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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

FREWILL OFFERINGS OF THE CHURCH OF ENGLAND IN 1884.—The popular delusion among Dissenters that the Church of England is a State supported Church dies hard; but if any one who still holds that opinion would examine the Year Book for 1884, he would be quickly undeceived, for he would find that, over and above what is done by her endowments, the Church has distanced all the denominations put together.

Thus, to take Foreign Missions, which are perhaps her weakest point, so tremendous is the strain upon her resources for work at home, in the year 1883 Churchmen contributed £491,647 against £341,046 subscribed by all the Dissenters put together. Then take schools—the voluntary subscriptions of Churchpeople in 1883 were £577,314 against £138,356 contributed by other denominations. As the number of her scholars in average attendance in 1883 was 1,562,507 out of 3,127,214 (including Board scholars) it will be seen how large a sum the Church is giving the rate-payers. It is in fact a sum probably not far short of what she receives from her ancient endowments. Take works of mercy and charity, as indicated by the Hospital Sunday collections. In London last year 885 churches contributed £25,127, against £7,657 contributed by 590 other places of worship. In the country 2,423 churches contributed last year £25,885 against £13,612 contributed by 1,842 other congregations. Then there is Church building. The Liberationist mind seems to be under an invincible impression that the sacred edifices used by Churchmen are provided by the State; but the *Year Book* gives details showing that last year alone, Churchmen spent £755,244 on fabrics, and £139,726 on fittings, making a total of £894,971. So as to endowments. In 1883 they entrusted £107,489 to the Ecclesiastical Commissioners, and £20,195 to the Board of Queen Anne's Bounty. And as for maintaining their own ministers, the increase in the number of clergymen since 1831 cannot be far short, if it be short at all, of the total of ministers of every other kind.

THE CHURCH OF THE PRINCE OF PEACE, GETTYSBURG, PA.—After the battle peace, and if that peace be consecrated to the Prince of Peace, how surely will it be lasting. With this idea the Rev. E. A. Tortat, the missionary at Gettysburg, Pa., has resolved on raising a memorial church which shall tell not of the bloody fray that raged around, but of the brave men who gave their lives for the cause each held dearest. Its object is not to commemorate the triumph of the Federal arms, but to be "a tribute to Him Who (notes the Bishop of the Diocese) out of strife has brought re-union, and in honor of those who on either side of the fierce conflict attested the strength of their convictions by their surrender of their lives." The stones of which it is to be built will nearly all be inscribed with the names of those who fell during the Civil War. Of these many have already been contributed. Internally it will be finished with encaustic tiles, bearing also memorials of the brave.

CANON KNOX LITTLE ON RELIGION, MANLINESS, AND PURITY.—The Rev. Canon Knox Little in a speech recently made to the Derby branch of the Church of England Working Men's Society, spoke

pointedly on the Trinity of subjects, Religion, Manliness, and Purity. He said:—

Religion was neither feeling, knowledge, obedience, nor thought; but that high passion, that splendid aspiration that lifted a man out of himself when he struggled beyond the common scenes around him to embrace that living One Who was the origin of his being. Manliness, which they all understood, was a glorious thing; but to his thinking it never rose to its entire expression, to its full completeness, to its complete possibility, until it was wedded with sincere Religion, with the passion of humanity, with the aspiration of the living God. The more manly they were, the more faithful, courageous, earnest, and righteous they were, the more they would rise into the dignity of Religion. First of all let them remember that a manly man, as Englishmen meant, was a man who recognised the dignity of affection and restrained himself, and the result of that point of Manliness which joined hands with religion was that they had their English homes, that Englishmen had learned to love their sweethearts with intense affection, to live for years and years in the thought of one girl, to be faithful to her through vicissitudes of fortune, disasters, and distress, and then to make her his wife. That was the kind of Manliness which taught Englishmen to be good husbands; that was the kind of Manliness that taught young men to be pure, to conquer their passions, to restrain what was base and bad, and to hold back that which they could not love. If that was to be the mark of English Manliness, in God's name let it be so for ever. He knew that there had come waves of false sentiment from France, corrupting youth and society, bringing in bad, base, disgraceful ideas. They heard sometimes things from public men from whom they expected better things, talking of children as if they were an encumbrance instead of being the highest blessings God could give them, and a great responsibility. He besought them, the lovers of England, the young men learning to love the girls of their choice, to keep themselves high-minded in the in thoughts of her; let the husbands of England love their wives, and remember, for God would give them grace to carry it out, that they were not only fulfilling the highest kinds of Manliness, but that they were rising up into a real spirit of Religion. Therefore, let them be faithful on those points, in self-denial, in purity, in earnestness, honesty, in responsibility, to their families, children, sweethearts, and wives. Let all of them be faithful in their dealings with God, in their prayers; let them be faithful men, true, just, honest, straightforward, and then they would be fulfilling an attribute of Manliness that led them to God.

A MISNOMER.—The Archbishop of Dublin, says the *Irish Ecclesiastical Gazette*, said some timely things at the meeting of the Prison Gate Mission, on Tuesday last, on the subject of so-called "united services." How those can be called united services which never lead to union, we cannot understand. We are glad His Grace raised the voice of warning, and pointed to the fact that such invertebrate Christianity always tends to fresh schismatical and sectarian developments. Merrion Hall began that way and ended in a sect, and it would be hard to persuade us that the Christian Union Building does not, to all intents and purposes, represent a new denomination of Dublin Christians.

A POPULAR DELUSION ONCE MORE EXPLODED.—In connection with the renewed agitation against the English Establishment the question is raised, "Are the Bishops and Clergy of the Church of England State paid?" Mr. Gladstone's Secretary contents himself with the simple rejoinder, on the Prime Minister's behalf, that "the Clergy of the Church of England ARE NOT STATE PAID." Lord Salisbury's Secretary says that he is directed by the Marquis to say "that the Bishops receive no grant from the State, but they receive a revenue from ancient endowments given to the Church." Lord Granville's Secretary goes a little more into details, stating "that tithes existed in England BEFORE Acts of Parliament, though the present mode of assessment and payment was settled by the Tithes Commutation Act, 6 and 7 William IV., c. 49, and subsequent statutes." He adds, that the querist "will find a short summary of the origin of tithes, which is very complicated, in Blackstone's *Commentaries*, or other text-books of English law, or in most Encyclopædias."

"SUNDAY" OR "SABBATH"?—It is such a common thing to hear people call Sunday "The Sabbath" that we take the opportunity of clipping from an American Church paper the following note on the subject by Bishop White, of Pennsylvania, A. D. 1787: "Altho' ye early Christians did not hesitate to use the word 'Sunday' (*Dies Solis*) in common, yet, in their religions concerns, they preferred 'The Lord's Day' (*Dies Dominicus*), and it stands, to this Time, in ye Roman Breviary. The Term 'Sunday' has been thought defensible by a Transfer from ye material Sun to ye Sun of Righteousness. 'The Sabbath' was never used to designate ye Day, until modern Times. It is unscriptural, and fruitful of Error; and is used by no Established Church in Christendom, except by ye Church of Scotland; nor by any other Bodies of professing Christians, except by Dissenters in England, and by their Descendants in America."

A STORY OF MR. DARWIN.—In a lecture at Glasgow, the Duke of Argyll said:—

"In the last year of his life Mr. Darwin did me the honor of calling upon me in London, and I had a long and interesting conversation with that distinguished observer of nature. In the course of conversation I said it was impossible to look at the wonderful processes of nature which he had observed without seeing that they were the effect and expression of mind. I shall never forget Mr. Darwin's answer. He looked at me hard, and said, 'Well, it often comes over me with overpowering force, but at other times (and he shook his head) it seems to go away.'"

Hospice Sunday in Manchester has produced a total amount of £3,733, towards which the Church of England contributed no less than £2,582.

In Swansea, where Dissent is popularly believed to be stronger than in any town in England, Churchmen subscribed £216 as compared with £104 contributed by Nonconformists and Roman Catholics combined. In the same place, the children in the schools of the Church of England contributed £23 16s, as against £8 6s. 9d. from all the rest.

NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—PERSONAL.—Rev. V. E. Harris was in town last week, urging before the B. H. M. the necessity of a grant for a travelling-missionary in his deanery. Many of the parishes in the deanery had pledged certain amounts to this purpose, and it was proposed to supplement them by a grant from the B. H. M. We wish the rev. gentleman success.

Rev. A. J. Townsend is still suffering from the effects of his recent painful accident, and is unable to perform his duties in the Garrison Chapel. The Chapel is now re-opened, and the Sunday duties have lately been performed by His Lordship the Bishop, the Rev. Dr. Hill, Rev. H. G. Winterbourne, Rev. W. H. Sampson and Rev. W. C. Wilson. We sympathize with the Garrison Chaplain in his lingering illness, and wish him a speedy return to health.

CHURCH OF ENGLAND SUNDAY-SCHOOL ASSOCIATION.—The programme for the year has been printed and circulated. The first meeting took place in St. George's School-room last week, but owing to the inclemency of the weather, only eleven teachers were present. The next meeting takes place at the Masonic Hall on April 7th; it will be a social re-union.

A COMPARISON.—Dispensary Sunday in Halifax is a test day for showing liberality to a worthy charity in town, and collections are taken up in nearly all the churches for the laudable purpose of providing medical attendance for the necessitous poor. This year, as usual, *the Church is far ahead of all the other denominations* in its offerings to this work. This is worth noting, especially as the members of the Roman Catholic body, Baptists and Methodists receive the greatest amount of charity from the Dispensary. On examining this year's report, your correspondent has taken the trouble to classify the collections, and here is the result:—

From Church of England	\$568 75
“ Roman Catholic	407 30
“ Presbyterian	254 90
“ Methodist	100 00
“ Baptist	61 09
“ Universalist	21 32

It will be seen from the above that the English Churches in town gave over one-third of the sum collected, and this, too, without the aid of collections from Trinity, Three Mile Church, and the North-West Arm Mission. The collections from our churches are as follows:—

St. Luke's	\$168 78
St. Paul's	149 00
St. George's	81 00
St. Mark's	67 00
Garrison Chapel	57 00
Bishop's Chapel	39 57
St. Matthias' Mission	6 40

The above is a very satisfactory showing for the Church, and we gladly give her full credit for the same, and hope that the Halifax secular papers will do likewise.

CHURCH OF ENGLAND INSTITUTE.—A large number attended the adjourned meeting of the Institute last week. The gathering seemed to be enthusiastic over the proposition to proceed at once to obtain a building worthy of the Church in Nova Scotia. T. Brown, Esq., in a thoughtful, business-like speech, detailed a plan for at once securing an appropriate building, and a strong committee was appointed to work up the affair. The following resolutions were passed:—

“That a committee be appointed to take immediate steps to raise a fund for acquiring a permanent building for this Institute.” Also,
“That the Building Fund Committee be in-

structed to prepare a report to the Council, for submission to a general meeting of the Institute, giving a detailed statement, showing what accommodation is required by the Institute, where and when it can be obtained, and at what cost; and the system they propose for raising the funds required.”

The subject of affiliation of kindred local Institutions; and also that of privileges to be accorded to honorary members, were referred to the Council, their action to be submitted for approval to a general meeting of members.

St. GEORGE'S.—A Benefit Society has been started in the parish for the workingmen. An entrance fee and monthly dues entitle each member to a weekly allowance in time of sickness, and a grant in case of death. The society, if carried on in a careful business-like way, will be of great service to workingmen.

AMHERST.—Rev. Isaac Brock officiated in Christ Church on Sunday, the 15th inst., having exchanged with the Vicar, Rev. V. E. Harris. The subject for the morning service was taken from Genesis iii. 15, and in the evening he delivered (by request) the same sermon that he preached before the C. E. I., Halifax, a few weeks ago, “Her clothing is of wrought gold.” This excellent sermon, so earnestly and impressively delivered, will no doubt be long remembered by the large congregation who had the pleasure of hearing it. On Monday evening, the rev. gentleman gave an able and interesting lecture in Music Hall, under the auspices of the Young Men's Literary Club, on “Genesis and Geology,” taking up the successive days of creation, and comparing them with the testimony of the rocks. A Band of Hope and Mercy has been successfully organized by the Vicar. Although under the fostering care of the Church, yet it is not necessarily confined to the children of the Church, but all are cordially invited to join; it numbers about forty, and is still increasing. The parishioners are as one in regard to the necessity of securing a vicarage at once. The site has been selected, and work will commence as soon as practicable.

