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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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HELP FOR A HOLY LENT.

By Right Rev. C. T. Quintard, D.D., Bishop of Tennessee.

There are many, very many mistakes about Lent. People generally speak of it as a time of fasting, a season of self-denial, and so it is; but this is not all. There are many persons in the Church who have no definite idea about this holy season, whose notions fall as far short of the truth as those of persons out of the Church. To think or speak of Lent, merely as a season of abstinence from food—or as a time in which we are to eat coarser food than we usually do—is very wrong, very much short of the truth.

It is a season in which the Church requires her children to "turn unto the Lord with all their hearts, and with fasting, and with weeping, and with mourning,"—"worthily lamenting their sins, and acknowledging their wretchedness, that they may obtain of Him, Who is the God of all mercy, perfect remission and forgiveness."

The observance of a fast before Easter is of every early origin. It is mentioned in the Apostolic Canons, and by various writers in the second and third centuries. Origen speaks of forty days before Easter being set apart for fasting, and at the Council of Nicea (A.D. 325) this period was taken for granted. Both the Council of Nicea and Laodicea (A.D. 365) speak of Lent as an institution generally observed by the Church. It is a very precious legacy of the Primitive Church, and if we make a proper use of it we shall find it a means of grace full of blessing to our souls.

IT IS ESPECIALLY A SEASON OF PRAYER AND PENITENCE.

It is a season in which the Church demands more than ordinary devotion from her children. Her services are increased—are of a more solemn character—are such as are best adapted to lead our thoughts away from the things of this world to contemplate the mysteries of Redemption. Every day she would have her children prostrate themselves in God's House and pray that He would "create and make within them new and contrite hearts." True, she offers us no excitement. Her aim is to instruct us in a sober, constant, and Scriptural piety, steadily building us up in a knowledge of "the faith," and in ripeness of Christian character. She would have us withdraw from the enjoyments and pleasures of the world that we may commune with God; and she keeps two facts prominently before our minds through all the Lententide—our sinfulness, and Christ's holiness; our need, and Christ's sufficiency. To secure a blessing in full measure from our prayers, we must subject ourselves to careful and diligent self-examination. To do this well and thoroughly, we should carry our scrutiny back to the earliest recollections of life, and judge ourselves by a rule that will not fail us when we shall come to our great examination and trial at the last day.

It is well to use some such plan as the follow-

ing, when we can take time to it, and work out each part carefully:

Let our life be divided into periods, such as childhood, youth, early manhood, active life, or such other periods as may be marked in each one's own history. Then let us take the Baptismal vows and promises, and search and examine ourselves to see how close we have lived up to our profession—"which is to follow the example of our Saviour Christ, and to be made like unto Him." Or, let us take the Ten Commandments as applied to the various duties of life, and especially those "two things" which we "chiefly learn by these commandments"—our "duty towards God," and our "duty towards our neighbour." Let us think carefully whether we have kept God's holy laws faithfully during one period of our lives, before we go on to another. Of course this way of proceeding will be a work of days, and possibly of weeks, but being well done, it will be a real step in our lives—the groundwork of a thorough conversion to God. Prayer must go before and follow after each examination. And we should endeavour to be regular as to time and place. We read of our Divine Master that "He went, as He was wont, to the Mount of Olives," "and when He was at the place." And so we should use ourselves (as far as we can) to pray always in the same place; we should reserve that place for devotion, and not allow ourselves to do anything common in it; never be there ourselves but in times of devotion. Any little room (or, if that cannot be), any particular part of a room will answer very well. Praying always in the same place gives it a sort of consecration, as a place holy unto God, and helps us in our devotions.

LENT IS A SEASON OF FASTING.

Some good people think they can get along very well, and live a godly life without fasting. But they are mistaken. "Jesus Christ is the same yesterday, to-day, and for ever." And His Church is the same; the same in its Ministry, in its Sacraments, in its Word; it has the same means of Grace now as it had at the first. On the subject of fasting, our Lord has not left us in doubt. He refers to it as an undoubted duty, and gives us rules for the proper observance of it. He says: "When ye fast be not as the hypocrites." He does not enjoin his followers to fast—He assumes that they would do so. He does not say, "If ye fast be not as the hypocrites"; but, taking it for granted that His followers would fast, He tells them how to fast, and says, "When ye fast"—"When thou fastest," etc. So He had said just before, "When thou doest alms"—"When thou prayest." It is taken as a matter of course that those who desire to serve God acceptably will do these things, according to their ability and opportunity, with glad and willing minds, without questioning or doubt. And we have recorded, for our instruction, the examples of holy men in all ages, who chastened themselves by fasting and watching unto prayer. Of course, there may be cases in which it would be wrong to fast, in which a man may have no alms to bestow, in which even retirement for prayer may be impossible; but these are the exceptions, not the rule. The Church wisely leaves her members, each one to determine for himself, how much

self-denial he can put upon himself. She gives us no specific rules. She would have us know that fasting is a help to and instrument of repentance, and only so far of consideration with God, and wise men, as it contributes to spiritual and holy purposes.

So the Church bids us "give alms of our goods," but lays down no other rule than that we are to be merciful "after our power." "If thou hast much, give plenteously—if thou hast little, do thy diligence gladly to give of that little, for so gatherest thou thyself a good reward in the day of necessity."

And just so her rule about fasting. She has appointed "days of fasting and abstinence through the whole year," and on these days and during these seasons she "requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

THE SEASON OF LENT IS A SEASON OF WITHDRAWAL FROM WORLDLY PLEASURES AND AMUSEMENTS.

It is, indeed, the part and duty of every person who by Baptism has put on Christ, at all times "to walk answerably to their Christian calling, and as becometh the children of light." All baptized persons have renounced the world, the flesh, and the devil, and how far, under ordinary circumstances, they may mingle in the amusements of the world, is a question which each individual must determine for himself; but it is well always to bear in mind the saying of St. Bernard, "What a shame, to be the delicate member of a Head crowned with thorns."

Yet there are times and seasons when there can be no mistake; when the Church has decided that her children must retire, in a peculiar manner, from this world to think of that which is to come. Lent is such a season. Listen to the tones of earnest repentance which the services of the Church now breathe, and say if, after giving utterance to these, you can rush at once into the embraces of a world from which you have just prayed to be delivered. Is it not a miserable mockery to go into the Lord's house and pray—"Turn Thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to Thy people, Who turn to Thee in weeping, fasting and praying,"—and then go out into the world to mingle in all its lightness and vanity?

LENT IS A SEASON OF ALMS-GIVING.

"Fasting," says St. Augustine, "without alms-giving, is a lamp without oil." God has no need of our help to relieve the poor, but He commands it for our own sakes. Giving is just as much an act of devotion as is prayer, for we minister to Christ when we relieve the poor. What we give to the poor for Christ, God gives back with interest; He repays with liberality the crumbs that are given for His sake; His rewards are laid up, even for the cup of cold water. "He that hath pity upon the poor lendeth unto the Lord, and He will repay him." (Prov. xix., 17.) If you can, make some special offering for Church work through your pastor.

"What I squandered for self—I wasted.

What I saved—I lost.

What I gave away—I have."

I have thus told you plainly how you must

act, what you must do, if you would indeed and in truth enjoy the rich blessings which the Lenten season affords to all who properly improve it. Be constant in your attendance on the services of the Church; regular in your private devotions; give gladly of your goods; judge yourself; afflict yourself; bring your body into subjection, and keep aloof from the world. Take up your cross daily. Jesus, the loving Saviour, chose the Cross, and bore it, and died upon it; and what a mockery of the faith that is which gives us all of religion but the trial, which exhibits the Master in hourly tribulation, yet would have His people clothed in soft raiment. If God—severely kind—has not afflicted you, learn in some way to afflict yourself. Alay the fervor of fleshly will by mortification; of ambitious desires by purposed and resolute self-abasement. Exercise your hearts in loving sympathy with sorrow in every form; soothe it, minister to it, succor it, revere it. It is a relic of Christ in the world; an image of the great Sufferer; a likeness of the Man of sorrow; a shadow of the Cross. It is a holy and a venerable thing. Let this Lenten-tide bear you a good way towards that "rest that remaineth." Let it be a real step heavenward, and a real growth in Christ-likeness.

"It's true, we cannot reach Christ's fortieth day;
Yet to get part of that religious way
Is better than to rest;

We cannot reach our Saviour's puritie:
Yet we are bid, 'Be holy e'en as He!'
In both let's do our best.

Who goeth in the way which Christ hath gone,
Is much more sure to meet with Him, than one
That travelth by-wayse.

Perhaps my God, though He farre before,
May turn and take me by the hand, and more,
May strengthen my decayes."

—HERBERT.

THE CURIOUS ARTS.

SERMON TO BUSINESS MEN, BY REV. W. HAY
AITKEN, OF LONDON, AT TRINITY
CHURCH, NEW YORK.

Many of them also which used curious arts brought their books together and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the Word of God and prevailed.—Acts xix, 19, 20.

We noticed yesterday the great doity, Mammon; its worship, like that of other deities, by sacrifice; that he demands and receives at our hands the gift of that which ought to be most precious to us. I told you that one of the very first things that are frequently immolated at the shrine of Mammon is a good conscience; and no costlier offering can possibly be presented before the altar of this false god than such a thing as that. No man can part with a more precious treasure than a good conscience. I want to point out to you some other forms that this sacrificial worship of Mammon will take, and actually does take.

I desire to-day to call your attention to a further consideration connected with the worship of Mammon. All religions have their mysteries, as well as their sacrificial systems, and the worship or cultus of Mammon is no exception to this rule. There are the mysteries of Mammon, just as there are the mysteries of true religion, and as there are the mysteries of Paganism. The ancient forms of Pagan superstition had each of them mysteries of their own. Very profound those mysteries no doubt seemed to the uninitiated; very full of chicanery and deceit those mysteries no doubt seemed to those who happened to be initiated into

them. The great orator Cicero is reported to have remarked that he never could understand how two soothsayers could meet each other in the street without bursting out laughing, because they knew their own tricks that they were practicing upon the credulity of mankind. My friends, perhaps it would require a hierophant of Mammon to set forth properly the mysteries of this most mysterious of arts, but I do not think I should be wrong in saying that the curious arts practiced in connection with the worship of Mammon are quite as curious as any of the arts of ancient necromancy, or any of the mysteries of the ancient Greeks or Romans. I venture to assume that there are things as extraordinary performed in our midst in this enlightened nineteenth century in connection with the worship of Mammon as ever were thought or dreamed of by the most eminent or ingenious of those ancient Chaldeans. The effect of those mysteries must have been disastrous upon the ancient worship, for, for a man to know that he was living by chicanery and deceit was for him to lose his own self-respect. Those two soothsayers whom Cicero supposed to meet each other and burst out laughing, while perhaps their laughter might have been directed towards the credulity of the crowd, might rather perhaps more appropriately have shed bitter tears over the miserable degradation to which they themselves were condescending to stoop.

In every age of the world's history, society has had no worse foe than a habitual humbug. It is not an uncommon thing to talk about the humbugs of religion. I am not sure that it might not properly be a more common thing for Christian men to speak about the humbugs of commerce. You know more about them than I do, but the little that I know about them has impressed my imagination somewhat powerfully. You have mystic transactions here amongst you, as we have in our own country, which may overawe the uninitiated and lead us to feel what a terrible and fearful and wonderful thing a Stock Exchange is. But just so far as an uninitiated understanding begins to grasp the nature of some of the transactions, at any rate, which are performed in these secret and consecrated regions—just so far as the understanding begins to grapple with what is really meant by them, just so far astonishment and admiration begin to give way to contempt, and by and by we begin to feel, after all, that this much beloved worship of Mammon is as full of hollow chicanery and miserable humbug as any system of Oriental superstition that ever existed in the good old days gone by.

What shall we say about these curious arts? There are curious arts, which go by such curious names as bulling and bearing; very curious names, indeed, and very curious the things that these same names represent. Now, we recognize these institutions as institutions amongst us, as part of our commercial machinery. It is coming to be regarded as a natural thing that there should be an undue, an unnatural, an untruthful inflation of the market at one time, and then an equally undue, unnatural and untruthful depression of the market at another time; and men who call themselves business men actually lay themselves out to produce such artificial conditions of the state of a market as I have just described. Now, that there must be rises and falls in the prices of materials is so obvious, that the fact need scarcely be commented upon; but that any man calling himself a man should lay himself out to increase his own fortune by conveying a false impression to the minds of the community at large with respect to the value of certain commodities—that this, I say, should take place, is an outward and visible sign of a low moral condition. Do not let us blink the fact. It stares us in the face. In other words, this is nothing more or less than a fashionable and a gentleman-like way of picking pockets.

