York and Montreal colonies and all the country north of the Qu'Appelle), Grenfell, Qu'Appelle, the Fort, Regina, Moosejaw, and Medicine Hat. The Priest who is coming from England will be stationed at Moose Mountains, where a log church has been built and consecrated, and

will have charge of the whole country south of the Little Pipestone to the frontier (about seventy miles).

For all this increase we must offer our most earnest and heartfelt thanksgiving to God. To Him alone be all the glory. Under Him we are chiefly indebted for the possibility of this work being done to the very great liberality of the help that we have received from England.

I was enabled while in England during the winter of 1883-4 to collect about £2,500, and about £400 in subscriptions for five years. Of this capital sum, £1,450 was paid over to the Society for the Propagation of the Gospel in Foreign Parts. That Society voted £1,000 for the Endowment of the Bishopric, to be paid in proportional instalments towards an endowment of £10,000; and it also promised £400 a year for the income of the Bishop till the endowment has been completed. This income, as I stated in my Charge to the Synod last year, "I regard as simply so much added by the Society to the common fund out of which all expenses of the Church work in this Diocese are to be paid, at least till the increase of the wealth in this Diocese renders voluntary work on the part of the clergy unnecessary—that is, till the Diocese does not require help from England."

As I then also stated, the Clergy and Laymen who came out with me, and those who have joined the work since, "have come without stipends, receiving only out of the common fund what is necessary for their maintenance and for carrying on the work."

The S. P. G. also voted £800 for the maintenance of the Clergy to the end of 1885.

The same Society also voted £500 for the erection of buildings in the Diocese, and the Society for Promoting Christian Knowledge has given a similar grant of £500 for churches.

The S. P. G. has also since given £132 14s. 7d. out of a special fund for work among the Indians.

The Colonial Bishops' Fund and the S. P. O. K. both also voted £2,000 towards the Endowment of the See. These grants, however, will lapse at the end of 1889 if the further sum of £5,000 needed to make up the endowment to £10,000 is not secured by that time. They, like the S. P. G. grant, are given in proportional instalments to meet any sums that are collected.

Upwards of £3,000 has been subscribed, chiefly in the last four months, and by two most munificent donors of £1,000 and £1,500 (the latter anonymous), given in the offertory at St. Paul's Cathedral, on St. John Baptist's Day, for the Church Farm, which is to be a temporary home and place of instruction in agriculture for young men coming out to settle, and also a College for the preparation of candidates for Holy Orders.

We have also received, in the last twelve months, £980 from the Church in Eastern Canada.

The grants for buildings from the Societies in England are distributed by the Executive Committee of the Synod. One-fifth of the cost price of building churches or parsonages, up to £1,000, being given as a grant, and one-fifth in addition, if needed, as a loan.

The Synod has met twice during these twelve months, and at the last session in June passed a constitution and canons for the government of the Diocese. A copy of this constitution, &c., can be obtained by any member of the Church desiring one, from Rev. H. H. Smith, Regina.

An Act has also been passed by the Dominion Parliament incorporating the Synod, and thereby enabling it to hold property.

So much for the past. We have much reason to thank God, and to take courage. *Hitherto hath the Lord helped us.*

We must now look on to the future. (To be continued.)

CONTEMPORARY CHURCH OPINION.

The *Irish Ecclesiastical Gazette* says:—

Having to meet the attacks of a scoffing enemy, growing more alert and more powerful every day—an enemy who loses no opportunity of taking advantage of our differences, who wins converts by pointing out the divisions and strifes of Christendom—surely we should not be satisfied to remain in the position which we at present occupy. If the Church can conscientiously offer to admit into her fold those who are now without, admit them without asking that a single important distinctive principle should be given up, it becomes our duty—it would be the grandest work that we can engage in—to let it be known that no obstacle on our side need be feared, and that we are ready, with warm and loving affection, to welcome our fellow-Christians to a place beside ourselves in the One Body of our Lord. Here in Ireland, facing, as we do, a compact body of Roman Catholics, hitherto separated from us in a large measure by race as well as religion, and presenting at present but few points of contact with ourselves, it may seem worth while asking the question, whether overtures towards the great Presbyterian communion in the North of Ireland might not be made with a view to reunion into one body.

* * * * *

It is the scandal and the rebuke of Reformed Christendom that it is broken up into so many parts, and surely it is worthy of all earnest men to consider if any means are possible whereby those parts can be united, and our Lord's aspiration realized, "that they all may be one!"

The *Church* has the following excellent remarks, entitled, "Science not the Foe of Religion":

We are to be careful that we do not represent science and religion as so dissimilar that they have no relations to each other. They are not one and the same, neither are they separated one from the other by an impassable gulf. There is a law of continuity that finds expression in all parts of God's domain, binding them together without destroying the splendor of variety, and, evoking from them all, not the discord that tortures, but the harmony that floods and exalts the soul. The object of religion is to exalt a moral being by making him conscious of duty or obligation to a Divine Father and Saviour. The object of science cannot be to observe a vast number of disconnected facts, and to make a bare record of them. Science notes facts to the end that laws or methods of action may be generalized. If modern science is subject to any criticism, it is this, it philosophizes before it has made its observations over a region sufficiently wide, and for a period of time sufficiently long. By anticipation it proposes a theory, when its province is to indicate from an accumulation of facts a principle or rule or law. The scientific man, when investigating so mean a part of creature life as is found in the worms of the earth, even then gets close to the thought of plan, purpose or design. Darwin wrote a most thoughtful book on the earthworm, and he brought out the fact that the worms of the earth are the helpers of man in preparing the ground for man's cultivation and support. Then it was that the Duke of Argyll asked the great scientist whether such a fact, which he had so clearly established, did not suggest the thought of purpose or design? The answer was not so sad as it might have been. It was to this effect: "Sometimes the thought comes over me, but then it seems to go away." Science does lead to possible thoughts of a Divine Being as planning and designing for man's welfare. Science is not then to be represented as just moving on its own lines and at such a distance from religion that it will never approach it, and will never do aught to enforce

its claims upon the human soul. Just as Chalmers' sermons on astronomy stirred all Scotland with nobler thoughts of God's wisdom, power and glory, so I believe reverent discourses on the actual discoveries of modern science will not only save men from doubt and darkness, but will give them a nobler apprehension of the Maker and Ruler of the universe. The teaching of St. Paul stands good. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

HOLDING ON.

You have just begun the service of Christ, perhaps. You hope to do some great thing for Him before you die; you want to do it just now. Moreover you have determined to lead so holy a life. You will be no half-and-half Christian. You are surprised to find that the great work does not present itself; you are more surprised to find that the power of sin does present itself in astonishing force. Those daily duties which you esteemed so easy, how, you fail in doing them now! Those sins which you counted vanquished by your mere resolution, they have returned on you and seem to have the mastery. There seems to be an unreality about your faith after all. But you hold on.

It is a year or more since your Confirmation. How much like you have become to those other Christians whom you once despised as lukewarm and half-hearted. It is a hard fight now to keep in the path of conscience; it exhausts your strength so that you have none left for enthusiasm. Duty has become drudgery; your glories have all faded away; something in you says *Hold on*; if it were not for that, and a certain undefined, but persistent, power, which keeps pushing you on, you would let go any day. You wonder, is it the mere headway of habit, or the grace of God; but you hold on.

Now some great trial has fallen upon you; it does not pass off; the strain is continuous, and wears out your soul. You pray very earnestly, and then almost cease to pray. You are bewildered, where are you? is there no end to the strain? In a few weeks you seem to have fallen years behind in your Christian progress. Evil passions burst upon you with a fury that seems born of a life of sin; they rage in the heart as if they had taken possession, and meant to expel every holy principle. Doubts arise. Is there a God? is He Father? has He not turned to be my enemy? Now it is almost impossible to hold on. You let go, and then renew your hold. You feel sure your religion is all going. You wish the struggle to end, even if you be lost. But if you hold on, you shall be saved. In one of her pretty stories, Grace Greenwood tells of a mother and two little girls who were holding on to the rudder chains of a burning steamer. The chains grew so hot that one of the children could hardly maintain her hold. Poor little thing! once or twice she did let go. "You will drown my child!" said the mother. "I know it, mother," she cried, "but I can't stand this any longer." But she did hold on again, and by and by, the boat, which came to them last of all, did come, and they were saved. They were saved simply by holding on to the hot iron. So, you must hold on even if the iron of adversity burn into the soul. Salvation is simply a question of holding on. You hold on to your faith; God works the salvation.

