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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.

Vol. IV.—No. 34.]

HALIFAX.

WEDNESDAY, DECEMBER 20, 1882.

[One Dollar and a Half a Year.

ADVENT AND EPIPHANY APPEAL.

The following is the appeal of the Board of Managers of the Domestic and Foreign Missionary Society of the Church in the United States. We in Canada may well take it to ourselves and profit by its powerful earnestness and truthfulness:—

"The voice of the Great Master of the whole Vineyard calls again to His workmen. We who have been baptized in His name and have confessed His Faith are by promise His workmen. There are stewards of His mysteries; and there are stewards of His common grace. We are put in trust with all we have—the knowledge of that grace, the Word of Life, the privileges and hopes of the Christian Family, the Gospel of Christ. Every gift in our spiritual inheritance is for use, to be stirred up, imparted, and so increased. Accountability—"How much owest thou?"—is written all over our estate. In the great love wherewith He loves us our pitying Judge is putting us in mind of our fleeting opportunity, by the solemn movement of the year, by the searching messages of the Prophets of the old Church and Apostles of the new, by the cries of souls dying in darkness. He does not suffer us to waste our substance, which is His bounty, in self-indulgence, or to hoard it avariciously, without warnings of the certain retribution. He sets clearly before us once more the sufferings and sins of His lost children, the wants of the wide world, the dreary degradation of eight hundred millions of heathen, the crimes and vices of nations and tribes that know nothing of a Saviour. He shows us their misery, the open roads to reach them, the inspiring admonitions of the age we are living in, the sorrow and weakness of unbelief and bewilderment on one side, and the power and peace, the order and joy, the manifold blessedness of Christian faith and obedience, on the other. No man of us all liveth to himself—least of all the member, follower, soldier of Christ. Constantly the deaths of those with whom we have walked tell us we are to die, and no man dieth to himself.

"Do we realize this fact wrought into our being, this tremendous truth drawing and binding us to judgment, this unchanging law of the life of our souls? Mankind are one; so preached St. Paul the Missionary in Athens, the university of the Pagan world; and God asks of each of us "Where is thy brother?" Living to eat and drink and dress, to lay up a fortune or to display it, to gratify fastidious tastes, to keep out of the way of disagreeable tasks and sacrifices, and so to slip daintily but selfishly and meanly through the allotted term, this is not sowing for God, and God is not mocked. He that soweth to the flesh shall of the flesh reap corruption. He that soweth to the Spirit, for the quickening of his own charity and the salvation of his kind, shall of that Spirit reap life everlasting. Thanks be to God that by another Advent summons and another Epiphany illumination He wakes us out of sleep, bidding us arise and labor in His light, seeing that a night cometh in which no man can work:

"We have lost the Faith of Revelation by both the first and the Second Adam; we have lost the highest glory of human nature and the divine grace of Redemption, unless we hold ourselves answerable for other souls. Accepting only the simple truth that all men are made to be helpers and deliverers of their brothers, we see the Missionary principle and come under the Missionary obligation. We can in no way escape from it.

All people, tribes and tongues are fastened together in an inwrought, hereditary, universal necessity of mutual blessing or cursing. More and more as knowledge spreads and nations intermix they drag each other down or build each other up, corrupting or purifying one another by social forces and innumerable lines of influence. The contest is becoming fearfully close. The ends of the earth are brought nigh. The accountability weighs heavier and heavier. Commerce carries with it life or death, virtue or vice, faith or despair, Disorder or Christianity emigrates on the ships and trains. New populations, restless, unsettled, excited, loosed from old restraints, take all sorts of impressions and are exposed to wild delusions. In all the enterprise, the admirable energy and skill, the intermingling of streams of blood and tradition, there is no assurance of permanent safety. The Almighty has given no pledges in history or in the Bible that any people or all people together shall be saved by their own arm or their own wit. The nation He did more for than any other, carrying it so long in His arms, neither His love nor His justice, His mercy nor His patience prevented His dashing to pieces like a potter's vessel. American or European 'progress' has in it no guarantee of perpetuity. The blossom of our flowering civilization will go up into the air as dust, the splendors of art and culture and luxury in our brilliant cities will rot and breed pestilence as they have from the beginning, unless the bond is left unbroken between them and the laws and Gospel and Church of Christ—unless they are sanctified. Who shall see to this if not the Church herself in her Missionary character? Schools and universities will not do it; wealth and industry will not; political liberty will not; statesmanship will not; ecclesiastical furniture, parochial affluence, an unrivalled liturgy, theological literature, the grandest metropolitan worship, whatever else they may do, will not do this, for it is not in them. They will not convert the sinful, sanctify the private or national conscience; unify mankind, preach the Gospel to Pagan continents, bring the 'other sheep' of every color into the Fold, or save the Republic from destruction.

THE SPECIAL NEED AND IMPORTANCE OF DEFINITE DOCTRINAL TEACHING.

The Rev. O. S. Prescott delivered a sermon at the Sunday-school Conference in St. Paul's Church, Watertown, Wis. The subject was the special need of definite teaching "in our Sunday-schools." It was a very able and thorough setting forth of the importance of the matter. We give that portion of the address, which has special reference to the responsibility of those to whose care and charge children are committed:

"Every priest, when he is made a priest, pledges himself to give faithful diligence always so to minister the doctrine of Christ as the Lord hath commanded, and as this Church hath received the same according to the commandment of God, so that he may teach the people committed to his care and charge with all diligence to keep and observe the same.

"For every child who is baptized into Christ, and who has not come of age to be so instructed in the Christian religion that he is fitted to answer for himself, sponsors are provided (and these are not to be its parents unless there be need); sponsors, who are tacitly pledged to see that such child is taught,

as soon as such child is able to learn, the nature of the obligation contracted in Baptism and be instructed in the fundamentals of the Christian religion.

"All fathers, mothers, masters and mistresses are commanded to see that their children, servants and apprentices who have not learned their catechism shall come to church to learn it.

"And, finally, every parish minister is bidden diligently upon Sundays and holy Days, or on some other convenient occasion, openly to instruct or examine so many children of his parish sent unto him as he shall think convenient.

"This is the provision of the Church of God for the religious instruction of mankind. This provision cannot be rightly superseded by anything else. Sunday-schools, then, must be subordinate to this, and we must not forget this fact, nor must we allow others to forget it either.

"Parents and sponsors and others having charge of children must not think that their duty is done when those for whom they are responsible go to Sunday School, but they must themselves see that they are getting in Sunday School sound instruction. Nor must they wait until a child can go to Sunday School for such instruction to be begun. They must themselves begin it so soon as it can be begun, and a child be trained for God as soon as it can be put upon its knees, or be taught to fold its hands, while its mother for it and over it says 'Our Father.'"

"And if parents and sponsors cannot put off upon the Sunday School the duty of instruction which God has put on them, no more can the minister put off on the Sunday School or on anything or anybody, the duty of instruction which God has put on him. No matter how efficient may be the teachers, nor how successful in their work, nor how good the text books, the responsibility is not taken from his shoulders. He cannot leave it to itself without shirking his duty. He must by personal knowledge know not only what is being taught, but what is being learned, and this cannot be known from the books that are used, or from the teachers who use them, but from the pupils only, and from them by drawing out in examination what they have taken in.

"As to how and when it is to be done, is a matter for each man to decide for himself before God, but that it *must* be done somehow and somewhere cannot be a question, if the vows of our ordination are to be kept, and the commission of Christ to be fulfilled."

THE SALVATION ARMY.

Speaking at a Pastoral Aid Society's meeting, the Earl of Shaftesbury said allusions had been made to the "Salvation Army," commanded by "General" and Mrs. Booth. He never admitted the title of the "Salvation Army," for to use that word, he had no hesitation in saying, was downright blasphemy. He placed no reliance on such a movement. He wanted full and complete evidence of proof before he believed in the so-called conversion of the members. The Salvation Army had now attained such a high position in the world, being praised by Convocation, by Archbishops, by Bishops, by laymen, and by the clergy at large, that it would be very unbecoming on his part to say more than that he much distrusted such a mode of proceeding. He could not think any of the things said or done by the army would have received the approbation of Christ.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

LIVERPOOL.—On Tuesday evening (St. Luke's Eve), the Lord Bishop of Nova Scotia arrived in Liverpool from Lockeport. Shortly after his arrival his Lordship attended even-song in Liverpool church, after which he addressed the large congregation as to several matters of parochial interest, urged upon them additional support of the Diocesan Board of Home Missions, and much regretted the absence of their beloved Rector the Rev. Dr. Nichols. His Lordship then addressed twenty-three candidates for Confirmation, and clearly pointed out the great necessity of Confirmation, and the need of true and real preparation for it; and proceeded in the most solemn manner to confirm those who for several months past had been prepared for so great a blessing. His Lordship having preached a most earnest discourse on "Rest" gave the Benediction from the altar.

EAGLE HEAD.—On the next morning, being St. Luke's Day, the Bishop was driven to Eagle Head church where there was a very large congregation and thirty-three candidates for Confirmation. His Lordship having spoken on Parish affairs of great interest, confirmed the candidates, preached to the people and celebrated the Holy Communion. The Bishop was then very hospitably entertained at Mr. Jacob Wagner's, where he met a large number of the leading parishioners and discussed important matters of business with them. Once more his Lordship set out on his travels, and arrived at Port Medway, where Mr. C. V. Smith and other friends most kindly received him. After an interval of rest he passed on to Port Medway church, which was crowded. His Lordship confirmed eight candidates, and earnestly urged the church-people to unity and work. The choirs of Liverpool, Eagle Head and Port Medway deserve great praise for their part in the several services, and also those friends who in every way worked hard to make the Bishop's visit a pleasant success. His Lordship took much interest in Mr. J. G. Pyke's work at Hunts Point and Western Head, which was fully described to him. The Bishop drove to Broad Cove on Thursday morning.

NEW ROSS.—This quiet place was unusually astir Wednesday, 22nd ult., on the occasion of an interesting wedding, well arranged in all respects. The happy pair were Mr. Wm. Beardsley, of Berwick, and Miss Rebecca Keddy, of this Mission, daughter of the late Mr. Michael Keddy, Sr. Warden, who has inherited so much of her father's kind interest, both in the church and the poor that her loss to our Mission will be felt for a long time to come. An unusually large congregation was present. At 3 o'clock, p. m., while was sung the hymn, "The voice that breathed o'er Eden," the bride, supported by her brother, Mr. Geo. Keddy, and followed by her bridesmaid, Miss Killam, on the arm of Stephen Davidson, Esq., of Halifax, as best man, met the bridegroom at the chancel steps, and the marriage was solemnized by the Missionary, who received a double golden fee for his services. Afterwards the Missionary headed a long line of waggons, bound for the bride's residence, where a bountiful tea and late supper awaited the numerous invited guests. This is the 24th wedding and the 16th by banns since the Missionary took charge. On Saturday the happy couple left for Berwick, intending to take a trip immediately to New York city followed by the prayers and best wishes of us all.

PARISH OF ST. CLEMENTS.—Services of Thanksgiving to Almighty God for the blessing of a bountiful harvest were held in this Parish on Tuesday, 31st October. The heart of the Rector was cheered by the presence of clergy from the neighboring Parishes. Rev. J. Ambrose, Rector of Digby; Rev. J. Partridge, Priest-assistant in Parish of Annapolis; Rev. F. P. Greatorex, Rector of Granville. The final service was held in the Church of St. John, Bear River, at 10.30 a. m. Morning Prayer was said as far as the Third Collect by Rev. J. Partridge. The lessons were read by the Rector of Digby. The introit to the Office of

Holy Communion was hymn 204, Church Hymns. The Rector of the Parish, Rev. C. W. McCully, was the celebrant, Rev. F. P. Greatorex acting as Deacon. The sermon, which was subsequently spoken of by many of the parishioners as having afforded them much spiritual comfort and edification, was preached by the Rector of Digby. Seventy-four communicants literally carried out the resolution of the Psalmist (Ps. 116, ver. 12); three of these for the first time, thus obeying the command of their Lord, "Do this in remembrance of Me." Seven new communicants have been enrolled since the Rector entered into charge of the Parish. The church was most beautifully decorated with flowers, cut and in pots, grain, and fruits in profusion. The services concluded, the Rector and visiting clergy-men were most hospitably entertained at luncheon by Mr. and Mrs. J. V. Purdy, of Bear River, whose names are most widely and favourably known in connection with this place as synonymous with hospitality and good cheer. Evensong was held at the Parish Church at Clementsport (Moose River.) The church was filled to its utmost seating capacity with a most attentive and reverent congregation. This church is very old, and is by no means "beautiful" as to its interior arrangements, but the labour of loving hands had done wonders in transforming it as to its bare and unsightly appearance. The sanctuary was most effectually decorated with flowering plants, fruits, vines and wreaths. Conspicuous amongst the decorations, and the subject of many encomiums, were two scarlet banners, hanging one on each of the side lights of the east windows, containing in the centre, standing out in bold relief from the back ground, miniature sheaves of oats with silver sickles thrust into the binding—the work and offering of Mrs. Chas. Ditman. In the nave, just outside the sanctuary rail, was a stand containing offerings of the fruits of the earth, the whole of the arrangements testifying not only earnest and loving endeavour to make the "House of our God beautiful," but to give actual and practical proof of thankfulness and joy. Prayers were said by Rev. J. Partridge; the lessons read by the Rector of Granville, who also preached a most eloquent and practical sermon.

(To be continued.)

