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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. 38.]

HALIFAX. WEDNESDAY, JANUARY 17, 1883. WINNIPEG.

[One Dollar and a Half a Year.]

## THE FREEDOM OF THE CHURCH.

Practically no Church is so free as our own. The evidence of this freedom is twofold. There is first of all her comprehensiveness, and there is secondly her activity.

Her comprehensiveness is the great boast of the Church of England. If we have been tempted to forget or despise this our heritage, death has recalled us to a better mind. The graves of Arthur Penrhyn Stanley and Edward Bouverie Pusey are hardly yet closed. We have mourned over the one and the other with equal sincerity. Each has taught us valuable lessons. The Church would have been seriously impoverished by the exclusion of either. May this comprehensiveness always be ours. At the present moment at least there seems little fear of our losing it; for from the force of circumstances it is most jealously guarded by those whose temper of mind and cast of opinion would least predispose them in this way.

But a still stronger evidence than the comprehension of various men, is the manifestation of varied activity. Liberty means the capacity of movement and of action. If this is the truest test of freedom, then no Church is or has been more free than our own. No doubt this very energy tends in its restlessness to make any restraint feel galling. But it is often good for the moral health of an institution, as it is good for the moral health of an individual, that it should submit to restraints and limitations. They are its proper discipline.

Never since the earliest days of Christianity has any Church exhibited greater signs of active, healthy, vigorous life. It is the manifoldness of the developments, which arrests and compels our attention. Public worship, devotional literature, hymnody, architecture, and music, charitable and educational institutions, parochial organizations, Mission preaching, Bible classes, guilds, Sisterhoods—in whatever direction we look it is the same.

And no Church since the beginning has seemed so manifestly pointed out by the finger of Almighty God to fulfil a great part in His providential designs as the Church of England in our day. She has not broken with any social or intellectual aspirations of her own age; and yet she has surrendered no sacred principles or traditions of the past. She stands midway between the irregular forces of Protestant Nonconformity and the rigid militarism of Rome. She is showing daily more and more aptitude for dealing with the masses at home, though she has still very much to learn. She is occupying year by year a more prominent position among the Churches abroad. The see of Canterbury in strong and vigorous hands has been something more than the Primacy of All England. It has proved the Patriarchate, not indeed in name, but in effect, of a vast aggregate of Anglican communities scattered over the continents and islands throughout the world. The sense of her catholicity has been restored to the Church of England through the spread of the English race.

Her mission is unique; her capabilities and opportunities are magnificent. Shall we spoil this potentiality, shall we stultify this career, shall we mar this destiny by impatience, by self-will, by party spirit, by misguided and headstrong zeal, by harsh words; embittering strife, by any narrowness of temper or of aim or of view? A grave responsibility—no graver can well be conceived—rests upon us all. Never were our hopes brighter;

never were our anxieties keener; never was there greater need of that divine charity which beareth all things, believeth all things. Happy they who so feel, and so act; for theirs is the crown of crowns. Peace be upon them, and upon the Israel of God.—[*Bp. Durham's Charge.*]

## AN OLD PARISH CHURCH.

In the Parish of Ribchester, near Preston, in Lancashire, is still existing, and in use, a most interesting little Church, called Stidd, or Stydd. It is said to be the most ancient ecclesiastical edifice in the north of England. Amongst other interesting features this little Church contains on the south side a small, narrow, "skewed" or "squint" window. It is supposed that the date is in the reign of King Stephen; and it is the Chapel of a preceptory of the Order of the Knights Hospitallers of St. John of Jerusalem. No vestige of the house of residence, or preceptory, remains. It is in a sad state of dilapidation. It is possible that, were the existence and the ruinous state of this interesting relic of the ancient Order of the Knights of St. John brought to the notice of the modern Order of that name, they might assist in its restoration. We hear much of the preservation of ancient monuments. Here is one full of objects of antiquarian interest and actually in use; Divine Service being held in it once a month, when the congregation of the Parish Church proceed thither in a body, formed into an extempore procession, a custom which has descended to them from their forefathers. The quaint little town, or village, of Ribchester is situated in the midst of lovely scenery, but little known to the many who go on the Continent to see scenery perhaps no way superior to what lies in their native land. It is easy of access, full of objects of interest to the antiquarian, and to searchers after the picturesque. It was an important place during the occupation of Britain by the Romans. Many coins, incised stones, and other evidences of the Roman occupancy even yet turn up from time to time. The present Parish Church is an excellent example of a village Church, considering that Lancashire is not a county remarkable for good Churches. The spacious Chancel has just been restored by the Ecclesiastical Commissioners. The nave is in want of restoration. The inhabitants of the Parish may be considered unable to restore either of their beautiful Churches, when it is added that handloom weaving still lingers, in a moribund condition, amongst the cottagers of this extremely primitive race. This Parish Church is considered also to date from the time of Stephen; its attached chantries somewhat later. But, doubtless, the present structure was preceded by one of an earlier date: and that by a Temple of Minerva, two pillars of which are in the care of the writer. The name of Reginald Heber occurs as Curate in the registers. Bishop Samuel Wilberforce was once offered the incumbency.

## NON-READING CHRISTIANS.

What can be said to that large per cent. of the church who read no missionary journal, and know next to nothing of the condition of the world, the noble men and women in the field for Christ's sake, or of the actual progress of the kingdom in the earth? We may not arrest the attention of one of

them, for the supposition is that only by chance will they read if we write.

It seems queer enough that people who read (1) prophecy, should care so little about its fulfillment! Or are they like the good soul who had such confidence in his minister's soundness that he slept through the sermon from beginning to end—so they, as to the Lord's bringing it out all right? But what if they were to awake to the fact that they are to travail with the Lord to this end, and have something to do in hastening His supremacy in the earth? Would they then not care to know, how the kingdom in which they have embarked everything, as they profess, is getting on towards its consummation? And yet those dear souls, most likely, know all about the last novel, and the daily paper is never neglected!—And is the daily paper even, so much nearer our heart—the purely secular—the strife and corruption of parties—the crime and folly of yesterday, the gossip of to-day, the out-look for to-morrow!

We do not inveigh against the secular press. We only say that no kingdom of this world has anything to offer compared with that whose Prince and Lord is the Alpha and Omega, and whose heralds are abroad in the earth to-day. What are the tidings from the front, where our brethren are in the thick of the fight against our common enemy, in behalf of Christ and His conquering faith? And do we not care? Children of the kingdom—disciples of the Master, and not care? Oh! this is pitiful! Sadder yet, it is true of multitudes!—[*The Gospel in all Lands.*]

## A WORD TO CLERGY AND LAITY.

I know the sore temptations which come to the clergy, the weariness and loneliness of missionary life; the anxious care which comes of a scanty support; the hope of relief from writing sermons, and the thought that some one else can do better. I know of no success which was not won by the united labor of men who knew how to work and wait. Brethren, we do not go to minister to saints, but to save sinners. It will be very like heaven when you find a cure which has in it no selfish, self-willed, fault-finding folk. Such people lived in the primitive Church; and it was them that St. Paul said, "I tell you weeping, they are the enemies of the cross of Christ." We have no right to abandon the field committed to our care, unless plainly called away by the providence of God; unless incapacitated for ministerial work, we have no right to turn aside to secular pursuits. The vow of holy orders is upon us; and this vow will be the measure of our accountability in the judgment. Your lot is a hard one. Never allow yourself to brood over troubles. Your Master trod this rough way before you and these very sorrows may be the badge of your fellowship with Him. The field may be barren and yet be the Lord's harvest field, where He will fulfil to you His promise that "he who goeth forth bearing precious seed and weeping, shall, doubtless, come again with rejoicing, bringing his sheaves with him."

Brethren of the laity, we are men like you. We need your sympathy, your love and your prayers. We have an office that would be heavy for angels' shoulders. We ask nothing for the poor, frail, fallible men; but we do ask everything for Jesus' sake, and say to you, with the apostle, "Pray for us."—*Bp. Whipple's Convention address, 1882.*

## News from the Home Field.

## DIOCESE OF NOVA SCOTIA.

WALTON.—The church is, as usual, very neatly trimmed in honour of the First Advent of our beloved Lord. Though we have not the usual amount of heavy wreathing overhead, still the effect is very good. The sign of our holy faith is to be seen in its proper place, as well as in other places, on shields about the building. We are expecting in a short time to erect the Memorial Window in the chancel. We have on hand \$75 (cir.) Among presents from his kind Newport friends during the recent joyous festival the Missionary (Rev. H. How) would like to acknowledge the sum of \$5 sent from one of the Guild members now in Bowdoinham, Maine. The offering was sent as a New Year's gift from Mr. Alonzo Teakles, son of Alex. Teakles, Esq., of Whale Creek, Walton. This is the second substantial proof that the Missionary has received as evidence that though absent he is not forgotten, and that the good seed sown is bringing forth fruit. May God bless them, and make them know that His All-seeing eye witnessed the deed, and that His hand restored it more abundantly.

PUGWASH.—The Christmas decorations here surpass any we have ever had, the principal feature being an arch erected in front of the chancel bearing over the top the text, "Unto us a child is born; unto us a Son is given." The design was the work of the Incumbent and the lettering which is in old English text that of Messrs. Boyer and Huntsman, and the whole reflects great credit upon those who have performed the work in honour of our Infant King. Loving hands and willing hearts have laboured faithfully in decorating the body of the Church, the windows and pillars being trimmed in the most artistic manner. The services were bright and joyous, and the new choir organized by Rev. C. P. Wilson sang the hymns and carols very creditably, considering the short time they have been practising. At a parish meeting held on the 28th ult. to arrange the financial affairs of the Church, the debt due since Easter was altogether liquidated, so that we commence the new year with a clean sheet. The offertories at Christmas were unusually large, and a subscription list opened for the clergyman's stipend has been handsomely signed. There was an adult baptism on Christmas evening which added much to the impressiveness of the service. The parishioners repaired to the Rectory on Tuesday evening with baskets laden with substantial for the Incumbent, who has been the recipient of quite a large amount in donations since he came amongst us.

SYDNEY, C. B.—The Parish Church of St. George has been much improved lately by the painting of the walls and roof, the former a French grey, with darker shading round the windows. One result of this was that the church did not admit of so much Christmas decorations as in past years; and with the exception of devices in the windows the work was confined to the chancel and the font, there being texts already over the chancel arch and window and the west door. The decoration of the font consisted of wreathing, and a temporary cover of moss, ferns, leaves, everlastings and grain, terminating in a Latin cross. The decorations of the chancel were of a similar character, culminating in the same symbol above the altar. On the 4th Sunday in Advent service was held at 11 a. m. The Christmas services began with the 7 o'clock Evensong. A midnight service and celebration, with short sermon, was a new feature, and was very much enjoyed. At 11 o'clock service was again held, with a second celebration, and was very largely attended. There were also services at St. Mark's, Coxheath, on the afternoons of both days, at which the congregations were very good.

A midnight service was held on Christmas-Eve for the first time in this Church. The service began at 12, by the choir singing *Adeste Fideles*. The incumbent then said a shortened form of morning prayer, consisting of the opening sentence, confession, absolution, lesson (St. Luke ii. to 6, 15) *Te Deum*, collects and closing prayers. The communion service was then proceeded with, and a short but forcible and very earnest address delivered by the incumbent. At the pause, after the prayer for the Church militant, many went out, but a comparatively large number remained to celebrate with joyful Eucharist their Saviour's birth.

