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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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MONTREAL, WEDNESDAY, SEPTEMBER 2, 1885.

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ECCLIASTICAL NOTES.

THE WORKING CHURCH.—On occasion of a banquet recently given in the Egyptian Hall at the Mansion House in London by the Lord Mayor, to the Archbishops and Bishops of the Church of England, the Archbishop of Canterbury remarked that "six hundred years ago one of his predecessors received from the Pope a letter addressed to him in these remarkable terms:—'To the most fervent monk, to the warm-hearted abbot, to the lukewarm Bishop, and to the idle Archbishop.' That was the character which he had earned for himself. He was glad to be able to say that those days were past, and that the longer one lived now the more work there was to do. As regarded the work of the Church of England throughout the world, while thirty years ago there were but seven foreign sees in connection with the see of Canterbury, there were now seventy-five, four of which had been added since he was first received at that Hall. He did not believe there ever was a time in the history of the Church when she had her hand on more work. He did not believe there ever was a time when there was such a vast body of the Church—not only clergy, but laity—who were so devoted to Church work, and who spent their time and strength and energies upon it, and were ready to sacrifice everything for God's cause."

CHILDREN'S FLOWER SERVICE IN LIMERICK.—A novel and interesting scene was presented at St. Mary's Cathedral on a Sunday afternoon lately. It was estimated that probably 250 children, all neatly attired, and each bearing bouquets of garden flowers, assembled in the ancient edifice before the commencement of the Special Service, which was modelled after that recently held in Castleconnell Church. The arrangements made by the Dean were admirably carried out by ladies and gentlemen, who organized the details, and marshalled the groups of little folks, who were afterwards individually to present the floral offerings. In the service which followed appropriate Psalms and Lessons were used, and selections of suitable hymns were joined in universally and heartily by even the very young, who formed the maximum of an overflowing congregation. The prayers were intoned by the Precentor; and a sermon of simple character, but eloquent in its earnest, faithful and illustrative treatment of the subject—"Weeds, Flowers and Fruit," spiritually applied—was delivered by the Rev. Frederick Langbridge, Rector of St. John's, whose aptitude in addresses to and writings for the young is exceptional. At its close the Lord Bishop, the Dean, the Archdeacon and the preacher, standing within the chancel rails, received on brass trays the floral offerings, made by each child separately, and laid them on the Holy Table. A collection in aid of the Children's Ward of Barrington's Hospital was then taken up, and amounted to £13.

LAY WORK.—In a recent speech, Canon Body pointed out that if the ordinary machinery of a parish is not well adapted for mission work, any success in the use of other agencies renders absolutely necessary a corresponding strengthening of the pastorate. This tolerably self-evi-

dent truth he illustrated by a remarkable case. In a certain pit village with 11,000 inhabitants there was church accommodation for only 350. Moreover, a section of the parish was so completely cut off from the church by a railway that it might be said to have no spiritual provision whatever. Under these circumstances, he sent into the district a young collier who had had some experience in mission work, thinking that if he did no good he could not well do much harm. But the young man's labors proved a marvellous success, for in a little time he collected a congregation of four or five hundred, and formed a Bible class for men with 63 members, and one for women with 50 or 60. In such a case it is obvious that all his work would be thrown away, unless a church and a priest could be provided for the sub-parish which had thus been formed.

SPECIAL MISSION TO NEW ZEALAND.—Two well-known missionaries in the Church of England—Rev. C. Bodington, Vicar of Christ Church, Lichfield, and Rev. G. E. Mason, Rector of Whitwell, Derbyshire—have been invited by the Bishops of Auckland and Christ Church, New Zealand, to spend a period of eight months in that country, holding parochial missions in the various large towns in both dioceses. They were to leave England on July 4th, and hope to begin their evangelical work about August 22nd. They will bear with them commendatory letters from the Archbishop of Canterbury and the Bishops of Lichfield and Southwell, to the New Zealand Bishops to whom they are going.

THE BISHOP OF OSSORY ON THE NAME OF THE IRISH CHURCH.—The Diocesan Synod of Leighlin was held recently in the County Club House, Carlow, under the presidency of the Bishop of Ossory. Divine service, with a celebration of the Holy Communion, previously took place in the parish church. There was a large attendance of Synodsmen. The Bishop, in his opening address, noticing the efforts made to deprive them of their ancient inheritance as "The Church of Ireland," said:—

They could not, of course, compel other people to call them any name that they did not like to call them; but they could do this, they could call themselves by the name that they believed belonged to them by right, that belonged to them by ancient precedent and by long history, that belonged to them, he believed, also legally and truly in their present position. If they only opened the title-page of their Prayer Book, they would find this thing printed upon it—"According to the order of the Church of Ireland." And he would remind them that in the old Prayer Books, published even before the Union of England and Ireland, the same name and title appeared upon the title-page of the ancient Prayer Books of the Irish Church; and, more than that, that title carried them back for many a long century gone by, before there was any need of their being Protestant in this country, and before Rome had ever any foothold here, when they were the first Church of Ireland—a name that had been continued and upheld by their forefathers when it was needful with their precious blood, and who had handed down to them that precious

heritage. It was a title that no Parliament and no Government gave them, and they would not surrender that, no matter what any nominee of the Government might say or do. The great English poet had said that he who stole their purse stole trash. Well, that had been done already. But that poet had also said that he who filched from them their good name robbed them of that which not enriched him and left them poor indeed. There was more in that question of name and title than many people thought, for it was endeavoring not only to take away what had been already taken—their means of subsistence—but it was depriving them of the true and real position which they had long held, and, by God's grace, would continue to hold, in this country. They were not the Episcopal Church by name, but they were not unwilling and—God forbid they should be—ashamed of being called the Protestant Church; but if they were called Protestant and Episcopal, these were only characteristics that belonged to them; but their claim was that they were the Church of Ireland.

ARCHDEACON FARRAR ON GRANT AND AMERICA.—In his memorial discourse, in Westminster Abbey, Dr. Farrar said:—

What verdict history will pronounce upon Grant as a politician and a man I know not; but here and now the voice of censure, deserved or undeserved, is silent. We leave his faults to the mercy of the merciful. Let us write his virtues on brass for men's example. Let his faults, whatever they may have been, be written on water. Who can tell if his closing hours of torture and misery were not blessings in disguise—God purging the gold from dross until the strong man was utterly purified by his strong agony. Could we be gathered in a more fitting place to honor General Grant? There is no lack of American memorials here. We add another to-day. Whatever there be between the two nations to forget and forgive is forgotten and forgiven. If the two peoples which are one be true to their duty, who can doubt that the destinies of the world are in their hands? Let America and England march in the van of freedom and progress, showing the world not only a magnificent spectacle of human happiness, but a still more magnificent spectacle of two peoples united, loving righteousness and hating iniquity, inflexibly faithful to the principles of eternal justice, which are the unchanging law of God.

EPISCOPACY.—Dr. Schaff, a scholarly Presbyterian divine, and profound student of Church history, in speaking of the Angels of the Seven Churches, frankly remarks: "The impartial reader must allow that the phraseology of the Apocalypse, already looks toward the idea of episcopacy in its primitive form; that is, to a monarchical concentration of governmental power in one person, bearing a patriarchal relation to the congregation, and responsible in an eminent sense for the spiritual condition of the whole."

RETURNING.—The Rev. Pliny B. Morgan, M.D., a priest of the diocese of Southern Ohio, who in 1878 joined the R. E. schism and was accordingly deposed from the ministry, has now returned.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

FALMOUTH.—The 38th meeting of Avon Deanery was held in Falmouth on August 20th. The following members were present, Revs. Canon Maynard, D.D., R.D.; Axford, Ancient, Harrison (Deacon), How. We were favored with the presence of Rev. Wm. Ellis, Rural Dean of Tangier, who kindly consented to preach at the next meeting to be held in Rawdon, Oct. 14th. Prayers were said in St. George's Church by Rev. W. J. Ancient, 1st Lesson read by Rev. H. How, the 2nd by Rev. F. W. H. Axford, who also preached a telling sermon on the corporate Union of Christendom. The Dean was celebrant, and he was assisted by his brother Dean in the administration of the Holy Communion. The clergy were all hospitably entertained by James Smith, Esq. The capitular meeting took place at 3 p.m. Among other interesting topics the superannuation of the clergy was considered. This resolution passed: "that in the opinion of this chapter the present system of superannuation is highly unsatisfactory, and that the several Rural Deaneries be requested to take the matter into consideration with a view of laying it before the next session of Synod." The following also passed unanimously, "this Deanery desires to record, on the earliest opportunity, on behalf of its members, collectively and individually, its sense of the great loss the whole Diocese has sustained by the early removal of their brother in Christ Rev. George W. Hodgson, M.A., of St. Peter's, Charlottetown, and they desire to express their highest admiration of his saintly life, untiring zeal, breadth of opinion and high scholarship, which were so wholly consecrated to the service of that Master he loved so well and served so faithfully to the very last." Mr. Hodgson did most effective work for the Parish of Falmouth while at King's College.

In the evening spirited addresses were delivered to a good congregation. The Rural Dean spoke on the support of the Ministry; R. D. Ellis, on the visible kingdom of God on Earth; Mr. Axford, on Infant Baptism and the Scriptural mode of administering His Holy Sacrament; Mr. Ancient, on need of parents instructing their children in positive truths; Mr. How, on Forms of Prayer. The collection was for the Widow's and Orphan's Fund. The Dean pronounced the benediction.

AMHERST.—The next meeting of this Deanery Chapter will be held (D.V.) in New Glasgow on October 22nd, instead of at Londonderry Mines, on the day previously named. This alteration is caused by the appointment and necessary going into residence at Windsor of the Rector of St. Paul's, Londonderry, to be Divinity Professor and President (*pro tem*) of King's College.

The appointment is a wise one, and the Governors and the students are to be congratulated, but to this Deanery the loss will be a heavy one, the Rev. Isaac Brock, M.A., Oxon., having been a great power here, on account of his great learning and ready ability.

FALMOUTH.—On Friday evening the 21st instant an address was given in St. George's Church on the subject of *Guilds* by the Rev. W. Ellis, Rector of Sackville and Rural Dean of Tangier. The objects of *Guilds* were set forth in a very plain and practical manner, the Speaker instancing the marked improvement in the Parish of Sackville since the formation of the Guild there. After an address by the incumbent, the Rev. J. Harmon, five of the West Church members came forward and kneeling at the altar rails with the incumbent took the obligation required of all members of the Guild.

Several others present also promised to join at the first meeting of the Guild, which will be held shortly.

On the previous day the clergy of the Avon Deanery held their meeting in this parish an account of which will no doubt be sent to you by the esteemed secretary. On Sunday the 23rd inst., the incumbent exchanged duties with the Rector of Sackville, where he was formerly lay reader.

CHESTER ROAD MISSION.—A font was recently presented to the new church in this Mission by Mr. Jacob Sweinhauser made by himself, and in which his granddaughter was the first to be baptized. The people in this Mission are very earnest in Church matters, although poor. The Missionary is not able to attend to this part of the Parish of Falmouth as the necessity of the Mission requires in consequence of not having a horse. A new Church was erected some time ago, but there is a debt of seventy dollars or more on the outside, and nothing whatever has been done to the inside of the building. Will some kind friends help us to clear off the debt so that we may begin to work at the interior of the Church. All subscriptions will be thankfully received by the incumbent of Falmouth.

PERSONAL.—J. A. Dunham, of Carleton, N.B., who some two years ago took the Stevenson scholarship at King's College, and lately graduated at the same place with honors, has been appointed head of the classical department in the Cathedral school, Garden City, N.Y., at a salary of \$2,000 per year.

Captain Auren, of the Halifax Battalion, superintendent of St. Matthias Mission Sunday School Halifax, addressed his scholars last week on the way the Halifax Battalion spent the Sunday in the Northwest Campaign. The address was very interesting, and one of the principal points was the necessity of valuing the Prayer-book more and more since wherever a Prayer-book was found there and then a communion service could be held at once by anyone. One incident of the campaign, stated in the address, was the following: It was the duty of the senior officer to take the service and on this occasion the senior officer was a Presbyterian unaccustomed to such duty. In his quandary a Prayer book was found and placed in his hands, and with the guidance of a brother officer, a Churchman, the usual prayers for the day were taken. The scholars of St. Matthias were glad to have the Captain among them once more marshalling so ably and willingly his little band of Christian soldiers.

DARTMOUTH.—*Christ Church.*—The annual Sunday School Picnic was held last Tuesday at Hasterman's grounds, Northwest Arm, and a very enjoyable day was spent by the children and their friends. Mr. Lewis Parker deserves the greatest credit for the hard work he bestows upon this important Sunday School.

