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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

BISHOP HAROLD-BROWN ON THE EFFECTS OF THE REFORMATION.—The Bishop of Winchester, in a paper read at the Carlisle Church Congress, said:—

The Reformation convulsed all society; it encouraged the civil power to seize on large portions of the Church's revenues, but it made no essential change in the establishment of the Church. Probably, in popular estimation, the Church of England is often believed to have been established then. It is thought that there were then two Churches, one Roman Catholic and the other Protestant; and the State determined to disestablish the one and to establish the other. But history gives no countenance to this. It is theory, but not fact. The Church changed none of its machinery, scarcely any of its *personnel*. A few Bishops, who would not conform to the impending changes, were deposed, as had been the case with the Saxon Bishops at the time of the Norman Conquest. A certain number of the Clergy resigned their livings; but the great body of them remained where they were. The laity for the most part were the old laity of the old times. The Church machinery continued unaltered, appeals were restrained to England and forbidden to go to Rome, otherwise the Church Courts remained just as they were before. There was no legislation deposing one body and setting up another. Reformers, whether lay or clerical, never dreamed that they were creating a new Church, but simply professed to be purifying and strengthening the Church that then was. The fundamental doctrines remained as from the first. The creeds of the Church were unchanged; the orders of the ministry were unchanged; the Sacraments were divested of what was esteemed to be superstitious, but they were not abolished nor even mutilated—nay, the greatest of the Sacraments was rescued from mutilation and restored to its primitive integrity. The Church was still, as in Saxon days, the spiritual life of the State, though its entire unity with the State had received some shock, first from the Norman Conquest in the eleventh century, and then from the Reformation in the sixteenth. In Saxon times Church and State, were simply and organically one. In Norman and post-Reformation days we may, perhaps, rather speak of them as united, like two nations in one kingdom, rather than as one single people.

PROGRESS OF LAY WORK IN ENGLAND.—On Saturday, December 20, the Bishop of Liverpool admitted fifteen gentlemen to the office of lay reader for his Diocese, in the Bible Porch attached to St. Saviour's Church. The Bishop presented each candidate kneeling before him, with a copy of the New Testament, together with the Episcopal Letter of recognition and approval, and solemnly admitted him to the office in the name of the Trinity. A short service in the church followed the admission, at which the Bishop addressed the lay readers, taking for his text Phil. iv. 3 (last clause). The whole service was at once simple and impressive. A peculiar interest attaches to this the first occasion upon which lay readers have been formally admitted to their office in the new Diocese of Liverpool.

PATRONAGE IN THE CHURCH OF ENGLAND.—The patronage of the Church of England is thus divided:—

1. The Queen, 122 benefices; the Prince of Wales, 22; Lord Chancellor, 653; Duchy of Lancaster, 41; private individuals and corporations, 7,120. Total lay patronage, individual and private, 7,958.

2. Archbishops and Bishops, 2,355 benefices; Deans and Chapters, 869; Archdeacons, 50. Total clerical patronage, 3,274.

3. Eton and Westminster schools, 59; Queen, alternately with the Bishops, 124; Oxford and Cambridge Universities, 726. Total, 909; making a grand total of 12,141 benefices.

The Curates, about 6,000 in number, are appointed by the Rectors and Vicars.

THE EX-BISHOP OF LINCOLN.—Speaking of the resignation of the Bishop of Lincoln, London *Truth* says:—

"No Episcopal career of recent years has been crowned with more complete and unequivocal success than that of the venerable prelate whose resignation has just been announced. Firm but patient, unostentatious yet courtly, a disciplinarian, yet most truly a father in God, a ripe and very learned scholar, yet a welcome guest in the humblest parsonage in the Diocese, simple of life, single-hearted, full of piety—in the oldest and noblest sense of the word—beloved and honored (these are poor phrases in the ears of those who know the facts), Christopher Wordsworth passes from the chair of S. Hugh into the comparative obscurity of private life. It is at once the pride and the surest seal of security for the English Church to point to such a career as this. Not once or twice in its history has it been 'saved' (I speak in Mr. Matthew Arnold's sense,) by the universal homage accorded to a great career, and it may be asserted without fear of contradiction that we should hear less of disestablishment—I beg pardon, of 'liberation'—if every See in England were filled with Bishops possessing the singular powers, attractive personality, and graces of him who now passes from his labors into retirement." Dr. Wordsworth is in his 78th year.

BISHOP RULISON ON POPULAR ERRORS.—At the recent meeting of the Southern Convention in St. Andrew's Church, Pittsburg, Bishop Rulison's introductory sermon was chiefly directed against the errors of the day and the need of missionary work to counteract them. Missionary work, he said, ought not to rest on a mere philosophical observation. We ought to think of what God has done, what He is willing to do, and what we have done and are doing. We should think seriously of this, and not skim it over lightly and believe that the fittest will survive. Hundreds in this advanced age are saying to themselves: What is the use of intensifying spiritual zeal and making missionary Church work? We are living in an age when religious thought and institution are undergoing great changes. It is a spirit of revolution, with an atmospheric influence which certainly changes the moral temperature of the times, and carries with it a moral malaria, which is sure death. The newspaper is taking the place of the magazine, the old time New England preacher is being supplanted by the lecture platform, scepticism is fast taking root, many do not believe in hell, and worse than

that, have lost faith in God, which, in some countries, is as deadly as the leprosy of which the Bible speaks. There is no exaggeration in this. Every thoughtful man has observed the truth of it. Many think that some opinions have outgrown their usefulness, theories have fizzled out, and thus many religious changes have taken place. Some of the ideas of the so-called philosophers and scientists are nothing but shams. In the end atheism means destruction to society in which we live. Socialism, nihilism, communism, and anarchism deny the autocracy of the reigning monarch; atheism denies the existence of the reigning God. It is but one step to a denial of all virtue, all morality, and when we have got that far it means simply a hell on earth. There is only one remedy—faith in the Kingdom of God, with its foundation of Christianity. It is the only saving power of men. Education, if it is intended to civilise, must in some way be connected with Christianity. It is not safe to trust that philosophy which knows nothing of spiritual teachings. We must believe in the incarnation of God. Christianity has built a coffin to bury strife in a grave of forgetfulness, but the days of Voltaire, Molière, and the rest, are being revived by Ingersollian blasphemers. The grand old rock of Christianity will stand the assault, however. Mr. Ingersoll said in his recent New York lecture, on a Sunday night, that God never built a school-house. Why the universities of Europe and the colleges of the New World are all school houses of Christianity. The Church supports 275 of them, and God is manifest everywhere. The art, science, medicine of the world all belong to the Church. The Church will and must conquer, but the knife-thrusts of the nineteenth century are inflicting on it many wounds.

A MODERN MARTYR.—There recently died in Rome, literally a martyr to his constancy in the Faith, Paolo Panzani, formerly Frère André d'Altogene, a Capuchin friar, who, when in a convent of his Order in his native Corsica, became convinced through his studies that the Roman Church needed reform in matters of Faith. He drew up a memorial to that effect, and took it to Rome, to present it to the Pope, Pius IX., in person. This he was unable to do, for being only a poor friar, and possessed of no influence, the Cardinals prevented him obtaining the desired audience. He returned to his convent down-hearted and despairing, only to be there arrested in his cell by order of Pius IX., whose ear his enemies had been able to reach. All his papers were seized, and he himself was shut up in the prison of the Inquisition, brought to trial, degraded from his priesthood, and condemned to forced labor for life. As a French subject he appealed to his Government, and the Pope, dreading a breach with France, whose bayonets then supported him on his throne, changed the sentence into one of perpetual imprisonment within the walls of his convent. His treatment there was barbarous, but he managed to escape to Turin, where he followed the calling of a gardener, in order to keep body and soul together. On the death of Pius IX. he came to Rome, where he lived in the greatest poverty. Here he became known to Mgr. Savarese and the Rev. Count Enrico Campello, as a sufferer for the cause of Catholic Reform. "His end (says Mgr. Savarese), altogether worthy of the man who lived only for the Catholic Reform, has been that of an angel and martyr."

NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

RAWDON.—The Rector of this parish, in a recent visit to Mount Uniacke Mines, received a pleasant surprise in the form of a pair of lamps for his waggon, presented by a few of his friends.

On Jan. 26th., the people in the Ardoise section of this extensive parish, held a "Basket Sociable," the proceeds of which, \$12.65, were presented to Miss Ancient, in recognition of her services as organist.

THE CHAPLAIN GENERAL.—There are few parishes in this Diocese that do not know to their profit the name of Edghill.

During the years the Rev. J. C. Edghill was senior chaplain H. M. F. in Halifax, not only was the duty of his office done as few could do it, not only was the Garrison Chapel a "light" in the city of Halifax, but whenever time allowed Mr. Edghill helped with his great powers the Diocesan work of Nova Scotia, and preached for the country clergy, greatly to the revival of true religion amongst us, moreover it was greatly owing to him that the *Church Chronicle* was kept alive for years. And now he is gazetted to succeed Bishop Claughton as Chaplain General. We feel that no better man can be found, and pray that the Great Head of the Church may strengthen him in every way to become, as we feel he will, one of the greatest blessings H. M. Forces ever received.

STEWIACKE.—The Rev. J. C. Cox, lately received a purse and other gifts from the Church people in this place amounting to \$70. Miss Holesworth and Miss Chipman were the active promoters of the good deed. A pleasant evening was spent at the rectory at the time of the presentation, nor was the Sunday-school forgotten, as regards the eatables.

LUNENBURG.—At a Meeting of the Rural Deanery of Lunenburg in chapter assembled, at Mahone Bay Rectory, on Jan. 29th., a resolution was passed to the following effect:—

Resolved, that the kind Christian condolence of this Rural Deanery be presented to the Rev. R. C. Caswall and his family, in their deep affliction, in the loss of two dear children; so soon after each other, and while yet almost strangers in our midst. In this day of anguish we pray God, our Saviour, to fulfil His gracious promise of sending you the Comforter, so abiding with you always that you may be enabled to feel He doeth all things well; while it is of little ones that He has especially said "of such is the Kingdom of God."

AMHERST DEANERY.—This Chapter met at Truro, Thursday, Feb. 7-12. There were present Rev'ds. D. C. Moore, J. Brock, Dr. Bowman, J. A. Kaulbach, J. C. Cox, V. E. Harris, G. R. Martell, C. E. McKenzie & M. C. Wade.

An affectionate leave-taking letter was read from the late Rural Dean, Canon Townshend; which was ordered to be recorded. Rev'ds. D. C. Moore, J. Brock & V. E. Harris were appointed a committee to draw up a suitable reply,—the Report of that committee was approved. The Chapter proceeded to elect one of their number for nomination to the Lord Bishop as Canon Townshend's successor. Messrs. Moore and Kaulbach were, respectively, proposed—the latter declining, the former was declared by Rev. Dr. Bowman (presiding *pro tem*) to be unanimously chosen.

Various routine matters were taken up; and Rev. J. Brock read a paper upon Sunday-schools, full of valuable suggestions, which led to considerable discussion. The absence of the Rev. J. Edgcombe (who had been invited to write on the same subject) was extremely regretted, and a request was passed by vote that he would on the next occasion give the Chapter a paper on "How to conduct a Bible Class." Dr. Bray's library is to

be brought to Truro, as the most central point in the Deanery. A Travelling Missionary for the Deanery was long talked over; the old scheme was abandoned, and a new one proposed, which we earnestly hope will be successful, as the amount of strictly missionary work needful to be done in this extensive Deanery (reaching from Amherst to Stewiacke, and from Maitland to River John) cannot be overtaken by the existing clergy without neglect of settled congregations. An Emigration Home was also discussed.

The Study of the Baptismal Services was continued, and this meeting of the Chapter then ended by appointing June 3rd. as the date, and Maitland the place for the next. The services in connection with the meeting were: Even Song at 7.30, on Wednesday evening—10.30, with celebration of Holy Communion, and 7.30 on Thursday. All the clergy taking part. The services were by Rev. Dr. Bowman, Rev. C. E. McKenzie, & Rev. J. Brock.

Dr. Bowman's thoughtful discourse was upon "Blessed are the eyes which see the things which ye see, for, &c.," in his well known earnest style.

Mr. McKenzie (our youngest priest) took for his subject "The Man Christ Jesus;" and it is mere justice to say, that both in matter and manner the sermon showed good promise of a most telling preacher.

Mr. Brock's sermon was, by the request of the Vicar of Truro, the same that he prepared for the Church of England Institute, in Halifax, "Her clothing is of wrought gold." The Liturgy of the Church being dealt with in a way so scholarly, so clear and forcible, and altogether so masterly, that it was impossible not to wish that it could be heard everywhere, and by everyone.

Wednesday's offertory was for the Travelling Missionary, and those on Thursday for Algoma.