SHIP HARBOR.—On Thursday, March 12th, a new Church was opened in the parish of Ship Harbor, of which the Rev. Jas. Lowry is Incumbent, at what is known as Busar's Settlement. The place is prettily situated on the sea-shore, near the entrance to Musquodoboit Harbor, on the east side. At half-past two o'clock, the little church, which will seat rather more than 100, was nearly filled, and divine worship was commenced by the Incumbent taking evensong. The Rev. E. H. Ball, of Tangier, read the lessons and preached upon Genesis xviii. 17, “This is none other than the House of God, and this is the gate of heaven.” The preacher urged the lesson of realizing God's presence as a foundation for reverence, worship, prayer and praise, till they should so learn their church services as to find them their heaven upon earth. The church consists of nave 28 x 21 ft., with chancel 16 ft. square, porch and vestry. Roof and windows are well painted, and the emblem of salvation is to be seen both outside and inside the building. The Church people of the place seem to heartily appreciate their new blessing, one of the oldest inhabitants especially, who for upwards of thirty years most regularly attended service in old St. John's Church, walking there and back 18 miles for each of the 18 services then yearly customary. Now, St. John's has a weekly service, and Busar's itself 12 or 15 annually. The priest in charge of the parish is faithful in teaching Church doctrine, his extempore sermons set forth Christ crucified with earnestness and ability, and his labours are so untiring that these open graces need no question to be raised as to what is the secret of his success. Towards the building of the church the congregation have worked zealously, the only help they have received being \$200, which consisted chiefly of a grant from the Society for Promoting Christian Knowledge, to which so many other country congregations are indebted for the like kindness.

DIOCESE OF FREDERICTON.

KINGSTON.—A concert was given in Trinity Church, on Thursday, the 12th inst., and though the travelling was heavy, still the hall was well filled. Among the performers, who all did admirably, special notice must be made of a duet, “Whispering Hope,” sung by Mrs. Henry Titus and Mrs. C. Chandler, and well rendered; also a duet, “Mother, can this glory be,” by Mrs. Paddock and Mrs. Chandler, very tastefully given; solo, “Eileen Allanna,” by Mrs. Titus, who responded to an encore with “Baby Mine”; trio, “Tenting on the old camp ground,” by Mrs. Paddock, Mrs. Chandler and Rev. H. S. Wainwright; a song by Mrs. J. Nutter was nicely given, also one by Miss Cosman; Master Cosman amused the audience with a comical song called “Jockey Hat and Feather.” Several young children performed and did well. Some select readings were given by Miss Cathline, Rev. H. S. Wainwright and Mr. A. Baird, of Gagetown. The instrumental part of the performance was well rendered by Miss M. Langstroth and Messrs. Hoyt. It was announced that this was the last concert of the series given in connection with Trinity Church.

MONCTON.—Bishop Kingdon was in Moncton on the 16th inst., according to announcement, and his presence had the effect of bringing out larger congregations than usual in St. George's Church. His Lordship is very popular with the people here and his frequent pastoral visits are evidence of the great interest he takes in the affairs of the diocese.

DIOCESE OF QUEBEC.

(From our special Correspondent.)

A special meeting of the Church Society of the Diocese of Quebec was held on Thursday the 12th instant at 3 p.m. the Bishop presiding. There was a very fair attendance. Among those present we observed the following, Rev. G. V. Housman, Rector of the Cathedral, Rev. Thomas Richardson, Secretary, *pro tem*, Rev. A. A. Von Iffland, Rector of St. Michael's, Rev. Robert Ker, Rector of Trinity, Rev. Mr. Petry, Rector *pro tem* St. Peter's, Rev. Mr. Williams, Assistant at St. Matthew's, Rev. E. W. A. King, Rector Trinity Church, Messrs. Lewis, Vesey, Captain Carter, Judge Hamilton, Smith, Pratten, Mareer, Dr. Marsden, Hall, Richardson, Price, Wurtle, Irvine, Jones, Walton, Smith, &c.

As the object was one of more than ordinary importance we have deemed it right to devote our more than usual amount of space to the report, particularly as the document given below is of historic value to the Diocese of Quebec, and the whole question can hardly fail to possess an indirect interest to the Church at large. “The Quebec System” as it is called, possesses the great advantage of doing for the clergyman what it proposes to do, and therefore everything tending to impair or increase its usefulness is carefully watched by the Laymen whose ability and business capacity have nurtured it into health and life. The advertisement calling the meeting set forth as its object the following:—

In Article XIII to erase all the words from “That from and after First day of January, in the year of Our Lord, One Thousand Eight Hundred and Seventy-Three,” down to “shall not be less than Six Hundred Dollars per annum,” and to substitute,—

That from and after the First day of January, in the year of Our Lord, One Thousand Eight Hundred and Eighty-Five, the scale of Stipends to the Clergy serving under the Diocesan Board shall be as follows:—

\$600	per annum for the first five years.
\$650	“ “ after five year's service,
\$700	“ “ after ten year's service,
\$750	“ “ after fifteen year's service,
\$800	“ “ after twenty year's service.

Also, by adding after the above,—

Provided nevertheless that in the case of Missions possessing Local Endowment Funds, the scale of payments to the Missionary shall be re-

duced in each instance by the amount of the available revenue of such Endowment Funds: Provided also that this clause shall not be held to apply to those Missionaries who were in the receipt of any such Endowment Funds at the time of the enactment of this Proviso: or of Missionaries in charge of Missions whose Endowment Funds shall have been brought up from \$1800, or less, to the sum which yields \$200 per annum interest.

Briefly stated the object of the contemplated change is to make the revenue derived from Local Endowments where such exist, available in paying part of the above, scale and not to treat it extra or as a sort of Ecclesiastical perquisite to be had in certain Missions and not to be had in others. We think there cannot be a doubt as to the wisdom of the course taken to-day, although heartily opposed by some whose zeal for the welfare of the Diocese is alike beyond question and praise. The following careful *resumé* was presented by Mr. John Hamilton, a comparatively young officer of the Society, but one who gives promise of being like many other Laymen a tower of strength to the work of the Church in this Diocese. It presents the case in a forcible and temperate manner, and we do not think there was any really successful attempt made to controvert the position which it so clearly lays down.

From the records of the Church Society, it appears that in 1863 Mr. Robert Hamilton offered to present a certain number of Missions with \$200 each towards an Endowment, provided a like sum was raised by the Mission. No other stipulation appears to have been made. In the Church Society report for 1864, it is stated that the Bishop had issued a circular, calling attention to Local Endowments, urging the necessity of establishing such funds, and referring to a resolution of the S. P. G., appropriating £1000 sterling to the Diocese of Montreal for Local Endowments, on condition of their raising £5000, and the Church Society of that Diocese adding £500 sterling—not more than £100 sterling of the S. P. G. grant to be given to any one place. The Bishop added that upon his application the S. P. G. had consented to make a similar appropriation to the Diocese of Quebec. In May, 1864, the Bishop of Quebec entered into a correspondence with the S. P. G., to the effect that this Diocese could not avail themselves of the offer as made, which elicited a reply dated 9th July, 1864, stating that if this Diocese could raise even £1000 or £500 there was no doubt one-fifth would be added by the S. P. G., and that similar applications might be made from time to time. The report of the Church Society, for the year 1864, referring to the formation of these Endowment Funds says, *such a nucleus* towards the support of their Pastor will be felt by succeeding generations as a great boon, knowing as we do that the aid now received from the S. P. G., is a declining aid and must ultimately cease altogether.

The report of the Clergy Trust Committee for the same year, referring to the Frampton Endowment Fund says, "the revenue of the Frampton Mission Endowment Fund is now sufficient to enable the Committee to pay two hundred dollars per annum to the Clergyman serving the Mission, he will therefore from the 1st January, 1885, receive a portion of his stipend from this Fund according to the terms of the Trust Deed.

In the report of the Church Society for the year 1865, it is stated that a form of deed had been drafted and approved of, setting forth the purposes for which the Fund is in each case intended, and the conditions and trusts subject to which it is held by the society.

In July, 1865, the Secretary of the S. P. G., wrote saying "that its aid towards Endowments was given in the hope of relieving itself gradually from its present expenditure, and of encouraging the ultimate independence of the Colonial Church." The effect would be that in a few years every Mission in which an Endowment Fund was started would be self-supporting.

Until the year 1875, in accordance with the Trust Deed, the revenue from such Endowment Funds as had matured formed part of the stipend

of the Clergyman. On the 2nd February, 1875, at the annual meeting of the Church Society, it was resolved "That the attention of the Diocesan Board be drawn to the propriety of paying the salaries of the Clergy of its Missions from the Funds under its control, without making a deduction on account of any sums to which the Clergyman is entitled from Endowment provided by the Mission."

At the meeting of the Synod, in the year 1875, the following resolution was adopted by vote of both orders, "That the attention of the Diocesan Board be drawn to the propriety of paying the Clergy from the funds under its control, without making a deduction on account of any sums to which the Clergyman is entitled from the Endowment provided by the Mission." These resolutions were acted upon by the Diocesan Board, although it appears to be contrary to the Trust Deed and the condition of the S. P. G. grant. On the 6th February, 1878, at the annual meeting of the Church Society, it was reported that a further sum of £500 had been received from the S. P. G., towards certain Endowment Fund.

At the Synod of 1881, the resolution of 1875 was cancelled by the adoption of an amendment to Canon VIII, on Diocesan Board as follows, *viz.*, "Provided nevertheless that in the case of Missions possessing Local Endowment Funds the scale of payment to the Missionary shall be reduced in each instance by the amount of the available revenue of such Endowment Funds; provided also that this Clause shall not be held to apply to those Missionaries who were in receipt of the revenue of any such Local Endowment Fund at the time of the enacting of this Proviso." At the Synod of 1883, the following further Proviso was added to the above Canon, "or of Missionaries in charge of Missions whose Endowment Fund shall have been begun during their Incumbency, and shall have reached the sum which yields \$200 per annum." At the annual meeting of the Church Society, held on 7th Feb., 1883, the foregoing alteration in Canon VIII. was reported, when it was moved, "That the resolution of the Synod of 1875 should be adopted by the Society and placed on record. It was then moved in amendment that Article XIV (or Diocesan Board) be amended by adding after the sentence, "not less than \$600 per annum," "provided nevertheless that in case of Missions possessing Local Endowment Funds the scale of payments to the Missionary shall be reduced in each instance by the amount of the available revenue of such Endowment Funds, provided also that this Clause shall not be held to apply to those Missionaries who were in receipt of the revenue of any such Local Endowment Funds, at the time of the enacting of this proviso or of Missionaries in charge of Missions, whose Endowment Funds shall have been brought up from \$1500 or less to the sum which yields \$200 per annum." This resolution was carried awaiting final adoption. At the annual meeting of the Church Society February 6th, 1884, the foregoing amendment to Article XIV was brought up for final adoption and was lost, and the resolution of 1875 was ordered to be reprinted in the annual report. At the annual meeting of the Church Society on February 5th, 1885, the amendment to Article XIV, introduced in 1883, was again adopted with the substitution of \$1800 for \$1500. It was for final adoption that the question came up on the present occasion. The promoters of the revised scheme felt it necessary to draw attention to the following points.

First—The intention of the S. P. G., in aiding these funds as showed by the Secretary's letter dated July, 1865, in the following terms—"The aid towards Endowments is given in the hope of relieving itself gradually from the present expenditure and of encouraging the ultimate independence of the Colonial Church." The payment of the revenue over and above the scale established by the Synod of the Church Society does not promote either of these objects.

Second—The actual payment of the revenue of the Frampton Endowment to the Clergyman as "a portion of his stipend," and not over and above the scale of payment prescribed by the Synod and

Clerical Society, indicates the judgment of those who managed this in common with the other funds, between 1865 and 1875, when the whole circumstances of the formation of these funds, was fresh in their minds.

Third—The actual wording of the Trust Deed adopted in 1865, requires that the reserve should be paid towards "the support of the Clergyman" not to the Clergyman, this latter expression had it been used would have required that the revenue should be paid to him irrespective of any consideration. The words "towards his support," implies that the revenue shall form part of the stipend assigned to him by Synod and Church Society under the scale.

Fourth—In the Judgment of the Synod and Church Society the scale of payment needed to be maintained requiring aid is definite, but this limit is exceeded when the revenue of the Endowment is paid to the Clergyman over and above the scale and the Funds of the S. P. G., and the Diocesan Mission Fund are to this extent drawn upon for a larger amount than is necessary.

Fifth—The effect of paying the revenue of the Endowment Fund irrespective of the scale of the payment, has been to add an unexpected amount in the most accidental way to the Clergymen who are appointed to particular Missions, without any regard or reference to the fact of their possessing an Endowment.

Sixth—The effect of returning to the principle laid down and the objects contemplated by the S. P. G., in encouraging Local Endowments, will be to enable the Board of Missions in time to improve the condition of all the Clergy and take up new ground, a point which is pressed by the S. P. G.

Seventh—The encouragement afforded to Clergymen during whose Incumbency the Endowment has in any case been raised from \$1800 or less to the amount yielding a revenue of \$200 is in accordance with hopes held out by the action of the Synod or Church Society in the past, and promote the more speedy completion of the funds.

After a very full discussion carried out in the very best spirit, the change proposed was carried on division and the meeting came to a close in the usual way.

DIocese OF MONTREAL.

The Lord Bishop administered the rite of Confirmation on Sunday, 22nd, at Christ Church Cathedral, Montreal, at the evening service. The classes contained some few adults, and numbered in all 28 females and 12 males. The Bishop addressed the candidates, and the Dean of Montreal preached on the subject of the Holy Communion. There was a very large congregation.