A meeting of the parishioners of Dartmouth was held last Monday for the purpose of electing Churchwardens and for the election of a Rector. J. W. Allison and Jas. Simmonds were elected Churchwardens in the place of Dr. DeWolfe and C. G. Oland, who have resigned. The matter of appointing a rector was taken up, and after much discussion as to what kind of a man they wanted, &c., the following gentlemen were appointed a committee to report which of the applicants would suit best and ordered to call a meeting to report as soon as possible: A. Lloyd, C. E. Creighton and Lewis Parker. The meeting then adjourned to meet again in four weeks to make the appointment.

JEDDORE AND SHIP HARBOR.—On the eve of the departure of the late Rector, Rev. J. Lowry, M.A., the parishioners presented him with a

purse of \$54.15, together with the following address:—

Rev. and dear Sir,

We, your parishioners, feeling most deeply your departure from our midst, cannot allow you to leave us without expressing our sincere regret that circumstances have rendered it necessary that you withdraw from this field of labor, in which for the past four years you have so faithfully borne the "burden and heat of the day."

Your untiring efforts have been the means of accomplishing very much; and we feel sure that the good seed sown by you in your capacity of priest in the Church will in due season spring up and bear fruit abundantly.

Will you accept the accompanying purse as an expression of our appreciation of your valuable services, and as a token of our warm attachment to you?

We do earnestly pray that God in His infinite mercy and love may restore to you the blessing of health.

Once more, dear Sir, permit us to express our deep sorrow at your departure; and, whether we ever meet on earth, may we all be gathered together beyond the river, where, in the light of a loving Saviour's face, we may, as you have taught us, unite with one accord in the adoring worship of our Heavenly Father, joined in with holy joy by all the Saints triumphant.

Believe us, dear Sir, your loving and faithful parishioners.

Signed on behalf of the parishioners.

CHAS. M. DEAN,
ROBT. J. STEVENS,

Churchwardens.

Mr. Lowry replied, thanking them heartily for their appreciation of his humble efforts. With gratitude he accepted this unexpected manifestation of a good feeling, more valued by him than even its substantial expression. With singleness of purpose, he had done what he could while among them, and now, on leaving, felt anxious only for the welfare of the parish. Yet he would still have its interests at heart, and would constantly be prompted to act on their behalf by the agency of kind recollections treasured up in memory of true friends left behind him.

CAPE BRETON.

The regular meeting of the "Sydney Rural Deanery" was held at Cow Bay on Thursday, August 6th. The preceding evening service was said in St. Paul's Church, Cow Bay, and an address on "worship" given by the Rev. S. Davies, the newly appointed travelling missionary. On Thursday morning Matins was said at Christ's Church, South Head, Rev. R. D. Bainbrick officiating. A celebration of the Holy Communion followed at which the Rural Dean, Rev. D. Smith, was celebrant. The sermon was preached by the Rev. S. Davies. The chapter met in the Rectory, at 3 o'clock p.m. There were present Rev. D. Smith, Rural Dean, W. J. Lockye, S. Davies, R. D. Bainbrick, secretary. After prayers, 1 Tim. iv. was read in Greek, and commented upon at length. After transaction of general business the meeting adjourned at six o'clock. It was decided to hold the next meeting at Baddock, sometime near St. Luke's day. Evensong was said in St. Paul's Church, Cow Bay, at 7:30; Rev. S. Davies officiating. The sermon was preached by the Rev. R. D. Bainbrick.

KING'S COLLEGE.

The following appeal has been issued to every member of the Church in the Diocese of Nova Scotia:

Various circumstances have of late tended to embarrass the financial condition of the College.

There may be mentioned the withdrawal of the Provincial grant, the depreciation of securities, the lessened rates of interest obtainable on safe investments. This is, therefore, a critical time in the life of our College and its continued existence is depending upon the support which churchmen are willing to give.

It is a necessary institution among us for the higher education of our young men generally, and specially as a place of training for those who are to serve in the ministry of Christ's Holy Church in our land.

The College has been placed in connection with the Synod of the Diocese where every churchman is represented, and where the voice of the people has its direct influence in the appointment of two of the Governors of the Institution.

Everything connected with its finances is placed before you in the accompanying statements. You will easily perceive that, even with the greatest economy in expenditure, the College cannot be maintained unless all members of the church for whose benefit it is intended come forward with ready mind and self-denial, prepared to do every thing in their power both by strengthening its financial position, and also by influencing others to take an interest in its welfare.

This appeal is made for the purpose of meeting the deficit in the Current expenses of the College during the next few years in order to give time for the completion of the "New Endowment Fund" now in course of collection.

The whole matter is, therefore, in the hands of the church people of the Diocese. If you will come to the rescue, the present crisis may be passed over and our College be still the centre of our own literary interest. If not it will be said to our shame that we churchmen whose position is a high one, and who enjoy the blessing of a church founded by Christ himself, are not willing to follow their Master in self-devotion and love of the work by Him entrusted to their care.

Under these circumstances and for these reasons this appeal is made to you for support both by influence and by action.

Rev. and Dear Brethren:

In connection with the above appeal, I have to request you to take collections, in your several churches before the end of September, for the current expenses of the College; the present Board of Governors having determined to maintain the full staff, in the belief that, if funds can be obtained to meet the expenditure for two or three years, the College will be in such a satisfactory condition that sufficient endowment will be readily provided. If these expectations are fulfilled, the benefit to our church will abundantly recompense all who contribute towards the fulfilment.

Your affectionate brother,

H. NOVA SCOTIA.

Halifax, August, 1885.

DIocese OF FREDERICTON.

DEANERY OF ST. ANDREW'S CHORAL UNION.

On Tuesday, August 25th, fifty three persons availed themselves of a delightful trip from St. Stephen to St. George, on the St. Croix and Magaguadavic Rivers, in the steam yacht *Leila*. This number received forty-two additions at St. Andrews, so that the excursion was a monetary success, an item of importance in Charlotte County, where fogs and thunder-showers constantly upset all plans. The steamer *Emmet* brought the Campobello choir and friends, who also reached their destination in ample time for the morning's rehearsal of all the music to be sung on the occasion.

St. Mark's Church, St. George, has lately been re-seated, and made a free and unappropriated parish church, with encouraging results. The chancel was adorned with flowers, and filled to overflowing with the clergy and

choir. In addition to the Rector, (Rural Dean Smith,) Dr. Ketchum, the Revs. T. E. Dowling, H. H. Neales and J. M. Millidge, the Rev. H. M. Spike, of Musquash, was present, as well as the Rev. W. D. Martin, the new Principal of St. Catharine's Hall, Augusta, Maine, and the Rev. Bryan B. Killikolly, of St. Philip's, Philadelphia—eight clergy in all, in addition to the Coadjutor-Bishop.

Seven choirs were represented this year by forty-two singers, as follows.—Campobello, 10; Chamcook, 3; Pennfield, 6; St. Andrew's, 3; St. George, 8; St. Stephen (Christ Church,) 11; St. Stephen (Toinip Mission,) 1. Total, 42. Grand Manan, St. David and St. Patrick, and St. James, were unrepresented. Last year the attendance at St. Andrew's was larger, amounting to 48.

The congregation was exceptionally full and attentive, and the details of all the arrangements seemed to have been methodically planned beforehand. Those who had not the privilege of being present can easily imagine that Bishop Kingdom preached a thoughtful sermon on Job, ch. xxxviii., 7: "When the morning stars sang together, and all the sons of God shouted for joy." The collection for necessary expenses amounted to \$7.87.

The singing in some respects was better than that of last year. The chanting of Psalms and Canticles, then a weak point, showed this year more evidence of careful practice. The words were distinctly heard throughout the church, and the recitation was free from the common fault of hurrying on the reciting note and dragging the cadences. The Psalms were sung antiphonally, as was also the Metrical Litany after the close of the service. For this purpose, owing to an excess of treble voices, the singers were divided into two choirs, one singing in unison only. One or two of the tenors might have been added to this unison choir with better effect as their part was rather prominent in the harmony. The opening hymn, "We march, we march to victory" (Barnby,) was sung with great spirit, but it struck one as being inappropriate, for the singers had taken their places in the chancel before the beginning of the hymn. The anthem was Dr. Garret's, "The Lord is loving unto every man." It was remarkably well rendered, considering the circumstances, though a little feeling of uncertainty was noticeable in places. Its frequent changes of time make it difficult. When it is remembered that the singers practise in different places, and cannot come together until the day of the Festival Service, the wonder is that it should have been so well done.

Keeping in mind the objects of the Association—(1) The improvement of choirs and (2) the encouragement of congregational singing—it might be suggested that in future the anthem be left to a small and well-balanced choir, selected for the occasion, who, by giving special attention to it, might render it effectively, or that only such music be chosen as would be suitable for congregational use.

Bishop Heber's hymn, "The Son of God goes forth war," to Sullivan's setting of St. Ann's tune, lost all its grandeur and beauty for want of the proper organ accompaniment. It requires the powers of a large instrument to do it justice. It also needed a greater strength of men's voices. This is a want that will always be expected where we have voluntary choirs, dependent upon men who cannot give much of their time to practices, and can with difficulty leave their work to attend a special service. For this, the selection of music should, as far as possible, make due allowance. The hymn sung during the collection of the alms (Dr. Croft, No. 471, H. A. and M.) was better than any of the other music, unless perhaps the closing Litany of the Church, No. 471, H. A. and M. For the music to which this Litany was sung, the Choral Union are indebted to the Church of St. John the Evangelist, Montreal. The whole of the music, (23 pages) used at this Festival was spe-

cially printed by the well-known musical firm of Novello, Ewer & Co., London.

The Choral Union is indebted to the Precentor (Mr. James Vroom) for visiting again this year all the associated choirs, and conducting the rehearsal.

The cordial hospitality of the good people of St. George was greatly appreciated by their visitors, and the sixth anniversary gathering of the Choral Union of St. Andrew's will always be warmly remembered.

PERSONAL.—The Rev. Frederick S. Sill, Rector of Cohoes, N.Y., and for several years Curate of St. Paul's, Portland, lately paid a short visit to his many friends in Portland and St. John. He was the guest of the Rev. Canon DeVeber.

One of St. John's fairest and most amiable of daughters has been captured by a Liverpool gentleman. Yesterday, the 2nd August, the happy couple were joined in wedlock by Rev. Canon DeVeber, St. Paul's Church being crowded on the occasion. The bride, who is a daughter of Jeremiah Harrison, was attended by Miss May Harrison (sister of the bride), Miss Harrison (youngest daughter of Wm. F. Harrison), Miss Helen Smith and Miss Ruddick. Mr. Lawson, the groom, had as his attendants Chas. Harrison, Capt. F. Hartt and Capt. J. T. Hartt. The ceremony was rendered the more impressive and interesting by the presence of the surpliced choir of the Church. After the marriage the guests attended a *dejeuner* at the residence of the bride's father, and later the couple left for a short visit to the United States. On the 29th they will take the steamer at Boston for Liverpool. Among the numerous bridal gifts, was a beautiful ivory-bound Church Service, from the bride's Sunday School class and the teachers of St. Paul's Sunday School. The many friends of Mrs. Lawson, while uniting with us in regretting her departure, will also unite with us in wishing her every happiness in her new home.—*St. John Globe*.

DIocese OF QUEBEC.

PERSONAL.—The Rev. C. Bawson, has declined the nomination to Sherbrooke, having accepted a living in the North of England.

Your correspondent has read the short letter of Presbyter concerning the Mission of Danville and trusts the Venerable Archdeacon of Hochelaga will not feel hurt at his work being styled that of a travelling rather than a resident Missionary during his short sojourn in the district, as it was for many years after in charge of a travelling Missionary. More particularly as the saintly Bishop Stewart called the position a promotion from a settled cure, and, I believe, the Rev. Mr. Lonsdell made no attempt at erecting ecclesiastical buildings of any kind.

LENNOXVILLE.—The Rev. T. Adams, M.A., whose appointment as Principal of Bishop's College, Lennoxville, and Rector of the School has already been announced, has arrived at Lennoxville. Mr. and Mrs. Adams came out by the "Parisian," and were the guests of the Bishop of Quebec for a few days after landing. On Sunday, August 23rd, Mr. Adams in the morning preached in the Cathedral, Quebec, and in the evening at St. Matthew's Church, the service being read at St. Matthew's by the Bishop of Niagara, who has recently been staying in Quebec for a few days.

