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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. VI.
No. 49

MONTREAL, WEDNESDAY, MARCH 18, 1885

\$1.50
PER YEAR

ECCLESIASTICAL NOTES.

THE WEST LONDON MISSION.—The Mission, which was held in November in the East End of London, has been followed by a similar work in the West part of that great city, and from our English exchanges we learn that the latter enterprise has been prosecuted with a zeal and energy fully equal to that which marked the former. The area covered by the extraordinary effort of the last month comprises no less than 306 parishes, containing, according to the last census, 1,545,000 souls, that is to say, 200,000 more people than had to be dealt with during the November Mission. The *Irish Ecclesiastical Gazette* thus speaks of the Mission:—

Never, perhaps, was such a widespread and determined effort made by the Church in the west of London to carry the Gospel message to all the parishioners, high and low, rich and poor, one with another, during the late mission week. In many of the more wealthy parishes the organisation to reach the well-to-do classes was admirable. In one such parish fourteen clergymen and a couple of hundred lay workers were incessantly working, morning, noon, and night, to reach people of the multitudinous varieties of occupations, and to cater for various ages and tastes of both sexes. For six weeks palaces, houses, and rooms had been bombarded with printed and personal invitations, couched in a great variety of forms; and during the Mission itself services of different views and of a varying duration were held at all sorts of hours for all sorts and conditions of men. An average of seventeen services per day were held in one parish. The week-day service in several churches numbered some six to ten a day, besides the outdoor processions and preaching, and the special addresses in mews, factories, railway stations, and other places where men congregate. Freedom of worship was the rule in all the Churches during the week-day services, and people were urged to avail themselves of the opportunity thus allowed of attending the parish churches.

During the week, preceding the 21st Feb., amongst other Bishops taking part in the Mission, there were the Archbishops of Canterbury and York, The Bishop designate of London, and Bishop of Sodor and Man.

SERVICES IN WESTMINSTER ABBEY.—On the afternoon of the first Mission Sunday the Abbey was crowded, and some hundreds of intending worshippers were not able to obtain admittance. The Archbishop of Canterbury preached the sermon, selecting for his text Mat. ix., part of the 36th and 37th verses. His Grace said:—

That, in a Mission, one of the noblest results was to help souls to make a new beginning, and to help those who would lead a new life. There were three points of importance to be noted. There was the *visible gain* of a Mission, the *visible test* of a Mission, and the *visible application* of a Mission. The *visible gain* was that it gave every Christian an opportunity of declaring himself to be a Christian, and of speaking out more boldly. The *visible test* was to be found in the fact that a Mission

was a failure in any parish where the Clergy were not left with much more work to do after it was over, and also with many more workers to take part in the work. The *visible application* was to be seen when people take up some simple work for Christ as for Christ—something that they would not have taken up but for the Mission—not to hedge with, but really to do something for Christ. And then as to the power to which the Mission trusted. There was a power which throbbed through and through the heart of any true Mission, by which the sinner would be changed, and the careless made more sincere. Nothing could explain this but the plain teaching of Christ. It was power not residing in human nature, but came directly from God, with laws as real and as universal as nature's laws; and unless it were acknowledged, prayed for, and used as God's gift, there was no spiritual gift obtained or obtainable. When our Lord sent out His disciples on their first Mission, He gave them power to cast out the evil spirits and to heal, and after that He gave to His Church the power to forgive sins. He was not speaking of ministerial absolution, or anything of the sort, but simply that as a fact He told His gathered disciples that in His Church there should dwell this power of His own. Then again just before His Ascension He declared that all power was given Him in heaven and in earth, and that therefore they were to make disciples of all nations. Why that "therefore?" What is the connecting link between His power and their teaching? He supplied it Himself when He said, "Lo, I am with you always, even to the end of the world;" meaning, "I have the power, and I am with you; therefore call, invite, teach, baptize, bless, lift human nature itself, for I, with all My power, am among you." That was the secret of the Christian Church, and the secret of every real Mission.

SECULAR PRESS OPINIONS.—The tone adopted by the great London newspapers has been cordial and a spirit of general sympathy with the work has been manifested. The *London Morning Post*, in referring to the Mission, said:—

The work of the Mission is now in full operation, and the favourable weather of the past two days has been taken ample advantage of in many parishes for out-door preaching and processions. The latter appear to form one of the most popular features of the Mission in the poorer districts. The methods vary in different parishes. In St. Giles-in-the-Fields, which includes the notorious district of Seven Dials, half a dozen gentlemen visit the narrow streets and courts, and at certain points announce to the bystanders that a Mission is going on in the church, to which all are affectionately invited, and so a few idlers are attracted to the service in the adjacent church. Very different is the method adopted at the not-far-distant churches—St. Peter's, Windmill street, and St. Thomas's, Regent street. Here the choir and clergy, in full vestments, with crosses and banners, and lanterns swinging from tall poles, issue into the crowded streets chanting penitential litanies, or singing popular hymns to simple tunes. Before many yards have been traversed the procession is enclosed on all sides by a dense crowd, by whom the proceedings are watched not only with interest, but with considerable respect. Turning into a side street where the vehicular traffic is slight, a halt is

made, and one of the clergy gives a brief address, mainly of an invitational character, but including a more or less earnest appeal to the audience not to live entirely without God in the world. And so the processions pass on, with occasional pauses, until the whole parish is traversed. It was indeed an extraordinary spectacle when shortly after nine o'clock last night, the cross and banners and surpliced choir, some thirty strong, of St. Thomas's debouched into Regent street, chanting the Litany of Penitence, with hundreds of children ever and anon taking up the response at the top of their voices, "Have mercy upon us."

THE CHURCH ARMY.—A year ago this Society had fifteen working men evangelists wholly engaged, in addition to the staff. One year has passed away, and that number has increased from fifteen to forty-five. Many of the stations are worked by local officers; the number of members is to be counted by thousands. When it is remembered that each member is a speaker in the cause of Christ, outdoor and indoor, as many nights every week as possible, both winter and summer, it is hoped that by steady, plodding work, still greater good may be achieved. In the ranks are to be found hundreds who were most depraved drunkards, wife beaters, blasphemers, gamblers, and others whose hearts God has touched, and whose lives and homes are totally changed.

TESTIMONY TO THE EVIL OF SECTARIAN DIVISIONS.—The Rev. R. H. Lovell, preaching in the Congregational Chapel, Bromley, Kent, on the occasion of a collection being made towards the fund for enlarging Bromley Parish Church, closed his sermon, based on Rom. xv. 2, with the following words:—"Our last question is, When are the barriers which divide English religious life to be removed? To belong to one religious communion in many an English town is still to be shut out from the most common fellowship with many of your neighbours. *I believe the petty jealousies of sects is the greatest hindrance to the Gospel in England to-day*; even union over a bit of blue ribbon is a power for good over our most desperate foe. I was walking on Tuesday evening, after the day's rain, and found myself near our cemetery. The silence of the night and the freshness of the air had soothed me with their gentle ministries. I stood to gaze upon the quiet resting-place of many we knew and loved so well. In my heart I could hear the whisper of their voices—all was peace. And yet, in that quiet, peaceful resting-place, I saw the two darkly sombre chapels, looking at each other like estranged friends who would not shake hands, and the white path was perfectly plain which divides neighbour from neighbour even in death. I looked above—the stars were all brightly shining; they were of many colours, of many magnitudes, of much variety and diversity, and yet one glorious inseparable whole in their setting and their service. I utter no word of blame or censure on any class. I will not venture now to say who is responsible for these things. This is the burden of my utterance and determination. Whatever any of us can do to sweep all these things away, to show the Christian spirit, to stretch out hand and greeting to all, that we will do. What we want to see is our town one, our country one, Jesus Christ's Church one; all men one great family, and Christ our one Head and common Lord."

NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

PERSONAL.—The Rev. A. D. Sylvester, curate of St. Luke's, has gone to the West Indies in order to forward his convalescence and regain strength for his work. The Rev. gentleman was ordained for work at St. Luke's last Christmas, and since then had a violent attack of diphtheria which left him weak and unfitted for practical work. We hope that Mr. Sylvester will soon be at his post again and that the rector of St. Luke's will be none the worse of the extra amount of work which is falling to his share this Lent.

The Rev. Dr. Partridge lectures this week in St. John's school-room, Truro.

THE REV. W. H. BULLOCK.—Next to the name of Edgehill, Chaplain General of the forces, one of the best known names in the Diocese is that of Heber Bullock, son of the late Dean. The Rev. gentleman is under orders to leave Gibraltar for Egypt. A Gibraltar paper speaks in the following way of Mr. Bullock:—

"Mr Bullock has filled the responsible office of senior chaplain to the forces in Gibraltar for nearly five years, with credit to himself and satisfaction to the military community, to whom his ministrations have been so unceasing and zealous, with the result that they have been highly appreciated by those amongst whom he has labored. He has been foremost in every good work of mercy and charity, and has been unsparing of his time and strength at the call of duty. The soldiers will in him lose a kind pastor and a sympathizing friend, and it is needless to say that he carries with him on his journey and in his subsequent career our heartiest wishes for success."

HALIFAX.—CHURCH OF ENGLAND COFFEE ROOMS.—This valuable agency of the church which has been established for some years and has been doing a good work in providing cheap meals, is now in debt to the extent of \$150. The present depression of trade is the cause, and a revival of trade will soon make the rooms once more self-sustaining. The committee have issued circulars asking for one dollar from each recipient in order to liquidate this debt; we hope that all who can will respond and that the good work of the rooms will continue.

CHURCH OF ENGLAND INSTITUTE.—The Committee on Classes and Lectures have arranged for the reading of several papers and debates which will take place at the Institute Rooms on the following dates at 8 p.m.: March 16. Paper, "The Irish Question," by Fred P. Outram, Esq. March 30. Paper, "England in the Soudan," by C. Sidney Harrington, Q. C. April 20. Paper, "How best to extend the influence of the Institute," by Rev. W. C. Wilson. All members of the church and their friends are particularly invited to attend and take part or interest in the discussions that will follow each paper.

St. George's.—A circular has been issued by the churchwardens asking the congregation, which has grown considerably in the past two years, to make an effort to pay off the heavy debt which was saddled upon the parish before the Rev. Dr. Partridge took charge of it, and which takes from the parish a large amount of interest annually. In order to accomplish this, it is proposed that those members usually putting one cent in the collections would hereafter put in two or five cents each Sunday. If this be done the debt could easily be cleared-off in two or three years, and the effort would scarcely be felt. The circular shows that the church finances as well as the congregation have been and are steadily improving. Within the past three years the offertories have doubled, and the receipts from pew rents have increased forty per cent. The time has now arrived when the congregation is large and able enough to cope

with this incubus, and we feel sure that if the present efficient ministerial work is continued, and the people do their part, the debt incurred so many years ago will soon be a thing of the past.

RICHIBUCTO.—A mission was held at Richibucto from the 8th to the 15th of February, by the Rev. G. O. Troop, at the request of the Rector of St. Mary's Church, the Rev. F. H. Almon. The earnest and eloquent addresses of Mr. Troop were interesting and instructive. The Bible classes were well attended and highly appreciated, and it is trusted that his faithful and earnest and affectionate presentation of the great truths of the glorious Gospel have been productive of good. Before leaving an address was presented by the Parishioners to Mr. Troop, expressing their appreciation of his services, and of those of their Rector the Rev. F. H. Almon and their hope that he might long be spared thus to be employed in the vineyard of our Divine Lord. As a tangible evidence of their sincerity and of their good wishes toward him, personally, a donation accompanied the address. Mr. Troop made a suitable reply.

AMHERST.—We notice that the living of Bushey, near Waterford, Herts, in the gift of Exeter College, Oxford, of the value of £765 a year has fallen vacant by the death, in his 85th year, of the Rev. William Falconer, who was appointed to the same as far back as 1839.

This will necessarily affect Canon Townshend, who has been taking the duty for Mr. Falconer for sometime. We trust he may find equally pleasant quarters if called upon to remove.—Com.

GRUMBLERS.—Referring to the item in issue of CHURCH GUARDIAN of 4th March, under heading "Halifax," which gives views of Grumblers "that perhaps more lasting good would accrue to the Church in general and Churches in particular if there was a return to the old fashioned concentration of force into the ordinary services of Sunday," permit a Churchman to prick the bubble blown by the said grumblers. The two parishes evidently referred to in the item, St. Luke's and St. George's, are the two parishes in which most life is visible. The classes, societies, guilds and celebrations all conduce to this life, and the congregations on Sundays, in both Churches, instead of diminishing—as would assuredly be the case were the pulpit work injuriously affected by the "Enormous multiplication of parochial machinery in the way of services at all hours of the day," &c., the congregations are very large and increasing, and classes never before touched are being acted upon and brought in. There is a central parish where "the old fashioned concentration of force into the ordinary services of Sunday" has been the invariable rule, and the serious diminution not in the attendance at Sunday services only, but in the revenues of the parish, a diminution openly acknowledged by the members, is sufficient answer to the ill-considered suggestion of grumblers. It is not a diminution of work that is desirable—no true Christian will ever entertain the thought of such a thing—but a large increase of workers, cleric and lay, let the grumblers cease grumbling and help the work of classes, societies and guilds, and services too, and obtain the means of supplying additional clergy, and then Rectors and Curates will have more time for study and the composition of those "Literary treats" so assiduously asked for by a certain class of Church goers.—Com.