Moreover, by holding on in such a long-continued strain, you acquire a wonderful degree of strength. It is God's way to make you strong; though, during the trial, you appear to be weaker than ever. The apparent increase of weakness was due, not to real failure of strength, but to the unwonted strain. When all the strains of life are done, and you pass over to the peace of Heaven, then the profiting of all will appear. How strong you will be! *Hold on.*

BRITISH BUDGET.

We are glad to learn from the *Salisbury Journal* that the improvement reported in Earl Nelson's health has been maintained. His lordship had several drives last week, and the power in his limbs is gradually returning.

A rumor that the Bishop of Peterborough was about to resign has been authoritatively contradicted. At the late meeting of Convocation he looked very well.

The election of a Coadjutor Bishop of Moray and Ross took place at Inverness on the 16th inst., and resulted in the election of the Right Rev. Dr. Kelly, late Bishop of Newfoundland. Bishop Kelly was elected by a majority in both Chambers, the numbers being—Clerical Chamber, 11 for; 5 against. Lay Chamber, 6 for; 5 against. This election must, we understand, be confirmed by the College of Bishops.

The Right Rev. Arthur W. Poole, D.D., first Bishop of the Church of England in Japan, died at Shrewsbury on the 14th inst. Dr. Poole was educated at Shrewsbury School, whence he proceeded to Worcester College, Oxford. In 1871 he took a 3rd class in Moderations, and in 1873 a 3rd class Lit. Hum., when he graduated B.A. He was ordained by the Bishop of Oxford in 1876, and was for a year Curate to the Rev. A. M. W. Christopher at St. Aldate's. In 1877, he, and his friend the Rev. E. Noel Hodges, of Queen's College, Oxford, then Tutor at the Missionary College at Islington, offered themselves to the C.M.S., and were appointed to Masulipatam, South India, whither they sailed in that year.

The Free and Open Church movement has received an impulse in the inadvertent ejection of Prince Edward (Albert Victor) from a private pew in Yarmouth Parish Church on a recent occasion when his Royal Highness attended church with his militia regiment. The Bishop of St. Asaph, writing on the incident, says that it "may be the means of effectually putting down the unjust claims of any parishioners to an exclusive right in the parish churches of the land."

The Church Council funds of the Scotch Church show an increase for the year just closed of £681.

AMERICAN BUDGET.

In Wisconsin there are 30,000 Belgians. At the request of the Bishop of Fond-du-Lac, Bishop Herzog of Switzerland has sent one of his clergy, Abbe Vilatte, to work among them.

The Rev. S. D. Ferguson (colored), Bishop elect of Cape Palmas, Africa, was consecrated in Grace Church, New York, on St. John's Day, the 24th ult.

At the invitation of the Bishop of Pennsylvania, Archdeacon Farrar will deliver three lectures before the Divinity School of the P. E. Church, at Philadelphia, on the "History of Exegesis."

Among the Missionaries already engaged for the Mission to be held in New York City in Advent are the Revs. Dr. Courtney, Grafton, Vandewater and Fair.

In the list of writers and speakers at the Congress to be held in New Haven, in October next, are eight bishops, besides prominent priests and laymen from all parts of the United States.

Dr. Coit's library, which had been collected by himself with all the wisdom and judgment so strongly characteristic of the man, whose

volumes are vastly increased in value by the annotations plainly recorded on the margin in his own beautiful handwriting, is now the property of Berkeley Divinity School. This is said to be the best collection of theological and ecclesiastical literature in the country.

Trinity parish in Buffalo being provided with a new church, Bishop Coxe has held a "service of secularization" in the old one, and declared it "secular and unconsecrated, and no longer within our jurisdiction, but given back solely to the protection of the laws of the land, and to none other than such common uses and control as by said laws are recognized and allowed."

The August *Spirit of Missions* contains the official announcement that the Rev. Wm. S. Langford, D.D., has accepted the position of General Secretary of Board of Managers of Domestic and Foreign Missions. Dr. Langford will assume charge of the office on the first day of September.

LONG ISLAND.—GARDEN CITY.—Since the consecration of the Cathedral of the Incarnation the services have been well attended. Each Sunday morning at 8 the ante-Communion office is read, and at 10:45 Matins and Litany are chorally rendered with sermon; except on the last Sunday of the month, when Matins and Litany are said at 8 o'clock, and choral celebration and sermon at 10:45. The Bishop of the diocese is always in attendance when his engagements will permit, but the services are primarily in charge of the Rev. T. Stafford Drown. The music has been an especial feature of the services. The choirmaster, who is a thorough Churchman, is well known through his ability in the training of boys' voices and the excellent taste exhibited in the selection of anthems and services, purely Anglican and of the most advanced school of writing. The choir is limited to 28 voices, and is made up entirely of experienced material. All who attend the services speak in the highest terms of the impressive and charming rendering of the music, and those whose experience enables them to judge intelligently rank the choir amongst the first in the country. Plans are under consideration for the establishment of free scholarships for choiristers in St. Paul's school, but nothing definite has been decided upon yet.

COLORADO.—Bishop Spaulding mentions in his annual report that he has licensed eighteen lay readers during the year.

MASSACHUSETTS.—The Massachusetts branch of the Church Temperance Society of the Protestant Episcopal Church reports a total membership of 1,232, including 206 juvenile members. There are twenty-one branches, counting four juvenile branches.

PENNSYLVANIA.—The new convocational system in this diocese is now fully organized. There are eight convocations, viz., the Convocations of Chester, of West Philadelphia, of Norristown and of Germantown, and the Northeast, Northwest, the Southeast and the Southwest Convocations of Philadelphia.

SOUTHERN OHIO.—The Standing Committee of the Diocese of Southern Ohio, now duly constituted the ecclesiastical authority, after approval received from the five bishops of dioceses nearest to this diocese, viz., Ohio, Kentucky, Pittsburg, West Virginia and Indiana, have resolved, at a meeting duly convened, that the sentence of deposition passed upon Pliny B. Morgan, Presbyter, October 5, 1878, be, and the same is hereby remitted and terminated, and that he be declared to be restored to his place in our Ministry, to execute the office of a Priest in the Church of God.

WHOM SHALL I SEND AND WHO WILL GO FOR US?

God speaks to every living man! He asks a plain, practical question! Who among the living will lend a hand to this work? Who will help Him in this mission of love to the souls which He has made? Who will live henceforth not for himself, but for the welfare and salvation of the race?

It is a mission to which every one is called, and every one can be useful. Has it ever occurred to the few thousands of communicants scattered throughout this immense diocese that they have a mission to those without? That the Bishop and clergy can be multiplied an hundred fold, if each one will obey the call? The faithful ones ought to be mindful of that other word, "As every man hath received the gift, even so minister the same as good stewards of the manifold gift of God?"

In the older parishes there are capable men who ought to extend the influence of their parishes to the adjoining districts. The Bishop would be most willing to license any competent man to act as lay reader, and Sunday-schools might be undertaken by faithful women. In many places where the Church is unknown, there is a communicant or two, who could read the service, and in this way preach the gospel of the kingdom.

It is a lack of faith to sit still. It is denial to give up one's birthright and act and live as though the Son of God was not risen, and the Church of God was not set up on the earth. "Whom shall I send, and who will go for us? Then said I, Here am I. Send me."—*The North East.*

THE CHURCH OF CHRIST A NECESSITY.

One of our most eminent preachers of the day declared the other Sunday, if his words be reported accurately, that "Churches are our servants, not our masters. Some persons may want their services, and may be benefitted by them, but I need not take them unless I wish to. A man's relations with God don't depend on his Church relationship."

