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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

ATTRACTIVE POWER OF THE CHURCH AND HER LITURGY.—In a late number the *New York Sun* has a long article upon *Christian Union*, in which the following startling testimony, as coming from a purely secular paper, is given:—

"Such worship is provided by the Episcopal Church, whose liturgy seems to satisfy the general want better than the forms of service to which the religious bodies outside of its communion are accustomed. As it is, a very large portion, perhaps the majority, of attendants upon Episcopal churches were brought up in other communions, so that those denominations are forced to consider whether the adoption of some kindred form of worship is not beginning to be essential to their prosperity. Baptists, Methodists and Presbyterians are seeing their young people drawn away by the attractions of a liturgy, so that churches which were once strong and influential are now falling into decadence; and yet they cannot call the wanderers back with the old denominational cries, for those have lost their potency. Where we are, the reply is, we get in substance the same religion, and we find a worship more agreeable to our tastes and more satisfactory to our hearts. The younger generation of ministers, too, are poor partisan leaders for these denominations. They find that the more catholic they are in their opinions the more acceptable they become to the majority of their congregations, and the more successful they are likely to be in drawing recruits from among the young.

THE BAPTIST EXCLUSIVENESS GIVING WAY.—The same paper adds:—

"Of all the denominations outside of Episcopalianism the most tenacious of its separate existence has been the Baptist, and yet we find in the last number of the *Forum* an article from a Baptist, who confesses that he and many of his brethren are getting tired of their exclusive position. 'The more we remove the special distinctions that separate us,' says this Baptist, 'the more unobstructed will be the union based upon those grander elements which we have in common.' He describes the Methodists as divided from the Episcopalians by an air line simply, 'a difference in the atmosphere,' and the Episcopalians from many other Christians by 'a line of prayer books only,' but the Baptists as cut off from all by a canal, over which he suggests that the time has come for putting a few convenient bridges. We see, therefore, that even this exclusive denomination is at last waking up to the advantages of Christian union."

BISHOP HANNINGTON'S SUCCESSOR.—On St. Luke's Day the Rev. Henry Perrott Parker was consecrated to the Bishopric of Eastern Equatorial Africa, in succession to the martyred Bishop Hannington. The same afternoon tidings reached England of the seizure and imprisonment of Mr. Mackay by the King of Zanzibar. *Absit omen!—sed fiat voluntas Deo.* Bishop Parker goes forth with the heartfelt

prayers of a Christian people. May the Preserver of all preserve and bless the new Bishop in his work!

THE QUEEN'S ACCESSION.—It is yet a far cry to June 20th, 1887, but no one can hear without joy that there is to be a public thanksgiving in Westminster Abbey on that day, being the fiftieth anniversary of the Queen's accession. The service will be a function of much state, and it is to be attended by the Queen, the Royal family, the Ambassadors and special representatives of Foreign Courts, the members of both Houses of Parliament, members of Convocation, Privy Councillors and others.

BISHOP ELLIOTT ON NEW BISHOPRICS.—The Bishop of Gloucester and Bristol, in opening the Gloucester Diocesan Conference recently, advocated the increase of the Episcopate. He recommended the creation of at least six new bishoprics in addition to the two already in process. Some method more prompt than that of laboriously collecting £350,000 must be found, and the only available method was to do it mainly out of existing funds. By taxing all Episcopal incomes they might raise £12,000 a year available for apportionment to the new bishoprics. The area would be in most cases a county, and this area would have to provide such a sum as, with the annual apportionment from the fund, would supply an income at least equal to the minimum of income assigned by recent legislation. Nothing would more contribute to Church efficiency and Church defence than the completion of such a scheme.

NEW BISHOPRICS IN THE UNITED STATES.—Bishops have been chosen for the newly grouped missionary jurisdictions. For Utah and Nevada a former co-laborer of Bishop Tuttle is elected, at his nomination: The Rev. R. M. Kirby, rector of Trinity Church, Potsdam, in the Diocese of Albany. For Wyoming and Idaho: The Rev. Ethelbert Talbot, principal of a successful school at Macon, Missouri.

THE DENOMINATIONAL "CLUCK."—Not a chick in a barnyard that knows not the peculiar cluck of its own mother-hen. And the same in the ecclesiastical yard. Of a Sunday, how the flocks gather—the Baptist brood here, the Methodist brood there. There is not a very great difference in the cluck, but the sectarian ear is nice to catch it. When will all this cease, and all be gathered into one flock, even as a hen gathereth her chickens under her wings?—*Church Messenger.*

A TEN THOUSAND DOLLAR SERMON.—Bishop Whittingham once preached to some New York merchants, and after the service one of them came, begged the sermon, hugged it to his bosom, went off, and the next day brought it back with a check for \$10,000 for Church work, from the auditor of the day before. Only a short time before his death did the Bishop ever reveal whence he got the money.

A BISHOP FOR BATHURST, N.S.W.—The Rev. F. W. Goodwyn, vicar of Bharrow, Sheffield, has been nominated to the Bishopric of Bathurst, New South Wales, in succession to Bishop

Marsden, who resigned the see last year, after holding it for seventeen years. The Diocesan Synod of Bathurst left the appointment in the hands of three Colonial Bishops (the present Bishop of Manchester, Bishop Perry, formerly of Melbourne, and the late Bishop of Bathurst), who have unanimously recommended Mr. Goodwyn, and he has accepted the offer, subject to election by the Synod of Bathurst. The new Bishop, who is 36 years of age, was ordained in 1873 to the curacy of St. Mary Major, Exeter. From 1876 to 1879 he was senior curate at Doncaster. In 1879 he was appointed vicar of Sharrow. The Diocese of Bathurst has an area of 200,000 square miles, a population of 100,000, and 32 clergy.

THANK-OFFERING.—Canon Liddon has presented £100 to provide some ornament for the Cathedral Church of St. Mary's, Edinburgh, as an expression of appreciation of the honor done him by the Clergy of the diocese in offering him the Bishopric.

STILL ANOTHER.—The *Unitarian Herald* says: "The Rev. J. Moden has gone over to the Church of England, and has been admitted to Deacon's orders by the Bishop of Ripon. Mr. Morden became Dr. Crosskey's missionary some years ago, having left the orthodox Dissenting connection in which he had been brought up. He afterwards occupied the pulpits at Canterbury, Ashford, and the Free Christian Church, Leicester.

MISSION AT OXFORD.—During the eight days, from October 3 to October 10, a simultaneous Mission was held, with the approval of the Bishop of the diocese, in almost all the parishes of Oxford. Ten years have elapsed since a similar attempt was made, and much labor was expended in preparation. Invitations were issued, in some cases several months beforehand, and a staff of lay helpers organized for the distribution of leaflets and the exercise of personal influence. It is, of course impossible to form an estimate of the real success or failure of such a scheme, but as far as regards the size and attentiveness of the congregations, there is much ground for encouragement and thankfulness. No sensational means were employed, either in the services themselves or in their advertisement, but an immense number of people availed themselves of the opportunities offered to them, and it may be hoped with lasting profit.

SIGNIFICANT.—It is significant that the two evangelical prelates *par excellence*—Drs. Ryle and Bickersteth—in their Church Congress addresses, were strong on the need of daily services and frequent Eucharists. Taken in connection with Mr. Aitken's bold declaration, this looks like a new departure.

THE PROPOSED CHURCH HOUSE, LONDON.—An enthusiastic and largely attended meeting was held in the Library of Lambeth Palace on the 18th ult., to appoint a committee of 30 members with power to procure a site, employ an architect, make arrangements for collection of funds, and take such other steps as may be necessary to carry the scheme into effect, and

by which Her Majesty has signified her approval.

It is proposed that the Church House shall contain one large hall capable of holding 3,000 persons, two smaller halls holding 500 each, and some half-dozen smaller rooms to serve as committee rooms, &c. The Bishops of London and Carlisle and the Right Hon. Messrs. Stanhope and Beresford Hope, and Mr. Cubitt were amongst the speakers; but the speech of the afternoon was that of the Bishop of Carlisle, the originator of the movement, who carried his audience thoroughly with him as he discussed the advantages of such a building, not only to the Church of England proper but to the Church of the British Empire, and even to the Church of the whole English-speaking peoples throughout the world, whether under the dominion of Queen Victoria or not. It would be a tangible public record of the Church's thankfulness for the spiritual, intellectual, and material progress which had so eminently marked the reign of Queen Victoria. The idea of a Church House seems to have met with a cordial reception in all parts of the country and of the Colonies, as a fitting symbol of the unity of the Church at home and abroad. As in old time, the Church organization of diocesan and provincial Synods led to the secular organization and unity of the several kingdoms, under one king and under one Parliament; so it may be hoped that the more perfect union of the several branches of the English-speaking Church under one head, will lead up to that union of the British Empire, which is becoming more and more the desire, even the aspiration, of unionist statesmen. To this end a well-constituted Church House would unquestionably tend.

INTERCESSION FOR MISSIONS.—A letter has been issued by the Archbishops of Canterbury and York on the subject of the approaching season of Intercession for Foreign Missions in which they say:—"We desire to express our anxiety that the season of general Intercession for Missions having been finally agreed upon with all the Churches of the Anglican Communion should be observed as widely and earnestly as possible in all our parishes. The time thus adopted for these supplications in some day of the week in which the Festival of Saint Andrew falls, with a preference for St. Andrew's Eve. There is a deep and just conviction that this Intercession has been answered by many marks of blessing, and especially in the raising up of men devoted to spread the knowledge of Christ. And since the spirit and force of the observance is greatly strengthened by the sense of unity throughout all the Churches of the world in communion with us, we hope that where it is possible the day chiefly recommended may be kept. The aspect of Missionary work is everywhere cheering. Hindrances daily lessen, and much progress has been made everywhere in spite of them. Every step of Mission progress is now felt, even by cold witnesses, to be a step in civilization. We ought to pray for unitedness in the spirit with which all the work is done, and for fresh gifts of zeal and wisdom.

SUNDAY-SCHOOL LEAFLETS AND PAPERS.—Advent is the season from which most of the Leaflets and papers date their year, and it is high time that the Sunday-schools were ordering supplies for the coming year. We would remind our readers that in the Diocese of Toronto there has been prepared, under the approval of the Bishop, an adapted Form of the Church of England Sunday-school Institute Leaflets, which would be suitable for the whole Dominion. This has been recommended by the Synod and Sunday-school Committee for use also in the Diocese of Montreal. Messrs. Egerton & Co., and Thos. Whittaker, of N.Y., issue good Leaflets, for both old and young scholars, the latter being illustrated. Sunday-schools should see that they use nothing but what is

distinctive and true in its Church teaching; and which also recognizes and follows the Church year. For Sunday-school papers, the *Young Churchman* and *Shepherd's Arms* are excellent, and the *Young Christian Soldier* is also good.

SERMON ON UNITY OF THE CHURCH WHICH IS CHRIST'S BODY.

Preached by the request of a Member of "The Church Unity Society" by the Rev. Isaac Brock, M.A., President of King's College, Windsor, and Canon of St. Luke's Cathedral, Halifax; in Christ Church, Amherst, and in St. Luke's, Annapolis Royal, and published by request.

Ep. iv. 4-6:—"There is One Body and One Spirit, even as ye are called in One Hope of your calling: One Lord, One Faith, One Baptism, One God and Father of all, who is above all, and through all, and in you all."

St. Paul in his Epistles written before his first imprisonment at Rome, speaks of the Churches of Christ: in his Epistles written during and after that time he speaks of the Church of Christ.

That first imprisonment at Rome seems therefore to mark an epoch in the development of the doctrines of the Church as taught by St. Paul. From the imperial city, the metropolis of the Empire, he found himself looking out on all the Churches of Europe and Asia; and then it seemed as if the great truth of the imperial Unity of Christ's Kingdom dawned on him, and became henceforth his habitual thought.

These various Churches which he and his brother apostles had planted in the thirty years since Christ's Ascension, were all one; parts of one great whole, THE BODY OF CHRIST. No longer, therefore, as in his earlier Epistles does he speak of the Churches—now he even speaks of the Church which is Christ's Body.

In this short Epistle of 155 verses, there are no less than eighteen references to the Church: nine times the word occurs, (always in the singular) and in nine other places where it is referred to, it is always in language expressive of its unity.

It is the FAMILY of God the Father:

It is the BODY of God the Son:

It is the TEMPLE of God the Holy Ghost.

Another is the subject of the verses of my text—The Unity of the Church which is Christ's Body—the Apostle first asserts that Unity; then shows wherein it consists.