P. E. ISLAND.

CHARLOTTETOWN.—St. Paul's Church.—A meeting of the congregation of St. Paul's Church was held in the school room on Thursday evening, the 7th inst., to consider the best means for procuring a successor to the Rev. Alfred Osborne, who has accepted the Rectorship of Regina, North West Territories.

Dr. Fitzgerald, the present rector of St. Paul's, announced his intention of resigning the rectorship in Easter, 1885, so that should the congregation at that time decide upon promoting the incoming curate to the rectorship, or should they make choice of some other clergyman to take that position, it will be in their power to do so.

Subsequently to Dr. Fitzgerald's announcement, a discussion took place as to the means at the congregation's command to provide a salary for the new clergyman, and as to the quarter whence it would be advisable to procure him. Finally, a committee consisting of the following members of the congregation, viz.—Judge Hensley, Mayor Hooper, Messrs. Charles Palmer, John Ings, Richard Sloggett, Francis L. Hazard, Louis H. Davies, John Ball and A. B. Warburton was appointed to examine into the financial state of the Church, and with power to enter into negotiations with a view to filling the position lately vacated by Mr. Osborne. This Committee met on Friday afternoon, the 8th inst., when it was decided to offer a curate's salary of \$1,000 per annum during the first two years, with the understanding that it would be increased to at least \$1,500, should the congregation, in 1885, decide upon electing him to the rectorship then becoming vacant. The committee, we understand, have also decided upon opening a correspondence with different leading anti-ritualistic members of the Church of England in Canada and the mother country, asking them to recommend some Evangelical clergyman to fill the existing vacancy.

As St. Paul's is a large, wealthy and influential congregation, capable of very great development,

there can be little doubt but that a pastor, such as they seek, will soon be procured.—Com.

DIOCESE OF FREDERICTON.

CLERICAL CONFERENCE (Continued.)

PUBLIC MEETING.—The Rev. F. R. Murray made a long and able speech, of which we give the substance. He said that he had not expected to lead this discussion, but that several of the principal appointed speakers had been prevented from attending. The clergy had met for mutual conference, but had thought it better that at least for one evening of the time clergy and laity should consult together. The subject now to be considered was deeply important—"How to interest the people in the life and work of the church." And first, it is evident that vastly more interest is *needed* in the life of the Church. Have not *we*, the clergy, been at fault in not setting before our flocks what is the life of the church? There is a great want of plain teaching. Many think that the Church is a mere human society. They should be taught to realize that it is the indwelling of the Holy Spirit in her ordinances, in her ministry, in her every act, that constitutes and maintains her life. By the Holy Spirit dwelling in her the whole body is vitalized. But besides this corporate life, it consists too in the individual spiritual life of each member. You, yourselves, as living members, make up the living body. If the individual members be dead, the body must be dead. The beginning of the spiritual life in individuals is given in Holy Baptism. Then the child becomes a spiritual being, having a living power implanted which can conquer all. Is not our teaching about Baptism too often most imperfect? Do we set forth fully its blessings and benefits, its privileges and its responsibilities?

So, also, about Confirmation the teaching of many is imperfect. We do not impress sufficiently upon the candidates the truth that God pours down upon them, through the laying on of the Bishop's hands, if they come humbly and penitently, the complement of the spiritual life begun in their Baptism, so that they are no longer helpless against their foes, but soldiers armed fully for the conflict. But they need not only increase of life and the protection of heavenly armour. Their strength must be kept up and continually renewed by spiritual food. Men cannot discharge the daily duties of their earthly calling without bodily food. No more can the Christian soldier war a good warfare without the frequent strengthening and refreshing of his soul by the Holy Eucharist. Our people are not plainly taught that they *cannot* do without it, that in the weary wilderness of life, without the heavenly food which the Lord Jesus gives through the hands of His servants, they must faint by the way.

Again, we do not teach them plainly enough the continual need of earnest prayer. Our children need the *fullest* teaching about prayer. What is it? It is the breath of the soul. It is communion with God. He is close by and hears all that we utter to Him from our hearts. What a difference it makes. We have sinned and with penitence and shame have knelt down before Him, feeling that he is close at hand, that He is looking upon us in sorrow and pity, that He is listening to us patiently, more ready to hear than we to pray. What comfort, what help to the sin-burdened soul! As we thus pray reverently, not sitting, not lounging, but devoutly kneeling, we feel that He is indeed very near to us in love. But instead of setting forth such simple truths forcibly and plainly, we have been too anxious about rounded sentences, and have spoken over your shoulders, rather than to your hearts. To the heathen, of course, we have to preach, to preach always the gospel from the very beginning. But to baptized Christians it is more necessary to teach what is the whole plain duty of man. Plain *catechising* often teaches people much more than the usual preaching. But congregations too often go to church to listen to an oration, to have their ears tickled with novelties and eloquence. Instead of that we should feel that it is dying men speaking to dying men, that both may be helped upwards. You scrutinize us closely. If you see a spot on our lives we are condemned. We must not complain, because it is our duty to set you a pure pattern. But ought you not, as laity, to do more to help us in our spiritual life? Ought

you not to pray for us more earnestly and habitually? And on the other hand, ought not we, as clergy, to do more for the spiritual life of the individual members of our flock? You want the clergy to help and guide you. To do this we must deal plainly with you, each of you, personally; we must find out about your souls; we must know something about your inner life, your temptations, your doubts, your fears. Without this we must fail to give the help you need.

(To be continued.)

DIOCESE OF MONTREAL.

[From our own Correspondent.]

MONTREAL.—The Rev. Canon Norman has accepted the charge of the Church of St. Matthias, greatly to the regret of the congregation of St. James the Apostle's, with whom he was ever a favorite. He accepts his new charge not because of "mair siller," as the shrewd Scotchwoman said of her minister, but from a sense of duty, the stipend receivable from his new charge being smaller than the post he leaves.

REV. FIELDING SWEENEY preached his farewell sermon to St. Luke's congregation last Sunday.

THE Incumbent of St. Jude's, Rev. J. H. Dixon, after an absence of 18 months in England, has returned. He has been very successful in his mission there, that of collecting money to liquidate the debt on his church. He has collected enough to liquidate it, besides a goodly sum to carry on the work.

THE Young Men's Christian Association of St. George's Church held its annual meeting last week. Addresses were delivered by the Bishop, Archdeacon Evans, Canon Carmichael, the Rector, and the Rev. Mr. Stone. The Society gives every indication of rallying round the new Rector in every good work that can be brought under its care.

THE congregation of St. Luke's in the city intend giving the Rev. F. Sweeney a farewell social on the eve of his departure.

THE Incumbent of West Shefford, Rev. Mr. Saunders, has received an unanimous call from Holy Trinity Church, St. Stephen, N. B.

IN the Parish of Knowlton special Advent Services are being held for the first time, and bid fair to be well attended. Evidently the Church people of this parish are ready to avail themselves, and with intelligent and pious appreciation of the services of their Church, once they are given an opportunity.

IN the country parishes of Dunham, Frelighsburg, Bedford and others that afford the facility, the clergymen are doing what they can to give a distinctiveness to the Advent season by delivering special sermons and lectures one for another.

DIOCESE OF QUEBEC.

(From our own correspondent.)

LEVIS.—Mr. Cecil Manly Maxwell has been qualified for a cadetship in the Royal Military College, Kingston, after passing the recent examination held at the headquarters of this military district. Mr. Maxwell has been attending Bishop's College School, Lennoxville, and adds one more to the many who owe their success to the sound training undergone in that institution.

QUEBEC.—During the season of Advent, Divine Service is held in the Cathedral every Wednesday evening and in St. Matthew's Church every Friday evening.

PRESENTATION.—Miss Andrews, of Little River, has been presented with a very handsome gold bracelet and silk work-box, as a small acknowledgment of her very valuable services in presiding at the organ of St. Peter's Church in this city. Rev. M. M. Fothergill, Rector of the Church, made the presentation on behalf of the members of the con-

gregation, speaking in appropriate terms of Miss Andrew's kind services.

DIOCESE OF ONTARIO.

(From our own correspondents.)

KITLER.—The Incumbent of this mission has issued a printed circular, giving particulars of special Advent and Christmas Services. The circular also includes notices of Christmas Trees and Concerts, which are to be held at each corner of the Mission during the holidays, and concludes with a short statement of the reasons why Advent and Christmas are observed, and the lessons they teach. Frankville Church, which is being painted and otherwise renovated, will be re-opened with a Service commemorating the dedication, on the evening of St. Thomas' Day, when the Rev. S. Tighe is announced to preach. A valuable present has been made to this Church, in the shape of Offertory Plates, of quadruple plate; they are the gift of Mr. N. H. Beecher, in memory of his mother, who was an exemplary Churchwoman. Easton's Corners Church has recently received several new additions to its furniture, the result of a Lawn Social, held some weeks ago in the beautiful grounds of J. K. Wier, Esq., and the Churchyard is to be newly fenced, at the expense of Mrs. Ralph, one of the Mission's most liberal supporters. A bell was lately presented to the Church by Geo. Easton, Esq., of Brockville. There will be a Celebration of the Holy Eucharist in Easton's Church, at 8.30, on Christmas morning, and a second Celebration at Frankville, at 11 o'clock, so as to give the members of both congregations the opportunity of enjoying to the full the Church's privileges on that holy festival.

KEEMPTVILLE.—"The Ladies' Aid Association" in connection with the Memorial Church, Keemptville, becomes more vigorous and successful with age. After a few months' work, they raised another sum of a hundred and three dollars, clear of expenses, towards the Memorial Church debt, on Wednesday, Dec. 6th. Through their labors they have given in more than twelve hundred dollars during the last two years. They still continue to adopt plans for raising money, and hope to add some few more hundreds to the funds during this winter. When the present Rector, Mr. Emery, came into the Parish, nineteen months ago, he found the nobly proportioned Church roofed in, the beautiful steeple pointing to the skies, but nothing had been done to the interior, and a mortgage of \$4,000, and sundry other debts, forming a dark cloud. During Mr. Emery's time, a sum of at least six thousand dollars has been expended in bringing the Church to its present state of perfection. For the last nine months, the offertory has averaged upwards of twenty dollars a week. The offertory remaining at the same average, and the ladies putting forth the same amount of successful energy, as in the past, the only debt now remaining—the four thousand dollar mortgage—will be considerably diminished when it falls due in the course of two years.

THE regular meeting of the Diocesan Mission Board was held at the office of the Clerical Secretary, St. George's Hall, Kingston, on the 6th inst., at 10 o'clock. There were present the Bishop, the Very Rev. the Dean, the Ven. Archdeacon Jones, Dr. Wilson, Kingston; Rural Dean Baker, Deseronto; Canon White, Iroquois; Rev. William Lawin, Prescott; Rural Dean Kirkpatrick, Kingston; Dr. Henderson, Q. C., Kingston; Mr. James Shannon, Kingston; Rev. J. W. Burke, B. A., Belleville; Mr. J. Keefer, Brockville; Mr. R. T. Walkem, Q. C.; G. A. Kirkpatrick, M. P.; Rev. E. P. Crawford, Brockville; Mr. James Reynolds, Brockville; Dr. Smythe, Mr. Edwin Ross, Mr. R. V. Rogers, Lay Secretary; Rural Dean Bogart, Ottawa; Rev. A. Spencer, Clerical Secretary; and the Rev. A. Nesbitt. Dr. T. B. Jones presided. The meeting was opened with prayer. The minutes of the previous meeting were read and approved.

The financial statement was presented, and showed a balance of \$3,815.78, due to the bank by the Mission Fund, and a balance of \$2,213.67

in the bank to the credit of the Sustentation Fund.

A lengthy communication was read from the Rev. E. W. Beaven, M. A.; relative to the money collected at the Missionary meetings last winter, a large portion of which had been stolen out of a drawer in his class room. No action was taken upon the communication.

The Secretary read a list of the Missions in arrears for the Whit Sunday collections which was considered satisfactory. Also a list of the parishes and missions in arrears for the parochial collections. A number of Missions it was shown were in arrears for the Advent collection of 1881.

The Secretary stated that he had retained the cheques of three missionaries whose collections had not been forwarded, and this was eventually successful in securing the forwarding of the amount.

In reply to a question the Secretary stated that the Mission Board was not in a position to make any new or additional grants at present.

It was stated that the Missions of Maberly, Madoc and Milford are vacant at present.

A memorial from the Rev. J. W. Burke, chairman of the Bay of Quinte Clerical Association, was read, stating that at a meeting held at Madoc in November last it was decided to suggest that a clergyman should make a tour upon one or more of the great roads leading north, (viz., Hastings, Addington and Frontenac) to hold services at as many places as could be reached in the course of a week or ten days.

On motion of Canon White, it was decided to hold the matter over for the present, but to give it favourable consideration as soon as the Board feels able to do so.

A memorial was presented from the ministers and officers of Smith's Falls, asking the Board to provide for the sustaining of a missionary to take charge of Port Elmsley and Lombardy.

The Board granted the petition and recommended the Rural Deans to visit these places with a view to carry out the project of forming a new parish.

The Secretary referred to a communication from the Rev. E. Pick, of the mission of Plantagenet, relative to a misunderstanding concerning the grant to the mission.

On motion of Mr. Walem, a grant at the rate of \$100 for the current year was made in addition to the present grant.

A communication was read from the Rev. Mr. Daw, of Beachburgh, asking for an outfit.

The Board directed the Secretary to explain that it was against the rules of the Board to grant outfits.