PERSONAL.—We understand that the Rev. Ernest Willoughby King has accepted the position of Principal of the School at Cote St. Antoine, Diocese of Montreal, and will soon enter upon his duties there. The Cote St. Antoine people have made an excellent selection.

DIOCESE OF MONTREAL.

The Bishop's appointments for September:—

- Sept. 3rd—Thursday, Como and Hudson, Rev. J. Pyke.
 3rd—Thursday, Como and Hudson, Rev. J. Lindsay.
 4th—Friday, St. Andrews, Ven. Archdeacon, Lonsdell.
 5th—Saturday, Lachute.
 6th—Sunday, Grenville, Rev. J. Rollit, R. Dean.
 7th—Monday, Papineauville.
 8th—Tuesday, Buckingham, Rev. H. Hackenley.
 Sept. 9th—Wednesday, Portland.
 10th—Thursday, Portland.
 11th—Friday, Portland.
 12th—Saturday, Lakefield, Rev. C. Boyd.
 13th—Sunday, Lakefield, Rev. C. Boyd.
 14th—Sunday, Mills Isles, Rev. J. Ball.

Correspondence may be addressed to the Bishop, as follows:—

- Sept. 3rd to 6th, care of Rev. J. Rollit, Grenville.
 6th to 7th, care of Rev. H. Hackenley, Buckingham.
 8th to 11th, care of Rev. C. Boyd, Lakefield, Quebec.

DEANERY OF BEDFORD.—The following arrangements have been made for the annual Missionary Meetings in this Deanery: West Farnham, Sept. 14th; Rougemont, Sept. 15th; Abbotsford, Sept. 16th; Upton, Sept. 18th; St. Hyacinthe, Sept. 18th; Deputation: Revs. Rural Dean Nye, I. Constantine, and F. Allen. Clarenceville, Sept. 14th; St. Thomas, Sept. 15th; Philipsburgh, Sept. 16th; Pigeon Hill, Sept. 17th; Deputation: Revs. Canon Mussen, Canon Davidson and A. A. Allen. Bedford, Sept. 21st; Mystic, Sept. 22nd; Stanbridge East, Sept. 23rd; Cowansville, Sept. 24th; Sweetsburgh, Sept. 25th; Deputation: Revs. Canon Robinson, J. J. Roy, and H. D. Bridge. Dunham, East Dunham and Dunboro', at dates to be arranged hereafter; Deputation: Revs. Rural Dean Nye, and Canon Mussen.

BEDFORD.—The Annual Sunday School Picnic of St. James' Church was held at Pike River Springs, on the 20th inst. A large company of friends and the local Cornet Band accompanied the children and their teachers, and all spent a very happy day in this delightful spot. The thanks of the party are due to the proprietor, Mr. Alexander Watson and his family for their hearty welcome and many kind attentions.

THE BISHOP IN THE MISSION OF AYLWIN.—Friday, Aug. 21st, at 7 a.m., left Otter Lake Farm, where we enjoyed the hospitality of Mr. Cunem; crossed the Alps, and had a short service at Copelands, with thirty or more people. The night was spent at the house of Mr. Henry, at Danford Lake.

Saturday.—Morning Prayer and Holy Communion at Alleyne. Thence a drive of ten miles to St. Peter's Church, Cawood, where His Lordship consecrated a burial ground, and held Divine Service at 2.30, followed by public tea in the school-house. Full congregations and hearty services at both places. After tea, twenty miles drive to Aylwin Parsonage.

Sunday, 23rd August.—A drive of ten miles took the Bishop to Wright, where he found a beautiful new church and burial ground to be consecrated, making the third church and the third burial ground consecrated this trip. At 10 a.m., the Bishop, clergy and churchwardens went in procession from the school-house, which has for many years been used for Divine worship, to the new church, when Mr. Joshua Ellard read the petition for the consecration of the ground, which having been assented to and performed, B. Bambridge, Esq., churchwarden, read the petition for the consecration of the church. The Bishop assented. The doors were unlocked, and the Bishop, followed by the clergy and people, entered the sanctuary, saying the 24th Psalm. The consecration prayers ended, Mr. Harris, catechist, at the request of the Bishop, read the sentence of consecration. This service was followed immediately by an ordination, in which the Rev. H. Plaisted, of River Desert, was admitted to the priesthood, and Messrs. E. J. Saphir and Wm. Sanders were admitted to the order of deacons. The sermon

was preached and the candidates presented by the Rev. Rural Dean Taylor.

In connection with the new church, which is called St. James, too much cannot be said in praise of the diligence and earnestness of the Rev. W. P. Chambers and the people of Wright, especially of the eight who attended a meeting last week to conclude arrangements for the consecration of the sacred edifice.

In the afternoon a large congregation assembled at St. John's Church, Aylwin, where the Bishop preached an earnest sermon to very attentive hearers.

DEANERY OF SHEFFORD.—The inaugural meeting of the Deanery of Shefford was held in Waterloo on Tuesday, August 18, 1885, under the presidency of the Rev. W. B. Longhurst, Rector of Granby and Rural Dean of Shefford. There were present five clergymen and thirteen lay members, also Messrs. Saphir and Meek, licensed lay readers.

Holy Communion was celebrated at 9 o'clock a.m. in St. Luke's Church, the Ven. Archdeacon Lindsay and Rural Dean Longhurst officiating, after which the Chapter assembled for business in the Court House, kindly placed at their disposal by the Mayor of Waterloo.

The Rural Dean having opened the meeting with prayer, congratulated the Deanery for their good attendance on this their first coming together after the division of the large and overgrown Deanery of Bedford, thus far showing, at least by number, how wise was the action recently taken by our good and much beloved Bishop.

On the motion of the Rev. J. W. Garland, seconded by the Ven. Archdeacon Lindsay, the Rev. Alex. B. Given was appointed Secretary.

The question concerning the re-arrangement of certain parishes within the Deanery occupied the attention of the house for a considerable period, after which the subject of holding missionary meetings in aid of the Diocesan Mission Fund was discussed with great enthusiasm, both by clerical and lay members. This all-important subject naturally divided itself into two branches—(a) Time of holding said meetings; (b) Nature of deputation attending same.

At the hour of 12.30 p.m. the Chapter, having arrived at no definite decision on the matter, adjourned to the basement of St. Luke's Church, where all the members of the Deanery present were invited to partake of a bountiful and sumptuous repast, kindly provided by the ladies of St. Luke's congregation.

On re-assembling at 1.45 p.m., in the Court House, the following resolution was proposed by the Rev. J. W. Garland, and seconded by the Ven. Archdeacon Lindsay:—

"That with a view of making our missionary meetings a greater blessing to our several parishes, we do hereby agree that we have a missionary service, on a Sunday appointed by the Rural Dean, for the whole Deanery of Shefford, and that on that day, or, in the case of out-stations, the following Sunday, there be preached to each of our congregations a sermon on the subject of our Mission work; and that on the evening of the same day, or as soon as possible afterwards, a missionary meeting be arranged for as each clergyman may think best suited to his parish work and people."—Carried.

Sunday-school work among the young formed a very interesting topic for discussion among the members of the Deanery.

The following resolution was unanimously adopted:—

Proposed by the Ven. Archdeacon Lindsay, seconded by the Rev. J. W. Garland,

"That the scheme of the Sunday-school Institute Lessons be used as far as possible in this Deanery of Shefford, beginning at the ensuing season of Advent."

A vote of thanks was proposed and conveyed to the Rural Dean for his kind, courteous and

genial manner in presiding, after which the Benediction was pronounced, and the Chapter adjourned at 4.30 p.m. to assemble again (D.V.) at Waterloo, on the fourth Tuesday in November next. Subject for discussion, "United work of clergy and laity in saving of souls."

ST. JUDE'S.—The annual picnic of the members of the Sunday-school took place on the 22nd ult., to Deschamps' Grove, and proved very successful. There were over 300 persons present, and a very enjoyable day was spent. The "Montarville" took the excursionists down to Boucherville, and the party then proceeded to the grove, where a series of games was held, proving both exciting and interesting. Many of the prizes were well worth competing for. The distribution to the winners took place on the return voyage. Everything passed off most satisfactorily.

HUNTINGDON.—The Rev. Wm. Haslam, M.A., father of the incumbent of this parish, who is conducting special services at St. John's and St. Paul's Churches, has come to Canada for the purpose of conducting parochial missions throughout Canada during the fall and winter. Invitations for the conducting of special services for a given number of days should be addressed to him at Huntingdon, P.Q. All that is required of clergymen applying is that they should undertake to co-operate with the Missioner, who has sole charge of his services, and that hospitality be provided during the season of the mission. Mr. Haslam's appointments up to the New Year are nearly filled up. He goes to Toronto, Belleville, Brockville, Kingston, Montreal and Orillia.

DIOCESE OF ONTARIO.

KINGSTON.—A Sad Accident.—On the 14th inst., John B. McMorine, eldest son of the Rev. J. K. McMorine, of St. James' Church, while enjoying himself with some other lads at Kingston Mills, fell from a tree, a distance of twenty feet. He was picked up and conveyed to his home in an unconscious state, all the lower part of the body being paralyzed. At first fears were entertained of his recovery, but a change for the better has set in, and hopes are felt for the best. Mr. and Mrs. McMorine have the sympathy of a host of friends in their trouble.

St. Paul's Sunday-school and parish picnic came off on the 27th ult., and was a great success. The band of the P. W. O. Rifles enlivened the day.

PICNIC ON WOLFE ISLAND.—The garden party given by the ladies of Trinity Church, Wolfe Island, on the evening of the 18th ult., on the parsonage grounds, in aid of the Parsonage Fund, was very successful. The ladies deserve great credit for the way in which they provided for the entertainment and amusement of their many visitors. Mr. Telgmann's overture on the piano was much admired. The choir and string band, by their songs and selections, added greatly to the pleasures of the evening.

PARHAM, NORTH FRONTENAC.—On Thursday last, 20th inst., Miss S. Farrer, of Parham, daughter of the Rev. H. Farrer, met with an accident which, although thought to be slight at the time, caused much suffering, and terminated in her death on Sunday evening. She was in the act of lifting some rain water from a barrel, when in raising her head it came in contact with the rain-board, causing a slight abrasion of the skin. Shortly after receiving the injury she complained of sharp pains in the back of her head, and about eight o'clock she became unconscious, remaining in that state till relieved by death. Her remains were taken to Ottawa for interment. The bereaved ones have the sympathy of the community.

DIOCESE OF TORONTO.

PERSONAL.—The Rev. J. D. Cayley, Rector of St. George's Church, Toronto, left for England on the 21st of August.

The Rev. J. F. Sweeney has returned home from a prolonged holiday tour in quest of health. He is better, but not yet altogether strong.

The Rev. Charles Darling is now on a vacation tour. His place is supplied by the Rev. F. W. Squire.

The Rev. T. Walker conducted Divine Service at St. Luke's, Ashburnham, on Sunday last.

The Rev. John Langtry is enjoying a rest at Collingwood, and the Rev. Mr. Baldwin, of the Church of the Ascension, is at Portland.

The Rev. John Davidson exchanged with the incumbent of Credit on the 16th August.

The Ven. Archdeacon Boddy is absent seeking rest and change. His place is occupied by the Rev. R. M. Plante.

The Bishop is rustivating on the Island. He is an excellent amateur worker with the saw and plane, and some specimens of his handiwork may be seen in St. Andrew's Church.

CHANGES.—A considerable number of changes may shortly be expected throughout several parishes. Many of the clergy are anxious to seek new fields of labor, and one or two important exchanges may be effected very soon. The people seem ripe for change, and, when everything else fails, are inclined to try the starving-out process. The Bishop is anxious that the clergy should remain at their posts and fight difficulties, but without "the sinews of war" this is impossible. In consequence of this, the clergy strive to effect changes among themselves, as this is the only feasible solution of their difficulties. Promotion seems altogether out of the question.

ST. ALBAN'S CATHEDRAL.—The first sod of the proposed Cathedral was turned by the Bishop on Thursday, August 20th. The ceremony was of a very simple and informal character. For some reason or other, no public notice was given, and the attendance of the clergy was in consequence infinitesimally small—one gentleman only being present besides the Bishop. The laity was represented by Messrs. Carter, Matson and Chadwick. A sum of \$1,200 has been subscribed for the building, and it is proposed to make an immediate appeal for funds to complete the choir and chancel. If this be effected by December, 1886, it will secure a further sum of \$2,000 offered conditionally. The dimensions of the proposed choir and chancel are 90 x 39 feet.