SUNDAY-SCHOOL ASSOCIATION.—The second meeting of the Sunday-School Association for the Diocese of Montreal was held on Monday evening, 16th March, in St. George's school-room. There was a large attendance of teachers and friends, and a most interesting "Model Lesson" was given by the Rev. Canon Henderson, Principal of the Theological College; the subject being the Death (or Burial) and Resurrection of Our Lord, based upon Mark xv. 42 and following verses. We were pleased also to note the presence of a number of the clergy of the city, amongst others the Right Rev. the Lord Bishop of the Diocese presiding, the Very Rev. the Dean, Archdeacon Evans and Canon Belcher. The model lesson as given by Canon Henderson was intended for young children as well as for scholars more advanced; and he illustrated the style of teaching in connection with the former by means of several children who were present and to whom he put questions and received replies. In the course of his remarks he pointed out the difference between *Teaching* and *Training* and indicated one object of Sunday-school teaching to give to children a knowledge of the *facts* of Scripture, to secure which reference should be made not merely to the text, but also to the customs of the country &c. He further advised teachers to refer as much as possible to the Prayer-

Book and to connect their teaching with it. He urged them to cultivate observation on the part of the children and to draw out their own thoughts by means of questions upon the subject in hand. Canon Henderson also used the blackboard in connection with his lesson and showed how efficient a means it was of fixing attention upon the lesson and upon the various divisions of the subject which the teachers might make. The whole lecture was extremely interesting and seemed to be appreciated by all present. The next monthly meeting of the series takes place in Trinity Church school-room, on the third Monday in April, when a paper will be read by Dr. Davidson on "Sunday School Hymnology" illustrated it is hoped by means of children from choirs or Sunday-schools of the city. We would again repeat, what we have already referred to in former notices of these meetings, that they are open to all; although intended primarily for Sunday-school teachers and those interested in Sunday-school work.

MONTREAL.—St. Jude's.—A very enjoyable social was held on Thursday evening last under the auspices of the St. Jude's Church Association. The programme was a very pleasing one, well rendered by the ladies and gentlemen taking part. Among them were: Misses Scott, Matthews, Allen, Armstrong, Mrs. Monsell and Messrs. Beauchamp, Woodruff, Nottingham, Mills, Mitchell, McBoyle, Liddle, Hammond, Pott, and Smith. Miss Scott presided at the piano in a very satisfactory manner.

St. George's.—We understand that the Lord Bishop of the Diocese will hold a Confirmation in this Church on Easter Sunday.

St. George's Y. M. C. A.—The regular fortnightly meeting of this Association took place on Thursday, 19th March, inst., when an interesting paper was read by Mr. H. A. Hutchins, entitled "English Canadians in the Province of Quebec." The Dean also continued his lectures on "Paley's Evidences." The attendance was good.

St. James' the Apostle.—The Ladies Aid Society of this Church are busily preparing for a sale of fancy work, to be held in the Natural History Society's Rooms, on Tuesday in Easter week, 7th April.

St. John the Evangelist.—The Lenten season has been, as all seasons of the Church are at this Church, faithfully observed; and the special services have been well attended. On Tuesday evening, the 15th inst., the Lord Bishop of the Diocese was present and preached an earnest practical sermon on the duty of regular participation of the Holy Communion, taking as his text I Cor. xi. 26. He affectionately pressed upon his hearers the great blessings to be derived from regularly partaking of this Holy Sacrament, without which, many were content to live, but were not content to die.

Christ Church Cathedral.—At the earnest request of several members of the congregation attending the 5 p.m. daily services in the Cathedral, the rector (Rev. J. G. Norton) has announced that he will continue his daily devotional addresses at these services until the end of Lent.

The following services will be held in the Cathedral during Holy Week (the week immediately before Easter): Morning service at 10 a.m. daily; afternoon service at 5 p.m. daily with addresses by the rector—subject, the Seven Last Words of Christ upon the Cross; 8 p.m. short evening service daily, with sermon by the rector—subject, the Incidents of the Week in connection with our Lord's Sacrifice. The 8 p.m. services will be followed by short after meetings in the nave of the Cathedral, at which the rector will give a series of Evangelistic Addresses.

On Good Friday the morning service will be at 11 a.m.; sermon by the Rev. J. A. Newnam. Afternoon service at 5 p.m., with address by the

rector as announced above. Evening service at 8 p.m.; preacher, the Lord Bishop of Montreal.

ORGAN RECITAL.—Mr. Edwin and Mr. C. A. E. Harris, the organists of St. James' the Apostle and Christ Church Cathedral, will give an organ recital in the Church of St. James' the Apostle on Friday evening the 27th inst., at eight o'clock. Besides the rendering of organ works from the great masters, the combined choirs of the Cathedral and St. James' the Apostle, will sing several choice selections of music, including the anthems, "What are these arrayed in white robes," by Dr. Stainer, "God is a Spirit," by Sir Sterndale Bennett, and "As pants the hart," by Spohr. The solos will be: "Hear my prayer," Mendelssohn, "He was despised" (Messiah) "But Thou didst not leave" (Messiah) "Angels ever bright and fair" &c., Handel. There will be a selection of Hymns, in which it is hoped the congregation will sing heartily, viz., "We love the place O God," "All people that on earth do dwell," "Hark, hark my soul," and "Through the night of doubt and sorrow—all from "Hymns Ancient and Modern." The seats will be free but a collection will be made during the recital, which it is intended to present to Mr. Edwin Harris, the very efficient organist and choir-master of the Church St. James' the Apostle.

DIOCESAN THEOLOGICAL COLLEGE.—The third monthly meeting of the Students Missionary Society in connection with the Diocesan Theological College was held at the college on Monday evening, March 9th, the Principal in the chair.

In the course of an interesting and instructive paper on Mission work in India, the Rev. Canon Belcher pointed out some of the obstacles which had to be encountered in this vast mission field.

These he briefly comprehended under these heads:—

1st. The well defined religious systems of India.

2ndly. The close connection between religion and social life.

3rdly. Female degradation.

Having spent some years in missionary life in that portion of the world, the Rev. Canon was enabled to give an interest to the subject which only personal experience in the field of labour could effectually sustain.

After the reading of the paper, the Rev. J. G. Norton made a few earnest remarks, impressing the necessity for every Christian to regard his own immediate circle as his peculiar mission field, and in this way to make his individual efforts a means for spreading the Gospel throughout the world.

DIOCESE OF ONTARIO.

OTTAWA.—Parliamentary.—In the GUARDIAN of the 4th instant, reference was made in this column to the Bill for the better Observance of the Lord's Day, introduced by Mr. J. Charlton, in the House of Commons. We should have mentioned last week that the Bill has been defeated on its second reading. The object of the Bill was for the prevention of Sunday desecration by railway and steamboat excursions. Its rejection is to be regretted. The Bill was not rejected on its merits, but on technicalities, the Hon. J. A. Chapleau, Secretary of State, arguing that if passed it would interfere with the liberty of the subject. He also expressed the opinion that it is within the competence of the Provincial and Municipal authorities to deal with the question. This we greatly fear is an evasion. We know from experience that an action in the matter, either by the Provincial or Municipal authorities would, on appeal, be set aside and their legislation nullified.

Proposed New Congregation.—The matter of the purchase of the "Metropolitan Methodist Episcopal Church," Ottawa, by a number of gentlemen of Christ Church, remains *in statu quo*. The offer by these gentlemen of \$14,500, holds good till Wednesday next, the 1st day of April. It is still under consideration by the trustees of the Church. From

an interview with one of the trustees, your correspondent is of opinion the offer will be accepted at, or before, the time named.

Church of St. John the Evangelist.—A number of young men, members of the congregation of the Church of Saint John the Evangelist, Ottawa, held a meeting last week to form a Young Men's Friendly Society, or Guild. The following were elected officers:—President, Rev. Henry Pollard; 1st Vice-president, Rev. A. W. Mackay; 2nd Vice-president, Mr. J. Stewart; Secretary-Treasurer, Mr. R. Doney. Committee, Messrs. Frederick Bott, Charles Preston, D. R. Barry, W. Gallagher and W. Armstrong. The Society will hold its meetings every second and fourth Tuesday of each month. The first general meeting will be held on the 16th of April, when a grand entertainment will be given.

LEAVE OF ABSENCE.—On account of the state of his health, the Rev. H. E. Pless, B.A., Incumbent of Renfrew, has obtained leave of absence from the Bishop for three months, to take effect after Easter. We trust the needed rest will have the desired result.

Pursuant to notice a meeting of the congregation of St. George's Cathedral, Kingston, was held at St. George's Hall, on the evening of Wednesday the 11th inst., to receive the report of the committee appointed by the Vestry to select the names of three clergymen to be submitted to the Bishop, for his Lordships choice of a clergyman as assistant minister. There was a large attendance, there being over one hundred members present. The Rev. A. W. Cook, Curate, presided and opened the meeting with prayer. The committee reported the names of the Rev. E. P. Crawford, M.A., and J. J. Bogert, M.A., of this Diocese, and the Rev. B. B. Smith, M.A., of the Diocese of Quebec. Dr. Henderson, Q.C., presented the report of the committee and moved that it be adopted by the congregation. Captain Carter moved in amendment that the report be not adopted but that the members of the congregation then present do ballot for the names to be forwarded to the Bishop. After considerable discussion the amendment was carried by a large majority. In the course of the discussion, Dr. Smythe explained that he had seen the Bishop, who had informed him that he was quite willing to appoint a good clergyman from another Diocese, if the congregation wished it, mentioning particularly the Rev. J. A. Lobley, D.C.L., Principal of the University of Bishop's College, Lennoxville, who is about to sever his connection with that institution. Messrs. J. G. King and W. B. Dalton were appointed scrutineers. The result of the vote by ballot showed that the Rev. B. B. Smith, of Sherbrooke, received 67 votes; Dr. Lobley of Lennoxville, 60 votes, and the Rev. Mr. Baylis of Montreal, 49 votes. It will thus be seen that Mr. Smith is the nominee of both the committee and the congregation. The Secretary was instructed to forward these three names to the Bishop, asking him to appoint one of them to the vacant position. A resolution was passed pledging a stipend of \$2,500 per annum, to the clergyman appointed. The meeting was closed with prayer at 11 o'clock.

It is said the Bishop has offered the position to the Rev. Dr. Lobley; but this information, at present writing, lacks confirmation. We trust the selection will be a happy one for all parties.

It is said that the Rev. Edward Pick, Incumbent of Plantagenet, has been appointed to succeed the Rev. J. F. Fraser, B.A., at Metcalfe, who has been appointed to Wolfe Island, the changes to take effect at Easter.

The Rev. J. K. McMorine, M.A., has written to say that he intends entering upon the work of the parish of Saint James', Kingston, at Easter, as originally arranged. A cordial welcome awaits him.

The Bishop intends (D.V.) administering the rite of confirmation in the Mission of Maberly in June next.

The church at Harpell's Corners has been sold for public school purposes. The congregation will in future worship at Catarqui.

DIOCESE OF TORONTO.

PERSONAL.—We are glad to know that the Rev. A. H. Baldwin, Rector of All Saints', Toronto, is recovering from his severe illness. He was able to go out for a short drive last week, but it will still be sometime before he is able to resume his duties.

Several changes will take place in the city owing to the distribution of the Rectory Fund. Many of the clergy will be able to have curates to assist them in their work and new parishes will shortly be formed. Among the appointments already made is that of the Rev. W. H. Clarke to the Rectory of St. Barnabas. He has commenced his labors, holding service at present in the building formerly occupied by the Reformed Episcopalians. The Rev. R. J. Moore has been selected as the Curate of St. George's, Toronto. For the past three years Mr. Moore has taken duty at St. Catherines, Ontario. It is expected that a Curate will soon be appointed to St. Stephen's parish. Dr. Broughall requires assistance greatly.

TORONTO.—*St. James.*—The choir has at last been removed from the south end gallery to the chancel and a small pipe organ supplies music for the present. The change is of course considered an innovation by some of the congregation and the singing is now confined largely to the choir. It is hoped in the end this will bring about more earnestness and heartiness in the services.

On the 17th instant about four hundred attendants at the St. James' College meetings met in the School-house to celebrate their nineteenth anniversary. The Clergy were all present and a very pleasant evening was spent. The first portion of the entertainment consisted of an illustrated lecture on Japan by Professor Richardson. This was followed by a tea which was fully appreciated. There are four cottage meetings held regularly by the young men of St. James' congregation, and during the nineteen years they have been in operation these meetings have effected much good.

TORONTO C. E. T. S.—A meeting of the Executive Committee of the Temperance Society was held on the 17th inst., at the Synod Rooms to arrange for holding the annual public meeting in the Pavilion of the Horticultural Gardens next month. The attendance was confined almost exclusively to the city members, delegates from the country finding it impossible to be present owing to Lenten duties.

CARLTON.—A very interesting illustrated lecture was given in the New Hall here by the Rev. T. W. Patterson, of Christ Church, Yorkville, on the 13th inst. The subject was "Egypt and the Nile," and it drew a very large audience who were delighted with the evening's entertainment. Mr. Paterson is an efficient Lecturer, and is much appreciated by those who have heard him.