I. St. Paul first asserts the Unity of the Church "There is ONE Body." In the first chapter of this Epistle, the Apostle has distinctly told us what is the "One Body." "God "he says" gave Christ to be Head over all things to the Church, which is His Body."

The one Body, therefore, is the Church of God. This Church is a visible Society. It compares to "a city set on a hill which cannot be hid." It has a visible door of admission, Holy Baptism; visible rules and officers, apostle, presbyter, and deacons in the first century, bishops, presbyters, and deacons who have succeeded them from the first down to this nineteenth Christian century—yes, the Church which is Christ's Body is a visible society—for had the Jews or Pagans in olden days any difficulty in knowing what body to persecute?

And this visible society, the Church of God, though made up of many members was truly and literally for many centuries after Christ's Assension—One Body.

The Churches of Syria, Macedonia, Africa, of Italy and Milan; of Spain and Gaul and Britain, of Egypt and Carthage, notwithstanding some peculiarities, were all members of the One, Holy, Catholic and Apostolic Church; A Church member in Britain, was one also in Italy, in Syria, and wherever the Church had been planted.

In these days a Christian who left his home, took with him a letter from his Bishop, certifying his standing as a baptized man, and that letter unlocked for him Christian hospitality, ensured Christian greeting, admitted him to Christian fellowship in every land known to civilized man. In the deserts of Numidia, among Scythian snows, by the cataracts of the Nile, and by the shores of far-off British streams, he found the same Church to welcome him, he joined in the same prayers, professed his faith with the same creed; for he was a member of that grand brotherhood, that knew neither Jew nor Greek, bond nor free, but baptized with His fellowship of love and equality, all for whom Christ died.

Yes, then, wherever the banner of the Cross was raised, there was One Body—not many denominations, but one Holy Catholic Church.

The unity of the Church was then a visible and a potent fact: a fact which told with tremendous power on the Pagan world, and contributed to the success of the Church Missions; nor will the heathen world ever be won for Christ till visible unity is restored to divided Christendom. The intellectual Brahmin approached to-day by the Missionaries of rival Churches and sects, turns from the message they bring in scorn.

The Apostle having asserted the unity of Christ's Church, goes on to show us

II. Wherein that unity consists.

(1.) In the one Body there is the one Spirit, the Holy Spirit of God. He was given to each member of the Church in Holy Baptism, though many have lost His presence by wilful sin. He dwells in the Church; He animates and rules the one Body; whatever there is of life, and grace, and holiness in the Church comes from the Holy Spirit. He is the Giver of life—the Bestower of grace—the Author of holiness.

(2.) Next, the members of this one Body are called in one hope of their calling. One glorious hope belongs to all the members of the Church of God. Do you ask what is that hope? Then call to mind these words of our ancient Creed: "I believe in the Resurrection of the Body and the Life Everlasting." Through the risen Jesus, this hope is ours: "When Thou, O Christ, hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers."

(3.) Further, over this one Body there is one Lord, even the Lord Jesus, who is the Head of the Body. Our Lord claims the allegiance and calls for the service of every member of His Body, the Church; and who has a better right to this allegiance and service than Jesus, who has purchased the Church with His own blood?

(4.) Further, this one Body^s professes and confesses one Faith.

Faith here is not subjective, but objective—that is, it is not that *by which* we believe, it is *that which* we believe; one Faith—described by St. Jude as "The Faith which was once for all delivered to the Saints"—contained in Holy Scripture, summed up in the three great Creeds of the Church; one Faith—taught in all its completeness by the Apostles, possessed in all its fullness by the Church of the first Christian century, and needing not therefore—nay, excluding—the developments of Trent and Geneva in the 16th century, and the additions of the Vatican in the 19th century.

(5.) Again, into this one Body all the members are admitted by one Baptism—namely, Baptism by water and the Holy Ghost, administered in the Name of the Father, the Son, and the Holy Ghost. This is the one door of admission into Christ's Church, appointed as such not by man, but by the Head of the Church, the Lord Jesus Himself, shortly before His Ascension to heaven. St. Paul, writing to the Church at Corinth, distinctly points to Holy Baptism as the one door of admission for all alike into

the Church, which is Christ's Body. These are his words: "By one Spirit are we all baptized into one Body, whether we be Jews or Gentiles."

(6.) Finally, this one Body owns "one God and Father of all, who is above all, and through all, and in you all."

In Holy Baptism we are made not only the members of Christ, but also the children of God. The Church is God's Family. In it, therefore, with a significance and a fullness of meaning unknown elsewhere, we may look up to God and say "Our Father." In the Church of Christ the Fatherhood of God is the pledge of every blessing we need.

(To be continued.)

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

ALBION MINES.—In the usual place our readers will find a notice of the marriage of the Rev. M. A. F. Taylor to Miss Rutherford. The betrothed pair, with Miss Rutherford's father, sister, and one or two friends, received at the 8.30 celebration on St. Simon and St. Jude's Day, and at 11.30 were married before a crowded congregation. "The Voice that breathed o'er Eden" was well sung, and the Psalm in the office well chanted, the "Wedding March" by Mendelssohn being played by Miss Richardson. Miss Rutherford, having been a member of our choir, and often assisting in the Sunday-school, will be greatly missed. Mr. Taylor, before he was ordained, acted as Lay Reader here to the great satisfaction of all. Good wishes and prayers for the happy pair follow them to Ontario.

YARMOUTH.—A very interesting and profitable Mission has just been brought to a close in Holy Trinity Church. The Missioner, the Rev. G. O. Troop, of St. John, arrived on Saturday, Oct. 9th, and commenced work on Sunday, Oct. 10th. Mr. Troop was taken quite ill at the close of the services of the day, and meetings announced for that week had to be postponed. Mr. Troop recovered sufficiently to once more commence the work on the next Sunday, and by God's goodness was enabled to carry the good work to a close. The week-day services, especially the Bible readings, were very well attended. The services of the last Sunday will not soon be forgotten, the special service for men only in the afternoon being one of great interest; nearly four hundred availed themselves of the privilege, and the strong, soothing words of the Missioner came home by the Holy Spirit to many hearts. The subject was "The Great White Throne." At the evening service the church was filled. The singing was truly congregational, and after the Benediction was pronounced all rose and sang the Doxology. Perhaps the most solemn service was that of Monday night; it was of the nature of a Bible reading, but more correctly might be termed a Consecration Service—the consecration of ourselves to God's service as expressed in that wonderful prayer in the Communion Service, which the Missioner used on this occasion. At the close those present seemed loathe to leave the "house of prayer;" many a one remained sitting. The quiet and the hush of "the still small voice" alone was heard, as it were, in each heart, and none, for a few moments after the service was ended, cared to rise and go. A service this long to be remembered.

We speak not of the Missioner, save to say that already his work, under God the Holy Spirit, has strengthened us; his words have been blessed to many souls; and in "that day" alone when all must stand in God's sight to give an account, will the full extent of the work done amongst us be known.

PUGWASH.—Monday and Tuesday were red-

letter days in the history of this parish, for on Tuesday the pretty little church was consecrated by his Lordship the Bishop of the Diocese. The church is a plain gothic structure; everything has been done decently and in strict ecclesiastical order. The altar was remarkable for its prominence. The church was tastefully decorated with evergreens and flowers, and the chancel, with its grand proportions, presented an imposing appearance.

On Monday evening the building was overcrowded with an attentive congregation, who came to witness the rite of Confirmation. Among the clergy present were the Rector, Rev. Mr. Bent; Revs. V. E. Harris, W. Chas. Wilson and R. T. Hudgell. The Lord Bishop administered the rite to eleven persons, and addressed the candidates in loving words. The sermon which followed, the subject being "The origin of the existence of evil," was listened to with deep attention and increasing interest.

On Tuesday morning the consecration of the church took place, and his Lordship once more addressed his hearers on the duties and privileges of church membership.

On the afternoon of the same day, at Wallace, his Lordship confirmed nine persons, several of them being old and of ripe age. In his address the Bishop complimented the church on the signs of new life, and advised the people to do all in their power to make the lot of the present pastor free from financial anxiety. It was touching to notice, as your correspondent noticed, the great love in which the present Rector was held by his parishioners, and also the tender regard expressed in the words of the first illuminated text which greeted our eyes in the vestry, viz., "God bless our dear Bishop."

As an instance of the increased life which is being manifested in this large parish, we are glad to note that preparations are being made for the erection of a new church at Roslyn, another new church at West Branch; the church at Clifton is gaining, and negotiations are pending for securing a building of some kind in Oxford. Some have planted, others have watered, and God is giving the increase.

LOWER STEWIAOKE.—Thursday, Oct. 14th, was a bright day in the annals of this parish. On it we celebrated our Harvest Home. For the first time among us, a working day was set apart for this purpose; and so successfully and happily did everything pass off, that it is not likely, unless under very exceptional circumstances, that we will again allow harvest to pass by without in a similar way expressing our joy and gladness for the many mercies and blessings bestowed, and our devout thankfulness to our good God, from whose loving and bountiful hand we have received them.

The weather was delightful, and the spirits of all seemed in keeping therewith. Never, except on rare occasions, was the Parish Church better filled with a devout and joyful congregation. Grain, plants, flowers and autumn leaves, magnificent fruit and vegetables were tastefully arranged in all parts of the sacred building. The service, in which Revs. J. A. Kaulbach and G. R. Martell took part, was very hearty, and the preacher, the Rev. J. R. S. Parkinson, of Londonderry Mines, forcibly and eloquently pressed upon the minds and hearts of his hearers the many reasons we have for thankfulness to our Heavenly Father, and the best way of rendering our thanksgiving. The effect of the discourse may be estimated by the very large number remaining to partake immediately after of the Supper of the Lord.

After the service the congregation repaired to the Parsonage, prettily situated near by, where an excellent dinner, for a moderate consideration, was provided by the willing workers of the parish. The afternoon was pleasantly spent in out-door games and happy social intercourse. After a sumptuous tea, all departed to their homes, brighter and better for the de-

lightful day of thanksgiving to God, and this enjoyable communion of saints.

On Thursday, the 28th ult., two weeks later, the Bishop stopped at our station at 6 p.m., en route from Pugwash, and made his triennial visit to this parish. Through some mistake in the announcement of his visit, preparation had been made for his Lordship on the Thursday previous, and consequently those who came from a distance expecting to meet the Bishop were disappointed.

On the evening that the Bishop came, a goodly number assembled at Holy Trinity Church to witness the administration of the solemn rite of laying on of hands, and to listen to the plain, forcible and instructive words of admonition from the lips of our venerable and faithful Bishop, who, though showing indications of old age, still retains his wonderful strength and vigor. Evensong to the Third Collect was said by Rev. J. A. Kaulbach, of Truro, the Special Lessons were read by the Rector, and Hymns 349 and 280 (Hymns A. & M.) were sung by the choir, in which the congregation heartily joined. Fourteen candidates—ten males and four females—were presented for the reception of the sacred rite.

The following morning his Lordship, with the Rector, visited the Dutch settlement, and at 11 a.m. a fair congregation gathered for a week-day morning service. The Bishop's address, as also his sermon, were characterized by great plainness of speech. The number of candidates presented here was nine, three of whom were from the opposite side of the river (the Shubenacadie), and one from Musquodoboit, twelve miles distant. At the close of the service, the effects of which, it is to be hoped, will not soon be forgotten, or ever effaced, the Bishop left for Milford, and thence to Halifax.

PRINCE EDWARD ISLAND.

SUMMERSIDE AND ST. ELEANOR.—The Rev. T. W. Johnston, Rector of Crapaud and Springfield officiated in this parish on the 17th ult. The services were as follows: Celebration of the Lord's Supper, St. Eleanor's, 9 a.m.; Morning Prayer, sermon and celebration, Summerside, 11 a.m.; Evening Prayer and sermon, St. Eleanor's, 3 p.m.; Evening Prayer and sermon, Summerside, 6.30 p.m. Respecting the service the *Summerside Journal* says:—"The sermon in St. Mary's Church in the evening, against extravagance in religion, was highly appreciated; indeed all admitted that it was just the sermon for the time. He strongly advised young converts to think seriously of the matter before making a profession of religion, and not allow themselves to be led away by excitement and fanaticism. * * *"

"While we would pay due heed to scriptural injunctions with respect to decorum in religion, and learn important lessons from the history of the past, we are no advocates for the sleepy indifference that characterizes the religious life of many. We deprecate the coldness and deadness that is manifested in an age so progressive as ours. We desire that religious zeal and earnestness should be chastened by discretion. We should show our zeal for the Lord in works of mercy and love. And we should be very careful of the honor of our God and Saviour in a world that seizes every opportunity to point with scorn at Christianity and her work. We all want zeal and earnestness, and a quickening by the power of the Holy Ghost, but it comes in God's own way. By self-denial, by mortification of the flesh, humbleness of mind, less self-conceit, and more of the meekness and modesty that becomes those who are nothing in themselves, less of self-sufficiency and more of that complete surrender of the will to the teachings of revelations and the direction of the Blessed Spirit."