There is an ungentleman-like and an unfashionable way of picking pockets, and it is done by people with ragged coats, for the most part—people who do not occupy a reputable position in society. They do not drive in their carriages and pair, and do not have grand drawing-rooms furnished with every luxury and adorned with works of art. They are poor fellows, for the most part; there is a very slender step between them and starvation, and in order to satisfy the cravings of hunger and keep themselves alive, they do occasionally a brisk trade in pocket-handkerchiefs. We know it is dishonorable; we call them thieves, and if we can only catch them we send them straight off to prison. But you will bear me out that there are other ways of picking pockets, that there are many men who steal besides those that pick pockets in the street. When a man induces a false conviction with regard to the value of an article, with a view to his own emolument, or when conversely that man lays himself out to depreciate that same article, still with a view to his own emolument, what is he doing? In the first place, let me say, as straight as I can put it, he is lying; and the business man that lies does not deserve the name of a business man. It seems to me that legitimate, manly, straightforward commerce precludes this idea of chicanery and deceit; that in so far as you are a liar, you are not a proper business man, and in so far as you are a proper business man, you are not a liar. A man that condescends to devices of this kind in order to increase his wealth, is making a confession that he is not a proper business man. Why? Because he cannot trust himself to do business with his compeers in commercial life on honorable terms and conditions; he cannot trust himself, and by the very false impressions which he generates, and by the very lies which he circulates, he is practically making this confession: "I am so much an inferior in commercial capacity to my neighbor on the other side of the road who deals honestly, and whose business transactions are straight, that I cannot keep pace with him as long as I am handicapped with honesty. He prides himself that he can be honest, strictly upright in all his transactions; what he says, you know he means. On the other hand, I am so much inferior in commercial capacity, or—there is an alternative perhaps—I am so much his superior in commercial rapacity (that may be the alternative, and I will give you the benefit of the doubt), that I find it necessary to resort to means that he never would condescend to resort to. He tells the truth; I lie. He gives a straightforward opinion; I create false impressions. If a man asks me as to the character of goods which I am interested in, or stocks in which I am dealing, whereas my neighbor would endeavor to let the man know exactly what the true state of things is, I, on the other hand, am such a pitiful specimen of a business man, that I have to endeavor to throw dust in the man's eyes." What a confession for a man to make! But these are very mysterious arts, are they not? Quite as curious as the arts of ancient necromancy.

(To be continued.)

A PAROCHIAL MISSION.

(By the Bishop of Bedford.)

It is a serious thing to resolve upon a Mission in one's parish, and needs much serious thought. It is bringing a very powerful force to bear upon one's people, and they will be the better or the worse for it. It cannot leave the parish as it finds it. To invoke this powerful force lightly and carelessly, without definite aim and purpose, and without a distinct grasp of the practical working and ultimate results of a Mission, is to make a fatal mistake. A man who, conscious of his own defects, and of

the unsatisfactory state of his parish, fancies a Mission will set all to rights, and do a large part of his work for him, is only preparing for himself disappointment, and for his people something worse—namely, the hardness of rejected grace and the deadness of burnt-out excitement. The first thing to be thoroughly conscious of, in weighing the question "Shall I have a Mission or no?" is the fact that a Mission will inevitably stir up plenty of mud, bring to light plenty of hidden evil, and carve out plenty of future work. If a Parish Priest says, "I long to know my people better; I long to get at their true wants, to understand their true difficulties, to be brought face to face with their real inner life; I am getting into a groove, working by routine, failing to touch whole classes, such as the laboring men, the young lads, the rich and prosperous; I long for more true, living, self-denying work; I feel myself capable of it, and, God helping me, I do not mean to shrink from it;" if a man speaks thus, I would say, "You are the man to have a Mission in your parish!" A Mission (it cannot be too strongly enforced) is a beginning—not an ending. It is a gathering-up of work for years to come. It is an attempt to lift the whole parish up to new life, and earnestness, and loving labor.

We will suppose the question, as to having a Mission or no, settled in the affirmative, the next point is to secure a Missioner. You had better wait to get the right man than get the wrong man because you do not like to wait. But it is not always easy to say who is the right man. Certain qualifications, however, are obviously necessary. He must be a man of deep religious earnestness, and of some power and force of character; he must be wise and loving; he must be one whom you can trust, and whom you can bid your people trust; he must preach and speak with readiness and simplicity; and he must be strong in health and voice. If you have any friend answering to this description, secure him for the earliest time he can give you. The best time of year for a Mission is at the beginning of the winter, i.e., in October or November, or else before Lent. The winter gives you the best opportunity of organizing the various classes for instruction, and the various instrumentalities for aiding the spiritual life of the parish, to which the Mission has given birth. It is also the best time of year for finding your people at home, and the Mission will furnish you with material for largely increased intercourse with the individual members of your flock.

But the time is drawing near, and now everything will depend upon the nature and the thoroughness of the preparation. And that again will depend upon the spirit in which it is undertaken and carried out. It is no work which can be done by mere excellence of machinery. Organization is necessary, but organization is nothing if there is wanting a spirit of love and devotion. Warm hearts, full of sympathy, full of godly ardour, full of holy self-sacrifice,—these are the only things worth organizing. Of course you cannot have any amount of these to order; but if you can command none, I should very much doubt the wisdom of holding a Mission at all. You are, however, sure to have some such loving, earnest, self-denying workers in your parish, and even two or three can, as the writer knows, do great things at such a time. And the presence of one who has had experience elsewhere in the work, even if only visiting the parish for two or three weeks before the Mission, is often a great blessing and a great help to others whose hearts are willing, but whose knowledge is scanty, and hands are clumsy.

It is impossible to enter into details in a short paper like this. We are trying simply to give a few general hints which may possibly be useful to the Parish Priest who is thinking

of having a Mission in his parish. The Missioner will, of course, advise concerning the length, the nature, and the methods of the preparation, and will himself visit the parish and take counsel in person with the clergy and their band of helpers when the more active preparation is about to begin. The great things to be aimed at are to infuse into the parish a thorough conviction of the seriousness and importance of the coming Mission, to take care that no one is in ignorance of the meaning and nature of the Mission, and, above all, to let all see that the work is undertaken in a spirit of Prayer, and in entire reliance upon the Holy Spirit of God.

To describe what should be the nature of the Mission week itself is rather to counsel the Missioner than the Parish Priest. And yet we venture to add a few words on this point, since, of course, the Parish Priest will have at least some direct influence in determining the character of his Mission, if in no other way, yet at any rate by his choice of his man. It is, then, of primary moment that the tone of the Mission should be that of gravity and earnestness, and not of bustle and excitement. The calm, simple solemnity, which would naturally follow the realization of God's presence and of a work done solely for His glory, is what should mark the whole progress of the Mission. All manifestations of excitement is of necessity an evil. God uses this power like all others implanted in man, for His own glory: and there is a calm, deep, sober excitement [if we may so speak], which is none other than the work of God's Holy Spirit in the Soul. On this point one may learn much from J. H. Newman's remarkable sermon on "The Religious Use of Excited Feelings," and on "Religious Emotion;" although we are presumptuous enough to hold that this great thinker and writer minimises the province of the emotions, and assigns to them almost too limited a sphere of influence in the daily life of the Christian. Be this as it may, the spirit of the Mission, even if some amount of chastened excitement is inevitable, should be calm, prayerful, earnest, and real. Above all, the Mission must be wholly practical. Unless the outflow of the emotions be instantly guided into practical channels, there is great danger of a mere wasteful and harmful inundation. It is this that makes the inculcation of definite practical resolutions so helpful in a Mission. It is this that makes it so absolutely indispensable to bear in mind from the very first that you are gathering up material for long after-work, and that those awakened to deeper seriousness by the prayers or preaching of the Mission week must not be allowed to drop, but must be classified and trained, and led on, by Bible Classes, Confirmation Classes, Communicants' Classes, and, above all, by much quiet personal intercourse, to the full stature of Holy Christian manhood.

Years pass by. The Parish Priest looks back to the time of his Mission. What fruit can he discern as still abiding? At first there was much promise. But now? Well; perhaps he was too sanguine. He will have his disappointments. Yet, if his Mission were a wise laying of the foundation, and he has been a wise master-builder in his after-work, he will be able to point to here one, and there one, simple, quiet, godly souls, who have learnt the deadliness of sin, who have grasped the comfort of pardon, have seen visions of Divine holiness; who have beheld the outskirts of the measureless love of Christ; who have found new joy in prayer, and new light in praise, and new strength in Holy Communion; who are travelling on, not without their troubles, but peaceful, hopeful, joyful through all, and who have said to their pastor in hours of quiet and blessed intercourse, and do say in their own hearts again and again, "Thank God for the Mission!"

AN Ontario subscriber writes: "I like your paper very much, I wish every Churchman's family had a copy."

ECCLESIASTICAL NOTES.

FREE-WILL OFFERINGS OF THE ENGLISH CHURCH.—The Official Year-Book of the Church of England, just published, has done good service by directing public attention to the voluntary contributions of the Church of England during the last twenty-five years. From these figures we learn that the enormous sum of eighty-one millions has been contributed within the last quarter of a century for Christian work at home and abroad, a sum which, nevertheless, does not fully represent the amount of the Church's voluntary offerings for the spiritual and social well-being of mankind.

WESLEY'S PASTORAL ADVICE.—The Rev. John Wesley was a Churchman from conviction, felt it his duty to remain in the Church, and frequently expressed his determination to do so. He charged the Methodists not to leave the Church, even though they thought their minister's life or doctrine was bad. He loved the Church Service and preferred it to all others; observed the Feasts and Fasts. Attended Church, even when he expected an unedifying sermon, and read the Church Service before preaching. Required the Society to attend Church constantly, and to receive the Holy Communion there, and urged them to do so even if they did not esteem their minister. Spoke from his own experience and that of another of the great blessings obtained in going to Church, and described the loss which he said some persons had sustained by not doing so. Would not let the Methodists hold their meetings in Church hours, as he considered that "this would be a formal separation from the Church;" showed how experience proved that the adoption of this course would not benefit the Society; enforced his rule on this point as strictly as he could. Knew the sin of dissent; on principle refused to go to Dissenting meetings, or allow the Methodists to go to them. Lost some members of his Society by his strict rules with regard to the Church Service. Disowned those who separated from the Church as having been influenced by Dissenters, and having no connection with him, and implied that for the most part they had not been regular members of his Society. Complained that these "Seceders and mongrel Methodists" did not help, but rather impeded his work. Traced the failure of Methodism in some places to disloyalty to the Church, and its success in other places to the adherence of the members to it. Declared that if his preachers administered the sacraments, they would by that act recant their connection with Methodism, and commit the sin of Korah, Dathan and Abiram. Took steps to prevent separation from the Church. Reported the decisions of eight Conferences in favor of continuing in the Church, and with regard to each of them said and implied that the decision was unanimous. When he was dying, and just before he "changed for death," expressed strongly his wish that no change should be made in the condition of affairs, and in almost his last words prayed for God's blessing on the Church.—*Weekly Churchman*.

LAY EVANGELISTS.—The Bishop of Lichfield in his monthly address *ad clerum* says:—"Our little band of lay evangelists, headed by their devoted chief, are winning many souls for Christ, as they proclaim, in the highways as well as in our mission rooms, the freeness and the fulness of the Gospel of Christ. And as the fruit of their labors, we are gathering together in many parts a few of our artisans and working men whose hearts have been kindled by the love of Christ; who, in their own neighborhoods, and without forsaking their worldly calling, will give us local help as district evangelists. We are now making special arrangements for the careful training of

these men in Scriptural knowledge and in the doctrines of the Church. They will be a great strength to us, working from their own homes among their own kinsfolk, acquaintance and neighbors."