A Band of Hope has been organized by the Incumbent, the Rev. C. E. Thomson. It bids fair to be a great success.

LINDSAY.—A very pleasant social was held on Thursday in the Church rooms. Mrs. Porteous and Mrs. T. B. Dean provided with the assistance of friends, refreshments of cake and coffee. During the evening a musical and literary programme was given to which several persons contributed. The rooms were well lighted and warmed and art works, papers, and other interesting matter to be looked over made the time pass pleasantly.

MINDEN.—*St. Paul's.*—Mr. Schrader, the Lay Reader, appointed by the Bishop to this Mission on the death of Rev. John Burkitt, has resigned his post and accepted duty under the Rev. J.

Foster-Bliss at Mattawa. His successor is Mr. G. J. Dean, a young Englishman who has laboured for a time in London under the Bishop of Bedford. We trust Mr. Dean's stay will be longer than that of his predecessor, and that his energy and example will greatly foster this little flock in the wilderness.

BETHANY.—At St. Mary's Church, Manvers, which is a part of this Mission, the Rev. H. F. Burgess is holding just now a ten days Mission. For the first week, Mr. Burgess takes all the services and will have assistance from the local Clergy for the following one. This the second Mission held in this parish since Christmas and will, we trust, result in effecting much good.

ASHBURNHAM.—*St. Luke's.*—On the 17th inst., the Rev. W. C. Bradshaw delivered a lecture here under the auspices of the C. E. T. S. Mr. Strickland occupied the chair. The *Peterboro' Review* says:—"The history of the great Reformer was pleasantly traced in glowing language—his boyhood, youth, manhood and maturer years. The reverend gentleman uses accurate discrimination in his choice of words, which added to his well-modulated voice and fine ready delivery, render his efforts as a lecturer a complete success."

HASTINGS.—*St. George's.*—The ladies of this congregation held a social and tea at Mr. T. Cuffe's recently. About forty drove out from Hastings and greatly enjoyed the pleasant sleigh ride and the evenings entertainment, and a fair item was added by the social to the Church accounts.

A devotional meeting of the C. E. T. S., of All Saints, Toronto, was held on the 16th inst. Rev. C. E. Whitcomb delivered an interesting address, and a short speech was made by the efficient Secretary-Treasurer, Mr. Geo. Merser.

A Bazaar in aid of Algoma Diocese was held at St. James School-house, Toronto, on the 17th and 18th. A large collection of fancy and useful articles had been prepared and met with ready sale.

The annual meeting of the Toronto Depository for Ladies Work Society was held recently at Shaftesbury Hall. The Treasurers report showed the total receipts for the year to be \$1,295.39. This included \$346.81 commission on work sold, at ten per cent and \$332.75 subscriptions. The disbursements, amounting to over \$1,200, including manager's salary \$480 and rent, \$360. The Bishop of Toronto closed the meeting with the benediction.

DIOCESE OF NIAGARA.

We are informed on the best authority that the consecration of the Rev. Charles Hamilton, Bishop-elect of the Diocese, will take place on the 1st of May, being the Feast of S. S. Philip and James.

MOUNT FOREST.—*Mission Services in St. Paul's.*—The services in the above named Church were continued for nine days, beginning on Monday, the 23rd of February, and concluding on Tuesday evening, the third of March. Before the Mission a pastoral letter from the Rector and his assistant, together with a letter from the Missioner, was left at the houses of the members of the Church by the younger ladies of the congregation. The services themselves were as follows:—Holy Communion each morning at 8 a.m. At this service the Missioner gave a short address on some one aspect of that beautiful service, and as the whole service with address only lasted three quarters of an hour, it enabled all who desired to come to do so and then return to whatever work they were about; the result therefore was that many availed themselves of this service, and all those who did felt it was good to be there. The

afternoon services were at 4.30 p.m., and were principally for the female portion of the congregation; they also were generally under the hour in length and were well attended. The addresses at these services were expositions of our duty to God and our neighbours. At the evening services the Church was filled, especially was this the case on the evenings of Friday, Sunday and Tuesday. The sermons at these services were simple, practical, eloquent and intensely earnest in their delivery; the preacher exposing sin and its fearful consequences and pointing all to the sinner's friend. Every heart must have been stirred by the force and weight of the addresses and the plain common sense and reasonableness of them. Throughout the Mission, although the words of the Missioner were often like lightning flashes in delivery, and as direct in the point aimed at yet every subject spoken about showed a calm, clear and investigating mind, the preacher was not only a scholar but a man fully acquainted with the needs and trials of human life, and thus the richness and attractiveness of his Bible teachings. During two days of the Mission the reverend gentleman had to return to his former parish to bury some old friends who had died most suddenly. His place was filled, however, during this period by the Rev. R. T. W. Webb, a Clergyman eminently fitted to fill a brother's place in such an unlooked-for occurrence. The congregations we trust, have not only enjoyed these meetings but it is hoped have also really profited by them. During the nine days the following clergy were also present and taking part:—the Revs. H. G. Moore, B.D., Shelburne; A. J. Belt, M.A., Arthur; Geo. B. Cooke and J. E. Edgar, Palmerston; R. T. W. Webb, Luther; besides the pastor of St. Paul's and the Rev. W. H. Clark, M.A., the Missioner. The last night of the Mission the service was especially delightful, the organist, choir and congregation responding and singing most heartily. At the close of the service memorial cards with the following on them were given to each person at the Church door by two of the Clergy present:

"Humility is perpetual quietness of heart. It is to have no trouble. It is never to be fretted or vexed or irritated, or sore or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be sweetly at rest when nobody praises me, when I am blamed and despised. It is to have a blessed home in myself where I can go in and shut the door, and kneel down to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is troubled."

Mr. Clarke then shook hands with his many and warm friends and thus ended a season of spiritual refreshment which we trust will not soon be forgotten. The Bishop Elect of Niagara sent his most cordial sympathies to the Rector when he heard the Mission was going on, and wished the good work all success.—*Confederate Examiner.*

ST. CATHERINES.—The Ingersoll local item, which appeared in the *GUARDIAN* of March 11th, is rather apt to be misleading. It is true that Rev. G. M. Bland is at present in St. Catherines assisting Rev. H. Holland in the work of St. George's parish, but the latter has not resigned his Rectory, and Mr. Bland is only on leave of absence for needed rest and change.—*Com.*

HAMILTON.—The *Hamilton Spectator* took a census of the Church attendance in Hamilton on Sunday, the 8th inst., and found 7,026 Methodists, 5,226 Roman Catholics, 3,976 Presbyterians, 3,090 Anglicans, 841 Baptists, 2,462 Salvationists, 386 Congregationalists, 308 True Believers, 222 Reformed Episcopalians, 182 German Lutherans, 136 Plymouth Brethren, 118 Hebrews, 45 Disciples of Christ. If the above census was taken in the same way as that in Toronto a few years ago, it is worthless as far as the Anglican Church is concerned. And it is a fact that there is an error of nearly 300 made in the attendance at Christ Church Cathedral, at the evening service, there being over 250 more present than the report stated.

The Bishop of Huron has appointed Rev. John Gunley, a member of the Board of D. and F. Missions, in the place of Rev. W. F. Campbell. The Board will meet in Ottawa on the 15th April.

CHRIST CHURCH CATHEDRAL LITERARY SOCIETY.—The weekly meeting of this society took place on Tuesday evening last at the vestry of the church. The debate was an interesting one and was well worked up by several of the best members of the society. Subject as follows:—Resolved, that England, as a nation, is falling. Affirmative maintained by Mr. Geo. Stiff. Negative by Mr. George Pilton and Mr. Mooley. Mr. Harvey in the chair. After a long and spirited discussion, the chairman closed the debate, and after giving a concise summary of the difficult points, decided in favor of the negative, which was followed by loud and continued applause. Showing that neither is England falling as a nation, nor is the loyal and patriotic spirit of the Englishman. This society has wonderfully improved in its literary attainments in the last two months. The subject for next debate is, "Resolved, that in the present existing difficulties between England and Russia, arbitration is preferable to war."

A CATHEDRAL LIBRARY.—Through the efforts of Mr. Harvey, assistant to Dr. Mockridge, a first-class standard library has just been established in connection with the literary society of this church. It already numbers nearly 200 volumes, containing nearly all of the standard works in fiction, and a large number of standard works on history, biography, science, and general fact. An excellent beginning has been made, and there is every probability of its being a great success.

DIOCESE OF HURON.

REGULAR MEETING OF THE STANDING COMMITTEE—DISTRIBUTION OF THE MISSION FUND.

The Standing Committee of the Diocese of Huron met at the Chapter House on Thursday at 2.30 p.m. The following members were present—Bishop Baldwin (presiding). Ven Archdeacon Sandys and Marsh; Rev. Rural Deans G. C. McKenzie, A. S. Falls, Jeffrey Hill, E. Patterson, Canon Hincks, Canon Smith, G. G. Ballard, Revs. Canon Innes, D. Deacon, W. A. Young, W. Davis, F. Harding, J. T. Wright, W. Daunt, R. Fletcher, J. B. Richardson, J. Gemley, Canon Hill, E. Davis, Messrs. V. Cronyn A. H. Dymond, R. Bayly F. Rowland, R. Ashton, Joseph Golden, G. H. Golding, W. H. Eakins, R. Martin, Major Hipkin, N. Currie, R. Fox, Thos. Moyle, Thos. Wood, W. Grey, Chas. Jenkins, A. C. Moyle, and W. J. Imlach.

After routine the consideration of the canon on the distribution of the Mission Fund, as laid over from the Synod, was brought forward by Rev. W. A. Young, and taken up clause by clause and carefully discussed. The clauses amended are as follows:—

"4. That every missionary shall be entitled to receive from the mission Fund an amount equal to the assessment of his Mission, and such further sum as the Committee may grant.

"5. That at the September meeting of the Standing Committee there shall be appointed annually from amongst the members of said Standing Committee, a Sub-Committee, to be called the Missions Committee, whose duty it shall be to enquire into the state of the several missions, and to report at the December meeting the amount of the several assessments required to be levied for the ensuing year, and to attend to such other business connected with missions as the Standing Committee may from time to time direct.

"6. That the Missions Committee shall consist of the Bishop, who shall be chairman, and the Secretary-Treasurer of the Synod *ex-officio*, and five clergymen and five laymen, of whom three of each order shall be elected by ballot by the Standing Committee and the remainder to be nominated by the Bishop, a quorum to consist of five members.

"7. That on or before the fifteenth day of January in each year the Secretary-Treasurer shall notify the incumbents of the respective missions of the amount of the assessment proposed to be levied upon their parishes, to be communicated by them to the Churchwardens; all appeals against such assessment shall be forwarded, signed by the Churchwardens, to the Secretary-Treasurer, not later than the fifteenth day of February ensuing; all appeals shall be considered by the Missions Committee, and if not allowed by them shall be submitted with their report to the Standing Committee in March.

"8. That the amount levied on each congregation shall be forwarded by the Churchwardens to the Secretary-Treasurer of the Synod quarterly, or on or before the 1st of March, June, September, and December of each year.

Instead of clause 11 the present canon was substituted.

The remaining clauses passed, and the Committee agreed to recommend the canon to the Synod for adoption.

Adjourned till Friday morning.

The Committee re-assembled at 9.30 a.m. Friday, the Bishop in the chair. The meeting was opened in due form, after which the report of the Committee on Rules and Proceedings was brought in by Mr. A. H. Dymond. The clauses were considered separately, and the discussion thereon occupied the greater part of the morning session. The proposed canon was directed to be printed in the convening circular of Synod.

The Committee on Diocesan Collections read their report, but asked leave to sit again. Granted.

The Committee on raising funds for a See House reported progress.

A protest against the amount of assessment was read from the Vestry of St. Paul's Church, London, and referred to the Committee. Considerable discussion followed, and several suggestions made for the consideration of the Committee.

It was finally agreed to advance the amount and to spread the subscriptions over five years.

Several applications for grants were then read and disposed of, after which a petition from the vestry of Trinity Church, Aylmer, stating that they had agreed to purchase the Methodist Church, and asked permission to sell the old church and lot and to raise a further sum on security of the new church, was granted on the usual condition.

A petition was presented from Chesley congregation stating that they had purchased a Presbyterian Church, and asked permission to raise a sum of money on security of the new building. Carried, subject to the usual condition.

The Committee on Investments reported the sums invested since last meeting. Report confirmed.

The Secretary-Treasurer was directed to get the Indian Churches in the Muncey Church Mission insured for the term of three years.

The following gentlemen were appointed a committee to prepare the convening circular of the Synod and the annual report of the Standing Committee, viz.:—Rev. Canon Innes, Rev. Canon Smith, the Clerical Secretary and Messrs. Rowland, and the Secretary-Treasurer.

On motion, the order for the appointment of a Reconstruction Committee was discharged, and the Bishop was requested to appoint one or more commissioners to make a revision of the missions in the Diocese and to report a scheme of grants to the Standing Committee.