QUARTERLY COMMITTEE MEETINGS.—The attendance at the regular meetings of Synod Committees, on the 13th and 14th ult., was tolerably good, considering that it was the heated term. The usual routine business was transacted. The Executive Committee appointed a Sub-Committee to confer with the Special Committee on the Sustentation Fund. The Commutation Trust placed two clergymen on the pay-list, viz., Messrs. Hinds and Smithett. The Girls' Friendly Society Committee drew up a circular, which is to be printed and circulated in the parishes, with the view of increasing branches. The Mission Board had its meeting on Friday, and considered the state of the funds. The Printing Committee met and adjourned *sine die*.

DIOCESE OF NIAGARA.

CHRIST CHURCH CATHEDRAL.—Rev. Professor Clark, of Toronto, preached in Christ Church Cathedral on the evening of Sunday, the 23rd ult. The congregation was very large, and the sermon one of much power and eloquence. The text was II. Corinthians iii. 9: "For if the ministration of condemnation be glory, how

much more doth the ministration of righteousness exceed in glory." The speaker pointed out clearly the great superiority of the gospel over the old Mosaic law, and drew from it valuable teachings, presenting ideas in a practical and pointed manner. He was listened to with rapt attention. The musical part of the service, though not of a special nature, is worthy of a word of praise, particularly the organ voluntary during the offertory.

LUTHER.—On Tuesday, Aug. 2nd, a picnic was held in Mr. Munn's Bush, Colbeck Settlement, in aid of St. Clement's Church. Addresses were delivered by the Revs. Messrs. Henderson, Webb and Moore, and a very pleasant time was passed, the result being very satisfactory in a pecuniary way.

The Lord Bishop of Niagara has been the recipient of a handsome travelling clock from the clergy of the diocese of Quebec. At the time of his consecration His Lordship was presented with an Episcopal Ring, the gift of the clergy, and there being an unexpended balance of the sum then contributed, it has been expended in the purchase of a clock.

The following letter was placed in the hands of the Bishop at the time of the presentation, which took place at the Rectory:

QUEBEC, Aug. 24, 1885.

DEAR LORD BISHOP,—In behalf of the clergy of the Diocese, we beg to offer for your acceptance the time-piece which accompanies this letter.

The subscriptions for the ring presented to you by the clergy having exceeded somewhat the cost of the jewel, the balance has been expended in the purchase of a clock, which the subscribers hope you will accept as part of their memorial gift.

We are, ever yours,

J. W. QUEBEC,
GEO. V. HOUSMAN,
M. M. FOTHERGILL,
THOS. RICHARDSON,
ERNEST A. WILLOUGHBY KING.

(Signed in behalf of the clergy of the Diocese.)
The Right Rev. the Lord Bishop of Niagara.

DIOCESE OF ALGOMA.

A VOYAGE OF DISCOVERY.

(Continued.)

Starting from Algoma Mills on the morning of Wednesday, the 8th, we soon reached Serpent River, about eight miles further on. There is some difference of opinion as to the origin of the name, some attributing it to the sinuous course of the stream, while others discover it in an old legend connected with the bitter feuds that raged between two hostile Indian tribes in the neighborhood, and the memory of which, we were told, is perpetuated by a rude representation on a great rock at the river's mouth, picturing two huge serpents engaged in conflict, writhing and wrestling together in deadly embrace. "The rock is there," said our informant, "and by a vigorous stretch of the imagination one can almost trace the forms," &c., &c. We thought of the constellations, however, and were comforted. At the mouth of Serpent River stand the extensive mills owned by Cook Bros., of Toronto, and judging from the activity visible in every direction, the lumber interests are by no means languishing. About a hundred hands are employed, whose families reside close by in rows of neat, compact cottages. Mr. Geo. Cook, Jr., the nephew of the enterprising proprietor, very soon put in an appearance, and with Mr. L., the manager, and Mr. M., the store-keeper and telegraph operator, contributed very largely to our comfort by their courteous attentions, entertaining us most hospitably, and taking an active part in the preparations for our evening service. The afternoon was devoted to a visitation of the

cottages, under Mr. M.'s guidance, for the purpose of giving notice of the service, enquiring for sick persons and unbaptized children, and distributing our religious and secular literature. In almost every instance our visit was most gratefully received, and promises given of attendance in the evening, if at all possible, and right well were these promises fulfilled, for when the hour came the admirably built school-house, perched on the summit of the hill, and commanding a splendid view of the picturesque scenery stretching away in every direction, was packed to the doors with an attentive and interested congregation, the large majority of who, though belonging to a variety of denominations, joined in the responses and singing most heartily, hands which would have shrunk from a Prayer Book busily turning over leaf by leaf of the Mission Service. An organ kindly lent for the occasion had been carried up the hill by half-a-dozen sturdy lumbermen, and added no little to the heartiness and fervor of the worship. The Bishop preached on the dignity of labor, showing how all honest work was ordained by God, and how, when sanctified by the presence of a Godward purpose and Christ-like spirit, it offered, even in its lowliest forms, ample opportunity for serving and glorifying God. Next morning, in accordance with notice given at the service, a goodly number of persons gathered again in the school-house, bringing their children to be admitted to the fold of Christ's Church. The Bishop prefaced the administration of the Sacrament by a brief address in explanation of its meaning, illustrating it by the process of planting a young shoot in the soil, to be trained up to maturity, and pointing out the idea of ownership on Christ's part as expressed in the application of the sign of the cross, also emphasizing the fact that, till years of discretion were arrived at, the parents and sponsors were responsible to Christ for the care and Christian nurture of their little ones.

(To be continued.)

The Rev. F. W. Greeno, late of Stonewall, Manitoba, has been appointed by the Bishop to the incumbency of Sault Ste. Marie Mission, and will enter on his duties shortly. The reverend gentleman is a brother of one of the late Assistants in St. James' Cathedral, Toronto.

The following contributions are gratefully acknowledged:—Rev. Prof. Schneider, \$21; per Mrs. Gurney, Cambridge, England, \$29.07, for new Parsonage, Bracebridge; Anon, Ottawa, \$5, for Widows' and Orphans' Fund; per Miss Tucker, Clifton, Bristol, £20 2s., including Mrs. Blunt, £5; the Misses Taylor, £5; Anon, for Church Building Fund, £5; balance for Widows' and Orphans' Fund, as follows:—Anon, £1 1s.; Mrs. Evelyn, 12s. 6d.; Miss Simmons, 2s. 6d.; Mrs. Lancaster, 2s. 6d.; Miss Simmons, 2s. 6d.; Miss E. Coleridge (ann.), £1 1s.; the Misses Taylor, £2; Mrs. Day, Buxted, Sussex, England, a box for Gore Bay Mission.

E. ALGOMA.

BRITISH BUDGET.

Mr. A. Bruce Joy, the eminent sculptor, has received a commission for the memorial of Bishop Berkeley (a recumbent figure) to be placed in Cloyne Cathedral. The work has been subscribed for in England as well as in Ireland.

On Wednesday, the 12th August, a service commemorative of the Relief of Derry was held in St. Columb's Cathedral. The ancient building was thronged to the doors. The organ loft, aisles and chancel steps were fully occupied. The Lord Bishop was on the throne.

The death of Lord Halifax carries with it the succession to the peerage of the Hon. C. L.

Wood, President of the English Church Union, so that the members of what may for the sake of distinction be termed "the Highest School of English Churchmanship" will now have a forcible and eloquent advocate in the House of Lords.

The Bishop of London has been presented with a service of plate, valued at £600, subscribed for in his Lordship's late Diocese of Exeter, in recognition of his services to the Church and the diocese during the sixteen years of his connection with it. The presentation was made by the Mayor of Exeter at a public luncheon in the city.

At St. Agatha's Church, Landport, recently, the Rev. Richard B. Boyle, who for some time past has been one of the priests at Portsmouth Roman Catholic Church, was formally received into the Church of England. The ceremony was performed by the Rev. Robert Linklater, late vicar of St. Agatha's, who was assisted by the Revs. E. W. Sergeant and C. I. Black, of Winchester College Mission.

The Bishop of Worcester has, by a characteristic act of munificence, led the way towards a solution of the difficult question of clergy pensions, so far as his own diocese is concerned. He has expressed his desire to give two sums of £1,000 each to form the nucleus of a clergy pension and insurance fund for the archdeaconries of Coventry and Worcester. The beneficiaries will be clergymen holding livings or curacies in either archdeaconry, and the benefit will take the form of assistance towards the payment of annual premiums to the institution or company guaranteeing the pension or sum at death.

AMERICAN BUDGET.

The working people of New York have deposited in the savings banks of that city six millions of dollars within the past six months.

The will of Susan Maria Edson, of New York, leaves \$3,000 to Assistant Bishop Potter, \$10,000 to the General Theological Seminary of the Protestant Episcopal Church, and \$5,000 to the Board of Foreign and Domestic Missions of the Protestant Episcopal Church.

A large number of Chinamen connected with the Sunday-school of Trinity Church, Fifty-eighth street, went on a picnic Monday morning, August 17, to Mr. Erastus Wiman's woods, of Arden, Staten Island. Each Mongolian had a basket of luncheon, and was accompanied by a lady companion, after the Melican fashion. It was the first *fete* of the kind ever witnessed on the island, and all hands are said to have had a thoroughly enjoyable time—with no whisky-drinking, no disorder, nor anything of the kind.

General S. B. Buckner, who was one of the two Confederate pall-bearers for General Grant, had a very remarkable staff during the war, and his military family has furnished the Church with three Bishops—Galleher, of Kentucky, who was a Lieutenant-Colonel and Assistant Adjutant-General, is now Bishop of Louisiana; Elliott, another Kentuckian, Captain and Aid-de-camp, is Bishop of Texas; Harris, of Georgia, Aid-de-camp, who is a Bishop of the Michigan Diocese, was first promoted to this high dignity in the Church. Another clergyman who came from the same strange training school is Shoup, a West Point graduate, who left the old army and went South. He is now a D.D., and famed for his sincere and earnest piety, as he was in the old times far daring and reckless courage.

Most of the shadows that cross our path through life are caused by our standing in our own light.

"THE BIBLE, AND THE BIBLE ALONE."

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

I.

(Continued.)

Here it is: "We hold that the reason why so many who have the open Bible hold unscriptural views is because they either never read it at all, or read it without seeking explanation from above; we also hold that the smallest school-girl can know more about God, if she reads His word prayerfully and humbly, than the most learned divine studying it in his own wisdom and intellectual power."

Surely, this is modesty in excess! We differ from a gentleman on some question of religious doctrine. The gentleman appeals to "the Bible, and the Bible only." We accept the appeal, and prove, according to our conscience and intellect, that his notions are not in the Bible at all, and that our view has plain Scripture in its favor, and, instead of our shaking, in the slightest degree, his self-complacency, he turns about and tells us we do not say our prayers! If we were illuminated by wisdom from above, we would perfectly agree with him. We do not agree with him, and therefore we are not so illuminated. For he is! In other words, the claim is that he is divinely inspired to interpret the English Bible correctly. That, we suppose, expressed or unexpressed, is the way in which the mass who have taken "the Bible, and the Bible only," that is, the Bible and their private reason upon it, explain the fact that people differ from them. It is a very curious culmination of private interpretation, and the charity it begets.

The Baptist thinks that if the Presbyterian would only "seek explanation from above" he would stop baptizing infants. The Presbyterian, in his secret soul, believes the Baptist would baptize his children if only he would pray heartily for help to understand the Bible. There is a vague feeling that if men would only ask for heavenly illumination, they would see the true meaning of the Bible, and, therefore, since they differ from us, who have the true meaning, it is certain they do not say their prayers heartily, and therefore do not get that illumination.

It is very curious, however, as the end of the thing, that we should all conclude that those who differ from us, or, as our friend says, "who hold unscriptural views" (for differing from us and "holding unscriptural views" is the same thing, of course,) either do not read the Bible, or do not pray!

John Wesley knelt down, Bible before him, and prayed for an explanation about "election." He got up an Arminian, and staid so till he died. George Whitfield knelt down at the same time, Bible before him, and prayed for an "explanation from above," and got up a high Calvinist, and staid so till he died. They are both, we trust, in Paradise now, and have learned that Calvinism and Arminianism are about equally valuable in this universe, and that the world can get on very satisfactorily without the poor rags and tags of either dead *ism*. Their earthly experience, however, is not very encouraging to either the theory, the charity or the humility contained in the extract above.

II.