Mr. Kaulbach's arrangements were so made that the Chapter had more time at their disposal for business than at most former meetings; and while nature was by no means likely to fail for lack of "good cheer," less and less are these gatherings likely ever to degenerate into mere "dinners" meetings. There was a suggestion recorded, that the Laity were admitted during the first evening session, e.g. Wardens, Delegates, Sunday-school Teachers, &c.; as is done, we believe, in Shediac Deanery, Fredericton Diocese; but this will of course be in the hands of the Parochial clergyman. The Laity were met on this occasion at the ever open vicarage after evening service,—nor may we omit to thank heartily the Vicar, Dr. David Muir, Dr. Bent, Mr. Hallett, Mr. W. Hallett, jun., Mr. Odell, Mr. S. Chambers, M. W. G. Yuill, and Mr. Lockett, for their most kind hospitality. Nor, indeed, would it be right to leave without warm notice of admiration the services of the choir, organist, and the gentleman who gave the cornet accompaniment during the services in St. Johns,—without question our foremost Church fabric in the Diocese.

WINDSOR.—The Avon Deanery met—Windsor—on Feb. 11. Celebration at 11 a.m. The Dean celebrant; sermon by Rev. H. How. The R. D., and Rev'ds. Prof. Wilson, J. O. Ruggles, and the Sec. took part. Usual business of the p.m. In the evening addresses were delivered to a good congregation on the various aspects of Spiritual Life by the members present. The offertories were for W. & O. Fund.

ST. PAUL'S.—An enjoyable entertainment was given in Argyle hall last week by the children of St. Paul's Sunday School. A long programme, which included recitations, dialogues, piano solos, songs, etc., was rendered, the juveniles of the Sunday school acquitting themselves with great credit.

DIOCESE OF FREDERICTON.

SPRINGFIELD.—Wednesday, Jan. 28th, was a day well calculated to test the courage and earnestness of the members of the Church Union of the Kingston Deanery. It was a day marked by a New Brunswick blizzard; but snow, frost, and

bitter gale, notwithstanding, one hundred and ten members came from all parts of the Deanery and enjoyed a very enthusiastic meeting within and without the Church. Almost all arrived (having driven various distances, from seven to twenty-seven miles) in time for practice at half-past ten and then struggled back through snow and wind to the rectory to partake of ample and most acceptable hospitality. The service was very well rendered, and the singing showed unmistakable signs of improvement. The conductor, Canon Medley, is to be congratulated upon the success that has attended his efforts. The voices were supported by a harmonium and four trumpets (first and second cornet, tenor and bass) and though the storm raged inharmoniously without, all was melodious harmony within. A fitting emblem of the Church in the world.

The sermon was preached by the Bishop Coadjutor, who took as his text Job xxxviii-7. He pointed out in a bright and vigorous manner that though the angels' song was spontaneous and required no preparation, yet in fallen man careful preparation and long practice were necessary. David invented instruments of music, wrote Psalms, and organized choirs of Levites for the temple service. As a result of this long preparation, when the vocal and instrumental music rose in perfect harmony, the shekinah of Glory visibly took possession of the temple at its dedication. We should be preparing in private and in smaller and larger gatherings in church and elsewhere to sing with angels and archangels and all the company of heaven, and hereafter to take our part in the choir of the redeemed in heaven.

After the service the various parties hurried away in the bitter storm, and though some were compelled to put up on the road, for the drifts had become very serious, the down on some youthful cheeks had turned white and a few frost bites had been experienced, yet we are glad to learn that no permanent damage was done to any one. The pluck, earnestness and efficiency of the members of the Choral Union deserve very high praise.

The third annual service of the Choir Union of the Deanery of Chatham, was held in St. Peter's Church, Derby, on Feb. 4th inst. In the interest manifested by the several choirs in the object of the union, the service did not seem to be an advance upon the two previous ones; three only out of the eight choirs of the Deanery being represented. But the fact that two other choirs would have added their respective quotas to swell the number of singers present, if they had not been prevented by unavoidable causes, proves that there is a growing interest in the efforts now being made to improve sacred music among us. The violent storm or rather succession of storms that raged during the whole of the week and made travelling well nigh impossible, almost cut short the attempt to hold this service, and but for the fine weather of Wednesday would have quite prevented it. The state of the roads, as it was, no doubt, prevented some from coming from the two neighboring parishes. But with all the obstacles, there were 5 from Chatham and 7 from Newcastle, which, with the small choir of Derby amounted to 19. Rev. H. Holloway preached from Mark i. xv "Repent and believe the Gospel," and delivered a striking discourse calculated to make a deep impression upon his hearers, and was listened to with marked attention by the very large congregation that had been drawn together by the musical attraction. The occasion was one not soon to be forgotten by the people of Derby. The little church presented a grand and impressive scene with the sanctuary filled with clergy who had come together to attend the regular meetings of their Chapter, the choir crowded with singers and the body of the Church densely packed with a devout and attentive congregation. After the service, the clergy and singers with a few friends repaired to the neighboring hall where an ample repast had been prepared with that large-hearted hospitality for which the Derby people are so well known. Having done full justice to the good cheer provided for them; before separating, all joined in singing a

hearty doxology to the Giver of all good things for the liberal supply of refreshment both for soul and body which they had that evening enjoyed.

DIOCESE OF QUEBEC.

The Bishop-Elect of Niagara will not address any formal Vaedictory to the Congregation of St. Matthew's beyond the usual Lent Pastoral, which he has already issued, which concludes as follows:—

Let me say here, that I desire to protect myself and you, from the painfulness and the peril attendant upon the feelings that may be stirred by my departure to another sphere of labor. It is well not to disregard, and not to make too much of the feelings and associations which will bind the human heart to particular places and persons. The blessings and the aids which Christianity offers to us, may be realized as fully in our severance from them. Certainly, and happily for us, they have not been made to depend upon them. The soundness and the value of the principles, and the method of any man's work, in which others are concerned, will be seen in that work going on almost as well in his absence as in his presence—in the limited changes and check which his severance from it may occasion. When the Metropolitan has decided on the time and place for my consecration to the Order of Bishops, you shall be informed; and I hope to arrange that there shall be a Celebration of the Holy Communion amongst you on the same day and at the same hour. Thus, all who are willing, and I hope they will be many in number, will be able to unite with me and to aid me with their prayers on the most solemn occasion of my life.

On the Sunday before my departure from amongst you, we can also unite in Holy Communion, and after showing forth the Lord's Death, and receiving the Gifts He offers to us, set out on the way appointed for us, with quickened energies and brightened hopes. I do not propose to address to you any other parting words, because they excite personal feelings, and these are not only painful, but of doubtful profit and propriety, where the presence and the guidance of the All Holy Infinite God our Father, our Redeemer and our Sanctifier, should overshadow and hallow all.

Your affectionate Pastor,

CHARLES HAMILTON.

More attention than usual appears to be given this year to the solemn Lent Season in the Ancient Capital. The following course of special sermons has been arranged for St. Matthew's—which, as usual, takes the lead in providing for the due observance of the season:—

February 20th. The Doctrine of the Cross.—Rev. G. V. Housman. February 27th. The Christian Crucified with Christ.—Rev. A. A. Von Iffland. March 6th. The Cross of Chastisement.—Rev. H. J. Petry. March 13th. The Cross of Trial.—Rev. Robert Ker. March 20th. Voluntary Crosses.—Rev. T. Richardson. March 27th. After the Cross the Crown.—Rev. J. Ridley.

On Ash Wednesday the usual services were held in Trinity Church. The subject for consideration in the morning was "Natural Sins followed by Natural Punishment," and in the evening "Some Features of Modern Preaching."

TRINITY CHURCH was re-opened for Divine Service on Sunday, February 15. A great many changes have been made in the interior of the building, in particular the old box pulpit has given place to one of open work, which gives the chancel a very much better appearance in every way. At Morning Service the Lord Bishop preached, the Rev. Mr. Rexford read the Lessons, and the Rev. Robert Ker, Rector, read the Prayers. The Evening Service was, from every point of view, particularly interesting. The congregation was very large and the whole service was characterized by a deeply solemn and devotional spirit. The Prayers were taken by the Rev. Mr. Ker, and the Lessons by the Bishop-Elect of Niagara. After

the Third Collect the choir sang a beautiful anthem, "I was glad when they said unto me we will go into the house of the Lord," &c. At the conclusion of the prayers the Rev. Charles Hamilton ascended the pulpit and took for his text Exodus iii. 5: "And He said, draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The sermon was eloquent, impressive and helpful in a high degree, and nothing could exceed the terms of praise bestowed on it by the large congregation present. The cordial and hearty feeling elicited from the congregation of Trinity Church is one of those happy incidents which augurs abundant promise of future success for the Bishop-Elect. The admirably trained choir under Miss Hetherington contributed much to the success of the opening services.

We regret to hear, but earnestly hope to find that the rumor is exaggerated, that Dr. Roe is not in as good health as his many friends could wish. The Church in this Diocese has few harder working or more devoted sons than the learned Professor of Divinity in Bishop's College.

The estimable and worthy Rector of Bourg Louis has suffered a severe bereavement in the death of his eldest child, a little girl of some two years.

DIOCESE OF MONTREAL.

DIOCESAN SUNDAY-SCHOOL ASSOCIATION.

The inaugural public meeting of the association, and the first of its monthly series, was held in the Synod Hall, on Monday evening, the 16th Feb., inst., the Lord Bishop, President, in the chair. There were also present the Very Rev. the Dean (Clerical Vice-President), Dr. L. H. Davidson (Lay Vice-President), Mr. Alex. Henderson, Secretary; Canons Henderson, Belcher, and Mills; Kevs. J. G. Norton, Lindsay, (R. D.) Newnam, Rogers, and Trotman. Notwithstanding the heavy snow-storm there was a large attendance of Sunday-school teachers and others; as usual, however, in such gatherings the ladies outnumbering the gentlemen.

The proceedings were commenced with the singing of a hymn, followed by prayer, after which the Bishop delivered the inaugural address, in the course of which he referred to the duties and obligations of Sunday-school teachers, and the necessity of being qualified for the work by mental and spiritual preparation. The object of all Sunday-school work was to lead the child to Christ and to build it up in the Faith. His Lordship specially referred to the wondrous susceptibility of the Church Catechism for this work; making special reference, by way of illustration, to the answers explanatory of the Commandments. He referred to the objections sometimes made—most unwarrantably in his judgment—to the Church Catechism, and to its teaching, and closed an earnest practical address by declaring anew his conviction that the association was calculated to be, and would be, if Sunday-schools teachers and Sunday-schools joined heartily in it, a means of great blessing and benefit to the Diocese.

The Very Rev. the Dean of Montreal then introduced the appointed subject, "Our Senior Scholars—How to keep them"—reading a most excellent paper—which we regret we are not able to give in full—A short discussion followed; after which, at the request of Canon Henderson, the Bishop corrected a misapprehension on the part of some that these meetings were intended only for Sunday-school teachers—being on the contrary open to all. Notice was then given of the next monthly meeting to be held in St. George's School-room, on the 16th March, at 8 p.m., at which Canon Henderson will give a Model Lesson on the "Death and Resurrection of Our Lord,"—and the meeting—a success in every way—was closed with the Doxology and Benediction.

ASH WEDNESDAY was well observed in the city, services being held in all the churches—in some instances both in the morning and evening. The

day was also marked by the Presbyterians, by services in the evening at both St. Paul's and St. Andrew's. At Cote St. Antoine (St. Matthias), and at the Church of the Redeemer (Cote St. Paul), evening service was held. The attendance at the latter was nearly double that of any previous year.

The Rev. M. M. Fothergill has returned to his work in the Diocese of New Jersey.

ORGAN RECITAL AND SERVICE OF SONG.—Mr. C. A. E. Harris's recital, which was unavoidably postponed, will take place in Christ Church Cathedral on Tuesday evening, the 3rd of March.

ST. MARTIN'S CHURCH.—The offertory on Mission Sunday for the Mission Fund, by means of the envelope system, amounted to \$623, independent of the usual Sunday offertory—since that day a further sum of from \$30 to \$49 has been received. This affords another evidence of the success of the envelope system, and speaks well for St. Martin's—only about \$550 having been appropriated as the share of other congregations.

DIOCESE OF ONTARIO.

ALMONTE.—The Rev. F. L. Stephenson, Rector of Almonte and Clayton was lately presented with a very fine young horse, his present one being rather advanced in years. One very pleasant feature about the presentation was that it emanated not merely from the Church people but the subscription list represented all denominations in the neighbourhood. A short time previously the parishioners brought a large supply of oats, enough to keep the horse for a year.

OTTAWA.—Lenten Services.—Lent is apparently being well observed at the Capital, special services being held in all the churches. Many visitors, some of them being in the city for the first time last week, were disappointed when they discovered that Parliament did not sit on Ash Wednesday, as they had anticipated seeing both Houses in session.

Christ Church.—Special Lenten services will be held at Christ Church, Ottawa, on Wednesdays and Fridays, at 10.30 a.m., and on the afternoon of every week day, excepting Wednesdays, at five o'clock. On Wednesday evening a special service, with lecture, will be held at 7.30 o'clock. The members of the "Lay Association," (Men's Bible Class, will meet every Saturday during Lent, at 7.30 p.m.

Confirmation Classes are in course of formation, to meet weekly during the Lenten season.

