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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.

THE CHRISTIAN CHURCH.—From a sermon by the Rev. F. A. Bradley, of Christ Church, Indianapolis:—

"The early Christian Church, one by her apostolic foundation and by her unity in the spirit of Christ, was everywhere militant against every form of sin, as she marched onward through all nations, voicing the penitence of sinners in their miseries, and winging high the thanksgivings of the rescued, in the psalms and hymns of her Christ-filled liturgies. Such the Christian Church ought to be today. Such especially ought this Episcopal Church to be. We claim to be that original English, or British Church in America, not begun by Henry VIII., but founded 1800 years ago by the apostolic missionaries, working out Christ's idea. We boast our heritage of the liturgy, the sacraments, the ministry, the doctrine, the power and the authority of apostles. We know historically we are the kingdom of God and the Church built by Jesus Christ. Whether 'the world' believes these claims, depends upon what we do to justify them. They will be but chaff before the cyclone of popular thought if we 'say' and 'do' nothing. The Church must become the reforming power of this new world. To enjoy Church privileges and receive the cleansing of precious blood, selfishly, doing nothing to 'rescue the perishing,' nothing that the Church may fulfil her mission to the world and carry out the purpose of her blessed Builder, is nineteenth century Pharisaism and ecclesiastical dry rot.—*The Church Worker.*

THE CHURCH AND THE "ADVENTISTS."—The following extract from a letter from the Rev. Joshua V. Himes, formerly a leading Adventist preacher, now a missionary in the Church in South Dakota, explains itself:—

Since I came into the Church my old associates in mission work, among the people called Adventists, have freely opened their minds to me in regard to the evils of the voluntary and the congregational system of Church government. They have felt that their feet were on the ever shifting sands, giving no rest or permanence. And one after another of these parties of excellent men have come into the Church for a home and for work. I might speak of my son, the Rev. William Lloyd Himes, whom I advised to go into the Church before me, and the Rev. L. F. Cole, the Rev. Thos. K. Allen, the Rev. C. Barnes, and others; and I have just received a long letter from Dr. O. R. Fossett of Minn., saying that he had determined to come into the Church, both for rest and usefulness for the rest of life. He is a man of culture, who, after preparing for the medical profession, entered the ministry among the Adventists, and has proved to be one of the most intelligent, faithful, and holy men. He was associated with me between thirty and forty years, and has a record of faithfulness. I, as one of the Church Catholic, give him cordial greeting to the Church that Christ said "the gates of hell should not prevail against." "And yet there is room." And more, work enough for all. Look at the grand field now organized, from the Atlantic to the Pacific coast, with its forty States and Territories, with sixty millions of souls. What a field!

ONE YEAR'S WORK OF A BISHOP.—The Bishop of Rochester has addressed a pastoral letter to the Clergy and laity of his Diocese, in which he states that he received in 1884 no less than 9,074 letters, had preached 107 sermons, delivered 199 addresses, confirmed 11,087 catechumens, attended 79 committee meetings, 37 public meetings, consecrated 8 churches, and opened 5 mission buildings; ordained 44 deacons and 44 priests, held three quiet days (one for the wives of the clergy), and presided at six rural-decanal conferences for the discussion of social questions. His Lordship desires to see the £4,000 necessary to complete the Ten Churches Fund raised at once, so as to enable them to effect on "a supreme effort of faith, the entire restoration of St. Saviour's, Southwark."



REV. CHAS. HAMILTON,
BISHOP ELECT OF NIAGARA

THE BISHOP ELECT OF NIAGARA.—We are pleased to furnish our readers with the above portrait of the Rev. Charles Hamilton, Bishop Elect of Niagara, obtained from our esteemed exchange the Trinity College (Toronto) paper, *Rouge et Noir*. Bishop Sullivan in the course of a sermon preached at the Church of the Ascension, Hamilton, thus spoke of the Bishop Elect:—

They had reason to rejoice over the result—the securing of such a man as Dr. Hamilton to fill the episcopal chair of this diocese. "He is a man," said Bishop Sullivan, "of whom I can speak freely, from long observation and personal experience and acquaintance. He is a warm-hearted, genial man, with a cool head, a well-balanced mind, and a strong, firm hand. Though he holds his own opinions firmly, he is too just and impartial to interfere with the opinions of others, but is perfectly willing to leave full room for the play of that sovereign law of individuality which, in matters of theological opinion, must be allowed in all churches if they are to be kept from dwindling into more sects."

We understand that it is possible that the consecration of Mr. Hamilton will take place about the beginning of May; but the time and place are not yet definitely fixed.

RELIGION IN RUSSIA.—According to the religious census of Russia, the established Greek Church numbers something over sixty-five million

members, out of the one hundred million or more inhabitants of the Empire. The sects, of which there are a multitude, embrace about twelve million adherents, Roman Catholicism has eight million, Protestantism something over three million, the Armenian Church about two million, Jews and Mohammedans each about three million adherents, and besides these there are about two million heathen. During the past year 10,812 converts were added to the State Church—namely, 4,796, who were formerly heathen, 3,295 from the sects, 1,027 Roman Catholics, 700 Protestants, 572 Jews, 410 Mohammedans and 11 Armenian Christians.

THE DEAN OF WESTMINSTER ON "ECCLESIASTES."—The Dean of Westminster concluded on Saturday his course of lectures on Ecclesiastes, which for the last three months have attracted immense audiences. Attention was drawn to the fact that its two closing chapters were the only ones forming part of the Church service. The cheerful use of life's gifts were there balanced and steadied by a higher warning—advice, not calling for the horror or terror of pious or ancient commentators, but a call to enjoyment, not to be conjured away, coupled with a monition which tells of a judgment yet to be. Then comes the world famous picture of decay and death—its pathetic beauty, which we would not destroy by analyzing every hint and image, and reducing it to a hideous catalogue of natural collapse, ending with the surrender of the spirit unto God who gave it, and the abiding conviction that the whole of man (the word "duty" is not in the original) is to "Fear God and keep His commandments." It is enough, says Dr. Bradley, if this book is in any way a lantern to illuminate one or two steps of the ascent "that mounts through darkness up to God." The pilgrim, with whom we have walked through the very valley of the shadow of death, still bears his burden as we part from him. We leave him still climbing the Hill Difficulty, his feet are still bleeding. If he is crowned he wears a crown of sorrow, but his steps are upward, his face is forward, and before him, dimly cast are the everlasting hills.

May his pain and distress, his wandering and gloom, his brighter moments, his heavenward glances, not have been in vain for us who have watched him from a vantage ground which it was not his to reach; and may He who flashed into his soul those noble truths, sustain, enlighten and uphold those whom the same shadows may still haunt, the same darkness still cloud, and lead them and all of us step by step to perfect day.

TOO TRUE.—The Bishop of Liverpool's Anglicanism—we refer to his Lordship's patriotism and not to his "ecclesiastical politics"—has found vent in an expression which is not likely soon to be forgotten in the history of the war in the Soudan, when, in speaking under a strong feeling of indignation at the too probable massacre of General Gordon, he describes the action of England for the last three or four years as "fumbling, fumbling, fumbling." If the expression be not absolutely "Episcopal" in the ordinary acceptation of the word, it expresses what will be the feeling of nine Englishmen out of ten as they think of the policy which has led to the events of the past fortnight.

NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

ORDINATION.—On Sunday last the Revs. K. H. Hind and E. A. Harris were ordained priests by the Lord Bishop of Nova Scotia. Mr. Hind continues to serve as Chaplain of the Bishop's Chapel, and Mr. Harris goes on with the good work he is doing as Curate at Mahone Bay. Mr. Harris preached at the Bishop's Chapel last Sunday evening. The *Evening Mail* notices the fact that on that day all the clergy who took part in services at the Bishop's Chapel were formerly connected with St. Peter's Boys' School, Charlottetown. Rev. W. C. Wilson preached at the chapel in the morning. He was assistant-master of the school for the long term of eight years. The Rev. K. H. Hind, who read service in the evening, succeeded Mr. Wilson as assistant-master, and Rev. E. A. Harris was a pupil at the school. There are now working in this Diocese no less than six clergymen who have been connected with the school, the other names being the Rev. R. D. Bambrick, Rev. V. E. Harris, and Rev. W. B. King.

CHURCH OF ENGLAND INSTITUTE.—The annual meeting of this important institution took place last Thursday. The President, W. C. Silver, Esq., was in the chair, and the Lord Bishop was in his customary place, as friend and warm advocate of the institute's interests. The annual report urges larger contributions from wealthy Churchmen, rejoices in an increased membership, and on more recommends that steps be taken to secure more commodious premises. A small amount is now in the bank as a nucleus for a building fund. (Here is a splendid chance for some one to put up a worthy memorial—a good building is needed—one that would be a credit to the Diocese.) The report gratefully acknowledges the gift from Mrs. McCawley, of fifty-seven volumes of valuable books, the property of the late Dr. McCawley. It was specially requested that the clergy throughout the Diocese be informed that a letter of introduction from them gives any member of their respective parishes visiting town, the privilege of the free use of the room for one month, and that such privilege should be more frequently enjoyed. An announcement was also made that three debates would take place during the next few weeks—the subjects being "The Irish Question," "The Egyptian Question," and "How best to promote the interests of the Institute."

The Lord Bishop nominated Mr. Silver for reelection. This was unanimously approved, all in the meeting rising. The list of officers are:—Patron, The Lord Bishop; President, W. C. Silver; Vice-Presidents, Rev. F. Partridge, D.D.; F. W. Bullock, A. D. B. Tremain, and F. C. Sumichrast; Treasurer, Thomas Brown; Secretary, W. M. Brown. Council—For St. Paul's, J. C. Mahon, F. Rhind; St. George's, T. V. Woolrich, J. J. Hunt; St. Luke's, E. D. Tucker, A. B. Wiswel; St. Mark's, A. Vizard, E. R. Hanington; Dartmouth, E. V. D. Foster, J. W. Allison; Trinity, R. LePine; Garrison, T. Forbes; Bishop's, W. F. Meynell. Non-Parochial Members of Council—F. J. Tremaine, E. C. Fairbanks, S. H. Shreve, W. Jordan, H. Boyle, W. E. Mitchell, A. W. Spike, F. Bowman, Harold Silver, C. W. Rennels. Auditors—R. J. Wilson and E. C. Fairbanks.

An adjourned meeting will shortly take place to consider and discuss important questions.

ST. MATTHIAS'S MISSION.—The anniversary service of the Mission was held in the building last Tuesday. Although the walking was bad there was a large congregation, and thanks to the choir of St. Luke's, the singing was hearty and congregational. Rev. K. H. Hind and W. C. Wilson read service, and the Rev. F. R. Murray preached a stirring sermon of practical import and much encouragement. He urged the people to go on and finish the work they had taken in hand, and not to

be daunted by mountains of obstacles, but to remove them by faith, prayer and energy. W. C. Silver, Esq., whose patriarchal presence and words imposed new life into us, spoke kindly of the Mission, and hoped that the building would be finished and habitable before next autumn. He spoke strongly against the parochialism which seated itself in comfortable pews and structures and left "members of the one body" to worship in a building like the present. He bade the mission people to concentrate all their energies to the finishing of the building, and said that when the time came the necessity of the work in that vicinity would rouse Churchmen generally to assist this young mission. Rev. Dr. Partridge thanked the kind friends for their help on this occasion, and said that he had every confidence in the way the work was being carried on by the missionary in charge, and thankful at the success attending his efforts. From these kind expressions the mission people may well take courage and persevere in the effort they are making to complete the mission building by aid of a large bazaar, to be held during the summer at Halifax, and may now evidently feel assured that Churchpeople generally will rally round them in this important work.

ST. LUKE'S.—The Parish Magazine for the month is filled with the activity and good works that are going on in this parish. In the account of the meeting concerning the new Parish Church, there is the following:—"It need hardly be said, that when the time arrives—and, we trust it may come very soon—the Rector and parishioners of St. Luke's will only be too glad to aid and assist their Bishop, together with the rest of the Diocese, in the erection of a cathedral church."

SACKVILLE.—A very successful concert was held here on Wednesday, 11th, in the Music Hall, by the choir of St. Paul's Church, ably assisted by several kind friends. The programme was well selected from the best authors and consisted of vocal and instrumental solos, duets and trios, together with several choruses. The solos sung by Miss Botsford, of Dorchester, and Miss Greenfield, of Amherst, were beautifully rendered, and gave great delight to an appreciative audience. The receipts were \$70.

CAPE BRETON.—The regular meeting of the Sydney Rural Deanery was held at Sydney Mines, on Wednesday, Feb. 4th. At 11 a.m., Matins was said at St. John's Church, North Sydney, by the Rector, Rev. R. D. Bambrick. The celebration of the Holy Communion followed, the Rural Dean, Rev. D. Smith, being celebrant. The sermon was preached by Rev. T. F. Draper, from Gen. i. 1. At 3 o'clock the Chapter met in the Rectory, Sydney Mines. Among other business done, final arrangements were made for the localization of the "Banner of Faith" in the parishes comprising the Deanery. A resolution was also passed unanimously, in which deep regrets were expressed at the departure of Rev. Simon Gibbons from Cape Breton, and earnest wishes for his future success. Mr. Gibbons has recently resigned his laborous mission in Victoria County, and taken charge of Lockport. In the evening Evensong was said at Trinity Church, Sydney Mines, and a most earnest and striking sermon preached by the Rural Dean.