BISHOP TEMPLE ON THE REMEDY FOR SOCIAL DISORDERS.—The Bishop of London, preaching on a recent Sunday night in St. Paul's Cathedral, for the first time since his translation, said that together with extraordinary progress in all appliances for material comfort we were confronted with a state of bodily misery, of want, of squalor, with unblest and unholy conditions in which men work, and there was no answer to all our invitations because there was nothing moral or spiritual which corresponded with the increase of material resources. But by a slight change in the conditions of life, the separation of men from one another, and the difficulty of classes understanding one another, might be removed: the degraded called to the cultivated and refined, the ignorant to those possessed of knowledge, and it was impossible to be deaf to the ringing force and perpetual iteration of the cry which was uttered from the depths of society. The remedy must be sought, not in the profusest use of money, not in charity taken by itself, but by the moral elevation of the masses. They must be taught not to bear their privations sulkily, but by true self-denial to seek a higher purpose and a nobler life. This we could only teach them by striving after a higher moral standard in ourselves, by learning what was lacking in us, and by a more entire surrender of ourselves to the sanctifying influences of the holy life of our great Exemplar.

THE BEST SUNDAY-SCHOOL TEACHERS.—According to a note in the *Sunday School Chronicle*, "smart" Sunday-school teachers are not *desiderata*. There is no room for the smart, the striking, the popular, the exaggeration that arrests attention, in our Sunday classes. They are the spheres for steady, quiet, patient, wise, faithful work. There is no slavery on earth so grinding as that which the public teacher knows who has established a reputation for saying smart things. The thousands of us may cherish this most comforting assurance—the world's best work, of every class, has always been done by men and women who never said, or did, a smart thing.

AN UNFASHIONABLE MARRIAGE.—The marriage of Miss Mary Gladstone to the Rev. Harry Drew was a solemn, imposing, beautiful religious ceremonial, but it was grossly unfashionable! Or, rather, it was in the newest and best fashion, for its simplicity was very charming. "Society" was, of course, well represented, but society had to come with the crowd, uninvited; the dresses were beautiful, also, of course, but they were of the simplest book-muslin. The service was rendered as such a service ought to be rendered, viz., in the spirit of one of the holiest ordinances of the Christian religion; not as the subsidiary pretext for a public display of finery and worship of society's gods. No less was, indeed, to be expected. Miss Gladstone's work for Christ is not of yesterday, and Mr. Drew is held in deservedly high estimation wherever he is known. On the whole, we trust that this unfashionable marriage will be the precursor of many such in every class of society.

CATHOLIC VS. ROMAN.—Not many years since there was a great anti-papal gathering in Exeter Hall, London. Popular feeling ran high at some supposed threatening of the religious liberties of the country.

A famous speaker took the platform amid applause, and some heavy blows were rightly executed against the Upas tree of mediæval tyranny and corruption. The very first words of the great speaker were these:—

"I have spent the greater part of my life,

with all the powers I possess, in contending against and striving to put down the Catholic Faith."

In the blank silence that followed this remarkable declaration, a fine voice squeaked out from a distant corner some very familiar words:—

"Which faith, except every one do keep whole and undefiled, without doubt, he shall perish everlastingly."

It was an awkward position for an English Christian to be in; but the radical nobleman, though a most earnest and good man, richly deserved the mortification and confusion which for a few moments he suffered for thus willingly abusing his mother-tongue, falsifying history, flattering the enemy, and pandering to a senseless popular error.

VAGARIES OF SECTARIAN WORSHIP.—A correspondent of the *Church Record* says of the "worship" in connection with Joseph Cook's lectures in Boston:—

"The prayers made at these gatherings are remarkable specimens of poverty in worship. Think of the pastor of the leading Congregational church in Boston getting up, with a cane in one hand and his hat in the other, and, folding his arms, addressing the King of Kings as if he were complimenting a boy in the street for his good behavior. I heard two missionaries pray, one from Africa and another from India. I heard a Friend from Ohio pray, besides the pastor of Park street and the great Joseph Cook himself, and I could not help thinking how much grace and power they have missed by not being brought up in the Church. Any layman who has been spiritually nourished a few years by the Collects of the Prayer Book could make a better extempore prayer than is made at these Monday lectures."

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.]

DIOCESAN THEOLOGICAL COLLEGE.

To the Editor of THE CHURCH GUARDIAN:

SIR,—A correspondence has lately appeared in your paper respecting the application of the authorities of the Montreal Diocesan College to the Quebec Legislature for powers requisite to grant degrees in Divinity. This application has been criticised in some quarters, and it has been suggested that Divinity degrees should, in the case of graduate members of the Montreal College, be obtained through the Faculty of Divinity in an already existing Church University—Bishop's College, Lennoxville. There would be difficulties at present in the actual carrying out of a scheme for the granting of Divinity degrees by Bishop's College to those who have passed through the Montreal Diocesan College: for the present statutes require some period of residence at Lennoxville.

Those who understand the position of the Theological Colleges affiliated to McGill University in Montreal can quite see that there is no reason why graduates of the Diocesan College should—as regards Divinity degrees—be left in a position inferior to the other Theological Colleges. The Presbyterian and Congregational Colleges have, I believe, the power of examining for and conferring Divinity degrees. These degrees, however, when obtained, are not direct University degrees; they are at the best indirect University degrees; they are not recognized by McGill as Divinity degrees of McGill.

It is quite natural for the graduate students of the Montreal Diocesan College to aspire to Divinity degrees, and the question which appears to be raised is: Which is preferable?—For them to obtain these degrees from a Col-

lege which is not a University, though affiliated to a University; or to obtain them from a Church of England University? Other things (being equal, one would be inclined to think the latter course would be preferable, even with the difficulties that are in the way according to present regulations, viz., of residence and of length of time required between B.A. and B.D. (ten years at present).

But would it not be better for the Church, and for all parties concerned, for the University of Bishop's College, as well as for the Montreal Diocesan College, if some new basis of agreement could be arrived at, whereby Divinity degrees for Church of England candidates could be conferred as the result of joint action by a Board of Examiners representing equally both Colleges, and approved by both of the Bishops of the Province.

No new powers for granting degrees would be required, as under this scheme the degrees would be Divinity degrees of Lennoxville. The Lennoxville regulations would have to be altered to meet this scheme by the recognition on the part of the University of residence in the Montreal Theological College as equivalent to residence in Bishop's College.

The subjects for examination, and the details of the examination as regards dates and periods or intervals between degrees, should also be left to the decision of the Joint Board.

According to this scheme both parties would give up something. The Lennoxville faculty would share its undoubted present rights with another body; the Montreal College would give up its wish to grant separate degrees, and would form an alliance on equal terms, rather than an affiliation with Lennoxville, for the purpose of granting Divinity degrees. The Church would be the gainer, and the character of the degrees would lose nothing.

It is thought by some, who have reason to know, that in any case the subject of its own Divinity degrees will be discussed by the Convocation of Bishop's College at an early date.

It is to be hoped that the Convocation of Bishop's College will meet shortly, in order not only to discuss changes in its regulations for obtaining Divinity degrees, but also to consider fairly the whole question of Divinity degrees in this Province, and especially whether some proposal of a comprehensive nature could not be carried which would give the Montreal Diocesan College all the opportunity it desires of obtaining Divinity degrees on terms satisfactory to its own authorities, and yet without adding to the existing number of separate degree-granting bodies.

It is to be hoped that any such scheme, duly considered and debated, will not fail for want of a candid and friendly examination of the whole question, and especially that the standing ground of one's own *dignity* should not be sought by any of the parties concerned.

JUVENIS.

Feb. 27, 1886.

"THE RECTOR OF CHRIST CHURCH CATHEDRAL AND OF THE PARISH OF MONTREAL."

To the Editor of THE CHURCH GUARDIAN:

SIR,—In your issue of March 3rd, two correspondents made enquiries with respect to the Title and Diocesan Duties of the Rector of Montreal as "Rector of Christ Church Cathedral." In endeavouring to meet these enquiries I shall refer to several documents. For brevity I shall omit references to the Rector's position and responsibilities as a Parish Priest, and shall confine myself to such extracts as bear directly or indirectly on his *Cathedral* and Diocesan office. The following facts throw considerable light upon the matters referred to. Royal Letters Patent, dated June 7th, 1820, constituted the Anglican Parish of Montreal, the Parish Church, and the office of Rector, on the same basis as similar institutions in Eng-

land. The Rev. John Bethune was declared Rector "in the same manner as the incumbent of a rectory in England." Besides being responsible for all services in the Parish Church and Parish, (as every Canadian Rector is), he was constituted a corporation sole, like an English Rector. The fee-simple of the ground upon which the Parish Church was built stood in his name; and he alone (under the ordinary safeguards) had power to sell the Parish Church and other real estate of the Rectory. This power descends to "his successors." About thirty years afterwards, namely on June 18th, 1850, the letters patent were issued (still following the English method in such cases), which constituted the Diocese and Bishopric of Montreal, and "did further ordain and declare that the Parish Church called Christ Church in the said City of Montreal should henceforth be the Cathedral Church and the See of the said Bishop of Montreal and his successors in the said See." Under these letters, Christ Church is not only used as a Cathedral, but is the Cathedral Church of the Diocese. The Bishop's official seat, known as his "Cathedral," "Sedes," "See," or "Throne," was thus fixed in Christ Church by competent authority, which gave it permanently the distinguishing characteristic of a Cathedral proper. As in the numerous similar cases in England, "Christ Church Cathedral" then became a true and lawful description and title of the Parish Church of Montreal; and the Rector of the Parish Church became "the Rector of Christ Church Cathedral." Rector Bethune was constantly so described by persons well versed in English ecclesiastical law and usage; and Bishop Fulford in a letter dated Jan. 26th, 1866, recognized him as possessing "absolutely and solely," "the nomination of the staff of clergy connected with Christ Church Cathedral." Rector Bethune continued to be responsible for the services in the newly constituted Cathedral; and he also retained the power of selling the Cathedral, as he previously had the power of selling the Parish Church; and he actually did sell the old Cathedral after the fire of 1856. This was done under the advice of the late Mr. Justice McCord and Chancellor Bethune. After the death of Rector Bethune, Mr. George Macrae, Q.C., described him as follows in a vote of condolence: "We have to deplore the loss, by death, of our much revered Pastor, the Very Reverend John Bethune, D.D., Dean of Montreal and Rector of Christ Church Cathedral." The Rev. M. S. Baldwin was elected as Rector Bethune's successor. Bishop Oxenden prepared a remarkable manuscript to be read by him or by his Chancellor at the Induction of the new Rector (Oct. 13, 1872), it "gave and granted unto the Rev. Maurice S. Baldwin," "authority to discharge the office of a PRIEST in the CATHEDRAL of Christ Church." Mr. Baldwin's advisers regarded this document as illegal, and calculated to deprive him of his proper status and authority as Rector in the CATHEDRAL. A dispute arose: the whole matter was gone into; and the Bishop eventually saw his mistake, and inducted Mr. Baldwin "to discharge the office of Rector in the CATHEDRAL of Christ Church." Soon afterwards, a long correspondence took place between Bishop Oxenden and Rector Baldwin with regard to their respective rights in the Cathedral. The matter was put into the hands of some of the ablest lawyers in Canada, who, knowing the Cathedral and parish to be on the English foundation, obtained from the Cathedrals in England information by which they interpreted the laws and usages of Christ Church Cathedral. The result was embodied in the "Statutes of Agreement" which were signed on June 12th, 1875, by the Bishop, by the Rector, and by the Corporation of Christ Church Cathedral, on behalf of themselves and their successors. These "Statutes," which are now the recognized interpretation of the existing laws and usages, begin by declaring that "the Rector is responsible for the due and orderly performance of divine service in the Church, and for the execu-

tion of all duties appertaining thereto, either as CATHEDRAL or Parish Church." It is further provided that "at visitations, confirmations, ordinations, meetings of Synods (Diocesan or Provincial), and on public occasions of general thanksgiving or of general fast, the services of the Church and the appointment of preachers will be under the special direction of the Bishop"; but "all" his Lordship's "orders and directions concerning the Church, either as Parish Church or CATHEDRAL, shall be given to the subordinate officers of the Church through the Rector." The Cathedral Rector is, therefore, the diocesan official upon whom falls the responsibility of organizing all diocesan services in the Cathedral, be they many or few; and everyone who has organized such a service, knows that where these services are numerous (as they ought to be in every Cathedral) the office of Cathedral Rector is no sinecure. The Induction of the present Rector, Mr. Norton, on June 17th, 1884, appears to have been conducted in strict accordance with the above facts and precedents. The Chancellor read the Bishop's presentation as follows:—"William Bennett by Divine permission Bishop of Montreal. To our well beloved John George Norton, greeting: we do by these presents, freely, of mere goodwill, give and confer upon you the office of Rector of this Cathedral and of the Parish of Montreal, &c., &c." This document, signed and sealed by the Bishop, was then handed to Mr. Norton, together with the Bishop's license, in which he is authorized to "perform the office of Rector of Christ Church Cathedral and of the Parish of Montreal." The Bishop then read another declaration, in which, among various descriptions applied to the Rector, he is referred to as "Rector of this CATHEDRAL Church."