MEETING OF SIDESMEN.—The committee of twelve Sidesmen of Christ Church, appointed at the last Vestry meeting, met in the basement of the church on Thursday evening the 12th inst. on the call of the Senior Sidesman—Mr. W. R. Wright—to consider what course should be taken in regard to retiring the \$1,000 debenture due on the 1st of March next. After the committee had been formally organized, a conversational debate ensued relative to the matter, when it was unanimously decided to appeal to the congregation by means of the envelope system, which met with such marked success last year, when retiring the debenture then due. The envelopes may be placed on the alms plates at any of the services on or before the 1st prox. or handed to the treasurer of the committee, or any of the Sidesmen, previous to that date. All members of the congregation are urgently requested to assist in taking up the debentures, a reduction of the Church debt being a matter in which all are interested. The Sidesmen are deeply indebted to Mr. Macnab, Rector's Warden, for his active and able assistance in enabling them to retire the debenture of last year, thus lightening their labours materially. After discussing minor details the meeting adjourned *sine die*, subject to the call of the chairman.

Church of St. John the Evangelist.—Special Lenten services will be held in this Church every

Sunday afternoon at 4.30 o'clock. On Wednesdays and Fridays at 11 a.m. Daily service at 4.30 p.m. Special service and sermon every Friday evening at 7.30 o'clock. Adult Bible Class every Thursday evening at 7.30. Confirmation Classes are now in course of formation.

Missionary Services.—On Sunday the 15th inst., sermons were preached and collections made at the Church of St. John the Evangelist, Ottawa, in aid of the Diocesan Mission Fund. After morning prayer his Lordship the Bishop of Ontario was the preacher. He reminded the members of the congregation of their responsibilities and duties. He said the Diocese covers one hundred and seventy five surveyed townships, of one hundred square miles each, containing between eighty and ninety thousand members of the Church of England. The cities are well looked after, but there are very many districts scattered over it which are not cared for as they should. The Mission Board is besieged by requests, but for want of additional funds is unable to send assistance. The Bishop asked the congregation to help to increase the annual collection from \$10,000 to \$15,000, so as to enable the Board to send eight new Missionaries into the field. In the evening an able Missionary sermon was preached by the Rev. A. W. Mackay, Curate of St. John's, who gave a vivid description, from personal knowledge, of the varied experiences of a Missionary, relating incidents of a trip through the counties, made by him when in the Mission of Combermere, and closing with an earnest appeal to the congregation to extend a helping hand to those less privileged persons in need of their assistance. We understand the collections were large.

Church of St Alban the Martyr.—Special services will be held at the Church of Saint Alban the Martyr, Ottawa, during Lent, daily at 7.30 a.m. and 5.30 p.m., except on Wednesdays, when the evening service will be at 7.30 o'clock.

ST. GEORGE'S CATHEDRAL VESTRY MEETING ETC.—A special meeting of the Vestry of St. George's Cathedral, Kingston, was held in St. George's Hall, on the afternoon of Monday the 9th inst. The Rev. A. W. Cooke, presided. The meeting was called for the purpose of arranging for the disposal of the receipts of the Rectory, including the payment of the annuity of \$3,000 to the Very Rev. the Dean of Ontario, and also for the purpose of taking initiatory steps for the appointment of an Assistant Rector, or senior Curate for the Cathedral. After a thorough discussion of the financial position of the Rectory, Dr. Henderson, Q.C., and Mr. C. F. Gildersleeve, Lay Delegates, were appointed trustees to receive and disburse all moneys in connection with the Rectory. A committee was then appointed to procure the names of Clergymen suitable for the position of Assistant Rector and report the same to a meeting of the congregation to be held on Tuesday the 24th inst. Speculation is very active in regard to the appointment which is a very desirable and responsible one. It is thought by some, that the Venerable Archdeacon Jones, Rector of the Church of Saint Mary Magdalene will be offered the position.

There is talk of enlarging the chancel in the Cathedral, of putting the organ in it and of having a surpliced choir.

The Ladies of the Cathedral congregation have been successful in organising a Girls' Friendly Society, to meet every Monday evening in St. George's Hall, where a pleasant evening is spent in sewing, reading and music. The ladies deserve credit in this matter.

ZENANA MISSIONS.—The annual meeting of the Zenana Mission Society, was held in the class room of Saint George's Hall, Kingston, on the afternoon of Monday the 9th inst. A number of ladies who take an interest in the work were present. The President—Mrs. Macaulay—occupied the chair and called upon the Rev. A. W. Cooke to open the meeting, which he did by reading a chapter from the Bible and prayer. The Secretary—Miss Macaulay—read the minutes of the previous

meeting and a report of the Kingston branch of the Society during the past year. The Treasurer—Mrs. R. V. Rogers—read an account of the finances, from which it appeared there is a balance on hand of \$25. The election of officers was then proceeded with, when the following were re-elected:—President, Mrs. Macaulay, Vice President, Mrs. F. W. Kirkpatrick, Secretary, Miss Macaulay, Treasurer, Mrs. R. V. Rogers. A discussion ensued as to the best means of increasing the interest of the Church people of Kingston in the Society, after which some interesting letters were read by Mrs. Rogers concerning the operations of the Society, which we hear is doing much good among the women of India.

On the evening of Wednesday the 21st ult., the ladies and gentlemen of the choir of Saint Paul's Church, Kingston, gave a concert at Rockwood Lunatic Asylum. The proceedings were conducted by the Rector, the Rev. W. B. Carey, M.A. The singing of Mr. Rawnsley was much appreciated by the inmates, as was evidenced by the loud applause. He was recalled several times. The other contributors to the programme were the Misses Chamberlain, Lenea, Lucy Driver, Alice Keyes, Florence Reid, Georgina Reid, Ellen McAuley and Hannah Taylor. Miss Mamy Thompson is to be congratulated upon her rendition of "Ehrin on the Rhine." The Misses Driver, Medley and Taylor, also took parts in a song. At the conclusion of the concert, the members of the choir and others were entertained by the Asylum authorities.

On the evening of Wednesday the 21st ult., the schoolroom of St. Peter's Church, Brockville, was filled to its utmost capacity on the occasion of the annual tea of the Sunday School in connection with the Church. After tea a programme of songs recitations and dialogues was given by the children, in which they were eminently successful. We regret to learn that the Rev. G. J. Low, the Rector is ill with erysipelas.

DIocese OF TORONTO.

PERSONAL.—The Rev. W. H. Clarke, of Bolton, has been appointed to a new parish which has recently been formed in the western part of Toronto. The district embraces a portion of the parish of St. Matthias and part of St. Ann's. Mr. Clarke has had long experience, and as a faithful and hard working priest, if he will only show wisdom and tact, should do well in his new appointment. He has done good service as a missionary and his promotion is popular with his brother clergy.

The Rev. Thomas B. Angell, of Halliburton, has been appointed to the curacy of St. John's, Peterborough. His stipend is fixed at \$600 per annum and the congregation, as they give nothing to the rector, should find no difficulty in making it up.

The Rev. F. H. DuVernet has been holding a mission in the parish of Mulmur. The services were held principally at St. Luke's Church near Rosemount and were well attended. Mr. DuVernet begins a mission at the Church of the Redeemer, Toronto, on the first Sunday in Lent.

The Rev. W. C. Bradshaw delivered a lecture on the "Life and Times of Wiclif," before the Peterborough Young Men's Christian Association on the 19th.

The Rev. W. S. Rainsford preached to a crowded audience at the Church of St. James, on Sunday evening the 15th of February.

MISSIONARY MEETING.—A new departure was made this year by the city clergy, in the way of holding missionary meetings. Hitherto the custom has been for each congregation to hold a meeting but the city united in holding one mass missionary meeting at St. James' school-house, on Friday the 13th inst. The attendance was very large, the chief attraction in the way of speakers

being the former curate of St. James' the Rev. W. S. Rainsford, and Bishop Sullivan of Algoma. The Bishop of Toronto presided and had the unpleasant task of stating that the receipts for the Mission Fund this year were \$5,000 behind those of last year. One would naturally have imagined a different tale would be heard, as the late (absconding) Mission Secretary was to accomplish wonders in working up the scheme. Mr. Rainsford's speech was a very earnest one based on the life of St. John the Baptist and the lessons to be derived from our Lord's testimony to his work. He said in John the Baptist's work they found a definite protest against the false missionary spirit so rampant at that time. St. John found a false missionary spirit. There was a false missionary spirit at the present day, and if they were to prosecute the missionary work of the Church they must catch at the root of this spirit. The Pharisees would compass sea and land to make one proselyte. They tried to make proselytes to their own little party, their little sect, and they tried to make men repeat their shibboleths. This was at the bottom of a great deal of their missionary efforts. There were none of them without sin in this matter. This spirit was keeping the Church back in England and the United States, and in Canada. They could not afford to throw stones at each other, but they ought to go on their knees and ask God to teach them the true way. St. John also did violence to all preconceived ideas of the coming of Christ. Christ was expected to come as a king. And so in the present time Christ came to each one in a different way than they expected. The question for each one was, "Am I true to Christ?" instead of asking themselves whether they were true to the lives upon which some little coterie of men acted. They were to take Christ at first hand, instead of by proxy. John the Baptist was a terrible iconoclast, and from this they might learn a lesson.

A COMPARISON.—It is said that comparisons are odious; certainly the following is not pleasant reading for churchmen, yet the truth should be known, especially when we are disposed to boast of having done well. At the late missionary meeting one of the speakers found comfort in remarking that the Church had raised \$15,000 for missions in 1884; this being an increase of nearly double that of former years. In one of the City periodicals the same day appeared the following item:—"St. Andrew's (Presbyterian) Church raised \$30,250 for all purposes during 1884, of which \$16,875 was expended for congregational purposes, and \$13,375 was devoted to missionary, educational and benevolent objects." In other words, the more than 100 parishes of the Diocese, embracing twenty churches in the City of Toronto, would seem to have given about \$2,000 more for this specific purpose than a single presbyterian congregation! This year, according to the Bishop's own statement, we show a falling off of \$5,000!! Is it any wonder the Church doesn't grow when her laymen are so penurious and take no living interest in her growth and increase? Let our Toronto millionaires and wealthy churchmen ponder this statement.

WYCLIFFE COLLEGE.—A handsome and commodious addition is to be made to this building. The total cost of the new structure will be about \$20,000, of which some \$17,000 have been subscribed. The addition is to be 54 feet by 40. In the basement there will be a large dining hall, and refectory and four bath rooms. Up-stairs there will be 16 additional rooms for students. The contractors have engaged to complete the annex by 1st. of October, 1885.

ASHBURNHAM.—The closing concert of St. Luke's C. E. T. S., was held on the 16th inst. The Rector occupied the Chair. There was, as usual, a very large attendance. During the evening vocal solos were given by Mrs. Bowman, Miss Minore, & Messrs. J. G. French & C. H. Gale. Readings were rendered pleasantly by Miss Campbell, Messrs. E. A. Peck, W. Beattie & W. Hooper. The singers were accompanied on the piano by Mrs. Orde, in her usual efficient manner. This

makes the sixth concert this winter, and all have been most successful.

TORONTO, *St. Matthew's*.—A concert was held on the 16th. at St. Matthew's Church, St. Matthew's Ward, the occasion being the opening of the new school-house in connection with the church, which was recently erected. Rev. J. S. Howard, the pastor, occupied the chair. The musical part of the programme was conducted by Mr. Dean, organist, assisted by the willing workers of St. Peter's Church, Mr. Walmsley, Mr. McDonald, and others.

DIOCESE OF NIAGARA.

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.—*Teachers Examination 1885*.—The local secretary for the Diocese of Niagara, begs to remind the Clergy, and Superintendents and Teachers of Sunday Schools, of the above examination, to be held in May next, and to say that the subjects of examination for 1885 will be as follows:—Scripture.—St. John, Chapters I to X. Prayer Book.—The Service of Holy Communion; and part of the Church Catechism, commencing "How many sacraments hath Christ ordained in his Church?" to the end.

ALDERSHOT.—The children of St. Matthew's Church Sunday School were recently invited to tea, at the residence of Mr. Read. After the bountiful repast was partaken of, the children were dismissed with their usual Christmas gifts. The members of Mr. Read's family have shown a great interest in the Sunday School here, and, as Organist of the Church, Miss Read has won the grateful appreciation of the worshippers.

HORNBY.—On the evening of Tuesday the 27th ult., the Rectory of the Church of England in this place was taken possession of by about 30 members of St. Stephen's Church, who immediately proceeded to prepare a bountiful repast, with the material they had brought with them. When the Rev. W. J. McKenzie, family and visitors had done justice to the good things, Mr. David Lindsay one of the Churchwardens presented to the Incumbent an address, accompanied by a handsome wallet, containing the sum of \$75.

DIOCESE OF HURON.

The Right Rev'd. Bishop Baldwin has again gone on his Episcopal visitation. He is taking the County of Lambton this week. As soon as he completes this tour the Bishop hopes to give a course of lectures in the College, on the "Witness of the Holy Spirit."

The Bishop has sent a pastoral to the clergy ordering the prayer issued by the Archbishop of Canterbury to be said in each of the churches in the Diocese for the soldiers in Egypt.

Chapter House, LONDON.—This congregation is now without a pastor. The Rev. R. Hicks has completed his six weeks engagement, and left for England.