Large congregations attended each of the services, and the number of communicants was considerably above the average.

HALIFAX.—Personal.—It is reported that the Rev. K. C. Hind, Chaplain of the Bishop's Chapel, has resigned.

CHURCH OF ENGLAND S.S. ASSOCIATION.—At the annual meeting last week, the Rev. F. R. Murray presided, and J. Godfrey Smith was Secretary. The Chairman introduced, as a member of the Association, the Rev. Dr. Hole, of St. Paul's, who was heartily welcomed, and acknowledged the welcome in a very pleasing speech. The following officers were elected: President—Rev. Dr. Partridge; Vice-Presidents—C. E. Creighton, A. D. Tremaine; Treasurer—W. H. Wiswell; Secretary—F. C. Sumichrast. On the Sunday after, the annual service was held in St. Paul's Church, when not only the body of the church was literally packed with children, but the galleries had to be brought into requisition. The offertory was in behalf of the Sunday-school Teachers' Association Fund. Besides Rev. Dr. Hole, his Lordship the Bishop, Revs. F. R. Murray, Dodwell, Hind, Clarence McCully and J. S. Edwards took part in the service. The latter delivered an admirable address to the children from the illustrations used. An improvised platform, consisting of an extension of the chancel in the centre was used, so that the speaker might be the more distinctly heard and seen. The whole service was of the most pleasing and successful description.

CHURCH ARMY.—The officers have arrived in Halifax. A meeting of welcome for the Church Army officers, Captains Winfield and Howcroft, who arrived by the Carthaginian, was held in the Argyle Hall last week. Addresses were delivered by Dr. Hole, the captains and others. Capt. Winfield will work in connection with St. Paul's, and Capt. Howcroft with St. George's Church. Capt. Winfield will hold services every evening at the English school, Albermarle street.

YOUNG MEN OF HALIFAX.—Notwithstanding there exists a Church of England Institute in Halifax, which was expected to be the rallying ground for young Churchmen, yet the various congregations evidently find it necessary to organize their own young men under local organizations. At the Cathedral, at the annual meeting of St. Luke's Young Men's Guild, the following officers were elected:—Warden, the Rev. F. R. Murray; President, H. St. C. Silver; Vice-Presidents, A. D. Spike, A. B. Wiswell; Chaplain, Rev. W. B. King; Secretary, C. Bowman; Assistant-Secretary, S. Geo. Tucker; Treasurer, G. Wainwright; Managing Committee, Messrs. H. Wylde, Lenoir, A. Brown, Mitchell, E. Rogers, Jarvis. It was decided to give two entertainments, and to have a course of four lectures. The lectures and subjects will be as follows: "Milton," F. C. Sumichrast; "Troubles of a Parson," Rev. W. B. King; "The Help-meet," Rev. F. R. Murray; "Reminiscences," A. Silver. Over \$200 have been spent in mission work through the agency of the guild during the past year.

At St. Paul's a Young Men's Society has been organized, in order that the young men of the parish might become more thoroughly acquainted with each other, and hold periodical meetings for their general improvement and benefit, mentally, socially and physically. The following officers have been appointed:—President, Rev. Dr. Hole, Rector; Vice-Presidents, the two curates of St. Paul's parish, and R. Taylor and R. Uniacke, churchwardens; Treasurer, C. Hole, jr.; Secretary, J. Menger; Committee of Management, A. DeB. Tremain, F. Rhind, J. Godfrey Smith, F. Major, F. Schaeffer, C. O. Mahon, S. Morton, A. W. Redden, J. J. Edgecombe, S. J. Porter.

SPRINGHILL BRANCH OF THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.—The quarterly session of officers took place last Monday even-

ing, when the following officers were duly elected. Patron (*ex officio*) and Chaplain, Rev. W. Chas. Wilson; the Rector of Springhill, President; Henry Greenhouse, Vice-President; George Holmes, 2nd Vice; Wm. Booth, 3rd Vice; Henry Shenton, Treasurer; Sam Jones, Assistant Treasurer; Jas. Hargreaves, Secretary; Amos Brown, Conductor; George Porter, Outside Guard; James Brown, Inside Guard; Dorcas Dwyer. The society is entering upon its winter's work with enthusiasm. Ten new members have recently been enrolled, and at Monday's meeting six new names were proposed for membership. It is the intention of the society to have a series of monthly penny readings during the winter, to which the general public will be cordially invited.

DIOCESE OF FREDERICTON.

MUSQUASH.—The Coadjutor-Bishop of Fredericton held a Confirmation on the 8th August at Pisarinceo (part of this parish), and confirmed five persons. On Saturday evening, 9th Oct., he gave a discourse in the Parish Church at Musquash, on thanksgiving for the harvest. He also admitted one adult into the Church by Holy Baptism. On Sunday morning, Oct. 10th, he confirmed sixteen in the Parish Church, and at St. Thomas' Church, Dipper Harbor, confirmed eight. His address to the candidates was very earnest, showing what should be their future rule of life. In the evening he held service in the Mace Bay school-house, and returned to St. John on Monday. At all these services large congregations assembled, and the people felt what blessings God will give us if we faithfully follow in the path of duty. The offertories were for the Incapacitated clergy fund, when \$18.55 were given for that special object.

ST. JOHN.—The anniversary services in connection with the Church of England Sunday-school Teachers' Association were held on All Saints' Day. In the morning Holy Communion was celebrated in Trinity Church, and in the evening the anniversary services were held in St. James' Church. Revs. Canon Brigstocke, J. W. Raymond and G. O. Troop took part, the sermon being preached by Rev. Mr. Troop, from the text, "I am meek and lowly in heart." The speaker pointed out that these words, coming from an ordinary mortal, would seem inconsistent, but when they come from the lips of Him, in whom it was said there is no guile, there is no thought in any mind of inconsistency. In the case of our Saviour, meekness and dignity were combined. How, asked the preacher, are we to apply this text in Sunday-school work? By obeying the injunctions of the Lord, and learning to be like Him in meekness and gentleness. Where these things do not exist there will be trouble. He who would succeed as a Sunday-school teacher must above all things cultivate meekness and lowliness of spirit. It is only by asking God that you can obtain these good gifts. He counselled all while pursuing their teaching with vigor, earnestness and dignity, to be free from pride. A collection was taken up for the benefit of the association.

The Committee of Management of the Ladies' Association in connection with the Church of England Institute has appointed Committees in regard to the following works, the Juliet Kerr branch of the Zenana Mission, the Church Emigration Society (England), and the establishment of a branch of the Girls' Friendly Society.

CARLETON.—Eleven candidates (three men and eight women) were confirmed by the Metropolitan on the evening of Wednesday, October 27th, at St. George's Church here. One of the candidates, an adult, had just previously been baptized by the Bishop. Besides the Rector, the Rev. J. M. Davenport was pre-

sent, and read the preface to the office for Confirmation. The church was well filled, and the services, including an address from the Bishop to the candidates, were most interesting and edifying. As Mr. Fowler had a class of thirteen confirmed in March last, this makes 24 for the year.

DIOCESE OF QUEBEC.

IRELAND.—Harvest Festival Services were held in Christ Church, Lower Ireland, and Trinity Church, Maple Grove, on Tuesday, Oct. 19th. Both churches were very tastefully decorated with evergreens, fruits, grains and vegetables, so that all might see that the Lord is good, and that His mercy endureth for ever. Rev. R. W. Colston, M.A., Incumbent of Portneuf, preached at both services, which were well attended, and were characterized by hearty responding and singing, and by strict attention to earnest and instructive sermons.

DEANERY OF ST. FRANCOIS.—A Chapter Meeting of this Deanery was held at Bishop's College on the 28th ult. The Holy Eucharist was celebrated in the chapel by the Principal, assisted by the Professors of Divinity, at eleven o'clock. The Chapter was then called together by Dr. Reid, Rural Dean; fourteen of the Clergy being present. Routine business was well finished when summoned to dinner in the College Hall. Some of the clergy are at times accused of undue anxiety about the good things of this life; if they could be assured of so well ordered a dinner every day in the year [for the fourteen additional seemed to have been no inconvenience to the Matron and other officers of the Refectory], even their fastidious fancies would be satisfied. Dinner over, some of the clergy thought it a good time for inspecting the site, &c., of the new Bishop Williams' Wing of the School Building, and beguiled the Rural Dean into a whiff, and here the post prandial laugh comes in. A very learned Dr. always prandial for gathering up the fragments of time, supposing the Dean had just stepped in to the Principal's House to pay his respects to Mrs. Adams, sent one of the under-graduates to say, "he was waiting for the Clergy." The message was given verbatim before the Dean himself, who joined heartily, when back comes the young man and tells the Dr. and the rest of the Clergy that he had delivered the message, and they only laughed at it, and it is needless to say the laugh was again repeated. However, work was again earnestly taken up. The principal subject being Church extension in the Diocese. Having heard with pleasure of the successful efforts made by the Committee in Quebec for this, no less a sum than \$1,200 per annum being pledged by the Churchmen of that city for the next three years, the members of the Chapter present promised to bring before their congregations—and recommend the clergy absent to do the same—the desirability of this Deanery promising at least \$500 yearly for the same purpose.

This sum was apportioned to the various Missions, according to a supposed scale of their means. The Rector of Sherbrooke taking the lion's share, no less than one fourth of the whole amount.

As the clergy living to the north had to take the train at 4 p.m. It was decided to summon the Chapter early in December at Sherbrooke, in connection with the Deanery Board and at the time of the annual meeting of the St. Francis branch of the Church Society.

DIOCESE OF MONTREAL.

STANBRIDGE EAST.—For many years it has been the custom in this parish to blend the Harvest Thanksgiving with the commemoration of the blessed dead on All Saints' Day. The services this year were of an exceptionally interesting character, owing to the presence of

the respected Rector of Christ Church Cathedral, who preached a touching and eloquent sermon on the Epistle for the day. There were also present, and assisting in the services, the Rural Dean (Rev. H. W. Nye), and the Rev. Canon Davidson. The day was a perfect one, "most calm, most bright," and all the circumstances combined to render it "a bright spot in memory's waste."

MONTREAL.—The Cathedral.—We understand that an effort is being made to secure more thoroughly congregational singing in this Church. The Rector, on the first Sunday in November, announced that Canon Norman had consented to meet members of the congregation for the purpose of practising singing; and the first meeting took place, we believe, on the 4th instant, and was well attended. All success to the movement.

St. George's.—The annual meeting of the Y. M. C. Association took place on Thursday evening last, the Very Rev. the Dean presiding. From the report it seemed that the meetings of the past year had been well attended, and that much energetic and useful work had been done by the various committees. The election of officers for the ensuing year resulted as follows: President, Rev. L. N. Tucker; First Vice-President, Very Rev. Dean Carmichael; Second Vice-President, Mr. W. J. White; Secretary, Mr. W. H. Walkley; Treasurer, Mr. H. L. Jackson.

St. James the Apostle.—Rumors are again in circulation regarding impending changes in this parish in the direction referred to some months ago.

SISTER SARAH.—We learn with extreme regret that fears are entertained that Sister Sarah may not be permitted to continue the work which she has so successfully inaugurated in connection with St. Margaret's Home in this city. From what we can learn, Sister Sarah is under the control of the Sisters of St. Margaret of Boston, the Mother Superior of which has recalled her to that city. To withdraw her from the work here, for which she seems peculiarly fitted, would be a grave mistake, and we hope wiser counsels may prevail. Why should there not be in this city a *Deaconess Home*: an independent institution. There is surely work enough to be done, and, we fancy, Christian women enough anxious to do it, if opportunity be offered, in connection with a well organized body. A Canon on Deaconesses was passed several years ago, making provision for such work, but thus far it has remained inoperative, to the loss of the Church and of the Diocese.

We understand that the deputation which has been visiting the various Missions in the Deanery of Hochelaga, to explain and enforce the Quebec System, has been well received, and that great hopes are entertained that a much larger measure of self-support may be the result. Were it not for the wretched division and uncertainty as to the future which prevails in the Diocese at large, there is little doubt that the plan would be successful. As matters now are, there is not much inducement to subscribe to anything.