On motion, a committee, consisting of Rev. Jeffrey Hill, Messrs. Dymond, Chancellor Cronyn and the Secretary-Treasurer, to frame a canon giving power to the Standing Committee to re-adjust the missions in the Diocese.

The question of grants for the year, commencing April, 1885, was taken up, and occupied the time of the committee during the afternoon and evening. The list will be published in due course.

Several matters of interest were considered, and the committee adjourned at 11 p.m., the Bishop giving the benediction.

DIOCESE OF ALGOMA.

APPOINTMENT.—We understand the Bishop of Algoma has appointed the Rev. A. Osborne, of Gravenhurst, his Examining Chaplain for the eastern portion of the Diocese, comprising Muskoka, Perry Sound, and part of Nipissing. Mr. Osborne has had large experience in educational matters, having been Principal in several large schools in England, and been admitted a member of the "College of Preceptors," London. He also served as master of St. Matthew's school, and Curate of St. Anne's, Nassau, Bahama. More recently he held the post of assistant in St. Paul's, Charlottetown, P. E. I., and prepared candidates for Holy Orders in Arts and Theology in the Diocese of Nova Scotia.

MABERLY MISSION.—A course of Confirmation lectures are being delivered in the several churches and stations in this Mission, and were commenced Sunday, March 1st, 1885, by the Rev. E. Radcliffe, B. C. L., Missionary in charge, and Mr. P. T. Mignot, lay assistant, for the purpose of preparing classes to receive the Holy Catholic and Apostolic Rite of "Laying on of Hands" from the Bishop of Ontario early in June (D. V.) Cottage meetings in connection with this course of lectures are being held in the homes of people willing to place them at the disposal of their clergyman for this purpose. The lectures and cottage meetings have been well attended and thoroughly appreciated.

ROSSEAU, Feb. 27th, 1885.—The Bishop of the Diocese was met at Bracebridge by the Rev. Alfred W. H. Chowne, Incumbent of Rosseau, who started with His Lordship to commence his tour through that Mission, Feb. 28th, taking on their way out of Bracebridge a funeral at the cemetery of that place, and thence proceeded to Raymond, the most southern station of the Mission of Rosseau, where Divine service was held at Mr. J. Etty's house, 7.30 p.m. There was a good attendance and a hearty service was held. The Bishop preached, and under Mr. Etty's hospitable roof, both Bishop and priest remained for the night.

Feb. 28th.—Starting for the next station, Vollswater, where the services commenced at 10.30 a.m. in the following order: (1) Consecration and Matins, (2) Confirmation, (3) Baptism, (4) Sermon, (5) Holy Eucharist. After service His Lordship held a Vestry. At this church 9 persons received at the hands of the Bishop the Apostolic Rite of Confirmation. The Bishop and Incumbent then dined at Mr. Henry Creasor's house, which has often been the home of the clergy when on parochial duty and passing through those parts. Dinner ended, the start was made for Rosseau, the home station of the Mission.

March 1st.—Being Sunday; Prayers were read by the Incumbent, and 10 candidates were presented for Confirmation, and as also in the former case the address was most suitable to the occasion. The sermon was preached by the Bishop who also celebrated, and, as at Vollswater, all the candidates received. Four o'clock p.m., His Lordship held service at Iceland, in Cardwell, 9 miles off, and returned to Rosseau to take service at 7.30 p.m. The church was crowded.

March 2nd.—Monday; Divine service was held at the Livett and Holton settlement, North Cardwell, 6 miles off, where the Bishop preached again, and after service had an interview with the people present and returned to Rosseau, and in the evening held a Vestry which was very well attended. The Bishop's visit ended at Rosseau, he then proceeded in company with the Incumbent Parry Sound to begin work in that Mission and there to proceed north.

The Bishop of Algoma desires to make known that it is intended on the 17th and 18th of April, to hold a sale of fancy and useful articles in aid of the Indian Church, Shequandah. (Rev. Mr. Frost, Incumbent) in the Diocese of Algoma. St. James' School House has been kindly promised for the occasion, and several ladies of the different

parishes in Toronto, are now working for the sale. Contributions will be gladly received by Mrs. Sullivan, President, 11 Wilcox street, Toronto, and by Mrs. Moffatt, 13 Grosvenor street, and Mrs. James Henderson, 2 Wellesley Place, (Toronto.)

Dioceses of Quebec and Montreal.

BISHOP'S COLLEGE.

ABSTRACT OF THE PROCEEDINGS OF A MEETING OF THE CORPORATION OF BISHOP'S COLLEGE, LENNOXVILLE, HELD ON MARCH 10TH, 1885.

The members who attended from a distance were, the Revs. C. Hamilton, Canon Norman, Rural Dean Mussen, Canon Robinson, and J. S. Hall, Esq.

The accounts for the year ending December 31st, 1884, which had been duly audited, were submitted and adopted.

The Chairman of Trustees submitted his report on the financial condition of the College, and the Rev. Dr. Lobley the reports on the educational condition of the College and School, which were adopted.

It was resolved, "That a deputation, consisting of the Chancellor and Vice-Chancellor, should present these reports to the Synods of the two Dioceses at their next sessions."

The Rev. Dr. Roe submitted the report on the result of his work of soliciting subscriptions in behalf of the Endowment Funds.

It appeared from his report that he had visited the cities of Quebec, Montreal, Ottawa and Sherbrooke, and several townships in the two Dioceses. The result of his work showed:

Subscribed for the Harrold Fund	\$3,731 00
" " the Principal's Salary Endowment Fund	6,702 00
Amount received in cash	5,438 00

It also appeared that by May 1st next the Harrold Fund would amount to \$21,500, the sum required to entitle the College to receive the donation of Robert Hamilton, Esq., of \$3,500, which, when paid, would bring up the endowment to \$25,000.

The report was adopted, and votes of thanks were tendered to Rev. Dr. Roe, and those gentlemen who had afforded their kind and efficient help to Rev. Dr. Roe in his work.

A Committee was appointed to prepare a statement on the condition of the College, to be forwarded to the clergy of the two Dioceses.

A Committee was appointed to seek for a gentleman qualified to fill the office of Principal and Rector, and to report to a meeting to be specially called to make the appointment.

A Committee was appointed to prepare resolutions on the resignation of the Rev. Dr. Lobley, and the election of the Rev. Charles Hamilton, M.A., to the Bishopric of Niagara.

The Committee submitted the following resolutions, which were unanimously adopted:—

"That the Corporation of Bishop's College do accept, with deep regret and great reluctance, the resignation of the Rev. Dr. Lobley, Principal of this College and Rector of the School, which resignation he deems it his duty to carry into effect, notwithstanding the earnest representations of the members of Corporation to induce him to reconsider it.

"They desire to place on record their high sense of the great abilities and the rare self-devotion which he has brought to bear on the work of the University, the College and the School, which have for nearly eight years largely profited by his unsparing labors.

"They feel it a duty which they owe alike to themselves and to Dr. Lobley to emphasize their warm appreciation of the remarkable spirit of self-sacrifice with which, a few years back, he declined an attractive and prominent position elsewhere in order that he might promote the interests of Church education by means of this Institution.

"The Corporation recognize the great loss to the Church entailed by Dr. Lobley's approaching

departure, and the sorrow which it will cause to his many friends, and they tender him their heartiest wishes for his health and happiness on his return to England, while they entertain the hope that wherever his lot may be cast, he will always retain pleasant memories of his residence in Lennoxville."

"That this Corporation having heard of the election of the Rev. Charles Hamilton, M.A., Rector of St. Matthew's Church, Quebec, an active and most useful member of this Corporation, to the high office of the Bishopric of Niagara, desire to record their appreciation of his long and faithful services in behalf of the University, and to express their deep regret at his departure.

"Their knowledge of his noble character, their acquaintance with his diligent labors as a parish priest, their confidence in his wisdom and discretion, assure them of his certain success in his new and exalted field of labor.

"It is the assured belief of every member of the Corporation that the ties which have been formed during long years of kind and brotherly intercourse will still be maintained and perpetuated in his future home, and that he will continue to be a warm friend to this Institution."

The meeting then adjourned, to meet in Montreal in April next.

CONTEMPORARY CHURCH OPINION.

The *Church Press* says:—

The tendency of Church music toward sensuousness in our own choirs, as well as in those of the Roman Catholic Communion, is one of the evils that must be fought. A surpliced choir of men and boys is not the only cure,—the vice is not less conspicuous in many churches where choirs of such a sort sing all the music. Nor is "high ritual" necessarily a safe-guard; it is in those churches where high ritual obtains, that sensuous music chiefly rules. What is wanted, is first that congregational singing should form the principal portion of the music in every parish church on every Sunday, with an anthem or some figured music at rare intervals during the service, say at the Offertory morning and evening. The golden mean between bald Gregorianism, and operatic sensuousness is easily achieved by any choir master, whose object is sincerely to promote the greater glory of God, and not his own in the Sanctuary.

The *Living Church* says:—

There are few congregations that do not prefer a proper extempore preaching to written sermons. Unfortunately, however, few listeners are aware of certain of its necessary conditions. It is little likely to be successful without inspiration, adequate time, and absolute freedom. Stay away from Church and fill the preacher's eyes with the sight of empty pews, and inspiration is gone. Crowd him by a long service, or by over musical display, to within twenty minutes of the time to close, and not only is the time too restricted, but the preacher is hampered by having to watch the hour, depart from his original plan, and make forced condensations of his matter. Follow him with sharp criticism for the more impassioned outcomes of his thought which result from the very nature and object of this species of discourse, and you produce an anxiety and self-distrust, which at once destroys freedom, enthusiasm, and perhaps even conscientious fidelity. Just in proportion, then, as a people demand, or delight in extempore preaching, they need thoughtfully and justly to accept its necessary conditions, and to make corresponding allowance for the preacher.

Book Notices, Reviews, &c.

We have received from John B. Alden, publisher, New York, copies of the *LIBRARY MAGAZINE*, and the *NOVELIST*. The former is a monthly, the latter a weekly, publication. The *LIBRARY MAGAZINE* is a marvel of cheapness and excellence, each number containing nearly a hundred pages of choice selections from the leading periodicals of the day.

It is printed on good paper, in clear readable type, and costs only \$1.50 a year. We notice that in the February and March numbers the question of *Imperial Federation* is brought forward; the articles in the February number treating the question from an Australian standpoint the writer being John Douglas, late Prime Minister of Queensland, whilst that in the March volume, is by W. E. Forster, M. P. The *NOVELIST* is correctly described by the publisher, as "a weekly paper of high class fiction, and choice selected reading." The first few numbers, which lie before us, contain instalments of the latest productions of William Black, Mrs. Oliphant, B. L. Farjeon, Hugh Conway and other able writers. We can cordially recommend it as a safe and healthy paper for the family circle. Price \$1 a year.

LITTELL'S LIVING AGE. The numbers of *The Living Age* for 28th February and March 7th contain, The Secret Papers of the Second Empire, and Spencer as a Philosophic Poet, *Edinburgh*; Coleridge as a Spiritual Thinker, *Fortnightly*; Life in a Druse Village, and On Some of Shakespeare's Female Characters: Beatrice, *Blackwood*; The Life of George Eliot, *Macmillan*; My Irish Correspondents, and Robbing the Bank of England, *Chambers*; George Eliot's Humor, *Spectator*; with instalments of "A House Divided Against Itself," "The New Manager," and "A Millionaire's Cousin," and Poetry.

PRAYER-BOOK AND HYMNAL FOR SUNDAY-SCHOOL: Compiled and edited by Rev. Geo. W. Shinn, D.D., and Rev. Edwin Coan, Mus. B. (T. Whittaker, 213 Bible House, N. Y. 168 p., 25c.

The main object of the compilers of this book was to provide a collection of suitable services and hymns for the Sunday-school, and most successful have they been in attaining the object aimed at. The work throughout clearly recognizes the church's system of responsive worship, and the children will be by means of the services provided for the opening and closing schools, prepared for the regular service of the church. Further, the materials employed are largely taken from the Prayer Book, and with the opening services—eight in number, not including those for special seasons—the Catechism is beautifully interwoven. In selecting and arranging the music an effort has been made (say the compilers) to avoid on the one hand such difficult pieces as require a body of trained voices, and on the other the light and frivolous compositions which are devoid of religious character. The book also contains the canticles for Morning and Evening Prayer, a full choral service for each, and no less than 151 hymns from approved authors. The compilers have indeed done a good work for the Church, and we sincerely hope that there may be a large demand for this most useful, and yet extraordinarily cheap book.

CONFIRMATION AND FIRST COMMUNION: (I.

Whittaker, 12 Warwick Lane, Paternoster Row, London, Eng.) The name of the author of this excellent little work is not given, but it carries its own commendation. The contents are classified under these heads. I. The Nature, Origin, and Benefits of Confirmation; II. Preparation for Confirmation, and III. Preparation for First Communion. The teaching is sound and free from extremes, and in some respects this manual will be found to have advantages over others, it is for example, more suitable for all classes than some other English books of its kind wherein class distinctions and social divisions are more marked.

