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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. 37.]

HALIFAX. WEDNESDAY, JANUARY 10, 1883. WINNIPEG.

[One Dollar and a Half a Year.

## EVERY CHRISTIAN HAS A VOCATION.

Will you please to consider what I have ventured to put before you to-night, and ask yourself the question, "Is there really need to do God's work in the world?" And then when you have come to the conclusion to which you must arrive, that there is need for that work, the next thing that you want is the consciousness of call, or vocation.

"Do you think in your heart that you are called by the Holy Ghost to take upon you this office and ministry, to serve God for the benefit of His Church and the edification of His people?" is the question that is asked of us when we kneel before the Bishop to be ordained as ministers in Christ's Church; and we say, "I think so." And some people say, "How can you dare to say it?" It is not how can we dare to say it, but the question is how could we dare not to say it? "Necessity is laid upon me," said the Apostle to the Gentiles; yea, woe is unto me if I preach not the Gospel."

Only what you want, my brother, is to be able to say the same thing of the work that you have to do in the world—that, whether you are a banker, or a lawyer, or a merchant, or keep a store, or whether you drive a horse and cart, or whether you do this, that, or the other, or whether you are a woman or a wife or a mother, or attending to a family at home, or doing work as a schoolmistress, or in any way whatsoever—it is your vocation, and God has as truly called you to it as he has called us to the sacred office of the ministry. "Let every man wherein he is called therein abide with God."

That is what the Apostle says. We want to know and feel, each one of you as a layman or a laywoman wants to know and feel, what is the work which God has called you to do, and if you don't know what it is, ask God to-night to show it to you, and He will show it to you for certain, as surely as I stand here and you sit there. Just as that poor man, dazed and dumbfounded, and not knowing what he said almost by reason of the glory of the light that shone upon him as he lay in the dust of the road to Damascus, blurted out, "Lord, what wilt thou have me to do?" so say you to-night, and as you say it the word will come back to you, "It shall be told thee what thou must do."

Only put your prayer up in earnest, and God will show you the work, the call that is to be given to you as to the work that you are to do.—*Rev. Dr. Courtney.*

## THE HOLY CATHOLIC CHURCH.

This country needs just now, a Church that knows no distinction of persons; that upholds the eternal righteousness of God equally to rich and poor; that rebukes vice and wrong with the voice of God; that panders to no fashionable sin or villainy; that testifies against a wicked world with power; that speaks out God's threatenings fearlessly to an evil and adulterous world; that gathers fustian jacket and broadcloth coat, hard fist and kid glove, equally before God's altar, and tells both the same uncompromising story; that with God's sternness has also God's great pity, and shields in loving arms, and gathers to a loving heart, all the wretched and all the sorrowful; that feeds the hungry and clothes the naked, and does her Master's work somewhat as He did it when here incarnate.

This country, we say, needs that sort of a Church.

It will accept it as the Catholic Church, whatever be its notions about justification by faith alone. It will accept it be its clothing what it may—scarlet chasuble, or black coat. Who can blame it? The reality is the main thing. The practical world judges practically, and it is at least right in this, since when the Catholic Church was overturning Roman paganism, and converting a heathen world, it got on very well with profound silence on several matters which, we are sorry to say, are just now taking up the time and energy of very good people among us, as if they were important matters indeed.

Catholicity is not Calvinism. Catholicity is not dresses and genuflections. It is doing Christ's business in the word faithfully; and when once we get at that as a Church, with both hands, we will have no time for either the one matter or the other. That either subject is of any interest or importance now, is so far a bad sign. May it soon be mended, and "I believe in the Catholic Church" become a reality and not a phrase.—*Rev. Dr. Thompson.*

## THE CHURCH AND CHRIST.

DEFINITE Church teaching is often opposed by some who say, "You preach up the Church instead of preaching Christ. It is not the Church that will save you but Christ." "Believe on the Lord Jesus Christ and thou shalt be saved." But there can be no opposition between Christ and the Church; no lessening and depreciating the one at the expense of the other. The Church is Christ—she is His Body, and to think of the Church, without thinking and speaking of Christ, is impossible. If only this is understood—if only the teaching and instruction of the Catechism are understood, there can be no controversy upon this subject. We are only made members of Christ in our Baptism by being made members of His Church; and we can only receive spiritual blessings in Baptism by being made thereby members of Christ. It is a spirit of unbelief which ignores the connection between Christ and His Church, and it robs Christianity of much of its reality when we think of one apart from the other. What can represent a more intimate and complete connection than the language of God's Word applied to this relationship. St. Paul says, "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church" (Ephesians v., 29). "For we are members of His Body, of His Flesh, and of His Bones." "He (Christ) is the Head of the Body, the Church" (Colossians i., 18). And again, "And gave Him (Christ) to be the Head over all things to the Church which is His Body" (Ephesians i., 22, 23).

Let us then ever think of the Church as the Body of Christ, and each baptized member of the Church as a member in particular of Christ's Body.—*Church Work.*

## "HAVE YOU BEEN SAVED?"

There is a flippant way among certain so-called revivalists of approaching people with such a question as the above. We believe it is a favorite mode of expression addressed to Church people by Plymouth Brethren. Now, while the doctrine of "assurance" may well be more generally brought to the notice of our people than it has been, and every effort made to bring the Christian to accept the free and full salvation through the precious

atonement of the Lord Jesus Christ, and to feel that "the Blood of Jesus Christ cleanseth from all sin," yet if it is meant to convey the notion that we are safe, do what we may, that it is impossible to be cast out after once having sought and found pardon, we may well object to it as a dangerous and false doctrine. Better, far better, to adopt the Church's teaching upon this subject, which gives confidence and yet produces humility and watchfulness.

Baptism brings us into a state of salvation—makes us "members of Christ, children of God, and inheritors of the kingdom of Heaven"—places us in a state wherein we may be, and most assuredly will be, saved if we hold fast to God and continue to have faith in Christ. The Sacrament of the Lord's Supper is the spiritual food which Christ gives to strengthen and refresh our souls, and to keep us strong to serve God acceptably. If we then come to Him day by day and use the means of grace, no power in earth or hell can pluck us out of His Father's hands; and we may well hope on to the end. But let us not neglect our duties and arrogantly pride ourselves on being among the elect. "Let us be not high-minded, but fear." "Let him that thinketh he standeth take heed lest he fall."—*Church Work.*

## GREEK LOVE OF LEARNING.

THE Greeks have ever manifested great enthusiasm in promoting knowledge. The first library that is known was collected by Pisistratus, who lived at Athens. King Attalus had a library that contained 200,000 books on rolls. The celebrated library of Alexander was founded by Ptolemy Philadelphus; it is said to have numbered 700,000 volumes. It was destroyed in 642 A. D. The first private library is supposed to be the one founded by P. Emilius, 167 B. C. The first public library was founded by Asinius Pallio, in the hall of the Temple of Liberty on Mount Aventine. Augustus founded the celebrated library in the Temple of Apollo on Mount Palatine. The Romans had several large private libraries. Tyrannio, a native of Pontus, who was taken prisoner by Lucullus and brought to Rome as a slave, and, receiving his freedom, taught grammar and rhetoric, invested much of his earnings in buying books, and is said to have collected a library of 30,000 volumes. Constantius established a public library at Constantinople. Its contents increased from time to time to 120,000 volumes. It was destroyed by fire in A. D. 477.—*Ex.*

## THE STRENGTH OF THE CHURCH.

The strength of the Church in its human element does not lie in the number of mere passengers carried—whose weight is often a hindrance rather than a help—but in the living, working force, both clerical and lay, of those who are not content to be carried, but must give their strength to add propelling force to her movements. The value of a hive of bees is not in their number, which may include many drones who produce nothing, and only enjoy the sweets that others have gathered, but in the honey-producing capacity of the bees per capita. Many a drone in the Church's hive to-day is enjoying the benefit of others' pious labors, and keeping his soul alive (as far as it lives at all) on the spiritual food gathered into her stores by other hands and hearts, while he contributes nothing.—*Sol.*

## News from the Home Field.

## DIOCESE OF NOVA SCOTIA.

LUNENBURG.—*Presentation to Rev. H. L. Owen, Rector of Lunenburg.*—On Saturday, December 23rd, the Rev. Mr. Owen was presented by a number of his friends and parishioners with the Hood or Badge of the Doctor's Degree, it being designed as a birth-day gift, the anniversary of which would occur on the next day. The hood and address were presented by a committee of ladies at the Rectory, and the hood was seen for the first time on Sunday, the 24th, being the Rector's birth-day.

*Rev. Henry L. Owen, Rector and Rural Dean.*—Very Dear Sir,—With deep feelings of thankfulness and gratitude to our Heavenly Father for having placed you over and continued you to us as our pastor and friend for so many years; with the utmost respect and sincerest affection, and with the consciousness that your high intellectual attainments, your deep learning and ability in your profession richly entitled you to the distinction, we take heartfelt pleasure in presenting you with the written testimony of your having lately, at our cost and instance, had conferred upon you by your University the degree of Divinitatis Doctor, and in asking your acceptance of the Hood or Badge thereof, and with the fervent prayer that you may speedily be restored to your usual health, and may be spared to wear this mark of distinction, and fill the position to the calls and responsibilities of which you have ever so zealously and faithfully responded.

We remain, Rev. and Dear Sir,  
Yours affectionately,  
A number of your attached

PARISHIONERS.

To which the Rev. recipient gave the following reply:

To the friends and parishioners who have united in presenting me to-day with the Hood or Badge of the degree of Divinitatis Doctor, conferred on me Monday, 18th inst., by the University of King's College, Windsor.

BELOVED FRIENDS,—When in the month of June, 1852, I became Rector of this Parish, I could not have supposed that my term of ministry among you would be extended beyond that of any of the nine clergymen who had preceded me here. Thirty years of happiness they have been to me, and the happier as the term has grown longer.

In the comparative silence resulting from my weakness of voice after a ministry of fifty years, I have been learning to apply to myself the doctrines and truths which in all the fluctuations incident to life, especially to the Christian life, I have brought before you in your beautiful church and in your homes, and I think I am able to testify that the bridge which spans the interval between earth and the Great White Throne, and which from God's Word I have asked you to trust, is able to bear you with all your interests and cares in life, and your need in death, and to land you safely on God's eternal shore.

Yet while I say this, the language of your address humbles and almost pains me. While you appear to see only the best and brightest parts of my ministry among you, I cannot myself be inaccessible to the infirmities I have felt, and sometimes manifested.

You seem to have buried my defects in the depths of your love, and to have brought the better portions into the sunshine, clothing them with a brightness which appears on them, if not from them. I bless you for the mantle with which you thus invest my ministry, more precious to me than the beautiful symbol of the Doctor's Degree.

As regards the reference to my scholarship I can truly say that in my teaching I have not offered you what has cost me nothing. I have tried to prepare my sermons for you, less with ink, than with the spirit of the Living God; and I have endeavoured so to preach them that you might feel that He, not I, was speaking to you. Your words to me this day testify that I have not failed.

With heartfelt pleasure I accept this mark of distinction now presented to me, in addition to the

two preceding Degrees of M. A. and B. D., also conferred upon me at your cost.

And I remain  
Your loving Pastor and friend,  
HENRY L. OWEN.

St. John's Rectory, Lunenburg,  
Dec. 23rd, 1882.

We join the many friends of the Doctor outside the limit of his own parish in heartily congratulating him upon his well deserved honors, and upon the affection with which the people evidently regard him after an unusually long incumbency.

AMHERST.—The Rev. Canon Townshend writes: "In justice to my people I must correct the Report of B. H. M. of the contributions from this parish for mission work for 1881. It states, 'Contributions for general purposes below last year.' On the contrary, if you will add the sum mentioned as given to the deficiency fund to the annual subscriptions, both of which are for the general purpose, you will see that the contributions from this parish for 1881 are in excess of previous years, and I think that the aid given to the deficiency fund ought in all fairness to have appeared in the list of subscriptions at the end of the report. Besides, my people have contributed liberally to the Algoma mission."

HALIFAX.—The members of the Church of England Institute will have opportunity to purchase the papers and magazines which are found on the tables from time to time during the year 1883. The sale of these will take place in the Reading Room on Thursday evening, 11th inst., at 8.30; and purchasers will receive them as they are removed to make room for later issues.

STELLARTON.—*Christ Church.* Our last number contained a short description of the Christmas service at the Chapel of Ease.—*St. Georges New Glasgow.* We have since heard that those at the Parish Church were also specially attractive. An unusually large congregation assembled on Christmas Eve, when the service was made particularly enjoyable by the addition of a number of voices to the choir. A good deal of hard practice had been got through, the result of which was highly satisfactory. The hymn "*Calm on the listening ear of night,*" gave a key note to the evening's devotions. On Christmas morning full service with celebration was held at 11 o'clock; (the early celebration took place at New Glasgow, the first, we understand, ever held there), and Evensong said at 7. Appropriate sermons were preached by the Rev. F. J. J. Smith, *locum tenens.* The decorations deserve special notice. Excellent taste was displayed, and much time and labour spent upon by the ladies of the congregation. A white frontal, with sacred monogram in gold, gave the altar a chaste appearance. The dossal was of white with texts and designs in crimson and gold, the word EMMANUEL in the centre preaching a silent sermon on the great truth of the season. On both sides of the altar, crimson curtains, extending to the side walls, gave a warm and sober appearance to the sanctuary. Frontal, dossal and curtains were all made for the occasion. Immediately above the last named, in silver letters on a crimson ground, were the words "Unto us a child is born, unto us a son is given," equally divided by the altar and dossal. The sanctuary rail, prayer desks, choir stalls and lectern, were all beautifully decked with hemlock, maple leaves and ferns, the three forming a beautiful combination most pleasing to the eye. Offerings of exquisite flowers were made by several ladies of the congregation. Four vases and a cross of flowers stood on the altar. Two beautiful banners given by another lady, one with the words "Lamb of God," the other "Prince of Peace," occupied fitting places, one on each side of the chancel window. On the west wall of the nave, to the left of the chancel arch were the words "*The word was made Flesh,*" on the right "*And dwelt amongst us.*" Designs covered with ever green were hung along the North and South walls, and moss and ferns made the font beautiful.