A lengthy communication was read from the Rev. Mr. Hanington, asking for a grant of \$200 a year to a mission which would embrace the stations of Green's Creek, Taylerville, Eastman's Springs and Archville, a number of poor missions around Ottawa. The project was warmly advocated by the Rev. Mr. Bogart and others.

The Board regretted that it was unable to do anything in the matter at present, and directed that it should be laid over until the next meeting of the Assessment Committee.

The Rev. Mr. Baker made a strong appeal for a grant to the mission of Marysburgh and Milford.

It was resolved that the mission should be replaced on the Board's list of missions and put on Class III, with a grant of \$200 per annum.

(To be Continued.)

DIOCESE OF HURON.

(From our own correspondents.)

PORT ROWAN.—The church at this place which has been extensively renovated was re-opened for divine service on the last Sunday in November. It has been enlarged and beautified, and made one of the prettiest and most conveniently arranged churches in the diocese. The Incumbent was assisted in the opening services by Rev. Canon Innes, Rev. John Gamley and Rev. P. Owen Jones who were the preachers at the several services. The collections amounted to \$50. Rev. E. Stewart Jones is to be congratulated on the success which

has attended his labours in this mission, which at the time he assumed charge did not appear to be a very promising field.

LONDON WEST.—On the first Sunday in Advent St. George's Church was re-opened for the worship of Almighty God. The nave has been lengthened by some feet, and room to accommodate the increasing attendance. This church is situated in the midst of a comparatively poor population, and their efforts to support their church are most commendable. The addition cost nearly \$1,000, and the greater part of this amount is already paid in. The Incumbent, Rev. E. E. Newman, has done much in his short incumbency to build up the church in this growing suburb. At the opening services Mr. Newman was assisted by select preachers, and the church was filled by devout worshippers.

The Ecclesiastical Commissary Rev. Canon Innes, has in the Bishop's absence issued the usual Christmas pastoral to the laity, in which he says, "The Offertory on Christmas Day affords an opportunity for giving practical evidence of the value which you attach to the instructions of the church, and the esteem in which you hold those who minister at her altars, and who break to you the bread of life."

DIOCESE OF TORONTO.

(From our own correspondent.)

PERSONAL.—The Rev. W. S. Rainsford has accepted the call to St. George's Church, New York. He will go there early in January and afterwards is to visit England to secure clerical assistants for his work. The church is a very wealthy one but is now run down. No doubt Mr. Rainsford's energy and tact will bring about decided improvement.

MISSIONARY MEETINGS.—In many of our Rural Deaneries no provision has yet been made for these important gatherings. In one or two it has been decided to leave the arrangements to be made by each Incumbent in his own parish. Perhaps this is the better way in the end. Much disappointment usually exists at meetings owing to the non-appearance of the deputations. Sometimes also the most unsuitable men are chosen as speakers. Because a man is a rural dean or has been in the ministry twenty years, it does not necessarily fit him to address an audience suitably on Missionary work. The annual meeting should be preceded by a service and should be held in church. This we think would put a stop to the jokes and fun which too often form the staple of Missionary (!) addresses.

PORT HOPE.—A joint missionary meeting for the two parishes of St. John's and St. Mark's took place in the school-room of St. John's Church on Tuesday evening, December 5th. The audience was very large and influential. The Bishop of Algoma delivered an interesting and eloquent address on the present state and future prospects of his diocese. The collection was good.

ASHBURNHAM.—St. Luke's.—The annual Missionary Service was held on St. Andrew's Day. The night was unfortunately stormy and the attendance was not so large as expected. Most interesting addresses were delivered by Rural Dean Allen, Revs. John Farncourt and C. H. March. The offertory was much larger than last year.

LINDSAY.—Almost every town of importance where the Church is represented is having its bazaar this month. One was held recently in Peterborough in connection with St. Luke's Church, another comes off in a few days for the benefit of St. Paul's, Lindsay. Considerable sums are realized frequently at these sales and much can be said in favor of them as a branch of Church work. But it is unquestionable that the objections to them are also strong and numerous.

ADVENT SERVICES.—Special services during this holy season are being held in many of the city churches and also in the country. The first week

was well occupied by a Temperance Mission, aided by Mr. R. Graham, in Toronto. Numerous meetings were held in the various parishes and sermons were preached in almost all the churches on the 3rd and 10th inst. A great deal of good work will be accomplished by the movement. It seems a pity that our Canadian clergy do not adopt more extensively the practice of holding communicants' classes in Advent. Certainly if once adopted they would be found extremely useful as a means of instruction and for deepening the spiritual life of our people. Your correspondent can from his experience say they are highly appreciated and very beneficial.

RECTORY SURPLUS COMMITTEE.—At the last meeting of this important Committee in the Synod rooms, Toronto, a long discussion took place on the question of distributing the surplus income from the endowment of the Cathedral. It was ultimately decided to distribute the amounts now in the hands of the Secretary-Treasurer to the rectors of the city churches. Another resolution directed the Treasurer to apply to the rector of the Cathedral for any surplus of the rents or profits of the rectory which were then in his hands. The whole question of the funds and their distribution is to be settled shortly by a friendly suit, and in the meantime application is to be made to Parliament for fresh legislation. Since the Cathedral is allowed to retain \$5,000 as its own annual share and the endowment it is considered by all reasonable men was meant for the whole city, one would have thought there could be no possible objection to the distribution among the various Toronto churches on the terms of the present act.

Province of Rupert's Land.

*Including the Dioceses of Rupert's Land
Saskatchewan, Moosonee & Athabasca.*

DIOCESE OF RUPERT'S LAND.

PERSONAL.—The Bishop of Rupert's Land desires gratefully to acknowledge the receipt of \$20.00, sent by an Anonymous Friend, of which acknowledgment was desired in the CHURCH GUARDIAN. The gift has been assigned to the Church at Stonewall.

WINNIPEG.—Christ Church has lately been the scene of several brilliant weddings, and on the 7th inst. another lady member of the choir was joined in matrimony's holy bonds to a gentleman, well known and very popular in this city. The contracting parties were Mr. George G. Nagy, furrier, and Miss Rachel Fonseca, daughter of our esteemed citizen, ex-Ald. W. G. Fonseca. Long before the time announced for the ceremony to take place, the large Church was filled with people. About half-past eight o'clock the wedding party entered the Church. The bride looked charming, and was attired in brocaded satin. Her hair was decked with orange blossoms, and she wore a long bridal veil. The bridesmaids were Miss Logan, Miss Hattie Barber, and three younger sisters of the bride. They were neatly attired in white satin, and looked very pretty. Mr. James Shea supported the groom throughout the ordeal, and three young brothers of the bride, assisted as groomsmen. The ceremony was performed by His Lordship the Bishop of Rupert's Land, who read the marriage service proper. His Lordship was assisted by the Rev. E. S. W. Pontreath, Rector of the Church, who read the concluding exhortation, setting forth the duties of husband and wife to each other. The first part of the ceremony was performed at the entrance to the chancel, and the concluding part at the altar. The musical service was very fine, and greatly added to the effect of the ceremony. After the signing of the Church Register, the wedding passed down the aisle, the large congregation standing on tip-toe to catch a glimpse of the bride. The party took seats in carriages, and were driven to the residence of the bride's father, where a brilliant entertainment was enjoyed. The spread prepared by McCaffrey, the well known caterer. His Lordship the Bishop of Rupert's Land proposed the health of the bride, which was

enthusiastically received. Mr. Nagy responded in a very neat speech, advising his young bachelor friends to follow his example. The health of the host and hostess was proposed by Mr. D. Caroy, and responded to by Mr. Fonseca. A number of toasts followed. Among the presents were a deed of land from Mr. and Mrs. Fonseca, valued at \$5,000, and from the groom land valued at \$15,000.

[We furnish our readers with a sketch of the History of the Church in Rupert's Land, by the Archdeacon of Manitoba.]

CHAPTER I.

Speaking of the spiritual destitution of the inhabitants of the Hudson's Bay Territory in 1815—one hundred and forty-five years after its acquisition by England, Major Semple, Governor of York Fort, who lost his life at Seven Oaks in May of the year following, said:—"I have trodden the burnt ruins of houses, barns, a mill, a fort and sharpened stockades, but none of a place of worship, save on the smallest scale. I blush to say, that throughout the whole extent of the Hudson's Bay Territories, no such building exists." It was indeed a sad admission, but the dawn of a brighter day was at hand! Five years afterwards the Hudson's Bay Company, in conjunction with the Church Missionary Society, sent out the Rev. John West, the first Church of England Missionary to these parts. Mr. West landed at York Factory, and proceeded with all due speed to the Red River settlement, where Lord Selkirk had established his colony of settlers from the Orkneys in 1812. On the first Sunday after his arrival, Mr. West held service in a large room in the Fort at Point Douglas, and preached to a crowded congregation. One of the settlers who attended this service, spoke of the day on which it took place as the happiest in his life, since it restored to him the blessings of public worship, of which, during the past forty years, he had been deprived." Mr. West settled at St. John's, where he built a small wooden Church and school house. His sphere of labor seems to have extended 300 or 400 miles into the interior, but he was anxious to enlarge it still more. Accordingly, during the winter of 1812 he undertook a missionary journey to Brandon and Beaver Creek, two of the Company's posts, preaching the Gospel and supplying the ordinances of religion to the few Europeans and half-breeds whom he encountered. But anxious as he was for their spiritual welfare, the Indians were the objects of his most earnest solicitude. An eye-witness about that time wrote of them:—"The Indians are sunk to almost the lowest degradation to which human beings can be brought; their life is spent in struggles for its support, and they run on from infancy to death without comfort, without hope in this life, while no bright gleam of future hope enlightens their dark cheerless path, for no one has ever told them of a Redeemer's love." His idea was to establish a school for native boys, where they might not only acquire the rudiments of general knowledge, and be taught the way of eternal life, but where the habits of self-reliance might be found, and an insight into farming obtained. On his way from York Factory and Norway House, he had obtained two Indian boys who were making good progress in reading and speaking English, and in whom a taste for gardening was being developed, and his conversations with the Indians about the school had led to some of them to promise to think about it, and bring their boys to him during the summer. As a result of all this, Mr. West wrote to England in September, 1821, stating that early in the following spring a building would be erected for the reception of "as many boys as British benevolence would enable him to support." In the summer of 1822 he visited York Factory when he met Sir John Franklin and Sir John Richardson returning from their journey to the shores of the Polar sea, and the accounts they gave of the Esquimaux kindled afresh his missionary zeal and made him long to be able to extend his labors thither. During his stay at the Fort, the welcome news reached him that the Church Missionary Society had decided to make Red River a missionary station, and that they had appointed to it the Rev. David Jones, who might be expected to arrive the following year.

(To be continued.)

Paragraphic.

Miss Whately has returned to her schools at Alexandria.

The new see of Hay, in the "Riv-
orina," caryed out of the diocese of
Bathurst and Goulburn, has already
secured the necessary endowment of
£14,000.

The Rev. E. Husband, incumbent
of St. Michael's, Folkestone, has re-
ceived an anonymous gift of £1,000
towards the completion of his church
by the addition of a new aisle.

The *Standard* says it is informed
that it is in contemplation to obtain
the advowson of one of the Oxford
parochial churches, in order that the
Pusey Memorial may be established
in the parish—a step which is at once
reasonable and wise.

Mr. Drake, of Breakspears, Ux-
bridge, has conveyed to the see of
Rochester, the advowson of the impor-
tant church of St. Paul's, Deptford,
and also that of the new parish of St.
Peter's, Brockley, formed some years
since out of St. Paul's.

The Bishop of St. Albans has re-
cently undergone an operation for cat-
aract. Mr. Critchett, son of the late
eminent oculist, performed the opera-
tion successfully, and the Bishop is
progressing favourably. His Lord-
ship's duties are being undertaken by
the Bishop of Colchester, sullanagan of
the diocese.

At Melbourne the Bishop has com-
pleted his lecture before the "Philo-
sophical Society" on the Book of Job.
He is making good progress with his
scheme for a new cathedral. The es-
timated cost of the building is £120,-
000, of this £70,000 has been already
paid or promised.

The gathering at Oxford on behalf
of the Pusey Memorial was a remark-
able one, remarkable for its unanimity
and the excellence of the form deter-
mined upon—to purchase Dr. Pusey's
library; to place it in an appropriate
building, with two or more Curators
to the same.

The Rev. J. C. Salfex and the Rev.
J. Woodward have sailed for Zanzi-
bar to reinforce the sadly diminished
staff of the Central African Mission.
Mr. Salfex is by birth a Galla, who
was rescued by Commander Hastings,
R. N., from a slave show when he was
quite young, and he has been educa-
ted at St. Mark's, Windsor, and the
Missionary College, Dorchester.

The *Irish Ecclesiastical Gazette*
says: Foremost amongst the Ameri-
can Church press we may rank *The*
Living Church, of Chicago, *The Church-*
man, of New York, *THE CHURCH GUAR-*
DIAN, of Halifax, *The Guardian*, of
Baltimore, and the *Episcopal Register*,
of Baltimore.

We learn with much satisfaction
that a princely gift has been made to
the Bishop of Liverpool for the benefit
of his diocese. Mr. Charles Groves,
of Liverpool, has intimated to the
Bishop that he is prepared to place the
sum of £10,000 at his disposal for
building new churches. We under-
stand that the only conditions Mr.
Groves annexes to his gift are that any
church or churches built shall be placed
under the patronage of the Simeon
Trustees, or of the Church Patronage
Trust, and that the *present* Bishop shall
have the first appointment. Mr. Groves
has stated his intention to adhere rig-
idly to these conditions.—*Record.*

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Notes of the Week.