How shall we know that the Bibles we have are genuine? We mean, suppose there is no question but that a Revelation was once made, and that it was committed to writing by inspired men, how are we to become certain that the writings we now have are true copies of

the originals? Granting that St. John wrote a Gospel, that St. Paul wrote various Epistles, to the Romans and others, how do we know that the writings we now have under the names of St. John and St. Paul are the actual productions of those Apostles?

This, it will be perceived, is a very different question from that of inspiration or authority. It is a question about a material fact, a question of the identity of a visible matter. Are our Bibles genuine Bibles? Do they contain the writings which were first published under the names of Apostles and Prophets? This question is one of fact, we say. Clearly, it is not a question which "the Bible alone" will settle. There is in the Bible itself no table of contents, no inspired summary of the books and chapters. And if there were, we would have to go outside the Book itself to decide whether the books and chapters in our modern Bibles are those which were contained in the Bibles of the second, third and fourth centuries.

This question of fact—are our Bibles genuine copies of the original?—must be settled by outside testimony. We must appeal to the ancient writers in fact, that is, in other words, to the early fathers. We find these men speaking and writing about a Book—the Bible, the inspired Word of God, the Old and New Testaments. We find them quoting it, mentioning its authors, citing short passages and long passages from St. John or St. Paul or St. Luke, by name. We find them doing this in Rome and in Carthage, in Alexandria and in Jerusalem, in Constantinople and in Gaul. All over the world, men writing in Greek, in Latin, in Syriac, men divided from each other by vast spaces of territory, separated in language and in nationality, we find quoting the Bible. In sermons, in formal treatises on theology, in familiar letters to friends—in all sorts of productions and in all connections—we find them referring to, talking about and citing the words of a certain Book.

We have a Book which professes to be the same. Is it? We appeal to those early writers to find out. Manifestly, there is no other way. We cannot expect any miraculous interference to assure us of this question of fact. No mental or moral illumination can be expected to tell us whether our Bible is the real primitive Bible. We therefore appeal to the fathers. And that appeal assures us of the truth and genuineness of our present copies of the Word of God. It is clear they had copies identical with our own. What we read, they read. They had the same Gospels, the same Epistles, the same Acts of the Apostles, the same Revelation of St. John. They quote as we might. They cite the words as they are before us, and in the same connection. We decide that they had the same Bible identically. The extent to which this identification may be carried is beyond what most people think. It has been said that if the Bible were lost—that is, if every copy now in existence were destroyed—the entire volume might be restored from the writings of the first four centuries. It was so quoted, so preached; so commented on, that it actually passed *bodily* into the Christian writings of those ages, and remains there.

Such identification is possible in the case of no other ancient writing. We are quite certain that our copies of the *Aeneid* are genuine, that our "Commentaries on the Gallic War" are the very "Commentaries" written by Cæsar, but that certainty is founded on comparatively slight proof. These books are indeed mentioned, quoted, and described and attributed to Virgil and Cæsar, respectively, by writers from their own day down; but for one writer who testifies to them, a score testify to the Bible, and for one line quoted from them, chapters are quoted from the Old and New Testaments, and for one author who comments on them, fifty comment upon, explain and cite whole books of the Revelation.

To decide this matter of fact, then, we ap-

deal to the testimony of the fathers. The testimony is overwhelming. It is such testimony as exists for no other ancient writings. It is contemporaneous, continuous, unbroken, straight from the first century until to-day. It is so because the Bible, unlike any other book, was committed to the jealous watch and guard of an organized body whose business was to make it known to the ends of the earth. In this sense, the Church is "the pillar and ground of the truth," in that it is the testimony to the genuineness of the Word of God for all time.

(To be continued.)

CONTEMPORARY CHURCH OPINION.

The recent Convocation address of Bishop Spaulding, of Wyoming, contains these weighty words:—

As our work is that of laying foundations, let us be careful to lay them strongly and well. We ought first of all to establish such habits and customs in our parishes as will tend to repress or overcome the inveterate parochial selfishness that everywhere afflicts the Church. Traditions are liable to be established which encourage such selfishness. By great watchfulness and great self-denial you may make traditions of the opposite tendency. That parish or mission will hold a grand position in the future Diocese and in the Church at large, whose members, looking back to the beginning or early days of its history, can say:—"We have never disregarded *Diocesan* and *general Church obligations*; we have ever had the required offertories for *outside objects* that the law and custom of the Church imposed upon us as our duty; we have ever regarded the *great missionary claims of the Church as quite equal to the claims of parochial support*. We have always estimated these as objects for which, together with Rector's salary and parish expenses, we must secure an annual revenue, and we have found that this was the way of parochial success and prosperity. As we have sought earnestly to do good to others and to forward those objects to which the Church was committed, we have been blessed in our own souls, and our parochial life has been elevated and intensified."

The *Church Press*, writing of the Grant Memorial Service in Westminster Abbey, says:

A more imposing scene has seldom been witnessed in that great historic temple. It redounds to the credit of the English nation; and the lesson taught and the influence exerted by that service should be appreciated here. There should be no jealousy between these two great nations. One in nature, in language, in religion, and in law, they should be one also in kindly sympathy and brotherly confidence and love. The misunderstandings of the past should be forever obliterated. While pursuing its own course—fulfilling its own mission—each can respect and trust and aid the other. By the recent service the bond of union has been strengthened. The two peoples have been brought into closer fellowship. In the words of Canon Farrar, "Whatever there be between the two nations to forget and forgive is forgotten and forgiven. If the two peoples which are one be true to their duty, who can doubt that the destinies of the world are in their hands? Let America and England march in the van of freedom and progress, showing the world not only a magnificent spectacle of human happiness, but a still more magnificent spectacle of two peoples united, loving righteousness and hating iniquity, inflexibly faithful to the principles of eternal justice, which are the unchanging law of God."

This scene should be remembered—these words should be pondered; this example should be followed by our people here. England has led the van in a glorious work of international

good-will. We can surely afford to follow; and whatever may be the separate interests and enterprises of each nation, or whatever differences and rivalries may spring up as each pushes on to its destined goal, there is no need for depreciation and mistrust—yea, there is every ground for mutual confidence and trust.

A WESLEYAN MINISTER GOING OVER TO THE EPISCOPAL CHURCH.—The following is extracted from the *Bridgetown Times* (Barbadoes), of June 22th: "The friends of Mr. Parker (late of the Wesleyan Society), who were not present at the Cathedral, on Wednesday last, will, we are sure, be glad to know that he was admitted on that day to Holy Orders in the Anglican Church. The solemn ceremony of ordination was performed by His Lordship the Bishop, assisted by the Venerable Archdeacon, the rector of St. Michael's, and other clergymen. In the person of the Rev. William Parker the Church has gained an honest and unostentatious worker in the Master's Vineyard, and we hope that his labour in the new sphere to which he has been called will continue to receive the stamp of divine approval. The reverend gentleman is highly esteemed by the Wesleyan Society and much regret is felt at his leaving. He takes the charge of St. Peter's, Bescobol, on the first of July.

Mr. Parker is a native of Seaton, near Workington, and is well known in the district. He labored for several years in this circuit as a Wesleyan local preacher before going to college. He was then appointed minister of a station in Barbadoes, and he has labored in the West India Islands for fifteen years.

BOOK NOTICES, &C.

OBSCURE CHARACTERS AND MINOR LIGHTS OF SCRIPTURE, by Frederick Hastings, Editor of the "Homiletic Magazine."—(S. R. Briggs, Toronto; cloth, 25c.)

The Scripture Sketches contained in this volume appeared in print in the *Homiletic Magazine*, and having met with much approval have by request been published in the present form. Twenty-eight different characters are brought before the reader in a very attractive form, and lessons of instruction for old and young alike are drawn from each in a skilful and pleasing manner. The author's wish that these sketches should not only prove suggestive to preachers and teachers, but interesting to those who are prevented from attending upon "the House of God," and also to young people, leading them to find still greater attractiveness in the Word of God, ought to be realized; he at least has done his part well.

NO CONDEMNATION—NO SEPARATION.—By the Rev. Marcus Rainsford, Minister of Belgrave Chapel, London. (S. R. Briggs, Toronto; cloth, \$2.)

Under the above title forty lectures of the author upon the 8th Chapter of St. Paul's Epistle to the Romans, are given to the world, and will doubtless be received by thousands as most welcome aids to meditation and helps in the spiritual life. The style of these lectures is plain, terse and pleasing, and though we would not vouch for the "theology" throughout from a Church standpoint we can unhesitatingly say that having read several of the lectures we have found them possessed of that quality which arouses and sustains devotional feeling, and which adds strength to the spiritual life.

THE SPIRIT OF MISSIONS.—(Dominion and Foreign Missionary Society, 22 Bible House, N.Y.), for September is to hand.

It contains the usual amount of interesting information regarding the work of the Church in the U.S., and the Mission Field. We regret

to notice that want of means to carry on the work exists; \$30,000 being required before the present month, in order to close the year without deficiency.

OUR LITTLE ONES AND THE NURSERY.—(The Russell Publishing Co., 36 Bromfield street Boston.)

The September number of this favourite monthly for children is filled with interesting reading matter and is beautifully illustrated.

THE NEW YORK FASHION BAZAAR.—George Munro, N.Y.; \$2.50 per an.; 25c. each.

The August number of this magazine contains, besides much else attractive to the ladies, a great variety of fashions and many beautiful designs for embroidery. This appears to be one of the best of this class of monthlies.

THE DANCING MANIA.—By J. F. C. Hecker, M.D. No. 72 of the "Humboldt Library of Science," J. Fitzgerald, Publisher, 393 Pearl St., New York. Price 15c. post free.

The Dancing Mania of the Middle Ages is one of the most curious episodes in the history of mankind. whole villages, towns, and communities being seized with an irresistible impulse to dance and leap about, and to wander up and down the whole of Europe, communicating their frenzy to the people wherever they wandered. The symptoms of this strange disorder, and the mad antics of its victims are vividly portrayed by the author from contemporary annals.

NEW MUSIC.—"Gone Bravo One, Gone."—A memorial tribute to General U. S. Grant, a pleasing Song and chorus by Walter A. Perry. Price 40c. Published by Perry & Noble, New Bedford, Mass.

BRITISH COLUMBIA.

The Rev. W. W. Malachi on leaving the curacy of Christ Church Cathedral and quitting the Diocese of British Columbia for England, after four years of distinguished services has received an appreciative address signed by the Lieut. Governor, the Lord Chief Justice, and the elite of Victoria, and a host of friends in Vancouver Island. The address was accompanied with a purse of \$250, as a parting token of respect and affection for the Reverend gentleman.

A CERTAIN American publisher is contemplating the issue of an American Bible. The idea is to embody in the text the changes which the American Committee of Revisers recommended, and which the English Committee excluded. It is only fair to state that the American Revisers do not approve of this step. But the publisher, taking advantage of the fact that the rejected readings of the American scholars are given in an appendix to the Revised Scriptures, unprotected by copyright, and therefore are available for his purpose, is determined to carry his project into effect. He is undecided whether to incorporate further deviations than these. "Anyhow," he says, "I shall boom this Bible for all it is worth; and I guess American patriotism can be depended on to bring success." It is to be hoped that this gentleman will advertize his enterprise, "The Expurgated Bible, suitable for family reading." That would be an attractive title in these days when, as the late Canon Melvill once said, "The world has grown too bashful to hear of crimes it is not too pure to commit."

The Church Guardian

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SPECIAL NOTICE.

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Will Subscribers please examine Label, and REMIT PROMPTLY!

CALENDAR FOR SEPTEMBER.

SEPT. 6th—14th Sunday after Trinity.

" 13th—15th Sunday after Trinity.

[NOTICE OF EMBER DAYS.]

" 16th—Ember Day.

" 18th—Ember Day.

" 19th—Ember Day.

" 20th—16th Sunday after Trinity.

" 21st—St. Matthew, *Ap. E.M.*

" 27th—17th Sunday after Trinity.

" 29th—St. Michael and All Angels.

THE STRUGGLE FOR UNITY.

The *Church Review* (American) for July contains, amongst a number of other articles, all interesting and instructive, a thoughtful and able examination by the Rev. Wm. Staunton, D.D., under the above heading, of the movement towards the restoration of "that unity which is one of the prime elements of the Church's beauty and of her power in turning men from darkness to light."

Of the existence and continued growth of this desire after unity there can be no doubt; the fact that even the secular papers have taken notice of it, and have opened their columns for its discussion, evidences its importance and strength.

"The evils of that sectarian policy which took its rise 300 years ago have grown to such magnitude as to alarm thousands of honest, far-seeing and thoroughly religious men, and to draw from them the most outspoken avowals of its failure to enrich the world with 'the fruits of the Spirit,' and of its disastrous agency in stirring up strife and introducing a reign of spiritual license and discord."