Hemlock, maple leaves and ferns combined are very affective, and we can heartily recommend them to decorators. The first in the form of festoon etc.

is put in its place and the leaves and ferns stuck in afterwards. On Wednesday evening last the united Sunday Schools of Stellarton and New Glasgow held their festival in the temperance hall of the former place. The teachers, assisted by other kind ladies of the congregation provided a very excellent tea for the little ones, who enjoyed themselves right heartily. The Sons of Temperance very kindly allowed the use of their hall free of charge.

## DIOCESE OF FREDERICTON.

GRAND MANAN.—The ladies of the Church of the Ascension, of North Head, held a tea meeting and sale on Thursday evening, December 21st 1882, from which they realized about three hundred and fifty dollars, of which sum they will probably have three hundred dollars or more clear of expenses, to reduce the debt upon the building, the interior of which still remains unfinished. Christmas trees have been very popular here this winter. Among the rest one at Grand Harbour, for the Sunday scholars of the parish Church, St. Paul's, was very attractive to the young people, specially interested. The commodious hall over the school rooms was kindly placed at the disposal of the Sunday scholars, and their friends, after which the presents—the fruit of the tree—were distributed. St. Paul's was neatly decorated with evergreen for the Christmas season. This Church which is built of stone, was erected in 1840, mainly by the exertions, at home and abroad, of the Rev. John Dunn and his indefatigable wife. It is by no means a pretentious structure, but is nevertheless a noble monument of the energy and devotion of Mr. and Mrs. Dunn, and those who lent them their aid. The young choir, recently organized in this church, gives hopeful signs of progress in musical attainment.

BAIE DU VIN.—The Missionary and his family are now residing in the new Rectory, which with the exception of being painted and having out-buildings is complete. He desires to return sincere thanks for those who so kindly contributed towards the building fund; \$115 having been received up to the present date, in response to his appeal for aid. On Christmas morning much to his surprise and gratification, a sled load of good things was left at the Rectory together with about ten dollars in money, as a token of the good will existing between Priest and people. On Christmas eve a children's service was held at the Church of St. John the Evangelist at 3 o'clock p. m. The missionary boxes, twelve in number were opened and the aggregate of the sums collected by the children for this half year amounted to \$20. A mite society has been in operation here since last September, and already \$14 has been collected and deposited in the Savings' Bank.

CLERICAL CONFERENCE.—(*Concluded.*)—Mr. H. W. Frith said that he desired merely to press home one single point in the splendid address of Rev. Mr. Murray. He would urge the need of special help for those wanting sympathy and fellowship. What numbers there are who meet with no spiritual sympathy whatever among their daily associates. If they come to Christ,—if they hear and see something to raise them out of their ordinary sort of worldliness,—if their hearts are touched, their minds impressed, their consciences awakened, what a pity that they should go back at once to the surroundings which will speedily drive out again all these better thoughts, when a few words of personal christian fellowship might encourage them, and help them to make a successful effort after better things. Sitting near the door at Trinity Church one Sunday evening he had seen a number of sailors who were evidently deeply interested and impressed by the sermon, and who left the Church with serious, thoughtful faces which showed that their hearts were touched. He could not help feeling what a pity it was that they should go back to their lodging places without any Christian friend to say a word to them after they went out of the Church, and to drive home the good impression they had received. We ourselves often assemble in family and friendly group after service. How great a blessing might it prove to many if there could be a

to come in after Church, and talk together for a few minutes in a friendly way.

The Metropolitan then closed the meeting and the Conference with a few words, telling all to "Go home and work," and the Church could be well sustained, to have love for the work, and intercede for God's help, and the Church would soon be blessed and prosperous. Rev. Mr. Murray recommended the appointment of a body of young men who should get the names of strangers attending Church, and bring them to the Vestry to the clergyman next day.

The doxology was then sung, and the Benediction given by the Metropolitan.

DIOCESE OF TORONTO.

[From our own correspondent.]

**SAD DEATH.**—The Rev. H. C. Avant, one of our youngest and most active clergy, died after a very brief illness at the parsonage, Bobcaygeon, on Sunday night the 24th of December at 11 p. m. His remains were laid to rest on the following Wednesday in the cemetery at Verulam in the mission he loved so well and to which he had given four years' steady and faithful work as a "steward of the mysteries of God." He was ordained in St. Luke's, Toronto, by the Bishop of Algoma, acting for the Bishop of Toronto, on Sunday, Dec. 22nd, 1878. It will be noticed that he died on the fourth anniversary of his ordination. He was very much beloved by his people who testified their respect for his memory by joining the funeral procession in large numbers and by many expressions of sorrow and grief at his somewhat untimely end. *Requiescat in pace.*

**ORDINATION.**—The Bishop of Toronto held an ordination at St. James' Cathedral on Sunday the 17th Dec. The Rev. James Roy, M.A., formerly of the Wesley Congregational Church, Montreal, was ordained deacon and the Revs. Dr. McCarroll, Curate of Grace Church, and G. B. Morley, Incumbent of West Mono, were advanced to the priesthood. The candidates were presented by the Rev. Canon Stennett, chaplain; and the Ven. Archdeacon Boldy, the provost of Trinity College, and Rev. Dr. Scadding took part in the impressive and interesting service. The sermon was preached by the Rev. Canon Dumoulin from Acts xvi. 17, and was an eloquent and deeply instructive one. He showed the importance of the priesthood and the need of manly independence in the exercise of all sacred functions. He said the consciousness that they were Christ's servants should secure to them an immunity from the harrassing cares and feverish anxieties which too often beset and cloud the days of His servants. Every duty faithfully performed, every sermon honestly preached, every visit made to the sorrowing and sick and dying, every step whereby the manifold ills of suffering humanity were assuaged would surely return upon their heads in a compensating and blessed return.

**PERSONAL.**—Rev. W. S. Rainsford leaves for his new church in New York city on January the 9th. Rev. Mr. Sanson, rector of Trinity East, is now able to resume his duties. The Rev. J. Roy whose ordination to the diaconate is referred to above, has entered upon his duties as Curate of Coburg. It is somewhat singular that this rather erratic gentleman was so quickly received into the Church. His probation was something less than three months. "Lay hands suddenly on no man" is a most wise maxim. A case in Ontario should warn the Episcopal bench to beware of receiving too hastily converts from the sects.

**INDUCTION.**—Rev. J. F. Sweeney was inducted by the Bishop on the 17th ult. His Lordship preached from 1 Thess. v. 12, 13, explaining the nature and office of the Christian ministry. St. Philip's Church was crowded on the occasion.

**BAZAARS.**—A sale of fancy and useful articles took place at Grace Church on the 20th and 21st of December. The articles displayed for sale were of a very fine description and found a ready market.—The Cathedral Ladies' Aid Association had a bazaar on the 19th which was very well attended

and very successful. The following ladies were interested in the sale:—Mrs. Baldwin, Duggan, Gilmour, Langlin, Bull and Ross and Misses Beard, Kingsman, Baldwin and Gilmour.

DIOCESE OF ONTARIO.

[From our own Correspondent.]

**OTTAWA.**—Not long since the Bishop issued a Pastoral reminding the laity of the Diocese, of the Canon of the Synod, which specially sets apart the offerings in the Churches on Christmas day for the Clergymen. The pastoral was well timed, for the care and anxiety of looking after many of the Parishes and Missions, are but poorly recompensed by the stipends of the Incumbents, and at this season of kindly remembrances, I think it is well that the clergy, who minister to us in spiritual things, should share the material generosity of the laity. Christmas, the first and greatest of the festivals of the Church was celebrated at the Capital with the usual joyous and hearty services. To the joy of all the day proved bright and pleasant and as a consequence was much enjoyed out of doors, but owing to the absence of the Governor-General and the Princess Louise, it was the most quiet Christmas experienced in this city for a long time. The churches were handsomely and tastefully decorated for the festival and were well filled, and the number of communicants was very large. Christ Church, the mother of all the Churches in this part of the Diocese, looked its best the ladies and gentlemen who undertook the decorations having surpassed, if possible, their efforts of former years. The bannerets, shields and other decorations were very artistically arranged and the *tout ensemble* presented a beautiful *coup d'œil*. The Bishop and the Rev. B. B. Smith, M. A. Assistant Minister, officiated. The Bishop delivered a very impressive discourse. Mr. J. W. F. Harrison presided at the organ. The choir and its master deserve great credit for the way in which the musical portions of the services were rendered. The accompaniments were well played, and the solos and chorusses were very beautiful. The offerings which amounted to about \$143 were presented by the Church-wardens to the Rev. Mr. Smith. I am exceedingly happy to chronicle so generous a Christmas gift. Considerable amusement was afforded Church people by an announcement, owing to a typographical error in an evening paper, that the "Bishop" of the so-called Reformed Episcopal Church, at Ottawa, would preach the sermon at Christ Church, on Christmas day, a statement which I notice has since been stupidly telegraphed to the *Montreal Gazette*.

LADY MACDONALD intends giving an "At Home" to the choir of the Church of Saint Alban the Martyr on Wednesday the 3rd January.

THE REV. WILLIAM SHANNON formerly Incumbent of Frankville, but now absent on leave for a considerable time past on account of severe personal affliction, has arrived at the Kingston General Hospital, where he is well cared for. He is very low and suffering greatly from cancer of the tongue.

DIOCESE OF QUEBEC.

[From our own correspondents.]

**GEORGEVILLE.**—At a Christmas gathering the people of the village took occasion to render Miss Eva Tuck a mark of their appreciation of her long and efficient services as organist in the Episcopal Church and director of the school classes, by presenting her a purse containing nearly \$50. It was an agreeable surprise, and Miss Tuck returned her warm thanks.

**THREE RIVERS.**—Among the presents on the Christmas tree of the St. James Episcopal Church were a purse of \$85 for the Rector, Rev. J. H. Jenkins, and a valuable fur cloak for Mrs. Jenkins.

**CHAMBLY.**—The Christmas and New Year's eve service at St. Stephen's church, Chambly, were well attended, and the collection taken up on Christmas morning in response to the bishop's circular amounted to \$60. The decorations were carried out with great taste, especially in the chancel portion of the

church.....The Ladies' Church Aid Association have contributed \$120 towards procuring new windows for the church. The glass is to be frosted with colored borders. The present windows are to be retained, and to answer the purpose of double windows. This new arrangement will add much, both to the comfort and appearance of the church.

DIOCESE OF MONTREAL.

[From our own Correspondents.]

**MONTREAL.**—A very interesting and hearty musical service was rendered in Christ Church Cathedral on Christmas Eve. It was specially a service however for the Sunday Schools. Sunday Schools of all denominations were invited we understand; but we fancy the invitation was only accepted by some of the Church Sunday Schools. Four or five hundred of these assembled. The service was entirely musical, and rendered under the direction of Mr. W. F. Mills. The Litany was rendered chorally as well as the evening service itself. Christmas carols and anthems were rendered with great effect. A sermon was preached in a plain, simple and effective manner to the children by the Reverend the Rector of Trinity Church. The whole service was very impressive, and what has been noted by the press is that both in it and the evening service the responding was quite congregational; much more so than when rendered in the colloquial style that has been customary. Evidently we shall see choral services in the Cathedral regarded before long as they are elsewhere, not only the "correct thing," but the most practical manner of bringing around "congregational worship."

The services in St. John the Evangelist, the pioneer in the matter of choral services and which for so long stood the odium attached to such things in the mind of most Protestants, was not alone in specializing the Christmas Feast by choral services and extra and early celebrations. The music was on this occasion of a very ornate character, and the choir was reinforced by the addition of special tenors, basses and sopranos. The decorations were of that tasteful kind ever characteristic of this church. The special feature in the observance of Christmas which distinguished this church from others was a midnight service and celebration. Not indeed a novelty for this congregation, for they have had such for three or more years back. And this service is ever being more largely attended.

Trinity Church witnessed a full church, fine music of a very special character, chaste decorations, and the congregation listened to an eloquent sermon by the Rector.

The same may be said about St. Martin's and St. James the Apostle's. Decorations are now so generally of an ornate character, and repeat themselves necessarily, that detailed mention is not required. The chief thing of note is the advancement of opinion as to the acceptability, on the score of reasonableness and usefulness, of a musically rendered service. The next step is to see a surpliced choir in the Cathedral at least, and next in St. George's and St. Martin's. And that step will be taken before many years shall pass. It must come.

"Fifty years ago," says Bishop Huntingdon, "the question was asked 'why keep Christmas?' in a tone that implied that such a step among New Englanders would be a decided step towards Popish error, now the keeping of that day is general throughout the land. And the Bishop's remarks are borne out as regards even Canada. Here in this city of Montreal we see Presbyterians, Independent, marking the day by special services and special music. The minister of one of these Presbyterian Churches has not now to apologize or explain as he did a few years ago that the meeting on Christmas Day was not because of that day, but that the day happened to coincide with his weekly prayer meeting. There is a decided "levelling up" going on in religious bodies that claim any history beyond the present century.

