

given them by any other mode of worship in the world, and which is consummated in the sacred commemorative offering of the Holy Eucharist, the very centre and bond of congregational unity.

How we may attain in actual practice the highest ideal of congregational worship will be considered in a succeeding paper. I would add only, in conclusion, the expression of my firm conviction, that when we all come to God's House to *worship* with *all our hearts*, and not merely to listen to a preacher; when we come realizing the special presence of the Eternal Father, seeking the fellowship of the Spirit, discerning the Body of Christ; when we come with mutual confidence and sympathy and love, losing sight of self in the universal brotherhood in the Communion of the Saints; when we come understanding how rich is the inheritance handed down to us in the Prayer Book from the faith and devotion of past ages, taking our respective parts in it with devout and reverent hearts, and making full use of all its treasures to God's glory and the good of souls,—then the House of God will be indeed the gate of Heaven, and our earthly worship will make no discord in the harmonies of Heaven.

### Family Department.

#### OLD CHRISTMAS HYMN.

Swathed and feebly wailing,  
Wherefore art thou laid,  
All Thy glory veiling  
In the manger's shade?  
King, and yet no royal  
Purple decks Thy breast;  
Courtiers mute and loyal  
Bend not o'er Thy rest.

"Sinner, here I sought thee,  
Here I made my home,  
All my worth I brought thee,  
Vile am I become;  
All thy joys redressing  
On my birthday morn,  
Give my Godhead's blessing  
In a stable born."

Thousand, thousand praises,  
Jesus, for Thy love,  
While my spirit gazes  
With the host above;  
Glory in the highest  
For Thy wondrous birth,  
Lowly where Thou liest,  
Praise and love on earth.

#### "NOT MY WAY."

##### A TALE.

(Written for the Church Guardian.)

By T. M. B.

[Continued]

Nellie Carruthers' little morning room, where she spent the first hours of the day, was a sunny chamber which looked bright even in cloudy weather.

The couch on which so many hours of her life were spent, was surrounded by things beautiful in themselves, and tending to minister to her comfort or pleasure. Beautiful pictures, either landscapes or religious subjects, from some master hand hung on the delicately tinted walls, books were everywhere and a stand of exquisite flowers was placed in the large bow-window with its lace hangings, from which the young girl had a lovely and varied view of the park and the distant upland. The Squire had delighted in making this nest of his frail bird so bright and cosy as he termed it, that she might be almost tempted to forget that she could not fly abroad, and indeed Nellie loved her room which spoke to her in a hundred voices of the constant tenderness by which she was surrounded. A choice piano too must not be forgotten, for though those white transparent fingers had never touched the keys it was one of Nellie's greatest pleasures to listen to Sybil who was a born musician, and would

play unweariedly for her friend. After John Carruthers' conversation with his father he went to Nellie who he knew wanted him all to herself, for a little while. He drew a low chair close beside her and stooped to kiss the sweet face turned with such fondness towards him. "Father has been speaking to you about himself, I know by your face, dear Jack," she said, "of late he has often spoken to me, and I think it is best that he should do so. It has been a shock to you, but I have grown used to talking with him of his hopes and his wishes about you when he is gone. I think it is a comfort to him and you must not fear to go back to Oxford, dear it is his wish—and he is no worse than he has been for many weeks past." "Mr. Ray has promised to write to me," said John, "but Nell you must not write the less often on that account." "I am so glad you have met him," said Nellie—"you can understand now why we like him so well, and how he seems to father almost like an old friend—to whom he can speak of bygone times—as well as of the future. I want you to tell me about Percy," she said after a little silence between them, "dear Percy, he is so often in my thoughts, and he has not forgotten his old friend Nell!" "Of course not; I had a special message for you from him, lots of love—and he was going without loss of time to try and find another dog like Flo—so as to train it for you." "Kind old fellow. How glad I shall be to see him again. How is he getting on Jack?"

"He tells me that he has worked harder this term than in any previous one, so I trust all is right," replied John, unwilling to give expression, in ever so slight a degree, to the misgivings which some times beset him, and then he spoke of Sybil, a theme ever near his heart. He loved to hear her praises sung by Nellie to whom indeed she was as a dear sister. "I don't know what father or I should do without her," she said, "since Mr. Barrington's death no one seems so near us. She comes to us in all weathers. Father sometimes calls her his stormy petrel. He does not care to see visitors of late, but she is always as welcome as sunshine to him." John blessed her in his heart, and felt as though she were already acting a daughter's part to his father, ah that she might be his daughter indeed!