As we take it, this just about as faithfully reflects the sentiment of the community to whom the words were addressed, as anything ever said from the same pulpit. But how far from the truth of Holy Scripture and the common sense of eighteen centuries! If a man's relationship with God does not depend on his relationship with His Church upon earth, then what in the world is the use of the Church after all? If the Church of Jesus Christ be only a convenience, an adornment of our civilization, a garment to be laid aside at pleasure, it must be accounted among the luxuries, and not among the necessities, of life; and if then a luxury, it may be dispensed with, and so it is by many, on this very ground. Or, on the plea made above, we may account the Church a convenience, a help, but no more. In that case it may be just as well disposed of by those who assume they can get along without it. And so it is in fact.

If the Church of Jesus Christ is to be regarded by us as a convenience and a luxury, and no more, its fate as a Catholic institution is doomed. No institution in this wide world can exist and endure, for one and for all, unless it is first held to be a prime necessity of life. Indeed the Church of God is a convenience and a luxury; but it is a great deal more—it is an absolute necessity for every soul that will be saved in the day of Jesus Christ. There may possibly be other ways of salvation that we know not of. Into that aspect of the case it is useless to enter. But this we do know: For ourselves there is but one way of approach to God, and that way is through Jesus Christ our Lord; and the visible means of approach to Christ is through His Church by the Sacrament of His institution. First and foremost, the Church of Christ is a

necessity in the world—a universal necessity, and the only reasonable argument for its existence and continuance is this same condition—its absolute and certain necessity for every living creature. "Go ye into all the world," said the Saviour to His ministry, "and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not," etc. (St. Mark xvi. 15, 16.) Further argument after that seems useless.—*Church Home.*

BOOK NOTICES, &C.

GEORGE ELIOT'S POETRY AND OTHER STUDIES. By Rose Elizabeth Cleveland. (Funk & Wagnalls, 10 Dey Street, New York.) Price, cloth, \$1.50.

This is Miss Cleveland's maiden book, upon which she has spent much time, care and labor. It was written previous to President Cleveland's accession to the Presidency. Beautifully bound.

Contents: George Eliot's Poetry; Reciprocity; Altruistic Faith; History; Studies in the Middle Ages; A Series of Historical Essays; Old Rome and New France; Charlemagne; The Monastery; Chivalry; Joan of Arc.

The *New York Journal of Commerce* says: "Those who were privileged to read the proof-sheets of Miss Cleveland's book and praised it in advance, did not overrate its excellent qualities. In its entirety it is a fresh, original work. The interesting fact that Miss Cleveland is sister of the President and mistress of the White House will, of course, pique public curiosity and give 'George Eliot's Poetry and other Studies' a wide circulation. But she does not and need not ask any favors on account of her position. Her essays can stand on their native merit. She has an active brain and a generous, sympathetic heart. She thinks for herself and has the courage of her opinions. Her style is sententious to a degree rare in this age of effusiveness. It would be hard to find a superfluous word in her crisp, antithetical sentences. Her diction is choice, her fancy lively, her intense earnestness is at times relieved by gleams of humor; and she knows how to make and introduce quotations. The later indicate an extensive range of reading and familiarity with the best authors."

The *New York Morning Journal* says: "No book of recent times has created such widespread interest and comment in advance of its publication as that of Miss Rose Elizabeth Cleveland's maiden venture in the field of literature. The author is a remarkably bright woman, gifted with a lively imagination and originality of thought and expression."

Joaquin Miller says: "I congratulate the publishers, the country and Miss Cleveland. This is the best and bravest expression for poetry and religion together that America has yet produced."

The *San Francisco Chronicle* says: "Miss Cleveland is a highly educated, thoughtful woman, just a little bit of an *esprit fort*, but not in the least a blue-stocking. Her book is sure to be very interesting."

We are in receipt of the August number of the following periodicals. Each containing the usual amount of good varied and interesting reading matter:

- The English Illustrated Magazine*, (McMillan & Co., 112 4th Avenue, N. Y.)
- The Library Magazine*, (J. B. Alden Co., N. Y.)
- Littell's Living Age*, for August, (Littell & Co., Boston.)
- The Homiletic Review*, (Funk & Wagnall's, New York.)
- The Church Eclectic*, (Young & Co. and Potter Co., New York.)

The Church Guardian

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SPECIAL NOTICE.

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Will subscribers please examine the Label, and REMIT PROMPTLY!

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.

THE ENGLISH BIBLE.

What a history is that of the English Bible! We look through a vista of more than six hundred years at the Book which has created Anglo-Saxon Christendom, and made it an empire upon which the sun never sets. Sir Thomas More tells us that "the hole byble was long before Wiclif's days, by vertuous and well-learned men, translated into the English tong; and by good and godly people, with devotion and soberness, well and reverently red." The allusion here is, no doubt to the work of the venerable Bede, but the English into which he translated a part of the sacred volume would scarcely be recognized in these days. Nevertheless, there were several pioneers of the work which Wycliffe and the later reformers successfully accomplished. There is a manuscript paraphrase of the whole Bible in the Bodleian Library at Oxford, which is supposed to date from 1290. Richard Rolle, who died in 1349, when Chaucer was a boy of nine or ten, may, however, claim the honor of having been the first to attempt a literal translation into the tongue which was then growing into English.

Wycliffe's translations were, like his predecessors', from the Latin. Greek and Hebrew were practically unknown tongues in England. He defined his object in turning the Vulgate into English to be—

"Yt pore Christen men may some dele know the text of the Gospells with the comyn sentence of olde holic doctores."

About 170 copies of Wycliffe's version are extant, many of them very beautifully written and illustrated. Tyndale, of whose New Testament six editions were sold from 1525 to 1530, professed to translate from the Greek, but there is abundant evidence that he made great use of older German versions. It is a remarkable fact, as showing how by this time the language had acquired consistency, that only *thirteen* changes are to be found in the authorized version from Tyndale's translation of St. Mat-

thew's Gospel, and these, for the most part, of slight importance. To Miles Coverdale belongs the honor of first producing the whole Bible in English. It was Coverdale's Bible which Henry the Eighth ordered to be placed in the choir of every parish church, "for every man that will to look and read therein." Bible-translation had now almost become a passion, and very shortly after Coverdale's appeared that of "Thomas Matthew," otherwise John Rogers, who had his own reasons for not publishing under his proper name. The work was based upon Tyndale and Coverdale. Matthew's was the last version in which "terror by night," in the passage in the 91st Psalm, "Thou shalt not be afraid for the terror by night," was rendered by "any bugges by night." The word "bugge" or "bug" is an old English term for a ghost, and is defined by Dr. Johnson as a "frightful object, a walking spectre, imagined to be seen." Another translator of the Scriptures on his own account was one Taverner, a Norfolk man, and a Cambridge scholar, but not in Holy Orders. Taverner published "The most sacred Bible, translated into Englyshe, and newly recognised with great diligence after most faithful exemplars, by Rd. Taverner, London, by John Byddell, for Thomas Berthlet, 1539." This version was partly founded on Matthew's translation, and partly on Taverner's own. It contains some very terse and idiomatic renderings, a few of which might, perhaps, have been adopted with advantage by subsequent revisers. The passage in St. John's First Epistle, "We have an advocate with the Father," was translated by Taverner, "We have a spokesman with the Father." The Great Bible, published in 1539, was mainly founded upon Matthew. The Psalms in the Book of Common Prayer follow the Great Bible, as did the Epistles and Gospels up to 1662, when the authorized version of 1611 was substituted. Of the other versions produced prior to 1611, it is necessary to mention only the Bishop's Bible (1568), the Geneva Bible (1560) and the authorized Roman Catholic versions—the New Testament, published at Rheims in 1582, and the Old Testament, published at Douay in 1609. The first of these several versions, which came out under the auspices of Archbishop Parker, was so called because eight of the fourteen translators engaged upon it were Bishops. The Geneva Bible, though never authorized, had a large circulation in England. It was the first Bible printed in English with numbered verses. It is known to collectors as the "breeches Bible," from the circumstance that in the passage Gen. ii, v. 7, "They sewed fig-leaves together, and made themselves aprons," the word which the authorized version renders "aprons" is translated by "breeches." Of the authorized version, which may or may not be superseded by that lately issued to the public, it is only necessary to say that the translation began in 1604, and the work was published in 1611. It occupied rather less than half the time, therefore, which the revisers appointed by Convocation in 1870 devoted to their task.