LONDON.—Services were held in the City Churches on Ash Wednesday. Special services were preached referring to the Lenten services.

The Rev. R. Fletcher, of Dresden, has been appointed to succeed Rev. W. Davis at Thamesville, Co. Bothwell.

DIOCESE OF ALGOMA.

The Bishop starts for his third tour this winter, in the Muskoka portion of his diocese, on the 20th inst. he will extend his travels, however, into the district of Parry Sound. His appointments are as follows:—

Feb. 22,	Port Carling,	. . . . .	10.30 a.m.
22,	Arackenrig,	. . . . .	3.00 p.m.
22,	Port Carling,	. . . . .	7.00 p.m.
23,	Port Sandfield,	. . . . .	10.00 a.m.

Feb. 24,	Barkway,	. . . . .	7.00 p.m.
25,	Lewisham,	. . . . .	1.00 p.m.
27,	Raymond,	. . . . .	4.00 p.m.
28,	Ullswater,	. . . . .	10.30 a.m.
March 1,	Rosseau,	. . . . .	11.00 a.m.
1,	Iceland,	. . . . .	4.00 p.m.
1,	Rosseau,	. . . . .	7.30 p.m.
2,	Holton,	. . . . .	10.30 a.m.

To the Editor of THE CHURCH GUARDIAN.

On Monday January 19, the Bishop of Algoma arrived at the Allensville Station of the Huntsville Mission, for 10 a.m. service in St. Michael's Church; it was snowing heavily—and the congregation was small in consequence. It was remarked that it was just such a morning when on that day two years ago the Bishop had first visited the Station, and opened the Church for Divine Worship.

We were pleased to note that the Church had been lined with thick paper, the gift of the Rev. W. Compton, preparatory to being finished with matched lumber, which will add to its comfort and appearance both. Morning Prayer was said by the Rev. T. Lloyd, the Bishop preaching the sermon and celebrating the Holy Communion.

After service, the Bishop held a business meeting, and the questions of financial position of the Church, work of the Sunday School, &c., &c., were fully inquired into, and found to be satisfactory.

A drive of some six miles through a blinding snow storm, brought us to the Parsonage, Huntsville, where dinner was waiting for us, which with the congenial warmth of a good fire, soon brought us into a state of comfort. At 6 p.m., an invitation to take tea with Mr. H. S. May, Churchwarden, at his hospitable mansion some half mile away, had to be obeyed: a few friends had been invited to meet the Bishop and in congenial chat about Huntsville Church matters, a most enjoyable evening was spent.

At 10 a.m., of the 20th we left Huntsville for the visitation of the Ilfracombe Mission, lately vacated by Rev. A. S. O. Sweet, who was obliged to return to England through ill-health. A drive of six miles brought us to the house and farm of Mrs. Tipper who hospitably entertained us to dinner. A further drive of three miles along the smooth face of Vernon Lake—in the teeth of a keen wind, brought us to Hoodstown, where a neat frame Church is dedicated to St. Jude. Service was appointed for 2 p.m., but as seven of the candidates for confirmation had to come six miles or more, we could not commence until three o'clock. After evensong by Mr. Lloyd, the Holy and Apostolic rite of Confirmation was administered to fifteen candidates, to whom the Bishop gave a most impressive address, 28 Communicants—including the new members partook of the Holy Communion and an offertory of \$3.97 was made in behalf of the widow's and orphan's fund of the diocese. The Bishop said this was the most hearty and enjoyable service of this section of his tour. A business meeting followed, in which the Church was declared solvent, and arrangements made for the continuance of services by the Lay Reader, Mr. Hirst, until another Missionary could be appointed, but this the Bishop pointed out, was a serious difficulty, as the Church Colonial and Continental Society grant to the stipend of the late Missionary had only been made for five years, and these were expired, he had written them, asking them continue the grant four months ago, but had not received a reply, and he was afraid the Society did not intend to continue the grant, in which case he, the Bishop, was powerless, as he had not the funds in hand, to warrant his appointing a new Missionary, and all he could say to them was, to rally round their Lay Reader, and keep together, until he could see further what was to be done. A cup of tea hastily taken at the house of Mr. Hilldrick, a Churchman from Lancashire, and we were again in the cutter toiling along a heavy and hilly road to Ilfracombe, where we were due for service at 7 o'clock, but

the road was unfavourable and it was eight o'clock when we began the ascent of the truly formidable hill, on which stand the Log Church and Parsonage of Ilfracombe. The congregation was patiently waiting, which is not unworthy of note, as the night was extremely cold, and the Church had greater facilities for ventilation than heat. After shortened form of Evensong, the Bishop preached and administered the Lord's Supper to twelve communicants. Offertory for widows and orphans fund \$1.80. A business meeting for 10 a.m., the following day announced, and a drive of two miles brought us to the house of W. A. V. Ganatt, Esq., whose guests we were to be for the next two days. With characteristic hospitality we were almost immediately ushered into the dining room, and the well spread table and enjoyable society of our hosts, soon caused us to forget the discomfort of our journey.

(To be Continued.)

Province of Rupert's Land.

INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSONEE, MCKENZIE RIVER, QU'APPELLE AND ATHABASCA,

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—*Meeting of the Deanery of Selkirk*.—A meeting of the Deanery of Selkirk was held in Holy Trinity Schoolhouse last week. There were present, Rev. O. Fortin, R.D., Rev. E. S. W. Pentreath of Christ Church, Rev. Canon O'Meara, Incumbent of St. George's, Rev. A. E. Cowley, of St. James, Rev. G. H. Hooper of Springfield and Mr. R. Tuson, Lay Reader. Rev. R. Hicks the Secretary having left the city, the Rev. A. E. Cowley was elected Secretary. The Rural Dean read a statement of matters to be brought before the Deanery. It was arranged that in future the Secretary should call the meetings of the Deanery every three months. At the next meeting it was decided to summon besides the Chapter, the Churchwardens, Lay Delegates and Licensed Lay Readers within the Deanery, and that subjects should be appointed for discussion at an evening meeting. A Committee was appointed to prepare the subjects. Steps were taken to revive the S. S. Teachers Association. Various matters of local interest were then discussed, and after passing a resolution of regret at the departure of Rev. Mr. Hicks the Deanery adjourned.

Christ Church.—A very successful Concert in aid of the Relief Fund for the poor of the Parish was held on February 9th. The schoolroom was crowded. Dean Grisdale presided the first part of the evening, and the Rector, Rev. E. S. W. Pentreath, during the latter part. There are about 20 families helped by the Committee besides a number of single men who are unable to obtain work at this time of the year, and in the present depressed state of the city. About \$40.00 were realized. Besides this amount several donations of \$5.00 each were announced by the Rector.

Mr. Joseph Carman, formerly of Halifax, has been appointed Superintendent of the Sunday School.

St John's Cathedral.—The Choral Society gave an excellent concert in the College Hall this week. During the absence of Archdeacon Pinkham, Financial Secretary, Dean Grisdale is acting corresponding Secretary, and Canon O'Meara takes any necessary work outside of the city.

Manitou.—The first Church of England service was held in the schoolhouse, Musselboro, an out station of this Mission, on Sunday Feb. 1, at 11 a.m. The schoolhouse was filled, extra seats having to be brought in to accommodate the congregation. For the present a monthly service will be held. In the summer months the Incumbent hopes to visit the settlement more frequently and held extra services.

DIOCESE OF ATHABASCA.

In response to an appeal from Bishop Young the S. P. C. K. have granted £200 towards the erection of a Church in the Liard River district, to cost about £400.

DIOCESE OF QU'APPELLE.

REGINA.—A concert was given at the North-West Mounted Police Barracks, Regina, on the evening of Monday the 26th ult., in aid of the fund for procuring a suitable organ for Divine Service. There was a large attendance of the citizens of Regina.

QU'APPELLE STATION.—It is reported that his Lordship the Bishop of Qu'Appelle has purchased a residence here recently erected by A. J. Baker, Esq., Immigration Agent. The Church farm is in the neighbourhood of the station. Rev. J. W. Gregory, the Incumbent of Qu'Appelle, expects to build a Church in the Spring.

Bishop Anson went down to Whitehead last week and opened a new Church there.

British Columbia.

DIOCESE OF COLUMBIA.

The Bishop of Columbia has opened St. James' Church, James Bay, and preached the sermon on the occasion. The *Victoria Times* says of the weather at that place.

SIGNS OF SPRING.—February has just begun, and already there are many indications of spring. Since the first of the year there has been no cold weather and scarcely any frost. We have had considerable rain, unaccompanied, however, by much wind; Sunday's rain was as gentle and warm as an April shower. Vegetation is far advanced, the mild weather having caused everything to spring and bud. Crocuses and hyacinths are appearing above the ground, the fruit trees have begun to bud, and lilacs, honeysuckles and roses are showing signs of returning life. With the green grass under foot, clear skies overhead and weather warm enough to render a warm wrap decidedly uncomfortable, eastern Canadians will have hard work to convince themselves that they have not slept away several winter months and waked in May or June.

How Religious Instruction is to be Imparted to the Young in our Rural Districts.

By REV. JOHN MAY, M. A.

Read at a meeting of the Rural Deanery of Dufferin, Manitoba.

(Concluded.)

Side by side with the learning of the Catechism might go on the reading of the Holy Scriptures. This is, if possible, a point of even greater importance than the former; not, perhaps, so far as the child is concerned, but as regards the entire household.

The Bible could be taken, book by book, in consecutive order, beginning with Genesis; or, where preferred, with St. Matthew's Gospel. Let the clergyman assign so many chapters for the month, to be carefully read through three times: say the first 10 chapters of Genesis to begin with; and on these let him examine when he makes his visit. Or, perhaps, it would be better to have one chapter read each evening, going straight on, without turning back. It would be foolish, or worse, at first, to expect children to pass a severe examination in these chapters. Just enough should be asked in the first course to test the question whether they have really been read at all. The aim should be to engender a habit of daily perusal, and to foster a taste for the duty. This aim will be frustrated, rather than promoted, by too rigid exactions, making what should be felt to be a pleasing duty a repulsive task. Keep as far as possible from this. Do not make the examinations exhaustive. A few questions at any one time will be sufficient; making one or two observations calculated to inspire a deeper interest in the study. The very heart of good teaching is the art of

inspiring a learner with the *desire to know*. This budding desire is frost-bitten the moment the work descends to the zero point of *burdenship*. You may remind me, perhaps, that the same objection lies against making the committal of the Catechism to memory a task. I reply that the Catechism is a very mine of instruction. It contains doctrine in a nut-shell. It is the foundation stone of the edifice. It *must* be learned; the Church demands this; sponsors are pledged to see it done. The child's Baptismal vows involve it. It is short, and can be acquired piece-meal, in little sections. The acquisition of it, though demanding effort, need not be made a burden. It is of vastly more importance to a Christian man or woman than are the wandering of the Tribes, or the wars of the Kings of Israel.

The grand feature of the part of my scheme, is this: It will tend to set up and establish for all time the *daily reading of Scripture in the family*. The accomplishment of this one thing alone would transfigure the whole church life of the parish,—yes, and its *social* life as well. My experience tells me of the prevalent and crying need for so blessed a consummation. At any rate, if the average farmer's home here at all resembles that in Ontario, I fear it is only too truly both prayerless and Scriptureless. Surely such a state of things is most deplorable,—a standing disgrace to all concerned. How can our Sunday ministrations produce their due effect so long as it lasts? It is our bounden duty to wipe it out; and it is our interest, if we would not be idle sowers of the seed on ground hard-trodden by the countless feet of mere worldliness and sin. Here is our opportunity. *We can do it through the children*. This thought more than reconciles me to the want of Sunday-schools. It *forces* us to set up an altar in every house: to make every father *in fact* what he now is *in theory*, the priest of his household. In most cases, to induce him to assume this position by direct injunction, I know, by experience, would be next to impossible. But, what cannot be done directly and abruptly, may be done *circuitously*. We can *steal* him into it. If he will not do it, at least he will not forbid his child reading his daily chapter. Perhaps he will allow that child to read the chapter aloud in the hearing of himself and the rest. Perhaps you may in time induce him to cast aside that strange *bashfulness*, which in general you will find to be what really holds him back, and every evening read the chapter himself, in the ears of his family. Generally it is not utter indifference, not sheer impiety, not scepticism; none of these, but an unaccountable sense of awkward *bashfulness*, that renders the home so, apparently, forgetful of God. Many people feel that their *lives* are not the best,—they swear, perhaps drink, scold, &c., in their homes; and thus they are literally *ashamed* to pray or open the Bible in presence of wife and children. We must take them as we find them. We must shew them that "two wrongs will never make a right." We must persuade them into this duty *just as they are*. The very performance of the duty will have a restraining effect on their own lives in future; not to mention the sobering and transforming grace of God, which will meanwhile be silently trickling into their hearts from contact with his life-giving Word.