Most, if not all, of the movements heretofore inaugurated under the impulse of the desire and longing after unity have had, however, little solid foundation. One and all have been based too much upon a mere spirit of compromise, and the bond of union has been sought *not* in a return to the old paths, but in the vain attempt to build up a *new body* or sect embracing such principles or dogmas of each of those presently existing as would be acceptable to all.

"The defects and the certain instability of any such fictitious unity," says Dr. Staunton, "are readily explained by the fact that in its formation neither the Bible nor the historic Church were taken into account. Had these been reverently heard and followed as supreme

guides in working out a most perplexing problem, the issue would have been far more hopeful for the afflictions of the Body of Christ. And if in former days the same guidance had been accepted, there would have been 'no schism in the body,' no divisions in the household of faith, no strifes and emulations in the kingdom of the baptized, no sects and denominations, no jealousies and rivalries in the Church which Christ, its Head and Sovereign, purchased with His own precious blood. Marvellous it is that the 'enlightenment of the age' has not revealed to the consciousness of sober and honest-minded men a clearer view of things so shadowy and illusive as the modern projects for Christian unity. The re-establishment of that unity means *not* the creation of some *new bond* of amity, but implies and necessitates the *finding out and the undoing of that special wrong which caused its violation*. That wrong, so far as concerns the sects of English derivation, is readily found by a retrospective glance along the line of three centuries."

After an historical review at some length of the origin of the sectarian system in the United States, and after showing the utterly untenable nature of the theory of compromise or concession, Dr. Staunton suggests another "and more Church-like plan for gathering together into one harmonious body those who are mourning under the estrangements entailed upon them by the mistakes of their forefathers," and that is an appeal to the "undisputed Ecumenical Councils of the early and purer ages of the Church—Councils whose decisions and supreme authority were recognized throughout the Christian world, and were also professedly regarded by the great Protestant parties of the Reformation."

"The records of those Councils, and the very words of the Christian Creed, as set forth by them and everywhere received, we have before us at the present day; and they bear witness to that pure and uncorrupt Faith which had been held 'from the beginning;' to that order and government which had been received from the Apostles; and to the Church's fidelity in contending earnestly against every form of heresy, and every advance of schism."

* * * * *

"Will, then, the parties now so eagerly, and so vainly seeking for Christian unity submit the whole matter to the arbitration of, say, the first four General Councils? Under those Councils the Church of Christ was one grand united body—one army, with its victorious banner floating over every region of Europe, Asia and Africa. One Spirit animated the whole body; and to that same Spirit, presiding in the Councils of the blessed Apostles, and guarding and saving the succeeding Councils 'from all error, ignorance, pride and prejudice,' we owe it that those immortal Creeds were formulated, that Apostolic Order preserved, and that holy worship maintained, which have been carried down even to us, in this latter age, along the continuous lines of a living Church, to be in God's hands the chosen instruments for turning again the captivity of His people, and for realizing that prophetic utterance, 'Thy children shall return again unto their own border.'"

In drawing his article to a close, Dr. Staunton thus enforces the dangers consequent upon the present state of division:—

"In our days, under the full splendor of heavenly light, men are groping and even feeling after a God, if haply they may find Him. Perhaps there are not a few, even among the baptized, who have thus been driven to the very

borders of a semi-religious 'Agnosticism,' by reading in their Bibles that vehement but loving warning of St. Paul, 'I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment;' and then gazing in astonishment on the unconcerned quietude of masses of human souls, gathered into a hundred sects and parties, oblivious of all God's denunciations of false doctrine, heresy and schism, and of that fearful reign of strife, division, jealousy, alienation in families, and discord in religious enterprises, which now threatens to engulf society in a semi-pagan darkness, and banish from the land every trace of conscience, manly honor, public righteousness, and private sanctity. Let those who witness these things only take time to reflect, and they may yet learn that the power of the Church of Christ to hold in check the ravages of wickedness, and to break down the strongholds of the evil one, lies (under God) in its *unity*, in the combination of all its forces, and in the courage inspired by the conviction, warranted by an authority at once omniscient and omnipotent, that against the Church of God, *thus united*, no weapon or device of man shall ever prosper."

THE FUTURE OF THE ENGLISH CHURCH.

The future of the English Church is, of course, bound up with the future of the English people; and just as surely as the sun never sets on the English Empire, so surely its beams never cease to shine on its ancient Church. But the Church is even more stupendous than the Empire. Wherever English people are domiciled—and where are they not?—there will be found a portion of the Church, not isolated, but throbbing in unison with its whole heart.

The language in which Shakspeare and Milton wrote was the language of but five or six millions of people in their day, and as late as one hundred years ago English was spoken by not more than 15,000,000 or 16,000,000 people. At the same time French was the mother-tongue of at least 30,000,000, and German, in one or other of its forms, was the language of from 35,000,000 to 40,000,000 people. This state of affairs is now completely reversed. Between forty and fifty years ago, the English language equalled the German in the number of those who spoke it, and now the latter is left completely behind in the race. German is spoken by 10,000,000 people in the Austro-Hungarian empire, 46,000,000 in the German empire, 40,000 in Belgium, 2,000,000 in Switzerland, and is the native tongue of some 2,000,000 in the United States and Canada. This gives a total of about 60,000,000 persons who may speak German.

With French the case is much the same, but the gain during the past century has been smaller than that of German. French is now spoken by the 38,000,000 people of France, 2,250,000 in Belgium, 200,000 in Alsace-Lorraine, 600,000 in Switzerland, 2,500,000 in Canada and the United States, 600,000 in Hayti, and by 1,500,000 in Algiers, India, the West Indies, and Africa—in all about 46,000,000.

English is now spoken by all but some 500,000 of the 37,000,000 persons in the British Isles, by 35,000,000 out of the 56,000,000 inhabitants of the United States, by 4,000,000 per-

sons in Canada, 3,000,000 in Australasia, 1,700,000 in the West Indies, and perhaps by 1,000,000 in India and the other British colonies. This brings up the total to 100,000,000, which cannot be very far from the truth.

But it is estimated by competent observers that in another fifty years this hundred millions will have been more than doubled; and it will follow, of course, that the Church of the English race, the great Anglican rite, whose area and strength and power already threaten to eclipse that of Rome, will be the most powerful Christian organization in the world. Its dioceses will touch from hemisphere to hemisphere, almost from pole to pole.

EDITORIAL NOTES.

The Bishops of Manchester and Southwell have both expressed themselves in favor of some erst-while "Ritualist" customs. The latter wishes to see religious pictures in Church, and all churches free and open, so that "silent teachers" may be present throughout the land "to witness to the faith that is in us." The Bishop of Manchester did more, for in his sermon at the recent consecration of a church in his diocese, he said that though he had no wish to encourage any superstitious practice, yet, when one travelled abroad, one was struck again and again by the simple devotion of the peasants of the Tyrol and other parts of the Continent who might be seen, on passing a little roadside chapel or a roadside crucifix, humbly bowing the knee, or crossing themselves, or stopping to say a simple prayer. "There might be some element of superstition in that, but still they must be reminded by those outward symbols that there were other things than those the human eye could look upon, and that man did not live by bread alone."

MR. SPURGEON said, a few weeks ago, that English Nonconformity had been "eaten through and through with a covert Unitarianism less tolerable than Unitarianism itself." This testimony was curiously confirmed by the Lancashire and Cheshire Unitarian Assembly, which has just held its 240th anniversary at Liverpool. The President of that body is reported to have said that "a gradual but appreciable decay of sectarian bitterness was observable in the attitude toward them and each other of several of the nonconformist bodies, as indicated, for example, in the interchange of pulpits. But he discerned no similar approximation in the Church of England. It still held proudly aloof." The interchange of pulpits with Unitarians means indifference to the cardinal truths of the Gospel,—the Incarnation, Atonement, Resurrection. Long may the Church of England "hold aloof" from such indifference!

MR. BERESFORD-HOPE, M.P., made an important and interesting statement with reference to the marriage laws at the recent Diocesan Conference at Canterbury. He said that a change was coming over public opinion on the subject of marriage with a deceased wife's sister, and many who some time ago were in favor of altering the law so as to legalise such marriages had changed their opinion, and

were now averse to any such alteration. The feeling against altering the marriage laws was strong amongst the people generally. As Mr. Beresford-Hope has made this subject a special study, great weight must be attached to his opinion, which will be very grateful to all who attach any value to the preservation of the old Scripture landmarks in the legislation of the Mother Country.

A REMARKABLE paper was read the other day before the Royal Society by Mr. J. T. Wood, in regard to his discoveries by excavation at Ephesus. After a long series of tentative efforts, extending over several years, he has at last struck upon the track which led from the Shagessian Gate to the Temple of Diana, and has found the foundation of the wall built in the time of Augustus Caesar by Gallus, the proconsul, round the sacred precincts, and out of the revenues of the Temple. In 1869 the workmen struck upon the pavement and sculptured figures, and since that period discoveries have gradually been made, making it possible pretty nearly to ascertain the form and dimensions of the entire building. Many other most interesting relics of the old city have also been unearthed, among them the tomb of St. Luke, "the beloved physician."

English Nonconformists are daily adopting Churchly customs and institutions. For instance, we read in a prominent dissenting paper that "last week the Croydon Nonconformist Church Choir Association held their first annual festival at St. George's Presbyterian Church. The united choirs were seated in either transept of the Church. The array (of ministers) about the communion-table was rather imposing," we are told, which seems to point to a sanctuary. "All were in full robes, with their several academic hoods," while the organist played selections from Hadyn's *Third Mass*. Two boys sang the solo, and the full choir continued the anthem. In short it was a "full choral service," which "advanced" Churchmen would call a "function."

CHURCHMEN are sometimes rebuked in an unexpected manner by pious Dissenters. Thus Mr. Spurgeon says "the infrequency of the celebration of the Lord's Supper in Scotland has thrown an artificial halo around its annual observance, on the two festivals of the year." For his own part, he adds, "infirmity of the flesh, never indisposition of the mind, is the only apology he ever attempts to offer for omitting its observance from the Lord's Day exercises." The Holy Communion is the one service of the Lord's Day. Morning and Evening Prayer are really only the "everyday" services.

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,—In reading the remarks of the Bishop of Durham, at the annual meeting of the Church Defence Institution, in the GUARDIAN of July 29th, and those of the Archbishop of Canterbury, at the Diocesan Conference, in your impression of August 5th, both having reference

to the important change and enlargement of the franchise, I could not but contrast the action of these prelates with the mawkish sentimentality prevailing in Canada, which precludes clergymen from taking any part or interest in the government of the country.

As in England, so in Canada, an Act has just been passed which very largely extends the number and qualification of the electors; and if in England the Bishops consider it is incumbent on them to publicly speak on the subject, it surely is not less the duty of the clergy in Canada to follow their example.

The Bishop of Durham says:—

"A large and unprecedented addition has been made to the electoral roll; whole masses of men, hitherto excluded, have been admitted to the franchise. Now, I do not dwell on this fact from any feeling of misgiving, still less of despair. I have great confidence in the sobriety and judgment of the people of England, if only they are accurately informed."

Are not these timely words just as applicable to the same circumstances in Canada as they are in England? And who are better able to perform the important duty of thus accurately informing the people than the clergy in Canada, as in England? Are the duties of our clergy any more restricted than are those of their brethren in England? Surely not.

Now, what says the Archbishop of Canterbury on the subject?

"They all desired to see the moral, social and religious welfare of the people increased tenfold; and in order to do that the Church must be strengthened. Churchmen should be urged to take a more active part in Church work, and to watch the course of events in the Legislature to see that no harm is done in Parliament."

And who are to urge the people to this greater activity and watchfulness but the clergy, as in England, so in Canada? Having lived half a century in England before I came to this country, and associating with many country clergymen there, like Præd's vicar,

"Whose converse ran from rocks to roses,
From dressing gels to shoeing horses,"

I never could see on what principle the popular notion was founded that clergymen in Canada should abstain from interesting themselves in the good government of the country, in which they, of all men, from their very position as religious and moral teachers, are more especially and directly concerned. It is not at all necessary for a clergyman to be a politician, in the ordinary sense of the term, to enable him to instruct the people aright in their electoral duties and privileges; and still less need he be a partizan. It is a reasonable assumption that the more earnestly and effectively a clergyman is known to take an interest in and associate himself with the daily life and occupations of his parishioners, the greater will be his influence with them for good in his spiritual ministrations. I have long been under the impression that this foolish popular notion has had a very prejudicial effect in restricting the clergy in that social and pastoral intercourse with the people which is so essential to the effectual discharge of their clerical obligations.