The authorities of Cathedrals have various statutory responsibilities towards the Bishop and Diocese. The above facts will partially explain these in the case of Christ Church Cathedral. But there are other responsibilities of a moral and spiritual kind in connection with every Cathedral. These arise out of ancient usages, rights and privileges, and the recognized position of every Cathedral as (I quote from the present Archbishop of Canterbury's recent charge) the "Mother Church of the Diocese," "Parish Church of the Diocese," the "Home of the Diocese." Cathedrals are, for instance, morally bound to be centres of love and unity in their respective dioceses, and to set an example of freedom from party spirit. Cathedral authorities have no jurisdiction or authority of any kind over other churches and parishes, nevertheless they are bound "to the utmost of their power to assist in the improvement of sacred music not only in the Cathedral but in parish churches"; and many Cathedrals have done a great work in these, and in other respects, by their influence and example. Archbishop Benson adds: "The idea of a Cathedral was always rather a large one. It proved itself quite too large for some conceptions."

The responsibilities of the authorities of Christ Church Cathedral have been of late very fully, and not always very kindly, discussed in both secular and religious papers. The Cathedral authorities are anxious to discharge their duties to the best of their power. But permit me to say that there is another side to the whole question, which has been too often overlooked. We have heard much of the responsibilities of the Cathedral authorities towards the Bishop, the Diocese, and the public generally; but we have heard little or nothing of the responsibilities of the Bishop, the Diocese, and the public towards the Cathedral. The Bishop's Installation Oath binds him to maintain "the rights, privileges, liberties, laws and ordinances of this Christ Church, the Cathedral Church of the Diocese of Montreal"; "and I will not knowingly prevent or impede anything which may be lawfully done for the advantage and honour of the Cathedral Church." This obligation, which is laid upon the Bishop by oath at his installation, descends as a moral and spirit-

ual responsibility upon all his faithful clergy and laity. Happily there are many throughout the city and diocese who have not forgotten their responsibilities as Churchmen towards their Cathedral.

CHURCHMAN.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—Church of England Institute.—Annual Meeting.—The annual meeting of the Institute took place last Thursday. There was a large number present, including many ladies of the newly formed "Auxiliary," who for the first time exercised their "women's rights" by voting for the officers of the Institute for the ensuing year. The Constitution of the Ladies' Auxiliary was passed. Various reports were presented, and a scheme, to be discussed at an early day, proposing to build an Institute in the central part of the city. The Council's report to the Institute shows a large accession of members. During the year the list of members has been increased from 340 to 431, and the treasury is in better condition than at any previous time. The women's auxiliary, now numbering 70 members, is expected to be the most important portion of the membership, and is now fairly in operation. Frequenter of the rooms are increasing, the officers active, and all ascertained claims for money have been settled. Votes of thanks were cordially rendered to the many who have helped forward the objects of the Institute. Officers were elected as follows:

- Patron—The Lord Bishop.
- President—Wm. C. Silver.
- Vice-Presidents—A. D. B. Tremaine, Rev. Dr. Partridge, F. C. Sumichrast, F. Rhind.
- Treasurer—Thos. Brown.
- Secretary—W. M. Brown.
- Auditors—E. C. Fairbanks, E. D. Tucker.
- Council—St. Paul's—J. Menger, W. Stevens; St. George's—T. V. Woolrich; J. J. Hunt; St. Luke's—F. W. Bullock, E. C. Fairbanks; St. Mark's—A. Vizard, E. R. Harrington; Christ Church—H. S. Creighton, C. H. Harrington; Trinity—R. Lepine; Garrison—T. Forbes; Bishop's Chapel—W. E. Mitchell.
- Non-Parochial members of Council—A. B. Wiswell, G. H. Boyle, A. W. Spike, E. V. B. Foster, H. Silver, S. H. Shreive, W. E. Thomson, M. U. Lenoir, E. D. Tucker, Geo. Ritchie.

A very interesting and impressive Service of Song was held in St. Alban's Church, Vogler's Cove, on the 10th of February. The Church is comparatively new, of a full Gothic style, with a set of very fine stained glass windows. It was erected under the care of a former incumbent, Rev. H. Spike, and is of admirable proportions with a spacious chancel. There being only a few families of Church people in that place, and only a few who are able to be of use in the way of singing, the choir from St. Mark's, Broad Cove, took upon themselves the privilege to perform the singing. There are twenty members in St. Mark's Choir (mixed), and they went through the service in a most admirable manner. An organ was lent by Capt. W. Vogler, and Mrs. Spencer presided at the same. The choir had been carefully prepared by the incumbent, and on the occasion they were seated in the Church while the incumbent was seated at the south side of the Holy table to conduct the service. After an opening hymn, prayer was offered, followed by an address on, "The occupation of the Redeemed hereafter," then followed a series of anthems, sacred solos, duets, choruses, with interesting Bible readings and prayers, also several choice, edifying readings. The service closed with the doxology, the congregation being asked to stand.

Mrs. W. Vogler very kindly provided refreshments for the choir before they left for Broad Cove. The greatest reverence pervaded the whole congregation, and perfect order and quietness was very satisfactory to the Church people.

HALIFAX.—*Personal.*—The Rev. J. S. Edwards, Garrison Chaplain, has been unable to take service lately, on account of sore throat. Some of the city clergy have officiated in his stead.

CONFIRMATIONS.—Most of the city rectors are now holding Confirmation classes. It is expected that the rite will be performed in Holy Week.

ST. GEORGE'S.—The Guild of this Church held a sociable in the school-room last Friday. A very pleasant evening was spent in listening to music and enjoying social intercourse.

ALBION MINES.—The monthly services at the Yale Colliery keep up their interest. On the fourth Thursday in February there were between thirty and forty in the hall to meet Mr. Moore, and the choir under Miss Richardson's lead (without an instrument) gave the *Glorias*, *Canticles* and *Hymns* in a manner that reflected the greatest credit on all concerned, and largely added to the devotional feelings during Divine worship.

DIOCESE OF FREDERICTON.

THE LATE CANON SCOVIL.—A cable despatch announces the death of the Rev. Canon Scovil, after a short illness, at Brighton, England. The deceased gentleman was the only son of the late William Scovil, Esq., for many years a Churchwarden of Trinity Church, St. John. He was ordained deacon in 1840 and priest in 1841, by the late Bishop Inglis, the Province of New Brunswick being then included in the Diocese of Nova Scotia. Canon Scovil served first as Curate of Trinity Church, to the late Dr. Gray, and subsequently was for several years Rector of Norton, which parish he resigned upon his father's decease, to again remove to St. John. Canon Scovil did not again undertake parochial work, but his services were always cheerfully and voluntarily given to assist his brother clergy, and for many years he acted as honorary chaplain to the Provincial Lunatic Asylum, maintaining the service regularly each Sunday afternoon. He took a warm interest in the Diocesan Church Society, of which he was a vice-president, and in the establishment of the Diocesan Synod, and its subsequent union with the Provincial Synod of Canada. Failing health induced his removal to England, but his interest in his native province never flagged. The *Sodilia* in Trinity Church, St. John, were his gift, and almost his last letter directed the payment of a contribution to one of the country missions of the diocese. Canon Scovil married a daughter of the late Henry Gilbert, Esq., of St. John. His widow and a son, F. S. Scovil, Esq., of Brighton, England, survive him.—*St. John Globe.*

ST. JOHN.—*St. James' Church.*—After evening prayer on February 24th, his Lordship the Metropolitan, assisted by the Rev. G. O. Troop and Rev. R. Mathers, confirmed thirty-three candidates, a large number of whom were elderly persons. At the conclusion of the ceremony his Lordship delivered an appropriate address.

REMEMBERING THE AFFLICTED.—The Ladies' Committee of the Church of England Institute are doing a good work among the sick and afflicted in the General Public Hospital, where they visit twice each week to read and pray with the inmates. Only those on a sick bed can fully estimate the effect of a kind word thus spoken, and the cheer that usually comes

to the sickened heart when strangers manifest so deep a concern in their troubles and afflictions. Nice bouquets of flowers are taken to the sick and left on the tables in the wards. Mrs. J. R. Smith presented, a few days ago, six framed mottoes to be hung up in the wards. Other contributions of a similar nature are expected.

The Band of Mercy in connection with Trinity Church gave a very successful entertainment in the school-room of that church on February 4th. This is the second pleasant evening spent in listening to recitations and songs performed by the little children of that band.

ST. JOHN'S CHURCH.—Every Friday fortnightly the Band of Hope meets in the school-room, when the evening is pleasantly spent by the children in singing and reciting pieces of poetry.

CENTRAL NORTON.—The ladies of the Church Aid Society of the Parish Church, Norton, held an entertainment in the Central Hall on the afternoon and evening of Thursday, the 18th February, towards the funds of the church, when a very enjoyable and pleasant time was spent. During the afternoon and evening the fancy articles exhibited were much admired, and so appreciated that the sale of them, together with the refreshments, realized a larger sum than was anticipated. After tea, several kind friends entertained those present with a reading, quartettes, solos and instrumental music, concluding with a very pretty scene and the National Anthem. The hall was kindly lent for the occasion by the Trustees.

CARLETON.—It has been proposed to start a branch of the Madras School at Carleton.

MONCTON.—The Bishop-Coadjutor (Kingdon) preached in St. George's Church a very interesting sermon. He spent the week in visitations of the churches in Westmoreland and other points in that section of the Province.

DIOCESE OF QUEBEC.

COOKSHIRE.—Some two years ago a branch of the Girls' Friendly Society was formed in this parish, and has flourished greatly, proving both a help to the girls and associates and a strength to the Church. Quite recently the Society became also a Missionary Union, the girls resolving to devote a proportion of their earnings to Mission. Believing that a Church, to live, must be a Missionary Church—the same applying to a parish—this was felt indeed to be a move in the right direction. At the last monthly meeting of the Society, the members decided to send their offering to the Rev. Chas. Quinney, who suffered so much during the recent Northwest rebellion, and who, having courageously returned to his old field of labor, is appealing for help to restore his wasted parish and ruined Mission buildings.

The Southern Sub-Deanery of the District of St. Francis met at Cookshire on Monday, Feb. 15th. At 7 p.m. a short service was held in the church, followed by addresses from the Rev. J. Foster, Rector of Coaticook, and the Rev. G. Thornloe, Rector of Sherbrooke, dealing respectively with "Church Mission Work in China" and "Some Principles of the Church." Notwithstanding the inclemency of the night, a large congregation assembled. The offertory, amounting to nearly \$5, was given to the Domestic Missions of the Church. The following day, after an early celebration of the Holy Eucharist, the Sub-Deanery session began. The Greek Testament was taken up during the morning, the discussion of the afternoon being upon the obligation of Sunday, dealing with the subject of the observance of the Lord's Day,

and the questions arising concerning the first day of the week and the Sabbath.

DIOCESE OF MONTREAL.

MONTREAL.—*Christ Church Cathedral.*—On Sunday, Feb. 28th, the Rev. J. G. Norton, Rector of Montreal, drew the attention of the Cathedral congregation to a notice which had appeared in the *Gazette* two days before, making an appeal for immediate assistance to provide a holiday for Sister Sarah, head of the St. Margaret's Home, whose health has been completely broken down by her long and devoted work in the Protestant small-pox hospital. He regretted that this appeal had to be made without the usual notice on the previous Sunday, but the money was wanted immediately. "The Bishop and Clergy have passed a unanimous vote of thanks to Sister Sarah and the other ladies who assisted her in the hospital, for rendering a great public service in a time of need; and surely we cannot, as honest men, limit our thanks, in an emergency like this, to mere words. I am sure," continued the Rector, "that there are very many in this congregation who will thank me for giving them an opportunity of showing that the Mother Church of the Diocese has a heart large enough and loving enough to rise above the small differences which separate Church people in our city, and to gladly do this well merited act of Christian generosity and kindness." He hoped that with their gifts they would unite their prayers that God would comfort that excellent lady in her present suffering, and would spare her life for many years of continued Christian usefulness in our city. The appeal, although necessarily made without the usual notice, realized \$70.07 for Sister Sarah, in excess of the ordinary offertory for Church expenses.

