

It is always placed by the mediæval painters in the hand of the Angel Gabriel, and sometimes in the hand of the infant Saviour and of St. Joseph.

#### ROSEMARY.

Rosemary is dedicated to the grave. The custom of using it at funerals is thus explained by Wheatly: "To express their hopes that their friend is not lost forever, each person in the company usually bears in his hand a sprig of rosemary—a custom which seems to have taken its rise from a practice among the heathen." He alludes to their use of cypress at funerals—"a tree that being once cut, never revives, but dies away." On the contrary, rosemary, which is always green, flourishes more for being cropped; a sprig put into the ground grows well and rapidly.

#### FRUITS—THEIR SYMBOLISM.

An apple is the emblem of the fall; but when held in the hand of Jesus Christ it signifies redemption. A cluster of grapes is the emblem of "Christ's blood shed for us;" it is also the emblem of abundance and prosperity.

The vine is the symbol of Christ; it is also an emblem of abundance. Wheat is an emblem of Christ as the "Bread of Life;" also of abundance and rejoicing. The olive is the emblem of peace and concord. The palm is the symbol of martyrdom. The pomegranate is the emblem of the future life and of immortality.—*Young Churchman*.

#### ADVENT THOUGHTS.

(From *St. Andrew's Cross, the Organ of the St. Andrew's Brotherhood in the U.S.*)

While we are in the shadow of the lesser Lent, waiting for the glorious coming of the Son of God, it is well for us as a Brotherhood to think of the responsibilities which are ours. Always a time of solemn meditation, the Advent Season should be one of discipline. While it teaches of death, of judgment, of heaven, of hell, it teaches also of time, which is the foreshadowing of eternity. Advent teaches that for things other than of earth we are to live. Time is but the preparation, and each passing act of each single day is the stern teaching for the better life to come. Daily we pray for the coming of Christ's Kingdom among our fellow-men; daily by service we strive to do one more act for Him who did so much for us, and time rushes on. Soon for each of us eternity will dawn and the messenger call: "Behold, the Bridegroom cometh." Brothers, how shall we meet Him when He comes again? For the night is far spent, and the day is at hand. T.B.S.

THE CROSS this month comes to its readers at a time when their thoughts are directed backward to the first coming of our Lord Christ and forward to His second advent in glorious majesty. As we listen, on the four Sundays that begin our Christian year, to the grand roll of the Advent Collects and the Advent Scriptures, let them bring home to us our personal duty as respects the coming of the Kingdom. Let us, each one, see to it that we be not sharers in the sin of "the unlit lamp and the ungirt loin." May we have grace to cast away the works of darkness and put upon us the armor of light now—now in the time of this mortal light!

It is impossible that any one should be occupied in striving to make Christ and His work for the souls of men known to others, without having brought home to him the need of his own most intimate and constant contact with the sources of spiritual life and power. Prayer, the Holy Scriptures, the blessed Sacraments become new and more precious realities when one turns to them for strength and guidance in the work of a ministry which is com-

mitted to each and every one of us as "we have received the gift."—*Bishop Potter*.

EVERY baptised believer is a soldier under Christ's banner, and pledged to a lifelong service. A country might as well expect victory on the day of battle when officers are on duty, but no soldiers equipped for warfare, as the triumph of the adorable Saviour to be hastened, without the enthusiastic zeal of the host of God's elect.—*Bishop of Nebraska, Convention Address, 1887*.

#### A SHIELD AND BUCKLER.

Frequent and varied as is the use of our Lord's own prayer, yet few perhaps realize how true a shield it may be made in moments of sudden temptation. There is scarcely an evil thought or suggestion of the evil one which will not find a loving rebuke in one clause or another of this perfect prayer. Therefore no more helpful habit could be formed than that of taking refuge in its outstretched aid whenever tempted, silently repeating its words till reaching that clause specially fitted to our need.

