

The Church Guardian,

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THEODORE E. DOWLING,

Secretary.

Carleton, St. John, Nov. 29, '82.

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THE LATE ARCHBISHOP OF CANTERBURY.

We regret to have to announce the death of Archibald Campbell Tait, Lord Archbishop of Canterbury. The deceased prelate, as our readers all know, has been very seriously ill for some months. A few weeks ago, however, his improved condition led his physicians and the Church at large to hope that he might recover, but he has since had a relapse from which he never rallied.

We are not now in a position to speak at length of the late prelate's services to Church and State. Not only as a scholar and an acute observer and logical thinker did he occupy a position of influence which the scholars and thinkers of the age recognized and readily accorded him, but in the State as well as in the Church his prudence and sagacity, added to his extensive learning, made his services invaluable. If he did not represent that type of decided churchmanship which many could have wished, it was not due to a want of appreciation of the Church's glorious position as an historic branch of the Apostolic Church, and as the purest and best branch in the world. Nor did he undervalue the Divine character of Episcopacy or fail to realize the untenable position of those who denied it; but he felt that as the head of the National Church he should be as catholic in his views as was compatible with a firm and unflinching belief in the great doctrines of the Christian religion, and therefore did not oppose, and perhaps to some extent sympathized with, some whose views widely differed from his own in the matter of Church government and in regard to the Sacraments, but who were striving in the name of Christ to win souls from sin and death for the glory of God.

Who his successor will be it is difficult to say,

although Edward Harold Browne, Bishop of Winchester, has long been looked upon as well fitted in every way for so exalted and important a position.

The prayers of Churchmen throughout the world will go up to God that the Queen and Prime Minister may make a wise selection.

ADVENT.

THANK GOD FOR ADVENT.

II.

Advent has a double meaning and a double object. Its double meaning is the two comings of Christ, the Incarnation and the Judgment. Its double object is to make us look first upon ourselves and then upon Christ.

First.—Advent is a call to us to look upon ourselves. For it is a season exhorting to true contrition and amendment. It has not less solemnity than Lent. The latter is closed with the tremendous scenes of the Lord's earthly sufferings and death, and draws the soul with irresistible power to a contemplation of the mystery of Redemption. But the former ends by ushering in the no less stupendous mystery of the Incarnation, which made Calvary possible. And there is always behind this, and inwoven with it in the Word and the suggestion of the Church, the awful background of the Judgment Day. Advent is a day of mercy; but it compels our securing a fitness for mercy.

We all know and feel ourselves to be sinners. We acknowledge it in word and act. But we are not driven by the conviction of sin to pray and to work. And herein lies our danger.

An Eastern King, to prevent conspiracies, prohibited his subjects from speaking. They then conversed by nods and signs. These he stopped. They had recourse to mutual tears; and as he came to stay these tears they rose up and slew him. Satan is worse than the Oriental despot. He stops up the speech of our confession, the yearnings of compunction, the tears of repentance, and above all he counsels delay, and delay is death.

1. Look to your repentance NOW, for the FINAL ACT OF CONTRITION MAY FAIL YOU. Sorrow for sin, the passionate yearning for pardon, the agonized cry for salvation, can never come from ourselves. It comes to man as a gift from God. His calls are innumerable. They are borne in upon the soul by day and by night, by love and by fear, by grace and by judgment, by voice and by silence. Will God grant to us in death that gift which we scorned or disregarded when offered freely to us all through life? Can we expect mercy from Him, then, whom we have never called really our own? Can we think that He will hear our prayers, then, when we have never accepted and used the pleadings of His spirit? If a man of his own accord jumped down a well, as easily might he expect his bitterest foe to lift him out, as hope that Satan will relax his efforts when we are physically weakest. And by an act of just punishment God may withhold the grace to accept the gift so long made light of. What remains but darkness and despair!

2. Look to yourselves NOW, for GOD WILL RENDER TO THE SINNER HIS DUE. We are all anxious for our due. "Our rights" are what we eagerly seek and determinedly fight for. We often get them in this world, not perhaps as we expected them, but as we are bound to confess, justly. Men contending and going to law for "their rights," too often obtain them at the cost of their own as well as others'

wrongs. But God reigns, and men in almost all cases, or a great deal oftener than appears on the surface, get their rights. And if for Christ's sake they here suffer wrong, there is a day when all wrongs shall be irrevocably righted. And we shall have our due hereafter. Washed in the precious blood of Christ, by this rendered fit and and impatient for the service of our Master, daily reconciled to Him in confession from us and absolution from Him, daily working for Him with unflinching energy; for ourselves, safe, and praying with an importunity of supplication for dying souls around us; knit to Him in never-ending and ever-bracing union in His Church, His Word, His Sacraments, *our due is Life. WE SHALL HAVE IT.*

Living to self; putting aside thoughts of God and eternity; ingloriously shrinking from the battlefield against sin, vice, rampant worldliness (that double-dyed curse of Christians); soft ease and soothing complacency lulling our conscience to rest; not a stain upon our armour, not a dint upon our shield, not a notch upon the sword that should bear bitter mark of furious fray, wasting the precious moments of life, not to say in vice or crime, but simply in gratification of personal ends and satisfying of personal ambitions, then meeting death in sullen, stolid dullness or in paroxysm of fear: *Our due is Death—AND WE SHALL HAVE IT.*

Life in the bosom of God. Life, expanding to utmost nobility of character and deed, Life in all its infinite capacity. Life, issuing from God, completely filling its appointed end, returning, ever circulating again from Him, ever and age more blest and blessing: the eternal enjoyment of all that is purest, noblest most perfect in thought or being. The Life of HEAVEN.

Or Death; living death; death to all conception of the great and grand; death to all possibility of wish of improvement; death to all sight and knowledge of God and good; the gnawing remorse of a guilty conscience, the eternal companionship of the evil and reckless; death of bright hope and joyous love; death to all save self. The Death—awful word and thought—of HELL. "Which will ye choose?"

THANK GOD FOR ADVENT.

THE GIRLS' FRIENDLY SOCIETY.

THE present age is fruitful in the multiplication of societies and agencies within the Church, having for their objects the binding together more closely the various members, the increase and sympathy and affection and love among them, and the numerous other benefits which naturally flow from closer union and concord. Were the Church everywhere fulfilling the New Testament ideal; were all her members imbued with the spirit of love realizing that grand truth, that we are "members one of another," doubtless such agencies would not be so greatly required. But in the present day, and under the conditions that now exist, societies *will* be formed, and are certainly capable of accomplishing great good in many departments of Christian work and Christian duty. The Girls' Friendly Society is one, the very title of which must commend itself to our readers, because it is designed for a class too little thought of, and in fact neglected. Founded in January, 1875, with only a few Associates, it has so increased numerically, that it now numbers in England 1700 Associates, and over 60,000 members. In other ways it has also grown. Besides this surprising growth, it has active branches in Scotland, in the United States, in New South Wales, in Capetown (Africa), in Victoria, and in South Australia. It has been