Collections and subscriptions received at the Synod Office during the month of February, 1886:—

For the Diocesan Mission Fund.—Bristol, \$5; North Shefford and South Roxton, \$5.10; Grace Church, \$156.96; Outremont, \$8; Cote St. Louis, \$13.95; St. Jean Baptiste, \$3.50; St. Thomas, \$51.20; Chambly, \$14; Longueuil, \$46.50; St. James the Apostle, \$5.05; St. George's, \$2,455.33; Rougemont, \$8.27; Granby, \$46.40; Ormstown, \$10.56; Aylwin, \$15; The Lord Bishop, \$25; Buckingham, \$39.78; Upton, \$9.25; Clarenceville, St. George, \$8.70, and St. Thomas, \$10.40; Sabrevois, \$8.75; St. Luke's, \$61.97.

For Algoma Bishopric Fund.—Trinity, \$18; Mille Isles and Morin, \$4.93; Abbotsford, \$5.44; Vaudreuil, \$12.86; Coteau du Lac, \$4.65; Kildare, \$5.53; Chelsea, \$5; Lacolle, \$6.50.

For City Missionary Fund.—St. George's, \$102.

For Widows' and Orphans' Fund.—Rev. W. Sanders, \$5; Ven. Archdeacon Leach, \$5; Rev. Rural Dean Lindsay, \$5; Rev. Canon Ellegood, \$5.

For Superannuation Fund.—Rev. W. Sanders, \$5; Trinity, \$12.33; North Shefford and South Roxton, \$2.50; Rev. Canon Ellegood, \$5; Rev. Canon Mussen, \$5; Rev. Rural Dean Lindsay, \$4.

For Foreign Missions.—Portage du Fort, 40c.; North Shefford and South Roxton, \$2.75; Abbotsford, \$24.70; Peche, \$1.50; Edwardstown, \$2.16; Mascouche, \$3.24; Terrebonne, \$5; Grenville, \$7.06; Christieville, \$10.40.

For Domestic Missions.—Abbotsford, \$3.59; Peche, North Wakefield, \$1.50; Cowansville, \$5.20; Sweetsburg, 85c.; Buckingham, \$5.

For General Hospital.—Grace Church, \$9; St. Luke's, \$6.63.

For Theological College.—Rev. W. Sanders, \$10.

For St. Margaret's Home.—Clarendon, \$5; Como, \$5.

LENTEN SERVICES.

MONTREAL.—Christ Church Cathedral.—On Ash Wednesday there will be services at 11 a.m., 5 p.m. and 8 p.m. During the whole of Lent, the Rector will give a series of short devotional addresses daily at the 5 p.m. services. There will also be a service, with address on Confirmation, on each Wednesday in Lent, at 8 p.m.; and a special choral evensong, with recital of Lent music, on Tuesday, March 16th, at 8 p.m.

St. George's Church.—A Special Card of the Lenten and Easter Services has been issued by the Dean. On *Ash Wednesday*, service at 11 a.m. and 8 p.m., and on every *Wednesday* evening thereafter at 8. Service and sermon, the Lord Bishop of the Diocese preaching, on the 24th inst. On every *Friday* during Lent, service, with sermon, at 4:15 p.m., the appointed preachers being, in order of date: The Dean, Canon Belcher, Canon Ellegoode, Rev. H. Evans, Rev. Canon Henderson and Archdeacon Evans. On *Monday, Tuesday, Wednesday, Thursday* and *Saturday* of HOLY WEEK, service from 9 to 9:30 a.m., with address by the Dean. On *GOOD FRIDAY*, morning and evening service. There will also be a Special Service for Confirmation Candidates (but open to all) every Tuesday, at 8 p.m., commencing on the 16th inst. Holy Communion will be administered on the second, third and sixth Sundays in Lent, at 11 a.m., and on the fourth Sunday at 9:30 and 11 a.m.

St. James the Apostle.—Ash Wednesday, morning and evening, with sermon; throughout Lent, daily service, with short readings, at 11 a.m., and every Thursday evening, at 8, service and sermon.

St. Martin's.—Every Wednesday, at 8 p.m., service and sermon; on Fridays, at 5 p.m., Litany; Holy Communion every Sunday, at 9 a.m. A special course of sermons appropriate to the season will be preached by the rector.

St. Stephen's.—Ash Wednesday, service at 8 p.m., with sermon by the rector, and on every Wednesday evening thereafter service at 8:15. During *Passion Week*, service every evening, and on Good Friday at 11 a.m.

Trinity Church.—Service on Wednesday and Friday evenings in the chapel at 8 o'clock. During Holy Week, service every evening at the same hour in the chapel, except Good Friday, when there will be service morning and evening in the church. A sermon will be preached at all these services.

St. Thomas' Church.—Service on Ash Wednesday—preacher, the rector—and on every Thursday evening during Lent, when special sermons will be preached by the Rev. J. Stone, B.D., Rev. Canon Mills, B.D., Rev. J. A. Newnam, M.A., and Rev. Canon Henderson, M.A.

DIOCESE OF ONTARIO.

RENFREW.—Through the indefatigable energy of the Rev. D. V. Gwilym, a suitable house has been purchased for a parsonage for St. Paul's parish, Renfrew. This is remarkable, as there was not one cent in hand when he was appointed to the parish in September last. The *Renfrew Mercury*, in referring to the purchase, remarked, "Work tells."

CLARENDON MISSION.—The opening of Holy Trinity Church, Plevna, took place on the Feast of St. Matthias, Apostle and Martyr, Feb. 24th, and was attended with great success. The following clergy were present:—Rev. C. E. S. Radcliffe, of Maberly; G. Scantlebury, of Sharbot Lake; Morris Taylor, Missionary in charge, and Mr. Mignot, Lay Reader, of Maberly. The service began with Processional Hymn 391 A. & M. The Rev. G. Scantlebury read the service to the end of the Psalms, Mr. Mignot read the Lessons, and Rev. M. Taylor

took the remainder of the service. The sermon was preached by the Rev. C. E. S. Radcliffe, who delivered a very eloquent discourse on the subject of "Worship," which was listened to with profound interest by all present. The collection at the close amounted to \$34.06, which was devoted to the building fund. In the evening a grand concert was held in the Orange Hall, Mr. G. W. Dawson ably presiding. An excellent programme, consisting of instrumental pieces, solos, speeches and readings, was successfully carried out. An energetic canvass was made by two young ladies for contributions towards the building fund, resulting in the contribution of \$37.75. At the close of the contest, the lady collecting the larger amount was presented with a silver cake basket in recognition of her services. The receipts at the door amounted to \$41.50, and the total sum realized during the day was \$113.31, a sum which reflects great credit on all concerned. The church, a very pretty one, is situated on the slope of a high hill, and has cost about \$1,400, and may fairly be called one of the prettiest and most perfectly finished churches in the diocese. The church, although a small one (50 x 22 feet), is Gothic in style, having a fine timbered ceiling, panelled with white pine and beautifully polished; the height from the floor to the peak of the ceiling is 34 feet. A beautiful rood screen of ecclesiastical design divides the nave from the chancel. The chancel is furnished with handsome choir stalls and a sweet-toned organ. The church is seated with chairs capable of accommodating 100 persons. The pulpit, lectern, prayer desk and credence bracket are made of polished ash, and harmonizes with the rest of the building. In fact, the design of the builder to maintain perfect harmony throughout this beautiful House of Prayer has been thoroughly carried out. The thanks of the Missionary and Churchwarden are tendered to the following for their kind presents to the church:—Rev. H. W. Orford, Rector of Bradden, Northamptonshire, England, for a beautiful set of service books, suitably inscribed; Mrs. Elkington, Plevna, a solid silver Communion set; Miss A. S. Orford, Zealand, set of altar linen; Rev. C. E. S. Radcliffe, of Maberly, altar desk; Rev. J. R. Seron, of Tamworth, altar vases, and Mr. Mignot, of Maberly, set of book-markers. *Laus Deo.*

MABERLY MISSION.—Mr. Mignot, who has been working for nearly two years as Lay Reader with the Rev. C. E. S. Radcliffe, is on the point of taking his departure, and intends taking up his abode for three months with the Rev. H. Farrer, Balderson. Mr. Mignot has worked most successfully.

NEW EDINBURGH.—St. Bartholomew's Church.—On Thursday evening, the 25th ult., the eight-day Mission, which has been carried on here so favorably under the direction of the Rev. Mr. Sutherland, of Hamilton, Ont., was brought to a close. The services throughout were religiously attended by those living in the village, and also by a large number of Church people from the city parishes in Ottawa, and certainly spoke volumes for the interest taken in the work inaugurated by the rector. The daily services were three in number, viz.:—Eucharist at 8 a.m., service with instruction at 4 p.m., evensong with sermon at 8 p.m. On the Sunday—during the Mission there were five services—two celebrations at 8 and 11 a.m., children's service at 3 p.m., special service for men at 4 p.m., and evensong at 8 o'clock. After the 4 o'clock service on Sunday there was organized a branch of the Society of the Holy Cross, the objects of which are no doubt familiar to our readers; the enrollment was very encouraging, being something over forty. On all sides the Mission is considered a success, much of which is due to the exertions of the Rev. Mr. Sutherland. The musical portions of the services were rendered attractive through the kindness of the village Quartette

Band in placing their services at the disposal of the rector.

OTTAWA.—St. Alban's.—From the 2nd to the 5th inst. inclusive there took place at this church what is somewhat new to the people of the Diocese—a Retreat for the Clergy. The Retreat was attended by the larger portion of the Deanery of the County of Carleton, and consisted of devotional exercises and meditations, there being four services each day, which the laity were permitted to attend, viz., at 7:30 celebration, 8 morning prayer and 9:30 a.m., and at 5:30 p.m. Rev. Mr. Ford conducted the Retreat, which it is understood is considered a success and a step in the right direction by the clergy, and much praise is due to the Rev. J. J. Bogert for his care in arranging the details of the Retreat.

St. George's.—The last entertainment of the Men's Association, before ceasing for the Lenten season, was held in the lecture room on the 3rd inst. The programme included selections by the band of the 43rd Battalion, several vocal and instrumental pieces, and an exceedingly clever exhibition of mind-reading by Mr. W. Y. Soper. The *debutante* of the evening was Miss Mabel Kenny, who in a well executed piano solo reflected much credit upon herself and teacher, Miss Lampman. It is to be hoped that after Lent the Men's Association will continue, what they have so well begun, the fortnightly entertainments.

St. John's.—The Young People's Association regular weekly meeting was well attended on Tuesday evening, the 2nd inst. An attractive programme of songs, readings and recitations was presented and well received by the enthusiastic audience.

DIOCESE OF TORONTO.

COBOURG BAND OF HOPE.—The St. Peter's Band of Hope, Cobourg, held a most creditable industrial exhibition on February 26th. The articles exhibited included specimens of baking, both bread and cake; plain and fancy needle-work and darning; starching and ironing; knitting and crochet-work; writing and composition; collections of postage-stamps; carpenter-work; carving and fret-work; flowers in pots; boat-building and rigging; drawing with pencil and pen, and in water-colors; picture-framing, &c. Reading and recitation from the Bible were also included. Singing and recitations, and the distribution, by Col. Boulton and the Rev. Dr. Roy, of prizes furnished by friends, made up a pleasant entertainment for the large audience. The Band of Hope began on November 13th, 1883, with seventy-two children. Since that date, twenty-three have left Cobourg, one has withdrawn, six have been lost sight of, twelve have gradually dropped out of the Society, and five have joined the adult branch of the Church of England Temperance Society. The number of those who have joined since 1883 are 298. Of these, over 250 continue to attend. The girls outnumber the boys by ten. The chief management of the Society has been in the able hands of a few devoted ladies.

MISCELLANEOUS.—A cantata entitled 'Ruth' will be given in St. John's Church, Peterboro', during the Season of Lent.

The beautiful sacred cantata entitled "Christ and His soldiers" is now in preparation by the Choir of St. Luke's, Ashburnham.

The annual Costume concert was given at St. Georges' School-house, Toronto, on the 28th ult. There was a large attendance and a very interesting programme.

St. Phillips Church, Toronto, held a concert recently in aid of the Sunday school library. The programme consisting of songs, readings, essays, duets, &c., was well carried out.

[For Continuation of Home Field News, see p. 10.]

The Church Guardian

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SPECIAL NOTICE.