On Holy Innocent's Day a children's service was held at 11 a. m. The choir seats were filled with as many Sunday-School scholars as could be crowded into them, who led the chant and hymns with great spirit. They also form the choir at evensong on Wednesdays. In the evening the children had their annual tea and Xmas tree in the school room. Rev. T. F. Draper, Deacon in charge of Louisburg, kindly took part in the service, and in the evening contributed to the children's amusement by reading aloud one of Hans Christian Andersen's humorous tales.

Our decorations are somewhat scanty this year, as the Church Wardens have forbidden the insertion of nails into the newly painted walls, but what is done looks neat, and a large share of the moss, ferns, evergreens, etc., used were collected and preserved by the children of the Church.

HALIFAX.—North-West Arm Mission.—The columns of the GUARDIAN have not been trespassed upon for some time past in recording events in this suburban district. This interesting season of the Christian year has been observed as

usual, and some interesting events have transpired. The special Christmas services were held on the Sunday after the festival. At 11 a. m. a fair congregation assembled at the Chapel, many of whom were children, and fifteen communicants knelt at the altar rail and partook of the sacred food provided in the Sacrament of the Lord's Supper. The congregation remained reverently in their places during the whole service. The Archdeacon was the celebrant and addressed some fatherly words of comfort and advice to the congregation on that the eve of the New Year. A pleasing event in connection with this service was the appearance of a very handsome chalice veil, the work of Miss Alberta E. M. McKiel (daughter of the Rev. Wm. L. B. McKiel, Rector of Kiswick Ridge, N. B.), who presented it to the Chapel as a Christmas offering. The veil is a beautiful piece of workmanship, and it is needless to say is greatly appreciated and much admired. The evening service was hearty and largely attended. The little building has been neatly decorated for the festival, the members of the congregation working most enthusiastically. On Christmas-Eve the children sang some pretty Christmas carols, and the Lay-Reader was presented by Dr. J. Gordon Bennett, on behalf of the congregation, with a purse containing \$29.00. This is much appreciated by the recipient.

The Bishop, unable to visit the Arm at present for want of time, has not forgotten us, and at our Christmas service an envelope was placed on the offertory plate containing \$10.00, a gift from His Lordship. The teachers of the Sunday School treated the scholars to a Christmas tree on Thursday evening last. Though the evening was cold some fifty children assembled and enjoyed, with some of their older friends, a very pleasant evening. The singing never was better than at present, which adds greatly to the heartiness of the services. Miss Draper performs her duties as organist most faithfully, is never absent, and her interest in the success of the choir is by no means depreciated by the inhabitants of the N. W. Arm.

SPRYFIELD.—A Christmas tree was held at Spryfield in the school-house of the Colonial and Continental Church Society on Tuesday, the 26th. The tree was tastefully decorated with many pretty and useful things, which had been collected by Mr. and Mrs. G. Sutherland, who takes a very active interest in church work there. The former is the Sunday School teacher, a most efficient person for that work. Mr. G. Sutherland got up a kind of lottery for the scholars, and they had a bountiful supply of cake, oranges and apples, as well as their prizes for attendance.

The congregation, by way of showing their esteem for their minister, Rev. J. Spencer, had bought a purse and put \$10 into it, which was found on the tree by him when distributing the prizes. A short address, followed by votes of thanks, and the doxology ended the proceedings.

A Christmas tree was got up at Harrietsfield on Thursday, the 28th, which bore the prizes for the Sunday-school scholars. Many useful articles were distributed among the children, which will be useful during the winter. Mrs. Spencer provided tea for both children and parents, and altogether there were about eighty persons present. The tree was tastefully decorated with lanterns and candles, and looked very pretty. The choir sang a very appropriate hymn, accompanied by an harmonium. The Rev. J. Spencer, in charge of the mission, sang a pretty anthem, accompanied by the harmonium, at which Mrs. Spencer presided. The evening passed away very satisfactorily, and every one seemed to thoroughly enjoy it. Thanks are due to some kind ladies in Halifax, who supplied most of the articles, as well as the cake for the little ones.

JEDDORE.—A large number of new Sunday School books have lately been introduced. They will probably be a source of no small benefit to over 120 young persons who attend. The parishioners have manifested much interest in their efforts to mark the festival day by Christmas decorations. The "Old Church," St. James', has for the first time been submitted to the process, and looks very well. St. John's Chapel has a fair appearance. Festoons and texts greet the eye on every side. Two lovely scrolls from England bear appropriate words. An object of general admiration was a new altar cloth with lovely frontal. This gift from the Church Extension Association was used for the first time on the joyful occasion.

## P. E. ISLAND.

CHARLOTTETOWN.—St. Peter's.—The usual Christmas services were held in this Church, which has been very prettily decorated for the season. The first Evensong of the Festival was sung on Christmas Eve at 7, to Tallis's music. After the service the choir left the chancel and in the nave sang some old Christmas carols. At 11.45 the same night there was a celebration of the Holy Communion—a service which tells of the eagerness of the Church to commemorate her Founder's Incarnation, in that great Sacrament in which His Incarnation is brought home to us. Though this service was not choral (two hymns were sung by the congregation alone) it was largely attended. At eight o'clock on Christmas morning there was a plain celebration at which the majority of the communicants were present; and at 11 o'clock there was another celebration. This last service was fully choral, the music, with the exception of the hymns, being chiefly from Schubert and Gounod. The whole number of communicants was 80. On the Sunday after Christmas there was an afternoon service for children at which Christmas carols were sung.

## DIOCESE OF FREDERICTON.

NEWCASTLE.—The first annual meeting of "The Young Women's Guild of St. Andrew" was held at the Rectory on Thursday, the 4th inst. The Secretary read a fair and favourable report. The Guild was inaugurated on the 20th of February, 1882, since which time regular meetings had been held once a week. There were seventeen members. A sale of work had been held in September, the proceeds of which had been devoted to the debt on the Sunday School House. The Treasurer's report was in every respect very satisfactory, and showed how much had been accomplished by a few earnest workers in so short a time. The following was the financial statement:

Receipts.	
Private contributions.....	\$ 9 00
Sale of work, &c.....	247 17
Offertory, St. Andrew's Day.....	4 08
Articles disposed of by private sale.....	29 59
	\$289 84
Expended.	
Materials bought, &c.....	\$ 76 71
Printer's account.....	5 20
Masonic Hall rent.....	6 00
Towards debt on School House.....	130 00
Deposited in bank.....	50 00
	\$267 91
By balance on hand.....	21 93
	\$289 84

All the members present then signed the Constitution and Rules of the Guild previous to the election of officers, and the following were elected for the ensuing year: President, Mrs. J. H. S. Sweet; Vice-President, Mrs. J. Davidson; Secretary, Mrs. Harley; Treasurer, Miss Sweet. A further sum of \$10 was authorized to be paid into the bank account. It was unanimously decided that a leaflet should be printed for private distribution, soliciting orders for work, &c. The debt upon the School House is at present \$756, and all the proceeds from the Guild work will be devoted to the lessening of this debt.

PETITODIAC.—The Parish Church here has been improved by the addition of a beautiful reredos, designed and presented by the Rev. F. W. Vroom, the painting, lettering, &c., being the work of his own hands. He also presented a handsome altar frontal to this Church and an altar cloth to St. Peter's Church, Pollet River. Both Churches were handsomely decorated for Christmas.

We regret to say that the Rev. Mr. Vroom has now left the Mission, having accepted the Rectorship of Richmond, Carleton Co. He had endeared himself to everybody in this mission, but although he received a petition numerously signed by the parishioners requesting him to remain, he felt it was his duty to accept the call to Richmond. His place is now filled, the Rector, Rev. C. Willis having procured the services of Rev. C. P. Hanington, lately ordained Deacon.

On New Year's morning the Rector's heart was gladdened by a visit from two of his parishioners, who presented him with an envelope containing the handsome sum of \$57.00, as a New Year present, being the gift of numerous kind friends in his mission, both members of his congregation and others.

BRIGHT, YORK CO., N. B.—The annual Christmas tree and Sunday School festival was held at Upper Keswick on the evening of the "Innocents Day." The children with their parents assembled at an early hour and filled the Hall. After the children had all taken their tea, the older ones were supplied. Tea over, the tables were removed and then followed instrumental and vocal music by the Rector's daughters and Miss Spike. First was sung "Adeste Fideles," then a Christmas carol. Then followed several dialogues and more music. Among the songs were "Gathering up the Shells by the Sea-shore," "Where there is a will there is a way," and "Ring the bell, watchman." The amusing "Cackle" song was sung by Master Cecil McKiel and Fred. Pickard. After the Rector had given his address to the S. S. children Joseph Noble, Esq., again performed the part of Santa Claus and delivered to the children, 68 in number, the gifts which had been provided for them. Each child received some toy or useful article together with a package of candy and a Christmas card. The Sunday School in this Mission is much indebted to the Church people in the town of Lunenburg in Nova Scotia for the Christmas tree this year. Everything on the tree for the S. S. children was given by them to Mrs. McKiel while visiting her friends and relations in Lunenburg last summer. Mrs. McKiel with her customary zeal laboured to make the school feast a success, and was amply rewarded by the manifest pleasure of the children as they gazed upon the two trees loaded down with the various articles. Among the chief contributors to the tree in Lunenburg were Wm. N. Zwicker and family, Mrs. Solomon, Mr. E. Solomon, Mr. Finke, Mr. and Mrs. Hy. Gaetz, Miss E. Gaetz, Mr. Wm. Gaetz, Rev. Mr. Harris, Mrs. Wm. Rudolf, Mr. James Rudolf, Mr. Etter, Mr. Joseph Rudolf, Mr. Andrew Rudolf, Mr. Hy. Rudolf, Mr. D. Owen, Sr., Mr. D. Owen, Jr., Miss Emma Rudolf, Mrs. S. Jacobs, Mr. and Mrs. Daniel Rudolf, Edwin Kaulback, M. P., Mrs. Hy. Kaulback, Sr., Mrs. Moyle, and in Halifax Mrs. Shrieve, Miss H. Shrieve and Mr. Se wyn Shrieve. After the delighted children had received their gifts Mr. Noble

proposed three cheers for their friends in Lunenburg who had been so kind to them, which was heartily responded to. Mr. Noble said that though the cheer was a pretty good one he was afraid that their friends in Lunenburg were too far off to hear it, but he hoped they would hear it and of the pleasant evening they had given them. He then on behalf of certain members of the congregation, himself included, presented the Rector, the Rev. Wm. LeB. McKie, with a purse of \$31. The recipient in few words thanked all who had at this joyful season remembered him in contributing to the purse and by placing many useful articles for himself and family upon the Christmas tree. Thus ended a very pleasant evening which the children will long remember. It is a satisfaction to be able to state that the Church on the Keswick is gaining ground and the services are better attended than ever before.

**DIOCESE OF QUEBEC.**

(From our own correspondents.)

The missionary meeting of the Quebec Diocesan Church Society, which was arranged to take place in conjunction with the meeting of the Synod, was held in the Music Hall last evening, Jan. 9th. The Hall was well filled. The main attraction of the evening was the address by the Bishop of Algoma, respecting the work and wants of this important missionary diocese. The Bishop's address, which gave a clear and lucid description of the internal features of his diocese, the extensive work which it embraced and its hopeful character, was delivered with an eloquence and earnestness which elicited repeated applause, and left upon the minds of all who heard him a conviction of the important work of that missionary diocese, and of the great wisdom exercised in the election of Dr. Sullivan as the second Bishop of Algoma. It is impossible to listen to the Bishop's fervid words without having the warmest sympathy awakened for the great and good cause committed to such earnest, devoted and able hands. At the conclusion of Bishop Sullivan's address a collection was taken up, which amounted to \$137.00, the second largest collection ever taken up at a missionary meeting in Quebec, a very significant result as far as the diocese of Algoma is concerned.