Are we tempted to doubt God's loving relationship and care—then we need go no further than those very first words—*Our Father*. Are we tempted amidst undue levity to irreverent words or thoughts, surely *Hallowed be Thy name* must check the sin. Are we tempted to selfish sloth, the indolent neglect of outside claims, how can we pray *Thy Kingdom come*, and yet withhold our hand to aid its coming? Is the heart inclined to murmur at its cross or the passing trial, let us pause long as we whisper, *Thy will be done*, and recall Gethsemane's deeper shade. Are we in need and inclined to doubt the promised aid, then rest the heart on on that petition so real in its very directness and simplicity, *Give us this day our daily bread*. Are we excited by angry thoughts, a sense of wrong, or promptings of revenge, let us calm the tempest by that rebuking plea—*Forgive us our trespasses as we forgive those who trespass against us*. Is the soul assailed by evil thoughts, by any snare of Satan that would turn it from the right, then offer with ever deepening fervor that prayer—*Lead us not into temptation but deliver us from evil*. Truly every need of the heart finds itself here voiced, and in words which must appeal as none others can to the Father's ear. Let us avail ourselves more fully of its blessed aid.—*Young Churchman*.

#### CORRESPONDENCE.

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

To the Editor of the Church Guardian:

SIR,—There are many missions, just starting, or in scattered places, where it is impossible to erect anything but a wooden Church, and only too frequently these are built without any regard to dignity of worship, either because of an idea that cheapness and churchliness are incompatible with each other, or from inability to procure good plans.

Struck with the description of some "movable wooden churches" designed for mission use in England, I wrote to the architect asking if he would be willing to prepare a special Canadian edition of his pamphlet with working plans and drawings for a church which should be at once well ventilated, easily heated, churchlike and cheap; also suggesting that the almost universal, but very unsightly stove-pipe should be abolished if possible.

"I have received in reply a most kind letter in which he says "When I feel certain that our labor and thought will not be thrown away I shall feel it a privilege to undertake the work."

The means he suggests for discovering whether such a pamphlet would be welcome is as follows:—

"A sufficient number of subscribers should be obtained to pay for the elaboration and publication of a special and revised edition, which should contain the necessary working drawings and specifications to enable an intelligent workman to carry out my designs. It should also embrace certain modifications which would be requisite to meet the varied requirements and circumstances of each case."

The English pamphlet referred to was published for 6d. (12 cts.) and bearing in mind the greater cost in publishing in this country, and the addition of the drawings etc., I feel certain such a book could be sold retail for \$1.00 if not less, but can fix no price until matters are further advanced.

May I ask those who desire to raise the character of all buildings set apart for church worship, and who would be willing to subscribe to such a book, provided it be published at not exceeding one dollar, to furnish me with their names.

I cannot assume any financial responsibility, such as collecting cash, etc., nor do I intend to guarantee Mr. Hopkins subscribers, I only ask that promises of subscription may be sent me and when matters are in trim I shall hand them over to himself or his publisher to make their own arrangements for distributing the copies and receiving payment.

Mr. Hopkins is consulting architect to the Church Extension Society, and fellow of the Royal Institute of British Architects; and this, I think, will be a sufficient guarantee that his plans will be good and practicable.

His English plans have been warmly received by (amongst others) the Bishops of Ely, Durham Gloucester and Bristol.

A clergyman in this diocese who has seen the English pamphlet and Mr. Hopkin's letter to me writes as follows "The wide circulation of such a pamphlet as is proposed by Mr. Hopkins, with full plans and specifications would help forward the matter: for many, no doubt, are often at a loss to know where to look for the information and guidance they stand so much in need of."

Trusting that Mr. Hopkins may receive the necessary support.

I am yours faithfully,

REV. ROBT. W. RAYSON.

P. S.—It is perhaps better to add that I have no pecuniary interest in the success or failure of this scheme.

Lombardy Ont., 1st Dec. 1888.

(It ought not to be necessary to go outside of our own Dominion to obtain what the writer refers to; indeed we doubt whether knowledge of our peculiar needs and of our climate would not be essential; and these Canadian architects have.—Ed.)

A Banker, in Ontario, writes: "I admire the tone of your paper very much, and I am sure it is having an influence for good on your readers."

We would call the attention of our readers to the advertisement of The Gorham Manufacturing Company of New York, one of the chief Ecclesiastical Furnishing Houses on this continent. We trust that our friends will aid us by placing their orders with those who advertise in our columns, and will mention the GUARDIAN when ordering.

We strongly recommend to Sunday schools "The Manuals of Christian Doctrine," advertised by Messrs. Pott & Co., of New York, (see p. 16.) The instruction is systematic and complete: "nothing better" is the verdict of those who have used them.