NORTH SYDNEY AND SYDNEY MINES.—The special Lenten services and sermons have been arranged and are as follows:—**SUNDAYS**—Sermon on "Seven last words," and on 1. Turning to God. 2. Love of God. 3. Prayer. 4. Love of man. 5. Repentance. 6. Forgiveness. Children's service every fortnight, in afternoon, with catechizing on subjects suggested by the season. **WEEK-DAYS**—Tuesday and Thursday mornings, celebration of the Holy Communion, with meditation on devotional subjects. Wednesday and Friday evenings at 7.30, Evensong with addresses on "The Temptations of Jesus." **HOLY WEEK**—Celebrations as above. Evensong and address daily. On Good Friday services at 9, 11, 3, and 7.30 o'clock.

Much anxiety is being felt here just now on

account of the fire which for several weeks has been raging in the coal mines. It has been found necessary to flood a section of the pit, but matters still wear a very serious aspect. In all the Churches prayers have been offered with especial regard to the calamity.

DIOCESE OF FREDERICTON.

DEANERY OF ST. ANDREWS.—A meeting of the Deanery of St. Andrew's was held at St. Andrews on Feb. 23rd. and 24th. Present: The Revs. Ranald E. Smith, Dean Rural and rector of St. George; Canon Ketchum, D. D., rector of St. Andrew's; Theodore E. Dowling, rector of Christ Church, St. Stephen; Henry Neales, of Campo-Bello; James Millidge, of St. Davids, and Wyllys Rede, Missionary at Calais, Me.

On Monday morning, the 23rd., a Missionary meeting was held in the Church school-room, where a goodly number had assembled to hear the addresses of the clergy. All the clergy addressed the meeting on Foreign Missions. The Dean dwelt on the vast extent of the Anglican Church, and the number of her Bishops, and the immense work done by the S. P. G., the Rev. Mr. Dowling on the work of the S. P. C. K., and ably advocated its claims. Rev. W. Neales spoke forcibly and well on the principles involved in the work of Foreign Missions, and combatted the idea, that they were a failure. Mr. Millidge advocated the cause of the C. M. S., and spoke of the work accomplished in China, through its instrumentality. Mr. Rede gave a very interesting address on the work done by the American Church in Foreign Missions, and also spoke of their Home Mission work. Dr. Ketchum concluded the addresses by some general observations and explanation to his people. Three Missionary hymns were sung at different times, and the Dean pronounced the blessing. The audience were much interested with the addresses.

On Tuesday, Feast of St. Matthias; the Holy Eucharist was celebrated at 8 o'clock a.m., the Dean, celebrant.

At 10 o'clock the Chapter met for business at the rectory. Hebrews xiii was read in the original and commented on. The Pauline origin of the Epistle seemed to be favored by most of the clergy present.

The subject for discussion was "The Studies of the Clergy," and was ably handled. It was agreed at our next meeting to analyze and discuss Drummond's celebrated work on "Natural Law in the Spiritual World," and at each meeting of the Deanery, to have some book appointed for discussion, thus pledging themselves to undertake this extra study.

A resolution was then passed, to tender the Rev. Ernest C. Sanders a testimonial from the Deanery, as he is about to leave his present rectorship, and take work in the Diocese of Huron. The testimonial was expressive of regard for Mr. S., and alluded to his scholarly attainments, which we will much miss at our meetings, and recommended him to the kind offices of the Bishop and clergy of Huron. Trinity Church, St. Stephen, of which he was rector, and in which he did a good work, cannot fail to feel the loss of so good a man.

There was an unanimous feeling of approval at the election of the Rev. Chas. Hamilton as Bishop of Niagara, and the intercessions and prayers of the congregation on his behalf, were asked at the Holy Communion. The next meeting of the Deanery will take place on Whit Tuesday, May 26th., in parishes St. David and St. Patrick.

A committee was appointed to consider the practicability of a Deanery Magazine.

A Choral Union was appointed to be held in St. George, on Aug. 25th., when it is hoped the Coadjutor Bishop will preach.

In the evening a hearty service was held in All Saint's Church, with a good congregation. The Rev. T. E. Dowling preached a thoughtful sermon from Acts i. 25. The different clergy took part in the service.

The clergy were hospitably entertained, and

dined together at the rectory on Festival of St. Matthias, when Mrs. Ketchum's noted hospitality was amply enjoyed. Altogether this was a profitable and pleasant meeting, and the clergy returned to their respective parishes strengthened and refreshed by their re-union.—COM.

The Deanery of Shediac met at the rectory, Sackville, on Tuesday the 24th inst. The clergy present were the Dean, Rev. J. R. Campbell, and Revs. V. E. Harris, Donald Bliss, Arthur Hoadley and the Secretary, Cecil F. Wiggins. The Chapter assembled at 3 p. m., and after the opening service was said, proceeded to business. An expression of heartfelt sympathy was extended to the Rev. Arthur Hoadley in his late affliction in the death of his infant son. Mr. Hoadley made a most feeling reply and expressed his deep thankfulness to the Deanery for their kindness and sympathy. In connection with the re-establishment of the Book Depository in Moncton, the Dean reported the kind offer of the Deanery of Kingston, to permit us to share with them in the advantages extended to their depository in procuring of books. The Secretary of the Choral Union reported copies of service sent to the different choirs and other necessary provisions made for the prospective meeting at Moncton on the 14th April. A very interesting service was held in the parish church at Westcock, on Tuesday evening, at which addresses were delivered by the Dean and Rev. V. E. Harris. The subject of the Dean's address was "The office of Hur the Layman." Mr. Harris spoke on the Church and her Services or "What mean ye by this Service?" Both addresses were received with marked attention from a large congregation. The Dean spoke of the late improvements in the church through funds furnished by the Sewing Guild, and complimented the ladies of the congregation in their laudable efforts towards the beautifying of God's House. There was a celebration of the Holy Eucharist at St. Paul's, Sackville, on Wednesday at 10.30 a.m., at which the Dean was celebrant and Rev. Arthur Hoadley, the preacher. The rector of Shediac, Rev. H. H. Barber and Missionary at Albert, and Rev. A. J. Cresswell were unavoidably detained from being present at this meeting.

DERBY.—A want that has long existed in the church here, has at length been supplied. A beautiful font of white American marble with shaft of polished St. George granite has lately been erected. On each side of the bowl is cut a quaterfoil, each alternate one having a cross in the centre, and round the top, the text "The laver of regeneration," Titus iii. 5. The font measures 20 inches across the top and stands 40 inches high; and is set upon a platform made in the form of a cross which gives it an additional height of seven inches. It is yet to have a cover and other appliances, and when complete will have cost about \$60.

DIOCESE OF QUEBEC.

We understand that on the motion of E. J. Hemming, Esq., D. C. L., the Protestant Council of Public Instruction have passed a Resolution, that the Bible shall have place on the list of the authorized school books of Protestant schools, in the Province of Quebec.

DIOCESE OF MONTREAL.

Collections and subscriptions received at the Synod office, during the month of February, 1885.

For the Mission Fund.—Clarendon, \$8.17; Aylwin, \$13.50; Rev. H. Montgomery, \$5.00; Buckingham, \$3.75; Lochaber, \$1.99; Papineauville, \$7.79; Augmentation, \$1.45; Grenville, \$2.43; Como, \$14.00; Lachute, \$5.82; Lakefield, \$5.07; West Gore, \$3.27; Mille Isles, \$2.87; Morin, \$3.29; St. Thomas, Montreal, \$60.80; Outremont, \$12.67; St. Jean Baptiste Village, \$9.55; Grace Church, \$184.27; Church of St. James the Apostle, \$397.00; L'Eglise du Redempteur, \$3.80; Clarenceville, St. George's, \$14.00; St. Thomas, \$13.44; Mascouche, \$5.18; Terrebonne,

\$8.55; Huntingdon, \$18.59; Hinchinbrooke, \$24.12; St. Hyacinthe, \$22.03; Abbotsford, \$85.29; Miss Outhbert, \$40.00; Iron Hill, \$13.92; West Brome, \$12.82; Aylwin, \$11.00; Chambly, \$12.00; Boscobel, \$19.25; St. George's, Montreal, \$1,810.10, on account; Hull, \$43.25; New Glasgow and Kilkenny, \$4.84; Hochelaga, \$13.20; The Bishop of Montreal, \$25.00; Mrs. Wm. Molson, per the Bishop, \$100.00; "A Friend," per the Bishop, \$10.00; St. Armand East, \$16.60; Rougemont, \$5.77; Dunham, \$36.65; River Desert, \$5.75; Northfield, \$2.25; Stanbridge East, \$56.25; Cowansville, \$9.25; Sweetzburg, \$5.55; West Farnham, \$48.45.

For the City Missionary Fund.—Cathedral, \$6.00, monthly contribution; Grace Church, Pt. St. Charles, \$12.50.

For the Algoma Bishopric Fund, assessments.—South Stukely, \$6.00; Stanbridge East, \$6.33.

For the Widows and Orphans Fund.—Rev. H. Montgomery, \$5.00; Rev. C. P. Abbott, \$5.00; Ven. Archdeacon Leach, \$5.00; Ven. Archdeacon Lonsdell, \$58.80; Rev. Rural Dean Mussen, \$5.00.

For the Superannuation Fund.—Clarendon, \$3.10; Rev. W. Ross Brown, \$5.00 for last year; Onslow, \$1.34; Rev. H. Montgomery, \$5.00; Rev. C. P. Abbott, \$5.00; Rev. C. P. Abbott, on account of arrears, \$5.00; Rev. Canon Elgood, \$30.00; Longueuil, \$7.00; Chambly, \$2.00; Rev. Rural Dean Mussen, \$5.00.

For Foreign Missions Fund.—Potton, \$2.50; Aylwin, \$1.50; Onslow, \$1.16; Edwardstown, \$1.33; Adamsville, 82 cents; East Farnham, \$2.20; North Wakefield, \$5.00; Lacolle, \$6.26; Longueuil, \$9.40; Abbotsford, \$14.71; South Stukely, \$12.40; Dunham, \$11.35; Mrs. Carpenter, per the Bishop, \$1.00.

For Domestic Missions Fund.—\$2.50, St. Matthias Church; \$45.00, Longueuil; \$14.91, New Glasgow and Kilkenny; \$3.93, Cathedral Sunday School, per Mrs. A. Holden; \$25.00 for Shingwauk Home.

For Theological College.—Rev. Canon Simpson, \$10.00; Rev. Wm. Robinson, \$5.00; Franklin, \$5.00; Mrs. Wm. Molson, per the Bishop, \$50.00.

DEANERY OF IBERVILLE.—A series of Missionary meetings successful as to interest and numbers have just been held in this Deanery. First in point of time was one held at Huntingdon, the speaker for the evening being Archdeacon Evans. The Church was filled and a good collection made. The deputation, consisting of the Revs. Rural Dean Fulton, W. R. Brown and Rev. Mr. Garrett, that visited the other portions of the Deanery were gratified with good and attentive audiences. It was very gratifying indeed to find that notwithstanding the inconveniences attending the afternoon appointments for Hinchinbrooke (Rev. T. Haslam) and Hallerton, commonly known as Bogtown, under charge of Rev. Mr. Weaver, good congregations assembled. In the first place the churchwardens expressed their great gratification with the deputation, and in this place though the church was, as a building, the poorest in internal appearance of any in which meetings were held, and the congregation evidently not of those that can sit at ease and in luxury, the offertory was the largest. Unfortunately there were two evenings of the week spent by the deputation in doing nothing. In one parish, that of Franklin, no meetings were held, the Incumbent not being satisfied with the theology of the entire deputation; in the other, Edwardston, the notice of the altered evening had not been received. It was a great disappointment to the Incumbent of this parish, for a successful meeting had been looked for. The Rural Dean providentially escaped a serious injury while at Edwardston. The Incumbent's horse raised its heels in a very unwelcome and unpleasant manner, passing the face so closely that an abrasion was made on the upper portion of the face, and his coat torn in such a way as showed that a very little more and a serious injury would have resulted. The amounts raised were as follows: Ormstown, \$6.02; St. Paul's Hinchinbrooke, \$10.40; Hallerton, \$3.98; Lacolle, \$7.88.

St. George's Church.—The Lenten services are largely and regularly attended. On Tuesday night the confirmation lecture, which is preceded by a

service, is thrown open to the congregation and many avail themselves of the opportunity of listening to the defined course of instruction given. The Catechumens sit in the choir seats, the congregation in the pews of the middle aisle. On Wednesdays and Fridays the entrance to the Church is by the front porch, and as the side aisles are roped off the congregation are forced to sit in the pews on each side of the middle aisle, and so far these pews have been filled from chancel to door at both service. The choir of boys attend regularly on Friday at 4.15 p.m., and on Wednesday night at 8 o'clock; there is a large choir of men and boys. The services are very hearty, and the addressed suited to the season. The Wednesday night addresses are given by Dean Carmichael and the assistants of St. George's, the Rev. Messrs. Hood and Trotman. The addresses on Friday are delivered by clergy of other city churches. The united offerings of the congregation for Diocesan Missions offered on the first Sunday in Lent, amounted to \$2,132.65.

DIOCESE OF ONTARIO.