The Bishop of Winchester has been offered and has declined the vacant Archbishopric of Canterbury. It is rumoured that it will be offered to Bishop Lightfoot, of Durham, a man eminent as a scholar and writer. The Bishops of Peterborough and Truro have also been mentioned. Probably Bishop Benson of Truro would be more acceptable to the great body of the Church's Clergy than either of the other two names, and if the Prime Minister should nominate him for the office it will be received with great thankfulness as a wise and discriminating choice. The mention of the Bishop of Carlisle's and the Bishop of Ely's names in connection with the position has been received with favor by the English press. It is a pity that the Bishop of Winchester felt compelled from age and weak health to decline the nomination. No man in the Church is more esteemed and would bring to the position more of that conciliatory spirit which is so much needed at the present time.

We very much regret to learn that the health of the Princess Louise is far from satisfactory, necessitating her remaining in the warmth of a California climate for the early winter months. The Governor-General, it is said, will return home about the first of February for the opening of Parliament. A report gained currency that the Vice-Regal Party had received threatening letters from Fenians, and had asked the United States War Department for a military escort while travelling in that country. It now transpires that a thoughtful and gentlemanly officer of the American army had suggested to the Secretary of War the propriety of having an escort for the party while travelling through Arizona and other parts of the unsettled West, as a precaution against the Indians, and also as a special mark of respect, and that this request, which was quite unknown to the Governor-General and Princess, has led to the highly sensational newspaper paragraphs.

The Right Hon. Mr. Forster, in a speech which he delivered in Glasgow on Thursday last, spoke of the impossibility of any Government, even the most powerful which could exist in England, granting to the Irish people Home Rule. Such an utterance is most opportune, although to any one in a position to take a calm view of the subject the possibility of Ireland becoming an independent kingdom is most remote, and with Home Rule such as the present agitators ask for, nothing short of that would be acceptable. How it is possible for any sane person to suppose that England would allow Ireland to set up an independent government and constitute itself a separate kingdom, we cannot imagine. The only safety for England is the union as it now exists, and that union England will maintain at any cost. But it is to be hoped that every concession in reason will be made to the Irish people so that peace and loyalty may again find a place in that fair but unhappy country.

An Ottawa despatch says:—"The fishing season being over the Department of Marine and Fisheries will immediately send to all fishery officers in the Maritime Provinces blank forms of application for fishing bounty, on the basis of two dollars per ton up to eighty tons, for vessels, to be divided equally between vessel and crew; and to boats two dollars and fifty cents for each man employed three months in sea fishing and taking not less than twenty-five hundred pounds of sea fish, other than those exempted by the Washington Treaty." This will be good news to these hardy sons of toil who have to undergo more of privation and danger than any other class of our people, and who are unfortunately frequently in want. The distribution of this money will help to make our fishermen comfortable during the long dreary winter season in which little or nothing can be done.

The recent change of public sentiment in the United States in favor of the Democratic Party has been greatly misunderstood by many people. The explanation is found not so much in a solid Southern vote, as in a great Democratic gain in the middle and New England States, caused by a serious disagreement between the two wings of the Republican Party, and by a growing disgust on the part of the respectable portion of both parties at the

glaring corruption in all branches of the public service. This condition of things has been so well known that we have been led to suppose the people of the United States loved to have it so, and that there was not only no public morality, but not enough private virtue left to arouse and create a public opinion in favor of a change. In this we have been mistaken, and it is to be hoped that a complete revolution may take place which will place in power and securely maintain, whichever party may be in the ascendant, a government of honesty and purity, that will secure to all its citizens a just administration of the laws, and an honest management of the internal affairs of the Republic. Unfortunately, the men who should have controlled public affairs have in the past stood aloof, but the result of the recent elections goes to show that they have at last decided to interest themselves in the welfare of the country. There is no doubt but under Democratic Rule there will be some changes in the Tariff, but to suppose that it will be anything as sweeping as some of our contemporaries have suggested, is to misunderstand the deep-rooted business views upon the subject which prevail, not only now in the Eastern and Middle States, but are held in increasing strength in the Southern States, where manufacturing industries are but in their infancy. If the present protective tariff is done away with, we may be very sure Free Trade will not take its place. A Reciprocity Treaty with the Dominion may meet with favor.

Egyptian affairs are still attracting much attention. Arabi Pasha and the other leaders of the Rebellion have been ordered to be in readiness for immediate departure, where is not stated. Lord Dufferin is still at Cairo, and has evidently asserted himself in a way that has already shown itself in the very wise and satisfactory settlement of Arabi's case, and in the new Military organization and Finance Control. With regard to the False Prophet, Col. Stuart, who was sent to the Soudan to investigate the condition of the country telegraphs from Khartoum under date of 9th inst., that the Prophet has been repulsed at Bara and Eleberd, and that Khartoum is safe. He says the first detachment of the Soudan expedition has arrived. A telegram of the 15th inst., from Cairo, says:—"A thousand more troops have just started for the Soudan, and more will follow shortly. We may hope that these active measures on a large scale will soon effect the complete defeat of the rebels, and lead to the quieting of the whole country."

In Turkey, the Sultan, it is said, is growing depressed and morose, and shows signs of mental derangement. The *New York Sun* says: "The Sultan is the most abjectly wretched of all monarchs. The events of the past few months, the defeat of his projects in Egypt, the sword which England holds suspended over his head, the intrigues by which he is surrounded, the contempt with which he finds himself regarded in every court in Europe, even in that of Russia, where he futilely offered Constantinople for a Russian garrison if Russia would interfere in Egypt, have weakened his intellect. There is insanity in his family, and he shows symptoms of it. His troubles have been aggravated by some dissensions among his troops. A recent telegram says:—"The Palace is practically in a state of siege. Nobody is allowed to enter unless summoned. The Sultan's alarm is owing to sedition among the troops, who are angry at the way the palace guards are paid while they are in rags."

Advices from South Africa says that Cetewayo has signed Zulu settlement and will return to Zululand early in January. A British resident and military escort will accompany him. England will thus protect herself while acting in a magnanimous manner towards the defeated black King, under whose rule we may expect to find the people more prosperous and contented than under that of a white man like John Dunn, who has not shown any rare qualities as a ruler. It was said that the poor ex-Empress Eugenie felt strongly the reinstating of Cetewayo, and has expressed herself so to members of our Royal Family. It is not hard to understand the unhappy widowed mother's feelings at the loss of her only son, in whom she looked for a continuance of the Napoleonic Dynasty. The very name of Cetewayo must ever be a reminder of the great loss she sustained; at the same time no con-

siderations of that kind could have weight with the British Government in deciding a question so important as the peaceful settlement of Zululand.

An Ontario paper shows by statistics that the number of schools in that Province in which the Bible is read has increased from 58 per cent in 1851 to 87 per cent in 1880. This is gratifying, but there seems to us no reason why it should be less than 100 per cent; and so far as the Church of England is concerned fifty-eight or one hundred per cent will not in any way prejudice our demand for equal rights with our Roman Catholic neighbours. Why should there be practically in some sections separate schools for Romanists and the Church of England obliged to be content with the Bible being read as an opening exercise, when we want our children to have as fixed and definite principles, and as clear an idea of the differences between us and Rome as the Romish children on the other hand are receiving. The position of the Church of England is plain and must in the nature of things ever remain the same. We believe that as we pay taxes for the education of our children we should be in a position to have them trained in religious truth as we believe it as a part of their education. Not as at present have such teaching relegated to an hour on Sundays, and all the other days of the week have it repudiated by the State as not necessary in the preparation of a boy or girl for life's duties. We can have no certainty that this country will not in the future be Romish or Heathen until the State admits our claim, and our children receive such a training in Church principles and the Christian evidences as we desire for them.

The English Cabinet has been reconstructed. The changes are now complete, and the following named Ministers took oath before the Queen in council on Saturday:—Lord Derby, as Secretary of State for the Colonies; Lord Kimberly, Secretary of State for India; Lord Hartington, Secretary of State for War; Hon. Hugh C. Childers, Chancellor of the Exchequer. It will thus be seen that Lord Derby, whose defection from the Disraeli Ministry caused so much comment at the time, has accepted office under Mr. Gladstone, and that Mr. Childers, whose success in the War Department was strikingly evidenced in the recent Egyptian war, relieves Mr. Gladstone of the irksome duties of Chancellor of the Exchequer, and is succeeded by Lord Hartington as Secretary of State for War. Mr. Gladstone retains his position as Leader of the Government in the House of Commons, although it was thought that during the recess he would enter the House of Lords.

The *Friend of China* says it is reported, on what seems good authority, that the Indian Government have accepted the "principle" proposed by the Chinese Envoy, that the opium trade shall be gradually extinguished by mutual consent during a fixed period of years, at the expiration of which time it shall wholly cease to exist. The *Indian Witness* says the pressure which shall compel action must come from Great Britain. Let us hope that public opinion will secure this pressure being made, and that England will no longer occupy the unenviable position of having forced this deleterious drug upon an unwilling nation to their degradation and loss.

We are glad to see that efforts are being made to organize an Immigration Society in Nova Scotia for the purpose of securing some of the European emigrants who have almost in every case found a home in the United States. Nova Scotia equally with her sister Provinces possesses many advantages over places in the neighboring Republic of which we hear much, and it is because so little has been said and done to make known abroad the resources and capabilities of these Provinces that so very few emigrants settle among us. There should be an active Immigration Agency from each Province in all the principal European countries.

It is cheering to read of large Foreign Manufacturing Companies making arrangements to build and equip establishments in Canada for the manufacture and sale of their goods. It is now said that the celebrated Singer Sewing Machine Co. are seeking a site in the Dominion to put up a factory which will give employment to six hundred hands.

7 PER CENT NET
 Security Three to Six Times the Loan Without the Buildings. Interest semi-annual. Nothing ever been lost. 28th year of residence, and 8th in the business. Best of references. Send for particulars if you have money to loan. N. B.—Costs advanced, interest kept up and principal guaranteed in case of foreclosure.
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 Negotiators of Mortgage Loans, St. PAUL, MINN. (Mention this paper).

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MAHON BROS.
DRY GOODS.
 FALL STOCK COMPLETE.
 Largest Retail House in the City. All Goods shown on ground floor.

Baptisms.

BRINE—At Tyne Valley, by the Rev. T. B. Reagh, Rector of St. James' Church, Port Hill, Frank Estey, son of Dr John F. and Susie Brine.
FORBES—At the same time and place, by the same, Elsie Irene, and Percy Reagh, children of James M. and Eliza J. Forbes.

Marriages.

MYERS-MITCHELL—At St. John's Church, Jeddore, Dec 10th, by Rev. Jas. Lowry, A.B., Mr. J. W. Myers to Eliza Ann, daughter of J. W. Mitchell, Esq.

Deaths.

PALMER—At the Forks, near Windsor, Dec. 11th, Margaret Burdock, wife of Samuel Palmer, Esq., aged 78 years.

(From the Halifax Herald.)
 In the columns of our paper will be found the advertisement of the Putner Emulsion Co. Their cod liver oil compound—denominated **PUTNER'S EMULSION**—has attained such a wide-spread popularity of late both for the cure and arrest of the many diseases of the lungs, bra n, nervous system, etc., etc; that to meet the increasing demand for their **EMULSION** they expect shortly to use steampower in their laboratory, being unable at present, with manual labor only, to fill orders promptly. The proprietors, Messrs. J. E. Irish and H. K. Brine, deserve every success, having shown unusual enterprise and ability in placing the preparation, of which they are sole proprietors, upon the market. They were well aware of the merits of the **EMULSION**, and were not afraid of a judicious expenditure of Printer's ink.

We would call the attention of our readers to the advertisement of the **PUTNER'S EMULSION Co.** which appears in our columns. **PUTNER'S EMULSION OF COD LIVER OIL & Co.** is being daily prescribed by Physicians for the cure of all Lung Diseases and is used extensively in our Hospitals. Druggists say the demand for the **EMULSION, PUTNER'S**, is greater than for all other Emulsions combined, and that their sales for it, **PUTNER'S**, are steadily on the increase.

The German Society for Rescue from Shipwreck has christened a new life-boat the "Alice of Hesse," in recognition of the sympathy always shown by the late Grand Duchess Alice in the work of the society.

VOICE OF THE PEOPLE.—R. V. Pierce, M. D., Buffalo, N. Y.—I had a serious disease of the lungs, and was for a time confined to my bed and under the care of a physician. His prescriptions did not help me. I grew worse, coughing very severely. I commenced taking your "Golden Medical Discovery," and it cured me. Yours respectfully,
JUDITH BURNETT, Hillsdale, Mien.

Curate or Assistant Minister.

The congregation of St. Paul's Church, Charlottetown, Prince Edward Island, need a Curate or Assistant Minister to supply the place of Rev. A. Osborne who has just gone to Regina as Rector.

Salary £200 sterling or \$1,000 per annum. The Rev. Dr. Fitzgerald is at present the Rector, but has signified his intention of retiring at Easter, 1883. The undersigned on behalf of the congregation will be happy to hear from any gentleman willing to become a Candidate for the above office of Curate or Assistant Minister.

CHAS. PALMER,
JOSEPH HENSLEY.
 Charlottetown, 12th Dec., 1882. 4ins

C. W. OUTHIT,
 General Commission Merchant,
 116 BARRINGTON ST., HALIFAX, N. S.
 Wholesale Dealers in Fruits and Produce.
 Consignments solicited.