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PROMPTLY.

CALENDAR FOR MARCH.

MARCH	7th	—	Quinquagesima.
"	10th	—	Ash Wednesday.
"	14th	—	1st Sunday in Lent.
"	17th	}	EMBER DAYS.
"	19th		
"	20th		
"	21st	—	2nd Sunday in Lent.
"	25th	—	Annunciation of Virgin Mary.
"	28th	—	3rd Sunday in Lent.

TO SUBSCRIBERS IN NEW BRUNSWICK, NOVA SCOTIA AND ONTARIO.

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

MR. JOHN BURNHAM, of Cobourg, has been appointed General Travelling Agent for Ontario for the CHURCH GUARDIAN; and we bespeak for him the kindly assistance of Clergy and Laity in the several Parishes and Dioceses.

CHURCH LITERATURE.

We question very much whether as much diligence is used in the circulation of leaflets, tracts and other literature of a distinctively Church character as there ought to be. Christian people of the denominations are strong and active in this respect, and they account the inculcation of their peculiar doctrines as in no wise contradictory to Bible teaching. And yet how often is it intimated, when Sunday-school teachers and others are urged to be faithful in using such publications only as are true to the Church's doctrine and follow her system, that this would be to supplant the Bible,—as if the whole system of the Church, and every part of her teaching, were not, as it is, filled with the Bible and Bible truth. We would strongly urge Sunday-school teachers—and may we not say the Clergy too?—to be faithful in this respect, and notwithstanding strongly urged advantages in connection with literature said to be non-denominational, to adhere to that which is decided and outspokenly Church. And we would like to see far greater use made in parochial work of the many admirable tracts and leaflets now published in reference to the different seasons of the Christian year. We assume that these are to be found in every Diocesan Depository; [the Book and Tract Society of

the Diocese of Montreal have many such helps on hand;] but if not, our advertising columns contain lists of several leading publishers (especially T. WHITTAKER, NEW YORK, Charles & Son, Dublin, and McCalla & Stavelly, Philadelphia), from which selections can be made. Now, too, that the cost of Prayer and Hymn Books has been reduced to a mere trifle, they ought to be freely circulated. We are strongly of opinion that one of the very best means of extending the Church's influence is by the free and extensive distribution of her admirable "Form of Sound Words." As we have said, other bodies are active in the employment of these agencies; let not the Church lag behind.

EDITORIAL NOTES.

LENT, rightly used, is one of the most precious of seasons of the Christian year. What is more necessary in these days of restless and ceaseless activity in the pursuit of earthly gain than a season which withdraws the mind and heart of those who observe it from the things of time to those of eternity, and points to the necessity of penitence, self-discipline and self-chastisement, and special devotion, if the Saviour's example is to be followed and the Kingdom of Heaven to be attained?

"Take up the Cross," the Saviour said,
 "If thou would'st My disciple be,
 Deny thyself, the world forsake,
 And humbly follow after Me."

From a desire to aid some, if not all, of probably our 20,000 readers, we give in full the first part of Bishop Quintard's most excellent "Help to a Holy Lent," which we hope may be read carefully by every one receiving the GUARDIAN, only adding that in the pamphlet itself will be found a form for daily supplication, with suitable prayers, and special Collects for Good Friday, Easter, Holy Communion, &c.

A FACT worth considering—that but few of the children of the better or wealthier classes of Church people in city and country seem to be offering themselves for the Ministry. Why is it? Again, how many of the students in our Theological Colleges are drawn from city families? But few few, we understand. Why? One would expect to find the larger proportion of those studying for the ministry coming from the centres of Christian life and activity. We know that the Clergy are, as a body, wretchedly paid, but this alone would not account for this state of things. Can it be that the Ministry has come to be considered less honorable than in former years? We fear that the exigency which seems to require that our Bishops shall admit to Orders in some cases men not as fully prepared as they would wish is operating to lessen the estimation in which the Office is held; and that the suggestions made in the *Standard of the Cross* in reference to the decrease of candidates for the Ministry in the Sister Church in America are not without force. It says:—"We suggest a partial remedy. First, higher requirements as to personal character in the ministry. Secondly, higher requirements as to ministerial education. The result will be, so we believe, an increase in Candidates for Orders. The advance-

ment of ministerial standing and influence, of ministerial devotion and enthusiasm will be a permanent guaranty of the increase of the ministry."

We fear that Churchmen generally are not alive to the great and crying evil that exists with regard to the way in which persons take upon themselves the position of Godfathers and Godmothers, without considering at all that they have thereby incurred any religious responsibility whatever. In some places the custom of having Sponsors at Baptism has degenerated into the merest form. This ought not so to be. The Sponsors make certain promises in the child's name, and then the clergyman points out to them that, having done so, it is their parts and duties to see that the infant be taught what a solemn vow, promise and profession he hath then made by them. How many Sponsors take any trouble in this respect? At the present day, to obtain for each child baptized three persons, other than the parents, who will look after its spiritual interests, is in many, perhaps in most cases, impossible. Many people do not appear to know that parents are now permitted to stand for their own children. Many people also do not seem to be aware that one of the Canons of the Church of England directs that Sponsors must be Communicants. The latter rule has become almost a dead letter, but we generally observe the old and less defensible rule that there must be three Sponsors, other than the parents, for each child. We hold that it is a great injury to the Church that her solemn ordinances should become no better than forms, and we would earnestly impress upon the Clergy their duty to instruct the people committed to their charge that when they undertake the office of Sponsor they incur a very solemn responsibility by so doing, and that no person is justified in undertaking this office unless he intends to do his best to see that the child is instructed in the articles of the Christian faith as set forth in the Creeds and other formularies of the Church.

AMONGST the many acceptable and gratifying testimonies borne to the good work being done by this paper, none has touched us more deeply than the following from a layman in the far west, who, renewing his subscription, writes we know from no spirit of flattery, but in sober, Christian earnestness, he himself being a faithful laborer in the Master's vineyard. Our hope and prayer is that the GUARDIAN may remain faithful and true, and that it may be by God's blessing still more helpful to many and many more Soldiers of the Cross in the battle of daily life:—"I have done all I could to prove to many the sound views scattered on the ocean of a sinful world by a Church paper of the true faith. May the clarion of truth reach far and wide, and the hosts of Satan be shaken by your voice. I find the GUARDIAN ever in the front rank, with her face to the foe. Many a cheering word, and many a helping voice to the many soldiers looking for the coming of the Master, while fighting foes within and without in His cause."

In the *Fortnightly* for February, Dr. Barry, a Roman Catholic dignitary, argues that either Roman Catholicism is Christianity or there is

no Christianity, because every other form of the creed bends towards the denial of the majesty of Christ, whose figure is gradually disappearing. We should say that amidst the often sterile conflicts of the sects, the figure of Christ was the only one reappearing. The following is a remarkably vain assumption; but in view of the recent conduct of the Roman Church in Ireland, it cannot be read without amusement:—"Only one Church has never yielded, never faltered, never gone back, never made a compromise with infidelity, never let go the Old Testament or the New, never hesitated in the conflict with kings or people when Christianity was at stake." Our reading of history may not be considerable; but it testifies to a modification of the word "never" in every instance, which even "hardly ever" fails adequately to describe.

THE London *Guardian*, which for thirty years has championed Mr. Gladstone as the model English statesman, is at last compelled to give him up, and in a melancholy article, entitled "The Lost Leader," it mourns over the fall of its shattered idol. We can sympathize with our able contemporary, having to some extent shared its former admiration for the most brilliant, but, as recent events have shown, the most unreliable public man of the present century. There is scarcely an opinion or a principle that he has ever professed which he has not subsequently renounced, but perhaps the most inexcusable and inconsistent act of his whole public career is his late appointment of a blatant atheist to one of the most responsible posts in the Government. We pity the unhappy man whose mind is befogged by intellectual doubts of the truths of Revelation, and so long as he respects the convictions of others we can even respect his doubts, but we can feel nothing but contempt for the petty vanity and ineffable littleness of mind which is displayed by a journalist who goes out of his way to wound the most sacred feelings of his readers by writing the Sacred Name with a small "g." Yet this is what was done by the new Chief Secretary for Ireland when he edited the *Fortnightly Review*. And this is the man who is now the most trusted and influential adviser of that most high-minded, honorable and Christian statesman, William Ewart Gladstone! Alas! how are the mighty fallen!

It is sometimes charged against the Church by those outside her pale that she does not countenance revivals of religion. The appointment of such seasons as Advent and Lent ought to be a sufficient answer to this charge. These are the times when with us men and women are bidden to bestir themselves, to shake off the lethargy of indifference, to examine themselves whether they are in the faith or not, and by self-denial, more frequent and more earnest prayers and communions, and the formation of holy resolutions, to correct and amend in them whatever hath displeased their Heavenly Father. It is true that there is much in modern *Revivalism* of which we cannot approve, but all that is good in a Revival—more frequent prayers and preaching, confession of sin, endeavors after amendment, calls to a holier life—all these are included in the idea of Advent and Lent, and if the work of

God is not revived amongst us at these seasons, it is simply because we do not use the means which the Church has placed within our reach. The cause of much of the apathy and indifference to spiritual things which we deplore amongst our people is to be found, not in any defect in the Church's system, but in their failure to use the means of grace which have been so liberally provided for them. We rejoice in the fact that these holy seasons are more generally appreciated and used than they were even a few years ago, but there is still much room for improvement in this respect. Let us all strive to make the coming Lent a time of genuine revival of the work of God, first in our hearts and lives, and then in the hearts and lives of those around us, and we may be quite sure that, in answer to our efforts and our prayers, showers of heavenly blessing will descend upon the waiting Church.

NEBRASKA Diocese has its *Church Guardian*, too, and under the heading "Notes from the Bishop" we find the following remarks, which apply to the several Dioceses of this Province and to ourselves:—"The Bishop is convinced that much might be done by the clergy of the Diocese to extend the circulation of *The Guardian* if a vigorous effort was made in that direction. And the interests of this useful paper would be increased if every Rector or Missionary would report, from north to south, the condition of the good work which is under his hand. Give us a letter. * * Every household should have a Church paper, the *Spirit of Missions*, and a *Church Almanac*."

WE commence in this number a sermon preached by Rev. H. M. Aitken in New York, in connection with the Mission lately held there, and taken from the *Homiletic Review* for February. We do not wonder that such preaching, practical and out-spoken in denunciation of the "tricks of trade," drew thousands of eager listeners.

CONTEMPORARY CHURCH OPINION.

Our new contemporary, *The Diocese of Arkansas*, utters no uncertain sound. Its second issue has the following admirable remarks on Education, which we commend to the notice of those who are enamored of the American secular system:—

The divorce of secular and religious education is one of our national sins, involving, as it does, a separation of what God has joined together—the duty of parents to educate both the intellect and the souls of their children. Education deals not with the mind only. 'Tis for the whole child, of which the mind is but a part. There is that in a child more important than mind—there is conduct and morals. This is a matter which needs to be pressed on the attention of the clergy; for a part of a priest's commission is to feed Christ's lambs, and it is not for him to surrender—save on compulsion—to other hands that commission of trust for Christ. Therefore, we hope that, where parish schools do not exist, the clergy may see their way clear to establishing them, and that under the shadow of the cathedral, around which should cluster all institutions of diocesan interest or usefulness, may grow up a diocesan school of such a character that the Churchmen of Arkansas need not send their children out of the State for a solid and complete education—a training of body, mind and soul.

Church and Home (Florida) has a powerful leader on "The Power of the People on the Pastor," from which we quote the following:—

A people may have power to call a minister, and to compel his resignation; to give and withhold his hire; but in this consists not their real power. To be instrumental in deepening their pastor's Christian character, in enriching his Christian experience, in helping his joy, in this consists the power of a people. It is quite as important for a minister to inquire concerning the spiritual life of a people who have called him to be their pastor, as for a people to inquire concerning the spiritual life of a minister whom they are about to call. Many a young man has been brought into pastoral relation with a people who have, by their indifference to spiritual things, effectually quenched his youthful zeal for Christ, and brought him down to the low level of their own spiritual life. If the churches wish to exercise a noble power over their ministers, and have joyful and efficient pastors, let them "walk in truth." Many now-a-days doubt the Scriptures, despise the Church and profane the Sabbath; but let "the children" walk in "the good old way."