DIOCESE OF FREDERICTON.

FREDERICTON.—The following is the list of the Wednesday evening Lenten addresses at the Cathedral.

THE CROSS.

1. Its Humiliation.—Phil. ii. 1.
2. Its Victors.—Coloss. ii. 15.
3. Its Attractiveness.—St. John, xii. 24.
4. Its Consolation.—I. St. Peter, ii. 24.
5. Its Example.—St. Luke ix. 23.

During Holy week addresses will be given on the following subjects:

1. The Preparation by our Lord for death.
2. The Apprehension.
3. The Mock Trial.
4. Christ before Roman Justice.
5. The Sentence.

On Tuesday evening, the 3rd of March, a public meeting of the parishioners was held in the church hall, at which earnest and interesting addresses were made by the Bishop Coadjutor and Chief Justice Allen, on behalf of Incapacitated Clergy Special Fund. The meeting was well attended, and a committee consisting of Sheriff Sterling, A. Street, Esq., Collector of Customs, and Mr. John Black was appointed to solicit subscriptions. It is expected that at least two thousand dollars will be raised. And there is no doubt that since the matter is in the hands of such an able and energetic committee the sum will be realized.

MAUGERVILLE.—The second annual choral union service of Fredericton Deanery, was held in Christ Church, Maugerville, on St. Matthias' Day. There were about fifty members of the various choirs present. The Most Rev. the Metropolitan preached the sermon which was full of good advice and which we feel sure will be, if carefully followed, of lasting benefit both to the choral union and individual choirs. The music was well rendered and showed evident signs of marked improvement. Indeed there was not a hitch in the whole service which was ably conducted by the rector, Rev. G. H. Sterling. The singers were well supported by a new and superior toned organ put in for the occasion, and was most skilfully played by Mrs. Sterling. Two appointments had been previously made for holding the service, but owing to the heavy storms and the impassable state of the roads it was impossible to have the service, but by postponement these difficulties were overcome, and a beautiful day, a hearty service and a comfortable drive, (with the exception of a couple of the clergy who "fell out by the way,") was enjoyed by all present. Much credit is due the Rev. Mr. Sterling for the success of the choral union; his interesting zeal and indomitable perseverance as its conductor has made the organization one of the best in the Diocese.

PORTLAND.—St. Paul's.—A series of four dime entertainments, consisting of readings, recitations, vocal and instrumental music and tableaux, have taken place since New Year in the Sunday school-house. These have been most successfully managed by a committee of four or five young ladies belonging to St. Paul's Church. The last reading, etc., took place on the 16th February, and was well attended—the large school-room being filled with an appreciative audience. The gross receipts amounted to \$78.75, and the expenses, including a balance of indebtedness from last year's entertainments, to \$37.75, leaving the sum of \$41 as net profit. This amount has been appropriated by the committee as follows:—\$10 to the parish poor fund, \$10 to the fund for procuring an organ for a church in a country mission, and the balance will be expended in improving the interior of the Sunday school-house. The committee of management desire to express their very sincere thanks to all those who assisted them by taking part in the entertainments, and also to all those who so liberally patronized them.

ORDINATION.—On Sunday, the 1st inst., Mr. C. B. Kenrick, M.A., of Trinity College, Toronto, was admitted to the order of deacon, and the Rev. H. T. Parlee, to the order of priesthood, at Christ Church Cathedral, Fredericton. The ordination was performed by the Most Rev. the Metropolitan of Canada, and a sermon, appropriate to the occasion, was preached by the Right Rev. Dr. Kingdon, Bishop Coadjutor. A very large and attentive congregation was present, and were much impressed by the beautiful and solemn service.

DIOCESE OF QUEBEC

PERSONAL.—The death is announced of a very promising young Canadian officer, Lieutenant Von Iffland, R. A. Deceased was son of the Rev. Rector of St. Michael's, Sillery, near this city. He left Kingston Military College about two years ago, and while there, distinguished himself in such a manner that he received a commission in the Royal Artillery.

The following with reference to the late Rev. Armine Willoughby Mountain, an old Quebecker, will be read with interest:

Although not a few years have elapsed since the Rev. Armine W. Mountain removed with his family to England, yet his death will waken memories and recall associations which many will desire to strengthen by reviewing his life and character, and the principles which are so brightly illustrated by both. He was born in Quebec in 1822, attended a school conducted by the Rev. Dr. Lundy, many of whose pupils now occupy positions of importance and influence among us. After taking his degree as a member of University College, Oxford, he returned to Quebec. He was ordained priest in the Cathedral in Montreal in 1846. Actuated by the same spirit which possessed his father, he devoted himself to the loving, faithful care of the poor in the suburbs of Quebec, while he filled the position of evening lecturer at the Cathedral, and acted as chaplain and secretary to the bishop. Never have parochial visitation and pastoral care of the sick and afflicted been more faithfully and persistently discharged than by Mr. Mountain in all the parishes committed to his care.

After his father's death he was elected by a majority of the clergy to succeed him as bishop, but the laity withheld their concurrence. Through all the years of his separation from the Diocese of Quebec, he kept up his personal interest in, and his active efforts for, all that could advance its welfare. As commissary of the present Bishop of Quebec, he never spared himself in any matter which was referred to him. He had for several years been vicar of St. Mary's, Stratford, in Buckinghamshire, where, in spite of feeble health, he laboured faithfully. He has left a widow with two sons and four daughters, of whom only one is as yet established in life. The sympathy and the prayers of many loving hearts will be drawn forth by their bereavement and distress.

As a parish priest his work was incessant. An evening unoccupied was rare with him, for with his various classes, meetings and instructions, he reached and held the welfare of every individual in the parish. His health had been of the poorest for several years, but his activity was an unflagging as in the freshness of youth. Through it all one who knew him could see that he did it uncomplainingly, patiently and cheerfully, because he knew that to be a minister of the everlasting Gospel was God's will for him. Yet it was also apparent that it was simply a "waiting for the end." He has been seen doing his work when it was hard to keep back the tears, from pain and fatigue. Because of this willingness to do, friends both at home and abroad were constantly turning to him for help—which he always gave. With such a nature it seemed as if the supplies were unflagging.

In a larger sphere, as connected with various societies and energies of Church life, there is much which might be said for the debts of gratitude owed to him were large.

At the funeral service between twenty and thirty of the neighbouring clergy were present, also choristers from the adjoining parish church of Stoney Stratford, who joined his own choir in singing Mr. Mountain's favorite hymns. The body, in charge of the Rev. Mr. Le Jeune, curate, and two parishioners, was taken to Liverpool and placed in the catacombs of Anfield cemetery. When navigation opens it will be taken to Quebec, to rest in St. Michael's churchyard, by the side of Mr. Mountain's father and mother.

The Lord Bishop of the Diocese has issued a special "Prayer in Time of War" for use in his Diocese at the present crisis. It is to the same effect as these already in use in other Dioceses of the Ecclesiastic Province.

QUEBEC.—*The Cathedral.*—During the season of Lent, special sermons are preached in the Cathedral every Wednesday evening. The subject of each discourse being one of the Old Testament characters who was a type of Christ.

DIOCESE OF MONTREAL

ILLNESS OF THE BISHOP.—We deeply regret to learn that the Bishop of the Diocese has been somewhat seriously indisposed. His Lordship has our warmest sympathies and most earnest wishes for his speedy and complete recovery.

PERSONAL.—We are happy to announce that the Rev. Canon Mills is rapidly recovering from a very serious attack of illness.

The Rev. W. Windsor, of Eardley, was lately pleasantly surprised, at his residence, by a deputation from the congregation of St. Augustines Church. The party bore with them several useful presents, as tokens of the esteem and good-will of the parishioners of Lower Eardley towards their pastor. The necessary provision for spending a social evening was thoughtfully made by the visitors, and the gathering was one which proved a great source of happiness and entertainment to all present.

JEWISH SYMPATHY.—**PRAYERS DELIVERED IN THE SYNAGOGUE FOR THE SOLDIERS IN EGYPT.**—The following prayer for the soldiers in Egypt was delivered last week in every Hebrew Synagogue, throughout the British Empire:—"O Lord, God of Hosts! We draw nigh unto Thee this day, to supplicate Thee on behalf of the brave men who pass through seas and deserts, armed for war in a far-off country, faithful servants of their Queen and of their nation. Preserve, we beseech Thee their going out and their coming in; preserve them from all evil; may the sun not smite them by day, nor the cold by night. Cover their head in the day of battle; gird them with victory; may their lives be precious in Thy sight. Show the leaders of the hosts the way wherein they must go, and the work that they must do, to the end that the land may be at rest, that violence be no more heard within her bounds, neither wasting nor destruction. Thou who rulest on high! bless the Queen, the mother of our country. Vouchsafe a spirit of wisdom and understanding, a spirit of counsel and might to her ministers, to her nobles of the kingdom and the chosen members thereof assembled in Parliament. Prosper their deliberations and establish Thou the works of their hands. Grant welfare and plenty to our Empire, that there may be no discontent in her borders, no complaining in the streets of her cities. Speed the days when abundance of peace will flourish on the face of the earth, when the world will be filled with love and brotherhood and the knowledge of Thee, O living God. Amen.

DIOCESE OF ONTARIO

PEMBROKE.—The Rev. Mr. Forsyth was called from the church last Sunday morning, Mrs. Forsyth, who has been ill for some time past, having become very low. Mr. W. Sweetman conducted the services of the Church very acceptably both morning and evening. We hope Mrs. Forsyth, who is slowly recovering, will soon be quite well. She is greatly esteemed by her husband's congregation, amongst whom she has become famous for her constant visiting, tender sympathy and kind attentions in time of sickness and trouble, and we feel sure she will have their prayers and best wishes for her speedy recovery.—*Pembroke Standard.*

OTTAWA.—Not a little surprise and regret were experienced by the Church of England people here, on learning a few days ago that the Presi-

dent of the Methodist Conference had refused to ratify the sale of the "Metropolitan Methodist Episcopal Church," to the gentlemen of Christ Church, on the ground that the price mutually agreed upon, is too little for the edifice. We understand the Methodist trustees have since held a meeting to re-consider the matter, but we are without information as to the result. The sum of the purchase money in dispute is only \$2,000. The building cost a little over \$21,000 not \$30,000, as at first stated. It is said that if the offer by the Church people is not now accepted, they will not buy it, but will secure a lot in the same section of the city and build a church for themselves.

Church of St. John the Evangelist.—A branch of the Young Men's Friendly Society is in course of formation among the members of the congregation of the Church of St. John the Evangelist, Ottawa. Thirteen members were enrolled, at the preliminary meeting. The Rector, the Rev. H. Pollard, was elected president, the Rev. A. W. Mackay, Curate, vice-president, and Mr. Richard Doney, secretary. The meetings are held monthly. The object of this society is to help young men both spiritually and temporally. The meetings will be of a social kind. Canon Farar is President of the Central Council of the Society known as "On Guard."

We understand that the Bishop of Algoma has expressed a desire that the Rev. J. K. McMorine, the newly appointed rector of St. James' Church, Kingston, be permitted to remain at Port Arthur, his present charge, until the opening of navigation, to which request the Bishop of Ontario, after consultation with one of the Lay Delegates representing the congregation, has consented. The *locum tenens*, Churchwardens and two other Lay Delegates have since signed a firm but respectful request that Mr. McMorine be permitted to assume the rectorate of St. James' on Easter Day, as previously arranged.

The Rev. Stearne Tighe, B.A., incumbent of Lansdowne Front, has been appointed Convener of the Diocesan Missionary Meetings, which were to have been held by the late Rev. F. W. Kirkpatrick.

A portrait of the late Rev. F. W. Kirkpatrick, painted by Mr. W. Sawyer, of Kingston, is now on exhibition in that city. The painting is said to be very creditable to the artist.

On Thursday, the 5th inst., a meeting of the committee of thirteen appointed by the Vestry of St. George's Cathedral, Kingston, was held in St. George's class-room, for the purpose of selecting the names of three clergymen agreeable to the congregation for the position of assistant minister of the Cathedral, one of which the Bishop will elect. Twelve names were suggested, but the following secured the majority of votes:—Revs. E. P. Crawford, Brockville; J. J. Bogert, Ottawa; and B. B. Smith, Sherbrooke, in the Diocese of Quebec. The selection of Mr Crawford was almost unanimous. The choice was made by ballot, each member of the committee voting for three names, the above mentioned having the highest number of votes. The report of the committee will be laid before a meeting of the congregation.