Let him begin *at once*. Shew him that if he waits to be better the chances are he will never be better, and never begin. I have known instances in which the worst of men have been silently and gradually transformed into the best in this way. I am thinking of one at this moment, in my native parish. He was father of a family, a farmer; a hard drinker, a brawler at every "fair," a quarrelsome neighbour; a trouble to his own household. My own father, by example and precept, induced him to pursue a course somewhat as indicated above. That man is to-day in every way a model to the parish, in which he is a leading churchman, and a credit to his spiritual mother.

Shrink not, then, from urging this duty on careless, worldly, or even wicked men. "The constant drop wears the stone." Better that the work should be done poorly, or by even unclean hands, than not done at all. Whether the father be saint

or sinner, he *is* the father, the family priest, and responsible. You can never tell what blessed results may flow to the *reader* as well as the listener, from a mechanical, daily reading of God's word, if only it be done with reverence. And I am happy to say, that even among those who now habitually neglect the Good Book, very few there are, who, if they *could* be induced to read it at all, would do so in any but a reverential spirit. *All* churchmen, good and bad, reverence the Bible, how much soever too many of them neglect it.

Most of the sacred books might thus be read through in the year; and the operation could be repeated again and again as the years roll by.

Moreover, in every family there should be a book of *Family Prayers*; one of which should be read at least once a day, after the reading of the chapter. The Prayer Book of the Church must not be depended on for this purpose. It is not intended or well fitted for family use; and, in most cases, bashfulness or incapacity will effectually restrain from extemporaneous prayer. Such books may be easily obtained; but they should be simplicity itself.

As the youth of the parish advance in years and religious knowledge, other matters connected with the history of the Church and her formularies might be introduced. There is sore need of instruction in these things; but we "must creep before we walk." In process of time, it is to be hoped, that a further supply of choice church literature may be generally introduced to our fire-sides. Meantime, such a little publication as "OUR WORK," coming as a regular weekly visitant to the family would do much, not only to widen information, but also to beget a desire for further accessions of ecclesiastical knowledge. The *reading habit*, like any other, must be *acquired*. A taste for literature of any kind grows by its own gratification; and I know no surer way of exciting this taste and developing this habit than the use of some regular periodical.

As regards this whole matter, one thing is certain; *failure* will be ours unless whatever plan we adopt be carried out *on system* rigidly adhered to. Nothing must be left to hap-hazard. Unsystematic efforts, however zealous at the first, are sure to prove desultory; and, therefore, even while they are kept up, comparatively ineffectual. Moreover, in time their life will evaporate under the discouragement of unsuccess.

It is absolutely essential and *vital* to the scheme here proposed that it should be methodic, definite, precise in the actual operation of it. All that is needed for this end is skill, firmness, energy and punctuality on the part of the Parish Priest. This is why I should insist on fixed allotments of work for fixed *periods* of time; to be tested at definite fixed *points* of time. This idea is the very heart and soul of my plan. Of course, unforeseen occurrences would now and then break in on the work and slightly derange it; but it would soon right itself again, and for the most part go steadily forward.

To even the most sceptical I submit the question: Is it not worth a trial? For my own part, I regard it with confidence, as both *practicable* and *practical*. With moderate energy, foresight and care on the part of the clergyman, I consider its success assured. And what a success! It might *seem* to add to his labours. My opinion is, it would rather reduce them to a system, and so *lighten* them. Would it not eventually give him an *assistant* in every house? And, what an inspiring thought for him, as he sat, fatigued, by his fireside of an evening, to know that, at that very moment, all over the vineyard of which he is the "dresser," the tender plants are being watered; whilst those that "water" are also being watered themselves?

As the most efficient schoolmaster is he who quietly inspires vigorous, hearty self effort all around the school-room; so, I take it, that the most successful parish priest is the man who comes nearest making his parish a hive of spiritual activity. He can do this, on my plan. Under it, he can find for young and old, some spiritual work to attend to, some little Church problem to solve.

(For continuation see page 12.)

CONTEMPORARY CHURCH OPINION.

The Family Churchman, in a terse and forcible article on "Ignorant Cavils at Scripture," says: "The Church has occasion to thank science for its help in giving a constant rebuke to impertinent cavils which petulant objectors are in the habit of urging:—

Voltaire founded an argument against the truthfulness of the Old Testament upon what he termed the ignorant mistakes of the writers who composed the various books. Amongst those he instances the expression of Solomon in the Proverbs, "Look not thou upon the wine when it is red, when it giveth his color in the glass." Now, said this witty Frenchman, Solomon could not have been the wise man he was reputed to be, or else he would have been fully informed that glass was not known as a substance until long after he was dead; it was invented subsequently to the date of his somewhat fragmentary book. Every little infidel, of course, instantly took up the little joke, and compared his error with the discovery of a water-mark in the paper on which a forgery is written fixing the day by the fraud disclosed.

Now science stepped into the controversy, not precisely for the Bible's sake in that sceptical age, but for its own. Chronology settled that Solomon lived about 1004 B.C.

Then a historian proved that glass was in use among the Egyptians far before that time; for he had found pictures of glass-blowing in the ruins of temples, sculptured on the stone slabs. Archaeology followed with an exhibition of a glass signet engraved with a monarch's name, and dated 1,500 B.C.; this was discovered in ancient Thebes. Added to this there was the fact, announced by the expedition, lately returned from Egypt, that there were glass beads buried with the mummies they began to unroll. At this moment also came in philology to say that Solomon had not in fact mentioned the name of glass at all in his proverb; the original Hebrew meant *cup*, a mere drinking vessel of any material; the wise man had warned against wine, "when it giveth its color in the cup." Thus, again, four distinct sciences in turn took up the contemptible little cavil and silenced it.

It seems a waste of energy; but this has often been the result of such a demonstration. Whenever the criticisms have become really offensive and troublesome, science has turned terribly round upon them, and with an indignant and imperious onset has swept them into utter annihilation in a moment, as the full thunder-burst of a trained broadside from a seventy-four-gun ship would sweep away a goat. One might assert that so much effort was quite needless; but at any rate, it is edifying to see how able science is to do it, and it is comforting to know the Bible has an ally so faithful with resources so ready to the hour of peril, and so formidable to its foes.

Church and Home, the Diocesan organ of Florida, has the following pertinent observations on a subject of the greatest importance at the present day:—

We wonder if those who have sons to educate do ever think how much greater their load of responsibility is for the care and nurture of the spiritual nature of their sons, than for that of their minds. The two ought not to be separated,—no thorough educational system can separate them, but we greatly fear that some of our greatest educators will be held accountable by the Father of us all for trying to do it, and thereby producing often a poor one-sided, crooked thing, with an over-grown intellectual development and abnormal self-complacency, which they call a man of culture. What can Christian parents be thinking of when they subject their sons to the processes that only fail of doing this because God has made them too good for it? What is the use after all of educating your

sons at all if along with the power they gain by education, they gain no such high principles of living as will save them from wasting everything in selfishness, sordidness and vanity? Your son is, of course, a person of great talent and will make a brilliant lawyer, or a successful physician, or a wealthy business man, but will it do him any good a hundred years hence? If you have taught him to make his law practice, or medical practice, or business a means of serving God, it will, but not otherwise. What is a merely worldly success? A thing that some men have been ready to curse their parents for securing them because they took no thought about securing them anything else. A thing blazoned abroad in an obituary notice perhaps, under which the ghostly hand of its subject would be glad to write "Failure and Falsehood."

The *Living Church* says, under the suggestive heading "WEATHERBOUND."

The inconveniences to which an indifferent Churchman is subjected are fearful. How is he to get his money's worth of church-going when the elements are so against him? Children are often thermometers of the home feeling. A little boy said, a few Sundays ago, "Ma says I need not go to Sunday School any more till next summer, it is so cold." Last summer it was the same excuse substituting "too hot." Is he a feeble boy? No; he buffets the snow with his sled, and the cold on his skates, and is never deterred by the weather; in summer it is never too hot to play ball, or too rainy to go fishing. The parents of such boys are worse off than they, for there is not only a little cloud, a little snow, a little mud, a little cold, or a little heat always in the way, but there is the weekly headache, the late breakfast, the "nothing to wear." It is time that such things were called by their right names, as downright laziness, or miserable sham or hypocrisy! There is not a day in the year when people cannot attend church if they will. They go on all days to business, and on all nights to parties and places of amusement. This miserable habit of neglecting Church is a shame and a disgrace. To "profess and call themselves Christians," and then treat the solemn worship of Almighty God as they would scorn to treat a secular appointment, is not a hopeful piety. When one's religious duty is put on such a low basis, how can he expect to get any inspiration from it? Does he believe what he professes? Are Jesus Christ and the gospel and the sacraments and salvation and eternal life realities? Then why place them down below your worldly plans and pleasures? Why degrade them by making them subject to your whims and conveniences? Is there no such thing as *duty*? Can you neglect in this way and expect your religion to come to your aid in a time of trial and misfortune? Can you invoke it in your last sickness and die in its comforts? If people so degrade their religion, by putting it in an inferior place, do they consider that it, in that case, degrades them? In other words it is to every one what he makes of it.

The *Southern Churchman* in a thoughtful article on "Lent," says:—

It is not an easy matter to lead a Christian life. It is not hard to become a communicant of the Church and go through the forms of religion. But it is difficult always to lead a sober, righteous and godly life. It is not difficult to walk a straight line for a few yards; it is impossible to walk such a line for miles. It may be easy to live as Christ would have us for a few hours or days, but to do this all the time is impossible. But to try for it, to aim to be Christian in our private life and in our family and social life and business life; who knows himself but knows how difficult that is. Hence the benefit of these acts of ordinary devotion; that the things of more than personal to us, and the life of God more

Book Notices, Reviews, &c.

CHURCH READER for Lent—Rev. J. Cross, D. D. L. L. D. (Thomas Whittaker, 213 Bible House, New York.) 12 mo. cloth, \$1.25.

A selection of 47 readings from different Authors, and well suited for use at week day services or for family reading during Lent. Dr. Cross has well fulfilled the object he had in view, viz., to be of service to the clergy who are so occupied during the Lenten season as to have little time for preparing sermons. But not only so: he has also provided a most acceptable volume for the Lay Reader; the selections from the writings of others and condensations of his own sermons, being such as may be used with perfect confidence.

LENTEN THOUGHTS, being a series of brief meditations on the Collects, Epistles and Gospels, for the season of Lent. (T. Whittaker, N. Y.) 12 mo. cloth, Red Edge, 90c.

Excellent, as we can testify from actual use, for private reading or even for use in family worship.

THE DIVINE RIGHT OF TITHES, by Rev. Chas. Leslie, (reprinted: Rowsell & Hutchinson, King St., Toronto.)

A Society under the name of "The Treasury of God," has been formed for the purpose of reviving the law of the tithe in the Anglican Church, and of obtaining the recognition of the *tithe* as the *least* amount that a Christian ought to be content to contribute to God's service. In connection with the movement the old essay above named has been reprinted from the edition of 1700, in which the whole subject is revised, and objections—such for instance as, that tithes are not commanded in the Gospel—are considered and answered. The Rev. E. P. Crawford, M. A., of Brockville, Ont., is the Hon. Secretary, and Rev. C. A. B. Pocock, of the same place, the Organizing Secretary.

THE PULPIT TREASURY: E. B. Treat, 757 Broadway, N. Y.

The February number of this excellent monthly contains much to interest thoughtful readers. Amongst other contributions from church sources, is a timely and forcible paper by Bishop Coxe, under the title "Evils demanding Correction," in which he refers to the exclusion of the Bible from the common schools of New York State; the crimes against youth and innocence through the circulation of indecent pictures and publications, and the fostering of licentiousness through loose views of marriage and the ease with which divorces are obtained. The Bishop truly says: "A school boy would have been severely flogged a few years ago had he been caught with such pictures in his desk as are now to be seen everywhere, in life size and in flaming colors forced upon the eyes of virtuous women and men in our thoroughfares."

THE CATERER: E. C. Whitton, 1013 Chestnut Street, Philadelphia, for February, is to hand.

It contains many valuable hints and receipts for housekeepers; and is not without interest for those catered for.

SPONSORIAL DUTIES: by Rev. Moore. Paper 5c. each

DEFENSE OF THE V. . . . Melville M. "The Spirit"

Revised VERSION OF KING JAMES I. P. in Prison," against the Westminster

. by Rev. Samuel Fuller, D. D., Professor of Berkeley Divinity School. Price, 25c.; two valuable tracts. Publisher, T. Whittaker, N. Y.

THE ENGLISH ILLUSTRATED MAGAZINE, for February (Macmillan & Co. N. Y.) is also upon our table, and in style and contents equals any preceding number.

The Church Guardian

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SPECIAL NOTICE.

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CALENDAR FOR FEBRUARY.

FEBRUARY	1.—SEPTUAGESIMA.
"	2.—PURIFICATION OF VIRGIN MARY.
"	8.—SEXAGESIMA.
"	15.—QUINQUAGESIMA.
"	18.—ASH WEDNESDAY.
"	22.—First Sunday in Lent.
"	24.—St. Matthias, Ap. and M.
"	25.—EMBER DAY.
"	27.—EMBER DAY.
"	28.—EMBER DAY.

Second Sunday in Lent.

"The very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. v. 23.