## DIOCESE OF HURON.

(From our own Correspondent).

LONDON.—The festival of the Nativity was duly observed in the several city churches. The usual Christmas decorations were put up, and much taste was shown by those who undertook this somewhat arduous task. The congregations were in all cases large, and the offertories, which were for the clergy, were liberal and in advance of past years. The social features of the day are allowed somewhat to overthrow the spiritual, and although the Church provides special psalms and lessons for evening, none of the churches were open for evening service. It was remarked by those who know this city that whereas some twelve years ago it was difficult to get a congregation on Christmas Day, now the churches were all filled to overflowing.

WINGHAM.—The Rev. W. T. Hill, rector of this Parish, has been with the co-operation of the majority of the parishioners endeavoring to improve the services in his church. In this laudable movement he has encountered opposition from a few unreasonable and violent persons, one of them being a church warden. They entered the church at midnight on Sunday and removed a lectern, which had been purchased by the proceeds of a collection made in church for the purpose, and in opposition to the expressed opinion of the Bishop's commissary that it was not only a legal but an essentially protestant article of church furniture. A meeting of the parishioners has been called to consider the matter, and those who have been guilty of the outrage will, it is to be brought to a sense of their error, and to a greater respect for law, and for the feelings of their rector and fellow-worshippers than at present they seem to entertain. It is to be regretted that among those thus entering the Church at so late an hour, and for so reprehensible a purpose should have been a son of a former incumbent of the parish.

The Rev. Douglas Steele a recent convert from the Ministry of the Presbyterian Church, and well-known in the Maritime Provinces, delivered a lecture on the "Early British Church," under the auspices of the Church Institute at Cronyn Hall on the evening of Dec. 12th. The history of the English Church was traced from Apostolic times, and her triumphs and sacrifices fittingly portrayed. The lecturer pointed out that the present Church was the same as that which was founded by the Apostles, and that at the time of the Reformation it only cleansed itself of the errors which had crept in. It now held a middle position between the errors of Popery on the one hand, and the over-enthusiasm of Protestantism on the other. The rev. gentleman closed his interesting lecture by expressing the hope that the true Church in her position would ere long be the means of uniting all who call themselves Christians in its battle for Christ and His holy religion.

## Province of Rupert's Land.

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Saskatchewan, Moosonee & Athabasca.

## DIOCESE OF RUPERT'S LAND.

WINNIPEG.—Unveiling of the Portrait of the Metropolitan.—Reply of the Metropolitan.—(Continued.)—You speak of the time of my past Episcopate as most eventful. You may well call it so, but if the past has been eventful, is not the present critical? Humanly speaking it depends on the way we are enabled to supply for the next few years the ministrations of clergymen to the new towns and settlements that are rising up so rapidly over the country, whether we shall be as a church, a power for good in this land, or merely comparatively a secondary body.

I feel glad that you express your approval of the policy that has been pursued in this Diocese, of building up strong central institutions for educational, mission and diocesan purposes. My hand has been a guiding hand, but the policy has been a diocesan one. It was my first care in my Episco-

pate to establish synodical organization and not a step of any consequence has been taken, till first the approbation, and I am happy to say in every case the unanimous approbation, of both the clergy and the lay representatives of our congregations was given. No money has been raised in England for any diocesan object, but with the knowledge and at the expressed wish of the Synod. I do not mean that I see any absolute necessity for this. I simply state it as an important fact.

Further, I would point out one reason why our funds have accumulated so sensibly as they have. In my own raising of money, even when in England, there has been no outlay except an almost inappreciable expenditure in advertising and meetings, so that in fact the expenses of raising and managing I may be said to have paid myself. Further, when a friend, as the Dean at present, has raised any money for our objects, there has only been at the most a partial payment of traveling expenses. The place of our representative has been supplied by our staff here, and he has lived on his usual salary. We have never had any paid organization for raising money outside of the Diocese. Thus, though we have scarcely ever received but small gifts, they have in our case accumulated. I think it well to say this, because the very funds of which I am going to speak to you, largely owe their existence to the willing labors of myself and the staff of our central institutions about me. I hope that this spirit of seeking to share in the common work will spread through the whole church. I trust that, as God from time to time blesses our laity in their business and worldly concerns, there may be as a thank-offering a thoughtful recognition of some of the church's needs.

Reverend Brethren and Brethren of the Laity, I hope it may not be thought out of place, on this occasion, but rather a meeting of the confidence and approbation you have expressed, if I say a few words on what has been accomplished for the institutions to which you have referred, and also on our present means and needs. I do this the rather that I find there are some misconceptions on the subject in the older provinces of Canada. When we commenced our organization, the isolation of the land still continued, but it was not hard to discover the coming future. We saw two difficulties ahead of us—the difficulty of getting effective clergymen for our work; the difficulty of paying them. There were other important reasons, but these were the two main reasons for the effort of building up in St. John's a centre for educational, and mission work. This was done in the first place by founding several professorships in theology, the holders of which should also, under their deeds of endowment, be canons of St. John's, the mother church of the Diocese. Friends of the Church Missionary Society founded one and I myself founded another. The S. P. C. K. granted £500 each to three of the professorships. The professional endowment fund for five professors amounts to about \$80,000, not equally divided. The college has also, in addition to the Machray exhibitions for the children of the clergy, a scholarship fund in commemoration of various friends of about \$4,600. It has several buildings and twenty-five acres of valuable land, but is burdened with a debt of \$16,000. A new college is going to be built, the north wing of which, with the warden's residence, will cost \$50,000. Of this we have still to raise \$15,000. But there is another want for the efficiency of the college which we are endeavoring to supply. The professors of theology have hitherto given most of the instruction in arts, and part of that in the college schools. But we require a fuller staff in arts, both for residence in the new college and instruction. We are trying to raise for lectures in arts an endowment of \$50,000. We have secured about \$11,000. We really need this before we can with safety and with success enter on the new buildings. This is the effort that the Dean is promoting in England this winter. While St. John's College was, as you say, resuscitated, the Cathedral Church was made by an act of Parliament a Collegiate Church, the theological professors and the archdeacons being its Dean and Canons. The professors not only attended to the Church and parish of St. John, but, with the aid of masters of the College School and the theological students' did a great deal of most serviceable mis-

sion work. In this way Holy Trinity and Christ Church parishes in this city were successively built up and prepared for being independent spheres. Services were begun in various new places. I may mention, as an instance of the devotion shown in this work, that for two or three years Canon O'Meara took regularly without fail fortnightly, in every weather, a service at Woodlands, for which he had to drive thirty-five miles, mostly over bare prairie. Until I went to England in 1878 we had scarcely any new grants. The staff at St. John's did then in those early years incalculable service for the church. And the Cathedral Mission staff continues its useful work in supplying vacancies and opening new missions. Indeed, its usefulness for the Diocese has only commenced. But until this year there has been no income from the Cathedral. The professors were entirely supported by their professorships, supplemented by small grants from the college for their aid in general subjects.

Six glebes had been given in the old time by the Hon. Hudson's Bay Company, for the benefit of so many churches we had established. Previous to the present year there was practically no income from any of them. But when the rapid rise of land took place last year, portions of the glebes of St. John's, St. James' and Headingly were sold. There still remained unsold 37 acres of St. John's land, 20 acres of St. James' and the less valuable half of the Headingly land. The sum realized from the St. John's land will form a capital of \$100,000, after building the residences. The St. James' land produced nearly \$19,000, and the Headingly \$9,000. Originally these lands were so tied to their particular church that any part, not held by the bishop or incumbent, *ipso facto* reverted to the company. Since the transfer, this restriction has been removed, so far as sale is concerned, but there has been no change in the trusts, excepting that provision has been made by act of Parliament, to avoid possible abuse in the future by applying to diocesan uses any surplus above a fixed maximum. St. John's College and St. John's Cathedral are in this Diocese entirely diocesan institutions governed by statutes passed by the Synod. The maximum assigned by Statute of Synod to the combined income of a professorship and canonry is not more than is barely sufficient to secure us in the future competent scholars.

We have so far, then, been providing for our first great difficulty, that of getting effective clergymen for our work. We are preparing to train men for ourselves. Experience has taught us that this must be done, otherwise the supply will be insufficient and uncertain. Circumstances, as I have explained, have unexpectedly made adequate provision, at least for the present, for the teachers of our Theological School. We are striving to place the Department of Arts, which is really equally essential, on an effective footing. We shall still require aid for promising young men for the ministry, too poor to maintain themselves. This will, undoubtedly, in due time come, if once the college is in a satisfactory and safe position.

The other great difficulty I mentioned cannot be so easily met. It is so vast and boundless at present in its dimensions—the supply and support of our clergy in the new settlements of this enormous country. I need not tell you how wonderfully this West is opening up and growing before our eyes: how vast the tracts of land year by year being most sparsely settled on; how the railway is advancing by hundreds of miles yearly into bare prairie, and small villages and settlements are springing up along its course almost as if by magic. There are already several places of importance in which our people are unprovided with regular means of grace, but what can I say of the vast agricultural districts into which our Presbyterian and Methodist fellow laborers are being enabled by their brethren in Canada so largely to send their ministers? There are some 700 townships without a resident clergyman of our Church. The handful of Churchmen in this country cannot meet, absolutely cannot touch the vastness of these needs. What parish or mission is there that has a permanent church outside, perhaps, one or two old H. B. missions? Where can we get any aid outside Winnipeg?

(To be continued.)

**Paragraphic.**

The Standing Committee of the Diocese of Minnesota met in Minneapolis during Nov., and recommended for ordination to the Diaconate Rev. Mr. Metcalf, of Seabury Divinity School, late a Methodist minister.

The Rev. Geo. C. Whyte, a recent convert from Presbyterianism, was ordained to the Diaconate on Wednesday, December 13th, at 11 o'clock, a. m., in the Church of the Advent, San Francisco, by the Bishop of the Diocese.

Her Majesty in opening Parliament, spoke of the falling off in the annual revenue, but added, "Perhaps that is not to be regretted when it comes from the falling off of income from the excise tax." That was the work of the Church of England Temperance Society.

The northernmost place in the world where rye and oats mature is at Kengis, in the Swedish province of Norbotten, forty-nine miles to the north of the Polar circle, whereas the northernmost spot where corn is grown is at Muoniovara, ninety-eight miles to north of the circle.

On Friday, December 1, the Bishop of Missouri admitted to deacon's orders, in St. James' Church, Macon City, Mr. William H. Goodisson, recently a Presbyterian minister. The Bishop recently admitted as a candidate for holy orders Mr. Charles H. Bohn, formerly a minister in the Methodist Church South.

Dr. Virchow has shown at the Berlin Anthropological society some ancient skulls found in the Caucasian district. They are believed to afford proof of the existence of the race called Makrocephali, described by Hippocrates. The heads are large and extremely long or high in form, an effect believed to be due to bandaging in early infancy.

The *John Bull* says that, at evening of the Feast of the Epiphany, Mr. Mackonochie will be inducted as vicar of St. Peter's, London-docks, by the Bishop of Bedford; and Mr. Suckling as vicar of St. Alban's, Holborn, by the Bishop of London. If his lordship is not able to attend the service at St. Alban's, a pastoral from his lordship will be read at both churches.

On the Feast of St. Andrew, in the Jerusalem Chamber, before the consecrating Bishops, after the consecration of the Rev. George Wyndham Kennion, D. D., in the Abbey of Westminster, to the see of Adelaide, Bishop Short presented his pastoral staff to his successor, to remain as an heirloom in the cathedral of St. Peter, Adelaide, for the use of the Bishops in perpetuity. The Bishop of London, acting by commission on behalf of the Archbishop of Canterbury, gave his sanction to the ceremony.

Bishop Bromby, who recently resigned the see of Tasmania, has arrived in England, and has been presented by the Earl of Powis to the united benefices of Montford and Shrawardine, Salop. Dr. Bromby (who graduated from St. John's College, Cambridge, as a junior opt., and took a third class in the classical tripos in 1857), was ordained in 1838. He was vicar of St. Paul's, Cheltenham, from 1843 till 1864, in which year he was consecrated to his colonial bishopric.

The following paragraph is in the

*Morning Post* of November 18: "The Bishop of St. Davids has been holding nine confirmations of unusual interest, a very large number of adults having received the 'laying on of hands.' Two young women were baptized by immersion on Sunday, at Llanwelly, previous to being confirmed, together with thirty-four other adults, but the most remarkable confirmation was at All Saints', in the same parish, where the ages of candidates ranged from twenty-one to seventy-six, many of them being married couples, and not a few out of the one hundred and five confirmed being converts from Dissent."

Once more our neighbor, the moon, tries to prove that she is not a member of the dead world brotherhood to which she has been ruthlessly consigned. Trouvelot, a keen observer, and one of the most reliable astronomers of the day, adds his weighty testimony to the theory that there are signs of life on the lunar surface. He has detected something like thin clouds floating over the moon's disk, and rendering portions of it indistinct, the semblance of a rare vapor slightly tinged with purple rising around the crater Kant, and still another large crater glimmering with a faint purple light.

During the last fourteen years, within the Diocese of St. Asaph alone, no less than 52 churches have been restored, 13 rebuilt from the foundation, and 15 added where no churches existed before, and in addition about 12 mission chapels. It is more than questionable whether the amount of money represented by the restoration and building of the churches has been surpassed, or even equalled, by the united efforts of all the denominations in the diocese. And yet Mr. Osborne Morgan, a Welsh Dissenter, lately asserted that the progress of the Church as compared with that of Dissent was as that of 1 to 30, and this falsehood was at once re-echoed by the Liberation Society.