On Sunday, the 8th inst., the Rev. Ernest Saunders, of New Brunswick, was the preacher after both Morning and Evening Prayer at the Cathedral. He has left New Brunswick and was *en route* for the Diocese of Huron where he will reside.

Mr. Creegan, ex-alderman, has been appointed leader of the choir of All Saints' Church, Kingston. The members of the choir have been greatly increased.

The young ladies connected with Trinity Church, Brockville, intend holding a tri-color social, in the basement of the church on the 7th of April—Easter Tuesday.

On Sunday, the 1st inst., Mr. A. Green, of Belleville, officiated at St. Paul's Church, Adolphustown, in the absence of the incumbent, the Rev. R. S. Forneri.

The Misses Avery and Webster, on behalf of the congregation at Ballycanoe, and Mrs. Charles Thompson, on behalf of the congregation at Escott, have presented the Rev. Stearne Tighe, incumbent, with a fur coat.

DIOCESE OF TORONTO.

The Rev. W. Logan, of Fenelon Falls, formed one of a strong deputation which visited Ottawa last week in the interest of the Trent Valley Canal.

FRASERVILLE.—A correspondent informs us that the Rev. W. T. Smithett's lecture on "Orangeism," delivered here on the 6th inst., drew a full house. The lecture, it is said, was well worth hearing, and met with hearty appreciation. Dr. Smithett is a fluent speaker, and, as he has taken a deep interest for years in the Orange society and filled high offices in connection with it, no doubt he is thoroughly qualified to speak on such a subject.

COLLINGWOOD.—A meeting was held recently by the lady members of All Saints' Church, to organize a society in aid of Zenana Missions. There was a good attendance and the following officers were elected:—Mrs. George Moberly, president; Mrs. A. D. Knight, vice-president; Mrs. Wheeler, secretary; and Miss E. Telfer, treasurer. A committee of management was also appointed. The meetings of the society will be held on Tuesdays.

A deep gloom has been cast over the town by the terrible accident which befell a son of Mr. George Moberly's. He was almost instantly killed while on a toboggan slide a few nights since. The young man had reached the age of twenty-five, and was very much esteemed and beloved by all who knew him. His parents deserve, as they undoubtedly possess, the deep sympathy of the townspeople.

LENT.—The season is being carefully and religiously observed in most places throughout the Diocese. To some extent this will account for a paucity of news during the forty days. Nothing of much interest is transpiring in the various parishes. The Clergy are more than usually busy holding services and preparing sermons. Many are having special lectures. In Orillia, the Rev. W. J. Armitage is giving addresses, based on the Rev. James Vaughan's Brighton Sermon on the "Woman of Samaria." Readings from eminent authors are now given twice or thrice a week, when daily services are held. We hope this activity will result in widespread Easter joy and full churches on the anniversary of the Saviour's Resurrection.

DUNSFORD.—This station is attached to the Mission of Bobcaygeon, and is served by the Rev. W. Farncomb. A very agreeable social meeting took place recently. Refreshments were served and an interesting and entertaining programme was presented to the audience. The results were eminently satisfactory.

RICHLY DESERVED.—The New York *Church Press* delivers a severe castigation to those citizens of Toronto who very recently attended a low sparring match between professionals at the Adelaide Rink. The editor particularly alludes to the Lieut.-Governor—the affair having been under his "esteemed patronage." He says:—When we read that the Lieut.-Governor of Ontario, Hon. John Beverly Robinson, the representative of the Queen of England, in the most important Province of Canada, so far forgot his position as to be present at a low sparring match between two professional rowdies of the boxing-ring, we cannot mince matters or apply to such conduct any other name than that of "spiritual wickedness in high places." The exhibition in itself was brutalising; but when we reflect upon the class of men thus brought to-

gether by such spectacles—the lowest and most blackguard members of society, and find the highest official in the Province hobnobbing with such a crowd, we are irresistibly forced to the conclusion, either that the morals of the people of Toronto are exceptionally bad, and there is every reason to believe the contrary, or that Ontario is peculiarly unfortunate in her Lieut. Governor. Mr. Robinson, we are told, calls himself a Churchman. This makes it all the worse. Of course, he cannot be visited with any spiritual pains or penalties, nor, we fear, can one word of public censure be uttered by the spiritual authorities of the Diocese, or one step be taken against him by the parish priest. Hence, it will go forth to a scoffing world that, if the Church does not absolutely encourage prize-fighting, with its concomitants of gambling, drinking, and general rowdyism, she at all events does not condemn it, since she allows those in high places to be present at and so to approve of such degrading exhibitions.

S. S. ASSOCIATION.—The next meeting of Toronto S. S. Association will be held on the 19th inst., in St. James' School-house. The Sunday-school lesson will be conducted by Mr. Geo. M. Evans, and a paper on "Intermediate Classes: their teaching and management," will be made by Mr. Geo. A. Mackenzie, of Grace Church Sunday-school. These meetings are effecting much good for the city schools and are doing not a little to smooth over difficulties and help to make the Church schools more useful by creating more liberality and showing teachers and scholars that the differences, of which too much has been made, are exceedingly unimportant. Dr. Biggar, the active secretary, and the Rev. J. D. Cayley, do the lion's share in the work of the association.

DIOCESE OF NIAGARA.

HAMILTON.—*Christ Church Cathedral.*—The Lenten services arranged by the Rector in charge, Rev. C. Mockridge, D.D., are being largely attended by members of the Cathedral congregation and others. There is service, with sermon, every Monday evening in the Cathedral; Bible readings in the school house, on Wednesday evening; service on Friday afternoon at 4.30; and on Tuesday and Thursday evenings, house devotional meetings, held at the residence of members of the congregation. The services for Holy Week will be made known shortly.

The Cathedral Society.—The weekly meeting of this Society was held as usual last evening at the vestry of Christ Church, Mr. Harvey in the chair. The business of the evening being disposed of, a member presented to the Society a handsome steel engraving of the Lord's prayer, 24x20, handsomely framed and combined with engravings illustrative of the principal events in the life of Christ. The member who presented the engraving made a neat presentation speech. The programme following was filled up with several interesting and well prepared readings and recitations given by several of the members present.

St. Mark's Literary Society.—The usual weekly meeting of this society took place in the choir room of the Church, the Chairman, Rev. R. G. Sutherland in the chair. The debate set for the evening was "Resolved, that Canada benefits more by British connection than she would by independence." The arguments *pro* and *con* were well and forcibly made, and brought out the opinions of the other members present. After which the Chairman, in his usual able manner, reviewed the various points in the arguments and came to the conclusion that Canada would not, at present, benefit more by independence than she does under British rule. The meeting was well attended, and great interest continues to be taken by the members in the society.

The Metropolitan has sent a letter to the Ven. Archdeacon McMurray, saying there will be no consecration of a Bishop of Niagara till the full sum necessary for the endowment is paid in and

invested. The Endowment Committee held a meeting on the 10th March to consider the matter, and the Executive Committee on the 11th March. The amount still required is about \$10,000. Churchmen, if they wish soon to have a Bishop amongst them, must be prepared to give liberally.

St. Thomas' Literary Society.—At the last meeting of the above society, after routine business Mr. H. N. Kittson read a most beautiful and eloquent paper on the great Marlborough. A very graphic description was given of the military career of this general of generals, and in concluding Mr. Kittson said: "We cannot leave the contemplation of a great military figure without pausing for a moment to consider what a strange spectacle is presented to us in civilized nations bound together by the ties of Christianity and humanity, seeking to determine the question of a succession, or a boundary, or the construction of a treaty, by the appeal to war, by the appeal that might is right. The idea of glory is associated with war; nay, does not the general idea prevail that the highest type of glory is to be found on the battle field? When we speak of Athens, we associate it at once with Marathon; when we speak of Sparta, Thermopylae at once suggests itself to our thoughts. The words that are nearest to the lips of a Frenchman are Jena and Austerlitz. Nay, to speak in the language of the tableau, if we could uncover the great hearts of England would we not discover written thereon, in letters indelible, the names Wellington and Nelson? Speaking for ourselves, could anything thrill our hearts with greater joy and exultation than the news flashed across the ocean of the triumph of the miniature square at Abu Klea? But if we remove sentiment from the consideration of war, when we think of the distorted figures, of the shrieks of the dead and dying, when we think that the chief end of war is to destroy human life, to mangle the limbs, to burn cities, to desolate homes, to multiply widows and fatherless children, must we not exclaim, in the language of Burns, that

Man's inhumanity to man
Makes countless millions mourn.

PERSONAL.—Rev. O. J. Booth, rector of St. Thomas' Church, St. Catharines, exchanged pulpits with the Rev. Hartley Carmichael, at the Church of the Ascension, Hamilton, on the 8th inst. These exchanges now and again are beneficial alike to Pastor and people.

EPISCOPAL ENDOWMENT FUND.—At a meeting of the Episcopal Endowment Fund Committee of the Diocese of Niagara, held at the Secretary's office, in this city, on Tuesday, 10th inst., a form of bond, prepared by the solicitors for the Synod, between the Incumbents and Churchwardens of the several congregations throughout the Diocese and the Synod, was approved. The agreement provides for the payment of an annual sum for interest until the principal is paid. Many parishes have already signified that they would enter into an agreement of the kind, and it is hoped that at the approaching Easter Vestry meetings all the parishes that do not subscribe their apportionments in cash will adopt the plan above mentioned.

ST. CATHERINES.—*St. George's Church.*—We regret to learn that the item as to this parish which appeared in the *GUARDIAN* of the 4th inst. is not quite correct. We are informed that the rectory is *not* vacant. Mr. Holland has signified (a) his willingness to give up the entire charge of the congregation, and to allow a priest in charge to be appointed, whose stipend shall be paid by the congregation—or (b) to resign the rectory so that his successor might at once be appointed permanently, on certain conditions; but these, we understand, have not been complied with, and indeed have not been accepted as yet by the congregation. Matters seem to be in an unsettled condition, and it is not probable that any appointment will be made until the Bishop-elect has been consecrated and is in possession of his Diocese.

DIOCESE OF HURON.

EPISCOPAL SERVICES AND CONFIRMATIONS.

COUNTY OF LAMBTON.

Wednesday, 25 Feb.—Parkhill, St. James' Church, 7 p.m.
 Thursday, 26.—Thedford, St. Paul's Church, 11 a.m. Confirmed 2. Forest, Christ Church, 7 p.m. Confirmed 26.
 Friday, 27.—St. George's Church, Hillsboro, 11 a.m. Confirmed 5. Kettle Point, St. John's Church, 3 p.m. Confirmed 12. After this service the Indians presented an address of welcome to the Bishop.
 Saturday, 28.—Camlachi, Christ Church, 11 a.m. Confirmed 14. Perche, St. John's in the Wilderness, 3 p.m. Confirmed 5.
 Sunday, 1 March.—Sarnia, St. George's Church, 11 a.m. Confirmed 60. Sermon to young men 4 p.m. Point Edward, St. Paul's Church, 7 p.m. Confirmed 23.
 Monday, 2.—Sarnia Reserve, St. Peter's Church, 11 a.m. Confirmed 9. The Indians presented an address of welcome to the Bishop after this service. Corunna, Christ Church, 3 p.m. Confirmed 26. An address of welcome to the Bishop from the congregations of Froomfield and Corunna was presented after this service.
 Tuesday, 3.—Moosetown, Trinity Church, 11 a.m. Confirmed 41. At 7.30 p.m. there was a gathering in the school-house at Courtright, when an address of welcome was presented to the Bishop by the people of Moosetown and Courtright. Total Confirmed 223.

LONDON.—Missionary sermons were preached in each of the city and suburban churches on Sunday the 8th., and collections taken up in aid of the Diocesan Mission Fund. A Union Mission Meeting was held in St. Paul's, Wednesday evening; the Bishop presided. The attendance was fairly good and the collections on the whole satisfactory.

APPOINTMENT.—The Bishop has appointed the Rev. Jeffery Hill to the parish of Mitchell. He resigns Listowell at Easter. Mr. DeLom will then commence his special work of holding Missions.

EPISCOPAL VISITATION.—The work of visiting the several parishes in this very large Diocese, which many supposed would require about two years to accomplish in connection with other Episcopal duties, has now (in less than one year) been completed. His Lordship looks somewhat worn and tired, but still full of zeal and energy and always ready to help the clergy both in city and country.

NEWBURY.—A ten days Mission has recently closed here and has been owned and greatly blessed of God. In it the Rev. W. J. Taylor, the Incumbent, has been assisted by the Rev. J. Moorhouse, who worked heart and soul to exalt his Master. The afternoon Bible Readings were very fairly attended, and at the evening evangelistic services, increasing numbers attested the interest felt in the work. On the ninth night the church was packed. At the conclusion of the public services there were, on two or three occasions, enquiry meetings, at which anxious souls were pointed to the Saviour. From beginning to end the work was practical, real, earnest, and void of sensationalism; at the same time a spirit of deep earnestness was manifested throughout. At the concluding service written testimonies were read from many who had been benefitted by the Mission. Several persons gave their hearts to the Lord at these meetings; many were built up and strengthened; others had doubts removed, and outside of the church altogether blessings were received. On the last evening the Holy Communion was administered, when, with one exception (a Confirmation) the largest number of persons who ever drew near to the Lord's Table here, partook of this Holy Sacrament. The addresses

of the Rev. Mr. Moorhouse were marked by a spirit of deep earnestness, by simplicity and devoutness. Under God, to a great extent the success of the work was due to him.

