

and the melodies at the same time in good taste and effective. There are two most excellent Hymnals published. One is under the Editorship of the Bishop of Bedford, England, whose name is a guarantee of soundness in the faith and great powers of adaptation to varied spiritual conditions, and who has been supported in his editing by other honoured and able names. The other is edited in the United States by Rev. C. L. Hutchins, and is most admirable in every way. And it is probable that if either or both of these books could be kept in stock in some central bookstore in each Diocese, many copies would be gladly purchased for use in our Sunday Schools. Some of the clergy are of the opinion that it is unadvisable to use any other book in the Sunday School than that which is used in the Church. But the Sunday School Hymnal should include much more than the words and tunes of hymns. There should be opening and closing services, a form for children's services, a short choral service, and other provision for the musical and liturgical training of the children. The Church must in these days be prepared to adopt every wise and attractive means of holding and educating the young ones of her flock, and the power of music and hymnody to do this is one of her most powerful resources.

3. It can bring the Sunday Schools of the Diocese into connection with the Church of England Sunday School Institute. This is an organization with its head quarters in London. It was set on foot a few years ago by a small number of zealous Churchmen, and, like many other private ventures of faith for the good of the Church, has grown until now it extends its branches into every part of the world. Any Colonial Association of Sunday Schools can be affiliated to this Institute by the payment of about \$5 a year. This gives the affiliated body the benefit of members' discount on all the publications of the Society. This is of itself a very great boon and solves the question raised above of leaflets and teachers' help. For the Institute issues at a very cheap rate the scholars' lesson paper, and the volume for the use of the teacher. No Sunday School, therefore, however poor, need be without adequate means for carrying on successful teaching, if only they can be supplied regularly with these useful publications. A depot could be provided, which would be managed by the Diocese Committee, from which these books, maps, prints, etc., could be obtained. And by the Diocesan Association receiving the discount, and selling at published prices, enough would be made to pay expense of freight and duty.

4. But there is another very important office which the Diocesan Board can discharge, and that is the conducting of the annual examination of Sunday School Teachers. In June of every year examinations on subjects prescribed the year before are carried on by the Church of England Sunday School Institute both in England and the Colonies. About 250 centres have been already established. A Committee is formed, which might easily be the Diocesan Committee in each Diocese, who are authorized by the Institute to examine, and to whom the sealed papers are forwarded from London. Those teachers who obtain two-thirds of the maximum number of marks receive a certificate, which bears the signature of the Archbishops of Canterbury and York. In some of the Dioceses of the Dominion, the teachers have not only obtained certificates, but have been rated in the first-class. This is a real distinction for any teacher, and would prove a great stimulus to study and exertion, which would react most

favourably on the condition of our Sunday Schools. And the subjects of the Institute Examination could be made the basis of the Diocesan leaflets for the year, if there were a Diocesan Committee able and willing to undertake their preparation.

The Church would then have a central body, administrative and examining, which would have its Decanal branches in every part of the country. She would have teachers constantly stimulated to the efficient discharge of their duties, and suitably helped to accomplish their work. She would have the benefit of the experience and abilities of the best minds in the old country, which have been devoted for a lifetime to this particular work, and she would have life and vigour instead of stagnation and decay.

The next paper will deal with Children's Services.

CLERICAL CONFERENCE.

THE CHURCH GUARDIAN week before last contained an invitation to the Clergy of the Diocese of Nova Scotia and Fredericton to attend a Clerical Conference at St. John in October next. The Time-table, no doubt, sufficiently explains the nature and purpose of the Conference, and the names of most of those who have consented to read papers or to speak are sufficiently well known among us to warrant the expectation that the subjects proposed will be ably handled, and will be considered fully from every side. Some, however, will, no doubt, ask how this movement was inaugurated, and how it came under the direction of the present Committee of Management.

The *Church Congresses* which have been held annually for about twenty years in England, and for seven or eight years in the United States, have an effect on the Church in those countries so manifestly beneficial, in extending the knowledge of her principles and claims, in awakening the interest of her members, and in allaying the bitterness of party spirit, that a natural desire has arisen in many minds, and has been frequently expressed among us, that the Church in these Maritime Dioceses, through a like agency, might derive like benefits.