USE SYRUP

MR. JAMES MILLER, OF CANNING, N. S., says: "I have used the different preparations of Hypophosphites with great result, but since your Syrup first came out I have used no other, and from what experience I have had I am convinced it is *second to none*. I used it with great benefit, not only in Chronic Lung Cures, but with splendid result in irritable and badly nourished children, and also as a Blood and Flesh Producer, add Typhoid and other wasting diseases."
 To C. E. PUTTNER, PH. M.

HYPO-PHOS-PHITES.

DR. E. PAYZANT, OF WOLFVILLE, N. S., says: "I prefer your Syrup, and recommend it above any other now offered to children during periods of convalescence, when the system has been too long deprived of its full desired nutrition. Wishing your well-directed efforts a fitting return.
 I am yours,
 E. N. PAYZANT, M. D."

PUTTNER'S.

The only preparation the medical profession have endorsed as a permanent cure for
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SOLD BY ALL DRUGGISTS. PRICE 50 CTS.

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One of the FINEST assortments in CANADA, TABLE and DESSERT KNIVES and CARVERS, in Ivory, Bone, Stag, from 40c. to \$11.50 per doz Pen, Pocket, Tack and Sporting KNIVES. Wade & Butcher's RAZORS. Cooks', Butchers', Oyster, Putty, Farriers', Bread and Shoe Knives.

WOODENWARE in endless variety.

Noisless Carpet Sweepers, Children's & Crumb Trays, bandsomely decott. Flower Pot and Lamp Brackets, Tile Tea Pot Stands. TOOL CHESTS from 50c. to \$7.00. Dog Collars, in Leather, Brass, Plated, Gilt. Cash Boxes, Lanterns. Musical Call Bells, Sleigh Bells.

BRUSHES,

From a Tooth Brush to a Stable Broom.
 Bread Platters and Knives. Feather and Hair Dusters. E. P. Spoons, Forks, Cruets, &c. Tea Pots and Coffee Biggins. Nickel Silver Spoons and Forks. Adams' Furniture Polish. Mrs. Potts' Smoothing Irons. Needham's Polishing Paste, Ready Cleaner.

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High Grade Choice SOUCHONG, 70c. per lb. Dr. RUDDOCK Mixture, fine flavor. 50c. per lb. FORMOSA Choice OOLONG, 55c. per lb. Good BLACK TEA, 25c., 30c., 40c. per lb.

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AND

General Metal
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Of our own Manufacture, sound and reliable. Materials direct from the first factories in the world. Prices lower than ever.

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LIFE OF MAN BITTERS

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Invigorating Syrup,

and if the disease be curable, by their continued use a cure may be confidently looked for, and your testimony added to the hundreds already proclaiming.

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directly over the Church of England Institute.

The Associate Editor can be found daily between 9 A.M. and 12, at
the Branch Office, 493 Main Street, Winnipeg, opposite City Hall.

CHRISTMAS.

A MERRY CHRISTMAS TO ALL OUR READERS! Before another issue of our paper the greatest event in the world's history will have been celebrated; God's temples will have been decked in the garb of joy to welcome the Infant Redeemer, while man with the Angelic Host will have burst forth into songs of gladness, and with anthems of praise rejoiced at the Advent of our King and God. Wherever Christianity has penetrated joyful hearts will be found praising and doing honor to the birthday of Incarnate Deity: Whatever we may think of the present in comparison with the past, not the least among the changes of the last few years is the revived and increasing interest in the Glorious Christmas Festival by all Christians of every name in every clime. We believe, too, that a truer conception of the great event is growing in the minds of men, and that not only feasting and the merriment of social gatherings, but religious joy is more and more characterizing its observance: And truly on what do we rest our hopes for the future as we contemplate with speechless awe the Just great struggle, if not on the blessed results of the Incarnation? And what can awaken within us and draw out more heartfelt adoration and praise than the consideration of the wondrous birth of God's only Son? Whatever our lot may be, whether among the rich or the poor, the great FACT of the Nativity, above all else, draws our hearts away from gloomy doubts and fears, and brightens our pathway through life: To feel within ourselves that God came to earth for earth's redemption, that He was made man to be the Saviour of men, and that He came of lowly and obscure birth, to ennoble man's nature by His presence, thus recognizing in humanity, without any reference to social distinctions, the likeness to Himself and the nearness to Himself, strengthens and develops our faith in His mercy and in His love and care. Contemplating this marvellous condescension on the part of the God-man, how careful should we be to maintain the likeness free from the impurities of sin's defilement. How anxious should we be to uphold the dignity of our humanity which it pleased the Son of God to assume. Man's destiny is much more than to be like the beast that perisheth. He has been made with a three-fold constitution of body, mind and soul, all for God's glory, and in the Divine Image, for "in the image of God created He him." Well may we rejoice as we commemorate the birth

of Jesus Christ, and well may our joy be mixed with high and holy resolves as we remember our new position as the redeemed of the Lord which the great event of Christmas has secured to us. Having so exalted and grand a destiny before our minds, to be here and hereafter the brethren of Christ, let us seek to raise ourselves above earthly things, and with higher aims work for the extension of the knowledge of Christ's love in our own and others' hearts. The blessed season of Christmas revives in our hearts the longing to be better and nobler, and encourages us to hope that we may yet be restored to God's favor, and be enabled by His grace to overcome the evil one, and to live a new life in Christ here below, and afterwards to find rest with Him in the abode of bliss above: Well may we take courage as we think of Christ's great condescension and love, which tell us that He longs to have the world made better and happier, and man freed from the Dominion of Satan: He has given us Himself. May we love and adore Him, may we live to His service, may we put aside all that hinders us, and long and labor to please Him in all godliness of living:

The Christmas season is especially a time for the display of liberality and kindness to the poor and needy. Christ gave Himself for us. As we dwell upon the magnitude and graciousness of the gift let us seek a way to show our gratitude both in serving him more humbly and devotedly in our own lives, and also in assisting those who like ourselves have been born in His likeness but who have not been blessed as we have been with the means of ministering to the wants of others. The poor and destitute are especially to be thought of and relieved at this festive and glad season. Let us take to them some of the good things which God has abundantly bestowed upon us, and make them happy with ourselves in the enjoyment of God's creature comforts. How much can be done in this way to make the day a very joyous one, and to bring down God's blessed presence into our hearts and lives. Let us show our love to God by relieving the necessities of those in want who have equally with us a place in His affections and in His Incarnation. If we have been blessed with more of this world's goods than others let us recognize it as a responsible trust to be accounted for at the Second Coming of the Lord, and let us by such acts of benevolence and charity make good use of our stewardship that we may at that day hear the "well done" of the Master. The work of Christ's Church, too, should be especially remembered at this time, and our gifts made commensurate with our means. The various schemes Parochial, Diocesan and Missionary, ought more particularly to receive our attention at this blessed season, when we are commemorating the anniversary of the birth of the Church's Founder, and a very generous and liberal-hearted spirit should characterize our givings. If we care not for Christ's Church—His Body—how can we bring ourselves to believe that we care at all for Him, or that He will care for us. If we feel thankful to Him for the gift of Himself, we will show our thankfulness by generous gifts to His Church, and so honor His name and extend His Kingdom.

We pray God that our readers may enjoy in every way to the full the pleasures and delights of the season, and that they may be made to know the fulness of happiness which can alone come to those who see others made happy and Christ's Kingdom advanced as the results of their own efforts and gifts. A MERRY CHRISTMAS TO ALL OUR READERS.

CONVENT SCHOOLS.

We have felt called upon on several occasions to condemn in strong terms the practice, unhappily so common, of Church parents sending their daughters to Romish Schools. It may have been almost a necessity a few years ago, although we doubt the wisdom of the act under any circumstances, when there were no really good Church Schools in existence, but now when in all the Dioceses first-class schools under Church patronage are to be found, it is simply an extraordinary indifference to the girls' best interests, both mentally and spiritually, and without excuse, to continue the practice. Indeed, now there is no comparison between the education imparted at the Convent School and that which is obtainable at any really first-class Church School. In any branch of a girl's education, whether in the more solid studies, such as grammar, arithmetic, geography, history, mathematics, classics and modern languages, or in the more showy accomplishments, such as drawing, painting, vocal and instrumental music, etc., the Romish are far inferior to other schools. It is true that a certain formal mannerism prevails in the Convent School, which some suppose indicates good breeding and fine manners, but a little acquaintance with the antecedents of the nuns and teaching sisters will dispel any such ideas, and make plain that Romish Schools cannot be places of real refinement; while the teaching staff of most Church Schools are composed of ladies of good breeding and refined tastes and manners.

Elsewhere we review a book which we could wish every parent in the land could read, wherein are shown the positive dangers of these Convent Schools, and the almost certain results which must follow a Church girl being trained in them, viz., either her reception into the Romish Church, with or without her parents' knowledge and consent, or the loss to the girl of all feelings of reverence and devotion for religion. The book tells the story which seems almost too startling to be true, and yet it is vouched for as the history of actual events in real life, of several young girls, whom parents had been led to place under the care of these Romish Sisters, and who were so influenced by a thousand various arts and intrigues as to fall victims to the machinations of the Romish Church. In some cases imbibing the dishonesty of their teachers, they, by discreditable subterfuges, misled their parents and guardians, and were only discovered after being guilty of the most shameful deceit, and in the discovery causing their loved ones unutterable anguish and remorse. We have known a great many young girls and grown up women whose education was obtained at Convent Schools, and we know enough to warrant us in condemning strongly the practice we complain of, and in urging fathers and mothers to place their children in Church Schools where they will be protected from innumerable evils which they must be subjected to in schools under Romish influences.

It is very strange that parents who hold decided views as to the evils of the Romish system will place their children in such hands, under the strange delusion either that the child's religion will not be tampered with, or that the girl will be able to resist all attacks. How is it possible for a young impressible girl to be placed under the care of skilled tacticians full of the disposition to make converts of them, and surrounded with all the most sensual and attractive forms of elaborate ceremonial, and yet not be led astray? The teachers may promise not to talk

to their charge upon religious topics, and even not in any way to tamper with their religious views, but how can a girl be day after day in close contact with designing persons without being influenced? It is simply impossible, and no person can fail to recognize it. The only reason that can be offered for the sending of Church children to Romish schools, is that the tuition is less expensive, and that the plain dress at the Convent is a great saving of money to parents and guardians; but in reality, the charges of Church schools are now no higher than those of the Convent, and simplicity of dress is becoming a special consideration, and is being adopted everywhere. There is, therefore, no longer any excuse for the practice, while there is much in it to condemn. But above and beyond considerations of money or dress, how important it is that the children, and especially the future mothers of our land, should be free from any taint of Romanism. We want a strong, healthy Churchmanship, without cant and hypocrisy on the one hand, or materialistic and sensual forms of thought and worship on the other. We want what will make honest, truthful, and simple-minded women, full of love and faith, who shall rear up a race of noblehearted men and pure minded women to inherit this glorious new Dominion, which is destined, under God, to occupy a most important place in the future of this continent.

ADVENT.

THANK GOD FOR ADVENT.

IV.

Advent directs the thoughts to Christ. First, as Judge; second, as Incarnate Saviour.

The Judgment being a Divine and human necessity, and God's justification of Himself and His moral government before His creatures, we next contemplate the Judge Himself. He is clearly revealed in Holy Scripture in the person of Christ Jesus, to whom God hath given "authority to execute judgment also, BECAUSE HE IS THE SON OF MAN."

The sense of responsibility equally with the history of mankind bespeaks the certainty of the Judgment. The Book of God bespeaks the Judge. How is HE qualified for His high office?

I. *By His Perfect Knowledge.* Ordinary judges apply the law after other and subordinate authority has declared the guilt of the offender. But Christ will be both Judge and Jury. Hence His need of infallible knowledge and wisdom. Earthly courts take infinite pains to obtain proof of innocence or guilt. Oftentimes they fail, and punish unjustly. Christ can never do this. With flaming eyes He penetrates every disguise under which men would conceal themselves, and sees the very secrets of the heart. The motives too often secret to ourselves are perceived by Him. Witnesses will not be wanting, but they will not be needed. The sentence which He pronounces will be *felt* to be just by every one condemned and rejected.

II. *By His Righteousness.* How much care is taken in our human tribunals to secure an unbiased result. From the challenge of his jury to the great verdict of public opinion every opportunity of impartiality is opened to the accused. The judge must not even be connected by marriage with the prisoner, or the case is deemed liable to injury. Christ has higher qualifications than a mere absence of bias. His perfect love for the race, and His absolute sinlessness, will secure a righteous

judgment. In the light of that Love and by virtue of that perfect obedience to the Law which He alone has accomplished, He has those gifts without which no true justice can be found.

III. *By His Power.* The work of Advocate, Judge, and Jury would be worse than useless without the power to enforce the sentence. And even after sentence has been passed there is always the possibility here of mitigation or escape. The Ideal Judge must have irresistible power to connect His sentence with perfect certainty of execution. That Power Christ possesses. His life on earth was often apparent weakness, but that weakness was always restrained Power. When the foes of Christ are made His footstool, the iron Sceptre of terror must confound those whom Love could not win.