#### CHAPTER IV.

From the time of John Carruthers' brief visit to his home, he devoted himself with far more than his former assiduity to his work at College. It seemed to have become almost a sacred duty to give his father what might be the last proof of his determination to be, as far as in him lay, a worthy descendant of that honorable line of which the old man was justly proud. John felt too that his sojourn at Oxford must not extend beyond the time of the next examinations. His father's life, though it might yet be prolonged for a little space, hung, as he fully realized, on a frail tenure, and duty, as well as the inclination of his heart, dictated as speedy a return as possible to his home. Of time wasted during his college life, he had little to accuse himself, for the recreations in which he had indulged had but given zest to the studies to which he had honestly devoted himself, and to which he had brought a clear well-balanced mind and a determined will. During the weeks which intervened between his visit to Longmoor and Christmas, John had seen little of Percy Barrington. The latter meanwhile had made many spirited attempts to recover lost time, and commence a system of regular work, to break, to a certain extent, through what was becoming almost a bondage, the influences of so-called pleasure and excitement, for a little while after his father's death utterly distasteful to him, but which had soon begun to re-assert their old sway. In the person of Sir Michael Stanton, however, there was a formidable opponent of Percy's efforts after emancipation. The former looked upon the matter as altogether personal. Blended with a sincere though thoroughly selfish affection for his friend, were the arrogance and vanity which could not endure the thought of losing the power which he was conscious of possessing over him. The thought that he might be marring Percy's future never occurred to him.

Christmas came, and once more John Carruthers

and Percy Barrington found themselves together in Longmoor. John drove his friend to the Rectory, but, resisting the longing that he felt to catch a glimpse of Sybil, he put Percy down at the gate. He knew how eagerly mother and daughter were listening for the sound of wheels and with what tender gladness his companion would be welcomed, and he shrank involuntarily from the thought that he himself, though he doubted not their cordial greeting, might almost seem an intruder in the first moment of meeting Percy.

(To be continued.)

#### SUNDAY SCHOOL LESSONS.

Questions for the use of Advanced Sunday School Classes, suggested by Sadler's Church Doctrine—Bible Truth.

(To the Editor of the Church Guardian.)

DEAR SIR,—For a wonder (seeing that your excellent paper is usually so free from misprints) there are several inaccuracies in those of my Sunday School Questions printed in your issue of the 13th inst. Two or three are sufficiently important to require correction. In No. 73 the meaning of the question will be seen by commencing *because* with a small *b* and removing the note of interrogation to the very end. Verse 70 should be changed to 60. In No. 79, "body of the blessed" should be "bodies of the faithful." In No. 83, 1 Cor. vi. 26, 27 should be 1 Cor. xi. 23-25. In 84, "Yet" should be "Out."

Yours faithfully,

W. WHEATLEY BATES.

The Parsonage, Ivy, Dec. 19th, 1882.

#### THE CHRISTIAN PRIESTHOOD.

99. Does God's grace, given through the Sacraments, come directly from Himself or indirectly through others?

100. Does this grace depend upon the talents or the goodness of the officiating minister?

101. If it did, what dreadful uncertainty would follow?

102. Name and explain a Roman Catholic doctrine which involves a similar but much more appalling uncertainty.

103. Point out some places in the Prayer Book which show that the Church of England teaches that her clergy have other official powers besides those necessary to the valid administration of the two chief sacraments.

104. What difference, if any, would be effected in the official character of the clergy and in the nature of the Church's ordinances if they were called by names different from those they now have?

105. Show how the account in Isa. vi. 1-8 is an illustration of the principle that God—even when personally present—conveys blessings through appointed instrumentalities.

106. In the same account what was the outward sign? What the inward grace? Who the officiating minister?

107. Give an instance of blessings being conveyed from God through human instrumentality under the Patriarchal Dispensation. Gen. xiv. 18-20.

108. Through what persons and through what ordinances were blessings conveyed under the Jewish Dispensation? Lev. i. 7-12, 15-17; ii. 2, 8, 16; iii. 2, 5, 8, 11, 13; iv. 5, 16, 17, 20, 25, 26; v. 8-10; vi. 1-8; xvi. 30.

109. There was thus a distinct Priesthood in the Jewish Church, though the whole nation is called what? Ex. xix. 6.

110. This shews that such passages as 1 Pet. ii. 9 do not necessarily exclude what from the Christian Church?

111. As there has ever been but one true Priest, Christ Jesus; but one real Atonement, His Body broken and His Blood shed: how do you explain such passages as Lev. i. 4; v. 10; xvi. 30?

112. What would this lead people to expect under the Christian Dispensation?

113. Repeat prophecies which declare that this was to be the case? Jer. xxxiii. 18; Mal. iii. 3.

114. What shows the latter prophecy to refer to a special order of priests, and not to the whole Christian people? Mal. iii. 4.