OTTAWA.—A New Congregation.—The matter of most absorbing interest to Church people at the Capital during the past week has been the purchase, by a number of gentlemen, members of the congregation of Christ Church, Ottawa, of the "Metropolitan Methodist Episcopal Church," Metcalfe street, with a view to the formation of a new congregation. It is a nice brick building, with a handsome tower and spire, and was erected in 1880, at a cost of about \$30,000. Owing to the recent union of the various branches of the Methodist Society, it is not now needed by the denomination. The price to be paid is \$14,500. It is considered it will not be necessary to go to much expense in the matter of alterations to the interior of the edifice, further than the placing of a Communion table and rails. The new parish will probably embrace portions of the parishes of Christ Church and of St. John the Evangelist, situated in the very heart and best, and most fashionable part of Ottawa. It is proposed to at once organize the new congregation, and have the church opened for Divine service on Easter Day next. In the performance of the services it is the intention to observe the right mean between error in excess in ritual in one direction and defect in another. The pluck, earnestness and liberality of the gentlemen engaged in the new enterprise deserve very high praise. The gain to them, however, involves a very serious loss to Christ Church, over which hangs a dreadful debenture debt of nearly \$17,000, with its attendant interest. It is feared that the departure of both churchwardens, most of the sidesmen and a proportionate number of the congregation, including some of its most useful and wealthy members, will impoverish it to a great extent. *Prohibit Deus.* A new era in the history of the Church of England at Ottawa is thus about to be opened, and it is to be hoped that it will prove an era of greater numerical and spiritual growth than any that have preceded it.

A meeting of the upper congregation of Wolfe Island was held last week. There was a large attendance, and much interest was manifested in the proceedings. Mr. R. Bullis presided. The Rev. W. B. Carey, M.A., Rural Dean of Frontenac, entered into lengthy explanations of the affairs of the Mission. After some discussion it was resolved that the stipend of the incumbent—between grants and subscriptions—shall be \$800 per annum. A subscription list was opened at the meeting, when a total of \$160 was promised. A committee was appointed to canvass the two congregations on the Island, to raise the required amount, to report to an adjourned meeting to be held in the beginning of this week. It is understood that at the adjourned meeting the names of three clergymen will be selected for submission to the Bishop for choice of an incumbent for the Mission, now vacant.

Work on the United Empire Loyalist Memorial Church, at the village of Adolphustown, will be

begun in the spring as soon as the weather permits. The tenders which have been accepted are those of Mr. William Evans, of Napanee, for the masonry at \$2,670, and Messrs. Brooks & Lindsay, of Kingston, for the carpenters' and joiners' work at \$1,160.

The members of the Sewing Society in connection with St. Paul's Church, Adolphustown, have changed the name of the society to "The Willing Workers of St. Paul's Church."

The entertainment given by the ladies of the congregation of St. James' Church, Carleton Place, on Thursday the 12th ult., in the opera house, was a very pleasant affair. There was a large attendance, and all present seemed to enjoy the impromptu rendition of musical selections, etc. The articles offered for sale were in good demand. The proceeds amounted to about \$45.

The Ladies' Aid Society in connection with St. James' Church, Kingston, is to have a sale in the parochial school house on Easter Tuesday (7th April). A pamphlet has just been published at Kingston in memory of the late rector, Rev. F. W. Kirkpatrick, which embodies the notices relating to the deceased that appeared in the press. It has been distributed among the members of the congregation of St. James', by whom it will be highly prized.

A new church is about to be erected at Maberly, operations to be begun this spring. An hotel keeper there has very generously presented the Church people with the gift of half an acre of land.

A confirmation class is at present in course of formation in connection with Trinity Church, Brockville, to meet in the church every Thursday evening.

DIocese OF TORONTO.

LENTEN SERVICES.—We understand the Lenten services of the Church, especially in the towns and villages, are well attended. A great number of the Clergy are delivering series of sermons on Sunday evenings, and special efforts are made to render the week day services attractive by readings or short addresses. We hope the result of this earnest work will be witnessed in increased communions at Easter.

CARLTON.—The new hall in connection with St. Mark's Church here was recently opened. There was the usual public entertainment, consisting of a concert and readings. The Rev. C. E. Thomson, Rector, presided, and a very enjoyable evening was spent. Glee songs were sung by the Misses Kirby, the Misses Browne, Masters Thomson and Browne, and songs by Misses Uttley and Barnes. Mrs. Thomson presided at the piano. The hall will be used as a reading room for the general public of Carlton, and donations of newspapers and periodicals will be thankfully received.

LANGTRY v. DUMOULIN.—On the 27th ult. a motion was made before the Chancery Divisional Court to settle the vexed question of costs. Mr. Justice Ferguson, who tried the case, ordered the Defendant, Canon Dumoulin to pay the whole costs of the action, and the Divisional Court varied the original judgment by directing that all parties should pay their costs out of the fund. The Court interpreted this as meaning that the share of the fund (\$5,000 per annum) which is the portion of the Rector of St. James', should bear its proportion of the costs. As the whole fund is about \$20,000, the result is that Canon Dumoulin will pay one-quarter of the costs of the action.

TORONTO.—*Holy Trinity*—The Young People's Association of this Church held their usual bi-monthly meeting on the 26th ult. After the general business of the Association had been completed an interesting series of views of Toronto and Ottawa were exhibited, and an explanatory lecture was given, songs were sung by Miss Beard, Miss O'Reilly,

Mr. C. Rudge, Selby, and the Rev. Geo. Natrass. This Association is doing a good work for the Church.

PERSONAL.—The Rev. W. T. Smithett is to deliver a lecture this month at Fraserville, on "Orangeism, Past, Present, and Future." The lecture is under the auspices of two Orange lodges in the vicinity.

Speaking of the Rev. Mr. Bradshaw's lecture on the "Life and Times of John Wiclif," given recently before the Peterborough Young Men's Christian Association, the *Examiner* says, "It is seldom that the people of Peterborough have had the opportunity of listening to an address on the subject of the Reformation, in which so much knowledge, hitherto hidden, has been presented in so charming a style and invested with so much interest."

TORONTO.—*St. Anne's.*—The recent division of this parish and the appointment of the Rev. W. H. Clarke, of Bolton, as Incumbent of the new parish of St. Barnabas has not proved satisfactory to the people of St. Anne's Church. A deputation was appointed to see the Bishop, asking him to reconsider the whole question, but after hearing the deputation, the Bishop, we understand, declined the suggestion. At a meeting of the Vestry, held on the 2nd, a motion passed disapproving of the decision of the parish.

A further resolution was carried authorising the removal of the school-house from its present site to within the limits of the present parish of St. Anne's, after which the meeting broke up.

DIocese OF NIAGARA.

ANNUAL MEETING OF THE HAMILTON COFFEE TAVERN COMPANY.

The annual meeting of the Hamilton Coffee Tavern Company was held on February 25th in the Gore coffee tavern, Hughson street. There was a good attendance of stockholders. Mr. Adam Brown, the president, occupied the chair. The secretary, Mr. Alfred Powis, read the annual report showing the very satisfactory results of a net profit of \$534.61, also showing cash on hand and in bank, \$1,319.75.

The annual dividend of 10 per cent on paid up stock has been paid. The Arcade coffee room has been open since last April, and 13,558 persons have been served in eight and one-half months. This branch has just about paid expenses thus far. In the Gore coffee tavern 38,629 persons have been served, at an average of 14½ cents each.

The committee state that they have still in view the opening of another and larger coffee tavern in more commodious premises whenever desirable ones shall be obtained, in accordance with last report; so far they have not been able to meet with such premises, but they expect shortly to open a branch in the east end.

The treasurer, Mr. Henry McLaren, then read the financial statement of the company duly audited. The president moved the adoption of the report which was seconded by Mr. George Roach, vice-president.

Rev. Hartley Carmichael, rector of the Church of Ascension, congratulated the company on the successful year's business. The work in which they were engaged was a good one and deserved well of the community. The coffee tavern movement was indeed a most practical encouragement to temperance principles. He wished it all prosperity. Rev. S. Lyle, Central Presbyterian Church, Mr. A. T. Wood, and Rev. James Stewart, in turn addressed the meeting in congratulatory terms on the success of the company. Mr. George Roach moved the following resolution, seconded by Mr. George Clayton: That the stockholders of the Hamilton coffee tavern company feel themselves under a deep debt of gratitude to Mr. Henry McLaren, the treasurer of the company, for his indefatigable labors and unflinching zeal in the interests of the company, and that a committee con-

sisting of the president, the mover and Mr. J. M. Burns, be a committee to select a suitable testimonial to be presented to Mr. McLaren from the stockholders of the company.

The resolution was carried amid applause. Mr. McLaren thanked the stockholders. He was quite taken aback by the proposition; he had not expected any such thing. The work was to him a pleasure. He, however, thanked the meeting heartily for the kind expressions of their feelings.

Mr. A. T. Wood moved, seconded by Mr. James Stewart, that the thanks of the stockholders be tendered to the directors for their attention to the company's interests. The president and secretary returned thanks for the directors. In his remarks Mr. Powis called the attention of the shareholders to the fact that although the profits were very good, the net profit on each meal was only one cent; that no one of the five or six articles composing a meal could be reduced even one cent in price without entailing a loss to the company—in short, prices were cut as close to cost as it was possible to go.

Mr. A. T. Wood moved, seconded by J. M. Burns, that the following gentlemen be elected directors: Adam Brown, George Roach, Dr. John Mackelcan, Henry McLaren, Alfred Powis. Carried.

Mr. John Clayton moved, seconded by Mr. J. Pearson, that Mr. Alfred Powis be elected auditor. Carried.

HAMILTON.—The Right Reverend the Bishop of Ontario has appointed the Rev. E. P. Crawford, member of the Board of Foreign and Domestic Missions, to take the place of Rev. F. W. Kirkpatrick.

THE NEW BISHOP'S RESIDENCE.—We would respectfully recommend the choice of a residence for the new Bishop at a short distance from the Cathedral. It is desirable for many reasons—such as a readiness of attendance on the part of the Bishop at the various services at that Church, and also for the convenience of non-resident Clergy who may have occasion to call upon his Lordship at his residence, which would be at an easy distance from either railway station. It would be a great pleasure to hear of the purchase of a suitable See House.

FONT HILL.—*Obituary.*—Mrs. Piper, beloved wife of Thomas Piper, Esq., of Toronto, entered into rest, at her son's residence, on Sunday, 15th February, after a long and painful illness, which she bore with patience, fortitude and strength. Her body was placed in the family burying ground in Hamilton. Her loss will be greatly felt.

ST. MARK'S CHURCH.—The eighth weekly meeting of the *Literary Society* of this Church was held in the Choir-room of the Church on Monday evening. Several choice readings, recitations and essays were rendered by the members during the evening. An impromptu debate took place on the subject of compensation in connection with the Scott Act passage now so prominently before the public. The general feeling, after a very animated discussion, seemed to be in favour of the right of the liquor dealers to ask and expect compensation. The next debate will take place on Monday next on the subject:—"That Canada benefits more by British connection than she would by independence."

The Episcopal Endowment Fund.—The balance required for the completion of this fund seems in a very fair way, and likely to be made up before our next meeting of the Synod.

DIocese OF HURON.

THAMESVILLE.—The Rev. W. Davis preached his farewell sermon on Sunday, Feb. 22nd., to a large congregation, both at Christ's Church, Shelton, as well as here. Long before the hour of service the churches were packed full, and during the delivery of the sermon many were moved to tears.

On Monday evening the friends gathered in the parsonage to say good bye to Mr. Davis before he left for his new field of labour, and wished him God's protecting care and every blessing. Deep regret is felt at the separation, but the work in this Mission is too heavy for one of Mr. Davis' age. Both he and his family, who have been valuable assistants in all church work, carry with them the best wishes and earnest prayers of the whole congregation.

SERVICES AND CONFIRMATION BY THE BISHOP.
 Wednesday, Feb. 18, 1885.—St. John's Church, Wyoming, 2 p.m. Confirmed 15. Christ Church, Petrolia, 7.30 p.m. Confirmed 17.
 Thursday, 19.—St. Mary's Church, Warwick, 2.30 p.m. Confirmed 37. Grace Church, 4th line, Warwick, 8 p.m. Confirmed 12.
 Friday, 20.—St. James' Church, Brooke, 10 a.m. Confirmed 22. St. John's Church, Alvinston, 3 p.m.
 Saturday, 21.—St. Mary's Church, Napier, 10.30 a.m. Confirmed 13. St. Paul's Church, Kerwood, 3 p.m. Confirmed 13.
 Sunday, 22.—St. Anne's Church, Adelaide, 11 a.m. Confirmed 26. St. Paul's Church, Wisbeach, 3 p.m. Confirmed 25. Trinity Church, Watford, 7 p.m. Confirmed 33.
 Monday, 23.—St. John's Church, Strathroy, 7 p.m. Confirmed 28.
 Total Confirmed, 241.

STRATHROY.—One result of the Mission lately held in St. John's Church, is that 280 persons celebrated the Lord's Supper the Sunday following.

LONDON.—The Rev. H. F. Du Vernet is to hold a Mission in the Cronyn Memorial Church during the last two weeks of Lent.

LONDON.—*Christ's Church.*—The Band of Hope or junior branch of the Temperance Society, met in the school-room last Friday evening. There was a large attendance, and eleven new members joined the Society. The membership is now nearly one hundred.

The quarterly meeting of the standing committee is called for March the 12th., at 2.30 at the Chapter House.

Sermons were preached in each of the city churches on Sunday, March 8th., on the Missionary work of the Church. And a Union Missionary meeting will be held in St. Paul's, on Wednesday evening, March the 11th. Collections in aid of the Mission fund are to be taken up at each.