IV. But our Lord has another super-eminent qualification. It is HIS HUMANITY. The eyes which will search our inmost soul will be guided by the love and sympathy of a human heart. The mind which will consider all our past life, and make trial of our faithfulness, will be the mind of a *man*. We shall stand before the throne of God. But He who sits upon it will not be the great unseen Jehovah who eludes every created eye. Nor will it be the shadowy cloud of glory out of which the Law was delivered to God's people of old. That throne will have a MAN upon it. He knows our Nature for He has borne it. He knows our temptations, for He has felt and overcome them. He is not only able to understand our feelings and fairly judge our conduct. This might be done by an un-incarnate God. But He can also *make us feel* He understands us, because "Very God" and "very man." But more. The title "Son of man" shews Him the appointed Head of the human race: the new man in whom Humanity is renewed; in whom the regeneration of the great family of man is accomplished; in whom the regeneration of each member of the family was rendered possible. Who then so fit to judge the race as He? Who can have by nature so good a right to examine, decide and sentence as He who took Humanity up with Him to the throne of God and has ever since pleaded the cause of those who put their trust in Him? Who should judge the Church but its Head? Who should judge the world but He who is Head over all things?

Thank God then again for a season which brings all this to our remembrance. The Judgment to come is the most solemn and tremendous event which lies before the thought of man. The burden of it would be immensely increased could it be possible that it should not be impartial and just. Study the Scriptures and services for Advent, and see how systematically the great truths just enumerated are set forth before Christian minds and enforced on Christian hearts. The Church's wisdom can be little less than Divinely inspired. God creates the man; gives him power to see and foresee his needs; gives Her the means of suggesting and furnishing their supply.

Oh in the certainty of approaching Judgment; in the overpowering necessity of duly appreciating it; in the confidence of having a Judge perfect in Knowledge, in Power, in Righteousness, and in the Humanity of God incarnate; in view of the unerring sagacity, the piercing scrutiny, the inevitable completeness of His Judgment; in the sense of satisfaction produced in heart and mind by reflection on truths so clearly and faithfully revealed and taught; in the spiritual comfort of a steady, unchanged and changeless Faith so unceasingly held and recited,

THANK GOD FOR ADVENT!

EASTERN CUSTOMS AND BIBLE TEXTS

No. III.

We were rash enough to make a promise in our last paper: but having made it, we must keep it to the best of our ability. We said we would give some little account of a few things which came under our notice while remaining in the village, and waiting for the marriage, then referred to, to take place.

The whole stay was so comparatively uneventful that there is but little to relate. We ourselves would each morning take horse and away to inspect the surrounding country, which to the several members of our party presented constant points of interest. We would sometimes spend the whole day away from the Inn, not returning till the evening, but more frequently we would return to spend the hotter hours of the middle of the day in repose, going out again in the afternoon. After the first day or two we saw but little of the people; but this holding aloof, I should in justice say, was altogether our own doing, and proceeded not so much from our unsociability as from the value we set on time. This remark may require some explanation, and we will give it. When the higher class of these people meet any one of their own rank (and with genuine courtesy all, except the officials, treat travellers as at least equal to themselves in rank) they will invariably salute them, though utter strangers. In our own country we would pass each other with a drooping of the eye-brows, a lifting of the hat, or at most, a hand-shake and—on! But the matter of salutation here is a much more serious one. Two of these people, for instance, are approaching each other in the street. They are friendly, but not unusually so; while yet there is a considerable distance between them, they begin to bow to each other, not with any quick and fashionable nod, but with slow, almost solemn motion, they will bow quite low (Gen. xxxiii. 3) a number of times. When near enough they will join hands, and begin to say, over and over again, "God be praised that you are come in peace; God give you peace; how fares it with you?" These or similar words are repeated again and again, and they seem no more than we ourselves, in our own country, to expect a specific reply to each enquiry after each other's health. The constant mention of "peace" arose, of course, in the first instance, from the continual danger of sudden invasions of foes, who in very early days used to burst suddenly upon a village, and plunder and destroy, committing at the same time the most horrible barbarities. (See an instance in 1 Sam. xxx. 1-6.) Living in a country where they were exposed to such scenes as these, no wonder one of the first wishes that would rise to their lips would be "God give you peace;" "Peace be unto you." It was thus, we remember, that the Saviour saluted His disciples on the night of the first Easter (St. Luke xxiv. 36.) To the people of to-day, as for many centuries, the words are now only those of conventional formality, but we need not remind you that from Him to them they would be full of deep, true, meaning.

But meanwhile we have left these two friends standing in the street! Never mind; they are still at work; while we have been talking they have touched their hands to their breasts and then to their foreheads or turbans, bowing the meanwhile; they will then put their hands on each other's shoulders, and kiss each other upon the cheek, or simply lay the cheeks together (Gen. xxix. 13.) Or most frequently they will, in succession, lay one hand under the other's beard, slightly raise it, and kiss it with a courtesy, amounting almost to reverence. A base use of this kindly salutation is mentioned in 2 Sam. xx. 9. We may say that every man in this country wears a beard, and for any one else to touch it, except in this way of reverent salutation, would be grossly insulting; and with some death would almost be preferable to having the beard shorn off. We can compare it as a punishment in our country only to being publicly whipped. This great respect felt and shewn for the beard will explain the woeful indignity offered to David's ambassadors by Hanun, King of Ammon (2 Sam. x. 1, 2, 3, 4), and the reason of the royal consideration which bade the ambassa-

dors tarry at Jericho until their beards were grown (Ver. 5.)

As we shall have occasion to refer to this subject of the beard again in a different connection we can now glance at our saluting friends once more, who after another bow are just beginning to converse on some commonplace subject.

Now when we know that this is no overdrawn picture, but below the "whole truth,"—indeed were we to recite their whole conventionalities it would take us pages yet,—we can easily understand why, when Elisha wished his servant to reach the dead body of the Shunamite's son without delay, he said to him, as he gave him the staff, "If thou meet any man salute him not, and if any salute thee answer him not again." (2 Kings iv. 29.)

This command not to reply to a salutation reminds me that when one day we saw one man approaching another preparing to salute him, as we have just seen was customary, the other passed him hastily by without a word. The first had just said, "Peace be unto you," but as the other passed, the speaker muttered, "Peace be on me and mine." It seemed to me to be a striking illustration of our Lord's words in St. Luke x. 5, 6. We can now also readily explain the injunction given by the Master to His disciples as He sent them upon their grand errand: "Salute no man by the way." (St. Luke x. 4.) The mission upon which they were sent was so important that they were required to use great despatch, and to avoid those things which might delay them, especially of a merely ceremonious nature. The intention was not that they should neglect the courtesies of intercourse with their fellow-men, which were so marked in His own character and life, but they should allow nothing of lesser importance to take up their time and attention. You can, I think, readily sympathize with us, that after having been subjected to this once or twice, we ourselves avoided it afterwards, though we were only on a holiday-tour.

To be continued.

CONGREGATIONAL WORSHIP.

READ BEFORE THE CLERICAL CONFERENCE AT ST. JOHN, N. B., BY THE REV. G. G. ROBERTS, M.A., RECTOR OF FREDERICTON.

(Continued).

But the house of God on earth became yet more as the gate of heaven, and the worship on earth as the worship in heaven, when God made provision for both by special recorded revelation. Many times God admonished Moses to make the tabernacle and all things connected with it "according to the pattern shown him in the Mount," and this commandment is twice referred to in the New Testament in proof of its deep significance. Bezaleel and Aholiab also were called by name and filled with the spirit of God to enable them to carry out this work. Under like inspiration the Temple of Solomon was built and furnished. David gave to Solomon "the pattern of all that he had by the spirit," and "all this," said David, "the Lord made me to understand in writing by His hand upon me, even all the works of this pattern." We cannot therefore be wrong in seeing in the construction and furniture and worship of the Tabernacle and of the temple, a deep spiritual purpose.

St. Paul expressly tells us (Heb. ix: 11, 12) that the Tabernacle typified the Incarnation. That "tent of meeting," shadowed forth the Divine Logos, "God manifest in the flesh," who "tabernacled in us," that in Him God and man might meet forever. And as it typified Christ, so did it also His Mystical Body, the Church. Though divided into three separate parts it was all one Tabernacle, and so the Church is one, and has been one in all ages, and under all different dispensations. The three divisions represent three different stages of development—the Mosaic Church, the Christian Church, the heavenly Church. In the outer court were the brazen altar and the bleeding sacrifices, the laver and its vast ceremonial of bodily purification with the ministering priests and Levites, and all this in the open, natural light of day, as looking to God the great Creator. Thus was set forth the Mosaic dispensation. Separated from this only by a cur-

tain or veil came the Holy Place, closed in from all natural light, illumined only by the flame of the seven-branched candlestick, which, through priestly ministry, was fed continually with the holy oil. Here were no bleeding sacrifices, but the altar of incense ever smoking, and the table of shew-bread, ever laden with twelve loaves, replaced each Sabbath day. And so was set forth the *Christian dispensation*, illumined by the holy spirit, shining out through human instruments, "and on whose altar table ever lies the pure unbloody offering of the New Covenant."

And lastly, separated from the Holy Place only by another veil, came the *Most Holy Place*, typifying heaven and the Church triumphant, the true Holy of Holies into which the Divine Redeemer entered through the rent veil of His flesh. And as here was no light, save the glory of the Divine Shekinah shining between the golden Cherubim, above the Mercy Seat, even so the Heavenly Jerusalem hath "no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof;" and there universal nature, symbolized by the Cherubim, bows before the throne in perpetual adoration. Thus does the Holy Spirit shew us in a figure the unbroken continuity of God's Church, and of God's worship in every age. The worship is ever the one worship of the One God, though its mystery and spirituality deepen, as at each successive stage the throne of glory is approached more nearly.

How calm and gradual the transition from the Jewish to the Christian worship, even after the veil had been violently rent asunder by the death of Christ. Our Lord and His disciples were constant in their attendance not only on the Temple Service, but also on that of the Synagogue, which had been built up, doubtless not without the guidance of the Holy Spirit, during the long "silence" after Malachi, and on these seem to have been based the more spiritual worship of the Christian Church. The central act of that worship is the Holy Eucharist, and its original institution, as related in the Gospels, is remarkable for its majestic simplicity. Yet as we ponder the brief record, we seem to see the Jewish Passover in the very act of transition into the Christian Sacrament. Whether our Lord moulded the form of the institution on the Paschal Feast itself, or, as Freeman thinks, on the weekly memorial of it celebrated in the Synagogues every Sabbath Eve with bread and wine, still we have the same intimate connection between the worship of the Old and the New Covenant, the one growing out of the other, as the branches and fruit from the root and stem. The bread of that first sacrament was the thin unleavened Paschal cake, and the wine of that first sacrament was the mingled cup of the Paschal Feast, now consecrated by the solemn words of Christ to a higher and more mysterious office. But as, during that awful 40 days of converse with Moses in the Mount, God declared to Him all the sacred service of His Ancient Church, so we may believe that, during the great 40 days after His Resurrection, our Blessed Lord, speaking to His disciples of the things pertaining to the Kingdom of God, revealed to them more fully the great principles of Christian worship.

From the scanty notices in the Acts and the Epistles, followed up by the statements of Justin Martyr, and of Pliny the Younger, in his celebrated letter to Trajan, we gather that the essential elements of Christian worship in those earliest days consisted of—

a. The Lord's Prayer and other forms of Common Prayer, formed doubtless on the model of it, and following the divisions given in 1st Timothy, 2nd chapter.

b. Hymnody, chiefly from the Book of Psalms, often antiphonally sung.

c. The reading of lessons from the Old and the New Testament.

d. The celebration of the Holy Eucharist as the principal and highest act of worship, for which all the rest was but a preparation.

The chief service seems to have been at an early hour, and all was conducted in a "tongue understood of the people."

From this model were developed, as the Church grew more prosperous and powerful, the four great Primitive Liturgies, called after St. James, St.

Mark, St. Peter and St. John respectively; and all maintaining the same general structure, though differing in the relative positions and proportions of the several parts. From that of St. John, called also the Liturgy of Ephesus, we trace the Eucharistic Service of the English Church, which, even before the Reformation, always differed, in some important particulars, from that of the Roman Church. Into the sacred office of the Ancient British Church some modifications were introduced by St. Augustine. Further changes were made by Osmund, the great Bishop of Salisbury, when, 800 years ago, he prepared the celebrated Breviary and Missal of Sarum, which, united, soon became the chief use of the whole Church of England. In the course of centuries many corrupt and superstitious accretions had gathered round these venerable services; but, divested of these, they were made the basis of our own Liturgic Worship, and by successive steps were brought to the form in which we now have them in our Book of Common Prayer. First came the use of the old English *Primers*, containing large portions of the ancient services translated into the spoken tongue. Then followed a revised English Litany in 1544, and an English "Order of Communion," which was simply added to the Latin Sarum use, in 1547. At last in 1549, the whole Prayer Book was set forth in English. This celebrated book, the first of Edward the VIth, was revised in 1552, very slightly changed in 1603, and brought to its present form in 1661. For more than 200 years it has remained practically unaltered. We cannot claim that it is perfect, that it is incapable of further improvement. What human work can be so? But we can claim, with thankful hearts, that we have in it a grand inheritance from the whole past life of the Universal Church, by which admirable provision is made for the united worship of the whole body of the faithful.

[To be continued.]

BOOK NOTICES.

ONE YEAR AT ST. MARGARETS', OR GRACE DABNEY'S EXPERIMENT. New York: Thomas Whittaker, 2 and 3 Bible House.