DIOCESE OF ALGOMA.

UFFINGTON.—The Lord Bishop completed his visit through this Mission on the 26th ult. On the 25th he arrived at Backway from Bracebridge, where service was held in the evening. The Rev. John Greeson took the service while the Bishop read the lesson and preached. The people here, as in other parts of Muskoka, are poor, but mainly through the exertions of Mr. Rackstraw and Mr. Irving, the church has been finished and made fit for service. The Bishop remained over-night at the house of Mr. John Irving, and, on the morrow, having to travel through a rough country, we had to obtain the loan of Mr. Irving's "bob sleighs" and team of horses. This being nicely packed with hay, the Bishop and the Rev. Mr. Greeson jumped in the sleigh, and, having made ourselves secure from falling out, proceeded on our journey. The road to travel was through the thick bush, only a track being made for the ingress and egress of the minister. The road was no ordinary one, the indulgences of the track adding greatly to its difficulty, whilst the proximity of trees and stumps of trees and the branches and stems of others either strewn across or over-hanging our not very wide track, gave the whole journey an air of romance. But, having a skilful driver, the Episcopal party at last sighted a clearance, which, like an oasis in the desert, afforded relief to the travellers. This was the house of Mr. A. Annis, where the service was to be held. The settlers turned out in fairly good numbers, and the words of the Bishop on the subject of the "Church of England" were listened to with eagerness. But these living souls in the forest had no church, and how could they get one? They were willing to do all in their power, but money is almost unknown to them—they trade and barter among themselves—they can draw logs and lumber and assist in the erection of the building, but money for such a purpose was scarce. However, on the Bishop promising a little assistance, they decided to commence the building, trusting to God's guidance for the rest. The Bishop was pleased with his visit and returned the same day to the house of Mr. Irving. He saw, at once, this was in reality a poor Mission and one worthy of assistance. On the following day the Bishop continued his journey northward through Bracebridge.

DIOCESE OF NEW WESTMINSTER, B. C.

PERSONAL.—The Rev. C. Croucher has been appointed Vicar of Maple Ridge and Tremont, Diocese of New Westminster, B. C., and requests all mail matter to be addressed to him at New Westminster, British Columbia.

CONTEMPORARY CHURCH OPINION.

The *Living Church*, in an excellent and timely article on "The Marriage Vow," says:—

It is thought to be a very chivalrous thing for the bridegroom to cause the word "obey" to be omitted from the marriage service, as though thereby he would forego all rights of headship and assure to the loved one at his side a position of unqualified freedom and equal rule in the family. This omission is not allowed, of course, by our service, but it is very common in the extemporized forms which are often very far from "solemnizing." Is it really chivalrous and high-minded to omit from the marriage vow the promise of obedience on the part of the wife? There must be a head of the family. There must be a right of final decision when questions arise affecting the welfare of its members. The decision should rest with the one upon whom the greatest responsibility of support and defence devolves; and that is upon the husband. God has placed it there. Man achieves and woman cherishes. Man has the strength of muscle and power of will; woman has the strength of

patience and the power of love. We do not question which are the nobler endowments. Patience and love are revered by men; strength and courage are admired by woman. But when it is a question as to headship in family or society, there can be no hesitation in saying that it must be with man.

Church Bells, in its account of the last meeting of the Convocation of Canterbury, gives the following Report of the Committee of the whole House of Bishops on the "Reservation of the Sacrament."

The Archbishop brought up the Report of the Committee of the whole House on the subject of the reservation of the Holy Communion for the purpose of administration to the sick. The Report was read by his Grace as follows:—

"Among the more earnest labors of our Clergy for the spiritual good of those committed to their charge, none are more conspicuous than the ministrations to the sick and dying. As a result, it may be, of this increasing earnestness and devotion, a desire has been expressed in some quarters for a revival of the practice of reserving the Sacrament of the Lord's Supper, with a view to the more frequent and convenient reception of it by the sick. Now, although we can well understand that difficulties may arise from the number of sick, or that there may be in certain cases hindrances to the reverent celebration of the Holy Communion in private houses, we deem it to be our duty to remind any of our brethren, who may be tempted to revive the practice of reservation, that it is contrary to the wise and carefully revised order of the Church of England, as expressed in the Book of Common Prayer. The rubric at the close of the Communion Service as to the consecrated bread and wine is clear and particular in its direction—"That if any remain of that which was consecrated, it shall not be carried out of the church, but the priest, and such other of the communicants as he shall then call unto him, shall, immediately after the blessing, reverently eat and drink the same." Furthermore, it is to be observed that all mention of reservation has been removed from the special office for the Communion for the Sick. Lastly, it is declared in the 28th Article of the Church of England that 'the Sacrament of the Lord's Supper was not by Christ's Ordinance reserved, carried about, lifted up or worshipped.' If it be contended that the reservation forbidden in this Article is to be understood of reservation for superstitious uses, yet, when the words are read in connection with the direction already referred to, it plainly follows that no reservation of the Sacrament for any purpose is consistent with the rule of the Church of England."

The Archbishop moved the adoption of the report.

The Bishop of Winchester seconded the motion, which was carried unanimously.

The *Church Record* (our new friend from Connecticut) has an excellent article on "Lent," from which we take the following extract:—

One office of Lent is to compel attention to the ceaseless and inevitable conflict that is waging and always has been waged between the spirit of the world, and the spirit of Christ. In a past age Christian men and women were oftentimes cold and stern in their religion, but they had the redeeming quality of terrible earnestness. In this age Christians are polished, courteous and agreeable, but too often they lack or wish to seem to lack earnestness. Every one is afraid of being thought too serious. Even Churchmen, that faithfully use this season's opportunity with all serious purpose, will try to make light of it when so accused. This bowing to a fashion of thought, this new version of entering the closet and shutting the door is a pitiable weakness and cowardice in an age when men are evidently in earnest for everything save Christ, and brave for everything but the truth. Lent calls each single soul to battle with this covert method of the enemy's assault, and bids each one, "Be earnest, be not ashamed of Christ." For one can guard his religious life as a sacred thing, and

avoid sentimental or hypocritical profession, and yet have all men sure that the most important object of his life is to "serve the Lord Jesus Christ."

Above all, the season calls to distinct apprehension of the Christ that is in us, the Christ that is all about us, the Christ that feeds us in His Holy Communion Feast, the Christ that nourishes us by His Holy Spirit in every agency of grace, and to knowledge that Gethsemane and Calvary are witnesses of what God's nature is, not merely once for a brief period *was*, and that hence every sin is to-day and always, a smiting of the face of Love. This once accepted, it is easy to realize the unity of the brethren in the one Body of Christ, and revenge, malice or anger appear as enmity to Christ, and Christian love and charity towards our brother as actual ministry unto our Lord.

The *Monthly Paper*, for February, of the Free and Open Church Association (England) says:—

The question of free seats is being more and more agitated among Nonconformists, and is one of discussion in their newspapers. *The Christian World* says that the time is evidently fast approaching when every church belonging to the Establishment will be "free and open," and asks whether the Nonconformists are going to lag behind in this matter. Whilst this is denied, the writer urges that the conditions under which public worship is conducted in this country afford reason for the non-attendance of intelligent and self-respecting workmen at public worship. It is the door of the pew which bars their entrance. The miserable and poor expedients devised by men "of little faith" for keeping up the revenue of the churches must be renounced, and it is believed that the Master were he now upon earth, would scourge the pew-rent receivers from our churches and chapels with as holy anger as He did the money changers from the Temple.

The *New York Observer*, whose editors are Presbyterians, thus speaks of the utility of Lent:—

It is well to pause in the rush and whirl of business and pleasure to think and pray. If it is a forced retirement, an unwilling exile from the gay world, it becomes a mockery. If it is easily entered upon and kept sacredly as a season of communion with God and prayer, it will prove to a very pious soul, so employed, a spiritual refreshment and growth in grace. The great want of the age is thoughtfulness. We do not stop to think. We rush and drive and push and try to get ahead of our neighbours. That ought to be useful which induces or compels the Church to renounce the world, and to spend a season of holy devotedness to the concerns of the soul. It ought not to be a form. That is not the fast which God has chosen. He would have us rend our hearts, repent, implore and make our peace with Him who is our Peace. So shall we rise from the dust, put on our beautiful garments and rejoice in the light of the Lord.

The Examination of Sunday School Teachers.

A PAPER READ BEFORE THE SUNDAY SCHOOL TEACHERS' ASSOCIATION OF THE DEANERY OF ST. JOHN BY REV. CANON BRIGSTOCKE.

The examination of Sunday School teachers is not, we know, a new subject to this association. More than four years ago (Aug., 1880) it was decided that such examinations should be held, and so the subject has been before us for several years. Like, however, all other subjects which call for continued attention, it requires to be kept prominently forward, that it may gain—which as yet it has not done—a place in our Sunday school work, and in time, we hope, be taken advantage of by all our Sunday school teachers.

To some, perhaps to many, the examination of Sunday school teachers will seem unnecessary, and therefore like laying a burden upon them which they ought not to be asked to bear. It may be pointed out, that Sunday schools have been carried

on for one hundred years without them, and accomplished vast results; it may be said that the subjects which the teachers are called upon to teach are such as are easily learnt and well known; and it may be added that, for the most part, it is only children which are their scholars, and therefore great knowledge and high attainments are not needed. To such ideas, reply is easy. No doubt can indeed exist that the Sunday schools have accomplished much, but who can say how much more they would have accomplished if those engaged to teach in them had been all skilled in the word and doctrine? Who does not know that to teach Christianity, so that it may be the joy of the heart and the guide of the life, requires a mastery of a really large range of subjects, about which there is not ordinarily an accurate or definite knowledge? And it is the simplest of all axioms that a teacher cannot teach what he does not know himself. When, too, it is added that it is only children whom Sunday School teachers are called to instruct—implying thereby that the task is therefore easy—we are constrained to say that those who take such a view of the work are very ignorant of its true character. Let it only be realized, what all will readily grant, that the subjects of Sunday school teaching are the highest and most important that can be presented to the mind, and that through the mysterious workings of the mind their reception or rejection very largely depends on the way in which they are presented; let it only be realized, what all will again readily grant, that childhood is the time in which impressions are most easily received, and therefore habits of good and evil readily formed; let it be further remembered that the time allotted for this teaching, is one hour on one day in the week; and it will need no more to be said to convince all that the work of Sunday school teaching is excessively high and overwhelmingly important, and accordingly calls for the exercise of our highest gifts, and the best qualifications to which we can possibly attain. There are also several other considerations which must not be passed over in judging of the qualifications necessary for a Sunday school teacher; I allude especially to the needs of the present day, which certainly demand more careful and exact teaching than formerly. The whole work of education has gone through a transformation. It was the luxury of the few; it is now the necessity of all. That the young shall be educated is now, I may say, a foundation principle of all good government, and provision is made accordingly. Education is now carried on with a skill, a power and an energy of which our forefathers knew nothing, and thus it is easy to see that the demands on the Sunday schools are necessarily much greater. The means formerly employed cannot and will not prove effective, and hence it follows that if other means are not adopted the Sunday school will fail to do its work and cease to be the power for good in the future that it has been in the past.

Without question much has been done to make our Sunday schools more effective, and I venture to think that our Teachers' Association has done not a little to contribute in many respects toward that happy result. But we must not stop where we are. We must, as good workers—yes, good workers, for they are always the persons ready to learn, and improve themselves—heartily enter into any movement which is set on foot, and of which we can avail ourselves, to render our qualifications higher, and so increase our power for Sunday school teaching. It may be fairly expected that every Sunday school teacher will make every effort in the way of self-improvement, that he will not most erroneously think, that his Christian education is completed, because he is now a teacher. On the contrary, the fact that he has undertaken the work of teaching is a call to be henceforth a very industrious and patient learner, for so only can he be possibly fitted to be a teacher. No good teacher, however skilled in the Word, would willingly sit down to teach a class without carefully studying, for its proper application, the subject matter of the lesson; just as many of the ablest of the clergy, among whom I may cite Dr. Hook, the late Dean of Chichester, once a master spirit in the Church

of England, as a rule, look over the lessons in private, which they are going to read in public. Of all the movements that have been set on foot to assist teachers to qualify themselves for their work, I know of nothing more wisely conceived, or I may add, more judiciously carried out than the teachers' examinations of which we are treating. They, in many important respects, go to the root of the matter, and give direction and encouragement to the efforts of all whose aim it is to be faithful and effective workmen in the Lord's vineyard.