Such is the prayer of the Apostle, and such would appear to be the blessing the Church teaches, and encourages us this day to pray for that we may be kept outwardly in our bodies, and inwardly in our souls. The spiritual fast of the Christian is one that mortifies the flesh and cultivates the spirit. Whatsoever subdues the one to the other is the fitting occupation of this holy season. The collect proposes to us for our consideration: first, our own helplessness. We have no power of ourselves to help ourselves; we are not therefore to ascribe to any ordinance value as a meritorious rite; that is, no ordinance, however wisely appointed, is an end, but only a means to edification or sanctification. We are thus warned against trusting in fasting, or abstinence, or any other means, save only as it conduces to an end; and taught through a knowledge of our own helplessness to refer everything to God; "We are not sufficient of ourselves to think anything as of ourselves; our sufficiency is of God." Our prayer then is, that He, who is thus all-sufficient, would keep us both outwardly in our bodies, and inwardly in our souls, that the body be defended from adversity and the soul from evil thoughts. The health of the one, and the purity of the other, are the peculiar objects of attention during these weeks of preparatory humiliation. In the Epistle, there is selected for our instruction an exhortation of the Apostle which abounds with sound rules and heavenly principles. He both beseeches and exhorts us, "that as we have received how we ought to walk, so would we abound more and more." "The will of God is our sanctification." "That every one of us should know how to pos-

sess His vessel in sanctification and honour." "For God has not called us unto uncleanness, but unto holiness." Abstinence from every uncleanness of the body is the leading subject of this exhortation, and fulfils the requirement of the collect, that we keep ourselves, through God's grace, not only inwardly in our souls, but also outwardly in our bodies, that the temple of God be not defiled. The subject thus brought before us, requires of us a system of self-examination more suited to private communings with the heart, the seat of evil, than to public exhortation. The cleansing of the temple requires that every avenue be cleansed; that each sin, according as it most easily besets us, be rebuked; and our first work, before we commence bringing the body into subjection, is to root out all evil propensities, all lurking uncleanness, for until these be removed fully and effectually, it is in vain that we endeavour to sweep and garnish. We are not in a state to receive the spiritual strength God vouchsafes to us, until the body, carefully cleansed from its polluting sins, is fit to be the temple in which He has promised to dwell with them who are pure in heart. Having then no power of ourselves to help ourselves, how may this be done? The Gospel answers us,—through faith and prayer; these are the weapons with which we shall be enabled to resist the assailer. Christ "was not sent but to the lost sheep of the house of Israel," and yet to faith and fervent prayer he waived all points of minor consideration, and in proportion as her faith was great and her prayer earnest, yielded to the petition of the woman of Canaan. Thus, then, let us learn from these collective services, that the first step in our course of spiritual holiness is putting away from us all uncleanness. We cannot do this of ourselves, but it is to supply our deficiencies that the Gospel is given us, and we see in the passage under consideration, how the prayer of faith prevailed in the instance of the woman of Canaan. The end, then, that we are to strive to attain, is the sanctification both of the body and the spirit, that we may be kept outwardly in our bodies and inwardly in our souls: the means by which this is to be attained,—faith and fervent prayer; that knowing, through God's mercy, how we ought to walk, we may abound more and more; that sanctified wholly by the very God of peace, our whole spirit, soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ.

The Guidance of Readers.

A few years ago, the proposal was seriously made to establish in colleges professorships of books and reading. There were, no doubt, good reasons why this proposition fell to the ground, and yet we are sure that some very good arguments might be advanced in its favor. As matters stand at present, immature readers are, for the most part, turned loose to browse at random in the vast and varied fields of literature. We make a great effort to create a taste for reading, and that being accomplished, we seem to think that our work is done. But is it of no consequence *how* or *what* our boys and girls read? They may have tastes that are good and proper which will lead them to a choice of the right kind of books, but even that is not enough.

The young reader who knows what he needs to learn is unquestionably in advance of one who has no taste and no desire for any special knowledge;

but even *he* stands in need of constant guidance, to save him from wandering or dissipating his time in fruitless channels. In the midst of a large collection of books he will be lost and know not which way to turn. Let him be met at this point by a person who knows what books he needs and how to use them, and he will find both pleasure and profit in investigations that had before appeared like dreary groping in a pathless labyrinth.

Our experience leads us to believe that most young people fail to receive this guidance at the time when they most require it, when their minds are most open to receive impressions from without and most tenacious to retain them. In many of our colleges the systematic study of Belles-lettres or literature is postponed to the latter part of the collegiate course, when the student's habits of reading or of neglecting to read are somewhat settled, when, too, his time to profit by advice is limited. It would be well that the freshman in college be attended to in this respect during his very first term, and that in a systematic way.

The subject, however, is one which cannot be restricted to the participants of college life, who form a comparatively small portion of the youth of our land. Every teacher in our schools should regard it as an essential part of his work to drop hints regarding the reading appropriate to each particular branch of study and to each pupil's turn of mind. Parents, too, need to be reminded of their responsibility in this respect. We live in a reading age. Our children will read, and it is of the utmost importance that they be guided to that which is *intellectually sound* and *morally pure*, and taught to avoid the opposite.

The subject appeals to us from two aspects. As citizens, we desire to have the rising generation bred up to correct mental habits and tastes, and taught to read such books as will qualify them to take their part as good and useful members of the State. If we permit them to be *self* directed in their reading, the chances are ten to one that they will be *misdirected*. They will take up the books that are the most convenient to obtain, and that require the least mental application to master their contents, or will, too probably, be satisfied with those sensational papers, printed for the debauchment of the young, which are displayed, with all the attractiveness of the engraver's art, at every street corner.

There is, however, a higher point of view than that of the citizen. As *Christians and Churchmen*, we desire to see the young trained to love the good, the true, and the beautiful. The subject comes home to every pastor and Sunday-school teacher, and their influence may be, and in many instances is, made very powerful for good. The Church demands that this influence be used for her benefit. There is a vast body of literature produced by Churchmen, of which we are justly proud, that ought to be familiar to those who are presently to enter upon the stern duties of life. It is adapted to breed strong men, men of character, who shall be a credit to their country and helpers to the cause of Christ.

There is truth in the familiar maxim that "Knowledge is power," but let us not forget that it is power for *good or evil*, according as it is well or ill directed. There is little need to plead for knowledge in this age of intense mental activity and keen competition in every walk of life. But we urge most earnestly for a well-directed knowledge at a time when every effort seems to be put forth to give the

mind and the heart a bias in favour of every intellectual and moral perversity. Well-directed knowledge is a power for good—let all look to it that, so far as their influence extends, the knowledge of the age is directed towards the accomplishment of this good.

The Church Militant.

One of the greatest hindrances to the onward march of the Church of Christ is the spirit of weak compliance and submission to the maxims and practices of an un-Christian world. "Let us have peace," appears to be the motto of many a one who has been sworn to "fight manfully against sin, the world, and the devil."

It is a pitiful mistake to suppose that "peace at any price" is consistent with the principles of Christianity. To attain peace is the end of the Gospel, but the attainment of this eternal harmony is a victory gained through striving and battling. Before the victory shall be won, the line must be distinctly drawn between the forces of good and the forces of evil. They shall be clearly pitted against each other, and no peace declared until the powers of sin give way and cry,—Enough.

"Ye shall hear of wars and rumors of wars," saith Jesus, the Prince of Peace, to His disciples, "See that ye be not troubled. For the end (of peace) is not yet." How could it be before the vanquishing of error and sin? Again He says, "Think ye that I have come to send peace on the earth? I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household."

And more. "He that loveth father or mother more than Me (*i.e.* more than the truth, more than duty, more than righteousness) is not worthy of Me, and he that taketh not up his cross and followeth after Me, is not worth of Me."

We must break up, if needs be, our dearest loves, and our nearest relations of friendship, and crucify our peace rather than compromise principle, or violate conscience, or countenance sin.

No fear of losing caste in society, no fear of losing custom in business, no fear of any diminution of pleasure, no fear of any earthly loss or harm, must prevent the Christian standing forth for the pure right, as his conscience, taught of God, perceives it.

Each man for himself, let it be seen where he stands. If he be the disciple of Christ, let him be known as such by his fearless declaration and showing of his colors. Let him be known as a Christian in society. Let him be known as a Christian in trade. Let him be known as a Christian in politics, applying and exemplifying everywhere the principles of his pure faith. Let him "have no fellowship with the unfruitful works of darkness," but, by fearless rebuke, let him bring every sin to the light that it may be manifest that he sees it with the eye of purity and hates it with the spirit of holiness.

So may we hope for the day when neither a spurious charity, crying, "Peace! peace!" when there is no peace; nor a dread of the reproaches of others; nor a fear of temporal losses or dangers, may prevent the compact unity and the sure success of the advancing Church of Christ in her conflict with the powers of darkness.

Editorial Notes.

The critical state of affairs in the Soudan has provoked an outburst of patriotic feeling from one end of the Empire to the other such as the present generation has never before seen. Not only in Great Britain itself, but in her most distant colonies, the desire to participate in the struggle to retrieve the nation's honor is so general that the Government is embarrassed by the numbers of men volunteering for active service. To New South Wales belongs the honor of having offered not only to raise a large body of men but also to equip and transport them to the seat of war at the expense of the colony. This is practical patriotism and we are not surprised to learn that the offer has been gratefully accepted. Why cannot the same thing be done by Canada? We hear of officers volunteering to raise Canadian regiments, but not a word about defraying the cost. Let us not be out-done by our Australian fellow-colonists, in proving to the world the genuineness of our loyalty to the British Crown.

We frequently hear and read of the decadence of the personal power of the occupant of the throne, and many persons seem to have imbibed the notion that the Sovereign of these realms is merely an ornamental figure-head, with no real influence in the affairs of the Empire. Those who have read the life of the late Prince Consort, know that the popular belief on this subject is greatly exaggerated, and that, in point of fact, the Monarch is a very real, although probably, a diminishing Power of the State. This is frequently illustrated in the appointment of the Bishops, who, although they are usually nominated by the Prime Minister of the day, must be approved and is sometimes designated by the Sovereign. It is a well-known fact that the late excellent Archbishop of Canterbury owed his promotion more to the favor of the Court than to any other cause, and it is generally surmised that the latest nomination to the See of London was made at the personal instance of the Queen. It redounds greatly to the credit of our present beloved Sovereign that the episcopal careers of her notables have, almost without exception, amply vindicated the wisdom of her selection.

Bishop Ryle has been frequently accused of being a partisan-Bishop, and some of his episcopal utterances have unfortunately lent color to the accusation. We are pleased, therefore, to learn that on a recent occasion, his Lordship administered a stern rebuke to certain parties in his Diocese who desired to make him an instrument of their party prejudice. It appears that a wealthy citizen of Liverpool, a Mr. Horsall, has built a magnificent church in that city to the memory of his deceased father, and that among the clergymen who were requested to preach on the occasion of its consecration were the Rev. Canon Hole and Mr. Mackenzie. The names of these gentlemen acted on the sensibilities of the Liverpool Puritans as the traditional red rag is supposed to act on a certain animal of bellicose tendencies, and straightway they got up an impertinent petition to the Bishop, praying him to defer the consecration and to inhibit the obnoxious clergymen from officiating in his Diocese. Bishop Ryle promptly replied that he would do nothing of the kind; that it was his business not to make laws for the government of the church, but impartially to administer them, and that he would not take up a position in which neither law, custom, nor public opinion would support him. Of course, the consecration took place as announced and the Bishop

preached an admirable sermon, in which he insisted in eloquent terms, on the importance of unity and said that all ought to be thankful for the large amount of liberty in worship permitted at the present day.

CORRESPONDENCE.

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

To the Editor of THE CHURCH GUARDIAN.

SIR,—Your editorial note upon University Federation, in your issue of the 4th. inst., struck, I believe, a responsive chord in the minds of a large proportion of churchmen in the Dominion. It is a happy thing that the church and her interests in all aspects, cannot be compressed into diocesan, parochial, or even provincial limits. The Church paper rightly claims freedom from narrow constraints, and ought to view all questions from the highest stand-point and widest range. Your reference, therefore, was greeted as a quota towards the fulfilment of this responsibility. The question, in Ontario, is evidently looked upon as one concerning themselves, and under the direct weight of influences with which churchmen there are holding individual conflict. Granting this most favourable feature to Diocesan workers, is the proposed course one which is compatible with the principle which lies at the very foundation of religion as opposed to secular education? Religion and learning the Church has for centuries contended for, and the principle, however in less favored times, or amid corrupted surroundings, abused, is as true to-day as it has been in any age of the Church. In fact, it is just now under the painful fruits of secular education, being revealed in hideous shape in stalking immoralities of private, social and commercial life, that the oscillation of the pendulum of public opinion is inclining towards the safeguard of society itself in the Scripture rule that "the fear of the Lord is the beginning of wisdom." The secular newspapers now and again voice with unexpected disingenuousness, the failure of secular education. Is the Church, therefore, in any of its strongholds, or even in its embarrassed fortifications, to parley with its pronounced opponents in the very crisis which points both a *Mission* and a victory? The actions of the Trinity College authorities has excited surprise and comment. Even on Diocesan grounds, there ought to be cherished traditions, which forever would save her from that deepest of humiliations, which crouches before the enemy and makes her join her acclamations at the very thought of her adversary. The shades of "John, by Divine Permission first Bishop of Toronto," might well be disturbed at the mere mention of this as within the range of possibilities. This entertained project has inflicted a reproach upon the principles for which the noble Founder of the University of Trinity College so gloriously struggled, under circumstances of, apparently, insuperable difficulty, in comparison with which present exigencies are trifling and inconsiderable. It is to be hoped that the authorities of the University of Trinity College will pause before proceeding further with a scheme which is fraught with serious consequences to the Church in their own Diocese and Province, as well as in other parts of the Dominion. There is a trust, arising from the foundations of the past; there is a duty plainly amid the unsettled fluctuation of the intellectual and religious world in this time present; there is a solemn *stewardship* in view of the possibilities, which are verging into the strongest probabilities, in the near future. As the child of one of the noblest of Canada's Episcopate—as the fruits of the liberality of Churchmen in Canada, England and the United States—any such momentous step as that proposed in reference to Trinity College ought to receive the sanction, after mature consideration, of the entire Episcopate, if not of the General Assembly or Synod of the Church.