This narrative, which the author asserts to be in no wise exaggerated, in fact with the exception of names and places, to be strictly true, is the account of the sojourn of some young Protestant girls at a Romish Convent, where they are subjected to all the subtle influences brought to bear upon them with a view to making them converts to the Roman faith. It is impossible to read it without indignation, exposing as it does a system of unworthy trickery which is utterly at variance with true religion, whose very essence must be purity and truth. The systematic training in deception resulting in some instances in complete perversion of the sense of right and wrong which is described in these pages, may well make parents hesitate before exposing their children to such influences.

THE CHRISTIAN YEAR OF CHURCH CALENDAR from Advent, 1882, to Advent, 1883. Roper & Burdge, 27 Rose St., New York. Price 50c., post paid to any part of United States or Canada.

Elsewhere will be found an advertisement of this highly useful publication. Having received a copy from the publishers, we have been able to examine it, and find the work even better than the advertisement would lead one to suppose; indeed we cannot speak in sufficiently strong terms of its value to the clergy. It is "high" and will be considered much too high by many of our clergy, but it contains so much information which is not, but which ought to be, known by every Priest of the Church, that we can well afford to overlook any extreme views which may be found in the work. Unfortunately we have not the room just now to describe in detail its many admirable features, but it will be enough to say that it gives every day in the Ecclesiastical Year, and tells almost all one wants to know about it, besides very much other valuable matter.

The advertising Agency of T. C. Evans, Tremont Temple, Boston, Mass., has our thanks for a copy of their handsome calendar for 1883. It is both attractive and useful.

Family Department.

OTTO'S CHRISTMAS.

A CHRISTMAS STORY FOR CHILDREN.

(Written for the Church Guardian).

BY T. M. B.

In the beautiful Province of Thuringia, with its glorious old forests and rich valleys, stands the Castle of Rothenstein, a noble and imposing looking building, with clustering towers and turrets of dark, red sandstone, from which it took its name of Rothenstein. It had been inhabited for many centuries by the noble family Von Gerlach, among the highest and wealthiest in the land. Generation after generation of little children had lived and played in this great castle, but, at the time I am going to tell you of, there was only one, just one child in all the vast building, little Otto Von Gerlach, the Baron's only son. He was a very beautiful boy, with a fair and radiant face, and eyes so blue that they seemed like bits of the deep blue sky which spread above his native forests. He was the idol of his father and his beautiful mother, whom he greatly resembled. You can well imagine how, surrounded by such love, and his parents, from their great wealth, being able to supply almost every wish, little Otto must have spent a very happy childhood. Everything that money could buy which could give him pleasure, had been procured for him—toys and pets, and beautiful things innumerable. And being of a bright, sweet nature, the little boy's life was unusually all sunshine. Yet there was one thing he lacked, and that was a playmate of his own age, a human playmate, and though for the most part quite content with his beautiful stag-hound, Oscar, who loved him with an almost human love, and his jet black and submissive pony Beppo, not to speak of his pet birds and squirrels, and divers other things, yet sometimes Otto felt a sort of dim, sad yearning for childish fellowship, and then only his mother's tender kisses and endearing words could comfort him. Of course there were little people whom he occasionally met at the castles where his parents visited, but distances were great, and the Baron and his wife were so wrapped up in each other and their boy, that they did not seek much society, and neither fully realised the want which existed in the warm heart of little Otto.

It was Christmas Eve. Why is it that Christmas Eve all the world over has the same sort of feeling about it? a sort of sweet, hushed expectancy—something that makes us understand how the shepherds must have felt, abiding with their flocks on that night of all nights, before the angel's message came to them.

It was Christmas Eve, not sparkling, icy Christmas weather, however, though winters in Thuringia are snowy and cold enough, but that year winter seemed to delay his coming. It was a still and somewhat grey afternoon, and little Otto, with that Christmas Eve feeling upon him, had wandered down the wide terrace, with its balustrade all wrapped in ivy, which ran along the southern wing of the Castle. A flight of broad stone steps led downward from this terrace to the rose garden, now all brown and leafless, and the pleasure gardens and shrubberies, beyond which on that southern side spread the wide beech forest, with its vast trees still clothed with brown and rustling foliage. Standing at the top of the steps, Otto looked around him on all sides. How still it was, yes, and how lonely. Mamma had sent him out for a little walk; she was busy with her own loving hands arranging a surprise for him this evening, when the Christmas tree should be lighted and she wanted him out of the way. Papa had taken Oscar with him when he went for his ride, and Beppo had been taken to the distant smithy to be shod. So Otto was indeed quite a solitary little boy. As he stood there a faint gleam of sunlight broke from the grey sky and touched the brown beeches on the edge of the forest with a soft, dreamy radiance. Whether it was that touch of brightness that seemed to beckon little Otto, I do not know, but he walked down the steps, strolled

through the pleasure grounds and passed on until he found himself standing among the great iron grey trunks of the beeches. In beech-forests, as you know, there is little or no undergrowth, and you can walk mile after mile, even where there is no path, with perfect comfort upon the carpet of dead leaves, the trees rising pillar-like around you and the broad canopy of branches over head. Otto had never before found himself alone in the forest; he had never shewn any inclination to extend his wanderings beyond the pleasure grounds, and in these Oscar always accompanied him, and with him as a guide and protector Otto was safe. But now Oscar was many miles distant. A bright-eyed squirrel darted along a bough; then sat and watched the little human intruder, who, in turn, watched him, and crept softly nearer with some idea of making friends with the pretty creature; then when it had scampered out of sight, stopped to gather some of the silvery lichens growing at the base of the huge tree. Next the soft, low twitter of a little bird caught the child's fancy, and he wandered on, looking up to the brown foliage. The gleam of sunlight still played among the leaves and touched the massive trunks here and there, and still little Otto strolled on, aimlessly following it, until he had wandered further, far further, than he imagined. Then, all at once, that yellow sunlight disappeared, and a breeze sprang up and whispered like a multitude of faint far-off voices. It was growing a little darker; Otto thought he would go home now and give mamma these pretty little grey mosses which he had gathered, and he turned, as he supposed homeward, confidently walking on. But where was the end of the wood? where was the garden and the castle? Ah, where indeed, little Otto? your small feet will not be able of themselves to retrace the way, and faithful Oscar is not with you. Only He who came, as at this time, Himself a little helpless babe—only He, the friend of little children, can help you now.

Before I tell you what happened to Otto you will have to follow me through the depths of the forest to a rude hut, built of huge logs, the crevices between which were stuffed with moss and whose roof was likewise formed of logs weighted with fragments of rock. It is the hut of an old charcoal-burner, Fritz by name. A little further on is the tent-shaped mass of charcoal, carefully covered in, from the top of which a little thread of smoke is issuing. Old Fritz has been attending to his work and has just walked round his charcoal pit to see that all is right before going home. He gives a heavy sigh as he shoulders his axe and turns in the direction of the hut. Times have been hard with poor old Fritz, but it is not for himself he cares. A little while longer he thinks, and this rough life will be over for him, but for little Trudchen, his darling, his 'gold-girl' as he calls her he would like to have had a thaler or two that he might have given her a *Christ-geschenk*. She had been looking forward so to Christmas and to what he was going to bring her from the market-town when he got paid for his charcoal, and now, the owner of the furnace had been unable to see him, was too busily engaged to be troubled just then, and Fritz had come back empty handed, or very nearly so. As he approached the hut the ruddy glow of a wood-fire streamed out upon the growing darkness; he stood for a moment in the door-way to look at what was indeed a pretty sight. Trudchen, his orphan grandchild, was kneeling by her little stool, her brown hands clasped and her soft dark eyes raised with a look of loving confidence. "Liebes Christkind" (dear Christchild) she was saying, "I know Thou lovest me, though thou didst not give grandfather the thalers he hoped to get. Make our Christmas happy, and make us love Thee very much." Old Fritz brushed a tear from his eye before he went in. "Ah, *grosswäterchen*," said the child jumping up and running to meet him, "I am so glad you have come. See how nice my loaf looks, and the lentil soup is all ready for supper." Old Fritz sat down and drew the child upon his knee. "My little maid," he said as he bent his grey head upon the soft brown curls, "thou art right—the *Christkind* can make our Christmas happy, even without the presents I

meant to give thee, but grandfather did get thee just a little something, go see in the bottom of the bag I had with me." Trudchen in a moment had rushed to the cupboard and dragged out the bag which she had supposed to be empty, but which contained in its depths a packet of gingerbread and a little red-woolen hood. "Why grandfather," she said with sparkling eyes, "I have my Christmas after all! and what a lovely hood, see how I look in it," and she danced round him in the firelight like a happy little elf—oh so much happier than some children surrounded by luxury and laden with costly gifts! After their homely supper the old man sat down near the fire, and when Trudchen had washed the dishes and put things to rights, she brought her stool and sat beside him. "Tell me a story, grandfather," she said, "a story about when you were young, or about the little elves and kobolds that live inside the mountains and make all the gold and silver and iron. Did you ever see one, grandfather? You living so much in forests would have such a good chance. Sometimes I watch for them, and now and then I have fancied I saw one of their little brown faces among the big roots of the trees, but when I got nearer it was always a piece of a bough or a bunch of grass. Tell me, grandfather." So old Fritz passed his rough hand across his forehead, as if to gather his thoughts, and began to tell some of the quaint tales which are handed down from generation to generation among the simple folk who live in the Thuringian mountains, and Trudchen sat and listened with eager eyes, while the logs glowed on the rude hearth and darkness settled down upon the forest outside. The story-teller enjoyed them as much as the little eager listener, and they sat thus until it was past the hour when Trudchen usually coiled herself up in her little bed and fell asleep. At last old Fritz awoke to the lateness of the hour. "Now say thy prayer, child, and go to bed," he said, as he drew the remaining brands together on the hearth and was about to cover them with ashes, to keep the fire alive till morning. Trudchen had just risen from her knees when both were startled by a little feeble knocking at the door of the hut and, as they stood for a moment in wonder and almost fear, a child's voice called hurriedly and anxiously, "Let me in, please, let me in." Then Trudchen ran to the door and opened it—starting back in wonder. A lovely child's face framed in golden curls with large, deep blue, pleading eyes met her astonished gaze. "Das Christkind! das, Christkind!" she cried, stretching her arms towards him even while she shrank back. But old Fritz stepped forward and taking the boy by the hand drew him into the cottage. The little face was pale with the terror and excitement he had passed through, the golden locks were matted together and traces of tears were on his cheeks. He looked about with an expression of mingled relief and anxiety. He had never before seen so strange and rude a dwelling, and old Fritz in his rough garments and his long grey beard looked formidable enough, till you had time to read the kindly look in his eyes. But at least this was a human dwelling, the light which he had seen afar off and which he had followed with such trembling eagerness had not misled him—and Trudchen's face reassured him more than anything.

"Where did you come from, my pretty little master?" said Fritz as he led the child towards the hearth, for the little hands were icy cold. "I am Otto, Otto von Gerlach, and I live at Castle Rothenstein," said the boy. "I went into the woods and lost my way, and mamma will be so frightened and so sorry. Will you take me home when the daylight comes? I am tired—oh so tired—and very hungry." In a moment Trudchen had produced her Christmas gingerbread and a cup of goat's milk, and while Otto was eating, with an appetite which he had never before experienced, old Fritz drew a bundle of hay near the warmth and spread a bear skin over it.

(To be continued.)

"And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father)."

BOOK NOTICE.

BIBLE TEACHINGS IN NATURE, by the REV. HUGH MACMILLAN, LL.D., F. R. S. E. (London: Macmillan & Co.) A book for the Parish Library.

1. *Pleiades and Orion*—Job xxxviii. 31. If we examine the text in the original, we find that the Chaldaic word translated in our version Pleiades is *Chimah*—a hinge-pivot or axle . . . now strange to say, the group of stars thus characterized has recently been ascertained, by a series of independent calculations—in utter ignorance of the meaning of the text—to be actually the hinge or axle round which the solar system revolves. . . . What a lofty significance does the question of the Almighty receive from this interpretation? "Canst thou bind the sweet influences of the Pleiades?"

2. *Ice-morsels*—Psalm cxlvii. 17. The force of gravitation and the action of the sun caused the glaciers continually to crack and strain over their rocky beds; and huge pinnacles of ice that seemed motionless and steadfast as the peaks overhead were, in a single instant, hurled headlong with a noise like thunder down a steep abyss, or into a wide crevasse, and ground to atoms in the fall. Each sight and sound proclaimed the incessant tendency of material forces towards the equilibrium which is yet unattainable. . . . Never before did I hear the voice of the Eternal, in the sounds of earth, so unmistakable, so impressive, as in the utterances of these glaciers. Never before did I realize the weight of meaning in these apparently simple words of the Psalmist, "He scattereth His Hoarfrost like ashes. He casteth forth His ice like morsels."

3. *Grass*—S. Luke xii. 28. The Creator has repealed the same pattern more frequently in the grass tribe than in any other order of vegetation, as if in admiration of its grace and simplicity. Its exquisite perfection enables us to see some deeper aspect of the Divine character than the mere intelligence of a contriver—enables us to see God's care for helplessness and lowliness—His care for beauty as an end and not as a means. It impresses us with the perfect wisdom of an Infinite Spirit, and not with the limited ingenuity of a finite mind. . . . Standing on the green sward each blade of grass whispers to the inner ear, "Take of thy shoes from off thy feet, for the place whereon thou standest is holy ground;" and the response of every devout spirit must be, "Surely the Lord is in this place and I knew it not."

4. *The Trees of the Lord*—Psalm civ. 16. The cedars are indeed the trees of the Lord." The peculiar expression, however, must not be limited to one particular species of cedar. They are the trees of the Lord on account of the peculiarities of their structure: on account of the antiquity of their type and the majesty of their appearance.