THE OFFERTORY.

Some do not like, they say, so many collections to be taken up in the Church, and I quite agree with them, for a collection in a church

is just about the coldest and driest thing in the world. But the Offertory is not a mere collection, but an *act of worship*, and the most beautiful and significant form of giving unto God. When I add my gift, and it is laid upon the Altar, and offered to God in prayer, I worship the Divine Majesty, as well as when I bend the knee to Him in prayer, or as much as the Israelite did when he brought his sacrifices to the Temple. Observe how carefully the Prayer Book brings all this out. In old times, when the Jew made an offering, he first brought it to the priest, who laid it upon the Altar, and then it was God's. The ancient Christian Church continued the idea. There was a weekly Communion, and a weekly Offering, which was first presented to God, and then applied to sacred uses. This same reverential thought is preserved in the Prayer Book. Sentences from Holy Scripture are read, and while being read, the Rubric directs "that the Deacons, Church Wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present, and place it upon the Holy Table." The Rubric of the Scotch Liturgy, though in nearly the same words, is a little more distinct, directing thus: "And when all have offered, he"—the Deacon or Church Warden—"shall reverently bring the Bason with the Oblations therein, and deliver it to the Presbyter, who shall humbly present it *before the Lord*, and set it upon the Holy Table." There is something more here than merely *collecting* money. The Congregation is represented by the "Church Wardens and other fit persons," and as the plate comes to you, you drop into it the widow's mite, or an Oblation for a recovery from sickness, or for some other mercy, known only between you and God, or you give as God has prospered you; or if, with all your self-denial in matter of dress, and food, and luxury, you have nothing to offer, then the Great Father, Who seeth in secret, will recognize and smile upon your earnest desire.

And now, as your representatives approach the Chancel with your cheerful offerings, so our merciful God accepts them by His unworthy servant, the minister, who takes these gifts and humbly presents them to God with secret prayer, and then lays them upon the Altar to be devoted to pious uses. The Offertory, then, as you may gather from all this, is not a dry business transaction, which might as well be discharged anywhere else as in the House of God; but it is a warm-hearted *act of devotion*, which crowns all our previous acts of worship, and rises together with them into the Divine Presence for a memorial, and as fragrant incense.—*Selected.*

EDITORIAL NOTES.

EDUCATION OF GIRLS.—The threatened closing of two Church Schools for Girls in the Province of Québec—the "Compton Ladies' College," in the Diocese of Québec, and the "Dunham Ladies' College," in the Diocese of Montréal, forces upon our attention one of the most difficult problems before the Church in Canada, viz., how to make proper provision

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for the education of the daughters of the Church. Of high-class and high-priced seminaries of learning there is no great lack; but we have no institutions that can compete with the Roman Catholic convents in giving a good, useful training at a very moderate cost. In England, and, to a certain extent, in the United States, the difficulty has been solved by the employment of teaching Sisterhoods; and we know of no good reason why the same solution should not be successfully adopted here. We are aware that there is a strong prejudice amongst many of our people to the very name of "Sisterhood," which is supposed by them to symbolize everything that is opposed to the genius of our Reformed Church. If, however, it were borne in mind by these objectors that a Sisterhood in the Anglican Church means simply a community of women bound together by certain (not necessarily life-long) vows to work for the Church, under the authority and direction of the Bishop of the Diocese, we are of opinion that their prejudice would speedily disappear. At all events, we would like to see the experiment tried in some of our unfortunate "Ladies' College."

THE appointment of Mr. Thomas White, M.P., to the important Cabinet office of Minister of the Interior has been received by the representative organs of both political parties with a chorus of approval such as seldom greets a new Minister on his entrance into official life. This is due not merely to Mr. White's ability, but still more, perhaps, to the general confidence in his political and personal integrity. Mr. White is known to many of our readers, not only as a clever politician, but also as an attached member of the Church. In Diocesan and Provincial Synods, and on the platform of Church Congresses, he has taken a prominent and useful part, and we have, therefore, especial pleasure in congratulating him and the country on his promotion to a post in the Government in which his opportunities of usefulness will be largely increased.

If we are to judge from the intimations that come to us from time to time, the cause of religion and morality is not advancing on the continent of Europe. Prof. Christlieb has recently declared that, according to the statistics of the last twenty years, there has been a large falling-off in the attendance upon religious services throughout Europe, and this has naturally been followed by an increase of crime. And now we learn that the sum "suppressed" from the ecclesiastical budget of France has been divided among the theatres of Paris. It is only natural that the Chamber and Government, as at present composed, should prefer the morality of the French stage to the doctrines of the French pulpit.

It was generally understood in the latter years of Bishop Moberly's life that Canon Liddon would be selected as his successor; but we regret to learn that the health of the eloquent Canon is so precarious as to render his acceptance of a Bishopric an improbable event. Dr. Liddon is not the man to accept such a position without the requisite strength for the discharge of its duties. Among other names mentioned in connection with the vacant See are those of Bishop Alexander, of Derry, and Dean Purey-Cust of York.

THERE appears to be no longer any room for doubt as to the truth of the reports of El Mahdi's death. What will be the ultimate effect of the removal of the most successful impostor of modern times upon the fortunes of his country, it would be unsafe to predict, but there can be little doubt that the immediate result will be to intensify the anarchy and confusion already existing.

DANGERS AND DIFFICULTIES OF THE MINISTERIAL LIFE.

By the Right Rev. W. WALSHAM HOW, D.D., Bishop of Bedford, Suffragan of East London.

Too MUCH to do.—Many a parish priest in a large town parish knows only too well what this means. Such a multitude of things are expected of him. From his early morning service till he wearily puts away his books or his writing at night he has no rest, no time for thought, no quiet moments. One thing succeeds another without intermission. He lives in a rush all day long. It is of no use setting apart an hour for devotion or for study. It is sure to be broken in upon. His life is one of action. His prayers suffer. He has to be early at church, and has gone to bed late and tired. His reading suffers, or is most likely thrust out altogether. His character suffers, becoming dry, formal, hasty, and perhaps even impatient and irritable. In this busy hurrying age I suppose this incessant occupation cannot be avoided. All we can do is to mitigate the evil and try to counteract it. God has placed us where we are. The circumstances in which we find ourselves are His ordaining. He means to use them to His glory and our own self-discipline. So we will say of this busy engrossing life of ours, first of all, This is God's will, and here is God's work. And then we will ask, How shall I best fulfil that will and do that work? To accept our busy life in this spirit will of itself rob it of much of its hardening and distracting power. But let me make some simple suggestion. (a) It is quite certain that a life of incessant outward occupation must be hardening and distracting unless accompanied by the spirit of a high and pure inner life. In other words, there must be, through and in all this busy externality, the true living by faith. We must endure "as seeing Him that is invisible." There must accompany us the sense of a Presence, a Life, a Power, above and beyond all these outward things. There must be a constant realising of the Unseen. Forgive me for quoting the familiar lines—lines which no frequency of quotation can rob of their exquisite truth:

"There are, in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime;
Who carry trust in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet
Because their secret souls a holy strain repeat."

(b) For a very busy life ejaculatory prayer is a first necessity. It is the very voice of a living faith. The flashing of the secret thought Godwards is the conscious utterance of the faith which realises God's presence. I know a suggestion of an easier course is always perilous, and, therefore, I almost hesitate to make it; but yet, perhaps, it may be that, in very busy lives and in very restless temperaments, this habit of ejaculatory prayer may be allowed to supply the lack of the larger and more formal devotions possible in a life of greater leisure. At any rate the constant occupation cannot be doing much harm so long as there is this frequent turning in secret thoughts of prayer and praise to God.