The Right Rev. Bishop Baldwin purposes holding an ordination on Trinity Sunday.

INGERSOLL.—The troubles which have been existing between the clergyman and congregation here for some time past are about to be effectually settled. The Rev. Mr. Holland has resigned his position as rector of St. George's Church, St. Catharines, and Mr. Bland is spoken of as his successor.

ST. THOMAS EAST.—A Mission is being held in St. John's Church here with good results. Rev. S. L. Smith is being assisted by his brother, Rev. Canon J. W. P. Smith, of London. The Church is much strengthened by these services.

LONDON.—The Church Association met at St. Paul's Rectory on Tuesday. There was a good attendance. First John v. 9. to end was read. The subject under consideration was "The Christians assurance of Salvation."

PARKHILL.—The indefatigable Bishop of the Diocese preached in Parkhill on the 25th ult. The congregation was very large. The subject of the sermon was, the silence of God in the time of Noah and on other occasions, and on the second coming of Christ. It was a forcible, earnest, and impressive discourse, listened to with wrapt attention. The Bishop drove to Thedford the next day, eleven miles, where he held a confirmation service, and thence continued on his visitation tour.

The Rev. S. H. Fairlie, Incumbent of Parkhill Mission, was recently presented with 80 bushels of oats, several joints of meat and a quantity of potatoes, by the members of one of his congregations. Mr. Fairlie is doing a good work in this large mission, and it is evident his services are appreciated.

SARNIA.—The Bishop visited this flourishing parish on Sunday, March 1st, and at the Morning Service, the Rector, Rev. T. R. Davis, presented a class of 60 candidates for Confirmation. This makes 136 persons confirmed in this Church within 18 months. His Lordship's address was one of the most practical and soul-stirring and marked with that simplicity and earnestness for which Bishop Baldwin is so noted. The church was crowded in every part, and all seemed deeply affected. A pleasing and gratifying feature was that the majority of those confirmed were men and women, and all remained for Holy Communion. It may be remarked that this is the largest class from any one congregation so far confirmed by the Bishop. The Bishop preached again at 3 p.m., and the church was once more crowded to the doors—every one being anxious to hear his Lordship. The Rector and congregation received the heartiest congratulations for the practical evidence of spiritual life in all Church work.

From Sarnia the Bishop went to Point Edward for Evening Service, and on Monday to Indian Reserve and Corunna.

DIocese OF ALGOMA.

MISSION OF BURK'S FALLS.—His Lordship the Bishop of Algoma commenced his second tour of visitation through the Mission of Burk's Falls, on Wednesday, 21st January. The Incumbent of the Mission, the Rev. M. W. Mangan, with the Bishop, arrived at St. Margaret's Church—Cyprus—in time for service at 3 p.m. The congregation here, as in all the stations along the railway line, was small, in consequence of so many of our men being employed in the construction of the line. Shortened Evensong was said by the Rev. T. Lloyd of Huntsville, the lessons being taken by the Incumbent. At the end of Evensong, five candidates were presented, and the Holy and Apostolic rite of Confirmation administered by the Bishop, who preached an eloquent and impressive sermon from Rom. VI. 23, after which the Holy Communion was proceeded with, the Bishop being Celebrant, assisted by the Rev. T. Lloyd.

Service ended, We—the Bishop and Mr. Mangan, proceeded to Emsdale, where we enjoyed the hospitality of Mr. Jenkin (one of the wardens of St. Mark's Church,) and his estimable wife, this and the following night. On the day following, the Bishop held a business meeting in the Vestry at 1 p.m.

Friday morning dawned rough and stormy when we started out again for Bethune, and arrived at 11 a.m., at the house of Mr. and Mrs. Metcalfe, who kindly and bountifully entertained us to dinner, after which we repaired to the house of Mr. Woodruff where, in spite of the stormy day, we were rejoiced to find a large congregation already assembled *anxiously* awaiting our arrival this being the *first* time in the history of Bethune, that it had been honoured by the visit of a Bishop.

At 1 p.m., service was commenced, and the Bishop was both surprised and pleased to see and hear what hearty singing and responding was to be found in the services held in this remote and but newly settled portion of the backwoods of Muskoka. After the sermon, the Holy Communion was administered by the Bishop assisted by the Incumbent, when eight communicants received the sacred emblems of the Body and Blood of Christ. After service, a business meeting was held, at which arrangements were made for the erection of a church on a fine site of five acres given for the purpose by our kind and largehearted friend Mr. Woodruff, in whose house our services are at present held. Although the members of the Church in this locality (numbering but 15 families all told) and all new settlers, and contending with all the

poverty and hardships incident to new settlers in a new country, yet so anxious are they to have a building in which they may worship their common God and Father, that before we left, we had received from them the promise of \$46 as well as a great many days of labour toward the erection of the building. We left this promising little station with our hearts cheered and full of hope and returned to Emsdale. We were lodged and entertained at the house of Mr. Ralph Simpson, whose good lady, judging quite correctly that a ride of 16 miles on a bitterly cold evening would have considerably sharpened our appetites had the tea table most bountifully spread with quite a profusion of all the good things of Muskoka to which I know both the Bishop and myself did *ample justice*.

9 a.m. on Saturday found us once more in the cutter wending our way to Beggsboro, where we arrived at 11 o'clock for service in All Souls Church, here the people turned out well. We had a celebration of the Holy Communion and at the close of the service the Bishop presided at a business meeting, and placed the Church under the care of the Rev. W. B. Mangan.

The members of the church were highly delighted at the prospect of having *regular* services, no service having been held in their Church since October last. On Sunday Matins was said by the Incumbent in St. Mark's Church, Emsdale, at 10.30 a.m. The Church was full, and at the end of Matins, the Incumbent presented five candidates, to whom his Lordship administered the Holy Apostolic rite of Confirmation, at the close of which service he addressed a few seasonable, solemn and well chosen words to the newly Confirmed, after which he preached an impressive sermon from the words, "My Father worketh hitherto and I work." The Holy Communion was then administered to about twenty. At the close of the hymn following the Confirmation service, the Bishop leaving the sacarium, advanced to the front of the Chancel and calling Mr. Wm. Jenkin forward handed him his licence as Lay Reader in the Mission to assist the Incumbent in his arduous duties, and thus *publicly* vested him with his office. Mr. Jenkin is a most zealous and assiduous worker in the interests of the Church, and was nominated to the Bishop by the Incumbent, as a man in every way fitted to occupy the important position of Lay Reader. At 3 p.m., we arrived at Burk's Falls for service, *now more than ever* did we miss and feel the want of our dear little Church: but we were cheered to find a large congregation assembled in the schoolhouse. Evensong was proceeded with, the Bishop preaching from the words, "We must all appear before the judgment seat of Christ." Holy Communion was administered to eighteen persons. On Monday morning we proceeded, accompanied by Mrs. Mangan, to Starratts, where a new Church, built under the direction of the Rev. W. Crompton, was to be opened. Up to this time the fates had been most propitious to us, but in this journey they cruelly deserted us; and in going through a drift we had the misfortune to upset into the snow. Luckily the Bishop foreseeing the danger looming ahead, had alighted and was walking behind the cutter, or else there might have been nothing of my wife left, as she had the misfortune to be on the low side of the cutter, and consequently was *undermost* when we went over. Arrived at Starratt's we had a good and cheering service, followed by a celebration, at the close of which a vestry meeting was held, when this station also was placed under the care of the Rev. W. B. Mangan. We were hospitably dined by Mr. and Mrs. Laxton on our way back to Burk's Falls where we arrived in the afternoon and after tea at the Parsonage held a vestry meeting at 7 o'clock at which arrangements were made for commencing the building of the new Church early next Spring. The next morning the Bishop left for Bracebridge, on the way to Toronto.

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

Province of Rupert's Land.

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

DIOCESE OF RUPERT'S LAND.

WINNIPEG. — *Lenten Services.* — Holy Trinity Parish has services on Wednesday evening and Friday afternoon. Christ Church has service on Monday, Tuesday, and Saturday at 5 p.m., and on Wednesday, Thursday, and Friday at 7.30 p.m. There are readings in the afternoon, and lectures in the evening. St. John's Cathedral has Monday evening service with sermon. At All Saints, Rev. Canon Coombes of St. John's Cathedral, holds a service on Friday evenings. St. George's has a Wednesday evening service, and cottage meetings on Fridays.

PORTAGE LA PRAIRIE. — This Parish is now supplied from Winnipeg. It is understood that the late Incumbent, Rev. A. L. Fortin, will go to St. Andrew's when Bishop Young resigns the Incumbency at Easter.

PERSONAL. — The Ven. Archdeacon Pinkham is working in the interests of the College and Mission Endowment Fund in England. He has been received with great kindness by leading Churchmen who have expressed great interest in Manitoba. He lately addressed the C. M. S. Committee on their missions in the North-west.

ST. JOHN'S COLLEGE CHURCH SOCIETY. — This very useful Society holds this term four general meetings, seven devotional meetings, with two celebrations of the Holy Communion and a special service and sermon. A paper on the "advantages of Extemporaneous preaching" was read at the first general meeting by the Dean of Rupert's Land, Professor of Pastoral Theology. At the second general meeting a paper was read by the Ven. Archdeacon Cowley. At the other meetings on March 24th and April 15th papers will be read by Canon O'Meara and Rev. W. D. Barber. The Devotional meetings are held in the Boys' College, and are conducted this term alternately by the Rev. Canon O'Meara, and the Rev. A. E. Cowley, Rector of St. James.

CHRIST CHURCH. — The children of the Sunday School are collecting money for an Oak Eagle Lectern, ordered from Holbrook and Mollington of Toronto, which is expected for Easter Day. The Vicar of Stratford-on-Avon, recently sent a subscription of one pound towards this, through Mr. W. Pratt, jun., whose family were formerly residents in Stratford. The Vicar intends visiting the United States in the interests of the restoration fund of the Parish Church. No reader of Shakespeare who appreciates the immortal dramatist would refuse to give something to restore this ancient edifice which is inseparably linked with his name.

HOLY TRINITY. — The old Church, now known as Trinity Hall, has been leased for a Roller Rink. It is stated that the rental is \$1,400 per annum. The old School-house is used as a gymnasium. The week-day services and Sunday School are held at 60 Portage Avenue.

DIOCESE OF QU'APPELLE.

QU'APPELLE STATION. — The Lord Bishop preached to a large congregation on the 22nd and was present at a meeting of the Building Committee on the following day. Arrangements were made to let the contract for the new Church very shortly.

MOOSEJAW. — There is daily service in St. John Baptist Church at 5 p.m., during Lent. Rev. J. P. Sargent is instructing a class for Confirmation.

DIOCESE OF NEW WESTMINSTER, B. C.

The Editor of CHURCH GUARDIAN.

(Continued from last week.)

Columbia College for girls.

Lorne College for boys.

All Saints' School, Nicola, for children of settlers.

The establishment of these was in the opinion of the Bishop and his advisers an absolute necessity if the Church of England is to make its way or even hold its own in the Province.

The Romanists, who receive considerable pecuniary support from Europe, by the attraction of a low scale of charges and by teaching so called accomplishments, offer great inducements to others besides those of their own faith for attendance at their schools. The Methodists and other sectarian bodies had established a firm footing before the Church of England had done much to provide the means of grace. Moreover a secular education is provided in the Government schools at a very low charge, where, I understand, no religious teaching is provided—certainly not the doctrines of the Church of England.

It was therefore necessary to establish a lower scale of fees than under ordinary circumstances, and than parents could for the most part afford to pay, but even with these low fees there is every prospect of the schools becoming self supporting.

The Venerable Society for the Propagation of the Gospel has been very liberal in their grants to this Diocese, especially for Missions to the Indians, which are of a very promising character. The Bishop having gone to Portland, Oregon, to take part in a mission being held there, I am unable to furnish any particulars of this interesting work nor of the exact application of the S. P. G. grants beyond that they amount to £750, of which £200 is towards the stipend of the Bishop. The Society has also granted £50 toward the support of a Chinese clergyman for the Chinese labourers on the railroad, but this the Bishop has not been able yet to apply.

Your readers will concur with me that there is great cause for thankfulness to Almighty God for the work already done, or rather for the foundation laid, and great encouragement with regard to the future. There is, however, at the same time, grave cause for anxiety in respect of an expenditure which has exceeded the receipts by \$1,940, a consequent indebtedness of the Mission funds to this extent. The annual amounts for which the Diocesan Mission funds are liable in respect of aids to stipends of clergy, is \$3,500, and it seems impossible to make any reduction of stipends which, in a country where the means of living are very expensive, barely provide the necessaries of life.

The Bishop and his advisers are placed in a position of great perplexity. It would be a grave responsibility to reduce the number of those engaged in parochial and Mission work just when it is beginning to tell, when a large influx of settlers is expected on the completion of the Canada Pacific Railroad, and when the Indian is coming under the influence of Christian teaching.

The embarrassed financial position of the Mission arises, mainly, if not wholly, from the falling off of pecuniary aid and support from England. Some of the most liberal contributors have died and have not been replaced by others; some, for no given reason, have ceased to subscribe, and parochial collections and offertories have greatly fallen off.

I remain faithfully,

Feb. 6th., 1885.

JUSTINIAN PELLY.

CONTEMPORARY CHURCH OPINION.