WHY DO YOU COME TO CHURCH: A Tract for Church of England members, by T. Bedford-Jones, LL. D., D. C. L., Archdeacon of Kingston, Napanee, Templeton and Beaman. Price \$1 per hundred.

Archdeacon Bedford-Jones has written a capital tract on a most important subject. It is well adapted for distribution among church going people, to many of whom it will suggest new ideas of the nature and blessedness of Public Worship.

The Church Guardian

— Editor and Proprietor —

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SPECIAL NOTICE.

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CALENDAR FOR MARCH.

MARCH 1.—Second Sunday in Lent.
“ 8.—Third “ “
“ 15.—Fourth “ “
“ 22.—Fifth “ “
“ 25.—ANNUNCIATION.
“ 29.—PALM SUNDAY—next before EASTER
SUNDAY.

Holy Week.

Next Sunday we shall enter upon the commemoration of the last sad week of our Saviour's earthly life, during which His conflict with the powers of darkness, which had been gradually growing in intensity from the moment of His entry upon His public ministry, reached its crisis. Holy Week, as the last week in Lent has been called from primitive times, has always been observed by Christians with special solemnity, and our own branch of the Church has marked her sense of its importance by appointing a special Epistle and Gospel for each of its days. In many of our parishes, where it is impracticable to have a literal observance of the Church's rule as to Morning and Evening Prayer “daily throughout the year,” it is the custom to call the people together, at least once a day during this Great Week—a custom which, we are thankful to say, is growing year by year. There are many persons, however, in every congregation, who cannot avail themselves even of this opportunity of united meditation and prayer, but who may well employ these solemn days in private contemplation of the great events which are now brought to our mind. To such persons especially, as well as to those who are able to go to church, we commend the following brief notes on the several days of Holy Week, taken, for the most part, from the Annotated Book of Common Prayer.

PALM SUNDAY.

The name by which this Sunday is most familiarly known to us has an obvious reference to the act of the Jewish people on the occasion of our Lord's last visit to Jerusalem, when they “cut down branches from the trees, and strewed them in the way.” In ancient times, this striking incident in the life of Christ was celebrated by the blessing of palm-branches in the churches, which were then distributed to the people and carried home by them with much rejoicing. A relic of this old custom still lingers in some of the rural parts of

England, where the churches are decked with willow-branches on Palm-Sunday, and the country people bear them in their hands as they walk out in the afternoon.

The distinguishing feature of this day in the last week of our Lord's life is brought before us in the Second Lesson for Evening Prayer. The other Scriptures for the day are altogether occupied with the story of our Lord's Passion.

We can hardly fail on this day to think of that “great multitude” seen by St. John in vision, gathered out “of all nations, and kindreds, and people and tongues [who] stood before the Throne, and before the Lamb, clothed with white robes, and palms were in their hands.”

MONDAY IN HOLY WEEK.

The distinctive memorial of this day is the act of our Blessed Lord in destroying the barren fig-tree. “It was not yet the time of the fig-harvest, but some of last year's fruit might no doubt be found on some of the trees growing about. One tree, especially, attracted the notice of Jesus. It grew at the road side, as common property, and thus early, when other fig-trees had hardly begun to show greenness, was conspicuous by its young leaves. When He came to it, however, they proved its only boast; there was no fruit of the year before, as might have been naturally expected. It was, indeed, the very type of a fair profession without performance: of the hypocrisy which has only leaves and no fruit. Such a realized parable could not be passed in silence by One who drew a moral from every incident of life and nature. ‘Picture of boastful insincerity,’ said He, loud enough for the disciples to hear, ‘type of Israel and its leaders—pretentious, but bearing no fruit to God—let no fruit grow on thee henceforth for ever,’ and passed on. They were to learn that profession without performance found no favor with their Master.”—(Geikie.)

Reaching the city, He went to the Temple, and, as on a former occasion, purified its outer Court from the sordid abuses which love of gain had dexterously cloaked under an affectation of piously serving the requirements of worship.

The day which had thus begun, was devoted, in its later hours, to his wonted work of teaching all who would listen, and in the evening the quiet retreat of Bethany once more received Him.

TUESDAY IN HOLY WEEK.

This was the last day of our Lord's public teaching and ministry. Having retired to Bethany for the night on the evening of Monday as on that of Sunday, He again returned to the city on the morning of this day, and “as they passed by, they saw the fig-tree dried up from the roots.” In the Temple, the scribes and elders required from our Lord an explanation of the authority by which He did the things which he had done there, clearing it of buyers and sellers, and claiming it as the House of His Father. The events of the day are then recorded with much fulness by the Evangelist. Our Lord spoke the parables of the Father and his Two Sons, the Vineyard let out to Husbandmen, the Marriage Feast and the Wedding Garment. Each sect of the Jews—the Herodians, the Sadducees and the Pharisees, endeavored to entangle Him into some discourse which could be made the ground of an accusation against Him. Our Lord pronounced the eight woes, and then departed from the Temple to speak nearly His

last words to the Jews, in the parables of the Ten Virgins, the Talents, and the Sheep and Goats. The latest public event of the day appears to be that recorded in St. John xii., 28-36, when, in reply to the prayer, “Father, glorify Thy Name,” there came a voice from Heaven, saying, “I have both glorified it, and will glorify it again.” After this voice, our Lord spoke of his “lifting up” upon the cross. He then gave His final words of public warning, “Yet a little while is the Light with you. Walk while ye have the Light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have Light, believe in the Light, that ye may be children of light.” As soon as these words were spoken, the public teaching of the Light of the world came to an end, and He shone no more upon the multitude until He displayed Himself “lifted up” for their salvation. “These words spake Jesus, and departed, and did hide Himself from them.”

WEDNESDAY IN HOLY WEEK.

The fourth day of the Holy Week marks the actual beginning of the events which reached their climax on Good Friday—the conspiracy of the Sanhedrin, and the agreement between them and Judas. On this account it is always reckoned the day of the Betrayal. It was on this and the following day that our Blessed Lord gave to His Apostles those instructions and encouragements which are recorded in the thirteenth and four following chapters of St. John's Gospel. They are given, it is probable, only in the form of a summary, yet even in that form they provide the Church with a solid foundation of doctrine respecting the continual presence of her Lord, and her true unity through union with Him. The day seems to have been spent in the retirement of Bethany, and was apparently concluded by another festival, which ended our Lord's intercourse with the family of Lazarus, the next day being spent with His Apostles alone.

MAUNDY THURSDAY.

The fifth day of Holy Week was honored by the institution of the Holy Communion, and the names by which it has been known have almost always been derived from this distinguishing feature of the day. As early as the time of St. Augustine, it is called *Dies Ccenæ Domini*, and, in later times, *Natalis Eucharistiæ*, or *Natalis Calicis*. The English name of Maundy Thursday also points to the same holy event, being a vernacular corruption of *Dies Mandati*, the day when our Lord commanded His disciples to love one another as He had loved them, to wash one another's feet in token of that love, and, above all, to “Do THIS,” that is, to celebrate the Holy Communion after the pattern that He had showed them, as the sacramental bond of the love that he had commanded.

Our Lord's act of humility in washing the feet of His disciples took a strong and lasting hold upon the mind and affection of the Church; and the terms in which He commanded them to follow His example not unnaturally led to a belief that the usage was in some manner and degree binding upon their successors. In later ages, however, the Church of England has considered the commandment to follow our Lord's example in that particular as one which is not, in its literal construction, of perpetual obligation, while “Do this in remembrance of Me” is one, the unceasing obligation of which has never been doubted.

GOOD FRIDAY.

This day is not one of man's institution, but was consecrated by our Lord Jesus Christ, when He made it the day of His most holy Passion. It is impossible that the anniversary of our Lord's sufferings could ever have passed by as a common day in those times when the memory of them was yet so recent, and when a daily fellowship in them was so continually before the eyes of Christians in the martyrdoms of his faithful servants. It is spoken of in early Christian writings under the name of the "Paschal Day," but in later ages it was chiefly known as the "Day of Preparation," or the "Day of our Lord's Passion." In early English times it was styled "Long Friday," but its present beautiful appellation is the one by which it has now been popularly known for many centuries.

Very soon after midnight our Blessed Lord was betrayed and apprehended; and about day-dawn He was taken before the judicial High Priest, Annas, the ceremonial High Priest, Caiaphas, and the Sanhedrin or Great Council of the Jews, where He was accused of blasphemy. After that He was sent bound to Pilate, before whom He was charged with treason, and by Pilate sent to Herod, as belonging to his jurisdiction. Having been mocked and insulted by Herod, the holy Jesus was sent back by him to the Roman governor, declared innocent of all crime against the state, yet scourged, to please the Jews, and, for the same reason, sentenced to be crucified. Then He was insulted with the purple robe, and the reed sceptre, and a *corona radiata* made of thorns, was buffeted and spit upon, and afterwards led forth by the Way of Sorrows to Calvary.

At the third hour (9 a.m.), our Lord, having borne His cross, or a portion of it, until His exhausted body had fainted under the burden, was nailed to it upon Mount Calvary, just outside the city of Jerusalem, two thieves being crucified with Him, one on either side. From the cross He spoke His last words. As they fastened Him to it, He cried, "Father, forgive them, for they know not what they do;" when the penitent thief turned to Him in his agony and asked to be remembered in His Kingdom, He said, "Verily, I say unto thee, to-day shalt thou be with Me in Paradise." When He beheld His mother and the beloved disciple standing at the foot of His cross, Head is to the one, "Woman, behold thy Son," and to the other, "Behold thy mother."

At the sixth hour (noon), ensued the darkness and the earthquake, and during the three hours which followed before the return of light, it is supposed that our Lord's greatest sufferings took place—the veiling of the Father's Presence, the agony of "being made sin for us," and of bearing, in some mysterious way, "the iniquity of us all." The awful mystery of these three long hours was summed up in an ancient Litany, in the words, "By thine *unknown* sufferings, Good Lord, deliver us."

At the ninth hour (3 p.m.), the climax of this awful period was reached, when our Lord spoke the words, "Eloi! Eloi! Lama Sabachthani?" "My God, My God, why hast Thou forsaken Me?" After this, He said, "I thirst," and when He had received the vinegar, "It is finished!" for now "all things were accomplished" of the Sacrifice for sin, and the sufferings of Him in whom, sinless, all sinners were then represented before God. Then, crying with a loud voice, as with a willing surrender of that life which no power in the

universe could take from Him against His will, He laid it down of Himself, with the last of His seven words from the cross, "Father, into Thy hands I commend My spirit."

It must have been shortly after this that the body of our Blessed Lord was taken down from the cross and entrusted to the care of Joseph of Arimathea, by whom it was reverently laid in "his own new tomb." And thus, after being subjected to eighteen hours of mental agony and bodily suffering, the holy Jesus was left—pale, but victorious—to sleep through the Sabbath.

"O Blessed Jesus! by Thy Cross and Passion, give us strength so to mortify and kill all vices in us, that we may die with Thee to-day unto sin, and rise with Thee to better things on the bright Easter morning."

The Annunciation of the Blessed Virgin.
COMMONLY CALLED LADY DAY.

It is one of the glories of our holy religion, and one of the ways by which the Gospel takes such hold on our hearts, that, mixed up with the grandest and most mysterious and most divine matters are the simplest, the most tender, the most human. What more grand, or deep, or divine words can we say than "I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Ghost?" and yet what more simple, human, tender, words can we say than, "who was born of the Virgin Mary?" For what more beautiful sight on earth than a young mother with her babe upon her knee? Beautiful in itself, but doubly beautiful to those who can say, "I believe in Him who was born of the Virgin Mary." For since He was born of woman, and thereby took the manhood into God, birth is holy, and childhood holy, and all a mother's joys and a mother's cares are holy to the Lord; and every Christian mother with her babe in her arms is a token and a sign from God, a pledge of His goodwill towards men, a type and pattern of her who was highly favored and blessed above all women. Everything has its time, and Lady Day is the time for our remembering the Blessed Virgin, for our hearts and our reason tell us (and have told Christians in all ages) that she must have been holier, nobler, fairer in body and soul, than all women upon earth.—*M.S. Sermon, Kingsley.*

Frequent Communions.

Among the many signs of revived life in the Church, for which we have to thank God in these latter days, none is more encouraging than the increased appreciation of the blessing to be derived from frequent Communion. The following remarks of the *Irish Ecclesiastical Gazette* on this important subject will well repay perusal:—

"We would plead earnestly for the weekly celebration of the Holy Communion. We regard this ordinance, we hope, as a chief means of grace, and our highest act of christian worship. It is an especially blessed way of coming to Christ, and of keeping up our fellowship with Him and His people. It is an undoubted fact that the primitive church broke the sacred bread weekly, if not daily. All scripture and antiquity is in favor of frequent communion. If we have only a monthly celebration, many an anxious one, desirous perhaps for some special reason to communicate, moved it may be by some passage in the sermon, or affected by some recent event which, in God's providence has solemnized him; on the point of leaving home it may be; or having just returned after a long

absence; entering upon some new undertaking; or forming some new and good resolution, longs earnestly to bind himself afresh to the Lord in this Holy Sacrament: but, alas! these solemn feelings have been awakened on the wrong Sunday of the month. The Holy Table is not spread for the Sacred Feast; he must go home unblest; and before another opportunity returns these heavenly emotions have vanished.