An outcome, we suppose, of the movement for Unity or Church Reunion is the proposal to form a Clerical Association for the city, composed of the Clergy of the Church and of the Ministers of the various denominations. The Dean of Montreal presided at the preliminary meeting, and it was announced that the Bishop was in sympathy with the movement. We hope that this is not another of the "Evangelical Alliance" schemes. There is little chance for real Unity or Reunion in any plan which fails to recognize the existence of the historical Church and Ministry, and the wrongfulness of separation from them.

DIOCESE OF ONTARIO.

KEMPTVILLE.—On Friday, Oct. 29th, His Lordship the Bishop of Niagara, acting for the Diocesan, visited Kemptville, attended by the Venerable Archdeacon of Ottawa, to minister the sacramental rite of Confirmation to thirty-six candidates, there being eighteen males and eighteen females, eight of the number being converts to the Church, of whom three had been baptized in the Roman obedience. One of the candidates, who was unable to walk, or stand, or kneel, in consequence of rheumatism, with which she had been afflicted for many years, was brought to church on a chair. Every one seemed moved with something next to awe when they saw the Bishop rising from his chair and, descending the chancel steps, approach the candidate and lay his hand on her head, that she, with the others, might also receive the gift of the Holy Ghost.

The Bishop's address was that of a good man, fully alive to the wants of the people. Among other things, he pointed out the very common mistake some persons made regarding Confirmation, dwelling as they too often did on the first part, their own act of ratifying and confirming, apparently forgetful of the more important "coming to be confirmed by God." His Lordship gave a second address, laying down rules for the candidates to guide their life by. All the newly confirmed received their first Communion, some eighty others joining with them at the altar. There were 110 communicants. The Bishop celebrated, being assisted by Archdeacon Lauder, the Rev. Messrs. H. Bethune Patton, W. A. Read, and the Rector. The other Clergy present were the Rev. Messrs. S. Daw, W. F. Gorman and Wyndham Brown.

The Rector requested the candidates to remain in their homes that evening and solemnly meditate on the great privileges that they had entered on, and to make holy resolves for the future; to write down their impressions and resolutions, and place the documents on the offertory dishes the next Sunday, to be presented on the altar, and afterwards to be deposited with the parish priest.

A most successful branch of the "Ministering Children's League" has been instituted in this parish, and it meets every Saturday afternoon for religious instruction and work in St. James' Hall.

The ladies are getting up a grand concert to come off on the 16th Nov.

The Sunday-school children are preparing for their grand Christmas choral service.

KINGSTON.—A meeting of St. George's Cathedral Young Men's Association, was held in their rooms on Friday the 29 ult., to re-organize for the season. The following officers were elected:

President—Rev. B. B. Smith; Vice President—N. K. Scott; Secretary—R. Easton Burns; Treasurer—R. T. Burns; Committee—Rev. R. T. Burns; Messrs. I. Sutherland; N. P. Joyner; O. Hooper and H. L. Rothwell.

The association will meet every second Wednesday during the Winter. There will be debates, essays, readings and music.

BARRIEFIELD.—**St. Mark's.**—The annual harvest Thanksgiving service was held on Sunday, 31st ult. The church was tastefully decorated with grain and fruit, the music was good, and the services hearty. The Rev. Rural Dean Carey preached an eloquent sermon, at the morning service, and the Rev. R. Burns preached a most impressive sermon, in the evening. As the Sunday appointed by the committee, as hospital Sunday, is inconveniently late, preceding closely the first Sunday in Advent, the rector decided that the offertory at the thanksgiving services should be devoted to the hospital. It was a very liberal one for St. Mark's, amounting to \$14.72. St. Mark's

has thus the honor of leading the way in this good work.

ODESSA.—On the 4th the Bishop of Niagara administered the rite of Confirmation to sixteen persons; four males and twelve females at Odessa. His Lordship addressed the candidates at length in a very earnest manner, in course of which he made a very happy allusion to the floral decorations, which were very pretty, especially a large cross which was suspended over the altar. The choir performed their part well, particularly the hymn, "Come Holy Ghost Our Souls' inspire." The clergy present and who took part in the service were Ven. Archdeacon Jones, the Rev. Rural Dean Carey, and Revs. Messrs. Spencer, Prime and Burns. The Bishop left in the afternoon for Bath, en route to Amherst Island.

DIOCESE OF TORONTO.

ORILLIA.—The vestry of St. James' Church have requested the Bishop to appoint the Rev. C. H. Marsh as Assistant Minister.

The vestry has also authorized the Churchwardens to take steps for the erection of a monument at the grave of the late Chief Nanishkung.

TORONTO.—**St. George's.**—The work of the Church Army goes on bravely, and is receiving much encouragement. The meetings, both in the open air and in the Mission Hall, Phoebe street, have been well attended. On Sunday, Oct. 31st, at 3:30, a service was held in the Church, at which the Rev. L. Moore, in the absence of the Rector, Rev. J. D. Cayley, delivered a short, stirring and impressive address. Capt. Robertson read the 55th chap. of Isaiah, and several suitable hymns were sung and heartily joined in by the congregation, who by the large attendance gave evidence of their interest in this great work. Services are being held each evening at 7:30 in the Mission Hall.

Rev. A. J. Broughall, of St. Stephen's, assisted at evening service and preached an eloquent sermon. The Church being crowded as usual.

DIOCESE OF HURON.

LONDON.—The opening service of the Sunday school Convention in St. Paul's Church, on the evening of the 26th ult., was largely attended. As previously announced, the Lord Bishop of the Diocese was the preacher, and he selected Deut. vi: 6. as the text for an able discourse in reference to the importance of the Sunday school, as an instrumentality in advancing the cause of Christ on earth. It would be well if all interested in the education of the young would remember these words of the Bishop: As a minister of the Gospel he could say, that of all the moral shipwrecks they could be called on to witness none were so sad, so lamentable, so utterly hopeless as those where the victims had been educated. They might have passed through universities and scientific schools, but were *destitute of that better life which alone could guide and direct the soul, and without which there was nothing left.* They could see how many spiritual wrecks there were in the world and could weep over them, but the question was, what was the reason and what the remedy? How many young men were sent out into the world without *any solid religious training?* Their parents have striven to educate their mind, to teach them that the only God to worship was that of intellect. And what about the spiritual developments? *That was neglected—they were helpless and foundering in the storm.*

A Subscriber in the United States writes us "I am much pleased with the CHURCH GUARDIAN; would be sorry to be deprived of it. It is one of the best Church papers I know. Wide awake—Catholic—and practical."

CONTEMPORARY CHURCH OPINION.

The *Churchman*, N. Y., says:—

The English Wesleyan Methodists are daily bearing testimony to the inability of Wesleyanism to do the work for which in the somnolent days of Anglican High-and-Dryism and Low-and-Slowism, it was so eminently fitted to accomplish; namely, the evangelization of the masses by ministers drawn from the classes. At the annual conference in London, it was openly confessed that, so far as Methodism is concerned, the west end of the metropolis with Charing Cross as its centre, is a wilderness, and that if Methodists want to gather in the great masses of the people, they must go to West London, than which, said one lay speaker, "no part of England is so poorly represented Methodistically." Another speaker opposed the motion, on the ground that, where a good work for souls is already being done, Methodists have no right to intervene. This, he admitted, is the case in the district in which they propose to begin aggressive work, as no part of London is better supplied by mission agencies, chiefly belonging to the Church of England. Though this was virtually acknowledged by the conference to be truth—the statement not meeting with even the faintest whisper of denial on the part of the members—the motion to work against the Church was carried by a large majority. The true inwardness of the *motif*, which induced the conference thus to defy all the precepts of John Wesley, appeared in the speech of one of the most influential non-misterial delegates to the assembly, who openly stated his belief that the establishment of such a missionary centre at Charing Cross would stimulate, not the spirit of evangelizing, but that of Methodism; would bless, not men's souls, but the "whole of Methodism in London." But surely that is to put the Methodist cause first, and that of Christ second; to preach, not Jesus Christ and Him crucified, but John Wesley and the good of Methodism. If such are the sentiments that animate the modern descendants of two such ardent upholders of the preaching of the gospel—not of the pushing forward of a sect—as John and Charles Wesley, it is not to be wondered at, that—as Mr. Hugh Price Hughes, one of their ministers, complained during the sitting of the conference—there is "nothing which the Methodists need so much at present as a *morale*, a robust confidence in the future of Methodism. The revived life of the Church of England, and the prodigious activity of the Salvation Army, have awakened in the hearts of multitudes of our young people a half-formed, scarcely admitted suspicion that Methodism is played-out, is incapable of adaptation to the necessities of a stirring, democratic age. There has been such an extravagant worship of the 'old lines,' and such a tenacious attachment to deep ruts, that the younger generation is beginning to be tempted to look elsewhere for the opportunities of novel and daring service which young blood craves."

Methodism, therefore, will for the future turn itself to the "upper tandom" of London, to which it undoubtedly owes something, seeing that its first recruits were drawn from its ranks. But, as it has wilfully departed from the principles laid down by its founder, and widened instead of striving to close the breach which separates it from the Church, its influence with the aristocratic and educated classes in the religious world has declined, as much as that of the former has increased, not only among those who dwell in kings' palaces and college halls, but also among the poor, the low-born, and the ignorant.

The *Anglican Church Chronicle*, (Honolulu), says:—

We have no hesitation in asserting our belief that the scanty and insufficient religious teaching of the present day has been productive of many of the social disorders and miseries which

prevail where secular education is rampant: Would the mischievous "larrikin" exist in Australia if he were taught to "hunger and thirst after righteousness?" Would the cruel "hoodlum" exist in San Francisco if he were taught to love, and, that "love worketh no ill to his neighbor?"

We utter with all the force of our nature that true religion, and we mean Christianity, is the one and only means for our salvation, that is our happiness in this world and hereafter. All other joys and pleasures derived from other sources are but fleeting and transitory, often leaving in their wake misery and suffering. We would have every teacher imbued with the spirit of the Sermon on the Mount, and that he should make it the most important part of his daily work to instil the precepts thereof in his pupils, not of compulsion, but by reason of conscience.

The *Church Messenger*, (Raleigh, N. C.) says:

Many wealthy parishioners are like the gold mines of California before the introduction of railroads. They are rich but *inaccessible*. What we need is a vigorous system of some sort which shall *develop them* and bring their hidden treasures into the market of good works done unto Him who is the Giver of every good and perfect gift.

THE CLERGYMAN IN SOCIETY.

As to drawing the proper line, difficult as it is to do it on paper, there is no difficulty in practice. Let but a clergyman be faithful in ministration, diligent in visitation, careful in adding to the treasures of his heart, and he will have a clear view of the bonds to which his time and the solemnity of his character confine him; he will be sober and vigilant, so as at every moment to be alive to the inconsistency of the man of the congregation with the man of company—of the man of visitation with the man of visits. Having his offices of ministry continually in prospect, he will continually be checked in the beginning of temptation by a sense of propriety, which, indeed, will become so habitual, as to forestall the temptations itself. He will feel most acutely that he could not take the Lord's Word into his mouth, and preach against the vanity of a world to which he himself was notoriously clinging with all his might; that he cannot convict of sin if he does not avoid sin, nor have the heart and knowledge to do so if he has never convicted himself; that he cannot show an erect head of conscious faithfulness in the pulpit when he has been bowing it all through the week to the requisitions of the service of the society of the world. Less need be said concerning the conduct of the clergyman in society, now that we have supposed him there professedly in that capacity; he will never forget what and where he is; as a guest at table, he will remember that he is a minister of God's holy Word and sacraments, an instructor of the living, a consoler of the dying; and thus he will never be lost sight of in the mere minister to man's amusement; even the stranger will discover his office, not by his black cloths, nor yet by unseasonable intrusion of subjects too solemn for the occasion; but by that indescribable propriety, that modest dignity, that gentleness and serenity which is derived from the habitual exercise of his profession; nor will his cheerfulness disguise his character, or offend when that has been discovered; for, arising as it does out of the joyfulness of communion with God, out of the assurance of the fulfilment of most glorious promises, it can never betray him into levity. Such a character does indeed sanctify society: all that he says tends to useful information, and he often finds occasion to let drop something which, falling as good seed,

may in time yield good fruit. Meanwhile, all are unwilling to wound his ears with an expression which he ought not to hear; every rash sentiment is withheld before it pass the lips, from the inward rebuke of respect; not that his presence imposes any cold uneasy restraint on any company which he is justified in entering, it only infuses a calm, which, being felt as reasonable, is also experienced as agreeable.—*Evan's "Bishopric of Souls,"* ch. xi.