The coincidence of the simultaneous enlargement of the franchise, and the prompt action of two of the most prominent prelates in England on the subject, afford me the opportunity, which I feel privileged to take, of urging the matter on the consideration of your readers, in the hope that our sympathies and practical efforts may the more closely be in accord with those of the parent Church.

I have the honor to be,

Yours sincerely,

JOHN H. CHARNOCK.

Stanstead, P.Q., 26th Aug., 1885.

Atheism is the folly of the metaphysician, not the folly of human nature.—*Bancroft*.

FAMILY DEPARTMENT.

ST. AUGUSTINE, BISHOP & CONFESSOR.

AUGUST 28.

I will arise and go to my Father—St. Luke xv. 18.

O ye who tend the young, through doubtful years

Along the busy path from birth to death,
Parents and friends! forget not in your fears
The secret strength of prayer, the holy breath,
That swathes your darlings; think how Austin's
faith

Rose like a star upon his mother's tears!

CHARLES TURNER.

TO BE CALLED FOR.

By ELLERAY LAKE, Author of "Longleat."

CHAPTER II.—Continued.

When they arrived at the hall, Mary was waiting for her little charge. When her grandfather took her off the saddle, he said:

I wish Miss Minnie to dine with me this evening, as I am alone. It will not hurt her for once.

She has no evening frock, sir, I am afraid.

Never mind the frock, he replied. Madam will see to that when she comes.

The child followed Mary upstairs.

Grandpa likes you very much, dear, she said, in a pleased voice. I do wish you had your pretty evening dresses here.

I haven't any, said Minnie. We only have three: two for week-days, turn-about, and one for Sundays.

Mary was surprised, but said nothing. Having finished brushing Minnie's hair (already Mary's pride,) she led her to the drawing-room.

You can look at these pictures, she said, opening a large folio; but be sure not to touch anything.

Of course not; I am not a child, said Minnie, indignantly.

Mary smiled, but colored, as she left the room. Minnie sat still for some moments, glancing round the room. She manifested no surprise at anything, although there were many rare and beautiful objects around her. But her interest was quite apparent to the Squire, when, after some few minutes, he came into the room. She did not hear him; she was so absorbed in her contemplation of a very fine engraving. It was "Marie Antoinette's Last Supper," by De La Roche. Minnie was speaking to herself, softly.

Poor thing! If I had been you I would have conquered them, or I would have killed myself. I would not have given in to those fish-women. No, indeed!

Minnie's eyes flashed, her little chest heaved, and her tiny hands clenched with excitement, that was scarcely natural in one so young.

The Squire came forward now, and said, Do you know, Minnie, what that picture means?

Yes, grandpa, I do, she replied, earnestly. That is the French Queen. I have read about her in my history-book. And, oh, don't you hate the French, grandpapa?

Well, said the Squire, smiling at her vehemence, I can't say that I am over partial to the Monn-seers; but they were sadly put upon in these days—sadly put upon, child.

Yes, said Minnie, reflectively, after a pause, and shaking her head at the unfortunate queen; they were, and that salt tax was dreadful. I am quite surprised that she allowed it—if she knew of it—and if she didn't she ought to have done—at least, the king ought; and then, of course, she would.

You think so? said the Squire, with a twinkle in his eyes.

Yes, grandpa. I was learning my lessons one night, and I read about this queen to nurse,

and she said wives always did know everything, even if they were queens. But nurse said, too, that poor folks always are put upon, wherever they live. Still, they should not have conquered me!

Well, well, child, said the Squire, secretly adiring the little girl's spirit. You will never be a queen; but you will have your trials. God grant that they may be few and light! and that however few and however light, that the back may be made for the burden.

They chatted so long and so pleasantly that the Squire forgot to finish reading his morning's paper, which the earlier ride than usual had interrupted; forgot even to write one or two letters, which he well knew he had put off unreasonably.

He marvelled at Minnie's intelligence, at her originality of ideas, and her quaint expressions very much amused him. Her continued references to the nurse induced him to say at last:

You seem to have been a great deal with your nurse, my dear.

Yes, grandpa, I was, she replied, for I have never been very strong, and nurse was very kind to me, and kept me with her, to be warm, you know. Her room was snug and comfortable.

Was it? said the Squire, drily. I've no doubt of it. Some folks know how to care for number one.

The child looked at him. She did not understand him in the least.

I was number three on— began Minnie.

There, there, child, he interrupted. I don't wish you to repeat that again.

Very well, grandpapa, she replied, so sweetly that the Squire stroked her pretty hair fondly, and they chatted on till it grew late. Indeed, the Squire was surprised when, looking at his watch as Mary came to see if Miss Minnie was not ready for bed, to find how late it was.

Manvers remarked in the servants' hall that night that there was some sunshine in the house now, for Squire had found a sweetheart in his little granddaughter at last.

CHAPTER III.

Gently tempered, fondly loving,
Heated wax in moulding hands;
Great souls, knowing all the evil,
Long to bind such sheaves of lilies
In safe bands.

—ELLERAY LAKE.

As they sat at table, a loud clang of the front door bell rang.

Bless me! exclaimed the Squire, dropping his fork. Who in the world is this, I wonder?

Well, somebody wants us to know he has come, said Minnie, composedly. Nurse used to ask people if they had brought an invitation from the Queen for the lot of us, when they rang like that; but then that was on her bad days, when she was mithered and rather snappish, you know, she added, apologetically.

Manvers, who was handing a plate to his master, could not help a little explosive laugh, which he tried to cover with a cough. The Squire laughed. The next instant the door was thrown widely open.

Really, as if a high wind had blown it in, thought Minnie.

A very tall, handsome man entered.

Douglas! old Douglas! exclaimed the Squire. Why, where in the world have you dropped from? This is a sight for sore eyes!

The two men grasped and shook hands, until the child thought they would never stop. Manvers stared open-mouthed.

I thought you were among the tigers and the blacks.

Tigers? yes; and blacks, too! Brought one of the former to be stuffed—his skin, at least—left the latter behind for the missionaries, said the stranger.

Why didn't you let us know you were coming, my dear fellow! asked the Squire, in evident excitement.

I never let anybody know, was the laughing answer. I am told that doctors now are all pre-

scribing long and energetic exercise for the liver. I give my friends starts, shocks—more effective, I think.

Well, thought Minnie, her eyes fixed gravely upon him; if you give everybody shocks like you have given grandpa, I am sure you have lots of broken pots to answer for! His glass nearly fell.

I say! what's this? asked the gentleman, in pleasant, hearty voice, looking at Minnie through his eye-glass.

And you are not polite, either, staring like that! she thought.

I'm not a what, nor a this, she said, flushing. I'm a girl!

The stranger dropped his glass and looked at the Squire, who, notwithstanding his amusement, said, very gravely, Allow me to introduce my little grand-daughter, Miss Minnie de Grey, emphasizing the *de*. Minnie, this is a dear old friend.

Eh, what! Harold's? he exclaimed.

The Squire nodded. The gentleman rose and held out his hand to Minnie.

She took it with the quiet self-possession of a woman, yet with the perfect simplicity of a child, and said, looking up into his eyes, as only young children can look in this world, Are you quite well sir? I am glad to see grandpapa's friend.

The two men looked at each other and smiled.

Humph! Not a bad welcome! said the Squire.

Nor one more honoring or to be honored, was the reply, as they again shook hands.

They are like two nice, friendly dogs, always giving paws, thought Miss Minnie.

The Squire and his friend both talked fast. The latter said he had brought an appetite, for he had walked from Girdlestone, which was eighteen miles, on an empty stomach, too.

It won't be long that, thought the observant little maiden, as Manvers offered dish after dish, all of which he patronized, talking and laughing, and making the Squire laugh with his droll speeches, spirited descriptions, anecdotes and witticisms.

Upon my soul, it's life from the dead to see you, Douglas! his host suddenly exclaimed, with renewed fervor.

Ay, as iron sharpeneth iron, as the old book says; and, speaking of that, how is Madam?

I wondered when he was going to be polite enough to ask about grandmanma, thought Minnie to herself; but I don't see what she has got to do with irons; I don't suppose she does the clothes.

Madam is away—gone to— The Squire glanced at Minnie.

Ah! Is that so? First time? asked Mr. Campbell.

Yes.

I am glad to hear it. Very glad, he said, heartily.

She is bringing another of them with her.

Is she? Couldn't do better, Squire. You will be all the happier, my dear friend, ay, perhaps, than you have been for years—more at peace.

If he expects Gertrude will make grandpa happier, or, at least, more at peace, I am very sorry for her, thought Minnie to herself.

Then the two gentlemen spoke in lowered tones. She instantly folded her hands and closed her eyes, at which the Squire touched his friend's foot, and looked significantly.

She got from off her chair, pushed it very quietly to its place against the wall, gently stirred the fire, as she had seen Manvers do, adjusted the screen very adroitly, and was then going to the door.

Tired of sitting still, dear? the Squire asked.

No, grandpa; not at all, she answered, in her singularly truthful, clear tones. But I thought you and—the—the gentleman would like to talk without me being in the room.

Good little girl! he replied, putting his arms round her, and kissing her pink cheek. "By-by, you will see us again soon."

"You are a little lady," said the stranger, as he opened the door for her with a low bow, and a winning smile, which took her heart by storm.

"You are a gentleman, sir," she answered, with equal calmness, looking him straight in the eyes. "I am glad you are my grandpa's friend."

Again he smiled, and closed the door upon her very gently, as if loth to lose her.

"What a remarkable child!" he said. "Ay, that she is!" said the Squire, emphatically. "If you will not take anything more, we will go to our den. Got your pipe, I suppose?"

"Yes, my tried and trusty friend is here—been all over the world with me, and never gave me a cross word nor a cold one yet, when I had a feed of tobacco and a match to give!" he added, laughingly, with a wink.

Now, tell me how this bonnie little handseel has come to you.

Gad! she came in a queer way, said the Squire,—and he told the story, interlarding it with strong ejaculations and warm expressions, with which his friend sympathized.

Of course, said the Squire, I don't mean to say I am not to blame. But when a man does his very best for a son, and then finds he has married without your leave or by your leave, and married a somebody of whom we had never heard, whom nobody seems to know, it stands to sense that you are cut up; and I don't deny that I was enraged more than I ever was in all my life, more so because his mother was so distressed, perhaps. We had given Harold a splendid education, never stinted him in anything; all our hopes were at the very highest point, when—well! well! perhaps you heard of it, as soon as he was ordained we received news that he was married. The Squire rose and paced the room for some time; his friend remaining silent. It was good-bye then, he went on at last, with a little tremor in his voice.

Yes, old friend, goodbye from then until three weeks ago! I had had a short but sharp illness; Madam, too, had been ailing, and her sweet, pale face quite upset me, until one night, old Macdonald, the Rector of Heslop, called here, and he began to speak of Norvan; and then Harold's name came up; and he told us what a hard-working fellow he was in his parish; and how his wife helped him, and that they had little ones, but not over much for luxuries. Well, you may guess the rest. Madam wrote, told them she was going, and we agreed that she should bring one of the children back with her. Then perhaps, at least I suppose so, they thought it well, and had some opportunity of sending this child. I don't know. However, I went to the station to meet a man on business, when I found her there! Alone and ticketed, forsooth! Upon my soul! if she had been labelled "This side up, with care," instead of "To be called for," as she was labelled, I should not be more surprised now—barring the "care," poor little mite! Not

that she can't hold her own. By Joye! The Squire's face beamed, he stroked his fine legs, and uttered little chuckling laughs. Can she not?

Well, it is all very strange; but I congratulate you on your prize. Is Harold poor?

Must be, the way she talks, and by what Mary, the maid, says. The child, too, tells me queer things, about going for coals; and there's something short in the way of frocks, I believe; at home. But what fogs all my notions is that she talks of the curate coming to read prayers for her father, in the house, night and morning! I said, Why, child, he might be a bishop! and, Gad! what do you think she said? Oh, no! he would never be that, for nurse said he was but a poor stick at his best; and had no influence!—no influence. What do you think of that? shouted the Squire.

The listener stared at him for a moment, and then burst into such a roar of laughter that the Squire could not help joining in.

Did she say that? he asked, wiping his eyes.

Did she not! And a lot more, too! I shall have something to say to that nurse when she does turn up.

(To be continued.)

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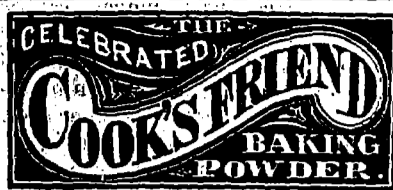
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"CAUSES OF UNBELIEF."