(c) For those engaged in life of distracting care I would especially recommend the occasional use of Retreats or Quiet Days, when for a fixed time, from a few hours to two or three days, all business is put away, and the whole time and thoughts occupied with spiritual concerns. I can hardly over-estimate the value of such seasons to those who complain that they have too much to do. I always look back to the first Retreat I attended, lasting for three whole days,

as the most blessed and helpful time I ever spent in my whole life. Of course a good deal depends upon the wisdom and power of the conductor, but more, I think, upon the entire absence of distraction and the entire concentration of the whole being upon the simplest personal aspects of religion. (d) I will make one more suggestion of a very different nature, but perhaps not without its value. Be methodical in your use of time. Make a scheme for its regular systematic use, even if it is often impossible to carry it out. Be scrupulously punctual; and make a careful use of your fragments of time. It is wonderful how much can be got through by these means. A great deal of study or writing, or other work, can be done by a resolute will in odd quarters of hours, and very often we can get no more.

CORRESPONDENCE.

SOCIETY OF THE TREASURY OF GOD.

To the Editor of THE CHURCH GUARDIAN:

SIR,—I send you a scheme for associating parishes for the purpose of working some reform in our methods of raising money for Church purposes. It seems to be generally agreed that our methods have failed. In other words, they have been repudiated by God. They have neither obtained money adequate to our wants, or educated our people in that important part of worship, the honoring of God with our substance.

Last Advent this Society started with ten tithe-payers; it obtained the approval of thirty-three Bishops of the American and Canadian churches, and has now in Canada twenty-one clerical and nine lay members. It has circulated about 20,000 papers and tracts. Last June about 1,600 packets of our papers were sent to the members of fourteen Diocesan Synods and Conventions, with a circular requesting our fellow-Churchmen to continue our work and advise us for our future guidance, so for the future no man who has not helped us in that way can hold back because we have not the exact pronunciation of his shibboleth. As the Society has no expenses in salaries, rent, &c., we are able to offer the clergy suitable literature for the cost of printing and postage. As we began with ten tithe-payers, we hope to commence again with ten associate parishes.

Our success so far is just sufficient to encourage us to persevere, and no more. I believe the chief cause of the luke-warmness of the support we meet with is the same that paralyzes our Church in every direction, viz., our most wicked and in many respects our most absurd divisions. One clergyman repudiates us because we send him a Presbyterian tract, another because we circulate an article from the *Church Times*. Some are offended at the secretaries describing themselves as priest and deacon; others because I make use of strong language in my letters.

With respect to our present scheme, I know of one priest in the American Church who, having refused to serve on "mercantile principles," after waiting some time, found a country parish willing to try God's system of finance, and for fifteen years they have worked it with the greatest satisfaction.

In a Presbyterian tract a pastor states that his congregation of 180 members does not contain one wealthy person. After two years and a half, they became self-supporting, gave an average of \$10.75 each for benevolent purposes, and pay him \$2,000 a year. Why cannot we do the same?

I wish, in conclusion, to remind the clergy that we are not the first society started in Canada for this purpose. "The Canada Tithe League" met with no support, and died. It is for them to decide whether we are to fail also. As the servants of Christ, we offer them our services, and ask their help. We can do no more. Yours, &c., C. A. B. POOCK,
Hon. Organ's Secretary.

FAMILY DEPARTMENT.

IN MEMORIAM.

(Rev. G. W. Hodgeson entered into rest July 21st, 1885.)
Grant him, O Lord, perpetual rest, and let light perpetual shine upon him.

We strike no mournful note of human sadness,
We pour no wild lament;
From hearts of thankful hope and holy gladness
Our thoughts on thee are bent.

We may not call thee dead, for thou art living
In paradise the blest,
And pouring out thy soul in glad thanksgiving,
With all the saints at rest.

No longer dimly in the twilight groping
Of Earth's uncertain day,
No longer struggling, trembling, fearing, hoping,
And waiting for the day.

No longer darkly and by faith receiving
The mysteries of grace;
But, sweet fruition of all true believing,
Beholding Jesus' face.

Such is our joyful hope for thee, dear brother,
Departed in the Lord;
Thine eyes behold His face, and not another,
In ceaseless love adored.

He bids thee drink of pleasure's purest river,
Whose sweetness cannot cloy,
Sit at the feast whose rapture falleth never,
And take thy fill of joy.

Why should we mourn to know thee thus translated
From such a world as this,
To dwell with happy souls, whose love unsated,
Seeks more and more of bliss?

Dear Lord, we long Thy blessed saints to follow
In such a glad employ,
For well we know how false and vain and hollow
Is this world's brightest joy.

We bless Thee for those holy ones departed
In Thy true faith and fear,
The timely wise, the brave, the faithful-hearted,
Who loved and served Thee here.

Grant them Thy peace, O Lord! and rest eternal,
Out of Thy love divine;
And on their souls, in joy and bliss supernal,
Let light perpetual shine.

ELIZA B. CUTLER.

Annapolis Royal,
Ninth Sunday after Trinity.

(From the Young Churchman.)

VACATION SUNDAYS.

Remember that our Blessed Lord's work had never a vacation.

Mr. Andone said it to his Bible Class, as they were speaking good-bye words, on the closing Sunday before the summer vacation.

They looked somewhat surprised at these words; and he went on to explain to them that, wherever the pleasant summer-time might lead them, for rest and amusement, there could always be found in that place some work to do for God! True Christians could never cease doing something of the great work, of which the world is full.

Some of the young folks shook their heads. Why? Well, I think some of them did not care to do any work in vacation time. Others did not think they could find the work, without their teacher to help them; and one or two said to themselves—"If Mr. Andone could see the place where we are going, he wouldn't think we could find anything to do there!"

Robin and Minnie talked of this all the way home from church. But the very next day the packing began, and there was so much to put it out of their minds. Good-byes to school friends; words of praise for Rod, who had passed his examinations for college, so successfully. And then, plans for the delightful time they meant to have up among the mountains, on the lake, and in the woods. They hoped there would be plenty of young people there. And this wish was gratified. It was a rather lonely place, a distance from any town, and the people who took them to board were country farmers. But the parents all thought it "just the place" for the boys and girls: so quiet, and so much out-of-door freedom and fresh air, and everything so safe. For the parents themselves, it was so restful that they congratulated each other when they thought of how some others were in the midst of hotel noise and crowds. So they settled down and took long breaths, and thought what a peaceful time they should have.

But the parents forgot some things, as well

as the children did. They forgot that there was no church near their boarding-place: no, not one for many miles. It is so easy to forget all the regular home duties and ways when we go away for vacation. We like things to be as different as possible.

So Rob and Minnie went to their wild summer home, and found some young companions already there.

How splendid it all was! They scarcely took time to eat their meals, they were so eager to explore all the charming spots—to see if there were boats on the lake, and if the bridge was "all right," so that they could cross over.

Then, suddenly, right in the midst of all their fun, came the first Sunday!

How did they know it was Sunday? Well, none of them rose quite so early as they had been doing; the farmer's family appeared in their Sunday clothes, and the men did not go work.

When Robin came down, he found his sister standing in the porch, under the honeysuckle vine. He thought she looked a little sober.

"Oh, Rob!" she said, "I was thinking how nice it would be to have the church bells ringing in the midst of this sweetness and quiet! Just that is needed to make a perfect morning!"

"You are quite a poet, Min," he answered, smiling at her; then he ran across to the next lawn, to talk over the fence with Tom Reed. Minnie sighed, and thought of where she had been last Sunday at that time.

The breakfast bell rang; and then all met in the dining-room. Minnie's father had his paper, from which he read little scraps of news, now and then, as they ate. Presently, he said, "Well, Mr. Van Tine, you have grown civilized, here, in one respect, this year; you manage to get the morning papers out here. But you haven't built us a church yet!"

The farmer laughed, and said they were waiting for the city people to do that.

"Well, my share of the money is ready whenever you begin," said Mr. Thorne.

Then they talked of how the place was improving, etc.

When Minnie was speaking with the farmer's daughter, afterwards, she said:

"Don't you ever go to church, Annie?"

"No. Sometimes a Minister comes, and preaches in the school-house here."

"But you have so many horses! I should think you would drive in town to church."

"Father says the horses ought to rest on Sunday."