We may not have so large a number at each weekly communion, but this is a distinct advantage. If a clergyman be alone, it enables him without any fatigue or hurry to administer in both kinds separately to each; and if a record is kept, it will be found that a greater number of different persons communicate thus throughout the year; opportunity being constantly afforded, they are thus moved to take advantage of it from time to time. Besides, the very preparation of the Lord's Table (if it be so placed as to stand out prominently to view) has a most solemnizing effect upon all. Then it is before the whole congregation a perpetual sermon and appeal: a silent, but most expressive memorial, which may one day or other touch the heart of those who do not as yet communicate. It strikes them at once as they enter the church door: it is continually before their eyes during the service and the sermon; and it may one day prick their conscience to feel that they cannot leave the church without turning their back upon it. We do wrong to transpose any part of the Communion service, and give the parting benediction of peace (which should be reserved for its close), to those who Sunday after Sunday virtually excommunicate themselves. If there be one mode which more than another is conformable to Holy Scripture, and agreeable not only to the spirit but letter of the Prayer Book, it is that which includes the weekly celebration of the Holy Communion."

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.

DEAR SIR,—I hope you will not refuse to publish this letter in your valuable paper. I am so anxious about the future of the church in this place that I have decided to appeal to outsiders to help us. The hall in which we hold service at present is unsuitable for the wants of the church, often on Sunday evenings it is unpleasantly crowded, and as this place is on the increase, we may naturally expect larger congregations. There is every prospect of the church taking a firm hold here if she only has a fair chance; our congregations have increased, and although the church in this place is only 5 months old, she shows signs of vigorous growth; our trouble is this, we want to put up a plain Mission chapel capable of holding 150 or 200 persons, this building we can erect for \$1,000, but it is impossible to raise more than \$500 here in Manitou, and I earnestly ask your readers to assist us; surely some of those whom God has blessed with this world's goods, who have, and value the means of grace will open their hearts to help us; our people are not by any means rich, and they have as much as they can do to find their clergyman's stipend and pay the necessary expenses of the church. It is most important that we should start the building of the Mission chapel as soon as possible. The Presbyterians and Methodists each have a church of their own. In kindly words you have once or twice noticed our work here, and I trust you will extend your favour by inserting this appeal. The smallest donations will be thankfully received, either by myself or the people's warden, Alf. Fowler, Esq., Manitou, Manitoba. I will gladly give any further particulars to any of your readers who desire to know more of the pressing wants of this place.

Believe me, faithfully yours,

HERBERT E. JARVIS,
Incumbent of Manitou, Manitoba.

FAMILY DEPARTMENT.

A LENT PRAYER.

God of mercy, God of Love!
Hear our sad, repentant songs;
Listen to thy suppliant ones,
Thou to whom all grace belongs.

Deep regret for follies past,
Talents wasted, time mispent;
Hearts debased by worldly cares,
Thankless for the blessings sent;

Foolish fears and fond desires,
Vain regrets for things as vain:
Lips too seldom taught to praise,
Oft to murmur and complain;

These, and every secret fault,
Filled with grief and shame, we own;
Humbled at thy feet we bow,
Seeking help from thee alone.

God of mercy! God of love!
Hear our sad, repentant songs;
O restore thy suppliant ones,
Thou to whom all grace belongs.

—J. TAYLOR.

A Mid-Lent Story.

BY E. H.

St. Andrew's chimes were ringing "Oh come, all ye faithful," and the lovely church itself—standing in the middle of its green stretch of church-yard, with its many quiet sleepers, the great doors wide open, through which, and down the long broad aisle the slanting lines of sunlight were streaming—seemed a lovely haven of peace and rest, a quiet, holy half-way house on the road to heaven after the cares and worries of the day just ending. So a great many of the older people thought, who were gathering at the west door, or crossing the church-yard in groups of twos and threes, lingering a little in the soft Spring sunshine as the bells still went on ringing.

Archie Lane looked cautiously all around him as he turned in at the church gate. There had been nothing special for the boys to do that afternoon. Skates and sleds were "out" long ago, of course; tops and marbles were "in," to be sure; but there had been a great deal of string broken and lost at recess. Besides, top-spinning gets to be an old story after a while, even with boys, and so do marbles. So the boys had separated after school, and each had gone his way, books swinging, stones flying, boot-heels clattering on the stone pavement as they rattled off; and just as the bells stopped ringing Archie found himself as near home as St. Andrew's.

There had been a good resolution made on Ash-Wednesday. Archie remembered it now as he walked very fast up to the church door, and hurried to take his place in the long pew where mamma and Annie were sitting. A good resolution made after a long talk in the twilight with mamma on Quinquagesima Sunday, of going to church every afternoon in Lent. But somehow Archie didn't like to think about it. That resolution had been broken so many times that, do all he could to remember every one, he could count on the fingers of one hand the number of times he had been to church, and then have the thumb to spare. Archie went over it all in his own mind while the lessons were being read; for, I'm sorry to say, unless it was something about fighting, he hardly ever listened very long to them. Once that he had been to church was on Ash-Wednesday; but there was no school that day. And then there were two rainy afternoons, when that was all the going out mamma would let him do after school. And the fourth time? Why, that was to-day. Somehow, something was almost always going on just at church time; top-spinning, a velocipede race, even a game of leap-frog; and the boys would certainly have wondered if he had left them when the bells began to ring.

"They'd ask so many questions," Archie said to himself excusingly. "And they'd call me a muff

or a girl for going to church on a week-day. None of the other boys do; and I'd like to see the fellow that would want to come away from a good old game of ball, or a race, just when we were having the most fun. Why, they'd call me Miss Arabella Lane, just as they used to when I first went to school. There are only girls here to-day, and ladies. I wish I hadn't ever said I'd come to church." And Archie wiggled, and was very uncomfortable in the softly cushioned pew, till the prayers, the stillness and beauty of the place, the far-off twitter of birds, the soft breath of Spring that blew in through the open doors, made his ruffled feelings a little smoother; and when the hymn came, and he could join with all the strength of his sweet, high soprano in "Nearer my God, to Thee," they all vanished with the last notes of the organ.

"It's real jolly going to church this time of day, mamma," he said, as coming out in the open air again he pushed his hand through her arm and hopped along by her side. "And that's a real nice hymn; I always like to sing it."

"Yes," said mamma, "such a pleasant time to go to church. See, the workmen are going home from their work. I just heard the whistle of the train that brings grandpapa home from his long day in the city. The robins are singing their evening hymns. The day of care and toil is over, and it is so nice to have finished it by thanking God for taking care of us all through it."

"I don't mean to miss another single afternoon at church till Easter," Archie whispered; "but don't you tell anybody. Then he raced on in front to open the gate, and ran upstairs, two steps at a time, to wash his hands for dinner.

"What sent Archie to church to-day, I wonder?" Mrs. Lane thought as she followed him slowly upstairs.

Grandpa Hammond knew; but he only smiled a little smile to himself that no one saw, when he heard at the dinner-table where Archie had been, and this is how it happened:

Annie, Archie's ten-year-old sister, was a coward—there is no denying that. She was afraid of the dark, or to be in a strange room alone, of a loud noise, or to have a stranger speak to her. Of course she screamed if a cow looked at her, and ran away as fast as she could if a strange dog came into the yard; and I've even known her to cry when the hand-organ man's monkey came on the window-sill for a penny. Worms and caterpillars—even the large toads that lived in the garden—made her very unhappy; and as for fire-crackers and the Fourth of July, she always spent that day in the darkest corner of her mother's room, with her apron over her head.

If Archie hadn't loved his one sister very much, I think she would have been a terrible trial to him; and she must have been as it was, only, as he saw she was really afraid, he had got in the habit of whistling instead of calling her a "fraid cat," as he would have done to any other girl whom he thought so foolish.

It was during that very same twilight talk with mamma, when Archie had made his own good resolutions, that Annie had whispered: "I really am going to try not to be so afraid this Lent, mamma; don't you think that would be a good thing for me to do?"

Mamma of course had said "Yes." So, besides the deserts and the eating of butter that Annie gave up, she had been trying very hard to get even a little bit the better of her many fears.

"But it comes easy to Annie to be good; easier a great deal than it does to boys," Archie used to say to himself as he watched the little girl kiss her grandfather "Good night!" and tell mamma, with only a small quiver in her voice, that she need not come upstairs until she was all ready for bed; and as he followed Annie up stairs he wondered why it wasn't just as easy for him to tell the boys he was going to church when, in the afternoon, away off in the distance, he heard the sweet chime of St. Andrew's bells. Grandpa had been watching too, and one afternoon he said something in his mild, quiet way. It was only the day before the afternoon

he stole into church. Archie had a cold and was kept home from school. Mr. Hammond had stayed up from the city too that rainy day for the very same reason; and was sitting in the library, reading, after lunch, when Archie, with his big box of soldiers under his arm, wandered in.

"Will you mind if I set my soldiers up here on the table, and have a battle, grandpa? Annie's coming to help me. I've read every single one of my books over three times, and there's nothing else to do."

"Not at all," said his grandfather, and putting down his newspaper he watched the arranging of the soldiers in their gay tin dresses, and the wheeling into place of the one bright cannon—quite large enough to hold a fire cracker.

The children's father had been a soldier. His cavalry sabre, its handle shrouded with crape, hung over the mantel in the library, and his picture, in the handsome military dress, smiled down from the walls of nearly every room in the house. Archie could just remember his last visit home, before he had gone out to Egypt to help fight for the pasha, and never to come home again; and to be a soldier like papa was the golden dream of his waking hours, and to be thought soldierly now was the height of his ambition. So he squared his shoulders into military bearing, held his head very erect, could whistle any of the drum calls, and loved to hear over and over again the stories of his father's battles. The tin soldiers fought many of them over again under the direction of his skilful fingers, and were as battered and weather-beaten as veterans. So to-day they took their places as usual, and started grimly at their tin guns while Archie did the shooting.

Annie came in to help, as she had promised, and very much enjoyed the setting up of her men under Archie's direction, or *would* have enjoyed it rather if she had not remembered the cannon.

Her grandfather was watching her. After a good deal of skirmishing by the advanced guard, Archie wheeled out his battery of one cannon to drive the enemy from their strong position, and was quite too busy to notice, but Mr. Hammond saw the start Annie gave when she saw the cannon and the fire cracker Archie was fitting into it. She had got half-way toward the door when Archie said:

"Come round this side of the table, Annie. I'm just going to make your men fly; and you must look after the wounded."

It was dreadful. Annie gasped as if some one had dipped her suddenly into cold water, but only hesitated a moment before she came slowly round to Archie's side. He twisted a piece of paper and lighting it at the coal fire in the grate, touched the string of the fire cracker.

Annie caught hold of his arm and leaned round his shoulder to watch what was going to happen.

Nothing at first, and then a fizz-zs-zs—bang! that made the tin men jump and tumble about in all directions.

"Splendid!" shouted Archie, while Annie gave a little leap in the air. "I've knocked over half your men and taken the redoubt, Annie! Why, what are you holding on to my arm for? Did it frighten you?"

"N—no," answered Annie slowly, her eyes full of tears. "At least not so much as I thought it was going to."

"Annie, Annie, where are you?" called mamma just then. Will you come up stairs and hold a skein of worsted for me? It won't take very long."

So the little girl glad to escape any more fire-crackers, ran off with a clear conscience of having tried hard to be brave, and, best of all, of having succeeded.

"Annie's really getting to be quite a brave girl, isn't she grandpa? Why, last Summer Fourth of July she'd scream and run if I only showed her a fire-cracker," said Archie in a patronizing, fatherly tone, as he changed the position of his men.

(To be Continued.)