The subject has been mooted more than once in the CHURCH GUARDIAN, and especially in an able letter by one of the younger clergy of the Deanery of Fredericton, in which Deanery the matter was considered. At the close of the Session of Synod, held at Fredericton in July, 1881, a number of the clergy, including several from Nova Scotia, met in the Madras School Room, at the request of the Rector of the Parish, and discussed the question fully. The almost unanimous opinion seemed to be that we were not yet prepared for a *Church Congress*, but that a *Clerical Conference* for the Dioceses of Nova Scotia and Fredericton would be most useful to the clergy, and might pave the way for entering successfully on the larger undertaking at some future time. A Committee of four clergymen from each Diocese was therefore appointed to carry out the project—viz., the Revds. D. C. Moore, L. M. Wilkins, J. A. Kaulbach, and Richmond Shreve, of Nova Scotia; and the Rev. Canons Brigstocke, Medley and Partridge, and the Rev. G. G. Roberts, of Fredericton. The last named was chosen Chairman, and a meeting was subsequently held at St. John, after the way had been prepared by a good deal of correspondence. At this meeting the general outlines of the project were settled, the subjects decided upon, and the

writers and speakers chosen, so far as it was possible to do so without their individual consent. Then it was agreed that the three New Brunswick members, who could confer together with comparatively little difficulty, should constitute a Managing Committee to carry out what had been decided on. This they have done, the main burden, as usual, falling on the Secretary. The result remains to be seen after they have met and parted in October. May God bless and prosper the undertaking to His honour and glory, to the advancement of His Church among us, and to the mutual edification and comfort of the clergy who may be able to take part in it.

WHAT IT MEANS.

The *Presbyterian Witness* cynically says: "What does it mean? We read the following announcement in the CHURCH GUARDIAN:—'It is proposed to hold a 'Retreat' in Windsor for Clergy in New Brunswick and Nova Scotia and Divinity Students during the first week in October. It will be conducted by one of the 'Society of St. John the Evangelist.' Those wishing to attend will communicate at once with Archdeacon Gilpin, Halifax.' We think that the 'Retreat' is rather new to the Church of England. Would it not be better to 'Advance' upon the foe? General Wolseley said the other day that it was not according to the traditions of the Queen's soldiers to retreat before any number of Egyptians. Is it just the best possible thing for soldiers of Christ to 'Retreat' before their spiritual enemies?"

We are only too glad to enlighten our neighbour. A Retreat is a gathering of the clergy for a quiet day or two away from the distracting cares and railway speed of the busy outside world, for prayer, meditation and searching self examination. It has been said by some one that we are all too busy to think of ourselves in the hurry and bustle of our nineteenth century energy and life, and it is too true. It must be felt by every Christian minister that the exorbitant demands upon his time and thoughts have a corresponding effect upon his religious life, or at least that it makes very necessary a withdrawing for a little time at intervals from the work of life to engage in meditation and prayer and self-examination.

Lest our neighbour in his desire for controversy should find something further to sneer at in these efforts of the clergy of the Church to draw near more closely to their God, we commend to his attention the four Evangelists' accounts of our Blessed Lord's life while on earth. His was an active life. His was a perfect life, and with Him the work which He had to do must have been most real and most absorbing, and yet He withdrew Himself at intervals from the crowd. He went with His disciples apart into a desert place to pray, we are told, on more than one occasion, and in this, as in other things, He has set us an example that we should follow His steps.

THE Girls' Friendly Society, branches of which are now being formed in many places in Canada, is worthy of the especial support and encouragement of the ladies of the Church. In few words, its object is to bind in one Society ladies as Associates and girls and young women as members, for mutual help and assistance in leading pure and useful lives. In towns and cities particularly, where girls and young women are found in large numbers engaged in earning their own livelihood, this organization will be found most useful, keeping them true to their Church and faithful to their religious vows, and protecting them from the peculiar dangers of their position.