The *Church News* (Diocesan paper of Mississippi) speaks in the following vigorous terms of our duty as Church people:—

From all sides, from all denominations of Christians, people are turning their thoughts to the Church's claims, and worship, and history. People who used to denounce the Prayer Book most bitterly are quietly appropriating many of its beauties. Holy days are winning their way to the approval of all—Christmas and Easter need no apologies now. Good Friday is remembered more and more widely. The *Te Deum*, *Gloria in Excelsis* and *Gloria Patri* are sung often in congregations where they were once shut out as Romish. The patience, the firmness, the strong conservative fidelity which have held fast the old Apostolic truths and worship, however unpopular, are finding their reward.

"Why don't you let people know what your Church is?" is the question often asked by those just learning to love it. "This worship," said one lately, "is what I have been longing for for years. It had been described to me as mere formality. I find it full of life and earnestness." Said another: "I have long joined in the cry that your Church was so exclusive. Now I know for myself that no other body of Christians has such liberal terms of communion. Why don't you take pains to show the fact to all?"

What we wish is that those who are strangers to the Church, or prejudiced against it, should know it as it really is. Once awakened some interest by your words, and a book or tract, or a visit with you to the church, will give light. A fair understanding of our claims, our history, our principles, our worship, is what we desire. And to promote this, speak for your Church lovingly and fearlessly, and circulate its books and tracts.

The *Living Church* thus alludes to one of the dangerous tendencies of the present age:

Amusement, as distinct from recreation, (recreation), may have an incidental place in any human life. But when it is made a constant study and gives rise to societies, or clubs, devoted to its pursuit, for eating, drinking, dancing or card-playing, it has gone counter to the reason and beyond lawful toleration. Carried to this extent it is, sometimes, among professedly Christian people, communicants in the Church, perhaps. There is crying need for a new version of their Baptismal vows, a new definition of the "godly, righteous and sober life," in fact a new revelation as to the character and work of the Holy Spirit.

FAMILY DEPARTMENT.

QUINQUAGESIMA SUNDAY.

FAITH—HOPE—CHARITY.

In my garden I planted a tree,
I had carefully grafted in youth;
And in Faith I looked forward to see
It put forth a vigorous growth.

Then, like seed which is sown in good ground,
And tended with diligent care,
In full Hope as the season came round,
I gazed on its blossoms so fair.

As in time ripe maturity's gained,
Rich fruit has now laden my tree,
And in Charity what is attained
With neighbors partaken shall be.

So with Faith as the root and the ground,
In Hope of the mansions above,
May our Charity ever abound
In perfect fruition of Love.

—JOHN H. CHARNOCK.

Lennoxville, 1st March, 1886.

HOW THEY KEPT LENT.

FROM THE PARISH VISITOR.

"They" were three girls, school friends and companions. They were together one afternoon in Leslie Grant's pretty little room, and, for a wonder, just when I ask you to look at them, they are sitting before the fire without saying a word. Suddenly Leslie says, "I was thinking about Lent, girls. Ash Wednesday will be here in five days."

"Oh, dear!" sighed Kitty. "You don't mean it. My one idea of Lent is going without butter, and then wishing I hadn't."

"Now, Kitty, just behave. You know that is all nonsense," Leslie said, laughing, as she spoke, at Kitty's assumed look of misery. "You know you try to keep Lent just as much as any one."

"Yes; I know it to my sorrow," the girl said as the sun died out of her eyes and voice; "but you know, Leslie, that it never amounts to anything; I go to all the services and try to be different, but it is all so vague and unsatisfactory. I'm so tired of good resolutions, I will just do my best, as I try to do at other times and leave Lent and fasting and all that to people who know what to make of it. I don't think I will ever try to keep Lent this year."

"Oh, wait a moment, Kitty," Leslie said, eagerly. "I want so to talk over a plan for Lent that I thought of last night. It was that verse in Isaiah in the chapter about fasting that made me think about it. 'Is not this the fast I have chosen, to lose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?' I think it would be very nice if we could follow that. To fast from sin seems the idea. Just think how grand to starve out some bad habit or besetting sin! I'm going to try it on thinking evil and speaking evil, for I'm afraid it has grown into a habit with me lately."

"Yes; but, Leslie, don't you think we always ought to do that?" objected Alice, for the first time joining in the talk. "In Lent it seems as though we ought to do something different."

"It's different enough for me," said Kitty, laughing. "I'll follow suit, Leslie," but, with a pathetic sigh, "it involves a long farewell to all my take-off stories."

"I think, Alice," said Leslie, "if we get into the habit in Lent of not doing any of these things, we will be pretty sure not to want to afterward."

"Kitty," Alice said suddenly, after a silence, in which the three girls seemed very busy thinking, "I will give up my novels this Lent if you will."

"Now, Alice how can you? Why did I come here? I was afraid Leslie would pounce on my weakness, but never dreamed of you."

"Bessie Norton did it last year," Alice urged, "and she has never left the same interest in them since. Let's do it, Kitty. You and I read so many, and you said the other day they spoiled you for everything else."

"Well, here's my work, after all my talking, too! I believe I was just lazy before, and did not want to find anything to do. Leslie never will let me take it easy."

"Because, Kitty, you and I promised once to run with patience the race set before us, and oh! there is so much to be done! And, girls, it does seem to me that when this quiet time is given us, for even the world allowed it, we ought to make the most of every hour, and do all that we can to push on toward Heaven."

"Yes, indeed, we ought." There was no trace of lightness now in Kitty's voice or manner. "I creep when I could run, and give up when the lions are almost passed."

"I can do all things through Christ who strengthened me." "Let us take this for our motto," Leslie suggested. "The smallest evil habit is too much for us, but the greatest is nothing to Him."

Then the girls knelt together and gave the battle into his hands, and he did fight for them. They learned that Lent what it was to "triumph in Christ." It is a lesson He is ready to teach us all.—F.

NEWS FROM THE HOME FIELD.

(Continued.)

DIOCESE OF TORONTO.

PERSONAL.—The Rev. W. Jupp visited the parish of Campbellford last week and visited the Incumbent, Rev. T. Walker, on March 7th.

The Rev. J. W. M. Cleary, of Batteau, and Duntroon, has been presented with an address and a purse of money by the congregation of Christ Church, Batteau.

TRINITY COLLEGE.—The last of the series of public lectures was given on Saturday last by Professor Hutton. His subject was "Pagan Virtues and Pagan theories of life." The lecture was an interesting and able one.

OBITUARY.—We regret to learn of the death of one of the clergy of the Diocese, the Rev. Johnstone Vicars, M.D., which took place at his residence, Sherbourne St., Toronto, on the morning of Wednesday, March the 3rd. Mr. Vicars was ordained in 1865 and was for many years stationed at Roach's point in the County of Simcoe, and subsequently at Pickering in the County of Ontario. He was a beneficiary of the commutation fund. In recent years Mr. Vicars was not actively engaged in parochial work, owing to his increasing age and infirmities. He was 76 years of age at the time of his death. In church matters Mr. Vicars was a mild Evangelical, courteous and unassuming in manner, a man of apparent piety and sincerity. He acted for the past number of years in the capacity of organizing Secretary in Canada for the London Society for promoting Christianity among the Jews, and was an efficient and zealous worker in the good cause. Only a few days before his death he issued a lengthy circular appealing for offertories in aid of the Society on Good Friday, an appeal which was heartily endorsed by the Bishop of the Diocese. And now he rests from his labours and his works so follow him.

Trinity College Theological and Missionary Society held a general meeting on the 1st inst. Rev. G. E. Huslam read a paper on "The Early British Church" which was ably discussed afterwards by a number of the clergy. The Provost in bringing the meeting to a close referred to our grand heritage, Celtic zeal, Roman order, and Teutonic independence,—independence which asserts itself in the imprisonment of Wilfrid of York for appealing to the Pope, and at the reformation in finally rejecting the pretensions and claims of the later and corrupted Church of Rome.

DIOCESE OF NIAGARA.

NORVAL.—The annual Missionary meeting in connection with St. Paul's Church was held on Monday evening, the 1st instant. The deputation consisted of the Rev. Rural Dean Belt, of Burlington, and the Rev. C. G. Adams, M.A., of Georgetown. The attendance, considering the inclemency of the weather, was fair, and the service throughout was of a Missionary character.

The Rev. Mr. Adams took for the theme of his address, "the widow's mite," and in a very eloquent and thoughtful discourse directed his hearers to the necessity of individual and proportionate giving, and reminded them that Christ still stands over against the treasury and takes a note, not only of the amounts cast into it, but also of the motives which actuate the hearts of the givers. The Rev. Rural Dean followed and in a very concise manner set forward in detail the claims and wants of the Mission Board of the Diocese. He regretted that through lack of funds they were unable to open up and occupy more new ground and urgently appealed to the congregation to do their part. The addresses were listened to with marked attention, and should be the means of stirring up the laity to more earnest endeavour in the cause. The hand of providence has seen fit to remove by death from our midst a young man of promise to the Church in this parish in the person of Mr. Walter Farrand. Although only a short time a resident of this locality, his influence for good was felt not alone in the Church of his choice, but also in the whole community. His sorrowing parents and friends have the deep sympathy of all in their sad bereavement, as was testified by the large concourse who followed his remains to the church and burying ground on Thursday last.

His Lordship the Bishop will visit and hold confirmation on Sunday, the 25th March.

DIOCESE OF HURON.

PARIS.—The friends of the Rev. Alfred Brown, B.A., in Nova Scotia, will be pleased to read the following from the "Star-Transcript," of Paris, Ontario, of Feb. 10th.

On Thursday his Lordship the Bishop of Huron visited Paris to meet the Committee of Conference. Mr. Ryall joined them at St. James' school house where the meeting was held. Rev. Canon Townley, the other member of the committee, was unable, through illness, to be in attendance. His Lordship was pleased to approve of the choice of the committee, the Rev. Mr. Brown, of Wiarton, who will, therefore, be duly appointed Incumbent of St. James'. Rev. Mr. Brown is a clergyman in the prime of life, active, zealous, scholarly, a good preacher, and possessing graces of mind and manner that cannot fail to make him popular and successful in Paris as he has been in the parish which he is leaving.

DIOCESE OF ALGOMA.

GARDEN RIVER.—The Rev. E. F. Wilson, Bishop's Commissary, visits Garden River monthly for the celebration of the Holy Communion. His last visit, January 23rd, was protracted till the 28th, during which five days he was indefatigable in making special efforts to bring the people nearer to God, helping the Assistant Missionary of Garden River to write Indian sermons, visiting the people from house, and holding daily prayer meetings at 7 o'clock p.m. in the houses. His Deacon Assistant hopes to be able to follow this good example by holding one cottage prayer meeting each week, at the first of which Mr. Wilson was also present, on the first Friday in February. Mr. Wilson, also, as Commissary, has in many other ways proved himself the true friend, not only of the people, but also of his Assistant Missionary at Garden River. And the Missionary thinks it due to Mr. Wilson personally to

avail himself of this opportunity of publicly thanking the Commissary for his friendship to himself and his special efforts for a special blessing on the work of the Lord at Garden River.

AMERICAN BUDGET.

Trinity Church, New Haven, has had four rectors in one hundred and eighteen years: the Rev. B. Hubbard, forty-five years; the Rev. H. Whitlock, two years; the Rev. H. Crosswell, D.D., forty-three years; and the present rector, Rev. Dr. Harwood, twenty-seven years.

More than two hundred Roman Catholics have made application to be received into the Church in Iowa during the ten years of Bishop Perry's episcopate.

The Bishop of Missouri, in St. Peter's Church, St. Louis, on Sunday, January 31st, ordained to the priesthood the Rev. J. H. Foy, D.D. Dr. Foy was, until a year since a prominent minister of the Campbellite denomination.

The buildings of Bishop Vail's School for Girls at Topeka, Kansas, are valued at \$300,000, and the new hospital at \$35,000. In the school there are 300 pupils.

BAPTISMS.

At Westville, N.S., on Feb. 18th, Robert Cumming, Leonard Purvis and William Fletcher Cameron, children of Francis and Hannah Young.

DIED.

VICARS—On Wednesday morning, March 3rd, Rev. Johnstone Vicars, Organizing Secretary of the London Society for Promoting Christianity Amongst the Jews, aged 75 years and 11 months.

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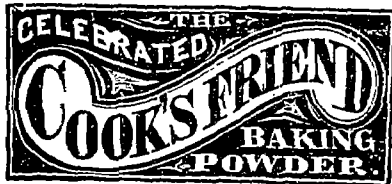
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LOVE TO THE END— S.P.C.K.