The Rev. J. Foster, M. A., followed Dr. Sullivan in an interesting and instructive address upon Foreign mission. On the motion of the Hon. H. G. Joly, seconded by Dr. Marsden, a vote of thanks was given to His Lordship the Bishop of Algoma and Mr. Foster for their addresses.

HODGINS.

**IN MEMORIAM.**

On the Death of the Rev. Mr. Robinson, Incumbent of Christ Church, Aylmer, died 12th December, 1882.

The builder's dead, — the Greater Architect  
Has gently taken from his weary hand,  
The tools with which he labored to erect  
A mansion in the laud.

A house of prayer, his Master's eye to greet  
Whene'er the season of his birth came round,  
For whom he strove his offering to complete,  
With strength and beauty crown'd.

To see his labor finish'd had he cried  
Unto his Father, who withheld the boon,  
His own prophetic words the wish denied, —  
"It will be ended soon."

So thro' the portals that he did adorn,  
With glowing memories of his gentle worth,  
He pass'd, a bright and quick'ning spirit shorn  
Of all the ties of earth;

The level sun of winter, glancing thro'  
The chancel windows, wrapt him where he lay;  
And fill'd with tears the sobbing hearts that drew  
About his hallow'd clay.

'Twas at the crossing of a bridge, we met  
The last on earth, there flow'd a stream beneath;  
A bond between the dead and living, set,  
Below the bridge of death.

He look'd upon me such a look I felt, —  
A sweet sad smile I never knew before;  
And now it seems to me that I had knelt  
With him on that bright shore,

And heard the chorus of the heav'nly host,  
That shouted welcome from the golden throne,  
And then it seems to me that I am lost  
Without him, and alone.

We parted; yet his face about me clings  
With that same smile still ring'ring on his cheek;  
At times I hear the rush of Angel wings,  
And then I hear him speak.

He as of old the aching heart subdued,  
And rocks, with love the closing eye to rest  
His only offering to the world's abuse  
A simple "God knows best."

O noble spirit now the dust of earth,  
Has fallen from his eyelids, and the light  
Of Heaven awakes him to the grand new birth  
Beyond the bounds of night.

No more the suffer'ing eye shall seek his face,  
Who in the walks of pity gently trod;  
They bear him to his last long resting place,  
A sacrifice to God.

E. T. W. SOWTER.

Aylmer, Dec. 17th, 1882.

The late Mr. Robinson to whom the above poem is

dedicated, has proved himself a sacrifice to the interests of the Master he served. Early in the summer of 1882 having collected sufficient funds, he commenced the rebuilding of the (Anglican) Church in this place. All the season he toiled at the work, either as a master builder or as a common laborer. His physical strength gave way, but his indomitable will was with him to the last. On the Friday preceding his death he was prostrated from the effects of a rupture, and after five days of agony passed away from his earthly labors. He was carried into the church which he had almost completed where the burial service was conducted.

E. T. W. S.

**DIOCESE OF MONTREAL.**

[From our own Correspondents.]

TREBIBTS HILL, P. Q., Dec. 25, 1882.

REV. S. C. THICKE, Rector of St. Paul's Church, Knowlton, P. Q.  
REV. AND DEAR SIR, — On behalf of your Parishioners on this side of the Lake, we herewith beg your acceptance of these Sleigh Robes, and also this pair of Frames for your own and Mrs. Thickett's photographs.

It has been a matter of much deliberation with us as to what we should choose for you as a Xmas gift as an acknowledgement of our appreciation of the kindness and faithfulness you have ever shown us since your inclination as our Rector, and we finally decided that these Sleigh Robes would serve to remind you as you enjoyed their warmth and comfort, of the warm esteem and respect you are held in by us one and all.

Wishing you and yours a very Merry Xmas and Happy New Year, we remain, on behalf of the congregation,

W. M. HILLHOUSE, } Church Wardens.  
W. F. McCLEAY, }

**REV. S. C. THICKE'S REPLY.**

MY DEAR BRETHREN, — I find it difficult to express to you in words the feelings that press upon me at this moment. These beautiful presents I shall ever value because of the kindly feelings that have prompted you to present them to me. The occasion is one which I regard with feelings of gratitude. First of all, I feel grateful to God when I recognize that He is blessing the work of His Church in your midst. When I reflect that He has not left me without witness to the truth of His Words that He is with His Church "even unto the end of the world," and that His Word will "not return unto Him void." And it has been a matter very pleasing to me to find how willing and eager you have ever shown yourselves to be instructed in the things relating to the Kingdom of God. How anxious you are that your children should be educated in the principles of the Church to which you belong. How anxious you are that truth and uprightness, peace and good will should flourish in your midst. I feel also grateful to you for personal kindnesses received. My work amongst you must ever be for the advancement of Christ's Kingdom and glory on earth. I seek "not yours but you." It is an unspeakable comfort to the ambassador of Christ to feel that he has the confidence and respect of those to whom he is sent. The more so because he is often led to oppose in both speech and act much that is dear to his people, but which he conceives to be contrary to the spirit of Christianity and the teachings of the Church.

I have not hesitated to declare to you "the whole counsel of God," and to expound to you the principles of the Church of Christ, and to be assured that in doing so I am at the same time held in your respect and esteem is a great comfort to me and a great source of gratitude.

Again thanking you for this present instance of your kindness, and wishing you all a very happy Christmas,

I remain,  
Your faithful servant in Christ  
S. C. THICKE.

FREIGHTSBURG. — The usual Christmas services took place in the Bishop Stewart Memorial Church. The decorations, as always in this old parish, were in excellent taste and expressive in every part of Christian truth and Xmas rejoicing. On Xmas eve, in addition to the ordinary evening prayer, a special programme of music was prepared, in which the choir was supplemented by the members of the Sunday school. The selection included chants, Jackson's Cante anthem by Ginnarson, and a very attractive collection of festival carols by Miss Neely, with music by H. P. Danke. Their execution elicited words of appreciation and satisfaction. Although an unfavorable night, and notwithstanding the services of like character in neighboring parishes, the edifice was well filled. On Xmas day there was also a hearty festival service—a goodly number of communicants and a collection amounting to \$10.75.

The Sunday School festival on Holy Innocent's day, Dec 28th, in the Stewart Memorial Hall, was of a unique and very interesting character. That trees could grow on boards and bear, in isolated confines of nature, delightful fruits, had been oft illustrated; but that ships and satellites could sail into the fair "city" of the townships and be actually moored in the memorial dock, was something still undemonstrated. The hour of arrival was fixed at 8 o'clock, before which an appropriate Sunday school service began with a "ringing" Christmas carol by the scholars, who filled the chancel. After an address to young and old by Canon Davidson, the rolling of the ship was audible, and as suddenly broke upon the view, decked in colors, radiant with tapers, and with streamers glistening in the light, accompanied by a smaller craft on either side. With one acclaim the Sunday school, in happy melody, uttered the traditional carol, "I saw three ships come sailing in on Christmas day in the morning," moving from the chancel in columns until the ship "Bethlehem" and its companions, with Father Christmas as its captain, were in willing captivity. Whatever awe-inspiring aspect was at first presented by Santa Claus in the revelation of his mystic majesty, this soon vanished into that gratefulness towards the benevolent personage which some one has defined as "a lively sense of benefits to come." In this case the venerable visitor justified such definition, as he proceeded instantly to scatter tokens of merit to the large number of scholars present. Things literary and material things useful and ornamental, appeared for ready recipients. After the losing of the little ships and the scattering of their cargoes of sweets and festive greetings, the line was again formed, and with reversed column return was made to the

chancel, when the final carol of praise was reverberated by happy voices. Opportunity was then afforded for Santa Claus to extend his paternal favors to old and young alike. A children's innocent revel and panoramic scenes followed in rapid order and the national anthem and more hymns of praise succeeded these most delightful exhibitions. Amongst the treasures of the Christmas ship were found several valuable remembrances to Canon and Mrs. Davidson, and S. M. Hunter, with a kindness of heart for which he is proverbial, presented the rector, on behalf of unnamed friends, with a purse well filled, to the surprise of the recipient. Canon Davidson replied in such manner as the deep feelings incident to such an unexpected act permitted.

The proceedings closed at a late hour, leaving memories which will be happily reverted to, when 1882 will have vanished far into the distant past. The presence of Prof. Leo H. Davidson, of Montreal, and S. F. Belknap, Esq., of Knowlton, was agreeably noted among the large assemblage. — Com.

**DIOCESE OF ONTARIO.**

[From our Diocesan Correspondent.]

OTTAWA. — St. Alban's. — The New Organist. — It will be no news, I suppose, to your many readers, that St. Alban's Church in this city has, within the last few months acquired a very good organ, the last from the hands of the well known builder, S. R. Warren, of Montreal and Toronto. At the time it was opened last fall I sent you no account of it because I could not get such items as would enable your readers to understand the difference between it and any other organ they might know. It will be enough to say now that it is a very nice instrument, with two banks of keys — great organ and swell pipes, and a full row of pedals, and on the whole, I think, it may be regarded as rather a sweet instrument than a strong one. Its chief deficiency is a want of power in the base, which, I should imagine, might be remedied at no great cost. But I was to speak about the organist lately out from England. Until he came the organ was most acceptably presided over by Oliver King, Esq., pianist to H. Q. H. the Princess Louise, and sorry are the musical members of St. Alban's to lose his services. But, knowing that his stay here was precarious, they looked forward to being able to give a hearty welcome to Mr. Harris, and I venture to say neither he nor they have been disappointed. The chief drawback hitherto existing to having good choral singing in St. Alban's has been the want of a competent trainer who should be at liberty to teach the choir independently of any other authority. Mr. Harris seems to me likely to supply that want exactly. Since he came here, some three weeks ago, he has effected a very great improvement in the singing of the choir boys, and in time I hope he will be able to teach them to render our venerable Psalter in English, instead of in that mongrel dialect which is taught in our Public Schools. About the "new organist" himself I am hardly competent to speak. He is, to say the least, a very brilliant performer, especially on the pedals, while his manual execution is exceptionally "clean." In accompanying the Chants and Psalter he shows the science of a "master" by keeping himself hidden where he is not wanted, and bringing out all the varied powers of the organ when the sentiments of the Psalms desire it. Young as he is, Mr. Harris seems to have attained the art of following the clergyman on any note which he may select, which I have never before heard except in a Roman Catholic church. Mr. Harris' touch on the organ is quite new to us, and in some cases not altogether pleasant, but better acquaintance with it may make us believe that it is "the best," as he spares no pains or trouble to make the execution of everything he plays "perfection." He lacks something of the " repose" in Mr. Oliver King's quiet performance, but is, I think, quite equal to him in *presto* and *fortissimo* pieces, and as an accompanist he could not be excelled.

LYNDHURST. — On Tuesday evening, the 26th, St. Luke's congregation showed its appreciation of the excellent choir here by giving the choirsters a splendid supper. A really social time was spent owing, perhaps, to the fact that innocent amusement was the order of the evening instead of the too customary speechifying. The pleasant proceedings closed with an address full of good wishes and gratitude to Mrs. Osborne for her zeal in aiding the new church. Mr. J. C. Stafford, after reading the address, presented her with a handsome and costly set of furs on behalf of Leeds and Lyndhurst. The Incumbent replied for his wife in suitable terms, expressing great surprise at the liberality of the people who had done so much of late for Church purposes. Miss Eva Edgar and Miss E. Stafford, who collected the funds for the present, deserve credit for the secrecy and dispatch with which they did their generous work, so that the presentation was a real surprise. Rousing cheers for the Church Wardens, Mrs. Osborne and the choir, and the National Anthem dispersed the happy meeting.