They do this, first, by promoting the systematic study of Holy Scriptures.

To study Holy Scripture is not, I need hardly say, to simply read it. It is to mark, learn, and inwardly digest its sacred truth. To study, is to make ourselves acquainted with the portion in hand in all its connections, its bearing, its circumstances and its lessons. It demands the reading of what we may have by us for its exposition. To study, is to penetrate into the depths of the passage, as far as we can, and bring out of the mine the treasures that lie hidden. Take, for example, such a familiar and easy portion as our Lord's first miracle, and see what comes out of it by study. The simple reading reveals a happy, joyous family gathering, at which our Lord was a guest, and as that gathering was a marriage feast, it signified the blessing our Lord would give to that estate of life. But look deeper, and we see our Lord giving proof of his own glory and power. Turning water into wine was not simply to relieve an householder's anxiety and save the credit of his hospitality; but to be a sign of Divine power; it was to show how what is poor and weak can be transformed into what is rich and noble. This kind and sympathising act with which our Lord inaugurated His ministry may be thus symbolical of His work as the Redeemer. The teachers' examination scheme assists such study. A portion of Holy Scripture is selected for the examination, and is therefore carefully studied; and as each year a different portion is selected, a large portion of Holy Scripture is studied in a careful and definite manner. In 1881 *e.g.*, the portion of Holy Scripture selected for the examination was Genesis xxxvii. to Exodus xiii.; in 1882, it was St. Matthew i. to. xiii; in 1883, it was St. Matthew xiv. to end; and in 1884, it was the book of Ruth and St. Luke i. and vi.

Again, every teacher ought to make himself as well acquainted as possible with the Book of Common Prayer, a veritable mine of the fullest and richest Christian teaching. It is humiliating to think how little is known of that wonderful manual of worship. How few know its history, or contents! How many are there who know not even the meaning of such words as "Sabaoth," "vouchsafe," "prevent," and do not rightly understand such phrases as "In all time of our wealth," "the kindly fruits of the earth," "truly and indifferently minister justice." As members of the Church of England all teachers may be expected to have an intelligent knowledge of the prayer-book; to know its history, the principles of its structure, and the meaning of its contents. Every teacher ought to know it as the Church of England interpretation of holy scripture, and thus have in it a valuable guide in the exposition of the Word. Here, again, is the teacher assisted by the examination scheme. Each year a portion of the Prayer Book is selected as one of the subjects, and thus a portion is carefully studied and more or less thoroughly mastered. In 1881 the portion selected for the examination was the Litany and Articles 15, 16, 17 and 18; in 1882 it was the catechism and confirmation service; in 1883 it was the order for morning and evening prayer; and in 1884 it was the baptismal services. The other feature of the examination is that a sketch of a lesson has to be drawn up on a portion of holy scripture taken from that selected for the examinations. This is a difficult, but certainly needful, exercise for a teacher to be duly qualified. It is necessary that he can clearly discern the meaning of a passage, clearly analyse its parts, and draw out from it practical lessons.

They assist, further, by enabling teachers to

realize their own deficiencies. The examination is a mirror in which the teacher can see himself. Many have entered on it with the idea that they could easily pass, but have found that their notions were too confused and hazy to write down a satisfactory answer. Some, of course, may turn away discouraged and disgusted, but, if they are in earnest, they will only take the knowledge of their deficiencies as an incentive to study, and will spare no effort to ensure success.

Other points might be mentioned in which examinations assist teachers, but enough has, I think, been said to show how great advantages are thereby offered.

The examinations of which I have spoken are those arranged by and carried out under the direction of the Church of England Sunday School Institute in London, England. They form a branch of the great work which that valuable society is doing for Sunday Schools, and being affiliated with it we have very naturally adopted their scheme. The subjects on which the examination is to be held, the examination questions all come from England and the answers are returned, and adjudged by the examiners of the Sunday School Institute. They were first set on foot in 1872 for London only, when only 31 offered themselves for examination; now they extend to every diocese in England, as well as of Wales, Ireland and Scotland. Canada is the only portion of the Colonial Church which as yet has adopted the scheme. The number now examined each year reaches between 700 and 800.

Four years ago, as I said above, the movement was adopted by this association, and in May, 1881, fourteen teachers offered themselves for examination; of these nine were awarded first class certificates. In May, 1882, ten candidates were examined; of these four received first class and six second class certificates, while two in addition gained places in the honor list, and one in the prize list. In 1883, nine were examined; of these five received first class certificates and two received second. It will thus be seen that the teachers examined for the most part gained places of high merit, and secured for themselves a position of good standing in religious knowledge.

I cannot forbear from noting with regret that the members have fallen off each year instead of increasing, as we hoped they might have done. I trust that a renewed interest will be taken in these examinations, and that we shall have the great pleasure of seeing a much larger number of teachers entering earnestly and heartily into the movement. I know that much depends on the clergy, but I venture to think that they will be ready to give all the help they can, or to economize time and labor, that a preparation class be set on foot, which all teachers shall be welcome to attend. In bringing this matter thus prominently forward, and pressing it on your attention, I would say that I do not expect, nor am I asking, that all teachers should offer themselves for examination, much less that every teacher should be examined every year, but I do think that all senior teachers who have time and leisure at command should not lightly disregard it, if only as an example to others; and that it ought to be the ambition of every junior teacher to gain at least one first class certificate in the advanced section. I candidly say that I hope the time will come when it will be possible to exact some such requirement before any are admitted to undertake the high, and responsible, and important work of teaching children the knowledge of the Lord. Surely this is not expecting too much if we bear in mind the word: "Whatsoever thy hand findeth to do, do it with thy might."

It only remains for me to add that the next examination takes place at the end of next May, and that the subjects are: St John I.-X., the Holy Communion office with that part of the Catechism which treats of the Sacraments, and the sketch of a lesson on a portion of the Scriptures selected for examination.

CORRESPONDENCE.

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

To the Editor of THE CHURCH GUARDIAN.

SIR,—Your readers are doubtless aware that the Archbishop of Canterbury has at the Croydon Congress very strongly hinted that perhaps not one churchman in ten is as well instructed in ordinary church principles as the members of the various bodies of sects are in their peculiar theories. As to the value to be attached to this unpleasant estimate of the knowledge, or rather of the ignorance, of the churchmen of England, those who have more than a slight newspaper acquaintance with that country are better able than I to express an opinion. But it might be hard to deny some measure of truth to the Primate's well-weighed utterance were it fairly applied to the same Church in Canada. Indeed it would be interesting to know, to what extent the observation and experience of our aged Metropolitan would agree with, or that of any of our Bishops in their several Dioceses would materially differ from, the picture drawn by their Apostolical brother in Lambeth. At all events I am disposed to imagine that a very large proportion of our priests, but especially the majority of our country clergy, will readily concur in admitting that nothing but ignorance of the Divine origin of the church and of the Scriptural character of her teaching as well as her oft-forgotten power of adaptability to the needs of the day, caused many to enter the ranks of dissent whose parents or forefathers in the dear old Church were glad to live and well prepared to die.

Without further wasting time, or using your space with perhaps vague theorizing as to the cause of this drawback to the growth of the Church, it may be well at present to offer a suggestion which, as a young man, I timidly make, fully conscious of thereby exposing my head to the charge of presumption. In this, and possibly a few more letters, my remarks of course are confined to Canada.

We should have recourse to a far wider circulation of genuine Church tracts. Here in a silent way is a grand moving power of whose influence many are hardly aware. Their quiet, subtle and insidious force supplies the lack of other duly appointed agencies, or aids them at their best. Between large rocks they fill the interstices, or being light are easily thrown where great boulders seldom go. To them the door is never closed, or a hearing denied. By the tract system all are reached, and many, old and young, are drawn. They angle on the surface, the depths below are moved.

They are employed by the Church; but to an extent wholly disproportionate to our needs and numbers; perhaps dignity cannot tolerate their presence. Probably lack of zeal for church extension may sometimes furnish a ready explanation. Yet with all our neglect we admit the value of the tract system; though others reap the benefit by their more diligent use. In many localities Protestants are suggeted with tracts of all shapes and colors, distributed by zealous propagandists, or hawked about by smooth-tongued book peddlers. In the same places church folk, too often, have not in their homes even a four page sketch on the lines of the Prayer-book, nor a leaflet fortifying their minds with the powerful teaching of the Ancient Church. No wonder, therefore, that their simplicity in matters of faith, their too slight grasp of the nature of the Holy Ministry, their lack of proper building up in "Church doctrine and Bible truth", unfits them to defend our Zion against the quibbles of those who often in other respects are most decidedly their inferiors. More than one inviting field for aggressive work against the Church would never have existed had a small outlay been made, before it was too late, in thus interesting our people in her true character. Thus at the outset would have been blunted the thin edge

of that wedge that first inserts a minimum of truth agreeable to all; and speedily creates a relish for less of that whole measure of truth which the Church is anxious to impart. Thus we help to unfasten our own gates. Hence our very apathy becomes suicidal policy. For, depend upon it, those who dislike our system never yet hesitated to take advantage of our weakened position. A spirit most uncharitable does then appear, and woe to those unprepared to resist it. Only last week the Baptists started a "Revival" in East Jeddore. Not contented with visiting some of my parishioners, there were sent to a number of Church families bundles of tracts, each containing among others, nine aimed at the Church of England. Thus by mail were fired destructive missiles forcibly written and calculated to sow discord among my parishioners. "Terrible" was the picture they drew of the bondage of the Church and the glories reserved for the "immersed." And most bitter and misleading was their attack; but greater might have been the consequences had not my people previously been fortified to resist it. I mention this to show how tracts are employed against us, and to suggest the propriety—nay the necessity of greater use of this agency, not just in breaking down other organizations, but in building up our own, in diffusing Church teaching.

Lastly I believe the difficulty of procuring good and cheap tracts is no doubt a barrier to many. The S.P.C.K., are cheap, but not perhaps written with that clearness and force required. Those issued in the States are often excellent but unfortunately too expensive for every country Clergyman to distribute gratuitously. Perhaps this may also apply to Canadian leaflets with one or two exceptions. Yet culling from various sources, enough can cheaply be procured to serve the requirements of any parish, while a demand thus made will create ere long a sufficient supply. Thus will one impediment to the growth of the Church be set aside, and an effort be made to remove the stigma of not one Churchman in ten defending the Church which his protestant neighbour is trained to oppose.

Yours, &c.

JAMES LOWRY, Incumbent,
Jeddore, N. S.

March 2nd, 1885.

THE INFLUENCE OF EXAMPLE.

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—In common with many congregations the communicants of a certain Church made it their practice, after receiving, to retire individually, thus causing a constant stream of proceeding and retiring communicants. On a recent Sunday a stranger presented himself at the Communion rail, and although the first to receive, he remained kneeling until the last of the rail-full had received, then retiring.

On the following Sunday, it seemed that his conduct had been generally observed, for every one remained kneeling until all had received, then retiring together. Your readers will doubtless form their own opinions as to which practice, as a matter of order or taste, is the better one.

CELEBRANT.

Book Notices, Reviews, &c.

THE PARTING OF THE CLOUDS. (Anson D. F. Randolph & Co., 900 Broadway N. Y.) 40c.

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The Church Guardian

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Box 1950. For Business Announce-
ments see page 14.

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PROMPTLY?

CALENDAR FOR MARCH.

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

Fifth Sunday in Lent.

"Consider Him that endured such contradiction of sinners
against Himself."—Heb. xii. 3.