Our Evangelical contemporaries are at last discovering where laxity of discipline and contempt of Church doctrine leads to. The *Rock* says: "The laxity of discipline, as well as the tendency to Rationalism, which unhappily prevails in the Swiss and French Reformed Churches, does undoubtedly afford some excuse for the party in our own Church who persistently decline intercommunion with them. No consistent member of the Church of England, whatever his doctrinal views, can hesitate to deplore and condemn a proposal for the abolition of baptism (for such it amounts to in effect) like that just submitted by the Synod of the Evangelical Church of Basle to the Consistory, and accepted by that body."

The growth of the church and the decline of non-conformity in some parts of London is shown in changes like the following: The well-known Iron Chapel at the corner of Jeffrey's Road, Clapham Rise, London S., dedicated to St. Augustine, in which Dr. Thomas, a once familiar local preacher (the editor of the *Homilist*), for some years ministered, having lately been much neglected by its old adherents, has been purchased by the Rev. Allen Edwards, jun., the energetic vicar of All Saints, South Lambeth, for the sum of £2,950. The edifice is now used to accommodate a portion of the congregation of All Saints, which, al-

though a new church itself, is no longer of sufficient size to hold its many worshippers. The acquisition of this chapel, which has naturally caused much excitement in certain Nonconformist quarters, whilst it cannot otherwise be regarded than as a distinct gain to the Church at large, marks an important event in the progress of the Church in South London. The vicar is now responsible for five distinct Sunday evening services, all save one taken by clergymen and largely attended.

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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, 1885. 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.

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## Notes of the Week.

We took occasion two or three weeks ago to speak of the recent attempt to enforce the Sunday laws in New York and Ohio, which seem to have failed in the first named state on account of their being altogether too severe, and in the other, at least in Cincinnati, owing to the impossibility of obtaining a jury willing to convict. It would seem as if some means might without great difficulty be devised to meet such an utter disregard of solemn oaths, but it appears that the Mayor of the city with, we must feel, but a poor idea of his duties, and an utter disregard of his official obligations, has decided to do nothing further in the matter. In the case of New York the requirements of the law are much too strict to be carried out successfully. Indeed, great harm would result to Christianity if the law, as it stands, were continued in force. What the Christian world ought to work for and insist upon is not that the Puritan laws of two hundred years ago should be revived, but that a due respect for God's Holy Day as a special recognition of His authority, as well as in loving remembrance of His goodness and power, should be manifested by abstaining from all labour not absolutely required, and from all worldly amusements and pleasures; and as a day of rest, both in obedience to the Divine command and in memory of His rest after the creation, and for restoring the faculties of man for the work and labours of the following week. Sunday should be made a joyous, happy day, to be longed for and loved; not a gloomy day, to be wished over and away. No restraints should be placed upon young people on Sunday, save those which may keep them from making it nothing different from any other day. It should be kept "holy unto the Lord," but that does not imply that all sunshine should be taken out of it, but rather that brightness and happiness should characterize its observance.

The Marquis of Lorne may well have spoken glowing and confidently of the great future of British Columbia if all that we hear from the Province by the Pacific is to be believed. Certainly its trade returns for the past year are very satisfactory, and give us large hopes for its future. An Ottawa despatch says: As an illustration of the importance of British Columbia trade it is stated that in eleven years past Victoria has paid \$5,000,000 in customs duties; on dutiable goods imported last year \$300,000; free goods \$150,000. Exports show a still more remarkable increase. The exports for the year were \$1,500,000. For the last quarter the exports reached the unprecedented sum of \$1,339,000. These figures do not include lumber shipments for the last quarter, or fish shipped direct from Fraser River, which would swell the total exports for the quarter to \$1,650,000.

In the death of Gambetta, France has lost the most powerful and ambitious of her sons. It is difficult to say what might have occurred had he lived, although the feeling is very general in Germany that by his death war between those powerful nations has been averted for some time to come. There is no one at all able to supply his place, and it will probably be a long time before so much influence will be centered in any one person in French politics. He was a man of the people, impulsive but yet of great discernment, and most energetic in carrying on his plans. The French nation will greatly miss him. Following closely upon the death of Gambetta is that of General Chanzy on whom *Le Temps* says great hopes were

founded. If we remember rightly he was in charge of the military defences of Paris after the retirement of the German army of occupation, and to his skill and judgement the French army was mobilized, and made effective in restoring order after the war and during the days of the Commune, and he has since had much to do in perfecting the re-organized French army. It will be equally difficult for France to replace such a man at the present time. Pere Hyacinthe was to have preached Gambetta's funeral sermon on Sunday, reviewing his life and public services.

It is to be hoped in the interest of our common country that the statements respecting the result of Mr. Senecal's mission to Europe may prove all that is claimed for them. Mr. Senecal, who arrived in Montreal on Tuesday week, assured a *Gazette* representative that during his absence he had met several capitalists in London and Paris, and that he had made arrangements for the formation of a cable company, with a capital of \$5,000,000, to connect England and this continent by cable, the terminus at this end to be near Halifax. The rate to be charged by this Company for ordinary messages will be twenty-five cents a word, and they will be ready to make contracts for ten years. It is expected that everything will be in working order about the first of October next. Both English and American capitalists are interested in this venture.

In the same conversation Mr. Senecal claims that he has interested Paris capitalists in a new colonization Company, which will be formed with a capital of \$10,000,000, to acquire lands for colonization purposes in the Province of Quebec. Lumbering operations will also be included in the business of the Company, as well as mining operations of all kinds. The Company, after making all preparations, such as the building of houses, etc., will bring immigrants from all parts of the old world, and give them a house, with a certain lot of land; thus the immigrants will have every convenience. It is also the intention of the Company to construct large grain elevators for the purpose of storing grain in the winter at some central shipping point. The Company will also, if circumstance warrant it, extend their operations to building large mills, and instead of exporting the wheat they will export the flour. If this result is carried into effect, the Company might be able to manufacture the greatest part of the wheat from the North-West into flour and then export it.

When all this becomes an accomplished fact we may warmly congratulate the promoter, as well as the Province of Quebec, on what must prove a valuable addition to the wealth of the country.

It is to be regretted that some newspapers have not been able to rise superior to party politics when speaking of Mr. Gordon Brown, whose editorial connection with the *Toronto Globe* has recently terminated. Whether Mr. Brown's political views are right or wrong that he was chief among the journalists of the Dominion, no one but a narrow partisan would think of denying; and should his great abilities remain for any length of time unused, it would be a serious loss to the whole country. We have too few able men in the Dominion to be willing to lose Mr. Brown from active life, and we look forward at an early day to seeing him occupying a position where his sturdy independence and large knowledge of public affairs may find full scope, if in the interest of a particular party, at least indirectly for the benefit of the Dominion at

large. The political newspapers of Canada, on both sides, are altogether too fond of abusive personalities, and it is to be hoped that a strong public opinion may soon be aroused which will compel them to adopt a more respectable course, and one that will add weight as well as dignity to what they may have to say.

Captain Scott has forwarded to the Government his report of the examination held by him on the loss of the *Cedar Grove*. It has been given to the public. After a thorough investigation by Captain Scott, as Commissioner, assisted by Captain Hunter, Prichard and Thomas, as nautical assessors, they are able to report that no blame is attached to any one, but that the ship was lost by reason of the currents, before unknown to shipmasters, which were unfortunately of great force on the day of the disaster, heavy fogs and showers of sleet having prevented any observation being taken.

The *Winnipeg Sun* publishes a review of the year's work upon the contraction of the Canadian Pacific Railway, and in its opening remarks, says: "To give a correct review of the progress on the Canada Pacific for the year just closed in a rather difficult task, as the work is in such a state at present as to preclude the securing of exact figures. Everyone knows that the amount of work performed has been very great, but when it is stated that the expenditure of the company has averaged \$1,000,000 per month during the year an idea may be gained of the immensity of the operations that have been carried on. The rapidity with which the railway construction has been pushed has been a surprise to railroad men the world over, and the management have shown themselves to be possessed of an unparalleled amount of energy and perseverance. The road has made giant strides across the continent, and in a short time the Atlantic and Pacific will be connected by rail, making a total distance of 5,000 miles.

It is certainly time that the question of a winter port for Canada was definitely settled, and when settled practically utilized. We had supposed that Halifax was accepted as the place; but the common action of the Allan Line this winter, so we have understood, in favoring Portland and Boston, would seem to imply that it by no means follows that because the Canadian Government and Sir Chas. Tupper say so, Halifax is to derive the advantages of her admirable position by the sea. We know that the Hon. Minister of Railways is most anxious to see Halifax the winter port of the Dominion, and with that in view has been instrumental in securing the expenditure of a large amount of money for the purchase of a deep water terminus, and for building the necessary public wharf and buildings, and also for the erection of a grain elevator, but having gone to this large outlay, how to effect the object in view seems as difficult a problem as ever. It has been urged in some quarters that if the canals are made free for the particular advantage of Montreal the Intercolonial should also be made free for the benefit of the Maritime Provinces. Were this brought about we might well hope to find St. John and Halifax greatly benefited and both cities advancing rapidly in population and business prosperity, but we have but little hopes that the country can afford just now to incur this large additional loss of revenue, while, if something is not done to favor these cities, Boston and Portland will continue to be, if not in name at least in fact, although in another country, the winter ports of the Dominion. Having gone so far it is to be hoped that Sir Charles Tupper, in the

interests of the Intercolonial, as well as of the two Canadian cities, indeed, of the whole Dominion, will be able to go further and make of practical value the buildings and wharves which he has had erected in Halifax.

A remarkable effort is being made in India by a young Hindoo widow to break through the seclusion that has hitherto operated so disastrously on the female sex, and hindered education. According to the Calcutta correspondent of the *Times*, Pundita Romabai, the learned Hindoo lady who has consecrated her life to the work of promoting female education in India, has aroused profound interest by a course of lectures which she is delivering in Bombay. She is a widow, aged barely twenty-five, and renowned among the natives for her knowledge of Sanscrit, and for her complete emancipation from all narrow and debasing superstitions. There was a very large attendance of Hindoo and Parsee ladies at her first lecture, and the hall was crowded to excess.

The Society for the Propagation of the Gospel in Foreign Parts, in prospect of the large body of emigrants moving towards the North-western states of Canada, asks for increased help. The Society publishes the following urgent statement:—"In that part of the North-western Canada which is comprised in the Dioceses of Rupert's Land, Saskatchewan and Algoma an enormous tract of fertile country, has recently been opened to British enterprise. Attracted by a belt of virgin soil extending for a thousand miles from east to west, immigrants are pouring into these regions in numbers without parallel in the history of any of the colonies of the British Empire. At present the great majority of these immigrants are settling in the Diocese of Rupert's Land; but the Canadian Pacific Railway is already planting large settlements in the Valley of the Saskatchewan, while the Diocese of Algoma has from its foundation waged a daily struggle, not to keep pace with present necessities so much as to overtake the neglect of past years. The Society for the Propagation of the Gospel in Foreign Parts has assisted these Dioceses to the utmost of its ability; but their needs are exceptional, and the several Bishops are quite unable to provide for the spiritual welfare of the crowds of immigrants who are settling in their Dioceses.

The *Irish Ecclesiastical Gazette*, published in Dublin, Ireland, says:—"It is rumored that the Government will propose an Emigration Scheme for Ireland on a huge scale for next session. Several millions are to be devoted to the purpose, and the West will be cleared of a large proportion of the inhabitants who never attained to a higher condition of existence throughout the year than semi-starvation. If the people get a chance of being settled in the fertile plains of Canada they will be greater fools than we take them for if they do not start with alacrity." We shall only be too glad to have them among us. We have plenty of room for all who wish to come.

The Mayor of New York has refused to license the production in that city of the "Passion Play," a dramatic representation of the trial and crucifixion of our Blessed Lord. Our readers will be familiar with the fact that at a place in Bavaria Germany, called Ober-Ammergau for a great number of years the simple religious peasantry

have represented the great and marvelous scenes in our Saviour's last days on earth in a way which has attracted the attention of the whole Christian world, and made the little place and people famous. How far such a rendition of events so solemn and awe-inspiring is to be approved of, if at all, we shall not now discuss, but to reproduce the play in the great metropolitan city of the New World simply as a dramatic performance would be a desecration and blasphemy in condemnation of which words are not sufficiently strong; and the Mayor of New York has acted, no doubt for himself, but also in the interest of the Christian people of this continent, whose sense of propriety and religious feelings have been deeply shocked by the proposal, in a way which must commend itself to all right thinking people everywhere.

The *New York Journal* says: "It is only simple truth to say that alcoholic tipping on New Year's Day has of late years become unfashionable. The gangs of well dressed young men who a few years ago made New Year's night reverberate with their drunken shouts belong to the past."

A KNABE IN THE WHITE HOUSE.

(From the *Baltimore American*.)

There was seen yesterday at Messrs. Knabe & Co.'s factory a magnificent concert grand, just finished by them for the Presidential mansion, President Arthur, who is a thorough connoisseur of music, in selecting a piano for the White House decided in favor of the Knabe Piano as his preference, and ordered accordingly the instrument referred to. It is a concert grand of beautiful finish in a richly carved rosewood case, and of superb tone and action—an instrument worthy in every respect of the place it is to occupy. It was shipped to its destination yesterday.

The Grand Trunk Railway it is said wants to sell its road between Quebec and Richmond to the Government as part of the Intercolonial Railway.