**DIOCESE OF HURON.**

(From our own Correspondent.)

REV. R. HICKS, assistant minister of St. George's Church, Goderich, has been appointed to the same position in the Church of the Holy Trinity, Winnipeg.

WINCHESTER. — The difficulty in connection with the introduction of a lectern into the church at this place has been overcome by a vote of the parishioners in its favor of 37 for and 24 against the lectern.

REV. R. H. STARR, B. D., has resigned the Parish of Kincardine, and will for some time to come devote himself to raising the Supplemental Endowment of Trinity College, Toronto.

**DIOCESE OF TORONTO.**

(From our own correspondent.)

PORT PERRY. — The Incumbent of this Mission has contributed to the secular papers some very interesting letters on fermented and unfermented wines. There is no literature existing so thorough on the subject and so

full of patristic testimony. It is hoped Mr. Carry will publish his lucubrations in pamphlet form.

TORONTO.—A Society for the promotion of temperance has been formed in connection with the Church of the Ascension. The following are the officers:—Rev. H. G. Baldwin, Rector, President; Mr. Berkely Smith and Mrs. Madison, Vice-Presidents; Mr. James Farley, Secretary; Mr. Evelyn Macrae, Treasurer; and a large committee. Meetings will be held twice a month.

VESPERA.—*St. James' Church*, Crown Hill, was recently re-opened for public worship. While the Mission was vacant, the congregation very sensibly set to work to improve and renovate the entire structure. The building is now encased in brick, and a porch is added. The interior has not only been repainted and replastered, but is supplied with new seats, lamps and carpets, while a furnace has been placed in the basement. At the opening Services, which were very well attended, the Incumbent was aided by the Rev. J. O. Crisp, of Orillia.

PARKDALE.—On the invitation of the Rector, a ten days Mission was conducted in this Parish by the Rev. O. P. Forl, of Woodbridge, commencing Monday evening, Nov. 27th. The service each day was as follows: At 7.30 a. m., a celebration of the Holy Communion, with an appropriate address; at 12 (noon) a Meditation; at 4 p. m., a short Evensong and an instruction, and at 8 p. m., a Mission Service consisting of singing of hymns, prayers and a sermon. In addition to the usual services on the Saturday, there was a children's Mission Service at 3 p. m., and the meeting at 4 on this day was for women only. The address being upon the three Marys at the cross of Jesus, the Virgin, type of all those who give themselves up entirely to the Religious life; the wife of Cleophas, type of those who serve their Master in the Christian home; and Mary Magdalene, type of all who have abandoned the life of sin for the life of holiness. On Advent Sunday in addition to the usual morning and evening prayer there were two celebrations of the Holy Communion; a children's Service at 3 p. m., and a meeting for men only at 4 p. m. The address to men was one much needed upon "True Manliness." The sermons on Sunday on "The Christian Home," in the morning, and "The Four Last Things," in the evening, were most impressive. The addresses at all the services were, indeed, most earnest, those at the Communion Services were upon prayer and the Holy Communion. The Meditations were upon the four last things, the Passion, God and the Fruits of the Mission. The instructions, although each was complete in itself, formed a continuous course on Baptism, Confirmation, two on the Holy Communion, Absolution, Matrimony and the Holy Catholic Church. Each was a clear and forcible enunciation of the teaching of the branch of the Catholic and Apostolic Church to which we belong. The evening services were upon subjects of a more general character, the Missioner leading his hearers step by step through the work of Repentance. At the close of the Mission, all who attended felt that great good had resulted from the effort which had been made. It is earnestly hoped that (D. V.) a Mission on a larger scale may be attempted in the Parish at some future day. *Lauds Deo.*

#### DIocese OF NIAGARA.

(From our own Correspondent).

DECEASED.—The Reverend George A. Taylor, of Palermo, has after many years of ill health has been released from his sufferings and called home.

MOOREFIELD.—The Rev. C. E. Westmael, late Curate of St. George's, Guelph, has been appointed to the Mission of Rothesay and Huston.

HAMILTON.—*Christ Church Cathedral*.—The Rev. R. C. Caswall has been appointed by the Bishop of the Diocese, Canon of his Cathedral, in the place of Rev. Jas. Carmichael, removed to Montreal.

*St. Luke's Mission*.—A most successful parish gathering of the congregation of this Mission District took place during Christmas week, in the School House of the Cathedral. A Christmas tree, loaded with suitable presents for the children of the Mission Sunday School—was the central attraction of the evening. Addresses were delivered by Rev. R. Dean Bull and Rev. L. G. DesBrisay. The school has now 125 children in attendance. The *Hamilton Spectator* says:—"In these days of Salvation Army, and similar excitements, it is refreshing to see how quiet and orderly Church services can gather in the very class which hitherto neglected by fashionable congregations, it was thought were out of the reach of the Church." Rev. F. E. Howitt the young Missionary has been very successful in his work, establishing this congregation, in a poor district of the city, and we regret to learn that there is a probability of his removal therefrom.

MIDNIGHT SERVICES.—In some of our Churches the closing hours of the old year were spent in God's House. Whatever we may think of the wisdom of calling a congregation together at so late an hour, we must all agree that it is a beautiful and godly custom, to make the first public act of the new civil year the celebration of the Blessed Sacrament.

### Province of Rupert's Land.

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

#### DIocese OF RUPERT'S LAND.

WINNIPEG.—*Unveiling of the Portrait of the Metropolitan*.—Reply of the Metropolitan.—(Continued)—But every parish in Winnipeg has its own cares, an ever-growing church population and no permanent church. It is not in flattery that I say to you that I know no place equal to Winnipeg for the public spirit and generosity of its leading citizens. But people outside Manitoba, at least those belonging to our own church in Canada, do not understand our needs, seem utterly incapable of taking in our situation. They do not realize the position of a town growing so rapidly that the labors of yesterday have to be renewed again for the same object, to-day, on a larger scale—where hospitals, common schools, every convenience and necessity of life are calling at one and the same time for immediate attention. We cannot, to any appreciable extent, occupy new settlements without increased aid from outside. Brandon has become self-supporting within a year. Regina, if it keeps up to its present promise of growth, may do the same. But you know these are mere exceptions.

We must not deceive ourselves. This country is being so sparsely settled that many of our missions will only grow up to self-support very gradually. What means have we now from outside for work in the new settlements? We have about \$7,000 a year from England. In the past two years we have received in all about \$3,000 from the Ecclesiastical Province of Canada. The authorities in Canada proposed to give us \$4,000 yearly; but they failed to get the funds. There is only one other matter that I shall refer to. Our friends in England, who have helped us, as they help so many, so generously, are very anxious that we should exert ourselves to raise an invested fund. As long as I could, I kept such an object before the Diocese, as no one feels more than I do the importance of such an aid to voluntary efforts. Besides, remember, as a practical fact, when such a fund exists, money will from time to time be given to it, which otherwise could not come to our work. We have accordingly now, from what we have raised in the past a capital of \$11,000, producing nearly \$900 yearly, which I assure you has been most serviceable. But feeling that there was a want of sympathy with such endowment among many of our laity, I have hitherto deviated from the effort, and I assented to the yearly Whit-Sunday offertory, that used to go to the endowment fund, going to the devisable mission fund.

It was not then from any suggestion of mine that

the S. P. G. lately offered us £5,000 for this object to be paid in sums of £500 each on certain conditions; £1,000 of this the society has since transferred to the Dean's effort. The Dean has just sent me a proof of a proposition to be laid by the Standing Committee of the S. P. C. K. before that society to give us a further sum of £4,000 on like conditions. As I understand the proposition of the S. P. C. K., for every sum of about £5,000 we raise towards Mission Capital, we shall receive a like amount from the two societies combined. We are allowed four or five years. If then we could raise yearly for the next four years \$10,000, we should be enabled to invest yearly \$20,000 for our Mission Fund. This a most generous and attractive offer. Such a capital could place our mission work, dependent as we are on ourselves and not like the other Protestant bodies on larger funds, on a very stable basis. I would ask our laity kindly to consider whether our part can be possibly fulfilled.

Reverend Brethren and Brethren of the Laity: Again I thank you for this renewed kindness. I feel much the affection it shows. I hope, as time goes on, it may be more and more seen that it is not misplaced—not unmerited. I have in this country, beyond I hope the desire to do my part as a good citizen, as far as is consistent with my special duties, only one object—the advancement of the spiritual interests of those committed to my care. I have taken your gift as an expression of your confidence and approbation. I have thought it, then, not an unseasonable opportunity for speaking to you on our present position. This has led to my replying to your address at length, not usual on such an occasion. But we are in a time of very exceptional circumstances. No Church did more than ours for this country in its early days. No Church is more kindly greeted to-day, not only by its own members, but by the general community. I feel confident that we only want the means of aiding the establishment of our services among our members in the new settlements to be abreast of any religious body in this land. But we cannot do impossibilities. We must fall behind if unaided adequately from without. But let us each do our own part. There our responsibility ends. Let us each seek grace for earnest, loving, personal service. If we make a full dedication of ourselves—body, soul and spirit—our reasonable service—to the Lord, that has bought us with His most precious blood, then we shall be prepared, when that coming reveals itself on which our minds linger in this Season of Advent. He will find us waiting, watchful, diligent.

His Lordship having resumed his seat, Mr. Leggo read a letter from Mr. Hugh Sutherland, who had been expected to take the chair, expressing his regret that, owing to the pressure of important business matters, he could not be present. He also read the following letter from His Grace, the Archbishop of St. Boniface:

ST. BONIFACE, Dec. 4, 1882.—Dear Mr. Leggo:—I have received your card of invitation to assist at the "unveiling of the portrait of His Lordship the Bishop and Metropolitan of Rupert's Land." The respectful, and I may say the affectionate, regard I entertain for His Lordship would have been very much gratified in accepting your kind invitation: it would have afforded me a real satisfaction to give an ostensible proof of my appreciation of the personal worth of His Lordship.

I regret, nevertheless, not to be able to witness the interesting presentation. The clergy and members of the Church of England are expected to give full vent to their feelings and convictions in such a circumstance, and the presence of a dignitary of the Roman Catholic Church, might be a source of uneasiness which I think it better to avoid.

I nourish a deep respect for His Lordship the Bishop of Rupert's Land, but unfortunately we do not agree in matters of religion, and as the demonstration of the 5th inst., cannot help partaking of a religious character, I am confident that His Lordship and yourself will appreciate my motive for not taking part in it.

With profound respect, I remain your obedient servant,

† ALEX. ARCH, OF ST. BONIFACE.  
MR. W. LEGGO, M. in C.