In the services of this day, this subject is brought prominently forward. We are approaching Easter, and our Lord's sufferings and contradictions in the flesh not being confined to the final trial He underwent for our sakes, the Church wisely impresses on us that His life as well as His death was one of suffering and denial. There are several points which add propriety and importance to the consideration of this subject at this time. It is right that our attention should be called to the dignity of the Person about to make the sacrifice; that the Son of God should be identified, as well by the accusations of His enemies as by His own declarations; that we should learn that even He who could not be convicted of sin, was still by the malignity of His enemies accused as a Samaritan possessed with a devil, and as one blaspheming, in ascribing to Himself the attributes of God, when He who was not yet fifty years old declared, "Before Abraham was, I am." This contradiction of sinners against Him is proposed for our meditation and example, that in this our annual progress towards Jerusalem and Calvary, we may learn to subdue the flesh to the spirit, and through trial and suffering perfect ourselves in the end and object of our Christian calling. By such trials alone will our faith be perfected, and the soul, so humbled and chastened, be prepared to receive, and understand, and apply the truths of redemption, and to throw away all vain confidence and worldly pride at the foot of the cross. Such is the spiritual exercise of the season that the Church imposes on us. Rising gradually through mortification and self-denial to spiritual humiliation and faith, she proposes to us our one great example; and while in the epistle of the day she shows the value of the blood of Christ, as compared with that of bulls and of goats, which typified it under the less perfect dispensation of Moses, in the Gospel she shows us who He was who thus gave

value to the sacrifice, and what a life of trial and suffering He underwent for our sakes. It is the prayer of the collect that God would look mercifully on His people, that by His great goodness they may be governed and preserved evermore both in body and soul. The whole services of the day illustrate this. By the blood of His Son, the most stupendous of all His recorded mercies, has He obtained eternal redemption for us. He has looked down and heard from heaven, His dwelling-place, the prayers of His people, and in the accepted sacrifice of His Son, mercy and truth have met together, righteousness and peace have kissed each other, By His goodness, then, are we governed and preserved evermore, both in body and soul. Let us not, however, mistake the nature of the blessing. We are not preserved from the temptation of evil; but, with the temptation, there is a way made to escape, that we may be able to bear it. Without temptation our faith could not be perfected, and in preserving us both in body and soul, it is requisite that the body be tried and disciplined, that the soul may be purified. He who centres his thoughts and hopes in this world shrinks from this. A life of happiness and worldly prosperity is what he covets, not that which has the blessing of the Spirit. How great was the contradiction of sinners against Himself our Great Example bore! Our duty it is to consider Him who endured such contradiction. He was without guile; no one could convince Him of sin; even Pilate testified: "I find no fault in Him," and yet such was He whom his contemporaries opprobriously accused of being a Samaritan—a term of reproach among them—and of having a devil. Which of us is free from guile? Who can say he is without sin? Shall we then murmur at any trials—shall we refuse any discipline, that may tend to purify our minds as His was pure? If we would be preserved evermore in body and in soul, we must take up our cross and follow Him. We must faithfully keep His sayings, if we would not taste of death. We must not seek our own glory, but His who seeketh and judgeth. We must love the praise of God more than the praise of men.—*Hon. and Rev. S. Best, M.A.*

Parochial Organization for Aiding the Work of Domestic and Foreign Missions.

True success in Missionary work, as in every other, depends upon a right view being taken of the work itself, and upon the application to it of true principles of action. It is well to bear in mind that the Church of Christ at the time when it was poorest in point of earthly wealth grew more rapidly than it has been wont to do at any period since. A correct appreciation of this fact will help us to grasp both the real nature of missionary work and the surest mode of promoting its interests. There is little doubt that in recent times the popular mode of advocating the cause of Missions has not been such as to put sufficiently in the foreground the broad principle that Missionary work, so far from being an enterprise, in which just so much money, so much effort, so much organization, or the like, can be reckoned upon to produce precisely such and such given results, is, above all other views of it, pre-eminently a spiritual and a supernatural one. Spiritual in its origin and end, and depending also for its true furtherance upon the recognition by those who undertake it of supernatural laws and of spiritual forces. "Not by

might, nor by power, but by My Spirit, saith the Lord of Hosts." There has been no denial of all this in theory or idea in times past, but in the methods in which it has been sought to bring home the great duty of aiding Missions to the consciences of Christians at large there has been, we think, a failure in making the idea now expressed a sufficiently prominent one. It has been said, in connection with Missionary Societies, that the counting-house has seemed to be almost everything, the House of Prayer well-nigh nothing. People have, however unintentionally, been led to look upon the Missionary claim upon them in the light of an occasional call to pay so much money out of their pockets at a given time of the year, rather than as a *standing, inalienable obligation*, which, as Christians, none could consistently repudiate. It has not generally been brought home to them as a matter in which all were to have their own living, personal interest, a thing for which they themselves were to labor and to pray *continually*. Too often, therefore, it has presented itself as a dry, unspiritual service, even when admitted to the rank of a duty at all.

The Church's Annual Day of Intercession for Foreign Missions was one of the first steps towards bringing in throughout the Church at large a better appreciation of Missionary work in its true character. The proposal, coming, as it did, in an age of most biting scepticism, was a noble venture of faith. Its fruits have been very marked. One is almost tempted to call them wonderful. It was a reversion to the principles of action of the early Church. In those primitive days, though riches were comparatively little, the Church's faith was a mine of wealth, and its zeal was strong, because its belief in the supernatural inspired its every movement. God gave a response to such faith and such prayers—to such confidence—such earnestness, and the power of the Holy Ghost, in bending men's minds to the truth, prevailed over the powers of evil to resist it. The force of the words of the Master were seen and acted on, "Pray ye therefore the Lord of the Harvest, that he would send forth laborers into His Harvest." The results, seen in the ingathering of multitudes to the Faith, were such as Christians expected, and were not surprised at.

In approaching the subject of "Parochial Organization for aiding the work of Domestic and Foreign Missions," we are therefore led, first of all, to submit that whatever success we can hope for, or consent to appreciate, must depend upon our recognizing carefully throughout our work the principles thus laid down. And since, in accordance with these principles, our aim must be to enlist the sympathies of the whole Mystical Body of Christ in the work of the extension of Christ's kingdom, it follows that we must seek to include in the Church's Missionary work all our people, even the very poorest. Indeed, in the matter of Intercessory Prayer the poor can render, perhaps, even more assistance than the rich, seeing that they exceed by far in number the wealthy members of our common body.

We will now sketch out a plan of a Parochial Organization for Missionary purposes, which, with very little modification, will be found adapted, as we believe, to almost any of our parishes, premising that we claim no originality for our suggestions, which have been already tested in more than one parish, with the most happy results.

And first, as to the *name*, which is naturally the

first thing to be decided when an additional child of the Church is to be brought into existence. We suggest "Missionary Union," as being a name most fitly describing the nature of the organization, and also as a name of happy augury, as representing that after which many hearts in these days are yearning. The minimum subscription, to be paid monthly or weekly, as may be most convenient, should be put low enough to enable the poorest to contribute. Each member may receive a card of membership, signed by the President, and presented to the new member in person at one of the stated meetings. The prominent feature of the Union being united intercessory prayer for Missions, it will be well to have the prayer to be used by members printed on the back of the card of membership, and made very short and very simple.

The constitution of the Union will be as follows: At the head, the President—the Rector or Incumbent of the parish; next in due course will come the Secretary or Secretaries (a post which, in most cases, it will be expedient to fill by the appointment of ladies), Treasurer, Committee, Collectors, and other members. The parish should be mapped out into districts, and assigned to Collectors, whose work it will be to gather the subscriptions, to work up the people for meetings, and generally to form the medium of communication between headquarters and the members at large. Meetings should be held at least once a month, at which, again, intercession on behalf of Missions must be made a prominent feature. An excellent office for this purpose is found in Bishop How's "Pastoral in Parochia." The diffusion of information about Missions should also be made a prominent feature of the meetings, and with this object, letters from Missionaries, and others might be read, and other communications of general interest on Missionary topics be made, subject to the control of the President. At suitable intervals, an original paper might be read or an address given on some Missionary subject. Every quarter, the funds in hand should be remitted to the Diocesan Treasurer, for transmission to the Central Board of the Domestic and Foreign Missionary Society.

The points which, in our mind, form the chief arguments for the formation of such an Association for organizing and strengthening Missionary work in every parish are: (1) that it approaches the ideal of Missionary effort, by grasping the Missionary work of the Church first and foremost on its spiritual side; (2) that by its regular weekly or monthly subscription and its constant monthly meetings, it promotes a more intelligent acquaintance with Missionary work, helps to do away with that bane of all true spiritual progress, the more excitable and spasmodic element, and tends to substitute a healthy, sober, sustained interest in the performance of an acknowledged duty; (3) and lastly, although it will doubtless entail some little additional labor on the parish priest, yet we may feel sure that even herein he will find his reward, both in the interest he will derive from it himself and also in the way in which it will tell upon the spiritual life of his own people, perhaps even upon some of those very ones who, first of all coming to be interested in what is being done for the soul-welfare of others, will learn to seek higher things for themselves.

Quiet Days.

Many clergymen engaged in a constant round of work feel the want of some spiritual change for themselves. Even with the best intentions, such is the weakness of our nature, the discharge of duty becomes at times, whether we will or not,

somewhat perfunctory. A holiday is recommended, and is very useful, as it renews and braces the working powers, rests the brain, and also enables the tired cleric to be a hearer for a time, instead of a preacher. So far so good: but the case requires something more, viz., treatment of a deeper and more systematic kind. If the clergyman we describe, feeling fagged, and perhaps discouraged, could meet a few brethren alike equally desirous to renew their powers by prayer, exhortation, meditation and conference, surely such a meeting would be very profitable to them all. The ordinary clerical meeting has no devotional influence of this kind; its influence is much more dialectical. A few simple rules should guide the proceedings of the Quiet Day, or days, we recommend. There ought to be a leader qualified to give short, earnest, practical addresses. There should, of course, be a celebration of the Holy Communion, time for prayer, meditation and conference. In connection with the last, each member could state his own difficulties and hindrances, and receive advice and sympathy. The disposition to talk, which is so fearfully strong in the clerical breast, especially to talk about oneself, should be, however, discouraged; but a capable director would deal efficiently with this tendency. We should say that a number of earnest, thoughtful men would find good spiritual benefit from an occasional re-union of this kind. It might, perhaps, be suspected and misnamed at first, but for that we must be prepared; all advances must win their way. We should hope there are few [Irish] bishops who would object to such attempts to revive and deepen the spiritual life of the clergy as this which we have sketched. We may add that we should only recommend those to try it who are attracted by the idea, and who are prepared to lay aside all gratification of personal vanity in the matter. As its title suggests, it would be a Quiet Day, not a talking day—a day which we believe, if properly spent, would be an inestimable blessing to many a solitary worker "in the highways and hedges," whose hands at times hang down, and whose knees are feeble; and also to many an overworked shepherd "in the streets and lanes of the city," upon whom the burden of numerous souls lies so heavily that he has scarcely time to care for his own.—*Irish Ecclesiastical Gazette.*

Why should not some such "Quiet Days" be secured for the clergy of each Diocese in this Ecclesiastical Province, before Easter arrives? Does not the invitation, "Come ye apart and rest awhile" specially suit them at a time when they have so little leisure, through the pressure of Lenten duties? We believe not only would they be benefited and be the better prepared for the due celebration and enjoyment of Easter, but the Church in all its members would be partaker of richer blessings still. We are not aware of any such "Quiet Day" or Days having been fixed in any Diocese, but it is not yet too late.

Editorial Notes.

The approaching visit of the Prince and Princess of Wales to Ireland is looked forward to with the keenest interest throughout the Empire, and, if conducted in such a way as to give their Royal Highnesses a real insight into the condition and feelings of the Irish people, it may be attended with the happiest results. As a sincere if somewhat tardy recognition of the claim of Ireland to a share of the Royal attention, it deserves the commendation which is due to the performance of

a long-neglected duty. The Irish, like most warm-hearted people, are peculiarly sensitive to real or fancied slights, and it cannot be doubted that if the warm interest which the reigning Sovereign has always shown in Scotland had been extended to the Emerald Isle, the sentiment of hostility to British rule would never have attained its present portentous dimensions. We hope it is not yet too late to fan the decaying embers of Irish loyalty into vigorous life, and therefore we join with our fellow-subjects throughout the world in wishing the Prince and his amiable spouse a hearty "GOD-SPEED" in their patriotic and praise-worthy enterprise.

To all who desire to obtain a correct understanding of the Irish Problem, we recommend a careful and impartial perusal of the article on "Dublin Castle," contributed by Mr. Justin McCarthy to a recent number of the *Contemporary Review*. Mr. McCarthy is one of the few members of the Nationalist party whose culture and high attainments as a *litterateur* and historian, together with the calm and statesmanlike character of his utterances, demand a respectful attention to all that he says or writes. In the article in question he certainly presents one phase of English rule in Ireland in a light which will be new to many of his readers, and which goes far to explain the intense dislike of the vast majority of Irishmen towards the Vice-regal court.

The biography of "George Eliot" is a sad illustration of the hollowness and unsatisfactoriness of a life that is lived "without God in the world." Few women in this or any other generation have been endowed with such splendid gifts of intellect as the authoress of "Adam Bede" and "Romola," but her life's story, as it is told by herself in these volumes, shows the powerlessness of human reason, apart from the Divine law, to prescribe a rule of conduct or to confer happiness. George Eliot's abandonment of the simple faith of her early years, led her into moral aberrations of thought and practice which, if generally followed, would dissolve the most sacred ties of society, and the result in her own case, as her letters abundantly prove, was only "vanity and vexation of spirit." We know of no more instructive commentary on the destructive tendencies of religious scepticism than this painfully accurate portraiture of the career of a gifted but misguided woman.

The appointment of the Rev. Francis Paget as the successor of the Bishop-designate of Lincoln in the chair of Pastoral Theology, Oxford, has received the warm commendation of the English Church press. Mr. Paget, although a young man, has already made some valuable contributions to theological literature, and his high personal character and great abilities are regarded as a guarantee that he will worthily fill the place of his distinguished predecessor. The new Professor is a son of the late Sir James Paget, the eminent surgeon.