THE MODERN DANCE.

The Rev. Dr. Mangum, in a late number of the *Raleigh Advocate*, gives the following most reasonable objections to the above resort. We wish to help in their circulation:—

My objection to the dance of to-day is not the result of mere prejudice or of regard merely for the teaching of my Church—strong and plain as are these teachings. It is founded on good reasons that ought to strike those who are not in any Church. I object to the *modern dance* because:

1. It directly fosters deplorable extravagance and pitiful and ridiculous vanity in dress.

2. It successfully tempts to the adoption of costumes that are condemned by the established and recognized standards of modesty and propriety. This no one can deny.

3. It so enthalls its votaries, that they ignore or defy the laws of health, and in wild enthusiasm drink in the exciting pleasure through hours that should be given to rest—aye, often, till the light of a new day pales the lamps of the ball-room.

4. It involves so much of what may be called violence and extravagance in pleasure that, by the law of human nature, it disqualifies its votaries for the pleasant and proper appreciation of the less exciting, and more safe, and really far more valuable blessings that make the staple of a happy life. The ordinary experience in life cannot make the right music in a heart whose chords are tuned to the high spirit of the dance of to-day.

5. It prescribes and enforces such position and contact of the sexes as are not approved by the customs of good society in any other association in or out of the ball-room; such position and contact as, to say the least, are entirely irreconcilable with what the teachers of purity in Christian civilization have pronounced pure and safe, and prudent and comely.

6. It tends unquestionably to kindle and intensify such a spirit as is incompatible with religious enjoyment and identical with that worldly-mindedness that is a distinguishing mark between the state of uprightness and the state of godliness.

7. It has proved itself a natural ally of the vicious habit of drinking,—shall I say for both sexes?

8. It is a pleasure of whose patrons it may be said, as a rule, those who are fondest are fastest, and those who are fastest are fondest.

If any think that the subject does not justify such earnest opposition as I make, let them consider calmly such grounds of opposition as I have mentioned, and then remember what a veritable mania for dancing possesses people of various classes all over the country. At the numerous resorts of health as well as pleasure—seaside, springs, and mountain retreats; at picnics, weddings, birth-day festivals, and other social gatherings; at military, medical, and fraternity meetings; at complimentary assemblages in honor of visitors or high officials; at departures, welcomes, and inaugurations; at the high school for boys and the church seminary for girls: at all these it is often given great prominence, and holds what may be called the place of the ruling pleasure. How frequently does it exclude practically other styles of en-

joyment, and involve the virtual social proscription and perilous exposure of the children of those who believe it to be a moral evil? Alas! that it so often has the power to cause the generally obedient and devoted children of godly parents to perpetrate the grievous offence of trampling the counsels, entreaties and prayers of loving mothers and fathers under rebellious feet on the ball-room floor! Do its advocates say that such words are fanatical! If so, I answer that modern life among our people seldom, if ever, betrays a more complete exhibition of strange fanaticism than is furnished by a modern dance in "full blast."

THE following comes to us from one whose name even we do not know. We publish it in the hope that it may excite interest in our work for the Church:—

A clergyman in the Diocese of Toronto writes: As a subscriber and reader of the CHURCH GUARDIAN I may be permitted to say. I welcome its weekly visits and should be glad to see it largely circulated in all our parishes. It could do only good.

1. It is a good Church newspaper, giving interesting and reliable news from all parts of the Dominion.

2. It is a sound exponent of Church principles according to the plain teaching of the Prayer Book.

3. It speaks the truth in love. No bitterness pervades its columns, but the spirit of a kindly charity towards all. It respects the motives and opinions of others, and gives them credit for sincerity, even when it cannot agree with them and finds it necessary to set forth the truth definitely and strongly.

4. It is conducted by so able and sound a churchman that it is entitled to, and may fairly claim the confidence of the Church at large.

5. Whatever parish subscribes for a large number of the paper gives evidence of its interest in the Church, and will soon see the good effect in the increasing intelligence, zeal, and liberality of its members.

6. Therefore, all present subscribers may well show the paper to their friends and so try to extend the circulation and benefit their own parish.

CORRESPONDENCE.

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

To the Editor of THE CHURCH GUARDIAN:

SIR,—I so thoroughly concur (as will, I believe, many other Churchmen) in the sentiments expressed in the following extract from *The Fireside News*, a Church paper published in London, that I would ask you to publish it in THE GUARDIAN for our edification; and the more so that it is an outcome of the Church Congress recently held in Wakefield, in which place, as your readers may know, it is proposed to establish an additional Yorkshire See.

Yours truly,

JOHN H. CHARNOCK.

Lennoxville, P.Q., 3rd Nov., 1886.

EXTRACT.

"We are glad to note at the Wakefield Congress a recognition of the evil arising from the 'performances' of Church Choirs. Mr. Edward Griffith, of Chiselhurst, has deprecated such performances, and urged that 'the whole congregation ought to sing.' He held further that 'the spirit of the Liturgy was destroyed by elaborate and ornate music.' Members of the congregation should practice singing, and a portion of the choir might be distributed about a church to give a congregation confidence. The spirit of professionalism in a choir ruined the spirit of devotion in the congregation; and this professional spirit was on the increase,

and was fraught with mischief to vital religion. The wants of the congregation should have the first attention."

To the Editor of the CHURCH GUARDIAN:

London, Ont., October 12th, 1886.

Your readers have to thank you for your lengthy and full reports of the Proceedings of the Provincial Synod, as the deliberations of that Body are each year becoming of more interest to the Church Members at large in all parts of the Dominion. It is gratifying that this Session has been so especially marked for its earnestness and zeal, not only in the Cause of our own Church, but that from it has emulated the glorious proposition to other bodies for Christian Unity; how grand the idea that from us should come such an invitation to unite again with that good old Mother Church from which they have been separated, and will, I feel sure, be commended to the hearty support and earnest prayers of all true Christians. Among the many matters considered at this meeting, a very important one was the motion introduced by E. B. Read, Esq., Secretary-Treasurer of this Diocese, for the formation of a Committee to consider, "The whole subject of the relative position of the various Dioceses of the Ecclesiastical Province of Canada, with the Provincial Synod, and, if requisite recommend such legislation as shall so extend the powers of the Provincial Synod, that it may be enabled to legislate for the Canadian Church as a whole, to bring about a uniform method of procedure in all matters pertaining to Church government, a uniformity of Canons, and of discipline of the Clergy and laity and to consider and advise as to what legislation may be necessary in the several Dioceses, to bring about the beneficial result of an entire and united Church in the Dominion of Canada." Committee to report at the next meeting.

I am with very many other Churchmen greatly pleased to find that this resolution commended itself to the Synod and resulted in the appointing of a very able Committee composed of two representatives from each Diocese and with three of our Bishops connected with it.

I am fully aware of the magnitude of the work of this Committee and that they may have many difficulties to contend with but they may be assured of sympathy and prayers for the success of their work from all good Churchmen.

Since the appointment of a Metropolitan and the institution of a Provincial Synod, there is a growing feeling in the Church at large that this Synod does not hold the position that it should do as the Legislative Body for the Church, and which I think must have been contemplated by our Mother Church when she advised this appointment, looking forward as she must have done to the day when we should be a united Dominion Church and an offshoot of our Apostolic Church of England; a grand future would thus be before us on this continent holding an allegiance to our Mother Church and allied fraternally to the Episcopal Church of the United States. Confederation of Provinces in all parts of the British Empire for practical purposes is of continual occurrence, we have in Canada such a confederation; is such not also practicable for the purpose of consolidating our Church in this Dominion, with its separate Diocesan Synods, legislating for their local wants and arranging their own internal economy, but leaving to the Provincial Synod, as contemplated by this resolution, to legislate on such matters as pertain to our Church as a whole.

Some time since a Mr. Leggo, of Winnipeg, and formerly of Hamilton, contributed some very able articles on this and kindred subjects; it is to be hoped he may be heard from again. My reason for thus imperfectly opening it up through the columns of your valuable Church paper, is that I may elicit something from the pens of more competent writers, and thus bring

out more intelligently the great benefit that must result to our Dominion Church, by the adoption of the changes contemplated in this resolution: for while we are advocates of Christian Unity we must first show full and entire unity within our own Church.

I was pleased to see in your issue of the 6th inst. particulars of the proposed "Church Unity Society," as in our Diocese we have among a few Laymen made a small beginning somewhat in the same direction. Our operations will not be confined to this subject exclusively; as we think in the interest of the Church, that the time has come when Laymen must come to the front and aid in every way in their power to place the Episcopal Church of the Dominion in the front rank among Christian Bodies, to which, as an ancient and Scriptural Church she is entitled, and which in the past she has hardly enjoyed for want of the unity now contemplated and the help and support of our own members. Kindly Mr. Editor, allow me a little further space, to shortly give particulars of our aims and objects in associating together to further our Church's work; for want of a better, we have styled our association, the "Auxiliary Canadian Episcopal Church Association."

Any full member of the Church may join by sending in their names and agreeing to contribute a sum annually to further our aims and objects which in short are:

1st. To invite all members of the Church to aid in building up a purely Canadian Branch of the Episcopal Church, owing allegiance to the Metropolitan and the Provincial Synod of the Dominion Church, and thus make it conformable to our New Dominion.

2nd. Another object of the association will be to foster a desire for Christian unity by all means in its power.

3rd. To strengthen the Church by a hearty, liberal, and generous support in all its work, both general and parochial. To disseminate Church information of all kinds, as to her Scriptural origin, history and antiquity, as a means of holding our members to a faithful and intelligent allegiance to her principles and teachings.

4th. To aid in Sunday School work, as being of paramount importance, that children may become intelligent members and be retained as loyal children of the Church of their fathers.

I must not trespass further on your space by entering into any details of our method of working or plans for organizing branches &c., as the above conveys a general idea of our aims, and as far as we have gone, we are much encouraged in this good work, and trust ere long to see our association firmly established in our Diocese.

Thanking you for the use of your columns, I remain, yours truly,

CHURCHMAN.

SIR.—I have been informed that not a few of your subscribers are also interested in the publication of local magazines in the parishes with which they are connected. In the issue of such periodicals and in the working of the parish it is often helpful to see and know what others are doing in the same line. May I crave permission to say through your columns, that I shall be very glad to exchange parish magazines (or local sheet if preferred) with any gentleman who will kindly favour me with their monthly issue. I have recently become a reader of your paper, and have pleasure in saying that it is an excellent periodical and must be most helpful wherever it circulated.

Yours, &c., ALEX. WILLIAMS.

DEAR SIR,—Could you or any of your well-informed readers tell me what authority a Clergyman of the Church of England has for holding service with Holy Communion on Nov. 2nd, as All Souls' Day, as I hear was done in one of our churches.

Yours truly, A CHURCHMAN.
Kingston, Nov. 3, 1886.

The Church Guardian

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Special Notice.

SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The LABEL gives the date of expiration.

CALENDAR FOR NOVEMBER.

- Nov. 1st—ALL SAINTS' DAY.
 " 7th—20th Sunday after Trinity.
 " 14th—21st Sunday after Trinity.
 " 21st—22nd Sunday after Trinity.
 " 28th—1st Sunday in ADVENT.—*Notice of St. Andrew.*
 " 30th—ST. ANDREW, A. & M.

FOR UNITY.

Head of The Church beneath,
 The Catholic, the True,
 On all her members breathe:
 Her broken frame renew!
 Then shall Thy perfect will be done,
 When Christians love and live as One.

—Robert Robinson, 1780.

THE WAKEFIELD CHURCH CONGRESS.