All ladies who may be troubled with nervous prostration; who suffer from organic displacement; who have a sense of weariness and a feeling of lassitude; who are languid in the morning; in whom the appetite for food is capricious and sleep at proper hours uncertain, should have recourse to Mrs. Pinkham's Vegetable Compound.

A writer says: "I would not be without Esagar's Wine of Rhenet in the house for double its price. I can make a delicious dessert for my husband, which he enjoys after dinner, and which I believe has at the same time cured his dyspepsia."

**97 BARRINGTON ST. to 101**  
**MAHON BROS.**  
**DRY GOODS.**  
FALL STOCK COMPLETE.  
Largest Retail House in the City. All Goods shown on ground floor.

Baptisms.

HOWE.—At Olinville in the parish of Peteraville, N. B., on the 27th of Dec., 1882, by the Rev. Frederick Towers, B. A., Rector, Edward Vernon, son of James and Mary J. Howe.

McCALLUM.—At North Clones, in the parish of Peteraville, N. B., on the 28th of Dec., 1882, by the Rev. Frederick Towers, B. A., Rector, Ellen Amelia Gertrude, daughter of James and Annie McCallum.

Marriages.

ANDERSON—MITCHELL.—By BANUS, on Christmas Day, in St. John's Church, Jeddore, by Rev. James Lowry, B. A., Mr. Robert A. Anderson, to Milenda, daughter of the late Alex. Mitchell, Esq.

HOWE—McHARG.—At the residence of the bride's mother, Peteraville, Queens Co. N. B., on the 27th ult., by the Rev. Frederick Towers, B. A., Rector, Robert S. Howe to Lizzie, youngest daughter of the late Alexander McHarg, Esq., all of Peteraville, N. B.

McCONNELL—METZLER.—At St. John's Church, Crayser, Ontario, Jan. 3rd, 1883, by the Rev. G. Metzler, (brother of the bride,) Mr. J. O. McConnell, Peterboro, Ontario, to Mary A. Metzler.

GEMMELL—METZLER.—Also, at the same time and place and by the same, Mr. Thomas Gemmell, Peterboro, Ontario, to Christina Metzler, both daughters of the late William Metzler, Esq., Truro, Nova Scotia.

GAETZ—CONROD.—At the new Chapel, head of Chezzetcook, by the Rev. James A. Riehey, on the 27th Dec., 1882, James David Gaetz and Catherine Deucilla Conrod.

CONROD—GAETZ.—At the Parish Church, St. James, Seaforth, by the Rector, Rev. J. A. Riehey, on the 28th Dec., 1882, Albert George Conrod and Catherine Charlotte Gaetz.

McKINNON—SMITH.—At Blackville, on 29th Dec., by Rev. Aug. F. Hiltz, Rector of Derby, Mr. C. McKinnon to Margaret A. Smith, both of Blackville.

MELANCON—SAULNIER.—At Waymouth, on the 2nd inst., by the Rev. P. J. Filleul, Rector, Capt. John A. Melancon to Mrs. Margaret Saunier.

DURLING—GIBSON.—On Christmas Day, at Rosette, by the Rev. J. Partridge, Zebulon Durling to Annie Gibson, of Dalhousie.

VROOM—DITMARS.—At Clements Shore, by the same, Eldon Vroom to Mary Jane Ditmars, of the Parish of St. Clements. The ceremony took place at the residence of the bride's father.

HOLMES—FAIR.—At Saw Mill Creek, by the same, Jan. 3rd, Frank Holmes, of Boston, to Marie Augusta Fair.

WIER—PARKER.—At the residence of the bride's father, on Jan. 1st, by the Rev. Henry How, B. A., Hibbert Binney Wier, son of Bernard Wier, Esq., to Marion Sophia Parker, eldest daughter of W. Dixon, both of Walton.

News and Notes.

"One man's meat is another man's poison." Kidney-Wort expels the poisonous humors. The first thing to do in the Spring is to clean house. For internal cleansing and renovating, no other medicine is equal to Kidney-Wort. In either dry or liquid form it cures headache, bilious attacks constipation and deranged kidneys.

Rubber bags containing 11,000 fine cigars and 500 packages of fine cigarettes were thrown from the Havana steamer at New York on Monday, January 1. Officers on the watch and the smuggler's accomplices had an earnest race in boats for the contraband property. The officers captured it. No arrests.

HONEST AND LIBERAL.—When the Hops in each bottle of Hop Bitters (at the present price, \$1.25 per lb.,) cost more than a bottle is sold for, besides the other costly medicines, and the quality and price are kept the same, we think it is honest and liberal in the proprietors, and no one should complain, or buy or use worthless stuff, or cheating bogus imitations because the price is less.

A firm of shipbuilders on the Clyde has received orders for four new steamers, to be built of steel, capable of running 13 knots regularly, and powerful enough to face any gale on the Canadian lakes, for which they are intended. The order is given by the Canadian Pacific Syndicate, and the vessels after being built on the Clyde are to be taken to pieces, transported in sections, and put together in Canada.

"First a cough, carried me off, And then a coffin they carried me off in!" This will not be your epitaph if you take your cough and Dr. K. V. Pierce's "Golden Medical Discovery" in time. It is specific for weak lungs, spitting of blood, night sweats, and the early stages of consumption. By all druggists.

WINTER COUGHS AND BRONCHITIS.—There is perhaps no disease that produces more fatal results than a long standing cough accompanied with Chronic Bronchitis, PUTTNER'S SYRUP OR HYPO-PHOSPHITES is the only specific Sold by all Druggists. Price 50 cents.

XMAS-1882.

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SILK HANDKERCHIEFS.  
" WRISTS, Choice.  
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WOOL GLOVES, Newest Colors.  
KID, BUCHE, and LEATHER GLOVES.  
CARDIGAN JACKETS, &c.  
Also, XMAS CARDS in great variety.

J. LePINE'S,

199 Hollis St., opposite Old Provincial Building

CLERICAL.

Wanted for Holy Trinity Church, Winnipeg, an Assistant Minister. A liberal salary will be paid to a suitable man. Apply to the Rector.



Claims to Fishing Bounties.

NOTICE is hereby given that Bounties will be paid to Canadian Vessels and Boats which have been engaged for the space of three months, during the current season, in the catch of Sea-Fish not exempted by the Washington treaty.

The necessary information can be had from the nearest Collector of Customs or Fishery Overseer, who will supply the requisite blank forms of application, free of charge.

A. W. McLELLAN,  
Minister of Marine & Fisheries,  
Department of Marine and Fisheries,  
Ottawa, 18th December, 1882.

INTERNATIONAL LESSONS, 1883

Peloubet's Select Notes, 1 25  
" " Interleaved Edition, 2 00  
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Hanna's Life of Christ, 3 vols., large type, 2 50  
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" OBSERVER AND REVIEW. January number will have Carl Roseberry's famous address on "Patriotism." Subscription 40c. per annum.  
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Address orders—

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INDUBITABLE EVIDENCE  
(Condensed.)  
FROM DOCTORS, DRUGGISTS, MERCHANTS,  
FARMERS.

Some of the additional home testimony received since publication of last pamphlet.

GIVING ENTIRE SATISFACTION.

Gentlemen,—I find that your Pads are giving entire satisfaction, and wish you increased sales for so valuable a remedy for disease of the kidneys.

J. B. MURPHY, M. D.  
OF SERVICE TO PATIENTS

Gentlemen,—Your Pad has been of great service to some of my patients already.

JNO. MAXWELL, M. D.

BRIGHT'S DISEASE CONQUERED.

Gentlemen,—Five years ago I fell with a bag of grain, which caused weakness in my back, and also brought on an attack of Bright's disease, and which caused me to lose considerable in weight. After wearing your Pad for six weeks, I gained 13 lbs., all pain and weakness has left. I would have been yet in the doctor's hands, had it not been for my using your Kidney Pad.

W. FRANKWICK, Miller.  
THE ONLY PERMANENT CURE.

Gentlemen,—I was troubled with painful back and could not retain my urinal secretion, from painful inflammation of the bladder. I have been treated by a dozen physicians to no purpose, but have worn your Special Pad six weeks. The pain, swelling and inflammation is gone, and I am well. Your Pad is the only cure for kidney diseases.

J. A. FRASER, Manuf. of Wooden Wares.

ALL PRAISE THEM HIGHLY.

Gentlemen,—An accident 12 years ago wrenched my back. I could hardly walk, and never lifted anything. The Pad purchased from Mr. Jas. Aylsworth has nearly made me as strong as I ever was. I know of several being used, and all praise them highly.

JOS. SUMMERS.

Gentlemen,—Your Pad is helping me wonderfully. My complaint is inflammation of the kidneys.

JOS. PIKE.

Prices.—Child's Pad, \$1 50. Regular Pad, 25c. Special Pad, for Chronic Diseases, \$3.00.  
Sold by John K. Bent, Sole Agent, Halifax; W. F. Odell, Truro; A. B. Cunningham, Anna polis; William A. Piggott, Cranville; J. A. Shaw, Windsor; Geo. V. Rand, Wolfville; W. H. Stevens, Dartmouth.



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directly over the Church of England Institute.

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at the Branch Office, 493 Main Street, Winnipeg, opposite City Hall.

## PUBLIC WORSHIP.

No. 1.

"They that worship God must worship Him in Spirit and in Truth," we often hear quoted by persons who either constitutionally or by reason of life-long education, have an antipathy to anything approaching "Ritualism." We propose to examine the elements of acceptable worship,—we speak only of public worship that we find authorized by (1) Scripture. (2) Analogy. (3) The Church. First then we would clear the atmosphere of the fog of words. Spirit is not the antithesis of Body; Spiritual is the antithesis of Natural. "There is," says the apostle, "a spiritual body and there is a natural body." A first general assertion that bodily and not merely mental, nor merely spiritual acts, are acceptable means of worship before God, rests upon the grand and glorious central fact of our holy religion, viz., The Incarnation or taking of the manhood into God of our Lord and Saviour Jesus Christ. The universal record of history is that wherever the worship of the body (visible) has been treated with contempt on the plea of its being a proof of spiritual minds to do so, then worship has gone by the board, and there has been an ever-increasing tendency to forget the Incarnation of our Lord Jesus Christ. Where the sacraments of our Lord have in their celebration by His Church been divested of ceremony, there also the doctrine has soon become as bald and lifeless as the form. Presbyterianism, Methodism, Congregationalism are the existing evidences of this natural consequence. The communion of these bodies, far from being spiritual, is an intensely material or natural or carnal form. A bodily visible form of worship has always been the worship of God's saints. It is seen in the sacrifices of Abel, Noah and the patriarchs. The oldest and most complete records of public worship, preserved in the Bible, are invariably associated with bodily forms. For 4000 years the central form of Divine worship was Sacrifice, the barest performance of which could not be dissociated from a bodily ritual. Circumcision, a bodily act, pure and simple, ordained by God Himself, held its ground in Divine worship for 2000 years, and among God's chosen people. Of bowing the head as a form of worship we have the earliest record. (See Gen. xxiv. 26 and 48.) Laying on of hands was always an act of bodily worship used in the dedication of men to God's service. Setting up a pillar and pouring oil are also Scriptural acts of bodily worship. *Purifica-*

*tion* was a Ritual act. Body worship always accompanied the solemn act of the burial of the dead. The very release of the children of Israel from Pharaoh was not thought by the Lord to be unworthy of Ritual bodily acts or forms. Every denunciation of a plague upon the Egyptians was accompanied by forms performed in the face of Pharaoh. Leviticus is largely taken up by minute descriptions as to the manner of performance of body acts of worship, and closes with these emphatic words, "These are the commandments which the Lord commanded Moses for the children of Israel in Mount Sinai." Men now-a-days affect to treat with contempt that which it pleased God to explicitly direct. Let it be borne in mind that though the particular form of Ceremonial of the Jewish Church is called by us Mosaic, yet it was in obedience to the Divine revelation. Exodus reveals to us that it was God's will to condescend to the ordering of the merest detail of ornate Ritualism, the material of the Tabernacle and its furniture, the vestments of the priests and their sons, every minute ceremonial of Divine worship. So it was with the very ceremonial of the Divine worship of the Temple which David, under the Lord's guidance, designed, and for the execution of which Solomon was granted by God extraordinary grace of wisdom and riches. The completion of this ornate system, the grandest ceremonial function that God's people ever performed, was at the dedication of the Temple, and this array of body acts of worship was formally approved by a visible manifestation of God in such a glorious manner that the "priests could not stand to minister by reason of the cloud, for the glory of the Lord had filled the House of God." Solomon the wise, the man of science, the wonderful philosopher, the great statesman, was a Ritualist of the most advanced type, and that with the express approval of the Almighty.

## MISSIONARY MEETINGS.

Good sleighing reminds us that the annual season for missionary meetings has arrived. Missionary meetings have of late years declined in interest. There must be a reason for this decadence. Have our clergy and laity lost their power to present the claims of the gospel to their brethren? Has the story of the gospel in the Mission field ceased to interest the members of Christ's Church at home? Do not our people wish for a continuance of the custom of holding an annual missionary meeting? The people have not lost their interest in this matter, but the speakers have in great measure ceased to interest their hearers. There are two chief causes of the failure for the modern missionary meeting. Want of punctilious fulfilment of engagement on the part of the speakers and unpreparedness. How often we attend a missionary meeting and hearfall from the lips of the disconsolate rector this chilling notice: "The Rev. Mr. So and So has, at the last moment, telegraphed that he cannot be present." Down goes the pulse of the meeting to zero, from which nothing short of Hibernian fire can raise it.