By THE REV. L. G. STEVENS, Rector of St. Luke's Church.

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

At a time when scepticism is bold, defiant, aggressive, at a time when theological formulas and creeds are undergoing extensive modifications, it may be profitable for us to consider, thoughtfully and prayerfully, the subject brought before us this evening. In dealing with this subject I shall look first at some of the types of unbelief, and secondly at the causes. A marked type of unbelief prevalent at the present day is that displayed by the author of the book of Ecclesiastics. He was possessed of a doubting spirit, which caused him to lose, in a very large degree, all faith in a beneficent and over-ruling providence. God's existence is not denied, but He is crowded off, as it were, into a distant corner of His universe. His control and direction of human affairs is practically ignored. "There is a man whose labor is in wisdom, in knowledge and in equity, yet to a man who hath not labored therein shall he leave it for his portion. This also is vanity and a great evil. For what hath man of all his labor and of the vexation of his heart, when he hath labored under the sun? For all his days are sorrows and his travail grief; yea, his heart taketh not rest in the night. This also is vanity." What a sad type of scepticism is this! It sees no loving father interesting himself in the affairs of his children. A blind and resistless fate, alike without intelligence and without heart, rides rough-shod over the good and the bad. Forces and laws are recognized,—just as they are now in the teaching of our modern sceptical philosophy, but the forces suggest no living, personal agent, and the laws no intelligent, interested law-giver.

THIS TYPE OF SCEPTICISM

is very fairly represented in much of the philosophical scepticism of to-day.

Placed under the reign of law, instead of under the rule of a personal God, of whose will laws are the expression, man is reduced to the level of the beast. "For that which befallth the sons of men, befallth beasts. All go unto one place; all are of the dust, and all turn to dust again. Man hath no pre-eminence above the beast; he dies as the beast dies." Thus, not only is a superintending Providence ignored, but the direct working of that power which brought us into existence is concealed by development, theories which would have us believe that man is the natural descendant of the beast. Man has sprung from the beast, declares our modern philosophy, and, of his future existence and capacities we have no certainty. The cause of this ancient scepticism, as disclosed by the author of

Ecclesiastics was moral rather than intellectual. It came from the heart, not the head. And so with much of the scepticism of to-day. It loves darkness rather than light, because its deeds are evil. It hateth the light, neither cometh to the light, lest its deeds should be reproved. It changes the truth of God into a lie, and worships and serves the creature more than the Creator.

A scepticism like this, springing from an evil heart, determined to indulge in those things which the better nature condemns, leads men in self-vindication to question the authority of Scripture, and that, ere long, is followed by an utter abandonment of all religious exercises and a denial of the righteous government of God and the retribution of a future right.

In all that I have thus far said, I would by no means leave the impression that all modern philosophers who hold the theory of evolution are evil men at heart. I am only affirming that a moral obliquity leads to the scepticism which willingly gets rid of both an intelligent creator and a personal governor, and reduces man, both in his descent and in his habits, to a level with the beast.

Again there is a scepticism which differs widely from this, in that it is honest in its inquiries after truth, and carefully weighs all evidence likely to produce conviction—a scepticism which, from groping inquiringly in the fog of doubt, emerges into the brightest and sunniest faith. This type of scepticism is illustrated, in the early Christian days, in the life of the Apostle Thomas. You all know the interesting story. The resurrection day has come and closed. The disciples assemble in the memorable upper room. The doors being shut, for fear of the Jews, the risen Jesus appears among them and lovingly says to them, "Peace be with you." He shows them his pierced hands and his riven side. Judas is dead, having gone out and hanged himself, through remorse and despair. Thomas is the only disciple absent from the meeting. During the following week his brethren meet him and with glad voices tell him, "We have seen the Lord." But he exclaimed, "Except I shall see in his hands the print of the nails, and put my finger in the print of the nails, and thrust my hand into his side, I will not believe." Nothing more is said of Thomas during that week. But on the evening of the first day of the second week, the disciples are again assembled in the upper room, and this time Thomas is with them, and, lo! Jesus again stands in their midst, the doors being shut. Looking at the sceptic, he calmly says, "Thomas, reach hither thy finger and behold my hands; reach hither thy hand and thrust it into my side," and as he obeys, his doubts all disappear, and he cries out, "My Lord and my God." Jesus replies, "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed."

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slowness to perceive and believe spiritual truths. We may justly infer that in the case of Thomas there was a constitutional tendency to doubt, and this inference is strengthened by the fact that this sceptic disciple has his natural bent of mind truly designated by the universal Christian in the title "doubting Thomas."

We see these intellectual doubters (divided into several classes) at the present day.

We meet them, comparatively few in number, it is true, who, on what they call philosophical principles, doubt almost everything. They brace themselves against emotion influencing the dictum of intellect; nothing is allowed to surprise them, nothing must unmask a hidden God; everything that can possibly occur in the realm of nature, they argue, must be "natural." And yet they forget that in this "natural" there are chasms which the thought of man cannot bridge over; there are deep mysteries which he has not yet fathomed, and there are subtle forces and influences which he has not yet comprehended and explained—as if the all-comprehending One in the very despair of man's impotence and ignorance to proclaim loud and clear, "The Lord God Omnipotent reigneth"—as if He meant that the superhuman, the supernatural, the supermaterial, should ever be found hidden here, and there within limit of what we call the natural, as an inspiration, an incitement or a rebuke; as if He meant that the Divine should ever walk among and speak to the sons of men.

Many who belong to this class of philosophical doubters, study nature profoundly, in every phase and under every light, but purposely or unconsciously ignore the indwelling presence of God. They study nature either for the object of utilizing her forces and resources for the practical benefit of man, or for the æsthetic purpose of securing that refinement and polish of mind with which a study of the sublime and beautiful is always rewarded. But at the best, in the one case the study merely utilitarian, in the other, selfish and shallow. As we look at this class of men, who glory in the title "philosophical doubters," the wonder comes over us, that to be

consistent, like the famous Miss McBride, who was "proud of her pride," these men do not doubt their doubt.

STILL ANOTHER CLASS

of doubters are the cavillers or quibblers. They delight in plying us with hard questions and plunging us into awkward dilemmas. They quibble far more than they argue. They love to dwell upon seeming contradictions in the Bible. A notable instance of this was Voltaire in the last century, and Robert Ingersoll (or Injuresoll as he is aptly named) in the present.

And then we have a large class of honest doubters, men who are constitutionally slow to believe on any subject. Such a man was John Stuart Mill, and such a man as is Herbert Spencer.

And now again if we shall look at the causes of unbelief, we shall find that they are many and various. Some are by temperament doubters; they are born so. Such, from an honest heart, do often utter that declaration and prayer of old: "Lord, I believe; help thou mine unbelief."

With others downright ignorance is the cause. It is sad but true, that large numbers of those who "profess and call themselves Christians" are ignorant of the evidences of Christianity, and, therefore, it is no wonder that they are often led into unbelief. And sadder still, many who are to a large degree acquainted with these evidences do not give the same weight to Scripture testimony which they give unconditionally and unhesitatingly to evidence far less reliable concerning other than religious matters. They cannot make up their minds to receive the truth that "God is not a man that He should lie."

(To be continued.)

Among several legacies received lately one seems to call for mention—not for its amount so much as because of the honored memory of the testator. It is pleasant to think of the society as ranking as an heir (to the extent of £500) to the revered Christopher, Bishop of Lincoln, Mission Field.

The greatest man is he who chooses right with the most invincible resolution.—Seneca.

PARAGRAPHIC.

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Temperance Column.

THE RELATION BETWEEN INDIVIDUAL AND ORGANIZED WORK.

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

(Continued.)

The declarations required of its members are no new vows, super-added to their baptismal vows; but are the application of these to the temptations of the world, the flesh and the devil—the putting into practice of what was promised at the Font. This is equally true of those who, either as an additional precaution against their own intemperance, or as an example and help to others, belong to the Total Abstinence Section; and of those who, in joining the General Section, agree to be temperate themselves and to do what they can towards promoting the same habit in others. Wherein does a specific pledge, e.g., against drunkenness, differ in principle from the general pledge against all sins? Is there weakness of character displayed in the one and strength in the other? Surely, it is not weakness to confess our weakness, and to use well-approved methods to overcome that weakness! And that this Society, as such, has been found by those who have joined it such a method, has been proved over and over again by many who were as brands plucked out of the fire. Many who, in the case of habitual drunkards, have been glad to avail themselves of the help which the Society affords for their reformation, hesitate to take the same step which they recommend to others. Not that they need in every instance to become Total Abstainers; although some, it may be, that think they stand would do well to take heed lest they fall. But evidently we shall have more power in persuading others to join the Society if it be known that we ourselves belong to it, whether as Total Abstainers or not. And as members with them we should naturally feel the greater interest in their remaining true to the pledge which they had taken. Indeed, we should, as such, feel it to be our duty to look after them the more closely, and do whatever was possible to enable them to receive the full benefits of the Society. When faithfully discharged, this duty forms one of the chief advantages of such an organization; a duty which cannot be, or at least is not likely to be, as efficiently discharged by individuals acting independently of each other.

There is a topic in connection with this whole subject which is too important wholly to omit, but to which I can only now briefly refer. I allude to the indirect advantages of our Temperance Society, advantages which in most instances, are almost wholly due to the fact of an organization. Among these may be mentioned: The more intimate and cordial relations between the Clergy and the people, and among the parishioners themselves, by means of the frequent meetings held in behalf of the Society. By

this same means, dissenters have in many instances been made more friendly to the Church; and from the mingling of all classes in the meetings there has been a marked diminution of the prejudices, if not animosities, that too often prevail because of social distinctions. Labouring men especially have been thus led to realize that the Church is concerned as well for their temporal as for their spiritual welfare. The numerous gatherings in connection with the Society have also afforded opportunities to many clergymen and laymen of becoming more ready and effective platform speakers than they could otherwise have been trained to be. The intercourse between the various parishes encouraged by such gatherings has become very friendly, and has led to a more general knowledge and appreciation of each other's work, and of the needs and prospects of the Church at large. The management of our Parochial Branches has been the means, too, of developing the latent energy and capacity of many a hitherto unknown Church-worker, who has proved to be most useful also in other departments. For it ought always to be the aim of those who are chiefly responsible for the success of this Society to urge upon its members the truth that drunkenness is but one out of many sins, and, therefore, that other virtues besides Temperance are to be cultivated and exercised.

Viewed in the light in which I have striven to present it, this whole question is one which no conscientious person can afford to ignore. Too often has it been reproachfully said that drunkenness is (if, indeed, it be not a very contradiction of terms) a Christian vice—some barbarous and heathen nations having been in happy ignorance of it until its introduction among them by the trader or traveller, the sailor or soldier from nations claiming to be civilized and Christianized. Too often, in these latter nations, have God and the Church been robbed of the services of men and women who, except for this one most baneful sin, might have been, by reason of their natural abilities and graces, amongst the most useful and honoured members of the community.

This Society offers, in its various departments of work, to all who are sensible of the manifold evils which drunkenness is causing, the means of discharging one of the plainest duties and of enjoying one of the richest privileges belonging to our Christian profession. Doubtless, outside of its ranks, there is wide scope for individual effort, according to one's predilections and opportunities. Yet I cannot but think that within them will be found the most fruitful field for their labours, and that if its members will be but true to its principles and to the occasions that may present themselves, they may cause a bright gleam to shine upon many an otherwise dark and dreary home, and be the means, under God, of saving many a human body from temporal ills, and many an immortal soul from death—Who made one His temple, and the other His own ineffable life.

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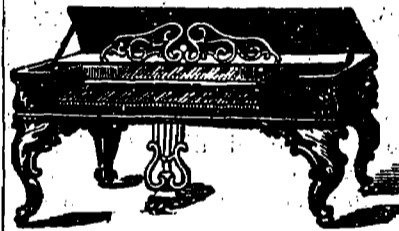
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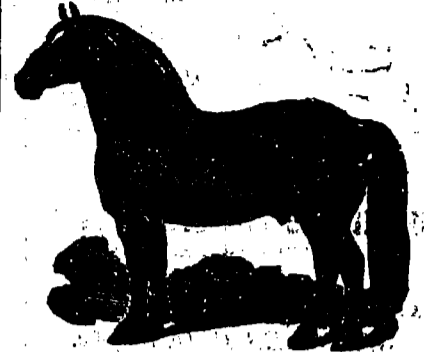
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