The Lieut. Governor then made a short address, and was followed by the Ven. Abraham Cowley, D. D., Archdeacon of Cumberland who has been a Missionary to the Indians in the Diocese over 40 years. He said that he rejoiced that he had lived to see this day. When he arrived here, more than forty years ago, this large city was merely a little part of the settlement, there being only a few houses along the banks of the river. In traveling in the West lately, he had beheld a very striking difference from what he used to experience, when he had traveled day after day for many days in succession without seeing a white face or even a red one. The success of the missionary society in Rupert's Land had been very considerable, and they should be very grateful for what God had been pleased to accomplish by the society's missions. He referred to the disadvantage of the early period when there was no bishop here to administer confirmation to those who were prepared for it, and to the joy with which the arrival of Bishop Anderson, the predecessor of the present bishop, was received. Few present had known him, but he was of a holy and amiable character, and worthy, if any man was, of being called a saint on earth. His resignation had been greatly lamented, and there had been a great anxiety to know who was to succeed him. The speaker had always found the present bishop kind and loving, and very ready to aid the missionary cause. One reflection had been impressed upon his mind, namely, that if the donors had put into the bishop's hands the money which the portrait had cost, they would never have seen what their eyes to-day beheld. He rejoiced that they had not done so, and felt that they must congratulate themselves upon the possession of this beautiful picture, which would be valued more and more as time rolled on. Addressing His Lordship, Archdeacon Cowley congratulated him on this very happy event, and said that he was well worthy of the honor conferred upon him to-day. The female part of the community also joined in the expression. His own good wife had, in speaking upon the subject, said "He is worthy, for whom we should do this." (Applause.)

Mr. W. G. Fonseca then spoke of the self-denial and devotion of the Bishop whom he had first met on the levee at St. Paul on his way to the Diocese seventeen years ago.

The chairman then brought the proceedings to a close.

The portrait represents His Lordship clad in his Episcopal robes and standing beside a table, with his left hand laid upon an open Bible, which is laid on the corner of the table. The expression has been reproduced in a striking and masterly manner; the draperies and other accessories have been introduced skilfully, and all the details are so arranged as to bring out the central figure in firm and decided, yet carefully blended outlines. The height of the full length figure is about six feet four inches, and the canvas is eight feet six inches high, by five feet six inches wide. The frame was designed by Mr. Edwards, and made by Messrs. Dobier & Soper. It is an adaptation of the ornamented Gothic, and harmonizes well with the details of the picture. It cost \$300, and there is no doubt it is the finest frame in Canada. The frame stands twelve feet six inches high, and the cost of the picture and the frame is \$1,400, the cost of which has been defrayed by members of the Church in the city.

#### EASTERN CUSTOMS AND BIBLE TEXTS.

##### NO. III.—[CONTINUED.]

But the young ladies being always peaceably disposed towards each other, both in Eastern and Western lands, enjoy themselves for some time at the well, and then take up their pitchers to go back to their homes. We noticed that while some carried the jar on the head, others placed theirs on their shoulder. This simple difference is one of the distinguishing marks of their rank in life. Those who are of the higher class carry it on the shoulder, while the lower place it on the head. I was interested a few weeks ago in a picture which I saw in the *Illustrated London News*, of some

tableaux which were given in the household of Earl Dufferin in Constantinople. One was a representation of "Rebekah at the well," and the artist, perhaps, rather than the Earl has represented her as bearing her pitcher on her head, while the Bible story no less than three times speaks of its being on the shoulder. (Gen. xxiv. 15, 45 and 46.) This bit of innocent recreation over the young people return to their homes and the day's pleasure is done, unless it be some day of special feasting. Certainly these days are by no means unknown among them. Indeed it sometimes seemed as though to relieve the weary monotony of their lives they had organized a series of feasts whenever there was the slightest excuse for having one. At certain periods of every infant's life a feast was in order. (Gen. xxi. 8.) Of course, as we have already seen, the occasion of a wedding was a time of feasting; when the sheep were sheared they must feast again. (1 Sam. xxv. 36, and 2 Sam. xiii. 23.) And the time of the harvest is always the great season of the year for domestic joy and festivity. As the last load of ripened grain is taken from the field they will rejoice with real gladness; and always with at least a verbal recognition of religion: acknowledging the hand of God in the good things which they enjoy. (Isaiah ix. 3; Ps. iv. 7.) Among the young men and boys the daily amusements were practising with the bow and arrows and throwing stones with a sling. (1 Sam. xx. 20; Judges xx. 16; 1 Chron. xii. 2.)—*David*. Music and dancing they are all very fond of, and these form almost constant accompaniments of all their reunions. (1 Sam. xvi. 17; Jer. xxxi. 4, &c.) Seeing one day a particularly nice bow and set of arrows we wanted to buy them; but remembering a circumstance which a few days before had happened to one of our party we had determined to be more cautious. He had seen a pretty little kid which he fancied, and offered to purchase it. "Nay," said the owner, "take it, it's yours. I give it you; take it." Our friend took it, forming at the same time very lofty ideas of the wonderful generosity of these people; but determined himself not to be outdone in generosity he bestowed upon the owner of the kid trinkets, and money sufficient to pay for half a dozen such animals. The only half concealed look of crafty joy that covered the face of the man told the rest of us that his ruse had succeeded. Armed with this knowledge we went up to the young man who had the bow and arrows and asked him to sell them. After a hasty glance at the articles he held them half way towards us saying, "I will give them to you you are a stranger among us, take them?" It was too plain, he held them only with a tighter grasp as he spoke. "We will give you money," we replied. The very sound has a charm for their ears, and after brief parleying the bargain was concluded. But it can always be taken for granted that the pretense of presenting anything for which an offer of purchase has been made, is only a ruse made in hope of gaining something much more valuable in return. See for an example Gen. xxiii. 3-18, and another perhaps in 2 Sam. xxiv. 22. What would happen if one took these people at their word and accepted their offer? Let me tell you. Day by day the people were bringing different articles for sale to the Inn where we were lodging, having soon discovered that we seemed to be anxious to make a collection to take away with us. One man offered an article—what it was I have for the moment forgotten—in the usual manner, when one of our party at once took it, intimating that he was grateful for its being thus kindly given. The man's face changed instantly, he scowled and frowned, but seemed so surprised that he turned about and left the Inn almost running. Once out, he stamped upon the ground and shook off the very dust of the place from his feet in scorn and condemnation of ourselves and the transaction. His whole conduct reminded us forcibly of that command given by the Saviour to his disciples, when they should not be received on their mission (St. Luke ix. 5) only with that sad act we coupled no anger, in the disciple's mind, but only sorrow. When all this was observed, the article was sent out to the man, who took it, and never returned. The next time we turned to read Ps. lx. 8, the words came to us with a fuller force than we had hitherto given them.

#### Paragraphic.

The *Daily Telegraph* understands that the See of Truro, when vacant, will probably be offered to Canon Wilkinson.

At the Ember ordination, on the fourth Sunday in Advent, at the cathedral in Davenport, Iowa, Bishop Perry admitted to the diaconate, Nassau William Stephens, late a major in the British army.

Mr. Walter C. Jones, who, nine years ago, gave the English Church Missionary Society \$360,000 for work in China and Japan, has recently made a thank-offering of \$400,000 for the recovery of his son from sickness. Four years ago, he gave \$275,000 to found the India Native Church Missionary Fund.

A "seaman's Rest" has been opened at Marseilles. It is a singular fact that Roman Catholicism in all its pride and plenitude of power there never undertook such a work in that city. Should this new Protestant endeavor show signs of vitality, it will probably wake up a vigorous opposition on the part of those who have slumbered and slept over the situation for many centuries.

"I myself," says John Wesley, in one of his sermons, find more life in the Church prayers than in any formal extempore prayers of the Dissenters. Nay, I find more profit in sermons on either good tempers or good works, than in what are vulgarly called 'Gospel sermons.' Let but a poor self-sufficient animal, that has neither sense nor grace, bawl out something about Christ, or His Blood, or justification by faith, and his hearers cry out, 'What a fine Gospel sermon!'—*Wesley's Works*.

A remarkable conversion has taken place in Dublin. The daughter of a Roman Catholic lady holding a prominent position in a public institution, attended evening service at one of the parish Churches. So deeply impressed was she by the simple truth proclaimed from the pulpit, and by the intelligence and beauty of the Church Service, that she first induced her sister to accompany her to the Church on Sunday evenings, and subsequently her mother. The result has been that all three have left the Church of Rome.

The Jewish children of the missionary school in New York of the Church Society for Promoting Christianity Amongst the Jews, enjoyed a Christmas celebration on December 29. The exercises, which were largely attended by the parents of the pupils and other Hebrews, were held in Emmanuel House, an edifice which the society has just completed as a mission house, at a cost of \$17,500—the larger part of the amount being the proceeds of a legacy. Christmas carols were sung, and passages from the Messianic prophecies with corresponding passages of fulfillment from the New Testament were recited.

The *Guardian* says:—The old archiepiscopal palace of Croydon is in danger of being pulled down to make way for cottages. It was originally built by Edward the Confessor, and was the residence of Archbishops of Canterbury for about eight centuries, Lafranc being the first to inhabit it. The palace was given up in 1807, when the residence of the Archbishops was transferred to Addington, three miles and a half away. The old Church of Croydon is adjacent, and prior to the removal of the residence to Addington the burials of the Archbishops took place in the old Church, where are interred Archbishops Grindal, Whitgift, Sheldon, Wake, Potter, Herring, and Barclay.

Professor Funk, a member of the Roman Catholic theological faculty of the University of Tubingen, and one of the editors of the *Theologische Quartalschrift*, has just published in that review a learned and candid examination of the relation of the Bishop of Rome to the early councils of the Church. We quote from the *Quartalschrift* the conclusions to which he arrives: "The investigation has reached its end. Of the testimony which is usually adduced in favor of the Papal confirmation of the eight general councils of antiquity nothing has been found that will stand the test of a strict examination. On the contrary, we have seen that several synods so expressed themselves with reference to their relation to Rome, as directly to exclude Papal approbation. I have, therefore, as I believe, every reason for a rejection of the theory in question."

## Notes of the Week.

It will be gratifying to all true lovers and well-wishers of Canada to learn that notwithstanding the complaints made at first that too little time had been allowed for their preparation, the specimens of the Canadian Fisheries which will go forward to the Great International Fisheries Exhibition, to be held in London, will be most numerous and creditable, as well as being attractive and valuable. Nova Scotia will of course take the lead in this her principal trade, but Quebec and Prince Edward Island will occupy quite a commanding position, while New Brunswick, Ontario and British Columbia, will make in proportion to their abilities imposing and important collections, the whole forming a most complete and diversified exhibit of our almost inexhaustible Deep Sea, Shore and Inland Fisheries. Besides the exhibits of Fish there will be on the largest scale a gathering of everything employed in the Fisheries. And valuable prizes will be given for boats, tackle, and fish curing appliances, and a thousand other things which are calculated to promote so important an industry. As an evidence of what is being done in Prince Edward Island we clip the following from the *Patriot*:—Through the kindness of Colonel Hunter Dugar, we were shown on Saturday the different specimens collected to be sent to London to represent the fishery products and resources of this Province. These specimens, gathered at considerable expenditure of energy on the part of the Inspector of Fisheries and his assistants, show that our fishery products are most valuable, but not nearly developed. Nothing in the attempt to show the resources of our comparatively little Province in its best light appears to have been omitted, that was within the reach of our fishery officers. Some time since Mr. Dugar shipped to Halifax a collection of fish destroying birds, shot for him around the shores of the Island by Indians and others, and stuffed. The next class of the exhibit is the most important, containing carefully selected samples of merchantable fish. Among these are all qualities of mackerel, provided from various parts of the Island, spring and fall herring, cod, hake and haddock, medium and very large bass, &c. Canned fish are well represented. In oysters, there are many sizes and shapes. Several models of a good deal of ingenuity, including two mud-diggers, with mud sleighs, complete. Also, bait mill, fish hake, and a model of Mr. Dugar's fish ladder for small streams. A collection of maps and charts. Nets for mackerel and herring, full size, and fitted, are also sent; and models of every other appliance commonly used in our Island fishing industry.