Again, it is often evident to the intelligent portion of the audience that a speaker has nothing to say. Laymen, now-a-days, cannot be imposed upon by the mere emptying of a wind-bag of small talk. If a speaker at a missionary meeting has not prepared his address, the audience will detect it before he has exhausted the commonplaces and truisms with which he hopes to choke for a few minutes the chariot wheels of time. When, however, a speaker comes to a meeting with a carefully

digested speech for delivery, the chances are, under the present unsystematic organization of these meetings, that the man who precedes him will steal his best points, and so demoralize the sequence of his argument.

The annual missionary meeting used to be a great event in the parochial life. To nothing but the causes above indicated, unpunctuality and unpreparedness on the part of individual speakers, and of the organizers of the meetings, may we attribute the gradual diminution of interest so palpable in many congregations. We close with an indication of some means of redress. The missionary meeting should be made a cheerful gathering—plenty of light, warmth, ventilation, not of subjects only, but also of the atmosphere, rousing hymns, and a bright service of prayer. The speakers should not only come prepared with their address, but to each a special subject should be assigned, that one may not trench upon and mutilate the theme of his successor. To a missionary meeting the speakers should be sent by one in authority. When the mandate comes from the Bishop or the Deanery, to whom the Bishop may depute the authority, the men appointed should go.

Keeping steadily in view these principles—an authoritative sending of the speakers, preparation of addresses, organization and appropriation of special subjects to individual hands, we should soon see the annual missionary meeting raised again to the important and valuable position that it once held in the parochial life of every congregation.

## THE SERVICE OF WAITING.

[COMMUNICATED.]

"They also serve who only stand and wait."

SERVANTS we all are, not mankind alone, but everything that hath breath serves the Lord. Some in the easy service of swift accomplishment, some in the more difficult task of patient waiting upon His will. The season which heralds the birth of the Saviour has come, and the Churches in their green robes seem to welcome Him among them. "The fir tree and the pine tree and the box together shall beautify the place of my sanctuary." Through the bright summer months the sombre evergreen has been discarded, till now anxiously sought for it teaches the lesson to the heart of man that "they also serve who only stand and wait." The waiting of nature is wonderfully shown in the change of seasons, the Snow Drop and Crocus, buried so long out of sight under the white drifts of snow, lie seemingly forgotten, till the warm beams of the spring sun melt their winter covering, and soften the hard earth, when they rise, first of their kindred, to gladden and refresh the hearts of men. A small lake lies in a valley surrounded by hills; on its clear, unruffled waters a boat may glide in safety, and the towering hills shelter it from storms. A mighty ocean stretches in unlimitable sway, breaking its crested billows on the shingly beach. Those waves of surf, how they glory and exult in their majesty and power. The lake waits for its consummation; the ocean has it now. They both shall continue, the one waiting, the other acting till the stormy waves shall cease, and "there shall be no more sea."

The glorious strains of music wafted by the Cathedral choir, among the vaulted arches, and finished with perfect execution, may be contrasted with the soft tones of an Aeolian harp, which flood the distance with "no certain air but overtakes far thought with music that it makes," and dies away without a jar or discord. The sublimity of the latter is as great as that of which we now hear, the

closing chord, for the angels will finish it on their golden harps, to echo for eternity among the heights of Heaven.

Those of King David's army who were left standing at the door of the camp, were rewarded equally with those who went into the thickest of the fight, "for he the glory also shares who waits beside the tent."

Whilst we gather round the table of our Lord with willing hearts to enjoy the greatest of His blessings, in the communion of the body here, we are made one with the communion of saints above, for "they who wait at the altar are partakers with the altar."

The occasion for active service does not come to all. For some their duty is simply to wait, and in their quiet patience shall their life work be given. It may come soon and the period of expectation be short. But, again, more often the future becomes present, and sick with hope deferred they think that after all no active part has been assigned to them in the service of life, but, patience, not yet dost thou see the end. Remember, "Bear up, bear on, the end shall tell, the dear Lord ordereth all things well." An aged man with his four-score years nigh spent waits with patience till the shadows lengthening on his homeward way shall call him to his everlasting rest, he realizes that "the watching and the waiting will be very sweet, even in this earthly home." The Church militant looks for the glorious reward as the termination of service of joining those blessed souls under the altar, who cease not from crying day and night. "How long, oh Lord, holy and true." And have received their white robes, and wait and rest for a little season, till before the throne of God they shall with triumphant voices sing the praises of the Lamb, which was, and is, and is to come.

Now we, whose time of probation is not yet ended, work and wait with patience, that each year may find us better prepared for a holier service above, and looking for the advent of our Lord may bear in mind that—

"They also serve who only stand and wait."

C. M. F.

#### THE ANGLICAN CHURCH IN BRITISH NORTH AMERICA.

SKETCHES OF THE FIRST BISHOPS, BY G. HERBERT LEE, Esq., B.A.

No. VII.

*The Honorable and Right Reverend JOHN STRACHAN, D. D., I. L. D., first Bishop of Toronto.*

Bishop Strachan was born at Aberdeen in Scotland on the 12th of April, 1778. Little is known of his father, John Strachan, beyond the fact that he earned a moderate salary as overseer of the granite quarries near Aberdeen which was sufficient to maintain his family in comfort. His sad and sudden death occurred at the age of 52. A blast of the quarry had been got ready one day and, as the time for ignition seemed past, the overseer went to the place to see what was the matter. The blast took place unexpectedly; a splinter of rock lodged in one of his eyes and he died two days afterwards.

At the time of his father's death the subject of this brief sketch was only fourteen years old and left without a single friend or relation capable of rendering him any assistance. To maintain his mother and two sisters, who were reduced to almost actual want, the young lad acted as private tutor. In 1794 when sixteen years old, he entered the University of Aberdeen. The sessions or terms here lasted only five months so that the remainder of the year was at the disposal of the

students. This period of seven months Mr. Strachan employed in teaching for the support of his mother and sisters. By means of a scholarship and private pupils he was enabled during his three years' stay at the University to take his degree of M.A. and afford material aid to his mother. After this he obtained a parish school in the neighborhood of St. Andrews worth about £30 a year. Out of this slender income he contrived to save something for his mother and handed it to her at his usual visits in harvest time, travelling ninety miles on foot in order to save expense. In 1797 he joined the Divinity Class in the University of St. Andrews and, when scarcely nineteen years old, took charge of the parish school of Kettle numbering more than 100 pupils. Here he received £50 per annum. Not long afterwards an application was made from Upper Canada for a person qualified to superintend an academy which was afterwards to become a college under the patronage of the Government of the Province. This situation of £80 stg. a year, with free board and lodging and all the expenses of the journey provided, was offered to Mr. Strachan who accepted it chiefly on account of his mother and sisters whose wants he could hardly supply out of his present income. Before leaving he received the following testimonial from Dr. Barclay, dated Mause of Kettle, July 20, 1799: "The bearer Mr. John Strachan, student in divinity, taught our school at Kettle for about two years with much approbation and success; always conducting himself with decorum and respectability in his private deportment; and is hereby heartily commended to the notice and attention of all into whose hands these presents shall come." Full of hope and youthful ardor Mr. Strachan left for Canada in the latter part of August, 1799, but did not reach Kingston, his destination, until the last day of that year. On his arrival, however, he met with a bitter disappointment. The academy, which in course of time was to merge into a college, was found to be a fancy, not a reality. It had been projected, but beyond that nothing had been done and there was a general feeling that the province was not yet ripe for such an institution. No wonder then that Mr. Strachan was much disheartened and would have returned to Scotland if he had been the possessor of £20. But he had not twenty shillings and was, therefore, obliged to make the best of his situation which was truly desolate for he was in a new strange country and did not know a soul. It was not long, however, before his indomitable spirit rose equal to the emergency. He obtained employment as a tutor in Kingston and during his stay here determined on taking orders in the Church of England. He was ordained by the first Bishop Mountain on 22nd May, 1803, and immediately appointed to Cornwall where his income was £130 a year. His clerical duties here admitted of his taking pupils and laying the foundation of that school which afterwards became so famous. Among his earliest scholars at the Cornwall Grammar School were the late Chief Justice of Upper Canada, Sir John Beverley Robinson, and the late Bishop Bethune. In 1807 he was married to a lady with whom he lived most happily for more than half a century. A family of eight blessed this union; but out of four sons and four daughters only one survived—a son, the eldest born, and he, Capt. Jas. McGill Strachan, died on the 22nd January, 1870. In 1811 the University of Aberdeen conferred upon him the degree of D.D. and in the following year he went to the parish of York, giving up his position at Cornwall and a good school there. The chaplaincy of the troops at York added £150 to the income of the parish. Soon afterwards he was appointed a member of the Executive Council of Upper Canada, chiefly in consequence of his zealous and valuable services during the war with the United States. In 1820 his appointment as Legislative Councillor took place. In 1827 he succeeded in obtaining a Royal Charter for a University in Upper Canada which was adequately endowed. In this year Upper Canada was divided into the two Archdeaconries of Kingston and York, and Dr. Strachan became Archdeacon of York and Dr. Stuart Archdeacon of Kingston. In 1832 Asiatic

cholera broke out in York and was fearfully fatal. Upon this occasion Archdeacon Strachan displayed such unwearied courage and kindness that the inhabitants presented him with a very handsome piece of plate as a memorial of their respect and gratitude. In 1833 Dr. Strachan received a substantial and gratifying token of regard and esteem from his Cornwall pupils who presented him with a massive silver epergne valued at 230 guineas. In August, 1839, when in his sixty-second year, Archdeacon Strachan was consecrated first Bishop of the Diocese of Toronto which then embraced the whole of Upper Canada. At the same time the Honorable and Rev. Dr. Spencer was consecrated first Bishop of the Diocese of Newfoundland which included the islands of Bermuda. For eight and twenty years Bishop Strachan discharged without assistance the arduous duties of his see until 25th Jan., 1867, when, owing to his age and infirmities, Archdeacon Bethune was consecrated his Co-adjutor under the title of Bishop of Niagara.

The first Pan-Anglican Conference of Bishops was held at Lambeth Palace on 24th Sept., 1867. To his invitation to attend Bishop Strachan addressed the following reply to the Archbishop of Canterbury:—"I have the honour to acknowledge your Grace's letter of the 22nd February, inviting me to unite with the other Prelates of our Anglican Communion in a Conference to be holden at Lambeth Palace on the 24th Sept. next.

"Never probably since the era of the General Councils of the Primitive Church would a more interesting and important assemblage of the Prelates of the Christian Communion have been held than the meeting which is now proposed. There never was a time when the hierarchy of the Church exhibited a larger array of piety, talent and zeal in its members; and it must be felt by all that the deliberations of such a body will be fraught with the happiest consequences to the Christian Church at large, and to our branch of it in particular.

"With these convictions it grieves me much to say that to myself—just entering upon the ninetyeth year of my age—the gratification of joining in this most interesting meeting will be impossible."

"Your Grace, therefore, will kindly hold me excused, on this ground, from attending; none other than this would allow me to be absent."

"But if not present in person, I shall, if spared so long, be with you in spirit; and my assiduous prayer shall be that the Almighty and all-wise God may vouchsafe an abundant blessing upon your deliberations."

But a long life, a very long life, was now hastening to its close. On Sunday, 19th Oct., 1867, the venerable Bishop of Toronto attended service in the Cathedral for the last time, and in the morning of Nov. 1st (All Saints' Day) he passed peacefully away after a short illness in which was seen the original strength of his wonderful constitution.

Firm and unflinching in the maintenance of every great principle of the Church, of blameless life, marked ability and uniform courtesy, Bishop Strachan was eminently qualified for the episcopal office. His courage and resolution often rendered good service both to Church and State. He may be truly said to have grown up with Canada, for during his long life he identified himself with every movement that benefitted the religious, intellectual, social or political condition of the people. Among his many great works were (1). His establishment of the Church Society of his diocese in 1842. (2). His founding of Trinity College as a place of education for both the clergy and laity of the Church of England, and (3). his initiation of the system of Diocesan and Provincial Synods. Perhaps the most conspicuous feature of his character was his undaunted energy and untiring perseverance. Many a man would have succumbed to the tremendous obstacles which the sturdy Bishop Strachan successfully surmounted. From 1792, when as a boy fourteen years old, he acted as tutor down to 1867, when, as patriarchal Bishop, he ruled so ably the extensive diocese of Toronto, what changes did he witness, what trials did he undergo! How well did he fight for the Church and State in the old days of bitter religious and political strife! How steadily did he pursue

the object of his life, with unvarying faith in himself, undisturbed by apathy and undeterred by opposition. He lived to see the fulfilment of his dearest hopes, to enjoy his well-earned earthly reward; and when the summons came to the weary warrior, his spirit flew to join the great company of those who have fought the good fight and will not be ashamed to stand before their Master at His last great coming.

SERMON BY THE REV. CANON NORMAN.

(To the Editor of the Church Guardian.)

CONTRIBUTOR, P. Q., Dec. 26, 1882.

DEAR SIR,—The sermon which I herewith transmit to you for publication in the columns of the GUARDIAN was preached in St. Peter's Church, Sherbrooke, on Wednesday, the 13th inst., at the anniversary service of the St. Francis District Association of the Church Society of the Diocese of Quebec, by the Rev. Canon Norman, D. C. L., Vice-Chancellor of Bishop's College, Lennoxville. The members of the Chapter of the Deanery of St. Francis, who were present at the service, unanimously requested the author to allow the sermon to be published in the GUARDIAN.

The author desires me to say that he disclaims entire originality, and that a portion of the remarks were suggested by a sermon which he heard preached in England.