"I suppose they ought," said Minnie, thinking, with a puzzled look, of the Fourth Commandment. She sat under the trees, and read her papers and her Prayer Book; but she was not very happy. She felt troubled, and especially because Rob was off so much, and did not sit still and read.

In the evening just at sunset, she asked him to walk down to the lake.

"Yes," he said; "and let's get the others, too. It won't be any harm, if we're quiet."

So they went, and sat on the bridge, and saw the clear sunset, and new moon peeping out among the trees. How lovely the light was on the still water! Somehow, it made Minnie think of Galilee. Then a bird sang out a sweet good-night song.

"Let us sing!" said Minnie; and she began "Abide with me." They joined in, one after another, and enjoyed it, too.

Minnie did not ask, after that; but sang on, hymn after hymn. And the sound floated sweetly over the lake, and reached the ears of a sick child, who lay in a cottage near the woods.

"Maybe it's the angels!" she said softly. "I wonder if I could sing back!"

"Hark!" said Rob. "What's that?"

"Is that an echo?"

In a pause, between the hymns, a soft, far-away sound came across the lake.

"That's no echo! Listen!"

"Maybe it is someone we could help," said Minnie, remembering, for the first time, what her Sunday School teacher had said.

"Let's go and find who it is!"

She started on. She felt sure she was right, and the others followed slowly, some of them smiling at her, and thinking to have some "fun" out of it.

It is quite strange the woods were dark, except for little bits of moonlight peeping through. But Minnie was not at all afraid. She felt as if she was going on God's errand.

Presently, she had to sing again, and then the soft voice answered right away, and she saw the little cottage window open, and a small face upon a pillow. Minnie went up to the low window and said: "I wanted to know who it was singing."

"So did I. It sounded like the angels; and I was 'most afraid to sing back. Oh, how glad I am you came!"

"Are you? Then I am glad, too!"

Then the two girls talked away, and Minnie found out that the child was in bed most of the time. She had fallen from a swing and hurt her back, and had never walked since. She had only her mother, who was poor, and had to go away to work, and leave Madie alone.

"Then I ask the angels to come and keep me company."

"I will teach you a lovely hymn about the angels," said Minnie. And the little girl's eyes sparkled.

They talked until the boys and girls outside called, "Minnie, we must go!" Then she said good night, and promised to come soon again.

"Oh, Rob! it must be my work for God," said Minnie, as soon as they were alone. "And if you would only help me, it might be yours too. You can do so much more than I! Boys always can."

That made Rob feel quite proud; and he said he would do his part. Then he agreed that it had been a poor sort of Sunday, and he had not enjoyed it at all.

"But we will, when we begin our work," said his sister. "I tell you, Rob, when you said this morning that I was quite a poet, I felt like answering, no, but I'm a Sunday-school girl, and I ought to be doing something besides resting and reading!"

They went in to mother with Minnie's plan. She meant to try and have a sort of Sunday-school with the sick girl every Sunday. They could sing and read and tell Bible stories. And if they had enough for classes, the older ones, like Bob and his sister, could teach them. Mother thought it a very pleasant plan, and papa promised to get all the books they needed. How happy Minnie and Robin was that Sunday night! They were really going to do some work for God, in that far-off place.

All that week Minnie was hunting up her scholars, and preparing for Sunday morning. And dear little Madie! how her pale face lighted up at the thought of learning new hymns, and having all the city young folks in her humble home.

The first Sunday-school was a great success. So many were there, that Minnie felt almost afraid it might be too exciting for Madie. Her pale cheeks grew red, and her eyes shone like stars; and oh! how sweetly she sang. Even the country children, who had always known her, seemed to find out that she needed care and love. Minnie taught them the hymns, and Madie was delighted with the "Angels of Jesus, Angels of Light." And often through the week, any one passing through the woods could hear her tender young voice singing it so happily.

By and by the Sunday-school grew so large, that our young friends had to divide up, and have the smaller children in the morning at Madie's home, and the larger ones in the afternoon at the school-house. Then, indeed, were the Sundays busy, happy days; and all the young city boarders kept a Mite Chest. What

do you think that was for? That was to start a fund for a Sunday school library. And when the box was passed, to the older folks, they were always ready to put something in.

Now, I cannot tell you how much good these young people did during those Sundays, because no one knows but God; they were working for Him.

But I can tell you what good and pleasant things resulted from these little beginnings. When vacation time was over, and the last Sunday was near, Rob and Minnie's father gave them a surprise. He had gone to town and found out the clergyman there, and told him all that the young folks had been doing, and asked him to come and speak to the Sunday-school on that last Sunday. The clergyman was very glad to do so. Then Mr. Thorne told Rob and Minnie, and they planned and wondered how they should get poor little Madie to the school-house, so as to have the children all together. The farmer said he and his wife could fix a bed in an easy wagon. And one lady had a chair which could be let down almost like a bed. This was taken to the school-room. Then all the week the young folks were busy getting flowers and evergreens, and making great efforts to make the school-room look "like a church." They had made a banner for the school, with a cross and crown on it, and mother made a beautiful red cover for the desk.

On Saturday the Mite Chest was opened, and surprised even Rob and his sister with its contents.

What a Sunday that was, Minnie thought of that first Sunday, and concluded that it was, almost, not quite perfect, for the dear Church was not yet there.

The clergyman spoke so kindly to the young folks and praised their labor. He promised to try to have the Sunday School kept up, and to see that the children enjoyed the new library when the books came.

Now let me tell you the real end. All this was three years ago. The Sunday School was kept up. And now, when the young folks go there, they will find a beautiful little church, standing on the edge of those very woods, where the birds sing, and where little Madie could see it before she died. This was the result of a few young folks trying to do something for God, in vacation time.

JENNIE HARRISON.

I AM NOT PREPARED.—How very many of the congregation gathered together in God's house do, as a matter of course, turn away from the table of the Lord so frequently spread before him! What is the reason given by those who retire? They usually say, "I am not prepared." Now, I am far from proposing that any wilful or wicked soul should rashly approach the table of the Lord; but what is the meaning of the answer, "I am not prepared?" The meaning is, that some evil habit is still preferred and cherished; that the flesh is, as yet, the master; that Satan is still the God. The man is prepared to follow his own bent; whatever his

sin is, he is prepared to follow it; he is prepared to be unclean; he is prepared to be intemperate; he is prepared, perhaps, to be dishonest; he is prepared to be wrathful, envious or slanderous; but he is not prepared to meet Jesus Christ.—Who, then, is the god in all such cases? Surely, if we desert God to obey, to serve some sin, that sin, be it what it may, is our god, that is our worship; and to that we sacrifice ourselves.

The Sunday collections in Spurgeon's great congregation in London average \$345.

BIRTH.

HUDSON.—At New Glasgow, N.S., August 4th, the wife of Joseph G. S. Hudson, of a daughter.

DAWSON.—At Fairview, Stellarton, N.S., on July 31st, the wife of Ralph Elliot Dawson, of a daughter.

BAPTIZED.

July 16th.—Ellen Scaife Charlton and Thos. J. White.

July 17th.—John Daniel McKay.

July 18th.—Mary Alice Smith.

RECEIVED INTO THE CHURCH.

July 26th.—Eric Skeffington Poole.

At Parish of Springhill, N.S., by Rev. C. E. Mackenzie, Rector:

June 10th.—Robert Barry Lawson, Harold Scully.

June 11th.—Jacob William DeLong.

June 17th.—George William Porter.

June 24th.—Harriett Charlie Ridgway, Gertrude Bates.

July 5th.—Arch. Edward Chandler.

July 12th.—Rosamond Jane Harrison, Clarence Edgar Harrison, Ernest Walter Tower.

July 19th.—Rebecca Fisher Brown, Harry Archibald Highton.

July 22nd.—Archibald Lloyd Gilroy, Oxford.

July 24th.—David Gordon Barnhill, Joggins; Harold Bruce Barnhill, Joggins.

July 25th.—Rosie Angelina Brown, Athol.

MARRIAGE.