The English Church Congress recently held at Wakefield was, by general consent, not inferior to any of its predecessors in interest and enthusiasm, and it has left some lessons that are peculiarly its own. For example, it has afforded a striking illustration of the "leveling-up" process that has been going on in the Church in England of late years. Although the Congress differed from any other that we remember in the great preponderance of so-called "Evangelicals" among both readers and speakers, the tone of the debates was not one whit less "Churchy" and conservative than that of former gatherings. It is as cheering as it is surprising to read of the "Evangelical" Bishop of Exeter insisting on the importance of daily services and weekly celebrations even in rural parishes, and of the "Evangelical" Bishop of Rochester declaring that the Ritualist, "Charles Lowder, had a place in every heart which beat for Christ's Kingdom among the poor." In fact, in reading the reports of the Congress furnished by our English contemporaries, one is driven to the conclusion that the unity of Churchmen in England has been practically achieved, and that we need not despair of a similar healing of "our unhappy divisions" among ourselves. What keeps Churchmen apart is mainly mutual ignorance. The "Puseyite," "Tractarian," or "Ritualist," as he exists in the imagina-

tion of the ultra-Protestant, is a being whom there is every justification for disliking. He is a person who substitutes the mere mechanical repetition of acts and words for a lively faith in God and a loving trust in His mercy. But we are glad to believe that this curious superstition is gradually fading out of existence even in Canada, where such superstitions die hard, and in the Mother Country it has almost ceased to be. It never had any basis of fact whatever, but it arose out of a right deduction from false premises. The Low Churchman very truly inferred that if "Regeneration," as he understood the term, was held by High Churchmen to be conferred by the act of Baptism, it was a "soul-destroying error;" but as soon as he learns that it means nothing of the sort, he sees no reason for rejecting it, nay, he sees every reason for accepting it, though he may still demur to the Catholic terminology. Much the same may be said of other points of difference which, under the influence of better acquaintance and more accurate information, are rapidly becoming points of agreement. God speed the blessed process!

To return to the Congress. Another marked feature of its proceedings, and one which calls for hearty congratulation, was the very large and intelligent share taken in the discussions by its lay members. In fact, they seem to have done the lion's share of the talking, and that with the hearty acquiescence and goodwill of the clergy. The Church Congress, if it has done nothing else, has, at least, opened the lips of the laity, and this fact alone fully justifies its existence. Twenty-five years ago, a layman who opened his lips in public on Church topics was looked upon as a puzzling phenomenon, but now, as the *Toronto Globe*, an impartial witness, testifies, there is no religious body in the world in which the laity take so prominent and outspoken a part as the Anglican Church. We heartily rejoice in the change that a quarter of a century has wrought in this respect.

We can now only enumerate the chief subjects that engaged the attention of the Congress. The position and prospects of the Church in the rural districts and in towns, the relations of Church and State, Foreign Missions, Church Music, the extension of the Diaconate, Funeral Reform, Recreation and Literature, Free Seats *versus* Pews, and the Marriage Laws, were all discussed with animation and intelligence. On the last-named topic we are glad to notice that the speakers, without exception, evinced a firm determination to allow no consideration of interest or expediency to excuse any tampering with the plain letter of God's written law.

We are glad to learn that the Congress has given a great impetus to the Wakefield Bishopric scheme, which is likely soon to become an accomplished fact.

H. W. N.

PARISH MAGAZINES.

These little periodicals which are issued in a few parishes in the country have sometimes been to some extent helpful in promoting the local interests of the Church, but in the vast majority of cases in which some ardent worker is induced to enter the field of publication, the magazine

has but a brief existence, the average life time of such periodicals being probably not more than two or three years. Even these monthlies, with all the facilities afforded for their issue cannot be kept up without money, and it is often found that when the "concern" comes to be wound up, the parson, out of his own small income, is required to pay no inconsiderable sum in order to clear off the accumulated liabilities. In these cases one is naturally led to enquire whether the amount of time, labour and money expended in getting up and sustaining the magazine, would not accomplish a much better result if devoted to the extension of the circulation of a good Church weekly, whose visits coming so frequently to the principal families in the parish, would exercise a constant influence for good and build up both the local and general interests of the Church much more effectively than any new monthly paper. This is not said by way of discouragement, but rather as a warning against rashness and imprudence. The writer of this has had some little experience with magazines in the parish with which he is connected and ventures to suggest to those who may happen to have charge of the editorial department of these monthlies, that in issuing the central sheets it would be well to give them more the character of a magazine, than of a newspaper. The weeklies fill the latter department sufficiently and it is not desirable that these useful little monthlies, should unnecessarily wander from their chosen sphere of work, and encroach upon a department already so well occupied by the newspapers. *Verbum sap. Com.*

SPIRITUAL HELPS IN KEEPING THE ROYAL LAW.

[From an Instruction given by the Bishop of Central New York to the "Society of the Royal Law," on several occasions.]

Out of this conviction has sprung lately the "Society of the Royal Law." With as little as possible of human management, with none of the sounds of axe or hammer, or the clatter of legislative mechanism, it seeks to build a noiseless and yet a most actual and visible House of the Divine Humanity. The cord that binds its members together is invisible, but it runs from soul to soul by way of the Mercy-seat, where all their petitions meet, and lay their united burden down at the feet of the One Mediator and Advocate. I commend it to your more private consideration. . . .

Pray, then, as those who always expect to be answered, and yet will never faint if no answer seems to come. The sky is not brass, the earth is not iron. Pray sometimes from the sudden sense of need overtaking and overwhelming you, with swift and short ejaculations, as you run, or teach, or toil, sending up the arrows that catch fire as they fly. Pray often after secret and ordered meditation, the preparation of self-scrutiny, and the study of the promises. Pray out of deep waters where your feet will often feel feebly after the Rock. Pray with a great deal of thanksgiving. Abound in intercessions—the especial and highest fulfilling of the "Royal Law." Intercede particularly, one by one, for those men or those women who seem to hinder you, to tempt or thwart you, to block your way with mysterious oppositions, and so at once purge your souls of every hateful feeling, and conquer at last the one adversary who, if he reigns within, reigns with absolute and fatal dominion.

Nor will you, any of you, I am sure, ever overlook the singular comforting and unspeakable help at the altar, the supreme act of all Christian worship and adoration, where feeding on Christ in the heart by faith, taking the pledges of His sacrifice in our very hands, eating and drinking, our sinful bodies made clean by His Body, and our souls washed through His most precious Blood, we dwell in Him, and He in us,—all the company of heaven drawing near.

We have come at last to the Source of all power and peace. As all our failure and misery come of weakness, so what we need is power. Where shall we find it? Tell us that, and you tell us all. Whence shall it come? The eagle's path hath not known it, nor the way of the sea, nor the place where the seven thunders utter their voices. It is not in ourselves; not in more learning, or experience, or new methods of study, or multiplied gestures, or pageant, or peals of music, or altered surroundings. Once for all the Lord has told us, "Come to me; come closer; abide with Me, abide in Me." "If I went back to teach and tend my hospital patients again," Sister Dora said as she lay dying—all her wondrous, half-miraculous human strength departing—"I should dwell more than ever on the need of building all our hopes on Jesus only." One evening, when all the cabmen of the town had promised her, at her request, to attend an evening mission-room service, and the clergyman was going to speak to them, she said to him, "Oh! speak to them to-night on this text: 'What think ye of Christ?' Make it ring in their ears." And because it comes from Him, the Holy One, this power will be holy power. It is power to do holy things—not mere showy, or startling, or enterprising things, or clever things; not to create sensations, as the children of this world do; for all that is only an imitation of strength, and is done on the handsomest scale by the weakest kind of men and women. It is power to use all faculties of your nature and all the opportunities of your life—at home, in society, in the Church—for sacred and spiritual ends. Power to be faithful even among the faithless: simple, in an artificial and ostentations community; to be unfashionable when fashions do shame to the honor of Christ or the honor of women, whose body is His temple; power to be moderate, where extravagance is an idol; to be sincere, where duplicity is profitable; it is power to make loyalty to Christ and obedience to His Royal Law as firm and uncompromising as they are unpretending. You can judge whether you are growing spiritually or wasting, my friends, according as you are gaining or losing that power.

EDITORIAL NOTES.

It is the custom in some quarters to belittle the work being done by the Church of England, and again to exalt and laud that of the Methodist Body. We are informed that at the late Conference in Toronto some over-ardent speaker, possibly casting about for a forcible expression without regard to accuracy, spoke of "Methodism having saved the Church." Anything more ridiculous in the light of history it would be hard to conceive. But at this same Assembly, we are informed, an address was presented from the Wesleyan Conference in England, in the course of which occurs these remarkable admissions—admissions confirmed by extracts given from time to time in our "Ecclesiastical Notes" column:—

'As to ourselves, you will rejoice to hear that our large connexion is in peace. We are called to mourn this year a small decrease in numbers, but we are not discouraged, for never, probably in our history were we favored with more signal tokens of the Divine Presence than

now. But never were our difficulties so great. The excited character of the age tends to foster religious unsettlement and indifference, while the activities of other Churches, especially the Established Church, were never so energetic or so well organized as they are now. We are consequently girding ourselves for new enterprises, and devising new and unconventional methods in order to reach classes as yet but partially touched, desiring to be 'made all things to all men, that we might by all means save some.'

We would not wish to impede any well directed effort in the endeavor to reach "classes as yet but partially touched," but it always has appeared to us strange that these special efforts appear to be made just at a place where, and at a point of time when, the Church seems to be specially earnest and successful.

About a year ago there was published at Pembroke, Ont., by a Layman of the Diocese of Ontario, a Tract under the title "Methodism vs. The Church—or, Why I am a Methodist answered," to which we have already and at different times referred, and to which again we would call the attention of our readers. As might have been expected, as able and complete an answer as was Layman's could not be allowed to pass unnoticed; and we are not astonished to learn that two champions appeared who attempted—not always by fair argument or faithful citation of authorities—to turn the position and dislodge Layman. This has only afforded the latter, however, an opportunity of replying in a most telling and convincing manner to the criticisms and fresh attack on the Church of these two would-be champions, in a Tract entitled "A Defence of Methodism vs. The Church," being a review of the criticisms of Rev. J. Lawson and Presbyterian. In this the writer turns, with most destructive effect, the authorities referred to by his critics against themselves; and concludes his first letter as follows:—"The position, then, of my two critics as regards the matter is simply this: either they have knowingly suppressed the evidence herein contained, and have purposely misled their readers, or the evidence was unknown to them—either disqualifications bars them as fit and proper persons to debate the subject in question. This is their dilemma; they have the choice of the horns."

LETTER No. 10 of the Tract above referred to is specially valuable as disproving the "blatant boasting" that the old Church of England was "nowhere" in regard to growth and increase as compared with Methodism. The writer shows that even upon the basis of the census of 1881 (which in regard to the numbers of the Church has always been felt to be inaccurate), whilst Methodism outnumbered the Church in Ontario and Prince Edward Island, in the other Provinces of the Dominion the Church greatly outnumbered the former. He gives these figures for the Provinces other than Ontario:—

	Ch. of England.	Methodist.
Prince Edwd. Island	7,192	13,485
Nova Scotia.....	60,255	50,811
New Brunswick....	46,768	34,514
Quebec.....	68,797	39,221
Manitoba.....	14,297	9,470
British Columbia..	7,804	3,516
	205,113	151,017

And he adds:—"It must be remembered too that under the term Methodists were no less

than four separate and independent denominations, besides, as it is said 'some others.'

Layman also shows that in the cities and populous centres of the Dominion The Church leads the van. On p. 63 he says: "in thirty-eight of the cities and towns in Ontario the English Church outnumbers Methodism by upwards of fifteen thousand; and in the following cities the position is given thus:

	Church of England.	Methodist.
Halifax.....	9,332	3,711
St. John.....	5,980	3,287
Fredericton.....	1,555	993
Quebec.....	3,328	883
Montreal.....	14,338	5,237
Winnipeg.....	2,373	1,370
Victoria.....	1,720	700

Every Churchman should secure a copy of each of these Tracts, and read them carefully. They will strengthen them in their love for The Church, and fortify them with argument as to her historical position and claims; and we trust nerve them to greater exertions still in her behalf. It would appear that it is in the country parts of the Provinces where she has failed to make that advance which she ought to have done; how far is this attributable to hesitation in setting out fully and boldly her position, and the want of interest on the part of her Laity?—manifested at least in part in not keeping themselves au fait with her progress and her needs.

But are our Church people, as a whole, a reading people? If we are to judge by the support given to their own religious papers, and to the use which is made of Church literature in parochial and diocesan work, we are afraid we must answer decidedly No. The Church population of the Dominion, according to the Census of 1881, numbered 574,818. Now the total circulation of the three Church papers, which alone claim to have a Dominion character, will not, we believe, exceed 13,000 copies per week! Of course there are local and parochial publications besides; but even this is far from what might fairly be expected—and even this ridiculously small number of subscribers is only retained by constant canvassing. The lack of interest amongst Church people in anything beyond their own parochial limits is anything but creditable. According to the Advertising Registers the Presbyterian and Presbyterian Witness have a weekly circulation of 12,400; and the Presbyterian Review (monthly,) 36,000; and the Wesleyan organs, (Christian Guardian and Halifax Wesleyan) 18,920, weekly: a comparison by no means favorable. Will not Church people everywhere arouse to earnest action in diffusing sound Church information by means of unmistakably Church Tracts and papers, those which give no uncertain sound, and are not of that half apologetic tone and character which savours of disloyalty. We believe this to be one of the most pressing duties of the hour for every Churchman and Churchwoman. Make your—no The—Church known; exalt her teaching, be true to her practice; urge her claims—"O pray for the peace of Jerusalem; they shall prosper that love thee."