JOHN FOSTER,

Secretary Deanery of St. Francis,  
Diocese of Quebec.

1 Cor. iv., 1, 2: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful."

The special season of the Christian year, and the occasion of our solemn gathering and Service today have suggested my subject. If a clergyman at the present day were to repeat the Apostle's idea, and clothe it in 19th Century language, if he were to say, "I wish you to regard me as one especially appointed to act between you and our common Saviour, and to bring you from Him the most precious gifts which you can receive in this life, it would be called *"Priestcraft."* His pretensions would be said to be intolerable, to be merely Romanism in disguise, and to be an attempt to lay a burden on the shoulders of the people, which they thought had been cut off forever. And yet what he said would only be a repetition of God's revealed truth. There would be no worldly pride, nor arrogance in his words. It is required in Christ's stewards that a man be found faithful, and that he speak the whole truth as revealed in the Bible and defined by the Church. Tact and discretion are required in no calling more than in the Christian ministry, and much harm is often done by the lack of these qualities; but, nevertheless, if we would emulate St. Paul's example, and be able to say truthfully at the end of our course, "I have not shunned to declare unto you the whole counsel of God," we must be fearless, and not study what the evil world wishes, or be seduced by the subtle temptations of him who is now the prince of this world. "Who is sufficient for these things?" we may well exclaim. Who can, avoiding timidity on the one hand, and rashness on the other, deal, as Christian ministers should deal, with the eternal interests of the souls committed to his charge? To-day, therefore, when I have the privilege of addressing you, I purpose speaking briefly on the functions of the Christian ministry, and on the relative duties of Clergy and Laity. I may add, too, that much ignorance prevails on this question, not only among the unlearned and among those outside our Church, but among educated men, and among those who prefer the principles, and attend the Services of the Anglican Communion. It is a trite saying that we do not value highly that which we permanently and abundantly possess. We do not prize the great blessing of health, of fresh air, of the use of our limbs and senses, till we are laid on a bed of fever and pain, and have to inhale the heavy air of a sick chamber. In like manner, people do not adequately esteem the Services and ordinances of the Church till they have been deprived of them. Then we find (as that good man, the late Bishop of Algoma, used

often to say in his appeals for aid,) that persons hunger and thirst for the ministrations of religion. As the Israelites of old, who sickened of food from Heaven, and soon forgot the Covenant with God, so (as we clergy so often sadly experience) Christians forget early piety, forsake the guide of their youth, and when the Saviour invites them to partake of that which is sweet indeed, say mentally, "I pray thee have me excused." Church people greatly underrate or neglect the great privileges which they enjoy. Indifference on the part of parents results in ignorance on the part of children. Many in this country account it a matter of small consequence as to which of the many Christian denominations they may ally themselves. Many people fancy that the Church of England was created at the Reformation, or that it is a Church because the State established that final form of Christianity, not knowing that the State might establish Mahomedanism or Agnosticism for the matter of that, if it chose. The Church of England is a scion of that original body created by Christ, and she dates from the advent of missionaries to the British shores. Among them was possibly the Apostle Paul himself. The clergy, too, are generally estimated according to their abilities as preachers, rather than for their work generally, as Ministers of God, and in the fullest sense Pastors of Christ's flock. An objection might here be raised that St. Paul used the words of the text with reference to himself and the Apostles, and that the Apostolic order has ceased to exist. But the Bishops are the successors of the Apostles in all matters relating to the ordinary government of the Church. The main differences between the two orders are as follows:—

1. The Apostles were appointed either by Christ Himself, or by the Holy Spirit's special command.
2. Bishops are appointed by men with prayer, and consecrated by laying on of hands.
3. The Apostles had the world as their field of labour, while Bishops have what is called a Diocese beyond the territorial limits of which they have no rightful jurisdiction.
4. Apostles were inspired, and therefore infallible, while Bishops, though they speak with authority, are like all Christians, to be amenable to the teaching of Scripture and the doctrines, laws and regulations of the Church.
5. Apostles were able to prove their missions by signs, such as speaking with tongues, gifts of healing, while the power of working miracles has died out in the Church, though it may be the will of God that it may be restored at any time.

Now, we have no difficulty in ascertaining the mind of our Church on this matter. The belief of that Church, both as to doctrine and discipline, is very positively expressed in her Prayer Book. Therein, we read that from the Apostles' time there have been these orders of ministers in Christ's Church—Bishops, Priests and Deacons, and can we imagine that Christ would appoint no guides on the narrow way of Salvation, no messenger of the Gospel to heathens, or of pardon to penitents? Can you suppose it likely that He would ordain Sacraments and not say who was to administer them? Do we think that the Captain of our Salvation would collect an army, and appoint no officers, no laws of discipline. Would there be no chart, no pilot of the ship of the Church? Would He who was so exact on the subject of obedience, and of submission to the Scribes and Pharisees, because they sat in Moses' seat, and of rendering unto Caesar the things which are Caesar's, be likely to have founded a kingdom without any system of authority? Would He, travelling into a far country, have appointed no Stewards? Would He not have apportioned their work to His ministers, and commanded the porter to watch? Notice, too, that the word we have translated as ministers is strictly "under-rowers" labouring under the direction of Christ. Also, that the original word for "Stewards" means the manager of the house, who distributes to its members their due portion of food. A most important truth is here indicated.

We find that our Master did what we should have expected He would do. After a night of fasting and prayer He chose His twelve Apostles; and on the glorious evening of the Resurrection day, He said, "Peace be unto you: as my Father

hath sent me, even so send I you." Again, He, before His Ascension, gave them His final commission on the Mount in Galilee. Then He commanded them to make disciples of all nations, and baptize them into the name of the Father, Son and Holy Ghost. The Apostolic Ministry was committed by the Apostles to Presbyters and Deacons, and the management of the Church was entrusted to those who succeeded in the chief places, viz., Timothy, Bishop of Ephesus; Titus, Bishop of Crete, and many more. It is very important to remember that St. Paul, though converted from Heaven by Christ Himself, in a manner entirely unexampled, and which produced results that will be felt to the end of time, had to be baptized by man, and was not allowed to exercise the functions of an Apostle till he had received laying on of hands by the Apostles themselves. St. Paul says, "How shall they hear without a preacher, literally a herald? Now, a herald, or as he might be termed in more modern English, an Ambassador, could not be received as a representative of his sovereign and nation, unless he could shew his credentials. No one could *make himself* a herald or ambassador—the thing would be inconceivable and absurd. "How shall they preach except they be sent." And again, he says of himself and his brethren, "we are ambassadors of Christ. Ambassadors must bring a message, and ambassadors must be sent. We claim that our clergy are sent by Christ to minister in His Church through the instrumentality of the Bishops, our chief pastors. But a large number of Church members are not aware of this truth, they do not regard the Church as an institution of God. They do not suppose that their ministers hold a divine commission; and some within and without our Church dispute these claims. It is, perhaps, well to examine into their objections. Some say, we want only the Bible; therein are clear directions for life's journey; there is our chart, as we voyage over life's stormy ocean to the haven where we would be: there are orders for the march, and directions for the armour; with this book in our hands we want no teachers; with this medicine we need no physicians. Jesus is the Shepherd and Bishop of our souls, and we want no other; He came to minister to us, and that is sufficient; we know of no mysteries in religion, for all is light to us in the Gospel of Christ. Now I do not think that this is an unfair statement of the views of many professing Christians. I venture to say that I am second to none in my reverence for God's revealed Word—I believe in its inspiration; I study it with reverence; I meditate on it with thankfulness—but I venture also to assert that Christ did not apparently intend to convert the world by a book, however holy and however true—at all events He did not do so. Surely some do not reflect that for some centuries Christians possessed no Bible for common use such as we possess. I need hardly remind you that the whole of the New Testament was written after the Day of Pentecost; that the Acts of the Apostles relate the events of rather more than 30 years after the Lord's Ascension; that several of the Epistles were written at as late a period, and the Epistles Revelation and Gospel of St. John, were penned more than 60 years after Christ's departure. Also we must recollect that for many centuries there existed no means of multiplying the Holy Scriptures except by writing; that those who could read and write were few; and that the art of printing (which has on the whole been of great service to mankind) was not discovered until 1400 years after Christ.

(To be Concluded).

SIR,—For nearly four years I have been engaged in missionary work in a town of about three thousand inhabitants. Although one is safe in saying a week seldom passes without workmen, often with families, either come to or go away from the place, yet during my stay but two clergymen have ever informed me of the removal of members of their own congregations to this parish. If in a comparatively small parish evils arising from this neglect on the part of clergymen are felt, how much injury must be done to the Church by the removal of her people, particularly the working classes, to large towns and to the extensive prairie lands of the North-West!

## Family Department.

## EPIPHANY GIFTS.

Princes may bring their richest gifts  
As offerings to His shrine,  
But humble prayer the soul uplifts,  
And may that prayer be thine.

I may not go with jewels rare,  
For lowly is my lot—  
I may not give what others spare  
To deck that hallowed spot.

His Altar, stands before my sight  
A Holy, Sacred thing,  
Encircled by a halo bright,  
And here, my soul I bring.

No spotless gem—but stained with sin,  
And burdened sad with care,  
Scorning the most that all within  
Is all—to bring Him there.

The "Simplest touch of garment" here,  
Will stay the bitter flood,  
And chase away the doubting fear,  
Thus healed by his own Blood  
—N. Y. Guardian.

## "NOT MY WAY."

## A TALE.

(Written for the Church Guardian.)

By T. M. B.

[Continued.]

"Your brother is amused at my familiar acquaintance with the dwellers in the Coomb," said Mr. Ray, with a smile to Sybil; "he tells me, as a boy he had a hankering after them on account of the skill they were credited with possessing in the matter of snares and gins and fishing tackle, but that of late years he has lost sight of them: I tell him that when he renews acquaintance he will find them by no means the least interesting and attractive of his people." "O, Mr. Ray, I was so glad to know that you had made friends with them," said Sybil eagerly; "like Percy I have always had a hankering after them, not so much for the snares and gins," and she laughed, "as for the sake of the dear gipsy-like little children whom I have met on my walks by the Coomb. I have longed to make friends with them, and I do know some of the people."

"I know you do," said Mr. Ray; "I have heard not a few mentions of 'Parson's Maid,' by which title you are known there, and I am coming very soon to confer with you as to the feasibility of starting a little school among them, in which matter you could be of the greatest possible help to them and me."

"When I return home for good," said John Carruthers, "I shall beg leave to join your conferences on that subject; it is one in which I am, I think, especially interested, inasmuch as the Coomb people are really squatters on the Carruthers estate, which, as perhaps you are not aware, Mr. Ray extends to the other side of what is called the Ridge. The Coomb was supposed to be debatable ground, but my father not long since had the question finally sifted and settled."

"I am glad indeed to hear you acknowledge that these poor folk have a claim upon you," said Mr. Ray, his playful manner changing to deep seriousness, "and to hear you express a personal interest in them. Ah, Mr. Barrington," and he turned to Percy with his kindest smile, "you will find these old friends of yours worthy of being cultivated after all."

"I have not a shadow of doubt of it," returned Percy, "and I only hope they won't be above their old acquaintance."

They had reached the Park gates by this time, and Mr. Ray did not refuse John's urgent invitation to go on with them to the Hall. It was one of the Squire's "well days," as he called them, which meant that the bracing air and sunshine gave him a little fictitious strength, and he welcomed his guests with his old gracious and affectionate courtesy, while Nellie's beautiful face was radiant with the pleasure of seeing all her favorites round her. To her Percy specially devoted him-

self. From the time they had been children together he had always been chivalrously kind to the frail, suffering girl, never omitting an opportunity of giving her pleasure or showing his affection for her, and Nellie loved him very dearly. Had not her affliction denied her even the dreams and hopes of youth, this love for Percy might have become the absorbing feeling of her life; as it was he occupied a place in the inner chambers of her heart, and was her ideal of knightly grace and kindness. To have him sitting by her couch as in the old days, and to have a long, long talk with him, was one of the greatest pleasures of her life. She was scarcely less disappointed than Sybil when he told her of his speedy departure, and she was less reticent than Sybil in questioning him about this friend for whom he was going to desert them all. Percy's sketch of Sir Michael, drawn involuntarily in the most pleasing colours, somewhat attracted her.

"He must be rather like you, Percy," she said, and Percy, conscious that his friend was scarcely the model which she would select for him, laughingly replied that "Stanton might think that a questionable compliment."

## CHAPTER V.

Percy's visit to Sir Michael had been made, and the two young men had returned to Oxford together whither John had preceded them by a few days, each to resume the life habitual to them. Time moved on with its ceaseless and even flight, "without haste, without rest," though to some it seems to drag so wearily, and to others to speed past with such measureless swiftness. Week added itself to week and month to month, until the time arrived which John Carruthers had fixed as the limit of his sojourn at Oxford.

A telegram had preceded him to Longmoor which he well knew was anxiously expected. "Graduated with honours" was its brief message, but one which he felt would be the source of happiness to his father and Nellie. Before leaving Oxford John had sought Percy at his rooms and found him, as it chanced, alone. For months the two young men had not had an undisturbed talk together, and John had felt a strong desire to take a special farewell of Percy, so far as their mutual college life was concerned.

"Old fellow, let me congratulate you," cried the latter, springing up as his friend entered, and clasping his hand fervently, "I don't know when I was more glad than I was just now in hearing of your success, and yet it was only what I felt must come—if ever a man earned what he got, you have done so."