The Rev. Dr. Montagu Butler, the well known Head Master of Harrow, has been appointed to the vacant Deanery of Gloucester. The new Dean has never taken part in any controversy, and his theological views are supposed to be neutral, but he has been a very successful administrator, and is very popular with past and present Harrovians. His father was also in his time Head Master of Harrow, and a Dean.

FAMILY DEPARTMENT.

HOW, WHEN, WHERE, WHY?

You ask me *how* I gave my heart to Christ?
I do not know.

There came a yearning for Him in my soul
So long ago.

I found earth's flowerets would fade and die,
I wept for something that could satisfy;
And then—and then *somehow* I seemed to dare
To lift my broken heart to Him in prayer.

I do not know—
I cannot tell you *how*,
I only know
He is my Saviour now.

You ask me *when* I gave my heart to Christ?
I cannot tell

The day, or just the hour, I do not now
Remember well.

It must have been when I was all alone
The light of His forgiving Spirit shone
Into my heart, so clouded o'er with sin;
I think—I think 't was *then* I let Him in.

I do not know—
I cannot tell you *when*,
I only know
He is so dear since then.

You ask me *where* I gave my heart to Christ?
I cannot say.

That sacred place has faded from my sight
As yesterday.

Perhaps *He* thought it better I should not
Remember *where*. *How* I should love that spot—
I think I could not tear myself away,
For I should want, forever, there to stay.

I do not know—
I cannot tell you *where*,
I only know
He came and blessed me there.

You ask me *why* I gave my heart to Christ?
I can reply:

It is a *wondrous story*; listen while
I tell you *why*

My heart was drawn, at length, to seek His face.
I was alone, I had no resting place;
I heard of how *He loved me*, with a love
Of depth so great, of height so far above

All human ken,
I longed *such love* to share;
And sought it, then,
Upon my knees in prayer.

You ask me *why* I thought this loving Christ
Would heed my prayer?

I knew *He* died upon the cross for me—
I nailed Him there!

I heard His dying cry, "Father, forgive!"
I saw Him drink *death's cup* that I might live;
My head was bowed upon my breast in shame,
He called me—and in penitence I came.

He heard my prayer!
I cannot tell you *how*,
Nor *when*, nor *where*:
Why I have told you now

F. G. Brown.

A Story for Lent.

(Concluded.)

"All this time Jim was getting to be a very nice boy. He wasn't nearly as rough as at first; his face and hands were always clean, and queer durns began to show themselves in his clothes instead of the rags. So the days and the months slipped away till we had passed Christmas again, and reached the First Sunday in Lent.

"That Sunday Mr. Porter, the superintendent, had been talking to the children about our dear Lord's long, weary fast in the wilderness; how for our sakes He had suffered all the pangs of thirst and hunger, had endured and overcome all the tempting of the Evil One. Then he went on to say:

"My dear children, in this season of Lent we have just come to now, the Church tells all her children, you and me, and all of us, to try to deny ourselves, that is, go without something that we love very dearly, or that we are fond of eating, that we may try to imitate our dear Lord Jesus Christ. Of course, we cannot go without food as He did, because none of us are at all like Him, and none of you, I am afraid, have any too much to eat; but

still there may be something, something that you love very dearly, you could give to someone—a sick child, perhaps, who has even less to make him happy than you have; or you could try to overcome some fault. Try with all your might and ask God to help you; He surely will if you do. Think about it, dear children; make up your minds if there is not something you can do for some one else more hungry, cold or unhappy than you are, to show the dear Lord you are really grateful for the great suffering He has borne for you."

"All the time that Mr. Porter was speaking, my boys were very quiet. Jim never took his eyes from his face, and after he had finished speaking, sat so busily thinking that he forgot to rise when the singing began. After service was over he lingered, and waited till I had finished putting away my books, but when I said, 'Do you want to speak to me, Jim?' hurried out of the hall, and ran off as fast as he could without answering me.

"The next Sunday it was just the same. He waited until every one else was gone, and even followed me up the street a little way, but when I spoke to him, ran away just as he had done before. I saw something was the matter, for Jim looked miserable and unhappy, but knew it was best to wait until he was ready to tell me himself.

"And I only had to wait until the next Sunday. 'Miss Edith,' he said, coming up by the bookcase when I was locking the doors, 'Miss Edith, don't you know Sarah Towers, she that fell downstairs and broke her hip? She a'n't got nobody but her aunt, and she locks her in and goes off and stays and stays; she a'n't got nothin' to play with, either, and she's got to lie so allus. Say, Miss Edith, I'm—I'm going to give her—I am, I am,' he said, over and over, just as if somebody was disputing with him, 'I'm a going to give her Edith.' And then he broke down, hid his face with his sleeve for a second, and before I could say a word had run away again.

"The next time I went to see Sarah, who lived in a dark cellar under the sidewalk, and where the light could only struggle in through the grating, sure enough there lay Jim's greatest treasure on the bed beside the little girl. Edith was still wrapped in the clean handkerchief, and the little girl was stroking her pretty hair with her little, thin fingers.

"Oh, Miss Edith, look! she said at once, holding up the doll; a'n't she b-e-a-u-tiful? and it's Jim's, and he's given her to me; and it's all along of the Lord, he says, because He didn't eat nothin' nor drink nothin' for him for ever so long; so Jim's brought her to live with me allus, and she's mine, only he comes sometimes to see her."

"Jim had given away something that I'm sure he loved better than anything else in this whole world, something that was his greatest comfort, too; and think how very dreary and forlorn that attic must have been to him without Edith, and all because the Lord loved him, he told me the next Sunday, though he could hardly keep from crying, big boy as he was, when he spoke about her. He wouldn't have her back again, no, he said, though he was so lonesome as never was.

"Do you wonder now that I think he is a splendid boy, or that it was easy for us to get him a situation in a company where they want boys who are faithful, and try to do their duty always? Jim can read very nicely now, and takes care of his grandmother since she has grown too old to find her way about the streets alone. He goes to see Edith very often, and I know loves her just as much as ever; he saves up all his spare pennies to spend in pretty things for her, and Edith's wardrobe is quite a large one. Sarah takes very good care of her, and the little lady doll looks just as dainty and nice as ever. Paul, you said a little while ago, that you wondered why going without butter and cake and peanuts, didn't make you good. Can't you think of some reason to tell me now, why perhaps it isn't very much help to you?"

Well, you see, I don't like butter anyhow, and I never eat any cake but chocolate. Is that the reason?"

"And you have plenty of money to buy peanuts any day and every day but the forty in Lent; tell me, do you think you have denied yourself anything this Lent that would really help you to be good?"

"No; but I don't keep a doll like Jim. What could I give up that would help me? It's such hard work, this being good anyhow."

"Suppose, instead of going without food, you try going without getting angry—and the trying to make everybody else uncomfortable when you feel so. Pussie, Fluff, and I would like it much better. Will you try?"

"Yes, I'll try, because I guess if that Jim—he was a real good fellow anyhow—could do such a thing, I can do something else. Anyhow, it's fighting when you try to be good, and the worst kind."

And he did try, and he's trying now.

Women's Work.

The Bishop of Algoma, preaching lately at the Church of Ascension, Hamilton, spoke thus of Women's work in the Church:—

There are many men and women in the Church who by the exercise of their natural gifts, could accomplish wonders in the cause of Christ if they were influenced by the same spirit with which the apostle Paul was filled. There is much work to be done by women in the Church. The firm power which the Church of Rome has on the poor is owing chiefly to the work of its women who are set aside for Christian duty—to their gentle but powerful influence exerted whilst attending the sick and feeble, teaching the young, and helping the needy. The reformed Church, in its opposition to the Church of Rome, went to the other extreme. There is work to be done that can only be done by women, and why do not the women of the Church, inspired by the spirit that filled St. Paul, launch out on the great sea of misery whose billows are tossed against their very feet, and, like the Master on the sea of Galilee, say to the troubled waters, "Peace, be still!" As there is enough gold in the bowels of the earth, if it could be dug out, to make millions of millionaires, so, if the labors of the Laity in the Christian Church were properly exercised and rightly directed, the results would be so tremendous that the evangelization of the world would speedily be accomplished.

STRANGE DISCOVERIES IN BRITISH GUIANA.—Mr. E. F. im Thurn, the well-known explorer of British Guiana, has made another expedition to the interior of that colony with a view to ascend the Roraima Mountain. When he was last able to communicate with a friend in Georgetown, which was in the early part of December, he had ascended the slope of the mountain to a height of 5,000 feet. He says it was a lovely spot, a very garden of orchids and of most beautiful and strange plants.

On his way to Roraima he passed through an Indian country, in which he found an extraordinary state of things. There were no missionaries, but the Indians had built churches of their own, in which for six hours a day men, women, and children were engaged in perpetually repeating the Ten Commandments and the Creed, while occasionally members of this strange congregation would increase the general discord by singing psalms or hymns. Mr. im Thurn points out that while there is good work for a well-selected and educated man to do among these unsophisticated natives, the tendency of the system which they have established among themselves is to withdraw them from regular habits of industry. The traveller found a portrait of Mr. Gladstone in one of the churches.

NOTE.—We wish to add several thousand new Subscribers to the GUARDIAN'S list during the coming year. Will you help to do it? It can be done if each present Subscriber will aid.

DIED.

NEWCOMBS.—On Feb. 5th at Shoal Bay, Halifax Cy, N.S., Georgina Sophia, wife of Owen Newcomb, aged 44 years. As Sunday School Teacher and zealous church worker in general, Mrs. Newcomb is much missed in the parish, and her husband and son will not regain their loss till they two shall be numbered with the blessed.

STORY.—In Inkerman Co., Dundas, Ont., on Saturday, the 7th of March, 1885, of consumption, William George, aged 19 years 10 months and 15 days, youngest son of Charles Avery Story, Esq. "The Lord gave, and the Lord hath taken away; blessed be name of the Lord."

ABOUND MORE AND MORE.

Growth is the law of life, in the spiritual as well as in the natural world. The very instant the Christian thinks he has made sufficient progress in the divine life, that instant he begins to decline, "Giving all diligence," says St. Peter, "add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

And our beloved Church teaches the same great truth. Recall the time, when in the solemn rite of Confirmation you renewed your baptismal vows; when the Bishop, as you knelt before him, laid his hand in blessing on your head and prayed—"Defend O Lord, this Thy servant with Thy Heavenly grace that he may continue Thine for ever, and daily increase in Thy Holy Spirit more and more until he come unto Thy everlasting Kingdom."

Such too was the constant teaching of Christ himself, "I am the true Vine, and My Father is the husbandman. Every branch in Me that beareth not fruit, He taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit": The vine is not a stately tree, supporting itself, and spreading not its broad branches to shelter and protect others; neither is it beautiful to look upon, or of much value in the arts. "What is the vine more than any other tree or thorn or branch which is among the trees of the forest? Shall wood be taken thereof to do any work?" Its one great purpose is to bear fruit. How appropriate, then, is this comparison by which Jesus likens the Christian to a vine, to bear "much fruit"—this is the special purpose of every Christian life.

Let us endeavour, then, not only at this season, when we are especially called to prove our love to Jesus; but at all times—to show our faith by our works. We have no warrant otherwise to call ourselves God's children. Let it be our constant endeavour "that your love may abound more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God."

—From Lenten Thoughts for 1884.

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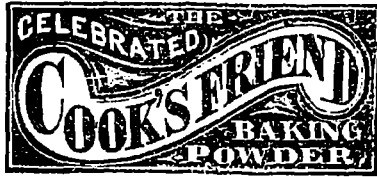
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NOTICE.

The Churchwoman's Missionary Association will be glad to receive orders for Needlework in Surplices, Church Embroidery, Ladies' and Children's Underwear, Gentleman's Night Shirts, and Fancy Work in variety. All orders sent to the Treasurer, 44 Victoria Road, will receive immediate attention. Halifax, Feb. 24, 1885. 47-11

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of which the REV. C. WILLETTS, Graduate of the University of Cambridge, is Head Master, supplies an excellent preparatory course of instruction, enabling students to matriculate with credit at the College, and including all the usual branches of a liberal education.

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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.

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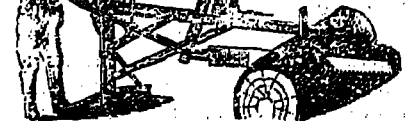
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THE MISSION FIELD.

MISSIONS TO THE JEWS.

The Rev. Johnstone Vicars, the indefatigable Secretary of the Toronto Branch of the London Society for Promoting Christianity Among the Jews, has issued a circular to the clergy of the several Canadian Dioceses, requesting that special collections on behalf of that Society be taken up on Good Friday. Mr. Vicars' appeal is approved and supported by the Metropolitan and other Bishops of this Ecclesiastical Province. Mr. Vicars has also kindly sent us the January and February numbers of The Jewish Intelligencer, the monthly record of the above-named Society. We doubt not that many of the readers of the GUARDIAN are already familiar with the magazine, and know the objects aimed at by the Society and the work done. But we think it cannot be amiss to furnish the following extracts from the magazine, and will hope hereafter to refer to particulars of the work in different quarters of the field occupied by the Society. This work amongst the Jews is one which is becoming of increasing interest from day to day:—

ITS ORIGIN AND OBJECT.—Established 1809. It is distinctively a Church of England institution, and purely missionary.