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in Prince Edward Island, Nova Scotia, and New Brunswick.

FAMILY DEPARTMENT.

ISOLATION.

We walk alone through all life's various ways,
Through light and darkness, sorrow, joy, and change;
And greeting each to each, through passing days,
Still we are strange.

We hold our dear ones with a firm, strong grasp;
We hear their voices, look into their eyes;
And yet, betwixt us in that clinging clasp
A distance lies.

We cannot know their hearts, how'er we may
Mingle thought, aspiration, hope, and prayer;
We cannot reach them, and in vain essay
To enter there.

Still, in each heart of hearts a hidden deep
Lies, never fathomed by its dearest, best;
With closest care our purest thoughts we keep,
And tenderest.

But, blessed thought! we shall not always so
In darkness and in sadness walk alone;
There comes a glorious day when we shall know
As we are known.

—Elinor Gray.

A LUCKY MISTAKE.

CHAPTER III—"PEEPING BACK."

(Continued.)

Leo and Lily were awake and out of bed be-
times the next morning; but Roy had passed a
sleepless, disturbed night; the cold and wet
that had no harmful effect on the little ones
had been too much for his already weakened
strength. His cough was incessant, and his
flushed face and heavy eyes told Rebecca that
mischief had been done.

"You must stay in bed, Master Roy, for
your breakfast, and get rid of that cough."

"But we must go to Whichcote by the first
train."

"There'll be no travelling by rail for you to-
day. The snow has been coming down all
night, and it's not done yet. Dawes—that's
the gardener—says the line is blocked farther
on."

"But we can't trouble Mr. Johnson."

"You just leave that to the master and me.
You don't think we'd let those poor children
go out in this weather? It'd be just murder."

"Are they ill—have they caught cold?"

"Not they; they are as merry as two crick-
ets downstairs, and Master Leo is that helpful!
Why, he's doing the toast this very minute."

Leo and Lily were in their element. As
Leo finished his first slice of toast, he turned
his crimson face to Lily, and, with a grin of
delight, said—

"Now, Lily, look sharp, and put on the but-
ter while it's hot."

"But, Master Leo, Rebecca did not say
nothing about you buttering it," put in Sarah,
with dismay at what Rebecca would say when
she came back.

Lily was seated on the fender, regardless of
scorched face. "Of course, we must do it pro-
perly, Sarah; it's for Mr. Johnson. Don't be
stingy," and she continued her work regard-
less of Sarah.

"Well, you must bear the blame."

"Blame! why she ought to thank us."

"We'll manage all right; you needn't trouble
about us."

"Yes, Sarah, if you don't hurry up with
your work, it will be you who'll catch it. See
how hard we are working!"

Rebecca entered at that moment, and at
sight of the burnt faces exclaimed in dismay;
then her eyes fell on the butter that was fast
melting from the hot place in which Lily had
put it; such a dirty, nasty looking mess it was,
too; for she had been using the same knife to
cut the butter and to scrape off the burnt parts
of the toast.

"Oh, Miss Lily, what a mess!"

"It's all Leo's fault; he will burn it so."

"He was doing it very nicely when I left

it himself, then. I believe

and she rose and marched

for,

"I am sure you are the favorite at home,
Lily, or at any rate they pretend so, because
you are the girl. You might let me be Re-
becca's."

There was some truth in this statement Lily
had to allow, and when Rebecca added—

"I think you are a very nice young lady," she
condescended to return.

To tell the truth, Lily's great weakness was
the love of being first favorite with everybody.
She was not blind to her fault, for her mother
had often pointed it out to her, and conscience
at that moment gave her a good strong prick,
just to remind her of what mother had told
her.

"Are you peeping back?" whispered Leo
mischievously.

"No, I'm not"—decidedly; "I like the new
leaf."

After this passage of arms, they finished
their work in peace; then with a proud air of
satisfaction, carried the toast into the break-
fast-room.

Here they found Mr. Johnson; he was stand-
ing at the window, a grave, anxious look on
his face. He had just paid a visit to Roy, and
thought the boy looking really ill. No wonder
he looked grave. It was a great responsibility
to have the charge of three strange children,
and one of them weak and ill. Even if the
weather had been fine, Roy was not in a fit
state to travel. The matter was settled for
him, however, as all traffic on the line was
stopped by the snow, so the children were
obliged to remain where they were.

If Roy had been well, there would have been
nothing but pleasure in the prospect, for in his
secret heart Mr. Johnson had rejoiced when he
heard that his little visitors were weather-
bound.

Lily greeted him with a kiss, and said, "Leo
and I have made you something so nice. You
must say it's good, won't you—and before
Rebecca, please?"

He at once promised this; and Lily said,
"You may have one peep, and then we'll put
it down to the fire to keep warm until after
prayers."

Mr. Johnson pushed up his spectacles and
rubbed his chin thoughtfully. His usual habit
was to have a book to read while he break-
fasted, and that book was not a book of prayer,
as a rule. He was a shy, reserved man, and it
was a difficult thing for him to make any alter-
ation in his ways.

"We could not learn our verses this morning,
because our Bibles are in the trunks at the
station," said Lily.

"Yes, and lots of other things, too. It was
such fun dressing this morning."

At last Mr. Johnson said, "We don't read
our prayers: Rebecca is always busy at this
hour."

"We always do at home. Can't we have it
without Rebecca—only Sarah?"

Without another word he turned and
brought from a shelf near a Bible and Prayer
Book.

"Then Sarah may be busy too," he said.

"May we choose the chapter?" The two lit-
tle heads were bent together over the book,
and after a little discussion they decided on the
one they wanted, the tenth of St. John.

"I do like that about the good Shepherd so,"
explained Lily, as she drew up a chair beside
him. "Mother says, we children are His lambs;
so it's meant for us just as much as for grown
up people."

When he had ended reading the chapter he
read out some prayers from the Church Service,
and as the children's bright young voices joined
in the Lord's Prayer, a strange dimness came
over his eyes, and he had to rub his spectacles
well before he was able to see as distinctly as
usual.

The children heard with great glee, that
they would have to remain on in their present
quarters until the weather improved. They

were perfectly happy, and in no hurry to go;
in fact, they thought they would prefer remain-
ing here instead of going on at all to the other
Mr. Johnson's. He was a stranger to them
now; this Mr. Johnson was their own friend.

To their host's relief they were not in the
least alarmed about Roy's cold. If it had been
any other member of the family it would have
been different, for none of them were ever ill,
except Roy; he was the delicate one of the
family.

"The doctor said Roy only wanted rest and
change," Lily informed Mr. Johnson and Re-
becca; that Leo repeated the words as glibly
as a parrot, and with as little understanding
of what they meant. Lily remembered her
promise "to take care of Roy; so she went
and sat in his room, and tried her best to amuse
him.

Roy did not want to be amused; he only
wanted to be left quiet, his head ached, and so
he turned his back on his little sister, and,
shutting his eyes, said, "I want to go asleep."

Poor little Lily found it very dull all alone,
with no one to speak to and nothing to do.
She could not go down and play with Leo, for
Rebecca had trusted her to remain with Roy
until she came back.

Mr. Johnson had gone out to see about
having their boxes brought from the station,
and also to send for the doctor to come and
see Roy; but this latter fact the children were
not told.

Lily's patience was nearly worn out by the
time Rebecca made her appearance.

"Master Leo is playing in the yard. Wrap
up warm, and you may join him. Hurry, dear,"
she added.

No need to tell her that. She was off in a
moment, delighted to join her brother.

Rebecca felt quite proud of the way she had
got her out before the doctor's arrival, and
actually took herself to task for having had
such a dislike for children's company.

"Lily, I am going to ask for some string,"
announced Leo, in a pause of their game.

Together they went to the house. Peeping
in, they saw Rebecca busy at the table. Before
her was a saucepan full of something savory
and boiling, to judge from the appetizing smell
and clouds of smoke. She bent so earnestly
over it that she did not observe the children.

"She'll touch it with her nose," whispered
Lily.

Leo giggled. And they crept up behind her
softly. She was intent on her work, and did
not hear them. Lily put up her hand to the
back of her head, but drew it back; then up it
went again.

"Don't be a coward," whispered Leo; and
he gave her arm a nudge. Down went Rebecca's
head, and in went her long nose into the boil-
ing soap.

With a scream of pain and anger she dropped
the spoon and turned round. "Oh dear, oh
dear! my nose is scalded."

The little culprits tried hard to smother
their laughter, and as they were behind her she
did not at first see them; but Sarah, who had
come forward to her assistance, did, and the
sight of the three upset her gravity. She
burst out laughing.

"You wicked, unfeeling wretch!" exclaimed
Rebecca, indignantly. But before she could
say more, Lily had darted to the flour-bin, and,
seizing a handful of flour, dabbed it full on to
Rebecca's nose. In her hurry she flung it into
eyes and mouth as well, half choking the un-
fortunate Rebecca.

"It's the best thing for a burn I know," ex-
claimed Lily; then as the victim of their mis-
chief sank into a chair and began to softly rub
her poor burnt nose, they both went off into
peals of laughter.

(To be Continued.)

MAGAZINES.

Magazines for November to hand: **THE CHURCH ECLECTIC.**—E. & J. B. Young and James Pott & Co., New York. \$3 per annum; 25c. each.

The opening article upon *Sisterhoods and Deaconesses*, by D. E. Hervey, LL.D., is one full of information, and most opportune now that women's work in the Church is engaging so much attention. It alone would make this number of the *Eclectic* worth having; but besides this, there is an excerpt from the *Church Times*, under the head "MUMBLERS" (referring to the manner of rendering the service of the Church in some instances), which is of much value. Prof. Thornton furnishes his third paper on Hymnology; and Rev. E. Ransford gives a short review of the life of the late Rev. W. J. E. Bennett. The number appears to us to be extra good.

THE PULPIT TREASURY.—E. B. Treat, 771 Broadway, New York.

This number has little that is of much interest to Churchmen. The leading article—with photo of the writer—is a Sermon by Bishop (1) McTyeire, of the Methodist Episcopal Church, South, of the United States, preached on the occasion of setting apart four other so-called Bishops. In it he makes astonishing assertions, none perhaps more astonishing than that the Wesleyan Reformation made Bishops by the Presbytery! We were under the impression that Rev. John Wesley repudiated the idea of his making anyone a Bishop, and at best spoke of Coke and Asbury as mere *superintendents*, and that these latter in vain sought a true Episcopal ordination which would have enabled them and their successors to be called Bishops. The Bishops of the *Methodist Episcopal Church* (1) had better read carefully the life of Wesley, Coke and Asbury, and they will find, *if open to conviction*, that they have no claim to the title and office of "Bishop."

THE CENTURY (The Century Co., New York) commences in this first number of Vol. 33 the promised *History of the Life of President Lincoln*, written by his private secretaries, John Geo. Nicolay and John Hay, who should be able best to tell the complete story of Lincoln's life, and particularly of that which relates to the Presidency. This history includes not merely the personal career of Lincoln, but a graphic account of the events which led to the civil war, and a history of the war from the point of view of the White House—the point of view, in fact, of the commander-in-chief of the armies and navies of the United States. This number also contains, among much else of interest to all readers—not merely in the United States—an illustrated description of *Old Chelsea*, England, and there is too an interesting article, illustrated, on the *Need of Trade Schools*.

Of this edition the publishers

announce an issue of a quarter of a million copies.

THE ATLANTIC MONTHLY.—Houghton, Mifflin & Co., Boston.

The place of honor in the *Atlantic* is occupied by a clever story by Josiah P. Quincy, entitled "The Peckater Professorship." Mr. Percival Lowell contributes "A Korean Coup d'Etat," and Mr. John Fiske has a paper on the "Germs of National Sovereignty in the United States." The third paper of the serial, "French and English," by Philip Gilbert Hamerton, is marked by the interest which distinguishes everything that he writes. "The Blind Man's World," a sketch by Edward Bellamy, is worthy of notice. The number as a whole is one of unusual excellence, and sustains the high standard which *The Atlantic* always sets for itself.