"Bismarck has seen his best days, and the indications are that very soon he must follow Beaconsfield and Gambetta. A Berlin despatch of the 10th inst., is as follows:—'Bismarck's appearance in the Reichstag to-day evoked general sympathy; he seemed very weak and in much pain.' The purport of this clipping, which we have taken from one of the secular papers, will not only prove of interest to, but will awaken feelings of regret and sympathy amongst the English speaking race as well as the Germans. For a great number of years Bismarck has been the commanding figure and a great power in the councils of 'the Fatherland;' and for much of the time he more than any other influence has kept or broken the peace of Europe. How far he has acted from the highest Christian motives we cannot say, but he has raised to a commanding eminence a great 'Protestant' power which has kept in check France, upon whose strength and friendship the Pope for so long a time depended for support and encouragement, and so enabled Italy to assert its claim to and secure itself in the universal sovereignty of its territory. Germany, thanks to the foresight and genius of the chancellor, now occupies a secured position, and is destined to wield a yet more exalted and potent influence among the nations of the old world. May she always have as brave and upright a ruler, and as wise and far-seeing a minister as King William and Bismarck have proved themselves to be.

The floods which have for some weeks past devastated the Rhine Valley, have washed away entire villages and destroyed many lives, and an enormous amount of property, rendering homeless and

destitute many thousands of people. To add to the misery and suffering heavy frost has set in, and the whole Rhine Valley has been frozen over. The river Danube has also overflowed, flooding a large extent of country, and entailing fearful sufferings upon the people. In Hungary, at a place called Raab, there are twelve German square miles of territory submerged. Soldiers have been placed along the dykes to prevent people from returning to their homes over dangerous ice. Repairing the dykes has been impossible since the frost set in. The Emperor William at his own instance has increased his contribution from the Imperial funds towards relief of sufferers by the Rhine floods, from 500,000 to 600,000 marks. The Emperor said it was intolerable to him to think of the hundreds shivering from cold and hunger, while he was sitting in a warm room. We may well thank God for our immunity from the many visitations which the people of other lands are called upon to endure. No country on the face of the earth presents more advantages with fewer disadvantages than does Canada, and added to this freedom from destructive visitations, &c., the fertility of its soil and its other resources, cannot fail to attract the refugees of other lands who seek to escape from the floods and other evils which, if not of frequent occurrence, may be looked for at any time in their own countries.

The much abused "Ben Butler," as he is familiarly called by the independent electors of the neighbouring Republic, seems, at last, to have reached the position which he has long sought and strenuously striven to attain. At the last election he was elected by an overwhelming majority Governor of Massachusetts, and the other day he was formally installed in that high office. But it seems as if his star were in the ascendant, for now we learn that at a banquet on Wednesday last in honor of Jackson's victory at New Orleans, Colonel French, chairman of the Democratic State Committee, ex-Governors Sprague and Plaisted expressed themselves in favor of making him the Presidential candidate in 1884. Once a strong Republican, His Excellency occupies the gubernatorial chair of Massachusetts as a Democrat; and appears to have made himself one of the leading figures in that party which seems destined to elect its candidate for the Presidency next year. How far the South will support a man whose name was mentioned only with scorn and hatred a few years ago, and who has been looked upon by Southern men and women as the embodiment of all that is bad and to be abominated in man, cannot be perhaps positively asserted, as times change and men's views change with them, although to support his candidature would be a strange and humiliating position for the South to assume.

The Manitoba Local Elections which come off on the 23rd inst., are creating unusual interest and excitement in that Province, and the result will be eagerly looked for all over the Dominion inasmuch as Sir Jno. A. Macdonald's disallowance of their Government Railway Act is the main question involved. The existing Government, of which the Hon. Mr. Norquay is the leader, while disagreeing with the Dominion authorities as to the relative right of each, is willing to effect a compromise, while the opposition led by Mr. Greenway advocates withdrawing, if possible, from Confederation altogether, unless Sir John yields to its wishes and recognizes as a right Manitoba's claim to charter Railway Companies to build roads in any part of the Province. As the Dominion Government has pledged itself to the Canada Pacific Company to charter no other road for twenty years, and it is claimed only upon that understanding could the Pacific Railway have been built, it is not easy to see how the election can in any way influence the Dominion Government, although the return of a strong Government in Manitoba opposed to them and to the Pacific Railway Company may harass and cause serious trouble to all parties. Upon its face there seems the very strongest reasons in favor of the Manitoba Government's position, and if it could be conceded without detriment and loss to the Pacific Railway Company, there should be no opposition to it. We are assured, however, that no Company would have undertaken the construction of the Pacific Railroad, and, consequently,

Manitoba would not have felt the wonderful tide of prosperity which is now literally flowing over her, making of an unbroken prairie in a day a great and populated country, and bringing into being cities and towns almost by magic, without the pledge which Sir John and his Government are now asked to annul.

We are constantly reading telegrams purporting to give accounts of the doings of a Mr. Errington, who is represented as carrying on negotiations on behalf of Her Majesty's Government with the Pope. One day he has assumed the position of an extraordinary plenipotentiary with the fullest power imaginable, the next he has succeeded in establishing relations of the most satisfactory and intimate description between the Vatican and the English Court. Again, his mission has only partly succeeded, the Pope not being quite satisfied with the offers made to him. And so, on and off, the thing has continued until people almost fancy that there is something in it all. But a little calm reflection will make it plain to any one that England cannot be so anxious to renew diplomatic relations which were brought to an end for well known reasons by the Pope himself in the days of Elizabeth. Indeed, His Holiness no longer possesses any territory or, consequently, any territorial rights, and so the States of the Church are no longer known, the Italian Government having as full control over the City of Rome and every part of it as over the rest of the Kingdom; and there is an Italian Minister at the Court of St. James, and an English Legation at the Italian Capital. No doubt the Pope is anxious to make it appear that the world cannot get along without his interference, but the days are past when he can exercise an over-powerful influence upon the nations of the earth as once he was able to do, although Germany, France, and even Russia are quite ready when it suits their purposes to make some pretence of recognizing his antiquated claims. England certainly could derive no benefit from any such alliance, although she may well live on friendly terms with the spiritual head of so many millions of her people.

It seems that the Secretary of the United States Navy has at last awakened to the fact that the American Government does not possess a single war vessel that will at all compare with the modern ships of other nations, and has recommended to Congress the propriety of adding several of a better class. His recommendations are for the construction of a steel cruiser of about 4,000 tons displacement, to cost, it is estimated, \$1,516,844; three steel cruisers of about 2,500 tons displacement, to cost each, estimated, \$1,031,225; one iron dispatch boat, or fast clipper, of about 1,200 tons displacement, to cost, estimated, \$460,000, and one cruising torpedo boat, to cost \$30,000. The United States merchant marine enormously decreased during the civil war, and has made but little headway since, owing to the want of protection in foreign waters.

It is a remarkable fact that the English diplomatist and official representative wherever he may be stationed secures the approbation and good will of the Government and people to whom he may have been commissioned in the ratio of his success in furthering the interests of his own country. There are many striking instances of this rather interesting fact which will occur to every student of English history of modern times, but the most recent and at the same most interesting case to us Canadians is that of Sir Edward M. Archibald, a Nova Scotian, who has represented Her Majesty as British Consul-General at New York for a great many years, and who now on his retirement from the position, at his own request, after having secured the favor of Her Majesty and the order of Knighthood for his faithful and valuable services to his country, is about to receive a special mark of the friendship and good-will of the people of the City of New York. We learn that a large number of prominent bankers, merchants and lawyers of that city have united in tendering him a complimentary dinner, which will take place at Delmonico's on the 29th inst. Ex-Secretary Evarts will preside. We join Sir Edward's many friends in Canada in congratulating him upon this evidence of the high appreciation in which he is held by those who have known him for so long a time.

## SERMON BY THE REV. CANON NORMAN.

(CONCLUDED.)

It was the Church which He founded upon the Apostles whom He ordained, and to whom, during the forty days which He spent on earth between the Resurrection and Ascension, He spake of the things pertaining to the kingdom, in other words to the Church, and to whom He said, (not, of course, confining the promise personally to them), "Lo, I am with you alway, even unto the end of the world." It was the Church's verdict that settled the canon of Scripture, that has been its witness and keeper ever since, and that has taught its true interpretation to mankind. Again, we hold doctrines and practices which it would not have been likely that we should have deduced from the Bible without the testimony of the Church handed down concurrently with the Scriptures. I refer, among others to the doctrine of the Trinity, and to the disuse of the Jewish Sabbath in favour of the Lord's Day. It is not the mission of the Bible to define doctrines as to prove them. The Creeds handed down to us on the authority of the Church, state the truth, and we are referred to the Scriptures in proof that those definitions are true. The need of a central authority to bequeath to us the teaching and practice of the Primitive Church is abundantly shown by the number of differing Christian bodies who all profess to base their belief on the Bible, and to justify their position by their own interpretation of Scripture. It may be urged, that I am taking very narrow ground, and that when we see so many congregations apart from us who have eloquent preachers and earnest, godly members, we had better sink these immaterial points, and unite with them upon the facts of Christ's life and death. We may fully believe that God loves and blesses those who believe in His dear Son. He is above all means, and unfettered by any system. But the constitution of the Church, as we possess it, was disowned by none who called themselves Christians for fully 1500 years, and we have no right to consider the question as an immaterial one. The essential features of a perfectly organized Church may be said to be—1. The possession of the Catholic and Apostolic faith. 2. The possession of the Holy Scriptures. 3. The Sacraments as ordained by Christ. 4. An Apostolic ministry. If we believe in the value of Sacraments, we must see the necessity of lawfully appointed persons to administer them. And though the time may come when our Church may, under certain careful restrictions, admit to her pulpits preachers of other Christian denominations, (I am not pronouncing for or against such a plan), she will never allow any one to consecrate and administer the elements in the Holy Communion, unless by laying on of hands of a Bishop he has been lawfully admitted to the Priesthood. But all this should not lead us to sit in judgment on others. If we have greater privileges, the greater our duties. If they are of great advantage to us, we should desire that all should share them, and we shall accomplish this best, by proving by the consistency of our lives that they help us to live soberly, righteously, godly, in this present world, and make us more kindly disposed to all, as was pointed out long ago by one of the most learned and apostolic of men, who has been recently removed by death, Dr. Pusey. Our Church contains all the excellencies on which each sect prides itself, only blended in due proportion and relation to one another. It is more easy to gain this kindly toleration in this country than in the Mother Land, because our Church has no State dignity to lead a right to her declarations; and Church people generally, and the Clergy especially, must never forget, however painful the remembrance, that much of this animosity expressed or tacitly felt towards our Church is the growth of her own sowing and the fruit of our neglect. When St. Paul bade the Christians at Corinth account highly of him and his brethren as stewards of God's mysteries, he added immediately, "Moreover, it is required of stewards that a man be found faithful," as though he had said, "you are bound, under any circumstances, to honour us for our work and our Master's sake; but you have a right to expect that we too shall respect our holy vocation, and strive to show our-

selves worthy to serve the King of Kings." An old writer once said that "*levitas in re sacerdotis est sacrilegium*," meaning that a clergyman should never, even in the relaxation of society, forget his office; that he should magnify in his own estimation, but he should not magnify himself. Those who are beyond have a right, St. Paul seems to say, to expect teachers to be students and scholars of that which they teach. He who inculcates the duty of Bible study should, as an ancient father says, "grow pale in the perusal of its sacred pages." You have a right to look for courage in your teachers: for honesty in those who cry "thou shalt not steal, for temperance and purity in those who preach that no drunkard and no fornicator shall enter heaven; they must be prayerful who bid men pray; they must be generous, according to their means, who urge men to give; they must be tenderhearted, who call on men to be gentle and forgiving; they should know something of self-denial, who urge men to practice it. Because ministers have not done Christ's work diligently, and stewards have not dispensed his mysteries freely, because the shepherds have not been faithful, the sheep have often wandered from the fold to seek pasture for themselves. Let us then look to ourselves, each to his duty, and then Christ's Church will draw men to her great Head. The laity should regard our office, instead of only regarding the man who holds it—one who guides you up a mountain, or conducts you to your King's presence, may not be so good as you, but it is his vocation, his appointment, and you ought to heed his directions, and follow his steps; you should pray for us more, for we need your prayers; you should trust us, for we desire to solace your sorrows, to know your temptations, and to help you in all things to do good and eschew evil. And then, strengthened by your prayers (and we would ask you to teach your children to pray for us) encouraged by your sympathies, realizing with greater awe the responsibilities of our office, because of your respect, not for us, but for that office, we shall watch over your souls with a more earnest and devoted love. Thus we shall help each other, and bear one another's burdens upon our journey upwards, and shall make our intercourse in and out of Church a foretaste of that heavenly fellowship which we shall know with the angels in the eterna presence of our God.