The *Rock* and the *Church Times* are for once in accord in their strictures on the "Life of George Eliot." The *Rock* says.—

A protest has, we are glad to see, been raised against the indiscriminating eulogy heaped upon the late George Eliot in the reviews of her biography which has just been published. There was much to admire, and more to pity, in the character of

that gifted woman, but surely it marks a grievous falling off from even the conventional standard of English morality that the point at issue has been passed by reviewer after reviewer without a word of reprobation. To some persons it is hard to understand how a mind, apparently so devout, should be left in the spiritual darkness in which George Eliot groped to the last. But surely we need not wonder. Only the pure in heart shall see God. Whatever extenuating circumstances there may have been, the life of George Eliot was one which cannot be regarded with satisfaction, and wrong is done when the evil is glossed over.

The *Church Times* is even more severe: witness the following extract:—

A "Life of George Eliot" has just appeared, and has greatly exercised the critics, most of whom have thrown themselves into frightful contortions in their endeavours to show that there was no inconsistency between lofty moral aspirations and cohabitation with another woman's husband. We feel too intimidated by "the stream of tendency" to say much on the subject, but we venture to think that George Eliot's life was one of those things that cannot too soon be forgotten. Let those read her books who like them, and be content to suppose that their author was George Eliot or anybody but Mary Ann Evans.

The London *Guardian* comments thus on the recent Episcopal appointments:—

We have said so much of the new Bishops in another column that a very brief notice of the appointments may suffice here. The only principle that a Prime Minister can well go on in advising the Crown in this matter has been conspicuously adhered to. Each party in the Church has contributed one of its best men, and yet the interests of religion have not been ensubordinated to those of parties. High Churchmen and Evangelicals will admit that in Dr. Temple breadth has not been found inconsistent either with zeal or orthodoxy. High Churchmen and Broad Churchmen will recognise in Mr. Bickersteth the best qualities of the Evangelical school, and neither Evangelical nor Broad Church will refuse to bear their part in the enthusiasm which has been excited by the news of Dr. King's appointment. For it must be admitted that the interest of the Bishop of Exeter's translation to London is overshadowed by the interest of Dr. King's nomination to Lincoln. In a time in which a Bishop's work is always tending more to become "clerical," in the literal and inferior sense of the word, the singling out of a man so singularly and exclusively famous for spirituality of life is matter for sincere rejoicing.

The *Living Church* says:—

The Lenten call to discipline and renewed consecration to duty reminds us that in our religion the principle of divine direction must control; self-discipline and not self-indulgence is the law of Christ. Body, mind, and heart are to be trained, until perfected in inward power and outward self-restraint. "There are many things in your Church that I like," said a dissenting minister, "but Congregationalism suits me well enough." He missed the point. It is not what *suits* us, but what is right, what is best for us, that we are to seek in religion. We may not pick and choose. We must be guided by the will of God. We cannot be conformed to His will without self-surrender, sacrifice, fasting, and prayer. In the practice of these we follow the example of our blessed Lord.

The *Church Press* concludes a racy article on

"How to edit a Church paper," by saying:— We are, of course, thankful for criticism, from whatever quarter it may come—and these have reached us from every point of the compass, from Europe, Asia, and Africa, from men, women, bishops, priests, and deacons, of every school of thought in the Church. Some of the hints will be acted up to in time; others shall be thought over, and, perhaps, adopted in whole or in part; others are not worth consideration. Of this, however, our

readers may be assured, that we have no intention of trying to please everybody. There are some unreasonable beings whom none can satisfy. They resemble the English soldier who, when being flogged, kept crying out "Too high! too low!" and at last so enraged the Irish drummer as to force him to exclaim with over-much forcibleness: "Strike high, strike low, there's no pleasing ye anyway. I'll flog to please myself." We intend to edit *The Church Press* so as to please our own consciences, and to help the cause of the Church, as far as lies in our power. If in so doing we tread upon this man's or that woman's corns, we cannot help it. Corns are abnormal excrescences, and their owners must suffer accordingly. We are not afraid of hurting those whose toes are in a normal condition.

LONDON CHARITIES.—The total income for the London charities for 1884 was about £4,500,000. Of this sum about £2,000,000 were contributed to church and chapel building funds, missionary, tract, Bible, and book societies. Commenting upon this amount, the *London Times* speaks of it as being more than twice the revenue of the Swiss Confederation, greater than that of Sweden and Denmark, and nearly as much as Portugal, Belgium and the Netherlands.

The *Church Standard* says:

Leaving out the name, and thus taking away any special application, we give the following direction, which ought to be observed wherever "Seats Free" is the law:—

"We respectfully and most earnestly urge all persons attending — Church to absolutely refuse to pass in front of persons who are in the pews. If they will not move up, go to some other pew, or stand up in the aisle until room is made, and you can have a seat without climbing over anyone. There are some intolerable nuisances in this world that have got to be righted, and this is one."

Editorial Notes.

Our able contemporary, the *London Guardian*, recently had a long and interesting article on "The Secular Uses of Lent," which it epitomizes under the two heads of "Frugality" and "Thoughtfulness," or in other words, "Plain Living" and "High Thinking." It reminded us of a remark made to us many years ago by an eminent American physician, to the effect that, although he was not a Churchman, he was constrained, as a man, and especially as a medical man, to admire many things in the Church's system which had a direct tendency to promote the physical as well as the mental and spiritual welfare of her members. There is no doubt that the annual Lenten experience of a plain diet has an important bearing on personal health. The unanimous testimony of medical practitioners is to the effect that over-feeding is the cause of a large proportion of the bodily disorders that come under their observation. When we add to this the unquestionable evils that result from a long-continued luxuriousness of diet, we shall be led no less to appreciate the physical benefits which we may all derive from a periodical abstinence from all unnecessary pleasures of the table.

"But," as our contemporary observes, "an occasional retreat along the paths of plain living could not be urged with much earnestness if such paths did not lead to the realm of high thinking." That they do so lead is a fact which it needs no professional witness to establish. Any one who has ever attempted to buckle down to real mental work after a full meal on rich and dainty viands knows the hopelessness of the task. Many an essay, and many a sermon, have been spoiled by

too hearty a dinner. But when Lent is allowed to do its salutary work, there is no afternoon work, in school, or parish, or office, or workshop, done blunderingly or confusedly because of drowsy eyes and blinded minds. There is no after dinner torpor which renders the effort to share in conversation irksome and abortive. There are no evening hours unnecessarily lost by reason of sleepiness and dulness. High thinking takes the place of wandering thoughts, and becomes the parent of high and noble deeds.

Thus the Christian Church, by her annual Lenten Fast, not only guides her children into regions of unwonted spirituality, but also braces and strengthens both body and mind for a better discharge of the secular duties of life, and thus proves herself to be a reliable guide for the things of this life as well as of that which is to come.

Earl Granville's *ultimatum* to the Russian Government on the subject of the threatened encroachments of the latter power on the territory of Afghanistan, forms a refreshing contrast to the excessively bland and conciliatory style which generally characterizes that amiable nobleman's diplomatic correspondence. It looks very much as if the Gladstone Ministry has at last awakened to the truth of the late Mr. Roebuck's axiom, that "England, to be respected, must be feared." They have received a sharp lesson in the result of the recent vote of censure, but if they can show, even at this late hour, that the honor of the nation is safe in their keeping, they may yet regain much of the public confidence which they have lost.

We heartily join in the general chorus of congratulations which welcomes our hardy *voyageurs* back to their native soil. In the perilous enterprise in which they have been engaged, they have proved themselves worthy comrades of the red-coats and blue-jackets of Old England, and they return to their homes with the proud consciousness that they have contributed no small share to the success of one of the most difficult undertakings that was ever attempted by an army on a foreign soil. It is a matter for gratitude, considering the multifarious dangers to which they have been exposed, that so large a proportion of the men have come back in health and safety. For the few who never shall return, we bespeak the grateful remembrance of their countrymen.

We are pleased to find a new addition to our list of Exchanges, in *The Church Record*, a monthly, published at South Port, Conn., by the Church Record Association. Its initial number bears date 12th February. Its "Salutatory," addressed to the Bishop, clergy and laity of Connecticut, sets forth its principles as embodied in the motto, "*Pro Christo et Ecclesia*." Working with these objects in view, we heartily wish the *Record* all success.

Book Notices, Reviews, &c.

LITTELL'S LIVING AGE. The numbers of *The Living Age* for the weeks ending February 14th and 21st, contain Prince Bismarck, *London Quarterly*; Sydney Smith, *British Quarterly*; English Character and Manners as Portrayed by Anthony Trollope, *Westminster*; Cæsarism, *Nineteenth Century*; Dr. Johnson, *Contemporary*; Della Crusca and Anna Matilda: an Episode in English Literature, *National Review*; The Summer Palace, Peking, *Belgravia*; Whitby, *Good Words*; The Religion of Hamlet, *Month*; Outside

London, *Chambers' Coptic Monasteries in the Eighteenth Century, All the Year Round*; "Snow Bucking" in the Rocky Mountains, *Longmans*; Silence is Gold, *Spectator*; with instalments of "A House Divided Against Itself," "Within his Danger" a Tale from the Chinese, and "A Hard Day's Work," and Poetry.

REVELATION, UNIVERSAL AND SPECIAL: by the Rev. William W. Olssen, S. T. D., Professor of Greek and Hebrew in St. Stephen's College, New York. T. Whitaker, New York:—

This very able and original work is designed by the author to meet the case of those whom the old arguments for the inspiration and authority of the Bible fail to satisfy in view of the discoveries of modern science, and the objections of modern thought. We think that the author underrates the force of the old methods of establishing the truth of Divine Revelation, and consequently, magnifies the importance of his own work, and we very much doubt whether his argument clever and well-presented as it is, would have much effect on a mind whom the old Christian apologists failed to convince. As a *supplementary* thesis, however, it is valuable, and well adapted to confirm the faith which is already built on the external and internal evidences of the truth of Holy Writ.

THE CHURCH ECLECTIC: E. & J. B. Young & Co., and James Pott & Co., New York.

The March number of this excellent and ever welcome monthly opens with a review of Drummond's "Natural Law in the Spiritual World," in which a note of warning, not unnecessary, we fear, is sounded as to the uncertain if not dangerous tendency of the reasoning contained in this book. The writer says in opening: "The author is no doubt a sincere Christian, but he is also an ardent devotee of science, and has fallen into the delusion that the scepticism of men of science can be removed by proving that the principles of Christianity and of physical science are identical. This extreme devotion to science leads the author into a distinctly pronounced rationalism." There is also the usual number of selections, all of interest, among which we note: "The Revision of the Book of Common Prayer," "Anglican Sisterhoods—Harriett Monsell," by Rev. T. Carter; "Vaticanism," from Miss Mansett's analysis of Father Curci's work; "Evangelizing the Masses," from *Church Times*; and portions of a paper by Mr. G. A. Spottiswoode, read at a meeting of Church workers at Croydon, and entitled, "Home Union and Home Dis-union."

THE ENGLISH ILLUSTRATED MAGAZINE: Macmillan & Co., 112 Fourth Avenue, New York. \$1.75 per annum, 15c. each.

The March number of this beautiful magazine, early to hand, is, according to our judgment, the best yet. It opens with extracts from the Diary of Princes Edward and George of Wales, in reference to their stay in West and South Australia, accompanied by an engraving, representing their descent into a coal mine, and this is followed by a Study upon Primroses and Cowslips, by Grant Allen, illustrated by a number of really charming cuts by Ryland. The wonder is how so profusely illustrated a magazine, and one with so much valuable information can be furnished at so low a price.

THE PULPIT OF TO-DAY.

The February number of *The Pulpit of To-day* contains, amongst other good things, sermons by Canon Liddon on "Mysteries in Religion," Canon Farrar on "Spirituality," Henry Ward Beecher on "The Natural and the Spiritual," and "The Use and Abuse of Praise." Dr. Joseph Parker continues his expositions in the book of Genesis, and Prof. E. Johnson contributes one of his characteristic studies. One dollar a year; single numbers, ten cents. A. E. Rose, publisher, Westfield, N. Y.

The Church Guardian

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SPECIAL NOTICE.

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Will Subscribers please examine Label, and REMIT
PROMPTLY?

CALENDAR FOR MARCH.

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

Fourth Sunday in Lent.

"So, then, brethren, we are not children of the bond
woman, but of the free."—Gal. iv. 31.