THE BROOKLYN MAGAZINE (Publication office, 7 Murray street, New York) contains the second paper on "The Royal Navy of Great Britain," by W. H. Rideing; an article by Hon. Seth Low on *The Irish Home Rule Controversy*; Mrs. Beecher's letters from England (Glimpses of England, Scotland and Wales); and four Sermons each from Revs. Beecher and Talmage, besides much else which our space forbids us noticing in detail.

THE DORCAS.—Dorcas Publishing Co., New York. \$1 per an. Sample copy, 10c.

This magazine offers its readers an unusually attractive array of illustrated directions and suggestions for needle-work, such as will give them valuable assistance in making articles for home decoration or Christmas gifts, and saleable goods for the benefit of those who support themselves. To the former constituency, Mrs. Laura B. Starr's eighth paper in her "Home Decorations" series, and Madge Hepworth Dixon's chapter on Darning Work, in which she describes some beautiful covers, scarfs, etc., will perhaps be most acceptable, while to the latter, directions for making a great variety of seasonable knitted and crocheted articles, tied work, Breton embroidery, cheap and pretty nursery baskets and shell work, will be most helpful.

THE ENGLISH ILLUSTRATED MAGAZINE for November is an exquisite number. The description of Bristol and Clifton, and of Coventry, England, are well written and beautifully illustrated, and the second part of E. A. Freeman's paper on some less known towns of Southern Gaul is also interesting. Besides the continuation of the serial, "A Secret Inheritance," this number contains *An Unexpected Denouement*, by E. Newman.

THE SIDEREAL MESSENGER (W. W. Payne, Carleton College, Northfield, Minn.) for October, though late, is none the less welcome. It contains, amongst other things, the paper of Henry C. Maine on The

Red Light Illustrated, which was awarded the Warner third prize. There are also contributions by Geo. C. Comstock, Henry M. Parkhurst, J. Ennis, H. C. Wilson, and Editorial Notes.

OUR LITTLE ONES AND THE NURSEY (The Russell Publishing Co., Boston, Thos. Nelson & Sons, London, England), in this its opening number of Vol. vii., well maintains its past character. The illustrations are beautiful and the stories attractive. *Now is the time to subscribe*; and the rate is \$1.50 per annum, 15c. each.

HISTORICAL CONTINUITY.—A Series of Sketches on The Church, by Rt. Rev. Alex. Chas. Garrett, D.D.—T. Whittaker, New York. Paper, 25c.

This is a republication of the valuable Tract of 148 pages written by Bishop Garrett in 1875. It shows the historic continuity of The Church; the necessity of Creeds; the rise of those we have; the growth of Papal power; the rise of Christianity in England, its growth, conflicts, trials and triumph; the constitutional and legal action by which the Church of England was asserted and successfully maintained; the steps by which her doctrine and ritual were purified, and the final crystallization of her reformed character in the Book of Common Prayer. It is an excellent work for general circulation; should be read by Churchmen everywhere; and should be on the shelves of every parish library.

Mr. Thomas Whittaker, at the Bible House, New York, is publishing a "Half-hour Library of Travel, Nature, and Science." It is handsomely gotten up and illustrated. Among the volumes are "Half-hours in Field and Forest," and "Half-hours with a Naturalist," by the Rev. J. G. Wood; "Half-hours in the Holy Land," by Norman Macleod, etc.

BIRTH.

MOTHERWELL.—At the Parsonage, Lowville, Ont., on Oct. 11th, the wife of the Rev. T. Motherwell, of a daughter.

MARRIED.

TAYLOR-RUTHERFORD.—On the Feast of St. Simon and St. Jude, in Christ Church, Albion Mines, N.S., by the Rev. D. C. Moore, Rector and Rural Dean, the Rev. Morris Arthur Francis Taylor, of Plevna, Palmerston, Ont., and son of the late General Reynell George Taylor, of Ogwell, Devon, England, to Mary Emily, daughter of John Rutherford, Esq., of Mount Rundell, County of Pictou, N.S.

PICKEN-SMALL.—On the previous day, by the Rev. D. C. Moore, Mr. Jas. Picken (Heare), to Miss Margaret Ann Small, both of Stellarton, N.S.

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Deacon.

A Young Clergyman in Deacon's Orders would be glad to hear of a vacant Parish or Mission that needs an active, energetic worker, of moderate Church views. A Mission in which the people are united, and harmoniously disposed to advance the highest interests of the Church. Province of Ontario preferred. Address with particulars, "H," *Church Guardian* office, Montreal. 27-4

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By First of January, 1887, a young unmarried man in Deacon's Orders, or a Lay-reader, with some little experience, looking for Holy Orders, to assist the Rector of a Country Parish in New Brunswick. Testimonials required. Address

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MISSION FIELD.

CEYLON.

The harmony which prevailed during the recent meeting of the Diocesan Synod of Colombo has been a general subject of congratulation. Since the Synod adjourned the Standing Committee has set to work at the financial arrangements. In addition to the Bishopric Endowment Fund, and the Clergy Sustentation Fund, there is to be a "General Purposes Fund," for the various needs of the Church. The expenses of the Synod itself are considerable, and are to be defrayed by an assessment on the various congregations, the wealthier ones being asked to make an addition to the proportionate rate. These expenses include the purchase of a Seal as required by ordinances for the Incorporated Trustees, the printing of the rules in English, Sinhalese, and Tamil, and other necessary changes. The Bishop has issued a pastoral letter to the clergy and laity explaining the special needs, for which funds must now be raised by voluntary effort.

A Sinhalese clergyman calls attention to the use of two different vernacular versions of the Prayer-book, which, he thinks, has tended to separate the C.M.S. congregations from those of the other missions of the Church of England. It has been proposed to have a single Sinhalese Prayer-book for the whole Diocese, but a different version from both of those now in use. He pleads that the merits of Canon Dias's Prayer-book should claim for it exclusive use. Its style is superior to that of the Sinhalese Bible, which was produced by the Bible Society when the study of classical Sinhalese was confined within the Pansalas, and was greatly neglected by the generality of the people. When Canon Dias made his translation this study had been revived, and Sinhalese newspapers had also been started. Difficult words are a necessity, if the translation is to be accurate, but Canon Dias avoided the complicated constructions which increase the difficulties of the revised Sinhalese Bible.

The C.M.S. in Ceylon has sustained an irreparable loss in the death of the Rev. W. Oakley on July 18. His name is found as far back as 1835, as one zealously labouring in the cause of the Lord. His loss is deeply deplored by the young and old, Christian as well as heathen of the Eliwa community. Though towards the close of his life he became less capable of active work, he remained to the last a friend to the poor, who never left his door empty handed. He had always a stock of medicines which he generously, and in most cases successfully administered to the sick. His name is an enduring one. Holy Trinity Church, Candy, is to this day known as "Oakley paliya." The funeral too took place on July 19, and was largely attended, Mr. Higgins conducting the service and eight other missionaries, European and Native being present; also two Wesleyan ministers.

There were many children with their mothers, by whom the deceased was regarded with filial respect. On July 25 a funeral sermon was preached by the Rev. H. Gunasekara. He spoke of the various labours in which the departed missionary had been engaged in the town of Kandy, and its vicinity during 51 years, 33 years of which were spent at Kandy, and 18 at Newera Eliya. Through his efforts churches had been built at Katukelle and Gatembe, schools for boys and girls had been established in many parts of the central province; and his exertions for the good of the people would long be remembered. He was also the author of more than 20 tracts and pamphlets in Sinhalese; and some of those had gone through several editions. An Oakley scholarship has already been established in Trinity College, Kandy, and C.M.S. clergy and laity are making some further effort to perpetuate his memory in the island.

NORTH CHINA.

The Bishop of North China in a letter dated April, says: "China is moving rapidly on, and adopting Western engineering contrivances and war material. The tendency of all these changes is to increase very largely the intercourse between China and the nations of the West: prejudices will gradually diminish, and many more will evince a desire to know something of the religion which the powerful foreigner professes. The English Churchmen are persuaded that God has given some peculiar blessing to their Church, so as to make it more than any other form of Christianity an agency to convert the world for Christ, and to hold the world when converted. We ought to be building up in Peking a powerful Mission, to which we may point when China begins to look round for a religion, and which may serve as the centre of a large work radiating on all sides. Within the next four or five years we ought to have in working order in Peking, (1) a Christian boys' school; (2) a Christian girls' school; (3) a training institution for native clergy; (4) an industrial school; (5) a printing press; (6) a hospital. Of these the first only is in existence at the present time. The others might be established without a very large outlay, but would require at least two more clergy, a doctor, and two ladies for teaching purposes. The Rev. W. Brereton, Mrs. Brereton, and two ladies, sailed for Peking in September.

On Sunday June 5, five adults were baptised at Chefoo, and afterwards confirmed. They had had a year's preparation. One man, aged sixty, had been seeking rest for his soul for many years in the native religious sects, in whose ranks the greater number of movements towards Christianity originate. His profession of belief in Christianity had raised the bitter opposition of his wife, and in exchange for peace in his heart he has had to put up with brawling

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in his house. In the afternoon five persons were received as catechumens, and two children were baptized. The five catechumens include the mother, wife and brother of the young man who was baptized and confirmed in the morning. The family were of humble rank, but seemed to be superior to many. There had also been some baptisms at Ko-chien, a village three days' journey distant. The Bishop writes cheerfully of the gradually brightening prospects of his work.

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Horse and cattle powders if undiluted are of immense advantage, but the large packs now sold are trash, only one kind now known in this country are absolutely pure and those are Sheridan's.

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Temperance Column.

TEMPERANCE AND PROSPERITY.

(Continued.)

I am aware that some people will contend that this expenditure is not a drain upon the nation because the manufacture and sale of the liquor gives employment to a large number of people. If they will consider the proposition with "taxation" substituted for "liquor" the fallacy of their argument will be apparent. If the Government of the day proposed to increase the national expenditure by £100,000,000, would it be regarded as no drain upon the resources of the people because the taxes when raised would be expended in ways that would give employment to a large number of people? The consideration to determine whether expenditure is waste or not is not the amount of employment it provides, but the result that is obtained. If a man spent £50,000,000 in removing a mountain, and the same sum in restoring the mountain to its place, so that when the work was completed everything was practically in the same condition as before, no one who gave the matter a moment's consideration would contend that the money had not been wasted, simply because the expenditure of it even in clearing away and bringing back again a mountain had provided employment for a large number of people. What everyone would say would be that if £100,000,000 had been expended in the production or construction of something useful and valuable the world would have been so much the richer, but as it was it was the poorer by that amount of labor actually thrown away.

The annual expenditure on drink has provided something like £30,000,000 a year for the national revenue, but as it has also involved heavy public and private cost in the shape of crime, poverty, disease, lunacy, and accidents, it is contended with much force that the contribution to the revenue is really counterbalanced. Be that as it may, we may appropriately ask what else there is to show for the expenditure. Is the game really worth the candle? Some pleasure undoubtedly has been derived from the use of drink, say during the last twelve months; but taking the nation as a whole, has not the misery been greater? Looking at it purely from the point of view of the amount of gratification to be obtained, would not the genuine pleasure to be derived from relieving an immense number of our fellow creatures of much suffering more than outweigh any delight that it at present obtained? If this be so—coming back to the financial and commercial aspect of the subject—what a boon it would be to have this immense sum spent every year in a way that would add to the wealth and prosperity of the nation.

I have not referred to the effect of drinking habits on the people themselves. The importance of

this is, however, great at a time when each nation is straining every nerve to surpass its rivals in commercial competition. If men spend their money only, the expenditure of such an enormous sum for a return so utterly inadequate would be a serious matter. But when, in addition, vast numbers are led in connection with the expenditure to waste their time, and their capacity for the production of the most and the best of which they are capable is sensibly diminished, there is a loss, the importance of which it is difficult to overestimate.

We talk much of patriotism in these days, but it too often takes the form of injuring other people, and too seldom that of blessing our fellow-countrymen. We are ever ready to career off to distant parts of the earth to set somebody else right, when all the time there are serious evils at home that require grappling with. If we were to give more attention to the ever present, but very largely neglected, problem, "the condition of England," it would be better for us, and I have an impression that the rest of the world would get along none the worse if we interfered less in their affairs. When our statesmen realize more fully than they do to-day that our first duty as a nation is to improve the condition of our own people, some effort will be made to deal with the great problem, one phase of which has here been touched up. Statesmen will wake up when the people rouse them; not before.

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