And, but one word more. I have to remind you that the offertory this morning will be devoted to the needs of the Missionary Diocese of Algoma. Its claims on us are more fully recognized than ever. Its Bishop was sent out by representatives of the whole Canadian Church. We have long since swept away the mediæval notion that the clergy are the Church, and that all the laity have to do is to obey, and to provide for the material support of the clergy, the Institutions of the Church, and the fabrics in which we worship. As all of you know, the clergy and laity of our Church are more intimately associated one with the other in Canada than in the Mother Country. Happily, then, the value of the service of faithful laymen is becoming more and more recognized, but from the nature of the case, the position of the clergy in England is somewhat more independent than it is here. As to the comparative value of the two systems, it would be out of place for me to express an opinion. It is possible that our dangers may lie in another direction, viz., that the clergy may relinquish some of their necessary independence to gain popularity, and for the sake of peace and comfort speak soft and smooth things to win favour and general regard. As a body, we are pledged to support Algoma, I trust that the Canadian Church may ever consider the charge a solemn and sacred one, and that with our alms and prayers we shall support the courage and strengthen the hands of those good men who are working in that important and laborious field.

"There is that scattereth and yet increaseth," and I doubt not that an abundant blessing will come on those who do what they can to aid in the Church's Mission work.

PRAYER is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and of God's goodness.—Hugh Miller.

## SUNDAY SCHOOL LESSONS.

115. Coming to the Christian Dispensation, did Christ ordain any ministry for His Church? St. Matt. x. 1; S. Mark iii. 14; S. Luke vi. 13.

116. Were these, thus ordained, all of His disciples, or had he others also? S. John iv. 39: vi. 60, 66; vii. 31; viii. 30; 1 Cor. xv. 6.

117. Relate two incidents which show that Christ, though present, Himself, gave blessings to the people through the instrumentality of His ordained disciples. S. Matt. xiv. 19; xv. 36.

118. Did He give those whom He ordained any powers not given to the other disciples? St. Matt. xvi. 19; xviii. 18; S. Luke xxii. 19, (latter part of the verse); S. John xx. 21-23.

119. To do what four things especially did the Lord Commission those whom he ordained? S. Matt. xxviii. 19; S. Luke xxii. 17-20; S. John xx. 21-23.

120. What makes the exercise of these powers (except teaching) far more sacerdotal than any exercised by the Jewish Priesthood?

121. If the Apostles had had no authority to transmit these powers to others what must have been the consequence?

122. How were these powers transmitted to others? Acts vi. 6; xiii. 3; 2 Tim. i. 6; 1 Tim. v. 22.

123. Absolution being a part of the power granted to the Apostles (S. John xx. 22, 23) shew that this power does not mean simply declaring the terms of absolution or proclaiming the Gospel. S. Matt. xxviii. 19 and S. Mark xvi. 15 shew that this latter power had been already given.

124. If the words in S. John xx. 22, 23 had not been absolutely necessary is it likely that the Lord would have used them? No, for they would be a stumbling-block in the way of the Jews, S. Matt. ix. 2, 3.

125. In this last case did the Lord forgive sins as God or as man? S. Matt. ix. 6.

126. Is the power exercised by the Priesthood original or is it simply delegated? S. Matt. xxviii. 18, 19; S. John xx. 21.

127. Is there any reason to suppose that the power to absolve ceased with the original Apostles?

128. In what age of the Church is it likely that such power is most desirable, now or in primitive days?

129. What objection, if any, can be offered against the power to absolve which cannot equally be offered against the power to administer the Sacraments?

130. Who *really* exercise these powers through the Church's Ministry?

131. What is meant by the Apostles being able to discern spirits? Show that the power to absolve never did depend upon the ability to discern spirits.

132. To what members of God's Church is absolution a means of grace?

133. In what part of the Prayer Book is the doctrine of the Christian Priesthood especially taught?

134. What is an Ordinal, and how many services are embraced in that of the Church of England?

135. Do the Articles recognise this Ordinal as orthodox? Art. xxxvi.

136. Whom does the Anglican Ordinal declare to be the source of all official ecclesiastical authority and power?

137. Which form of words, "Receive the Holy Ghost," or, "Mayest thou receive the Holy Ghost," shews the greatest faith in Christ's promise to the Apostles?

138. Shew that those ordained in the Church of England are commissioned to do the four things mentioned in Q. 119.

POVERTY is the load of some, and wealth is the load of others, perhaps the greater load of the two. It may weigh them to perdition. Bear the load of thy neighbor's poverty, and let him bear with thee the load of thy wealth. Thou lightenest thy load by lightening his.—Augustine.

Be always at leisure to do good; never make business an excuse to decline offices of humanity.

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## CHURCH LIFE AND ENERGY.

IN asserting that in no other age has there been more life and energy displayed in the building and restoration of churches than during the last twenty or thirty years we shall not have to go far for proof, for on every hand and in every land the buildings themselves, by their number and improved appearance, assure us of the fact. It is not so long ago that the exterior of our churches made them the least attractive of any buildings, private or public, in every community, while now they stand out in bold relief, the most striking and beautiful, and the best situated among those which surround them. Not only so but when we enter their sacred precincts the change is even more remarkable, for now they bear signs of much pains and skill in their ornamentation, and their clean and well kept condition indicates constant care and attention. All this in itself is sufficient to prove that a higher and better view prevails with respect to God's service as well as His sanctuary, and that a true revival has quickened into active life a zeal for God. But while these gratifying results of a better understanding of what is due to God are in themselves pleasing to witness yet they ought most surely to have produced a corresponding improvement in our personal approaches to God. Carelessness as regards God's earthly habitation, indifference as to the outward and inward appearance of His sanctuary, betokened a low conception of God, and a low spiritual condition of the Church and her members. And on the other hand, the change ought to indicate a growing reverence and fear for His Holy name, and a more earnest and anxious desire to serve Him in an acceptable manner.

While there is very much to cheer the Christian heart in these evidences of quickened zeal, it must be confessed that there is yet much cold formality existing even among congregations where the changes and improvements in the material building have been most marked and gratifying. It is to be feared that some are content to see these signs of life all around them, and even perhaps are glad to engage, in some measure, in helping it along, without having recognized its meaning, and the necessity of offering consecrated and humble hearts to God as above all else the offering which He loves to accept. There has grown to be a spirit of rivalry between congregations which has stimulated some to work of the kind we have named with an entire forgetfulness of what God loves best and what God demands—the dedication of the individual heart and life to

His service. It is alas! too true that worldliness has entered the Church, and that professing Christians so freely engage in the pleasures of the world, that it has become most difficult to draw the line between those who are and those who are not communicants, when there should be a well-defined line of demarcation between them.

Speaking of this zeal to which we have alluded, and this deadness of the individual spiritual life, the Bishop of Manchester at a recent consecration of a new church, said: "It seemed to him that there never was a time when Churchmen, and he might say professors of every form of Christianity, needed more to be brought back to the first principles of the doctrine of Christ, to those things which were really essential. By the side of the quickening influences observable, there was an immense amount of lethargy and deadness, and he thought that every minister looking over his people and parish and work ought to take very strict account of himself whether he could discover more signs of life or of deadness. Unless there was spiritual life among their people, the building of churches and the crying out of the name of Christ in the streets were of little worth."

It does indeed become important that the clergy should carefully guard their people against being satisfied with anything short of a personal consecration to God's service and an earnest zeal from the highest motives—love to Him—for His cause. Her children so trained, the Church must prosper and God's name be glorified. We have as Churchmen much to prize and be truly thankful for, but special privileges and special blessings entail upon us great and special responsibilities; and if they operate not upon our hearts and lives to make us God-fearing and God-loving and active and zealous in our Master's service, how can the world believe in the Church? ah! solemn consideration—*how can the world believe in God?*

## THE NEEDS OF THE TIMES.

THE following article recently appeared in the columns of the N. Y. *Churchman*, and is one among many which we have lately seen in our Church press speaking of the importance of putting out of sight our minor differences in view of the combined forces which the powers of darkness are arraying against Christianity. It is a fact, that but very few among the baptized seem to recognize their duty to be personal defenders of the faith, an aggressive force against infidelity, scepticism and irreligion, although it takes but little to arouse men into opposition against some well-intentioned (although, perhaps, sometimes unwise) efforts of their brethren to honour and glorify God. What we want above all else is personal work for God in the every day life of the Christian professor, and until we have a Missionary Laity, alert and active, we cannot hope to find the Church making headway against her foes who are united, powerful and determined. The *Churchman*, in the article referred to, says:—"Comparatively few of the really good people take an active part in every or any good work. Martyrs come singly, or two by two. Reformers are, generally, compelled to toil alone at first. The spirit which drives them into the battle fails to move the hearts of others, who, nevertheless, believe as they do, that a blow ought to be struck. Evils, which a majority of the citizens in the community readily lament and condemn, are allowed to continue, simply because those who are armed with both authority and power to banish them will not take the necessary steps toward that desired end."

"Out of, say, a thousand men, all of whom admit that a certain thing ought to be done, there may not be a dozen ready to do it. Through selfishness, or indolence, or timidity, the great multitude hang back, leaving a little band of resolute, and enthusiastic, and ready soldiers to carry on the work. Perhaps, after considerable effort, some of the armed idlers may be coaxed or frightened into active helping. But such tardy and conditional service is worth far less than that which is freely and unhesitatingly given. There is all the difference in the world, as regards both value and effectiveness, between the work of one who cares for the cause and loves it, and that of one who is only a hireling; and also between the loyalty of him who, when called, immediately leaves all for the Master's sake, and that of him who answers 'Let me first go and bury my father.'

"The Church has reached a point in the history of the world when the spirit of readiness is needed more sorely than it ever was before. Everything is rushing in these last days. The conflict which Christ entered at the beginning of His ministry, and which His followers have been commissioned to continue—following whithersoever the drawn and uplifted 'sword of the spirit' might point—deepens as the centuries roll on. The warfare becomes more intense as the final crisis draws near.