The whole of the services selected by the Church for the season of Lent, and the subjects of contemplation and reflection they induce, are calculated to point out the freedom and spirituality of our religion, and to divest our fasts and all our religious observances, of the merely ceremonial character, which, in the eyes of the thoughtless or superstitious, they are apt to assume. There is a life in the principles taught by our Church, which makes its appointed ordinances not mere matters of observance, but means of personal sanctification, and we are grossly in error, we know not what spirit we are of, if we press the observance of the fast for its own sake as an appointed means, without an immediate reference to the spiritual effect on our hearts it is intended to produce. We have seen this in the preceding Lent services; let us proceed also to trace it in this, and to consider the view of the Church, as on this Sunday, would have us take of the doctrine of humiliation and spiritual preparation for the mysteries of Easter. We confess in the collect, as necessary to make our addresses to the Throne of Grace acceptable, that, for our evil deeds we worthily deserve to be punished; while our prayer, founded on this,—that is, on our helplessness and unworthiness,—is, that by the comfort of God's grace, we may in His mercy be relieved. The epistle, from that of St. Paul to the Galatians, draws a contrast between our state and that of the Jew, under the image of the two sons of Abraham, and would appear to point out, that while we owe our present spiritual state entirely to God's mercy, who, even in our birth, has made us children of the free woman, we are to read, in the bondage of our brethren, the purposes to which it may be made subservient to our spiritual improvement. As a schoolmaster, the law has led us to Christ, and through Him only are we endowed with the glorious liberty of the sons of God. The veil is still over the

hearts of the children of Agar; the heavenly Jerusalem only is free. This heavenly Jerusalem, typified as the Jerusalem of old, is the Church catholic and invisible, which is the mother of us all. Of this it had been written, that we should come from the east and the west, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. We, like Isaac, are the children of promise, for it was promised that in the seed of Abraham all the families of the earth should be blessed, and, "in thy seed that is Christ's." "We, then, brethren," in the words of the text, "are not children of the bondwoman, but of the free." We are free from all the ritual of the Mosaic law, save only as its ordinances may be conducive to carry on with energy the warfare of the spirit against the flesh. Let us consider the law as our schoolmaster, and we shall understand the spiritual object and nature of fasting as enforced by our Church. It is not a slavish ceremonial, the object of which is accomplished in austerity and privation, but a means whereby a higher degree of spirituality is attained, and the mind of the Christian placed in a more advantageous position for entertaining the high mysteries of the faith. We are no longer under bondage, but are free, yet must we not use our liberty as a cloak of maliciousness; the same end must be attained, only by more spiritual means, that was proposed under the older covenant of bondage. The schoolmaster has no object in laying down arbitrary rules that put his scholars to inconvenience, and place restraint upon the freedom of their actions; he has no object in this, but, as knowing that such rules and discipline are a part of that moral training which is the very soul of education; that the first lesson we have to learn is, that we are to deny ourselves, and bring everything into subjection,—that the spiritual part of us may not be clogged by the lusts or longings of the flesh,—that the good seed may not be choked by the cares and follies of life. The schoolmaster who does his duty in this, has never been supposed to interfere with the liberty of his scholars; he has merely endeavoured to give that direction to their education which is necessary to secure their success. In the same manner does that perfect law of liberty, in which we walk, direct us only, through means, as fasting, humiliation, and prayer, to the great end which it proposes, the spiritual advancement of our souls in holiness, in faith, in righteousness. This cannot in any sense be said to interfere with that liberty wherewith Christ has made us free. Let us use the ordinances of our Church as we should be ready to use the experience of a schoolmaster who had endeared himself, by his sound and practical judgment, as well as by his affectionate interest in our welfare, and we shall then attain the object the Church proposes,—even our sanctification. The Gospel sets before us a miraculous proof of the subjection of our temporal to our spiritual necessities. They who thronged after our Lord to hear Him were fed with bread from heaven. Neglecting the food of the body, they sought, first, the food of the soul: a practical illustration was thus afforded the disciples of their seeking, first the kingdom of God and his righteousness, and that all things that were needful should be added unto them. It was fasting that this vast multitude came to our Lord, who, pitying their necessities, fed them with that miraculous, yet humble, meal that is recorded in the Gospel. Let it not be lost on us, that He who could thus feed five thousand, by a miracle, still

directed his disciples to gather up the fragments, that nothing might be lost. How many and wise are the lessons this should teach us in things temporal. In things spiritual, we shall learn to think lightly of no means, to despise no opportunities of promoting the growth of the soul in grace, if, by any means, we may bring home to our convictions, the truth wrought on the minds of the disciples. "This is of a truth that prophet that should come into the world." This practical exercise the Church would have us make use of. It would have us humble ourselves, as in the words of the collect, confessing that, for our evil deeds, we worthily deserve to be punished, and that by the comfort of God's grace only can we be relieved. It points out to us in the epistle how that relief has been afforded us; and, in the Gospel, turns our attention from our temporal to our spiritual necessities, showing us how abstinence in the one has been, once at least, practically made to promote the other, and affording us an example how the flesh may be subdued to the spirit, and the whole creature, body and soul, be brought into a fit temperament for exercise of the spiritual functions, and for the nearer approach and contemplation of the high and holy mysteries of our faith.—(Hon. and Rev. S. Best, M.A.)

Appointments.

Mr. John B. Strong, 91 Lockman street, Halifax, has accepted the position of Local Agent and Canvasser for the city of Halifax for the GUARDIAN.

Mr. W. B. Tanton, of Pictou, N. S., has accepted the position of Travelling Agent and Canvasser for the Dioceses of Fredericton and Nova Scotia.

We commend both these gentlemen to the consideration of our friends in the Lower Provinces, and trust that the clergy and laity will give them such assistance in their work as may be in their power. The GUARDIAN already occupies the leading place as *the Church paper of the Dominion* but we would see the number of its readers *doubled*. We are constantly in receipt of most gratifying testimony from all parts of the Dominion as to the estimation in which the GUARDIAN is held, and we rejoice in it not alone on personal grounds, but chiefly because we hope it evidences good work being done through its means for The Church in this land. We have not hitherto published any of these references; but in view of the appointments above named we may be pardoned in citing the following from many others.

From the Most Rev. the METROPOLITAN: "I am quite willing to accept the CHURCH GUARDIAN as at present conducted as the Organ of the Church in this Diocese; it seems to me to be conducted in the spirit of the Church, and with commendable zeal and earnestness."

The Lord Bishop of Nova Scotia at a public meeting held in Halifax shortly after the transfer of the paper, as well as at the meeting of Synod, most kindly referred to the change in ownership and place of publication, and declared his intention to continue his approval and use it as the organ of his Diocese.

The Lord Bishop of Ontario writes: "I cordially approve of the CHURCH GUARDIAN, and wish it every success, as I like its tone and general character."

The Lord Bishop of Quebec writes: "I am very glad to know that (the GUARDIAN) has a large circulation in the Diocese, and you are authorized to say that I approve of it and recommend it."

The late Lord Bishop of Niagara wrote: "The position of the GUARDIAN is above any that has been occupied by any Church paper," and expressed hearty wishes for its extension.

A clergyman writes: "Your paper is simply invaluable to the Church."

A subscriber in Ontario in remitting for himself and several others, states: "We like your paper much and think it *much the best of the Church papers*, and trust it may continue to improve and flourish."

Another subscriber writes: "I may say that I am well pleased with the GUARDIAN as being excellent in matter and tone; there is the right kind of ring about it. We want a live and instructive paper, and that the GUARDIAN is."

Another subscriber in Ontario writes: "My friend Editor of—a new church paper has requested me to order for him the '*best church weekly in Canada*,' and I have no difficulty in deciding that 'THE CHURCH GUARDIAN' will fill the bill. Please therefore send him a copy."

Another in New Brunswick writes: "The health of the GUARDIAN has manifestly not suffered by its removal from Halifax to Montreal. I congratulate you, (may I not say the Church) on your able and judicious management of the paper."

"The Drift Towards Re-union."

Thus an esteemed contemporary characterizes the growing tendency towards responsive worship in the Protestant denominations, of which so many instances have been reported in this journal. After three centuries' experience of non-liturgical services, the descendants of the Puritan seceders from the Church are beginning to feel their way back to principles and practices which they abandoned for no better reason than that they were used by their religious opponents. Individual congregations are experimenting with brand new forms of prayer; ministers are discussing the lawfulness and expediency of chanting, the difference between bowing the head and kneeling, the question of how to begin a service and how to carry it on, the way in which to secure the actual participation of ostensible worshippers in common acts of worship.

Now all this to a well-instructed Churchman seems very puerile, and he is tempted to look upon the well meant experiments of his separated brethren with the same feeling of half-amused half-pitying interest with which a grown person contemplates the first feeble efforts of some little child to walk. It must be confessed, too, that our sympathy with the revivers of a Liturgical form of worship is somewhat checked by the knowledge that the need which they are now experiencing is one of their own creation. Their earlier traditions should have kept them from wandering into the barren paths of extemporaneous devotion. Baxter made a Prayer-Book which his followers declined to use, the Presbyterians have a published order of worship which is a thousand times better than their extemporary and feeble services, and the Methodists could have one if they followed faithfully their Book of Discipline. The tendency of these and other dissenting bodies, however, has been all the

other way, and much of their failure to reach all classes of the community, as well as of the constant leakage from their membership is due to the barrenness of their worship, which has not touched the hearts of all sorts of people and brought them together.

There is another aspect of this subject which we have more pleasure in considering. Religious bodies of all origins are developing a growing willingness to learn from one another. Churchmen have been among the first to concede this as to certain methods of work, and the time seems to be at-hand, even if it has not already arrived, when all the bodies of Christians around us will be ready and desirous to learn of us. This is encouraging, for if it reveals their present weakness it also furnishes ground for salutary hopes of the near future.

The Church has ample scope within itself to change its modes of working here and there without affecting anything that is essential in its principles or organization, but it is of the nature of a society that has separated itself from the central organization of Christianity in the world, that when it makes any attempt at reform it changes both its policy and its order. The great change which is now going on in many of the Protestant dissenting bodies, in the two-fold direction of a simplification of creed and a re-organization of worship, is only part of a somewhat radical programme, the end of which is only dimly if at all perceived by its most active promoters. The religious belief of these brethren of many names is gradually approximating to the standard of the Church. It looks as if the restoration of the liturgy were only a work of time. But the changes thus initiated cannot stop here. They are but parts of a general movement, most hopeful in its character, most constructive in its tendency, the consummation of which will be the gathering of all Christian people into the "One Body" of Christ, the Holy, Catholic, and Apostolic Church.

Under these circumstances, what should be the attitude of Churchmen towards their fellow-Christians who are separated from them in the outward organizations of worship and action? Surely, one of long-suffering patience and large-hearted kindness. The willingness of many of these brethren to learn from us has behind it that large purpose which is believed to be the invisible working of the Holy Spirit. God is always moving in the ranks and orders of men. He is moving to-day in the minds and hearts of Christian people, and is bringing them to a better mind, and to a better feeling towards one another. Out of this state of things, which is one of the distinctive features of the present time, is to come, as we firmly believe, that blessed re-union of Christendom which will gladden the hearts of all who believe in the Lord Jesus Christ, and love one another, as He gave commandment, and bring about the fulfilment of the the Lord's own prayer, "that they all may be ONE, as Thou, Father, art in Me, and I in Thee"; and that the outward, visible, organic unity may convince the world that HE was sent of God.

The inauguration of President Cleveland marks an epoch in the political history of the United States which no thoughtful observer of current events can afford to overlook. After twenty-four years exclusion from the prerogative of administration, the Democratic party returns to power with

the hearty approval of a great majority of the nation, and the best wishes of the friends of the American people throughout the world. We heartily congratulate the new President on his auspicious entry upon the duties of his high position, and we hope that he may be able to carry out to the full the lofty principles which have hitherto characterized his public career.

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.

THE SOCIETY OF THE TREASURY OF GOD.

MOTTO.—"Bring ye all the tithes. . . . Prove me herewith, saith the Lord of hosts, if I will not open the windows of Heaven, and pour you out a blessing."
—Math. iii. 10.

SIR,—That the law of tithe is of Divine appointment and of perpetual obligation I propose to prove by heathen law and custom, and, if I can do that, I presume that a Christian will not be able to deny that it is binding on him also.

"Honor the gods with thy fruits," was a law of the ancient Greeks. Herodotus, the Greek historian, states that the sacredness of the tithe was such as to restrain the soldiers of Cyrus, even in the heat of victory, from seizing the spoils of a Syrian city until the tenth part had been set apart for Jupiter. Xenophon, one of Cyrus's generals, relates that the soldiers gave the tenth part of the proceeds of the sale of captives to Apollo and Diana. Xenophon himself, with his tithe, built a temple to Diana, and bought land wherewith to endow it. Near the gate he placed a pillar with this inscription, "Ground sacred to Diana. Who-soever possesseth it let him pay the tithe of his yearly increase; and out of the remainder maintain the temple. If he forget this, the goddess will require it."

In the days of the Roman Republic, about 300 B.C., Camillus conquered the Vei. The augurs reported to the Senate that the gods were offended. Camillus informed them that the soldiers had not given the tenth of the spoils to the gods; the whole booty having been squandered. The Senate ordered that each man should state upon oath the amount he had received, and restore the tenth; also, that a cup of the value of eight talents of gold should be sent to the temple of Apollo, at Delphi, as a trespass offering. Three Roman citizens of high rank sailed in charge of this treasure; they were taken prisoners by the Liparians, with whom the Republic was at war, but as soon as it was known that the treasure consisted of tithes consecrated to the gods, it was not only restored, but a convoy of Liparian ships escorted the Roman vessel safely to its destination. A remarkable episode in this story is, that the Roman women were so liberal in their freewill offerings, that from henceforth they were allowed the privilege of having orations made at their funerals.

Pliny, who was contemporary with our Lord, states in his Natural History that the Arabians paid tithe to their god, Lalias; and that in Ethiopia it was not lawful for a merchant to sell anything until the priests of Assabinus, their god, had received the tithe.

These are a few facts of ancient history, from which it is concluded that the payment of tithes was, among the heathen, as common as altars, first fruits, oblations and idols.

In my next letter I propose to consider from whence came this universal custom of sacrifice to the gods, and payment of the tenth of increase to the heathen priests.

Yours, &c.,

C. A. B. Pocock, Deacon,

Hon. Organising Sec'y.
Brockville, Ontario, March 2, '85.