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Parties tendering are requested to examine the locality and bear in mind that the season and circumstances under which the works have to be done render some of them of an exceptional nature. Tenders will not be considered unless made strictly in accordance with printed forms, and in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the firm; and further, a bank deposit receipt for the sum of Two Thousand Dollars or more—according to the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted.

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By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 17th February, 1886.

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MISSION FIELD.

CEYLON.

A writer in the *Ceylon Diocesan Gazette*, in a description of a "fashionable native wedding," in which the ceremonies and festivities extended, as among the Hebrews of old, to the eighth day, observed that the feast exhibited caste distinctions in a more favorable light than they appear in elsewhere. "Here were persons of very different walks of life, rich and poor, the educated and the uneducated, sitting at the same table as brothers at a marriage feast: the uneducated and the poor benefiting by the refined manners and conversation of the educated and the rich; the rich and educated gleaned experience of the poor. People of the same caste look on each other with brotherly feeling. Is not caste, then, a means of drawing people together? By this I do not mean to say that the observance of caste distinction is a good thing, far from it; but, undoubtedly, it is much better than the empty boasting of those who say that there ought to be no such thing as caste, and yet are scrupulous in observing worse distinctions than those of caste, such as the distinctions of worldly rank and positions.

NATAL.

The efforts to secure among the Indians (Hindu Coolies) who find their way to Natal, suitable Christian Indians as teachers and catechists, have been fairly successful. It is a matter of some difficulty to obtain the services of an earnest Christian, able to teach a school in English, besides speaking Hindi and Tamil. Twelve such men are, however, now employed, and work is progressing in Maritzburg and Durban, and all the coast parishes. The number of Indian children in Church schools is 340, or about two-thirds of the entire number now under instruction in the colony. In Durban and the neighbourhood there were fifteen baptisms last year, and there are about twelve adults in preparation for Confirmation. There are seventy baptized Indians in this district, and a new building is much needed, both for the school and for worship. Classes are now taught in the narrow verandah and under the trees. Three of the older Mahomedan children are, with their parents, being prepared for baptism, and the school often affords to the Missionary an entrance to heathen homes. The Munshi Azing Bari, an Indian Evangelist of much ability and preaching power, has lately come from Calcutta, and it was hoped that the Mission would be able to retain his services.

CAROLINE ISLANDS.

The *New York Church Press* says:—Whatever has been done for the Caroline Islands hitherto has been done by the agents of the American Board of Foreign Missions. In 1852 Missions were established on Ponape, and since then Kusnie Ruk and the Mortlock group have been oc-

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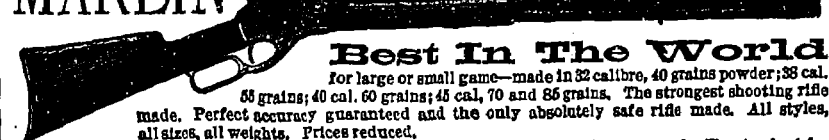
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cupied. From these points the Missionaries extended their labors to most of the adjoining Islands, as well as to the Marshal and Gilbert groups. At present twelve American Missionaries, men and women, aided by a barkentine with auxiliary steam power, are engaged in the work. By that means the converts, as soon as they are well enough trained to teach others, are distributed among the Islands, where they sometimes have charge of native congregations. In some places the whole population attends the Missionary schools. The condition of society in several of the Islands has entirely changed since the Missionaries began to labor in them. The people are respectably clad, and willingly accept the teaching offered to them. The Missionary vessel on her last voyage was expected to land teachers on Yap. The population of the Carolines is doubtful. Ponape may have 6,000 inhabitants; Ruk about 12,000; while Yap has from 8,000 to 12,000.

MAURITIUS.

The total population of the island of Mauritius is reckoned at 380,000, of which only 120,000 are other than "Indian." Of the 120,000, only 10,000 are of the Church of England; but there are many Church of England Missions among the "Indians," and large congregations of them have been formed. The Bishop is endeavouring to form Training Institutions for Creole catechists and Mission agents, who greatly need a better and more distinctive training for their work. The poorer congregations are rising in intelligence and knowledge, and efforts are being made to organize an indigenous Church. Three young Indian Creoles have been sent to India, and are now in Holy Orders. At present some seven or

eight promising young men are receiving such training as their circumstances will allow, at the hands of the Missionaries; but it is most desirable that they should be placed in some training institution. It is proposed to erect the building on Rose Hill, near the Bishop's residence, that the students may be under the Bishop's supervision, with facilities for practical work. Instruction and lectures will be provided by the Clergy, and a duly qualified Creole clergyman is to be in charge of the institution. Thus it is hoped, without the expense of a salaried staff of teachers, to carry on the systematic training of the students for Catechists and Deacons, work. The Bishop is anxious that the Church of England should not be behind the French Roman Catholic community in their exertions for the benefit of the Creole population. A grant of £127 has been conditionally voted for the work by the Christian Knowledge Society.

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PARAGRAPHIC.

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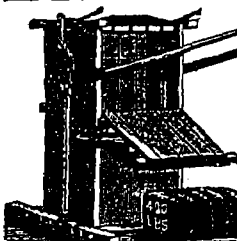
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Temperance Column.

KNIGHTS OF TEMPERANCE.

Amongst other methods adopted in the United States to further Temperance work is the formation of an order known as the Knights of Temperance, instituted by the Executive Committee of The Church Temperance Society of the United States for the purpose of banding together young men between the ages of fourteen and twenty-one in the interest of Temperance. The order is governed by a Central Council, which has its headquarters at No. 47 Lafayette Place, New York. Temperance is set forth in the constitution and the ritual in its full scriptural sense of self-control, and as covering and including sobriety, purity and reverence.

There is no element of secrecy about the order, save that none but members of it are permitted to attend the meetings.

The following are practical suggestions that will be of help to rectors and laymen who may be interested in the spread of the order:—

1. The rector must nominate a warden, vice-warden, and sub-warden, who will be the controlling officers.

2. Ordinary members must be between fourteen and twenty-one years of age.

3. Applications for charter must be signed by rector, wardens, and at least ten prospective members.

4. Official request must be made to the Grand Commander, accompanied by enrollment fee of \$3.50, on receipt of which, charter, six copies of ritual, six copies of constitution, &c., will be forwarded.

5. Companies must make returns on Jan. 1st, May 1st, and Sept. 1st, and pay a per capita tax of three cents per member.

6. Regalia must be obtained from the headquarters of the order.

7. Arrangements should be made for simple drill, after the conclusion of business, in order that it may be attractive to the boys.

8. Members at the first meeting of each term choose the following officers by ballot, viz.: Captain, lieutenant, ensign, treasurer and assistant treasurer, secretary and assistant secretary, senior and junior color-guard, senior and junior sentinel.

9. Companies form their own by-laws and terms of membership.

10. Secretary must enter and read minutes at each meeting.

11. Treasurer must hand cash received to warden at the close of each meeting.

12. No business can be transacted unless the charter is hung in the room or laid upon the lectern.

13. Maximum cost, complete regalia, articles of the best quality, \$52.20.

14. Minimum cost, complete regalia, articles of the second quality, \$17.15.

15. Assistant secretary and assistant treasurer may be dispensed with if desirable.

JUST AS BAD AS PAINTED.

Widespread Commotion Caused by the Terrible Confession of a Physician.

The story published in these columns recently, from the Rochester, N.Y., *Democrat and Chronicle*, created a deal of comment here as it has elsewhere. Apparently it caused even more commotion in Rochester, as the following from the same paper shows:

Dr. J. B. Henion, who is well-known not only in Rochester, but in nearly every part of America, sent an extended article to this paper a few days ago which was duly published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal inquiries which have been made at our office as to the validity of the article, but they have been so numerous that further investigation of the subject was deemed necessary.

With this end in view a representative of this paper called on Dr. Henion at his residence on Andrews street, when the following interview occurred: "That article of yours, Doctor, has created quite a whirlwind. Are the statements about the terrible condition you were in, and the way you were rescued, such as you can sustain?"

"Every one of them and many additional ones. I was brought so low by neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headaches; felt tired most of the time; could eat nothing one day and was ravenous the next; felt dull pains and my stomach was out of order, but I did not think it meant anything serious. The medical profession has been treating symptoms instead of diseases for years, and it is high time it ceased. The symptoms I have just mentioned or any unusual action or irritation of the water channels indicate the approach of kidney disease more than a cough announces the coming of consumption. We do not treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headache, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these ailments."

"This, then, is what you meant when you said that not more one-half the deaths which occur arise from Bright's disease, is it Doctor?"

"Precisely, Thousands of diseases are torturing people to-day, which in reality are Bright's disease in some of its many forms. It is a hydra-headed monster, and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, heart disease, pneumonia, malarial fever and other common complaints, which I see now were caused by Bright's disease."

"And did all these cases have simple symptoms at first?"

"Every one of them, and might have been cured as I was by the

timely use of the same remedy. I am getting my eyes thoroughly opened in this matter and think I am helping others to see the facts and their possible danger also."

Mr. Warner, who was visited at his establishment on North St. Paul street, spoke very earnestly:

"It is true that Bright's disease had increased wonderfully, and we find by reliable statistics, that from '70 to '80, its growth was over 250 per cent. Look at the prominent men it has carried off, and is taking off every year, for while many are dying apparently of paralysis and apoplexy, they are really victims of kidney disorder, which causes heart disease, paralysis, apoplexy, &c. Nearly every week the papers record the death of some prominent man from this scourge. Recently, however, the increase has been checked and I attribute this to the general use of my remedy."

"Do you think many people are afflicted with it to-day who do not realize it?"

"A prominent professor in a New Orleans medical college was lecturing before his class on the subject of Bright's disease. He had various fluids under microscopic analysis and was showing the students what the indications of this terrible malady were. 'And now, gentlemen,' he said, 'as we have seen the unhealing indications I will show you how it appears in a state of perfect health,' and he submitted his own fluid to the usual test. As he watched the results his countenance suddenly changed—his color and command both left him and in a trembling voice he said: 'Gentlemen, I have made a painful discovery; I have Bright's disease of the kidneys.' And in less than a year he was dead. The slightest indications of any kidney difficulty should be enough to strike terror to any one."

"You know of Dr. Henion's case?"

"Yes, I have both read and heard of it."

"It is very wonderful, is it not?"

"No more so than a great many others that have come to my notice as having been cured by the same means."

"You believe then that Bright's disease can be cured?"

"I know it can. I know it from my own and the experience of thousands of prominent persons who were given up to die by both their physicians and friends."

"You speak of your own experience; what was it?"

"A fearful one. I had felt languid and unfitted for business for years. But I did not know what ailed me. When, however, I found it was kidney difficulty I thought there was little hope and so did the doctors. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying: 'There goes a man who will be dead within a year.' I believe his words would have proved true if I had not providentially used the remedy now known as Warner's Safe Cure."

"Did you make a chemical analysis of the case of Mr. H. H. Warner some three years ago, Doctor?"

was asked Dr. S. A. Lattimore, one of the analysts of the state Board of health.

"Yes, sir."

"What did this analysis show you?"

"A serious disease of the kidneys."

"Did you think Mr. Warner could recover?"

"No, sir. I did not think it possible."

"Do you know anything about the remedy which cured him?"

"I have chemically analyzed it and find it pure and harmless."

Dr. Henion was cured five years ago and is well and attending to his professional duties to-day, in this city. The standing of Dr. Henion, Mr. Warner and Dr. Lattimore in the community is beyond question, and the statements they make cannot for a moment be doubted. Dr. Henion's experience shows that Bright's disease of the kidneys is one of the most deceptive and dangerous of all diseases, that it is exceedingly common, but that it can be cured if taken in time.

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NEWS AND NOTES.

Catarrh—A New Treatment.

Perhaps the most extraordinary success that has been achieved in modern science has been attained by the Dixon treatment for catarrh. Out of 200 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefitted, while the patent medicines and other advertised cures never record a cure at all. Starting with the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has ever attempted to cure catarrh in this manner, and no other treatment has ever cured catarrh. The application of the remedy is simple, and can be done at home, and the present season of the year is the most favorable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street West, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—Montreal Star.

The Committee on Education have reported to the Massachusetts Legislature a bill for \$85,000 to erect a permanent normal art school. "It furnishes instructions that may be called the alphabet of the industrial arts," says a Boston paper.

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