Yours,

CHURCHMAN.

FAMILY DEPARTMENT.

THE PEARL OF PRICE.

O, pearl of price, my treasured hoard!
O, riches righteously adored!
My Christ, my King, my glorious Lord!
The way to God we all must go;
The truth of God we all should know;
The only life in God below!

My faithful Friend, whate'er befall,
My hope when terrors dark appal,
My resurrection, and mine all!
Lo! all the love of God is thine,
And all the wealth of grace divine,
And all thy riches now are mine.

In thee my sins are all forgiven,
And sorrows are but shadows driven;
Across the sunshine sweet of heaven;
In thee is life, divine and pure,
And holy joy and peace secure,
And light that shall for aye endure.

Remember, Saviour, Christ divine,
Let all else perish, all is mine,
For thou art God's, and I am thine;
And all besides is empty loss,
And filthy rags, and wasteful cross,
To know thee and thy saving cross.

—Good Words.

RACHEL'S LENT.

BY KATE BARTON.

A True Story.

"Few here are too young and none too poor to deny themselves something during Lent," said Mr. Ashton, as he addressed his school the Sunday before Lent. Those were the last words one little girl heard him say that afternoon, for although he continued to speak, Rachel Kensall was too busy thinking to listen.

"None too poor!" she repeated to herself; "I wonder if he knows how little we have? I never have any money to spend, and mother can't afford to pay me for working for her as Mamie Stuart's mother does. No, he don't know, for I am too poor to deny myself anything."

She thought of it all the way home, and was so silent during the evening that her mother at last said, "Why, Rachel, child, you must be tired out. It is too long a walk to the church for you. Come, you had better go to bed early to-night."

"Let her guess what I have in my hand first," said Mr. Kensall, who entered just then. "It is something good to eat. Now, what is it?"

"Apples?"

"No: better than apples at this time of year."

"Oh, I know what it is!" shouted little Tommy, as he caught sight of a smooth white shell; it's eggs!"

"Eggs it is. The hens have commenced laying, and Rachel and Tommy shall have a fresh egg every morning until they are tired of them. Although Tommy does not deserve one for looking in my hand before the guessing was over."

Tommy's lip went up so pitifully that his father hastened to add, "but he shall have one just the same. They will bring a good price in market," he said, turning to his wife, "for our hens are as early as any around here."

Rachel's face lighted up with pleasure at the prospect of the treat; and what a treat it seemed to her only those can appreciate who have eaten nothing but bread and milk for breakfast during a whole winter; but she sobered down a little as her father went on speaking. "Will it be my very own egg?" she said at last, to do just what I want with?"

"Of course it will; but I guess you'll find eating it the best thing to do, unless you want to keep them to set a hen with."

"No, I don't want to do that, for something always happens to my chickens before they get big—and, besides, I like to eat them best,"—she added quickly, for she thought to herself, "I can't give them up anyway." But still the words, "None of you are too poor to deny yourselves something,"

kept ringing in her ears. "If I should keep them until I had a dozen I could sell them," she thought, "and Mrs. Ashton would give me twenty-five cents for them. And if I give up one every day, I would have four dozen by Easter, and that would make a whole dollar!" A large sum to a little girl who had never owned more than ten cents at a time in her life. "Yes, I will do it, and I'll go to the rectory to-morrow, and ask Mrs. Ashton if she will buy them."

The next morning, with a beating heart, Rachel went up the low steps of Mrs. Ashton's house and knocked timidly at the door. It was opened by the lady herself, who remembered seeing the little girl at church, and said kindly, "Will you come in and sit down? Your school does not commence before nine, does it?" noticing Rachel's books.

"No, ma'am," and then with a great effort, "please, ma'am, I came to see if you would like to buy some eggs."

"How many have you to sell? Did your father send you with them?"

"No, ma'am, I haven't got any; but you see it's going to be Lent, and the minister said none of us were too poor to give up something, and I'm going to give up my eggs for breakfast, because I haven't got anything else to give up, and I thought perhaps you'd buy them when I've saved up a dozen, and so—"

Rachel paused with crimson cheeks; she had spoken so fast that she was entirely out of breath, but Mrs. Ashton understood now, and said, as she stooped and kissed her, "Yes, my dear, I see, and I will be very glad indeed to buy them. Suppose you bring them whenever you have half a dozen, then they will be nice and fresh," and she added, as the little girl rose up to go, "Mr. Ashton will be very much pleased to know that one of his Sunday-school scholars has tried so hard to do what he said."

It was a hard thing for Rachel to do, and telling her father and mother was by no means the easiest part of it.

"Well," said Mr. Kensall, when she had told him of her going to Mrs. Ashton's, and the lady's consenting to buy her eggs, "you shall not lose your eggs anyway, my girl, for I guess we can afford to give you another one for your breakfast."

"But don't you see, father, that wouldn't be giving up anything," she said, timidly, "and that's what the minister said we must do."

"What will you do with the money when you get it?" asked her mother.

"I am going to send it to a poor little sick girl in a hospital; teacher read about her to us last Sunday, and ever so many people send money, so that the little girl can stay until she is well, and when she is gone then another can come. It's sort of like buying a bed, you know."

The forty days of Lent went slowly by, and although Rachel sometimes got very tired of the bread and milk she never complained, for the sight of the bright silver quarters made her think of the little girl who was sick and could not run around, and that made the sacrifice easier.

And on Easter morning, when she put the money, carefully wrapped in paper, and marked "For the little girl in St. John's Hospital," on the plate, she felt as happy and rich as any one there.

TEACHINGS OF LENT.

Christian! up and smite them,
Counting gain but loss;
Smite them by the merit
Of the holy cross.

Christian, answer boldly:—
"While I breathe I pray!"
Peace shall follow battle,
Night shall end in day.

"Well I know thy troubles,
O my servant true:
Thou art very weary—
I was weary too:

But that toil shall make thee
Some day all My own:
And the end of sorrow
Shall be near My throne."

The season of Lent teaches us specially the need of watchfulness and prayer. Of watching against the first approach of evil, and resisting it in the strength of the "It is written" of God's Holy Word, inspired by God, the Holy Spirit. And of praying always, for only through constant communion with God can we hope to have power to overcome temptation to sin, whether from within or from without.

But as well as these two great general principles, this season of Lent seems to impress on our minds two particular commands which we find in Holy Scripture. The first comes from the voice of Jesus, saying to each, *Whosoever will come after Me, let him deny himself, and take up his cross and follow Me.* The only way, then, of being a disciple of Christ, the only way of following him, is by the path of self-denial and self-sacrifice. God sacrificed the Son, the Son sacrificed Himself for our sakes; so that sacrifice must be the best thing. And God, who will not deny us a share in the best, makes it one of the signs of a disciple, of a follower of Christ, that we should deny ourselves of all that is wrong—that we should deny ourselves for the sake of others—that we should deny ourselves for the sake of Christ.

To do this, we have not only to bear the cross which God in mercy lays on each who would be a disciple, but we must *take it up* cheerfully, that so we may follow Christ till it becomes to us what the cross was to Him, a foretaste of the joy which is before us.

The second lesson we would try to learn is, *bringing into captivity every thought to the obedience of Christ.* These words seem so entirely to express their own meaning, seem so entirely to embrace the whole of what a disciple of Christ can try to attain to here, that we can only come to Him who, *though He were a Son, yet learned He obedience by the things which He suffered*, and, kneeling at his cross, pray Him to give to us, in some measure, this spirit of perfect obedience. And feeling our own frailty, we may well take up the beautiful words of Bishop Heber—

Oh help us, Lord; each hour of need
Thy heavenly succour give:
Help us in thought, and word, and deed,
Each hour on earth we live.

Oh, help us, Jesu, from on high:
We have no help but thee!
Oh, help us so to live and die,
As 'Tine in heaven to be!"

We see from all this, what a holy, soul-improving season this of Lent might be, if we use it aright. This season, which seems a time of praying from the depths of our hearts,—

"Mercifully forgive the sins of Thy people."

But though we know that God will forgive all sin for which there is true repentance, though we know God will save to the uttermost all who come unto Him, though we know that God's love is without limit (albeit always compatible with His title of a *just God*), still, for our part, we must try, in the Holy Spirit's strength, to resist all that would lead to sin; remembering that God never sends, or never permits Satan to send, any temptation which we, in the strength of that Holy Spirit, will not be able to resist. For *God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.* And the Son of God, as we said before, *having Himself suffered, being tempted, He is able to succour them that are tempted.* And He ever stands, a *Priest upon His throne*, to make intercession for all those who are tempted.

As Lent draws to a close, we have still before us its holiest week—even that which tells of the Cross and Passion of the Son of God—that which tells us, on one hand, of intense darkness, and pain, and agony; but, on the other, of the greatest victory this world has ever known. Realising this, we can walk beneath its shadow patiently, knowing that Christ is ever

"Fronting our darkness with His cross."

UNSELFISH PRAYER.

The Lord's Prayer teaches us that we are members of a family, when He tells us to pray not "My Father," but "Our Father;" not "My soul be saved," but "Thy kingdom come;" not "Give me," but give us our daily bread; not "forgive me," but "forgive us our trespasses;" and that only as we forgive others; not "lead me not," but "lead us not into temptation;" not "deliver me," but "deliver us from evil." After that manner Our Lord tells us to pray, and in proportion as we pray in that manner, just so far, and no farther, will God hear our prayers.—(Kingsley.)

ALL SCIENCE ONE.

Physical and spiritual science seem to the world to be distinct. One sight of God as we shall some day see Him will show us that they are indissolubly and eternally the same.

WOMAN'S MISSION.

It is the glory of woman that she was sent into the world to live for others, rather than for herself, and therefore I should say, let her smallest rights be respected, her smallest wrongs redressed; but let her never be persuaded to forget that she is sent into the world to teach man—what I believe she has been teaching him all along, even in the savage state, namely—that there is something more necessary than claiming rights, and that is performing duties, to teach him specially in these so called intellectual days, that there is something more than intellect and that is purity and virtue.

The Church Times thus disposes of the legend that John Wesley received episcopal consecration from a Greek prelate in London: "Had it been true, he would not have left so important a fact out of his journal; his brother Charles, who must have known of it, would not have written his epigram on the pseudo-consecration of Coke, in which he asks who laid hands on his brother John; and, above all, Coke and Ashbury, the two first quasi-Bishops of the Episcopal Methodists in America, would not have applied, as they did, to Bishops Seabury and White to give them real consecration. Had that been done, the schism would probably have ended."

DIED.

ODELL.—Entered into rest, at "Quoddy-house," Needham, Mass., on Tuesday, Feb. 17th. Hannah Elizabeth, youngest daughter of H. E. and D. L. Odell, formerly of Eastport, Maine.

"H—soul are the dead which die in the Lord."

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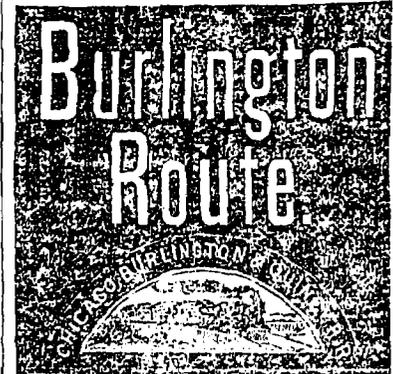
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(Continued from page 6.)

A part of the work would be, saving by children, for the financial interests of the church generally; or for the purchase of literature &c. in particular. A most essential feature of genuine religious instruction.

Should the period above named, be deemed too short, let it be extended—made, say, two or three months, instead of one. Each clergyman will suit himself in this matter. Provided he rigidly adheres to the general principle; and vigorously operates the main outline, details may be safely left to himself. To do otherwise would be far from wise. I only insist that all his "times and seasons" shall be FIXED.