FAMILY DEPARTMENT.

AT REST.

"The eternal God is thy refuge, and underneath are the everlasting arms."

It is the evening hour,
And thankfully,
Father, Thy weary child
Has come to Thee.

I lean my aching head
Upon Thy breast,
And there, and only there,
I am at rest.

Thou knowest all my life;
Each petty sin;
Nothing is hid from Thee,
Without, within.

All that I have or am
Is wholly Thine;
So is my soul at peace,
For Thou art mine.

To-morrow's dawn may find
Me here or there—
It matters little, since Thy love
Is everywhere.

—Observer.

A Story for Lent.

"What's the use, anyhow? I've given up butter and cake, and haven't bought a peanut since the day before Ash-Wednesday; but it don't make me *feel* good anyhow, and it ought to. How's a fellow going to be good, I'd like to know, when it goes and rains, and spoils the ice the only day in the week when he can go to the Park skating? It's awful mean!"

So Paul wandered out of the nursery down stairs into his mother's sitting-room, and on his way across it upset her work-basket, sending the spools and scissors flying in every direction; twitched the cushion out from under the white kitten as she lay quietly sleeping on her own stool in the corner; and after setting Fluff, the dog, barking at her, subsided on a stool before the window to watch the sleet dashing against the glass. Cousin Edith came into the room just then. Somehow things always smoothed themselves out wherever *she* came, Paul couldn't but *feel*, even if he didn't think it; for Fluff, after a little pat on the head from her soft fingers, rolled himself up till he looked like a ball of thistle-down, on the rug in front of the fire, with the forgiving kitten beside him. The spools were carefully picked up and put back into their proper places, and then, bringing a chair close beside Paul at the window, she said,

"What is my husband thinking about?"

It was an understood thing in the family that when he was large enough Paul was going to marry his cousin, at least, he said so very often, if she would only wait for him.

"I'm thinking how mean it is that it rains today, when I wanted to go to the park so much, and I know there won't be another bit of skating this year; and then I was thinking what's the use of giving up things to eat in Lent? It don't make you good. I never felt madder in all my life than I did just now. Say, what is?"

How it storms! said Cousin Edith, not answering his question, but looking beyond the woe-begone face out of the window. "On, Paul, see! there is one of my splendid boys," and Cousin Edith bowed and smiled to a small figure in rubber clothes, who was making his way up the street against the wind and rain.

"A splendid fellow? Why, I don't see anybody but that telegraph boy grinning up at the window. You don't mean *him*?"

"Yes, I do; that is one of the boys in my class at the Mission Sunday-school, the one your father got a place for a year ago in the Western Union Company. Would you like to have me tell a story? I can tell a nice one about that very boy. Papa won't be home this ever so long. We have the whole house to ourselves this stormy afternoon, now mamma's gone. What *can* mamma be doing in Boston this rainy afternoon, I wonder?"

"But now for my story: One Christmas Day, two

years ago, Miss Annie Warren asked me to go with her to the Christmas service at the mission school in C— street.

"When we got down there we found the room filled with ragged children, boys and girls. Everybody had a clean face, to be sure, but that was all, for I don't believe there was a whole jacket or dress among the eighty children. Their bright eyes were fixed on the curtain that hid the wonderful tree, and what a shout rang through the room when it was drawn away. The children behaved very well indeed while the service was going on and the presents being given out. I don't think the boys in Miss Annie's class pounded one another in a good natured way, more than three or four times, and they were the roughest-looking boys I have ever seen.

"When it came their turn these boys were very quiet, each one listened anxiously for his own name, and when it was called went up with a very broad smile and an awkward duck of the head, to take the wonderful and delightful bundle. Pretty soon I heard called out, 'Jennie Morris!'

"Everybody looked around, but no one moved. Miss Annie was whispering to the boy beside her, and did not notice till the name was called the second time, 'Jennie Morris!'

"Then she started up, saying 'there had been a mistake made, the name was James Morris.' Then 'James Morris, was called out, but I saw Mr. Porter, the superintendent, looking very doubtfully at the bundle he was holding. The boy whose name had been called went forward, and I saw that he was the largest and roughest looking boy in the class, with a mop of red hair, and the very raggedest clothes I ever saw.

"When he was back in his seat again, and began to undo the bundle, I heard the boys all guessing what it could be. One said a hat, another shoes, one went even so far as to think of a whole suit of clothes. But, Paul, when the papers were taken off, what *do* you suppose that present was, but a *doll*! Yes, a large doll, with pink cheeks, and a cloud of very much crimped light hair, lovely blue eyes, and dressed in the height of the fashion. *Such* a shout as went up from the boys! Poor Jim's face grew very red; Miss Annie was so distressed, she almost cried when she said:

"Jim, there has been a mistake made, and it is all my fault, too, because I did not remember what would be in the bundle when a girl's name was called. Let me have the doll, and I'll change her for something else. Shall it be a knife? I'm so sorry, so very sorry this happened."

"I know Jim must have seen how very badly Miss Annie felt about it, and don't you think it was very nice in him not to mind all the jokes and laughter of the other boys, and answer her as he did? for this was what he said,

"Miss Annie don't you never fret; I'll just keep her."

"And keep her he did in spite of all Miss Annie could say and the shouts of the boys. He held her carefully, though his face was very red all the rest of the evening, and wrapped her away safely under his old ragged coat when the service was over, because it was storming hard.

"After that, the very next week Miss Annie was married and went to Boston. I took her class at the mission school. No matter how hard it stormed, and there were a good many hard storms that Winter, Jim was at Sunday-school. I wanted so many times to ask him what he had done with his queer present, but I was afraid he might not like to have me, so I knew nothing at all about the beautiful doll till in the Summer. Jim, who had never missed a Sunday since I had taken Miss Annie's class, was absent for two Sundays. The second Sunday afternoon, when I was trying to find out where he lived, a forlorn little girl, who carried a baby almost as large as herself, came to bring me a message from him. He was sick, she said, and would I come and see him?"

"So, with the little girl to show me the way, I climbed I'm sure I don't know how many pairs of stairs, and then went into a low bare garret right under the roof, and uncomfortable it was there on such a warm Summer's day.

"Jim had a very bright smile for me, though he could only sit up on the pile of rags that was his bed. He had hurt his foot, and could not walk at all. Think, Paul, what a lonely time he must have had those two weeks, for no one lived with him but his old grandmother, who was a rag picker, and gone all day. They were wretchedly poor; when Jim was well, he held horses, ran errands, swept crossings, or anything else he could find to do that would bring him a penny. I'm afraid his street life must have been a very hard and bad one.

"He was very glad to see me, and after he had been talking a good while and had told me all about himself, I asked him what he had done with his Christmas present; but his face grew so red then, that I was very sorry I had asked him. He stammered out, 'I've got her now myself,' and turning down the ragged quilt, showed me the doll lying there, wrapped in a large, very white handkerchief. 'How pretty she looks,' I said. 'Have you named her, and is she good company while you are lying here in bed?'

"She's always that, Miss, and—and—her name's—Edith, 'cause it's the prettiest name I knows.' He looked at me as if he were afraid almost that I would be angry or laugh at him, but I hurried to say that I felt very much honoured to have such a beautiful young lady named for me.

"You see," he said, "there a'n't never been such a lady here before, and I don't know no name good enough for her. Somehow I didn't want to call her Annie, though Miss Annie, she's so nice—for there's *Annie* Rhyan, she sells papers, and she can make more noise than any girl I ever see in all my born days; she a'n't no *lady*. And *Annie* Green's allus a paddling in the mud puddles; but nobody in our street's named *Edith*."

"And then he went on to tell me all about her, how that he made up his mind that such a beautifully dressed young lady must never touch anything dirty; so he worked very hard and scraped pennies enough together to buy the handkerchief which he kept her wrapt in; he managed to get somewhere a nice box, and lined it with pretty pink calico, for her to live in. Before very long, he told me, he began to think about her more than anything else; he picked pretty stones, begged half withered flowers, or sometimes even bought a fresh one to carry home to Edith; a picture out of an illustrated paper, a broken bit of looking-glass, anything he thought at all pretty, was carefully saved and taken home to Edith. He was learning to read, too, picked out the letters from an old newspaper. A friend of his who was a boot-black told him the letters sometimes, when he wasn't busy, and every night as soon as he had earned a little money, he hurried home and spent his evening in talking to Edith, if he had no candle, or in spelling out the words in his newspaper to her. She must have known all his secrets. I'm sure he told her everything, and because she was so dainty and pretty he used to wash his face and hands under the street pump every night, before he took her out of the box where she spent her quiet days.

"I suppose you think it was a funny thing, Paul, for a boy a good deal older than you are to care so much about a doll; but think, if you had no mother or sister, no one to talk to or care for you but a deaf old grandmother, who only cared for what she picked out of the ash barrels or in the streets; and had never taken anything so dainty and nice as this doll in your hands before, don't you believe it would have been a great pleasure to you to have made a friend of a doll? Before very long Jim was at Sunday-school again, and I was very sure, though I hardly ever spoke to him about her, and then never when any of the other boys could hear, that he thought just as much of Edith as ever. Once or twice I gave him a little package for her, a new bonnet, and once a blue silk dress. Oh, if you could only have seen his face! how proud he looked the next Sunday when he waited after service to tell me how much Edith liked her new dress. I really think he almost believed that she talked to him and told him all her thoughts, as he did his to her.

(To be Continued.)

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BAPTISMS.

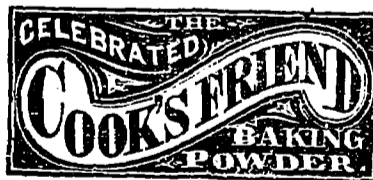
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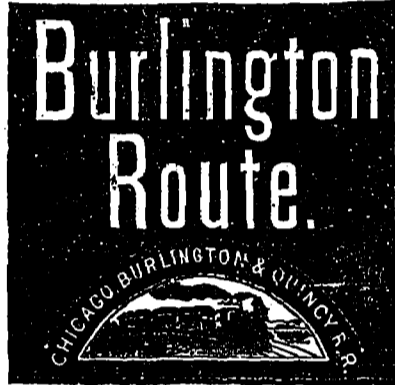


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THE MISSION FIELD.

BRITISH GUIANA.

The venerable Bishop of British Guiana, and Primate of the West Indian Province, who has just completed his 77th year, went on a visit to the Potaro Missions in October. The Stations visited included the Mahahie Falls, where Mr. Pierce and his family were drowned, in 1882; the Mission Church, at the Dallic Waterside, and S. John's, Bartica Grove; here he held a Confirmation, and visited the convicts at the penal settlement. On October 18th he reached the Ichourah Mission; and here the account leaves the bishop and party, many of the risks and efforts of the journey having yet to be surmounted.

On the suggestion of the bishop, thanksgiving services were held in many of the churches in the diocese in connection with the Seabury Centenary.

MADRAS.

The census of 1881 showed that out of a population of 31,170,631 in the Presidency of Madras, there are 711,072 Christians—a proportion of 23 Christians in the 1000, an increase of 30.39 per cent. when compared with the census of 1871. The largest increase is in Tinnevely, the numbers amounting here to 38,375, bringing the total to 140,946. Next to Tinnevely come Madura and Tanjore, but the percentage of Christians to the whole population is largest in the city of Madras. In Tinnevely, the most Christian of the rural districts, 8 2/3 per cent. of the population is Christian. In all the large rural Christian communities the proportion of females is very high. In new districts the converts appear to be chiefly males. The proportion of Christians living in towns is very much higher than the proportion for the whole population. In the proportion of Christians to the population, the Province of Madras stands first; next, British Burmah; third, Coorg; fourth, Bombay; fifth, Bengal. The Roman Mission, founded three and a half centuries ago, has the largest hold in the country. The Church of England ranks next, and claims two-thirds of the remainder. The highest advance in education is found in the city of Madras, where there are 4,142 educated native Christians. In the 48 municipal towns in the Presidency of Madras, the proportion of those who are educated or under instruction is 36.66 Hindus, 30 Mohammedans, and 52 Christians. In education both Hindus and Mohammedans are outnumbered by Christians.

BOMBAY.

Archdeacon Matthew, of Colombo, in a letter describing a visit to Bombay, says:—"I was fortunate enough to stay in St. John's Mission House

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at Mazagon, some two miles from the Fort, and very quickly and happily the three or four days passed during which I was there. The regular ways of the house, the frequent opportunities of prayer, the quietness, and yet the brightness, of its inmates impressed me very much. I never felt before so much convinced of the truth that God's service is perfect freedom, and that losing our life here for Christ's sake is the finding it in the highest and truest sense. There is a daily celebration of the Holy Communion in the Church, and usually in the Sisters' Chapel as well. The Sisters, who are living close by, have two excellent high schools for girls under their care—one in the Fort, called the Cathedral High School, and another in the Home at Mazagon. Both are large and important schools. There is a large boys' school at Mazagon in the same compound, and a home for lads, who are at school or in offices in the city, as well as a little Marathi Mission, which is under the care of Mr. Lord, who, before long, hopes to go on to the work for which he is specially designed, viz., a mission to the Jews, of whom there are large numbers in Bombay." Archdeacon Matthew preached in Bombay Cathedral for the Colombo Bishopric Fund, and 340 rupees were collected during the day. He also visited the Colaba and Byculla Churches. "St. John's, Colaba, is a most beautiful church, the finest I have seen in the East. It was built as a memorial to those who fell in the first Afghan war. Its spire is almost the first object seen as you enter the harbour." He also visited the "Towers of Silence," where the Parsees expose their corpses to the vultures. Whilst he was in Bombay the eclipse of the moon took place. The noise in the streets was very great, the people appealing to a supposed giant, begging him to let the moon go and give her light.