5. *Corn*—Psalm lxxv. 9. Corn is the special gift of God to man. Corn plants were utterly unknown through all the geological periods—it has never been found in a wild state—it is universally diffused. In having year after year to sow and reap his fields, and in thus having his daily bread measured out to him and his daily bread only, he is taught in the most impressive way the solemn lesson of his entire dependence upon God. "Thou visitest the earth and waterest it. Thou preparest them corn when thou hast so provided for it."

6. *Blasting and Mildew*—Haggai ii. 17. The reign of flowers is over—only a few autumn ones linger lovingly—the mushroom tribe begin to appear—they are plants in masquerade, but they are working problems which have puzzled a Liebig and a Lavoisier. The higher organism decays, and rises again in the form of a lower organism. There may be some likeness to the resurrection of the wicked—the second death. There are four diseases in corn produced by fungi—gmut, bunt, rust and mildew,—one on the straw, another on the leaves and chaff; a third attacks the flower. All other plants are the prey of some species of fungus. "Let us rear an altar and besought by the mercies of God dedicate the threshing instruments and the first fruits, and yield ourselves a living sacrifice unto the great Husbandman, and thus shall we fear no blasting or mildew."

7. *The Leap*—Gen. ii. 4, 5.—On the meditative mind of Goethe on one occasion dawned the bright idea, that the flower of a plant is not, as is

commonly supposed, an added or separate organ, but only the highest development, or rather the transformation of its leaves—that all the parts of a plant are mere modifications of a leaf. It created a complete revolution in Botany—has done more to lift the veil of mystery from nature, and to interpret the plans and purposes of the Creator than all the previous labors of botanists. All could examine the typology of the leaf, the changeable and the most enduring, hang together in one unbroken chain, held in the hands of the Infinite and the Unchangeable, of which we see a few links, but the beginning and the end we see not, etc.

8. *The teaching of the earth*—Job xii. 8. "Dust thou art and unto dust shalt thou return." Man attains dominion over the earth, to be again subdued by it. If the earth was a wise and eloquent teacher in the days of Job, how much wiser is she now! The lesson which earth teaches, it may be said, is a very sombre and depressing one, but it is also very salutary. The depths of the earth, as well as the surface of the earth, teach us the solemn lesson of change and also the unchangeableness of Him who has these depths in His hands. The teaching of the earth will confirm and illustrate the teaching of the Bible, and both will fill the heart of the humble, reverent student with adoring views of God's power, wisdom and love.

9. *The vine and its branches*—S. John, xv. 5. The vine is one of the most extensively diffused of plants, and in this respect it furnishes a beautiful emblem of the universal spread of the Christian Church. A tree is now found to be not a single individual, but a body corporate. Now, viewed in this light, what a beautiful and appropriate type does this vine afford of the mystical body of Christ. This sacred vine will live forever. "Every branch in me (i.e., by an external alliance) that beareth not fruit (says The Vine) He taketh away; and every branch that beareth fruit He purgeth it, that it may bring forth more fruit. I am the Vine, ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

(To be Continued.)

THE SIOUX INDIANS.

Mr. Welsh described his meeting with the Rev. Mr. Walker, a Sioux Indian preacher, and the Rev. Mr. Burt. He contrasted the appearance of the former with the popular belief that the Indian is lazy, shiftless, and filthy. I found a man, says the speaker, who received me as a gentleman, who was dressed as a clergyman, and who showed every evidence of culture. In the evening we crossed the broad and rapid Missouri, and we were soon at the Reservation, where there are 1,500 Indians, and where the Church has a Mission. At the parsonage we were met by Mrs. Walker, a white woman, who received us with courtesy. During the evening we were called upon by the Chief of the Iron Nation. Looking out over the Mission in the morning I saw great fields of corn and oats of Indian cultivation.

Near the house were two women—the wives of a heathen Indian named Useful Heart. One of them was mourning for her daughter who had recently died. Before this Useful Heart was the meanest Indian on the prairie. His daughter was dying of consumption, and the father was so desperate that he sat with his revolver in his hand ready to take his own life as soon as his daughter should die. She said to him that if he did it they could never meet again in the other world, and so, influenced by this young girl, who had been converted, he threw his weapon aside. Her brother was a warrior and wore the scalp lock. She called him to her dying bedside, and said to him, "I want you to follow the new way, so go to Mr. Walker and give up your scalp lock." He did so. I now have in my possession that little lock of hair and it shows there is something in these people on which we can build.

How beautiful our lives would soon grow if we carried always with us, and put into practice, the lessons we learn by experience.

WHAT IS LIFE?

The mere lapse of years is not life. To eat and drink and sleep; to be exposed to darkness and the light; to pace around in the mill of habit, and turn the wheel of wealth; to make reason our book-keeper, and turn thought into an implement of trade—that is not life. In all this but a poor fraction of the consciousness of humanity is awakened, and the sanctities slumber which make it most worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence; the laugh of mirth that vibrates through the heart, the tears that freshen the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the doubt which makes us meditate, the death which startles us with mystery, the hardship which forces us to struggle, the anxiety that ends in trust, are the true nourishment of our natural being.—Martineau.

Let no boy think he is to be made a gentleman by the clothes he wears, the horses he rides, the stick he carries, the dog that trots after him, the house he lives in, or the money he spends. No one or all of these things do it; and yet, every boy may be a gentleman. He may wear an old hat, cheap clothes, live in a poor house, and spend but little money. But how? By being true, manly and honorable, keeping himself neat and respectable, by being civil and courteous, by respecting himself and others, and finally, above all, by fearing God and keeping his commandments.

You may know and be able clearly to explain the whereabouts of the ark of the covenant, the pot of manna, the tables of stone and the wrecked fragments of Pharaoh's chariots. You may be able to speak eloquently and learnedly of Abraham, Isaac and Jacob. May be up in the Jewish dispensation, and know, to an inch, the length of the High Priest's robes. May be able to explain creation, and even to draw a diagram of the Garden of Eden, but knowledge of these never will bring your pupils to Christ. Better evidence than all this is supplied by a knowledge of Christ in your own heart; by honesty of purpose, truthfulness of tongue, a pure and godly life.

SUNDAY SCHOOL LESSONS.

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

HOLY COMMUNION.

88. What is the only expiatory sacrifice ever offered? Who the only Priest? What the only altar?

89. In reference to this Sacrifice, and in connection with it, which is the most sacrificial, any Jewish sacrifice or the Christian Eucharist? St. Matt. xxvi. 26-28.

90. Shew the similarity between the work of Christ in Heaven and that of His Priests on earth when celebrating the Holy Communion.

91. What is the difference between repeating and re-presenting Christ's Sacrifice?

92. Why is the act commanded by the words "Do this in remembrance of Me" not simply a reminder of Christ's Death nor a manifestation of the faith of the communicant?

93. Of what, then, is the Holy Eucharist a shewing forth or a memorial?

94. Shew from the Prayer Book that the Church regards this as the great act of worship for the Lord's Day.

95. In what part of the Eucharistic Service consists of sacrificial character?—All through, as appears from a consideration of any Jewish sacrifice in which Christ's Death was prefigured.

96. Explain Heb. xiii. 10, and shew the sacrificial character of the Christian Altar from Jer. xxxiii. 15-22; Mal. i. ii. iii. 3, 4; Isa. xix. 21; lx. 9; St. Matt. v. 23; and especially from Rev. viii. 3-5.

97. Is this Sacrament a memorial before God or before the Church only?

98. If it be the former as well as the latter what follows as to its sacrificial character?

Useful Information.

ACCORDING TO GEO. P. ROWELL & Co.'s OFFICIAL REPORT FOR 1882, AND THE SWORN STATEMENT OF ITS PRINTERS, THE CHURCH GUARDIAN HAS DOUBLED THE CIRCULATION OF ANY OTHER CHURCH PAPER IN CANADA, BEING NOW OVER 6,000 WEEKLY.

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"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago, any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal as its acting power is wonderful." Brown's Household Panacea, being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family for use when wanted, as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds. For sale by all Druggists at 25 cents a bottle.

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Are you disturbed at night and broken off your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it: there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases; and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle.

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From H. B. Smith, Esq., a prominent Merchant of Buctouche, Kent County, N. B., under date June 8th, 1877:—

Dear Sir,—I have suffered for some years past with Cough from Affection of the Lungs, Spitting of Blood, Weakness of the Chest, and Want of Appetite, and have tried many so called remedies but without any effect whatever until I commenced using ROBINSON'S PHOSPHORIZED EMULSION. I have now taken 8 bottles, and find this quite equal to what is represented to be, for it has WORKED LIKE A CHARM, and I can cordially recommend it to all who are affected as I have been, as I feel it is going to make a perfect cure of me. I still continue it, and I must say I never took anything equal to it. If you wish to make any use of this for the benefit of yourself and the world at large you can do so, for I think it should be known.

I remain, yours truly,
(Signed) H. B. SMITH.

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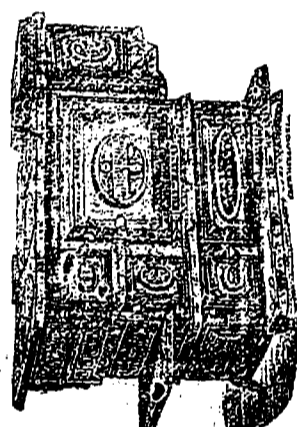
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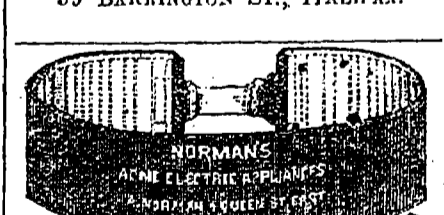
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News and Notes.

"MADE NEW AGAIN."—Mrs. Wm. D. Ryckman, St. Catharines, Ont., says: "R. V. Pierce, Buffalo, N. Y., I have used your 'Favorite Prescription,' 'Golden Medical Discovery,' and 'Pleasant Purgative Pellets,' for the last three months and find myself—(what shall I say)—'made new again' are the only words that express it. I was reduced to a skeleton, could not walk across the floor without fainting, could keep nothing in the shape of food on my stomach. Myself and friends had given up all hope, my immediate death seemed certain. I now live (to the surprise of everybody) and am able to do my own work."

The death is announced of the eminent poet and professor, Gottfried Kinkel, who expired at Zurich recently. Professor Kinkel, who was in his sixty-eighth year, was very well known in London, where, after his flight from a German prison, he spent ten years as a political refugee.

It is just forty-two years since the privilege of franking came to an end in England.

For one dime get a package of Diamond Dyes at the druggist's. They color anything the simplest and most desirable colors.

It now seems almost certain that the United States will have a two-cent letter rate.

THE "TIN KING" TALKS.—From Maine to Manitoba,—from St. Johns to British Columbia, Mr. Thomas W. McDonald, the Tin King of the Dominion, whose large works extend from 153 to 157 Queen street, Toronto, and cover a solid block, is recognized and respected. Mr. McDonald's experience with the Great German Remedy is thus announced by him. "It is very gratifying to me to be able to give a written testimonial respecting the unequalled merits of the world renowned remedy, St. Jacobs Oil, as an alleviator of pain. I was for years sorely troubled with a swollen leg. In vain I tried all the prescriptions of medical men. At last in deep despair I resolved to test the virtues of St. Jacobs Oil, the Great German Remedy, and to my great joy before one bottle had been exhausted I found myself completely cured. Trusting that St. Jacobs Oil may meet with the success it deserves, I close this statement, by reiterating my indorsement of its efficacy."

*Lydia E. Pinkham's Vegetable Compound is a positive cure for all those weaknesses so common to our best female population.

The transit of Venus was pretty successfully observed in America.

A GOOD THING TO KNOW.—Professor Hermann, the wonderful magician, known throughout the world for his skill, used St. Jacobs Oil for a severe attack of rheumatism in the shoulder, and was cured by it. He considers St. Jacobs Oil a valuable preparation.

The remains of Archbishop Tait were interred at Addington, one of the archiepiscopal residences, on Friday, the 8th inst.

SWINDLERS ABROAD.—If any one has represented that we are in any way interested in any bogus bitters or stuff with the word "Hops" in their name, cheating honest folks, or that we will pay any of their bills or debts, they are frauds and swindlers, and the victims should punish them. We deal in and pay only the bills for the genuine Hop Bitters, the purest and best medicine on earth. HOP BITTERS MANUFACTURING CO.

IF YOU CANNOT SLEEP, which is caused by overtaxed brain, or perhaps from a severe hacking cough, you will find that by taking a dose of PUTTNER'S SYRUP before retiring. It will give great relief and strengthen you for your duties.

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DIRECTIONS FOR USE.—A teaspoonful, in a tumbler of water, forms a mild aperient, and an anti-fever draught. A small teaspoonful in a wine glass of water is a palatable, cooling, and purifying draught. This latter dose taken before dinner is often likely to give an invigorating tone to the system.
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N. B.—The **GOLD MEDAL** of the **ADELAIDE EXHIBITION** has just been awarded to the **MONTSERRAT LIME FRUIT JUICE AND CORDIALS;** in regard to which, the *Liverpool Journal of Commerce,* September 26, says:—"The sole consignees, Messrs. Evans & Co., are to be congratulated upon this result, whose enterprise in placing this before the public has met with such success, as witnessed by the fact that in the course of a few days 60,000 gallons of Lime Fruit Juice were imported by them into Liverpool alone."

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