Saturday, being a holiday in the Public Schools would be by all means the best day in the week for catechising from house to house, were it not for the fact that it stands next and before the clergyman's busiest day. This point is well worthy of full discussion by the Conference. In any case only half a day, a few times in the year, would be lost to each child as regards his secular education: lost; but, to be repaid a thousand fold. As an old schoolmaster I am aware of the very serious objections which lie against a single hour's absence from class; but these objections have less force in country schools than in the graded schools of the town. At all events there is no help for it. "Man shall not live by bread alone." The question lies between a very slight loss to the child's secular interests, and the all but total surrender of his spiritual. It is idle to ask which of these two considerations should carry the day.

(3.) As a variation of the scheme I would suggest that, where thought desirable and found practicable, the children of two or more neighboring families, with the consent of the parents concerned, might occasionally be congregated together at one point, for instruction. This would save the clergyman time and labor; but I would not, unless better may not be, make it a substitute for individual house visitation. Where neighbors are on good terms with one another, one house might be the meeting-place for several. If agreeable to all concerned, the parents and others might accompany their children on the day appointed—in the afternoon, to avoid the dinner hour. In this way a very pleasant and profitable neighbourly re-union might be enjoyed from time to time.

(4.) I now come to what I shall call the supplement, or completion of

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my scheme: Catechising in the Congregation. This would, as it were, round off and complete the work as a whole. It has the merit of being expressly sanctioned, nay commanded by the Church; and should be performed, as by the Rubric prescribed, after the Second Lesson. Indeed if not another thing were done for the religious instruction of the young; this, at least, can; and if we are honest men, it will. In regard to no question has the dereliction of duty on the part of the Clergy of the Church been more marked than here. Pleas what we will, this is our plain, sworn duty. Distinctly, and most wisely, enjoined by the Rubric, what Clergyman obeys it, in Canada at all events? Hardly one! Yes; I know one. He has obeyed the Rubric for years; and with the most gratifying results. To this fact I can testify. I know the man and his work.

As a means of instruction in the principles of Religion generally, and the distinctive principles of the Church in particular, far too much reliance is placed on the sermon. The sermon is meant rather to awaken, arouse, stimulate to duties already known, than to inculcate fundamentals, or discuss polity or polemics. Its central function is exhortation, rather than patient teaching. To teach, you must catechise; and catechising in the congregation is by far the most faithful catechising of all. A more effectual method of teaching the adult members of the Church indirectly, whilst instructing the children directly, cannot well be conceived. True, it has fallen into disuse; but this is no reason why its use should not be revived. Of course I am aware that in these days of Ritual "bug-bears," its revival might encounter some faint opposition from certain quarters as a supposed "innovation"—or spice of "Popery in disguise"—but I cannot suppose that such antagonism, should it show itself, would prove either serious or prolonged. Parental interest will prove

more than a match for a groundless prejudice, when the father sees the pastor's disinterested efforts on behalf of his child. He will be all the more likely to be regular in his pew; and, when there, he will not only hear what could not be so well addressed directly to himself, but the instruction will find its way none the less easily to his own heart and conscience, because his beloved child has had a bite out of it while on its way to himself.

This would be the keystone to the building: the key to the arch. It would stand to all the rest as the University stands to the elementary and higher schools. Its lapse into disuse is a disgrace to the clergy. That lapse, together with the present difficulty of restoration, constitute a higher testimonial to the tyranny and power of custom than to the delicacy of the ordinary clerical conscience, or the independence and individualism of the clerical character. I must confess, however, that I am myself, "under a like condemnation."

But I must conclude. Before doing so, just allow me to say that, in the proper hands, I have the utmost faith in the feasibility of the scheme here outlined; although I regret that its exposition had not fallen to abler hands.

It now remains for this Conference to discuss, modify, adopt, or reject the scheme. One thing I must stipulate: that if my plan be rejected, as good or a better take its place. Some method is urgently demanded; and its adoption may be no longer delayed. The children of our parishes are growing up in ignorance of church doctrine. They are feeding on the mere "Crumbs" which fall from the table. In their homes "the light is neither clear nor dark"—a very dim twilight indeed. This is the sad fact: now, what is the remedy? What account shall we be able to give by and by to Him who took the little ones to His arms, and said "Suffer the little children to come unto Me?" Among whose last words on earth were these: "FEED MY LAMBS!"

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The World says it is estimated Mr. Vanderbilt has lost \$80,000,000 since 1881, when he was worth \$200,000,000.

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

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The editor of an agricultural paper says there is absolutely no cure for hog cholera but that Sheridan's Condition Powders given occasionally will certainly prevent it. Be sure to get Sheridan's. These kinds in large 25c. packs are trash.

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N. B.—The GOLD MEDAL of the ADELAIDE EXHIBITION has just been awarded to the MONTSERRAT LIME FRUIT JUICE and CORDIALS; in regard to which the Liverpool Journal of Commerce, September 26th, says:—"The Sole Consignees, Messrs. EVANS & Co., are to be congratulated upon this result, whose enterprise in placing this before the public has met with such success, as witnessed by the fact that in the course of a few days 80,000 gallons of Lime Fruit Juice were imported by them into Liverpool alone."

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This Preparation has all the properties of a cooling and purifying Saline. It is an elegant Pharmaceutical preparation, and at the same time a pure mixture of Acids and Salts, whilst, from its effervescence, it will be found to produce a certain and beneficial result.

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The Temperance Cause.

The following letter, says the *North East*, (Portland, Maine,) of Mr. Beresford Hope on this subject may be of interest to our readers at this time, when there is so much *intemperate* temperance.

"I have no hesitation in affirming, as my own conviction, that the *extreme* position of the *intrinsic* unlawfulness of fermented liquors lies in the face of both Testaments, and most emphatically is antagonistic to our blessed Lord's teaching and revelation, from Cana to the Upper Chamber at Jerusalem. The question of the *duty of wholly or partially abstaining, as an act of Christian prudence*, is very different. It means how to fulfil the precept, 'Be ye temperate in all things.'

"Let us regard it as it affects—

"1 The individual soul.

"2 The Christian commonwealth

"1 Morals and doctrine must alike conform to the supreme dominion of proportion. Pharisaism arises from the disproportionate and exclusive cultivation of one excellence taken out of its relation to other virtues, and heresy arises from disproportionately gazing on one side of truth. So now, singling temperance from drunkenness out of the whole wide and intimately connected world of Christian duties, temperance from uncleanness, temperance from spiritual pride, and so forth, may be a subtle snare of the devil, so as to leave the unguarded door open for all other sins to creep in through the too exclusive precautions taken in only one direction.

"2 But if such is the risk with the individual soul, is it not even stronger with regard to the Christian commonwealth? Is there no risk that the Church of the Abstainers may supplant—formally or virtually—the Church of the Baptized, with the ribbon in the button-hole instead of the cross on the forehead?

"The climax is reached in that which I cannot call other than a terrible profanity, the substitution of unfermented liquor for wine at the Holy Communion. Here, again, history repeats itself; for the denial of the cup to the laity had its root in an impatient and one-sided dread of inebriate disorder, which would not trust God in His own ordinance, but supplanted His command by human provisions."

C. E. I. S. NEWFOUNDLAND.

The second Anniversary service of the Church of England Temperance Society was held in the Cathedral, St. John's Newfoundland, the members of the different branches occupying the centre of the Church. Precisely at 7.30 the organ pealed forth, and the Choir and Theological students in surplices and cassocks, the Clergy, nine in number, and his Lordship the Bishop entered the Church from the Vestry, and moved in procession down the northern and up the centre aisle into the Chancel, singing the hymn beginning with the words "On this night of meeting" as a processional. Evensong was then proceeded with; the Rev. Ambrose Heygate taking the first, and Rev.

Reginald Heygate the latter part of the prayers; and the proper lessons being read by the Rev. T. G. Netten and the Rev. A. C. F. Wood. The psalms and hymns were specially appointed and seemed well suited for such a service; and the singing was heartily joined in by the large congregation. The preacher was Rev. Rural Dean Botwood, who delivered an able and impressive discourse, and one very appropriate to the occasion. At the close of the sermon the offertory, which was in aid of the Diocesan Branch of the C. E. T. S., was received and presented at the altar.

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Blood wants toning up. You have no appetite, and what you do eat distresses you. You feel low spirited and languid. You are nervous and at nights roll and toss on your bed and cannot sleep. This is all caused by your system being run down; and requiring something to brace it up and make you feel all right again. To secure this result you must take Estey's Iron and Quinine Tonic.

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NEWS AND NOTES.

At a school examination a clergyman was descending on the necessity of growing up loyal and useful citizens. In order to emphasize his remarks, he pointed to a large flag hanging on one side of the schoolroom and said: "Boys, what is that flag for?" An urchin who understood the condition of the room better than the speaker's rhetoric, exclaimed: "To hide the dirt sir."

The names of the unfortunate men who lost their lives in the Lake Simon, Que., fire are: W. Johnston, of Nova Scotia, Joseph Simard and Joseph Morency, of St. Perce, and P. N. Asselin, of St. Sauveur. The bodies are on their way to St. Raymond.

E-tey's Fragrant Philoderma is the only reliable and thoroughly harmless preparation in the market for the skin. For general use it is simply invaluable and far superior to Glycerine or any greasy compound. It is much better than Violet Powder for Chaffing in Infants.

The oldest Freemason.—Mr. William Eliot, of Weymouth, Eng., head of the firm of Messrs. Eliot & Co., bankers, died January 21 in his 92nd year. He was the oldest Freemason in Europe; in fact, he is believed to be the oldest in the world, having been initiated nearly 70 years ago. He was a member of All Souls Lodge, Weymouth, and had filled numerous public offices.

Extracts from a Letter from C. H. S. Cronkrite, Esq., Canterbury Station, York Co., N.B., October 10th, 1876.

Mr. J. H. Robinson, Dear Sir,—In reply to your letter of enquiry, I would say that your Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime is the best preparation of the kind I have ever seen or taken.

I was ordered by my physician to take it, and commenced about the last of August, and since that time I have felt a different man, and also look differently, and all for the better, as the doctor can testify.

I was unable, in the summer to walk any distance without much fatigue. I can now take my gun and travel all day, and feel first-rate at night, and eat as much as any lumberman. Have not bled any since I took your preparation, and can now inflate my lungs without feeling any soreness, and I think I can inflate them up to full measurement, same as before I was sick; have also gained in flesh, my weight in the summer was 173 lbs. and now it is nearly 190 lbs., which is pretty well up to my former weight.

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

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

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

(Signed) Alexander Bennett, J. P., William Main, Rev. Thomas Martin.

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Part II. of Professor Macoun's valuable "Catalogue of Canadian Plants," published in connection with the Geological and Natural History Survey, of which the author is botanist has been issued. His observations have extended from the Atlantic provinces to the Pacific, and he is thus enabled to write with confidence of the distribution of plants through all sections of the Dominion.

The French-Canadians, it would appear from their journals, are against sending any Canadian force to the Soudan, lest they should be dragged into a war against their Mother Country. Such a war, the Presse thinks, may very possibly arise over the proprietorship of the Suez Canal. This feeling does not well accord with their oft asserted Loyalty to the British Crown.

The Government Bank returns for January are again very unsatisfactory. It was expected that the increased movement in grain, which was reported in January, would have, in a measure checked the continued unfavorable nature of the returns, but it has not done so.

YOUNG MEN! READ THIS.

THE VOLTAIC BELT Co., of Marshall, Mich., offer to send their celebrated ELECTRO-VOLTAIC BELT and other ELECTRIC APPLIANCES on trial for thirty days, to men (young or old) afflicted with nervous debility, loss of vitality and manhood, and all kindred troubles. Also for rheumatism, neuralgia, paralysis, and many other diseases. Complete restoration to health, vigor and manhood guaranteed. No risk is incurred as thirty days trial is allowed. Write them at once for illustrated pamphlet free.

The marriage of the Duke of Buckingham with Miss Graham, and of Lord Limington to Miss Peace, the descendant of a long line of wealthy Quakers, took place in London Eng. lately.

The war office has organized a force of balloonists from the engineer corps of the army for experimental service in the Soudan. They will be provided with three large balloons, capable of carrying a number of men twenty-four hours at the time, and many small balloons for signalling purposes.

NOTICE.—We beg to notify the Medical Profession and general public that the only Emulsion made by Puttner Bros., is the one known as BUDD'S CREAM EMULSION, and is the only one used and prescribed in the Provincial & City Hospital. See House Surgeon's report in another column. Samples sent free by sending to our laboratory, 125 and 127 Hollis St., Halifax, N.S.

According to reports an application of gun cotton has been made in such a manner that it will eventually supersede the use of steam for the purpose of light locomotion and driving small machinery.

"Very cold last night, Mr. Townsend," observed the reporter. "Cold! I should say so. Went home; lit a candle; jumped into bed; tried to blow candle out; couldn't do it; blaze frozen; had to break it off," replied Mr. Townsend.

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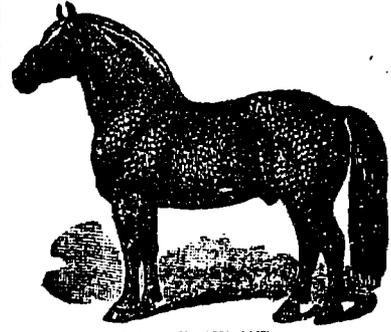
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