"I wish I could take the same view of it," replied John; "it is true that I have worked, but yet it seems to me now as though I had but half earned what has come to me."

"How like you," laughed Percy, as he pushed John into an easy chair and threw himself into another; "you are the most uncomfortably conscientious fellow under the sun. If such an impossible thing could happen as that I were in your place, how serenely I should accept all the honours heaped upon me, and how my own conscious virtue would sustain me under the burden."

"Don't call it an impossible thing, Barrington," said John, looking with a half regretful admiration into the handsome, genial face smiling into his own, "what have I which you do not possess that can make a man succeed? Neither talent nor incentive certainly."

"But I may have what a man is better without," said Percy, still laughing, yet with a graver look, compelled by John's earnestness, stealing over his face, "or I may lack what is as necessary as either talent or incentive—earnestness of purpose. But don't worry about me, old fellow, I shall come out all right. When are you going home?" Thus, as many a time before, Percy evaded listening to what John Carruthers longed to express, and the latter could but comfort himself with the hope that under this carelessness of manner there was a clearness of perception of the right which must lead to a more serious view of life's duties.

"To-morrow, I think—when shall I tell them to expect you?"

"Well, in about a fortnight. I am going to take a run into Wales with Stanton to a friend's place,

where he tells me there is excellent fishing; but tell the mother and Sybil that I shall be with them very shortly, and prepared to be a good boy for the rest of the vacation. I long to see them all, but this is an old promise to Stanton which I cannot break. My love to Nell; what rejoicing there will be over you, old fellow. I do hope you'll find your father better."

The somewhat noisy entrance of a number of Percy's friends, among whom Sir Michael Stanton was conspicuous, put an end to the conversation, and John soon after took his leave.

It was not without a strong feeling of affectionate regret that on the following day he left the University, thus closing as it were the chapter of his youth, and entering upon a man's life with its grave cares and duties. Happy years had been spent in that fair and rosy city—years which would leave their impress on his whole life—years during which his mind had developed and been stored with knowledge which was not to lie unproductive, but to bring forth good fruit in a noble life; years in which, too, he had dreamed dreams, and yearned after those ideals, without which life lacks its morning sunshine and the sweet promise which is even better than its own fulfillment.

As Percy had said there was great rejoicing over John Carruthers when he returned to the home where he was henceforth to be master. Gladly and thankfully the Squire laid down the authority which had grown so heavy a burden to himself, rejoicing in the thought of the young and vigorous hand to which he had intrusted it. In a little while John had thoroughly adapted himself to his new position, and every tenant on the wide Carruthers' estate realized that a new era had begun. The old Squire had always been respected and beloved as a just and generous landlord, and it was soon felt that his son was something even more than this. Under his rule there would be reform and progress in all things, no less in the condition of the people individually than in the external management of the estate. Had it been for his father's sake alone John would have thrown himself with all his heart into his new duties, above all things he desired to brighten the evening of the beloved life which was drawing to its close.

To Nellie her brother's presence was a source of constant comfort and joy, the years of his absence had seemed to pass so wearily, and of late her father's condition had been a source of anxiety almost too great to be borne by one so helpless. But now, how different it all seemed, to know that John would never leave them any more, that the very sight of him gladdened her father, how good it seemed to the thankful, gentle soul of Nellie.

(To be continued.)

## BOOK NOTICES.

"GETTING TO BE WOMEN," by George Klinge. New York: Thomas Whitaker, 2 and 3 Bible House.

A charmingly written story for the young, full of good wholesome teaching, but given in so attractive a manner as to win children's hearts; with plenty of fun too, blended with serious thoughts, and a great variety of incidents and characters. The book is handsomely bound and printed, with several illustrations; it is admirably adapted for a gift book. Sold at Messrs. Buckley & Allen's, Granville Street, Halifax. Price \$1.50.

We have received from Messrs. Buckley & Allen a bright and attractive Christmas Annual entitled "THE YULE LOG." It contains coloured illustrations of Shakespeare's *Seven Ages of Man*, each followed by a capitally written story. The Annual is accompanied by a charming coloured lithograph, "A Christmas Errand." Price of both together only 30 cents.

"VICK'S FLORAL GUIDE" for 1883 fully sustains its character. The sons of the late James Vick, so widely and favourably known as a florist and seedsman, appear to be carrying on the enormous business of their father with the same thoroughness and ability for which he was famous. In a short preface to the Guide for 1883 one of the sons very touchingly alludes to his late father's career and speaks of the humble beginnings from which an industry so extensive and we may add so widely useful and popular has grown.

## THE DOLL'S MISSION.

Yes, Fido ate Annabel's head off;  
I really suppose she is dead;  
And Dora has swallowed her eyeballs;  
And Claire has a crack in her head.

But Eva has gone on a mission,  
A regular mission, not fun:  
She lives at the hospital yonder,  
And wears a gray dress like a nun.

As soon as I heard of the children,  
The poor little sick ones, you know,  
With nothing at all to amuse them,  
I knew 'twas her duty to go.

I loved her the best of my dollies;  
Her eyes were the loveliest blue;  
But doing your duty, 'most always,  
Means something you'd rather not do.

And when I remember the children,  
So tired and lonesome and sad,  
If I had a house full of dollies,  
I'd give them the best that I had.

## "I FORGOT."

CHILDREN, the story I am going to tell you is a true one, and I want you to learn from it how wrong it is for you to forget when you have made a promise to any one. How often we hear children say, "Oh, I forgot!" and think it is of no consequence.

One of the coldest days of last winter, a gentleman in Baltimore was going home to his dinner. He was muffled up, and didn't mind the cold wind much; but as he turned a corner he saw a little girl standing still on the sidewalk, and looking so very cold that he stopped to see if she got safely into the car that was coming. But she didn't get into the car, and so he crossed the street to speak to her. He found that she had been crying, and that the tears had frozen on her little cheeks. Her hands were stretched out stiff, and she took no notice when he spoke to her. He saw in a moment what was the matter; she was freezing to death right in the street.

He picked her up in his arms as tenderly as he could, and ran with her to the nearest drug store. There she was rubbed and rubbed, and they put some medicine between her teeth to warm her blood; but it was a long time before the kind man saw any sign of life, and when he did it was only a shiver and a sigh. When the little eyes opened they looked at him, but closed very quickly again. Would she live to speak, and tell who she was and where she lived?

After a while the eyes opened again, and then, in a low voice, she said: "Where's Allie?"

"There, my dear," said the gentleman, "don't try to talk just yet; wait till you feel better."

"But Allie's come, I guess. I got so cold waiting for him. Please let me go to him."

"Not just now, little dear; lie still and I'll try to find Allie; said the gentleman.

So she closed her eyes again, and seemed to sleep, but suddenly she roused and said: "There's Allie, I hear him."

A crowd had gathered round the door, and one little boy, very curious to find out what was the matter, had pushed his way into the store, and when he saw the little girl he cried out.

"That's our Bessie! It's Bessie!" It was this that roused the child, and she could not lie still till they brought him to her.

He looked very much frightened.

"Oh Allie!" said the little girl, as tears came into her eyes, "I waited so long and got so cold!"

"And will you please tell us, sir," said the gentleman, "why you let your little sister wait so long in the cold; it seems to have been your fault?"

"I asked her to wait and carry home my books while I went to see Frank Page's new dog, but I didn't have any books to bring home to-day—and—and—"

"And what? What about your little sister?"

"I forgot her," said the boy, hanging his head, and speaking very low.

"Forgot her! while you went to see Frank Page's new dog! and left her there to freeze to

death! Supposing we had not been able to bring her back to life, what then?"

"She needn't have waited," said the frightened boy, trying to excuse himself.

"Ah! and then you would have scolded her, no doubt, for not keeping her promise. This is a serious lesson to you, my lad, and I hope you'll remember it as long as you live. Now go get me a carriage, and I will take your little sister home."

## DEAN STANLEY ON CHILDREN.

It is impossible to recall or define the charm which breathed through the Dean's annual sermons to children on Innocents' day. It cannot be explained or imitated. It depended in no small degree upon the place and the man. The darkening December afternoon, chandeliers simply wreathed with masses of ivy, the dim religious light of the choir, the beautiful shining faces of hundreds of little children, boys and girls, from the school boy home for his holiday to the child in the nursery; the simple and appropriate music, the brevity of the service and sermon, the gentle voice and loving manner and homely words of the speaker, made up a scene never to be forgotten, never to be reproduced. Childless himself, the Dean loved children with an almost pathetic tenderness, and it was delightful to witness his manner when he was speaking to them or conducting a few of them over the Abbey. He was fond of quoting the quaint remarks which little boys and girls had sometimes made to him. Nor did he at all feel that he was condescending when he addressed to them such simple words as these:—

Love honest work. Love to get knowledge. Never forget to say your prayers morning and evening. Never be ashamed to say them. It will help you to be good all through the day. Always keep your promise. Do not pick up foolish or improper stories. Never tell a lie. Be very kind to poor dumb animals. Remember always to be gentle and attentive to old people.—*Cannon Farrar, in Contemporary Review.*

## MOTHER'S TURN.

"It is mother's turn to be taken care of now," The speaker was a winsome young girl, whose bright eyes, fresh color and eager looks told of light-hearted happiness. Just out of school, she had the air of culture which is an added attraction to a blithe young face. It was mother's turn now. Did she know how my heart went out to her for unselfish words?

Too many mothers, in their love of their daughters, entirely overlook the idea that they themselves need recreation. They do without all the easy, pretty and charming things, and say nothing about it; and the daughters do not think there is any self-denial involved. Jenny gets the new dress and mother wears the old one, turned upside down and wrong side out. Susan goes on the mountain trip, and mother stays at home and keeps house. Emily is tired of study and must lie down in the afternoon; but mother, though her back aches, has no time for such an indulgence.

Dear girls, take good care of your mother. Coax them to let you relieve them of some of the harder duties, which, for years, they have patiently borne, and when at length the green sods cover their graves, you will not be sick at heart with remorse for what might have been.

## GETTING HAPPINESS.

The watched pot never boils; there are people forever in search for happiness who never find it. Happiness oftenest comes by indirection. You are intent on duty, and are surprised to find you have stumbled on more than you sought! To make happiness an end of your seeking is an easy way not to find it. It is a coy blessing. Hovering about your path it yet eludes your grasp. Attempt to put your hands on it, and, like the wild gazelle upon the mountains, it bounds away. The search for happiness is like the search for the end of the rainbow—it recedes as you advance. You cannot capture it. After all your planning and straining after happiness you will have to give up the pursuit and content yourself with following the plain and

plodding path of duty, and to find your joy in fidelity to conscience and in obedience to the divine will. Once in this state, happiness comes to you unsought, dropping down, as it were, from the skies—a surprising benediction in the midst of your cares and burdens, as though it would say to you: "You could not capture me, but lo! I am here, and at your service."

## HOW THE SWALLOWS STOPPED THE CLOCK.

There is a story in *Harper's Young People* about two swallows that perched one morning on the hands of a great church clock, and seeing a hole in its face just large enough to enter, thought it would be a fine place for a nest. The swallows thought it would be delicious to live in a clock. No boys could disturb them, and unless some one should invent a new kind of a flying cat, they would never have any unwelcome and dangerous visitors. So they began to build. They carried hay and grass and cotton into the clock, and by night the nest was half finished. They slept in a neighboring tree, and in the morning flew back with fresh building materials. Something very strange had happened. The nest they had partly built had nearly disappeared. They had to begin again. All that day they worked hard. The next morning they found that the same cruel trick had been played on them. They now became very indignant, and that night they perched on the hands of the clock, so as to be near in case any one should try to destroy their nest. In the course of the night the hands of the clock turned around and tumbled them off; but in the morning they found their nest had only been slightly disturbed. They repaired the damage, finished their work, and moved in that night. For two days they were very happy, but on the third day a man climbed into the tower to see what had stopped the clock. He found nearly a peck of straw and grass and cotton that had been drawn by the wheels into the inmost recesses of the clock and had finally so clogged the wheels that they could move no more. Then he found the nest that the swallows had made, and threw it away, and stopped up the hole in the clock-face. And so it happened that the swallows had to go and build a nest under the eaves, after all.

## BAD THOUGHTS.

Bad thoughts, if cherished, blight virtue, destroy purity, and undermine the stables foundations of character. They are like rot in timber; like rust in iron. They eat into the man. And when the process has gone on for a while, and there comes the stress of an outward temptation, down they go into a mass of ruins! Ships go out to sea, all bright with fresh paint, their sails all spread and streamer flying, and never come back—never reach port. Why? They met a storm and went down, because they were rotten. Under the paint was decay! Just so bad thoughts, vile, impure thoughts and imaginations, rot the manly oak of character, rust the iron of principle, slacken all the stays of virtue, and leave the man or woman to the violence of temptation, with no interior reserve power to withstand the shock. Bad thoughts fed and fattened are the bottom of vice of society.

What delight it is to see a bright, energetic boy, who is always willing to work, and never has a word to say against doing whatever he is told. Such a boy can always feel assured of the confidence of good people, and generally has a much easier time than the boy who is continually fretting and snarling, or playing and hindering others from work. The boy who is faithful and trustworthy will have two friends to the other's one, and never need fear that he is alone in the world for his friends will be of the kind who will always speak a good word for him, and his name will be sounded abroad as a boy who may be entrusted with anything. On the contrary, of the boy who needs constant watching, it is not so. He may have friends, but they are not the kind who are agreeable to the industrious boy. As you read this think, "To which class do I belong?" and if to the latter, change your course at once, and join the ranks of the faithful and turn, and then you can feel that you are on the right side.