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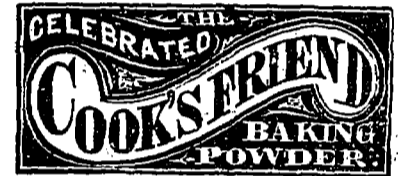
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The Bishop of Lahore has printed in one cover five sermons preached by him during his late visit to England, in which, with his wonted power, he calls upon all Church people to make full proof of the ministry and priesthood with which they are endowed. He has yet to wait to see his own Cathedral Church at Lahore finished, for the timber promised for the roofing by the Maharajah of Cashmeer is not suitable for the purpose and he needs £1,000 to replace it. His testimony is strong as to the value of stately houses in which to worship God. In a sermon preached at St. Jude's, South Kensington, he says:—

"Surrounded as we are in England with houses of prayer, attractive and imposing, welcoming and enfolding in their bosom, and cementing more than ever in bonds of faith and love all classes of the community, from the highest to the lowest; surrounded, as we are by such, we can scarcely appreciate the effect of a noble and massive church fabric, with wide open doors, none forbidding entrance; with holy texts blazoned on scrolls on porch without and walls within; holy words of love and truth and hope spoken; prayers offered, holy mysteries celebrated, the sick and suffering prayed for, the centre of ever-multiplying charities and philanthropies, where men and women and little children go up to pray and praise; to fortify themselves for life's duties, trials, battles, the home of righteousness, peace and joy in the Holy Ghost, wherein the horn of David sprouts ever fresh and green that 'Branch of the Lord, beautiful and glorious, and the lamp of light and life is rekindled; and on whose portals may be graven the comfortable promise, 'I will abundantly bless her provisions and satisfy her poor with bread.' Very forcibly did Hodson (of Hodson's Horse) write on the effect of holy fabrics which, by their striking solemnity, arrest, or by their winsome beauty allure souls. Even the outward signs and tokens of our Christian profession, our Cathedrals, Churches, Colleges, tombs, hospitals, almshouses have (I am now more than ever convinced) an influence on men's minds, principles and actions, which none but those who have been removed from their influence for years, can feel or appreciate thoroughly. Our Gothic buildings, our religious looking Churches, have (I am sure) a more restraining and pacifying influence than are generally supposed by those who are habituated to them, and who have never felt the want of them. A few Cathedrals and venerable looking religious edifices would do wonders in our colonies. Here (in India) we have nothing physical to remind us of any creed but Islamism and Hin-

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duism. Christ alone is trust of sight. A barrack room, a ball room, a dining room, perhaps, a court of justice (in Lahore, I might add two Mahomedan tombs), serve the purpose for which the wisdom and piety of our ancestors constructed such noble and stately temples."

It is encouraging to know that, in spite of what Bishop French has called the "crowning sorrow of his advancing years," the scanty supply of workers to fill the posts he has to offer and longs to see occupied, he, nevertheless, speaks hopefully of an awakening in the Church to her Missionary duty. He is speaking of the heavenly forces at work on men's spirits, and continues: "We having the same Spirit"; the same Holy Ghost working in us, which wrought in the Old Testament Saints. He speaks here, not in his own individual person, but on behalf of the Church, especially the Missionary Church of the future. He puts the words into our lips, and would have them breathed from our hearts to-day. . . . It is impossible for me to doubt that, even as compared with seven years back, the Church has had the Ephatha spoken, its tongue string loosed to speak out, to tell it out among the heathen that the Lord is King. Its witness is more outspoken and outspread; it proceeds from all classes in the community: old and young, learned and unlearned. I have had occasion to observe this outspokenness in our Universities, Cathedrals, public schools; our towns and villages alike. And the effect may have been preceded by the cause—I believed and therefore have I spoken. If there be clear, bold, ready speech, there must have been growing and deepening of faith in the heart. There is much here to silence or mitigate the gravest apprehensions and misgivings: to clothe us with the garments of praise, instead of the spirit of heaviness."

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and WINE OF RENNET. This I did, and after using about five bottles of the PHOSPHOLEINE, taking a teaspoonful at a time in a wineglass of milk, increased afterwards to a tablespoonful, and shortly after each dose a teaspoonful of your WINE OF RENNET, she became thoroughly well, her improvement commencing after the first half bottle had been taken. She can now superintend her household duties without inconvenience, eats and sleeps well, and every symptom of consumption has vanished. I have to thank your medicine for her restoration to health.

WALTER R. FINSON,
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The statement of facts contained in the above certificate is in all respects accurate, I feel assured that I owe my cure to your medicine.

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PARAGRAPHIC.

Halcyon Day.

How varied the range of association upon the human mind. Memory is ever fond of preserving pictures of events, but the character of such events must be different to meet the peculiarities of the individual. The pleasant recollections of one would fail to find a place in the memory of another, but to our mind the halcyon days are those that follow the use of Putnam's Painless Corn Extractor, the same safe and painless corn cure, for it promptly relieves the misery by removing the aching corns. Try Putnam's Painless Corn Extractor, and see that no substitute is palmed off as genuine.

England has placed her Suez hospital at the disposal of Italy.

If you want knowledge you must toil for it; if you want food you must work for it; if you want pleasure you must earn it,—but if you want nice soft hands you have only to use Estey's Fragrant Philoderma.

The British Government has invested £20,000 as a fund for Gordon's family.

An improvement in Upright Pianos has been introduced by the Mason & Hamlin Company, long famous as organ makers, which is regarded as very important, adding to the beauty of tone of this instrument and rendering it much more durable.—*Boston Journal.*

It is stated in Rome that the convention between England and Italy relative to the Soudan gives Italy equal rights with England in Egypt, and allows her liberty of action.

Do you feel languid and dull, and have no appetite, then your system is out of order and requires a good bracing medicine. Take a few bottles of Estey's Iron and Quinine Tonic.

Memorial services in honour of General Gordon was held in London the week before last.

Worth Knowing.

One bottle of *Johnson's Anodyne Linctament* will effectually cure bronchitis, inflammatory sore throat, sore lungs, bleeding at the lungs, chronic hoarseness, hacking cough, whooping cough, and lame stomach.

Last year 76,000 people emigrated from Ireland, which is a decrease of 40,000 compared with 1883.

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I. S. Johnson & Co., 22 Custom House Street, Boston, will send free, to all who will send their address on a postal card, an engraving of this famous monument, the tallest structure in the world; also valuable historical facts connected therewith.

If you don't send for it, you will be sorry when it is too late.

The Dublin Citizens' Committee has decided to present an address to the Prince of Wales on his arrival.

How to make Money.

Twenty-five cents worth of *Sheridan's Cavalry Condition Powders* fed out sparingly to a coop of twenty-five hens will increase the product of eggs 25 per cent. in value in thirty days. For large flocks buy \$1.00 cans.

Comfort for smokers is found in the current number of the *British Medical Journal*, which denies the possibility of smoking having caused the cancer with which General Grant is now afflicted. The *Journal* says that the risk of cancer in the throat, incurred by smokers, is infinitesimal, and it denounces the Antitobacconists for seeking to make capital for their particular "fad" out of the sufferings of a great man.

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1885.

The next Examination will take place on MONDAY, the 25th of May, 1885, and will be open to all persons who, when they make application, shall be Teachers in a Church of England Sunday School. The following are the

CONDITIONS.

Teachers who belong to a School which is in subscribing connection with the Institute, or is in union with a Subscribing Local Association, will be allowed to enter on the payment, in each case, of a fee of 1s.

Teachers who do not belong to a Subscribing School, nor are connected with a Subscribing Local Association, will be allowed the same privilege on the payment, in each case, of a fee of 2s.

All applications must be made to the Examination Secretary for the District in which the candidate resides. In localities where a Secretary has not been appointed, intending candidates should apply direct to the Secretary of the Institute for information. A list of the Local Secretaries for Canada is given below, to whom apply for further particulars.

The Prize-takers may select books to the amount of their award from a catalogue which will be sent to the successful candidates.

The Local Secretaries for the Teachers' Examination are responsible for efficiently carrying out the regulations and instructions to be issued by the Examination Committee from the Central Office, and have authority to make all the local arrangements necessary for the conduct of the Examination, the papers being sent from and the answers returned to the Head Office.

The Fees, which go towards the expense of printing, postage, etc., are payable in full, without reduction for local expenses, which have to be met by the local authorities.

The Secretary of the Institute will be glad to receive the names of any clergyman willing to act as Secretary in localities which are not represented on this list.

Local Secretaries for Canada.—AMHERST, N. S., Rev. Y. E. Harris. OTTAWA, Rev. H. Pollard, M.A., St. John's Vicarage. PETERBORO, the Rev. W. O. Bradshaw, B.A. QUEBEC, Rev. J. W. Garland, South-Street. BURLINGTON, Rev. Canon Belt, Burlington, Ont. ST. JOHN N. B., Mr. W. S. Carter, Grammar School. TORONTO, Mr. C. R. Biggar, 249 Simcoe Street Toronto.

SUBJECTS OF EXAMINATION FOR 1885.

SCRIPTURE—St. John, chapters i to x. PRAYER BOOK.—The Service of Holy Communion and part of the Church Catechism, commencing, "How many Sacraments hath Christ ordained in His Church?" to the end. LESSON.—To be selected from St. John, chapters i to x.

The last day for receiving applications from candidates is MONDAY, the 20th April, 1885.
JOHN PALMER, Secretary.

PUTTNER'S EMULSION!

PUGWASH, N. S., Feb. 10, 1882.

Dear Sirs:—I take this opportunity of congratulating you upon the widespread reputation your justly esteemed Emulsion of Cod Liver Oil has earned for itself throughout this extensive country. As a remedy of general utility in the household, it is inestimable, and in cases of over-taxation of mental or physical labour to which the clergy are exposed in the ordinary performance of their parochial work, no one can have an idea of its efficacy before giving it a trial.

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I am, dear sir, yours respectfully,
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The Temperance Cause.

ABROAD.

Church Bells gives a verbatim report of an excellent mission address by the Bishop of Rochester to the men of the Metropolitan Police Force. It will be remembered the address was read at St. Margaret's, Westminster, by the Ven. Archdeacon Farrar, in the absence of the Bishop through illness. Referring to the temptations of the men, the Bishop said:

"For your own sakes, as well as that of others, be on your guard against Intemperance, and learn to say a quick and meaning 'No' to the well-meant proposals of friends. You, of all men, who see all around you the woeful results of it, and who must be perfectly aware that, but for an excessive use of strong drink, half our goals might be closed and half of your own force disbanded, should be rigorously watchful to keep the insidious enemy from your own door, and on no excuse to let him in. Well I know, and feel for, the wet and the storm, the fog and the snow, the bleak night air, the blinding, freezing hail storms, through which, night after night, winter after winter, you walk these dreary streets. But science tells us, with absolute and unwavering distinctness, that alcohol is neither heat nor food. It hurries the heat to the surface only to dissipate it. It stimulates the animal forces only to repress them. If you would altogether leave it alone, and content yourselves—the Rector of this church and he who pens these lines could give you their own experience on this matter—with other beverages which stimulate and also nourish, promote heat and retain it, your gain would be all in the direction of health, and character, and trustworthiness, and money in the savings' bank. There would be no cause to dread the one occasion of excess, in which all the merits of past services are in a moment utterly obliterated; and your example might be the salvation of your brethren."

The Church of England Temperance Society is about to establish a home in Australia for the cure of inebriates. Suitable premises have been secured in Forbes-street, Woolloomooloo.

The recent Scott Act campaign in the city of Guelph shows the value of thorough organization. The voters' list, based on the assessment of 1883, contained 1,988 names. It was found, on careful scrutiny, that after striking off duplicate votes, the names of dead men, and of tenants who had left the city, the number of voters remaining was 1,320. After the election it appeared that the whole possible vote unpolled was 98. Of these 8 were confined to the house by sickness, 28 belonged to sects who declined, through religious scruples, to exercise the franchise, but whose sympathies are known to be in favor of the Act, and

36 were at a distance from the city; leaving only 26 unpolled votes. Both sides evidently did their best, and the thoroughness with which the Scott Act Association prosecuted the canvass is to be commended to our friends in those counties where an agitation for the passing of the Act is carried on.

ORILLIA, ONT.—The annual services in connection with the C. E. T. S. of this place was held on the 8th March, inst., when the Rev. S. Weston Jones, of Lindsay, preached a very appropriate sermon. Mr. Jones also preached in the afternoon at St. Luke's Church, Prices Corner.

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In medicine is analogous to the importance of Iron in the Industrial Arts. Its use is indicated in all wasting diseases, where there exists no fever and where the red globules of the blood are diminished. When impaired digestion exists, or other functions are deranged, whereby the tissues lack nourishment, then the speediest and surest cure

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brought about by giving Iron. It directly increases the red corpuscles and changes their pale and shrivelled condition to redness and fullness; through them the system is more highly oxygenized, and the conditions necessary for digestion and renewal of tissue are secured. **Estey's Iron and Quinine Tonic** is largely composed of this important medicine, and is now recognized as the

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TRY IT!

and in a very short time you will find your appetite improved, your spirits become more cheerful, Indigestion and Dyspepsia gone, and you will feel and know that every fibre and tissue in your body is being braced and renovated.
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I was unable, in the summer to walk any distance without much fatigue. I can now take my gun and travel all day, and feel first-rate at night, and eat as much as any lumberman. Have not bled any since I took your preparation, and can now inflate my lungs without feeling any soreness, and I think I can inflate them up to full measurement, same as before I was sick; have also gained in flesh, my weight in the summer was 173 lbs. and now it is nearly 190 lbs., which is pretty well up to my former weight.

The foregoing is a correct statement which I am prepared to swear to, and I hereby authorize you to give it publicity in my name.

I am, dear sir, truly yours (Signed) C. H. S. CRONKHITE.

We, the undersigned, hereby consent to have our names published as witnesses to the effects of Robinson's Phosphorized Emulsion on the person of Mr. Cronkhite and do assert that the foregoing statement is correct in every particular.

Alexander Rennett, J. P., (Signed) William Main. Rev. Thomas Hartin.

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General Stewart's widow is seriously ill through a nervous complaint, which followed the announcement of her husband's death.

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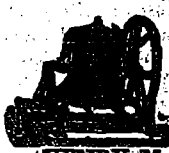
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