The report of S. P. G. Tamil Mission in Bombay states that the present congregation amounts to 235, a scattered flock, kept together with

difficulty. The people are not by their origin inhabitants of Bombay, but foreigners, having come from the Madras Presidency, differing greatly in language and modes of life from those among whom they live. They are scattered through the whole of the Island of Bombay. The majority of them are domestics in occupation, such as butlers, hammals, cooks, nurses, amahs, ayahs, and coolies, and the rest are draughtsmen or clerks, fitters or mechanics, brakesmen or guards, firemen or drivers, &c., working in various offices or firms, or on the railways. The non-Christian Tamils in Bombay and Poona number about 6,000. Some of them are merchants; others are mechanics or servants. At Mahim, nine miles to the north of Bombay, there are a considerable number of Tamil Mussulmans, chiefly merchants; and about 700 Tamil Hindus, labouring in the tannery. An attempt has been made to maintain a mixed day-school here. There are some Christian families both here and at Igatpuri.

The Church statistics of the United States for the year 1884, show an increase in all particulars except ordinations, where there is a decrease of 47 to the diaconate and 25 to the priesthood. The net increase of the clergy is 86, the deaths numbering 56. The increase in baptisms is 2,637; in confirmations, 4,171; in communicants, 17,891; and in contributions, \$723,437.45.

The whole number of Anglican clergy, including those of the American communion, is stated at 29,000; of these 21,000 are in England. The whole number of bishops is 223, and of them twenty are retired. In England there are forty bishops to sixty-nine in America. In another decade the ratio will possibly be two to one.

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OUR ILLUSTRATED CATALOGUE FOR 1885, OF full of valuable cultural directions, containing three colored plates, and embracing everything new and rare in Seeds and Plants, will be mailed on receipt of stamps to cover postage (6 cents). To customers of last season sent free without application.
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PARAGRAPHIC.

Complain as we may

About our lot in life, we cannot deny that any are exempt by their position from the common lot of pain and suffering. The highest as well as the most humble must be ever on the alert to take advantage of such means as will relieve, when pain makes a relief a necessity to our comfort. In a letter from "Government House, Ottawa," asking for a supply of "Putnam's Painless Corn Extractor" we are reminded of two things—the first, that corns are universal, and secondly, that Putnam's Painless Corn Extractor is recognized by all classes as the most certain, painless and non-poisonous remedy for corns. Beware of the article just as good, and use only Putnam's Painless Corn Extractor.

There is a strong feeling in certain high quarters that the Garter has been distributed too freely of late years, and that it has become "too common."

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

The Post Office Savings Bank account for January shows that during the month the deposits were \$709,377 as against \$550,071 for the same period last year, being an increase of \$159,306. The total balance to the credit of depositors at the end of the month is an increase of \$1,647.05 over that of twelve months ago.

That the Mason & Hamlin organs stand at the very head of instruments of this class in the whole world will scarcely be doubted by any one. Few among rival makers, even, will claim to make organs equal to theirs; none to make better ones. Prices of Mason & Hamlin organs are a little higher than those of poorest, lowest priced instruments, but nothing in proportion to their superiority.

This company have just commenced the manufacture of improved Upright Pianos, which they claim are entitled by their superiority to rank as high as their organs.—*Boston Traveller.*

The relations between England and Russia are seriously strained, and England is holding 150,000 troops in readiness for Afghanistan.

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.

There are now vacant three Garters, one of which has been on hand for nine months, an unprecedented period to keep such a distinction dangling.

SCOTT'S EMULSION OF PURE COD LIVER OIL, WITH HYPOPHOSPHITES. In *Acute Pulmonary Troubles*.—Dr. F. B. Strickland, New York, says: "I find your Emulsion very beneficial after all acute pulmonary attacks in adults, and in children during and after such diseases."

Paper bottles are now extensively used in Paris.

If there is a person in this county who does not know of *Johnson's Anodyne Liment* we hope this paragraph will reach that person's eye and that he will write us for particulars of it. It is more valuable than gold, silver or precious stones.

The Princess Beatrice is to be married in the private chapel in Windsor Castle early in May, and the ceremony will be as quiet as possible.

The manufacturers of *Sheridan's Cavalry Condition Powders* inform us that their powder will effectually prevent hog cholera and all other diseases in hogs, and that they will increase the size and weight one quarter.

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CHURCH OF ENGLAND
SUNDAY SCHOOL INSTITUTE.

Examination for Teachers in Church Sunday Schools,
1885.

The next Examination will take place on MONDAY, the 26th of May, 1885, and will be open to all persons who, when they make application, shall be Teachers in a Church of England Sunday School. The following are the

CONDITIONS.

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

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

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

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

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

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

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

Local Secretaries for Canada.—AMHERST N. S., Rev. V. E. Harris. OTTAWA, Rev. H. Pollard, M.A., St. John's Vicarage. PETERBORO, the Rev. W. C. Bradshaw, B.A. QUINCY, Rev. J. W. Garland, South St. BURLINGTON, Rev. Canon Bell, Burlington, Ont. ST. JOHN, N. B., Mr. W. S. Carter, Grammar School. TORONTO, Mr. C. B. Biggar, 240 Simcoe Street, Toronto.

SUBJECTS OF EXAMINATION FOR 1885.

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

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

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OF
COD LIVER OIL,

WITH
Pancreatine & Hypophosphites

of Lime and Soda,

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The Temperance Cause.

ABROAD.

SPEECH BY THE BISHOP OF NEWCASTLE.

At a recent meeting of the local branch of the C. E. T. S., at Middlesborough, York, Eng.

Bishop Wilberforce, who was enthusiastically received, said there were many points from which they could review the Temperance question. There were the social, moral, physiological, and educational sides of the question; but he could not address them upon all these points. What he wanted to do was to make some men and women in that hall look at the Temperance question as he himself saw it, and to gain their hearty sympathy and support to the work, and to promote a stronger and better life amongst them. (Applause.) A great improvement had been seen in the working classes during the past few years with regard to the Temperance question. Wherever they went, they found people talking about Temperance. There was less wine drunk at the tables of the so-called upper classes, and fewer people used public houses. He did not desire to say anything unkind about anybody. They were not there to attack the personal character of any publican; but they were there banding themselves together against the intemperate use of drink, and some of them against the use of drink at all. One of the most hopeful signs was, he thought, that wherever they went amongst all bodies of Christians, of whatever denomination, they found Bands of Hope formed. He thanked God for that. They taught children that the young life could go on without intoxicating drink, and that young life, built up with healthy muscle and true development of physiological knowledge, which they were trying to teach them, would make those young people become healthy fathers and mothers of the coming generation, and they might look forward to a sober and happy England in the future. If he were asked to account for a great deal of the misery connected with Intemperance, he would point to the New Testament, and say that one great direction given there seemed to have dropped out of the life of many people. The Greek word translated temperance meant self-control; and that seemed to be disregarded by far too many. The Church of England Temperance Society was doing a good work, and many who joined what was called the General Section to help Temperance soon became Total Abstinents. There were three great points in the work to which he would direct their attention. First, there was legislation, which, by such meetings as that which they were engaged in, they were preparing for Parliament, because legislation was now really the work of the people. They had to educate public opinion. Next he would like to see the abolition of grocers' licences; and, finally, he hoped they would soon obtain Sunday closing. Education was progressing, and would aid them in promoting Temperance. They were not all agreed as to the best method; but in that they only resembled the army who were not of one opinion as to the

best weapon to use. One of the representatives of the working class had recently said that one of the greatest faults of the working class was the drinking. He believed in that, and hoped that each year would see it lessened.

AT HOME.

The Scott Act was adopted in the County of Northumberland, Ont., on the 26th ult., by over 3,000 majority.

The annual sermon in behalf of Orillia C. E. T. S. was preached in St. James's Church on the 8th of March, by the Rev. Weston Jones, Rector of St. Paul's Church, Lindsay.

IRON

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

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

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of Tonics and Blood Purifiers. Those suffering from Dyspepsia, Low Spirits, General Debility, Muscular Weakness, Nervous Exhaustion, Loss of Muscular Power, Sleeplessness, Heartburn, or Impure Blood, are cured by taking a few bottles of

ESTEY'S IRON AND QUININE TONIC.

TRY IT!

and in a very short time you will find your appetite improved, your spirits become more cheerful, Indigestion and Dyspepsia gone, and you will feel and know that every fibre and tissue in your body is being braced and renovated.

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Then use **Philoderma**, it is far superior to any preparation ever introduced for any roughness of the Skin. It is **Bland, Soothing and Healing**, and after once using it you will discard Glycerine, Camphor Ice, Cold Cream, and similar preparations that are sticky and unpleasant to use. Prepared only by **E. M. Estey, Pharmacist, Moncton, N. B.** Sold by Druggists everywhere.

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The following are in active preparation, and will be issued at short intervals:—

BISHOP KEN. By Wm. BENHAM, B.D., Rector of St. Edmund the King and Martyr, Lombard Street; Author of Catherine and Crauford Tait, a biography, a History of the Diocese of Winchester, &c. In the Press.

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

CHARLES KINGSLEY, M.A., Canon of Westminster, by Rev. M. KAUFMAN, M.A. Rector of Eppingham, author of "Socialism, its Nature, Dangers and Remedies," &c.

ST. HUGH, Bishop of Lincoln. A translation of "Vita Magna" of Adam of Wisbeach. By E. MACPHERSON.

THE RT. REV. A. R. FORBES, D.D., Bishop of Brechin. By DONALD MACKEY, M.A., Canon and Precentor of St. Ninians Cathedral, Perth.

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ARCHBISHOP LAUD, (1573-1645). By JAMES BLISS, M.A., Rector of Manningford Bruce. Editor of Andrew's Beveridge's and Laud's Works in the Anglo-Catholic Library.

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Perhaps the most extraordinary success that has been achieved in modern science has been attained by the Dixon treatment for catarrh. Out of 2000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. Starting with the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has ever attempted to cure catarrh in this manner, and no other treatment has ever cured catarrh. The application of the remedy is simple and can be done at home, and the present season of the year is the most favorable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street West, Toronto, Canada, and enclose stamp for their treatise on catarrh. —*Montreal Star.*

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Large supply of Church Tracts, Confirmation Cards, Baptism Cards, Cards for first Communion, Lectures on Confirmation (Morse) 30c.

Official Year Book for 1884, 75c. Book of Offices, \$2.50 and \$1.50.

Church Songs, music \$1.00, words on 5c. a copy. This is a new book, and specially adapted to replace "Moody & Sankey's" in Church families.

NEWS AND NOTES.

The new Bishop of London Dr. Temple will be a great acquisition to the temperance party in London, for he is a total abstainer and has long been an earnest and busy advocate of their principles. He is himself a living testimony to the sustaining virtue of tea, for he gets through all his work on that beverage.

The President has ordered a court-martial for the trial of the charges against General Hazen. The court will meet in Washington next Wednesday.

Estey'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 Chafing in Infants.

The "Life of George Eliot" is the book of the season. The first edition of 4,000 copies was ordered several days before the work was published. Mudie leading the way with 1,000 copies "to begin with." The American copyright has been purchased by Harpers, and it is expected that the book will have an immense sale on this side of the Atlantic.

Sir L. Tilley says that the development of our cattle export trade is equally remarkable. From 1871 to 1878 we exported \$11,417,642. From 1879 to 1884 we exported \$41,062,474; making the increase \$29,644,862.

House Cleaning is Easily, Quickly and well done by using Pyle's Pearlina; absolutely harmless to hands or fabric. Beware of imitations.

Under the policy of the present Government the exports of fish were \$8,000,000 more during the last five years than during the five preceding, while the total yield increased in the same period by \$19,000,000.

Investigations of the statistics of suicide show that hanging is the method most commonly chosen by self-murderers, drowning next and shooting and stabbing next.

A meeting of prominent Educationists was held at Toronto lately to consider a scheme for starting a Canadian Chautauqua at Paradise Grove, Niagara. The scheme proposed is to form a company with \$50,000 capital. During the first year \$25,000 will be expended in improving the grounds and erecting the necessary buildings, and the following year about \$30,000 in erecting a hotel and auditorium. The town of Niagara will grant a bonus of \$10,000, and the citizens will subscribe \$20,000 stock.

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

Alexander Bennett, J. P.,
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The increase in accumulated wealth of the Dominion from 1879 to 1884 is wonderful. The deposits in the chartered banks increased under the present tariff from Jan. 1st, 1879, to Jan. 1st, 1884, by the large sum of \$25,900,000. Taking the deposits in the various banks and the money invested in factories we find the accumulated wealth of the country as thus indicated to be not less than \$100,000,000.

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Taking the fiscal year 1885-86 of the Dominion, the necessary taxation may be \$24,000,000, which, on a population of 4,800,000, will be \$5 per head, or 12 cents in excess of the necessary taxation from 1874 to 1879. This additional 12 cents is paid to the Provincial Governments under the legislation of last session.

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.

The increase of industries in the Dominion has been great according to the Finance Minister's Budget Speech during the past five years. He shows that the capital invested since 1879 in factories is \$41,000,000. Our mining industries have participated in the general development, the increase in output being marked.

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