CLOW-SMITH.—At Lower Stewiacke, on Tuesday, the 28th ult., by the Rev. J. C. Cox, Rector, William Fraser Clow, to Ruby Ellen, youngest daughter of William Sidney Smith, Esq.; all of Lower Stewiacke, County of Colchester.

DIED.

MONTEITH.—In Melbourne, Quebec, July 10th, ult., after a lingering illness, borne with Christian resignation, Mabel Weldon, beloved wife of Robert Monteith, aged 77 years.

WARD.—At Albion, on July 28th, Ellen Wall Ward, aged 3 months.

CARRITT.—At Albion, on July 31st, George Grassie Carritt, aged 49 years.

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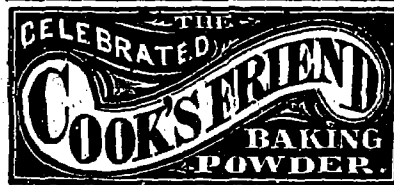
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HOW TO INCREASE THE MISSIONARY SPIRIT IN CONNECTION WITH SUNDAY SCHOOL WORK.

(Continued.)

Another good idea, in reference to teaching these little ones the lesson as to the true principle of giving, and that it is more acceptable to God, not so much according to the amount, but by the measure of the self-denial exercised by the them—a plan which has been worked in connection with our Infant Class. In this class there are two collections taken up, the first being only that money which is their own, given them by their parents or friends to spend as they like; candy money, as it is often called, given on a birth-day, or for running a message, or for doing a little piece of work; and although naturally the amount thus collected is very small, yet the teacher endeavors to show that in God's sight this money so offered is worth its weight in gold. The second, or general collection is then taken up, being that which their parents have given them for the Sunday School. I feel sure the plan must commend itself, for who can tell what it cost some of these little ones to give up the cherished penny, and all the good things to be got out of it. I leave it for you to say if the impression likely to be made is not worth a dozen sermons they may hear in after-life upon the true spirit of giving.

But to go on to the Main School, and first I would say: Every Sunday School should be supported by the Church to which it belongs; and, 2ndly, that in my opinion the entire collections made by the scholars should be devoted to Missionary purposes, for the spread of the Gospel either in our own or foreign lands. I do not favor a general collection being taken up when the scholars are divided into classes. The plan I adopt with much success is not new, and no doubt may be used by many of the schools here represented. It is that of having each class make its own collection, having a treasurer appointed from among the scholars, to be changed every quarter, so that all may have their turn; a record of amount collected each Sunday being kept by the teacher as a check. It is desirable that each class have some definite object before them to which their money is to be applied, the teacher to endeavor to keep up the interest in that object by giving information and facts regarding the same. For instance, a class of girls is collecting for the education and support of a little girl in the Wanaosh Home at Sault Ste. Marie. Her photograph is obtained; a short account of her early history; reports of her progress in school are sent annually, and a letter obtained from the little Indian girl at times in reply to one written by a scholar in the class. Do you wonder if the class should take a deep interest in that little girl's welfare? Give her something out of their pocket-money, in addition to working and sending her pretty little things—say nothing of the interest they

take in that mission?—As well a class of boys, are collecting for the education of a Jewish convert in the Theological College, who has given a most interesting account of his people, and who is going back to tell them of the true Messiah.

Another class in support of a colporteur among the French Canadians, the Sepoys of India, St. Catharine's Hospital in connection with the Church of England, Zenans Mission of India, Irish Mission, support of a clergyman in the North-West. The ladies' Bible-class one quarter giving \$35 to our own Church or Home Missions—a most desirable and commendable object, and so on, allowing them to choose their own objects (using discretion in some cases); and with this interest properly kept up by the teacher by facts and statements, you need not be surprised to see your collections doubled, as well as a constant growing interest manifested in missions and missionary work. Is not this better, let me ask, than having the children give their pennies indiscriminately into a plate, being ignorant as to its whereabouts, or what becomes of it, or whom it benefits?

As "nothing succeeds like success," let me say that within a year and a half, since this scheme was adopted, our school has collected within a few cents of \$600, as compared with \$220, the amount collected formerly, when the money went into a general fund, and in which the scholars took but very little interest. While as yet the work has been very imperfectly done, and great improvement may still be expected, great stress should not be laid so much upon the amount contributed as to a systematic laying aside; that whether present or absent, the amount may be given just the same. This is a lesson applicable to many of us.

In addition to the above plan we hold quarterly missionary services the last Sunday of every quarter. Our school-room is especially decorated for the occasion, and made as bright and attractive as possible. Special mission hymns are sung, and two or three pointed addresses on such subjects as will instruct and interest the children. At these meetings accounts may be read by some of the scholars of what they are doing in their class, or a short paper on their mission in India or elsewhere. In this way much light and valuable information is given regarding the condition of our fellow-beings in other lands where the name of God is unknown, thousands of whom are dying every day, never having heard the sweet message of a Saviour's love.

We hold, further, once a year, near Christmas, a Thanksgiving Mission Service, at which, for some time before each child is asked to work something, or to bring something of their own free will and accord, especially belonging to themselves. This service requires to be seen in order to be appreciated; over 500 gifts being brought in at our last meeting, being distributed among the poor and deservng here and elsewhere. The children, instead of being recipients, learn that it is indeed more

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blessed to give than to receive; yet at the same time we pray and trust they may receive into their own souls a greater and richer blessing than all they give put together.

Missionary papers are invaluable helps in connection with this work. The Church Missionary Gleaner for teachers and older scholars and the Juvenile Church Missionary Instructor for junior scholars ought to find large circulation in our schools. I also think that at each quarterly meeting a short, concise and most instructive address might be given at times on the lives and doings of such men as have been the means in God's hand of opening up some of these Mission fields; some of whose names I have already mentioned. One can scarcely read their lives without being stirred up and shown how far short they come behind such noble examples.

But, in connection with this subject, let me not appear to lay too much stress upon the giving of our money and our lives for the ministry in order to possess the Missionary spirit. Some have nothing to give, and we all cannot be workers in the zenanas of India or Missionaries in the wilds of Africa. What we want is for all to have this Missionary spirit in their hearts, like our Saviour, who went about doing good. As the hymn says:

"If you cannot cross the ocean, And the heathen lands explore, You can find the heathen nearer— You can find them at your door. If you cannot give your thousands, You can give the widow's mite, And the least you do for Jesus, Will be precious in His sight."

Let us endeavor to teach, as well as to remember ourselves, in addition to what I have already said, that our Mission work often lies at our very door, in trying to do good to those about us. The smallest service may lead to the greatest results.

When John Williams, the Martyr Missionary of Brrobanga, went to the South Sea Islands, he took with him a single banana tree from an English nobleman's conservatory. And now, from that single tree, bananas are to be found throughout whole groups of Islands. Before the negro slaves in the West Indies were emancipated, a regiment of British soldiers was stationed near one of the plantations. A soldier offered to teach a slave to read, on condition that he would

teach a second, and that second a third, and so on. This he faithfully carried out, though severely flogged by the master of the plantation. Being sent to another plantation, he repeated the same thing there, and when at length liberty was proclaimed throughout the island, and the Bible Society offered a New Testament to every negro who could read, the number taught through this slave's instrumentality was no less than 600.

In like manner, who can foretell what one of these little ones entrusted to our teaching may, by the grace of God, be the means of accomplishing? O the power of a soul wholly and unconditionally consecrated to the work!

Much might still be said upon the subject, but time will not permit me to dwell upon it any longer, as I fear I have already run beyond my limit.

I can only add, in closing, that it is just here, with an earnest, loving, sympathetic nature, diligent in His service, that the true solid enjoyment is to be found.

It was David Brainerd, who lived among the savages, that said, "My heaven is to please God and glorify Him." Livingstone's last words, found in his journal and recorded on his gravestone in Westminster Abbey, are, "Who will help to heal this open sore of the world?" Ah! what lessons to us of self-denial, lessons of patience, lessons of self-conquest, lessons of mastery over the world, we learn from such lives. These all died in faith, faith in the unseen yet ever-present Jehovah, faith in the crucified yet ever-living Saviour, faith in the Comforter, the ever-present teacher.