ITS FIELD OF LABOR is "the world," its missionaries being stationed in the great cities and towns containing Israelites representing various nationalities, and gathered from all places of their dispersion. The number of Jews in the world may approximately be set down at about ten millions. Of these, upwards of three millions are in the Russian empire, now partially open to Jewish missionary effort. In Austria there are nearly a million, and about half a million in the northern parts of Germany. Much of this ground the Society has long occupied, and it has also stations in England, Austria, France, Germany, Holland, Italy, Persia, Russia, Turkey, the Danubian Principalities, Asia Minor, Syria and North Africa. While in Jerusalem a special effort through the means of the Hospital to seek the welfare of Israel has been greatly blessed.

SOME OF THE MEANS used by the Society to accomplish its end are as follows:—

The circulation of the Word of God.—The greatest work of the Society has been the putting into the hands of the Jews their own Scriptures, together with a Hebrew translation of the New Testament. In 1809, a Hebrew Bible cost some guineas: a Jew can now purchase a copy at any of the Society's Stations for one shilling and sixpence. Since 1823, 155,392 entire copies of the Old Testament, and 388,931 parts of the same, have been circulated. Since 1817, 195,177 copies of Hebrew New Testaments and portions thereof, have been sold or distributed gratis. Formerly, Jews would not accept copies of the New Testament as a gift: now they readily purchase them in every part of the missionary field. Thousands of Jews are acquainted with its contents.

The Liturgy of the Church of England was translated into Hebrew

JOHNSON'S ANODYNE LINIMENT

The Most Wonderful Family Remedy Ever Known. CURES—Catarrh, Cholera Morbus, Dysentery, Chronic Diarrhoea, Kidney Troubles, and Spinal Diseases. Circulars free. I. S. JOHNSON & CO., Boston, Mass.

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in 1837. It has done much to vindicate Christianity from the charge of idolatry brought against it; 20,044 copies have been circulated. Controversial works, books and tracts are indispensable, and have been most useful: 4,241,828 books and tracts have been circulated since 1809.

Education.—The Society supports a number of schools at London, Bucharest, Constantinople, Damascus, Jerusalem, Mogador and Tunis, &c. A large number of Jewish children are receiving daily instruction in these schools, and in all their youthful minds the seed of the Word is patiently being sown.

Evangelization.—The Society employs 146 agents, 93 of whom are believing Israelites. 25 of these agents are ordained; 31 are lay missionaries, medical missionaries, 43 school-teachers, 47 Scripture-readers, colporteurs, &c. The number of stations is 38. Of these, 4 are in England, 24 upon the Continent of Europe, 6 (of which 3 are in the Holy Land) in Asia, and 4 in Africa.

Local and Industrial Institutions.—At Jerusalem there are several important auxiliaries to the Mission. The Boys' and Girls' School, and the Institution for Jewesses, founded by the late Miss C. Cooper; the hospital, where the Jew is made practically to understand the power of Christian love and benevolence; and the House of Industry, where the convert is put in the way of gaining his livelihood by the exercise of an honest calling. In London, two kindred institutions, though supported independently of the Society, are very helpful to its work. The Wanderers' Home, under the supervision and control of the Rev. Dr. Stern, and supported by voluntary contributions, where inquirers have a humble shelter, whilst quietly studying the Holy Scriptures; and the Operative Jewish Converts' Institution, governed by an independent committee, and supported by voluntary contributions, its object being, as its name implies, identical with that of the House of Industry at Jerusalem. It is engaged chiefly in teaching proselytes and inquirers, whilst under Christian instruction and training, the trades of printing and book-binding.

RESULTS.—These may be considered under two heads: DIRECT and INDIRECT. By DIRECT RESULTS we mean known baptisms. Of these, in every mission sufficiently long established, we have many; thus 360 Israelites were baptized at Warsaw, before that Mission was broken up (re-opened in 1876); and the baptismal register of the Society's Chapel in Palestine Place contains, down to the end of 1883, the names of 792 adults and 801 children of the seed of Abraham, whilst numbers have been baptized in parishes throughout London and other parts of England. The most diligent search could only discover thirty-five Christian Israelites in England at the beginning of this century. Since that time more than a hundred Jews have been ordained as clergymen of the Church of England. Our missionaries estimate that there are now 3,000 Christian Israelites in England. No estimate can be formed of the number of Jews who, after having received Christian instruction at the hands of the Society's missionaries, are baptized by clergymen of English and Continental Churches. Such Christian Jews are lost sight of as converts and fruits of the Mission. In one way or another, according to a recent writer, as many as 1,500 Jews leave the Synagogue for the Church of Christ every year. Many of these converts occupy high and important positions as Pastors, Professors in Universities, Physicians, Lawyers, School-masters, Journalists, Consuls, Military Officers, and Governors of various Public Establishments. INDIRECT RESULTS.—In addition to conversions, a striking change has come over the feelings and convictions of the Jews subsequent to, and in no small degree consequent upon, missionary work amongst them. The decay of many ancient prejudices and superstitions, the improved character of the Synagogue service, the feeling of confidence frequently evidenced in the motives of our missionaries, the acquaintance with the New Testament, the frequent acknowledgment that Jesus was a great reformer, and that His religion has its mission to fulfil, the desire to possess the Old Testament, the intellectual conviction of many that their system is unsatisfactory, and that Christianity has established its claim to be heard—these are a few out of many indications of a change, the results and importance of which none can fully estimate.

The Church Guardian

A WEEKLY NEWSPAPER, NON-PARTISAN INDEPENDENT

Is published every Wednesday in the interests of the Church of England in Canada, and in Rupert's Land and the North-West, with correspondents in the different Dioceses.

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Address Correspondence and Communications to the Editor, P. O. Box 504. Exchanges to P. O. Box 1950, Montreal.

PARAGRAPHIC.

Latest from Detroit.

Many Americans spend the summer months in Canada, and being close observers, and ever on the alert for the best of everything, it is not surprising that the proprietors of that marvellous corn remedy Putnam's Painless Corn Extractor, should be in receipt of numerous letters of enquiry from the other side of the line. Mrs. W. N. Strong, 71 Adams Ave., Detroit, had used Putnam's Corn Extractor with the most satisfactory results, and March 30th, 1883 writes:—"Kindly give price per dozen, as we want to get some." Hundreds of similar letters support our contention that for a sure, safe, painless and never disappointing remedy, Putnam's Corn Extractor stands without a rival. N. C. Polson & Co., Kingston, proprs.

A woman named Lombard was recently arrested in Menilmontant, France, for pretending to cure diseases by an Elixir composed of disgusting ingredients. She was condemned to three months' imprisonment. So many people had faith in her that a largely and respectably signed petition was presented to the judge who condemned her, praying for her release on the grounds that she was a public benefactress.

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.

It is understood that Earls Derby and Spencer, Sir Vernon Harcourt, and Right Hon. Joseph Chamberlain were in favour of the resignation of the Cabinet after the recent censure vote.

The Mason & Hamlin Company, long the most famous manufacturers of reed organs in the world, have commenced the manufacture of Upright Pianos, having effected an improvement which they regard as the most important introduced in many years. An ingenious arrangement fastens the strings directly to the iron plate of the instrument giving greater clearness and purity of tone, with absence of all mere noise. At the same time it renders the instrument more durable, less liable to get out of order. The Mason & Hamlin Pianos are certainly exquisite instruments and coming from these thoroughly well-known makers, may be depended upon to be all they represent them.—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.

Paper bottles are now extensively used in Paris.

Johnson's Anodyne Liniment is richly worth \$10 a bottle in certain cases. For instance, in case of diphtheria, croup and asthma when the sufferer is almost dead for want of breath and something is required to act instantly. It costs only 35 cents.

A fire damp explosion occurred in Us-worth colliery at Sunderland, Eng., lately while 150 men were in the mine. Thirty-six dead bodies have been recovered.

Veterinary surgeons all over the country are fiercely denouncing parties who put up extra large packs of worthless trash, and sell it for condition powders. They say that Sheridan's Cavalry Condition Powders are the only kind now known that are worth carrying home. Small packs 25c. 2 1/2 lb cans \$1.00.

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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. V. E. Harris. OTTAWA, Rev. H. Holland, M.A., St. John's Vicarage. PETERBORO, the Rev. W. C. Bradshaw, B.A. QUEBEC, Rev. J. W. Garland, South St. 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.

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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. Suffering from extreme debility for a length of time, after trying a number of other remedies, I was induced through persuasion of my clerical brethren to try one bottle of your Emulsion. Its controlling power was so surprising that I continued its use as prescribed for a few weeks, and am now enabled to undertake and go through as long journeys with almost as little inconvenience as I experienced when I entered upon ministerial duty thirty-five years ago. Being thus fully convinced that sufferers from exhaustion, brain weakness, or rheumatic attacks will gain speedy relief from the use of your Cod Liver Oil Compound, I feel it a duty to make known to such its remediable effect upon the system. I am, dear sir, yours respectfully, B. F. BRINE.

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The Temperance Cause.

It is most gratifying to notice the spread of the temperance movement in the Naval and Military services of Great Britain. The Church Temperance Society has quite a strong membership in independent branches organized for the benefit of the soldiers and sailors. In a recent speech Mr. William Sproston Caine, the newly appointed Lord of the Admiralty, and M. P. for Scarborough, when occupying the chair at a meeting of the Young Abstainers' Union, congratulated his hearers on the increase not only of temperance men, but also of total abstainers in the United Services. He said that the great majority of Lord Wolsey's men, who were now traversing the deserts bordering the Nile, were making that toilsome march with no stronger stimulant than water largely diluted with mud. The brilliant charge at Tel el Kebir, which crushed Arabi's rebellion, was made on cold tea, and the bravest of the men who were under Admiral Seymour at the bombardment of Alexandria were among the eight thousand total abstainers now enrolled in the British navy. It is worthy of remark that Mr. Caine, though not a total abstainer himself, was invited to take the chair at a gathering of total abstainers. This points to the influence of the Church Temperance Association in diffusing more rational ideas on the subject of temperance and breaking down the fanatical prejudices against moderate drinkers which formerly ruled in men's minds. By patience and unwearied perseverance in well-doing we shall see a similar result in this country also.—*Ext.*

CANADA.

WARDSVILLE, ONT.—The Church of England Temperance Society here is very flourishing. At its last fortnightly meeting there was an interesting debate, music, readings, &c. The basement of the Church was crowded with an appreciative audience; as a literary society, too, this branch is doing a good work.

TORONTO.—On Temperance Sunday, Rev. J. F. Sweeny preached at St. Philip's Church, Toronto, on the subject of Temperance, a most interesting sermon, from which we call the following facts:—Ale drinking was first prevalent in the reign of Henry II.; and there are now 1,500,000 persons employed in, and dependent upon the liquor traffic in Great Britain. In the city of London alone there were, in the year 1882, 28,858 persons arrested for drunkenness. The annual number of deaths in Great Britain is 120,000, and out of these 40,500 are caused by intemperance. Twenty per cent. of the lunatics in Great Britain have become so from the effects of intemperance. In our own Province of Ontario there were last year 12,081 prisoners, and out of that number 9,001 could trace the cause of their degradation back to drink.

GUELPH.—At the annual meeting of the Guelph branch of C. E. T. S. the election of officers was proceeded with, resulting as follows:—Chairman, Mr. W. R. C. Forster; Secretary,

Miss Ruth Armstrong; Treasurer, Geo. Murton, Esq.; Organist, Miss Frances Ridgway; Standing Committee, Messrs. Morris Stanley, R. Gausby, A. McCrae, J. King, Misses Keating, Griffiths, Chisholm, and the officers of the Society ex-officio. The following programme was then rendered:—Chorus, "Temperance Rallying Song," Choir; recitation, "Passing Away," Miss Griffiths; Song, "Too Late," Mr. R. Gausby; reading, selection from "Salathiel." Mr. E. Morris; address, Mr. Geo. Murton. The attendance was large, and hopes are entertained of a year of increased usefulness for the C. E. T. S. in this city in 1885.

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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 when 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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THOS CRANMER, Archbishop of Canterbury, by CHAS. HUSTINGS COLLETTE, author of "The Life and Times of St. Augustine, Bishop of Hippo, a Sketch of the reign of Henry VIII, &c. *In the Press.*

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NEWS AND NOTES.

The Mowat Government has introduced an Act "to regulate the public fisheries of this province." It is based on the assumption that Ontario has a right of property under the British North America Act over inland fisheries, and it provides for the control by the Province of the licensing and leasing of them.

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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.

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In the supreme court at Ottawa, at the request of counsel, argument on the motion on behalf of St. James vestry for leave to appeal was postponed till Friday, 6th March.

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