It suffices it to say, that if we expect to endue our scholars with the Missionary spirit, let us see to it that we have caught the infection ourselves first. Are we so fully consecrated that Jesus can occupy us as His temple, that our life may be like His, fully furnished for every good word and work? If not, let us pray God, to so fill us with His Spirit that self may be so lost sight of that nothing but His will, His love, His work, may fill our souls.

There's no time for idling; Let your face be like the morning, As the days are going by; If a smile we can renew, As our journey we pursue, O the good we all may do, As the days are going by.

PARAGRAPHIC.

CORN RAISING.

It may surprise the good people of Canada to learn that the crop has been immensely increased, in Canada. No doubt the N. P. people will claim this as a product of protection, but PUTNAM'S PAINLESS CORN EXTRACTOR alone is entitled to all the credit. It raises more corn to the acre, than anything else the world can supply. Safe, sure, and painless. Take no substitute. Only 25 cents. Try your hand. A good crop guaranteed. Beware of flesh-eating substitutes. N. C. Polson & Co., proprietors, Kingston.

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It is estimated that the average consumption of eggs throughout the United States amounts to 45,000,000 daily.

CRAMPS and pains in the stomach and bowels, dysentery and diarrhoea are very common just now and should be checked at once. Johnson's Anodyne Liniment will positively cure all such cases and should be kept in every family.

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The capital invested in wild animals in this country is estimated at \$4,000,000.

Beware of the medicine represented as just the same, or fully as good, as Dr. Smith's GERMAN WORM REMEDY by dealers who sell the article that pays best, regardless of merit. Dr. Smith's Great German Worm Remedy is being endorsed by all as a pleasant, safe, reliable and prompt remedy for the removal of stomach and seat or pin worms from child or adult. It is easy to take, never fails, absolutely harmless, and requires no after physic. Sold everywhere. Price 25 cents.

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The Bartholdi pedestal fund is nearly complete. The statue has arrived, and soon New York harbor will be graced by the most magnificent colossal statue the world has ever seen.

"Liberty enlightening the world!" What a priceless blessing personal liberty is. It is the shrine at which people, ground under the heel of tyranny in the older worlds, worship with a fervency that Americans can scarcely realize; it is a principle for which Nihilists willingly die the death of dogs, and fit and proper it is, that at the very entrance of the Bay of New York this emblematic statue should flash a welcome to the world.

The press is entitled to the credit of this achievement. Mr. Philip Beers, who has been making a circuit of the country on behalf of the Pedestal fund, says that the fund will certainly be raised, as the World does not know the word fail.

Mr. Beers says that he has found the most pronounced generosity among those of foreign birth. They seem more appreciative of liberty than do our native born. Moreover, among some a strange prejudice seems to exist.

"Prejudice? In what particular?"

"I have ever found that however meritorious a thing may be, thousands of people will inevitably be prejudiced against it. I have spent most of my life on the road, and I know the American people 'like a book.' In 1879 a personal misfortune illustrated this prevailing prejudice. I was very ill, had suffered for several years with headache, fickle appetite, dreadful backache, cramps, hot head, cold hands and feet and a general break-down of the system. I dragged myself back to New York, seeking the best professional treatment. It so happens that among my relatives is a distinguished physician, who upbraided me roundly for preaching so much about my own case. Finally, with some spirit, I remarked to him:

"Sir, you know that much of your professional wisdom is pretense. You are controlled by prejudice. You cannot reach a case like mine, and you know it, can you?"

"I had him; and he finally conceded the point, for it was bright's disease of the kidneys which had prostrated me, and the schoolmen admit they cannot cure it. Having cured myself, however, in 1879, and not having seen a sick day since, my relative finally admitted that Warner's safe cure, which accomplished this result, was really a wonderful preparation. Had President Rutter, of the Central Hudson, used it, I am certain he would be alive to-day, for he could not have been in a worse condition than I was."

"I have found similar prejudices among all classes concerning even so laudable a scheme as this pedestal fund."

Mr. Beers' experience, and the recent death of President Rutter, of the Central Hudson Railroad, of an extreme kidney disorder, proves that the physicians have no real power over such diseases, and indicates the only course one should pursue, if, as the late Dr. Willard Parker says, headache, sickness of the stomach, dropsical swellings, backache, dark and offensive fluids, prematurely impaired eyesight, loss of strength and energy occur, for they unmistakably indicate a fatal result, if not promptly arrested.

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THE RELATION BETWEEN INDIVIDUAL AND ORGANIZED WORK.

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

The responsibility of individual souls in the great work of the world, and the value of organized effort for the accomplishment of this same work, are, perhaps, very trite subjects. I know of none, however, more important in considering the claims of the C.E.T.S., in whose behalf we have assembled to-day, at the kind invitation of our reverend host. It has been constituted a national Society because the evils of drunkenness are more or less evident everywhere, and have a bearing more or less direct upon every citizen. Being a national Society, it seeks to enlist the sympathy and aid of all Englishmen and all Englishwomen. Inasmuch as it is a national Church Society, it has good reason to expect the co-operation of all who profess and call themselves Christians. For as a Church Society, it deals with drunkenness as a sin, and aims to conduct its work as a part of its religious work. If, therefore, individual Christians decline to engage in it, they must, as it appears to me, be prepared to show that there is no call for everyone to take part in it, else that the principles and methods of the Society are not deserving of their support. But can anyone think that there is no such call, when, in whatever direction we look, we see not only how common are the temptations to drunkenness, but how many persons we ourselves know of those who have yielded to them? In attempting to realize the extent of this sin, most of us, I think, will be forced to acknowledge that it is the cause of more downright evil, to both body and soul, than any other we can name. Now, does it belong more to one person than to another to suppress this evil? What is there in my surroundings that lays it as a duty upon me that does not equally apply to everyone of you in your surroundings, and according to your several opportunities? The very frequency of the sin, and the evident connection between it and manifold suffering, make it not only incumbent upon everyone to do something to prevent, or at least to mitigate, its direful consequences, but also make it more easy to argue upon the subject with those who are not as yet persuaded of these facts. While, therefore, it is a work that may well employ the constant efforts of the most gifted among us, it yet requires no special intellectual ability, nor in individual cases does it require such an expenditure of time and money as would discourage those from undertaking it who are already pledged in other directions. The least gifted among us who has a warm heart may, even in odd moments, be enabled to say a word which may, by the blessing of God, be instrumental in helping some of the unhappy victims of this sin against the enticements that beset them. Masters and mis-

tresses among their servants and laborers, parents with their children, hosts and hostesses in the entertainment of their guests, friends in their ordinary conversation, will easily find opportunities, if they are looking for them, when they can, both by precept and example, further the objects of this Society.

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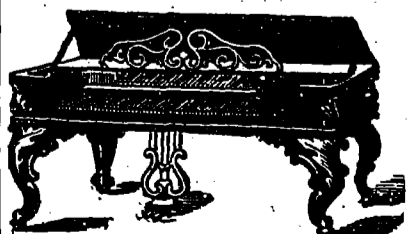
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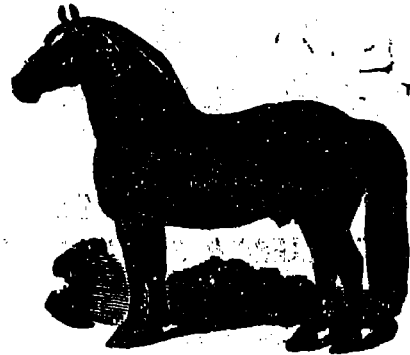
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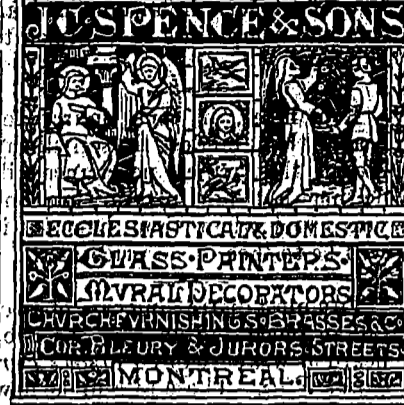
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