"We would not, and we need not, magnify the perils that confront the Christian army to-day, nor would we raise any needless cry of alarm for the safety of God's truth or the perpetuity of His Church. Still every one who has been baptized into soldiery for Christ ought to see that this is no time for resting or for disputing about unessential things; but that it is a time for prompt, willing and united action—for heroism and self-devotedness and sacrifice. Next to the damage and the sin of wrong-doing comes the crime of doing nothing; and of the two the latter may be more deadly in its effect upon the soul. For it were better not to put on the armor of God than, having taken it, to use it as a mere personal adornment, or suffer it to gather rust by disuse because the feet were unshod with preparedness for the conflict.

## LENT AND THE WEEK OF PRAYER.

IN making the suggestion, which we did last week, that the Evangelical Alliance would act wisely if it changed the time of its Week of Prayer from January to the Church's special time of Lent, and so make it a season common to all Christians, we were not only representing the views of Church people, but those of many able and good men among the various Protestant bodies in the United States and elsewhere, who, in the public press, each year speak out with increasing earnestness and force in favor of the change. Whether some among our Protestant neighbors care to notice it or not, there is a growing feeling in favor of "the old paths" in preference to the new ways of modern times, among many of their best minds. It used to be the correct thing to keep as far from any approach to Catholic usage—we don't mean Roman Catholic—as possible, but now good men in the various bodies have come to see that the saints and martyrs, the Bishops and confessors of the first centuries knew best, and were guided by the Holy Spirit in what they did and ordered. The thoughtful minds among our brethren are coming more and more to see that the festivals and seasons of the Church were wisely ordered, not for a past age, but for all time, and that the Faith can alone be preserved in its integrity by a due observance of the Church's

year, which emphasizes and makes real and personal the great doctrines of our most holy religion. It is not by giving undue prominence to some lesser doctrine, but by a just appreciation and regard for each truth which in turn comes before us in the Church's round of services, that we may hope to build up a well-proportioned Christian manhood. Spasmodic religion, like simply appealing to the feelings, cannot form a perfect Christian character, which can alone be attained by a systematic course of training. We do not hope to induce those whose self-imposed duty it is to arrange for the Week of Prayer to accept our views upon the subject all at once, but we shall be greatly mistaken if their refusal to comply does not influence many to join the Church, and ultimately result in the change being made.

Old prejudices against the Church are fast dying out, and in their place is being manifested a desire to study her position and to examine her claims, and any action which may appear to be promoted simply in opposition to her and to ancient usage will be sure to result in large defections from the ranks of those bodies who have been so narrow and foolish. It was only, as it were, the other day that Christmas and Easter had not only no place among our Protestant brethren, but were made subjects of ridicule, and worse than ridicule; but now they are being more and more observed, and the very features in our observance of them which were the most loudly spoken against are being made most prominent in their celebration. It is, therefore, not expecting too much when we hope to live to see the Week of Prayer merged into Lent, and to find a general recognition and a devout observance of the season by every orthodox body throughout the world.

#### DEATH OF THE REV. H. C. AVANT.

We regret to learn that the Diocese of Toronto has lost a young and very promising clergyman in the person of the Rev. H. C. Avant, the much esteemed Incumbent of Bobcaygeon. We are enabled to present our readers this week with a short account of his recent illness and sudden end.

The Rev. H. C. Avant was for a time organist at St. Luke's, Toronto. He was an Englishman, unmarried and without a single relative, so far as is known, on this side the Atlantic. He was only 33 years of age at the time of his death and to the want of timely counsel and kindly actions which can only be received from those who are nearest and dearest to us, may be attributed in a great measure his early demise. He lived at the Parsonage recently, and was dependent on the kindly offices of an inexperienced housekeeper for all those needful attentions which his delicate nature demanded. After concluding a short term as organist at St. Luke's he entered the Theological class at Trinity College and was ordained Deacon on the 22nd of December, 1878. The ordination was held by the late Bishop of Algoma, acting for the Bishop of Toronto, who was at that time in very precarious health. Mr. Avant's first act as Deacon was to read prayers at St. Luke's, Toronto, on the evening of his ordination day. During the period he resided in Toronto he made many firm friends. A thorough musician, a very pleasant companion and a gentleman in word and deed, all who came into contact with him loved him. When he announced his intention of studying for the Church no one was surprised, for his sole aim and endeavour was to advance the interests of the body to which he belonged. His whole tem-

perament was spiritual and devout, and his happiest hours were spent in the House of God. On resigning his position as organist the congregation of St. Luke's made him a very valuable present of theological books, containing among others a complete set of Lange's Commentary on the Old and New Testament. Shortly after he had finished his studies at Trinity College he was sent out as a Lay Reader to the Mission of Bobcaygeon, then vacant. His earnest efforts even then gave token of the high position he would eventually take as a faithful parish priest, and the people thoroughly appreciating his services petitioned for his appointment to the parish, when ordained. Accordingly he was sent, arriving in Bobcaygeon early in January, 1879. From that day his efforts were most unremitting to further the cause he had so deeply at heart and his labors were crowned with abundant success. A heavy debt existed on the Church in the village,—this through Mr. Avant's strenuous exertions was first removed. A new church was built by him and entitled St. Alban's, and a congregation of earnest workers were gathered round it in the township of Verulam. These buildings freed from every cent of indebtedness were afterwards consecrated, and another structure at Dunsford, also free and unencumbered, was dedicated to the worship of Almighty God. Nor was this all. While the material structure was attended to, the spiritual building was not forgotten. Mr. Avant threw himself heartily into every effort which was calculated to deepen the inner life of his people. He instituted a mission under the Rev. O. P. Ford which was productive of lasting good. The young were trained by him in Church doctrine—Bible truth, and the old and careless were reclaimed and influenced for good. The communicants largely increased and the attendance at all the churches was most encouraging. Everywhere the people heartily seconded their pastor's efforts and none stood aloof. But the heavy strain, mental and physical, at last told its tale on a constitution never very robust. Long Sunday drives and much speaking—for he had never less than three services and sometimes four—weakened him greatly during the last summer. But he seldom or never complained except when closely questioned, and then he would acknowledge feeling "tired." Recently he visited Peterboro' and preached twice in St. John's Church there. He was then far from well but refusing to give up, took a severe cold and sore throat and was obliged to seek medical care. Dr. Bounceil was called in and pronounced the disease to be typhoid fever. He rallied sufficiently to leave his bed, but the effort to go about was, we fear, his death blow. He was removed to the residence of Mr. Boyd, but every attention and care that could be lavished upon him by sympathizing and sorrowful friends came all too late. Delirium set in on Friday, continued all day on Saturday and Sunday, and late on Christmas Eve, the fourth anniversary of his ordination, his gentle spirit passed peacefully away. The watchers hardly knew the exact moment, so quiet, so gentle, was the end. Thus died the much esteemed, greatly beloved Incumbent of Bobcaygeon, for whom many a sigh and regret is heard, not by his own flock merely, but by the whole community. The funeral took place on the 27th of December and was very largely attended from the entire district and by all denominations. The service was conducted by the Revs. J. W. R. Beck and W. Logan, and the pallbearers, in addition to the lay delegates, were Revs. W. C. Bradshaw, J. W. Forster, W. Jones

and the clergymen already mentioned. We may well say of our deceased brother in the words of Holy Writ, "He rests from his labours and his works do follow him."

#### MISCELLANEA.

WHAT may be called the social aspect of the Christmas festival is often and justly dwelt upon by Christians with pleasure and allowable pride. The family re-unions, the kindly interchange of gifts, the children's happiness and joy; and then these same pleasures further extended by Christian charity to the homes and families of the poor and needy; these secondary observances, if we may so call them, are very suitable accompaniments to the great event in the World's Spiritual History which we commemorate at Christmas.

But while the season is not without its lights, it has its shadows too, and there is one dark shadow which throws its accompanying darkness over much of the Christmas joy. The question may very fairly be raised whether the drinking and drunkenness, for which "Christmas" is made an excuse, do not bring into homes more trouble than Christmas brings joy. How many a family is there where the "holidays" are the most anxious days of the year. The mother has been trying to make things bright for the little ones, but "father has been drinking again," and that makes sad and heavy hearts. Or it may be that father and mother together, recollecting sadly enough the bright Christmas days when the boys were young, now tremble as Christmas comes round, for the "boys" were "young men who drink;" "they have been sober for a little while lately, but we are afraid of Christmas and New Year for them." How often does one hear the words that seem a mockery of our Christianity, and even Christmas observances. "He kept pretty steady till Christmas, and then he broke out."

This whole matter of the drunkenness prevalent among us is one that we seem to take pretty easily. I have listened to a good many discussions, both public and private; discussions, too, in which clergymen take a prominent part, and it was very evident, that while they recognize the evil of drunkenness, there was another evil which, in the sight of many of them, was a far more terrible one, viz., the evil of being too enthusiastic or fanatical in the Temperance cause. If they could not point to much work as having been done to check the evil, they could at least congratulate themselves that the Church was far from one form of intemperance, that of doing too much for temperance. A shrewd outsider might possibly remark that too much enthusiasm is the last fault likely to be found in our Church; and that they who have checked fanaticism about a good cause in her members have had an easy task. The Synod of Nova Scotia considers that it fulfils its responsibilities by appointing a committee, which committee seems to consider that it fulfils its responsibilities by consenting to be appointed, and by presenting a report so well watered down that it secures a unanimous vote without discussion. In the Fredericton Synod there is generally somewhat more discussion in which quite as many hard things are said about the evils of Total Abstinence as about the certainly more pressing evils of drunkenness.

It is not easy to see much difference in the matter of intemperance in the various classes of society. If there is any, the highest and lowest classes are the worst offenders, and the most of what sobriety is to be found is in the middle class. It would be amusing if it were not sad to hear from time to time persons congratulating themselves upon the "great sobriety of the upper classes;" and then to see what the reality is. There has no doubt been some change in the manner of drinking, but if it is merely a change from the dining room to the bar room, and from wine in the evening to spirits at any or all hours of the day, it is difficult to see that the change is an improvement. URTS.

## Family Department.

## EPIPHANY GIFTS.

"Call them in!"—the poor, the wretched,  
Sin-stained wanderers from the fold;  
Peace and pardon freely offer,  
Can you weigh their weight with gold?  
"Call them in!"—the weak, the weary,  
Laden with the doom of sin;  
Bid them come and rest in Jesus,  
He is waiting;—"call them in!"

Call them in!"—the Jew, the Gentile;  
Bid the stranger to the feast;  
"Call them in!"—the rich, the noble,  
From the highest to the least.  
Forth the Father runs to meet them,  
He hath all their sorrows seen;  
Robe and ring and royal sandals  
Wait the lost ones;—"call them in!"

"Call them in!"—the broken-hearted,  
Cowering 'neath the brand of shame;  
Speak love's message, low and tender,  
" 'Twas for sinners Jesus came."  
See! the shadows lengthen round us,  
Soon the day-dawn will begin;  
Can you leave them lost and lonely?  
Christ is coming;—"call them in!"

## "NOT MY WAY."

## A TALE.

(Written for the Church Guardian.)

By T. M. B.

[Continued.]

And Sybil's life, too, was the happier for the return of her old friend; true, Percy seemed removed further from them, since John was no longer at Oxford to give them constant news of him, when he himself failed to write, and she had lost the comfort of knowing that his truest friend was near him, but personally, she could not but rejoice that John was once again at the Hall. He did not seek to be much alone with her; his time was spent chiefly with his father, when not engaged in matters connected with the estate, but Sybil had never felt such affection for him, as when she noted his unwearied and beautiful devotion to the squire. Altogether, these summer months were calm and happy ones. Percy had come and gone—he had looked his brightest, and been more loveable than ever. Mr. Ray had seemed strongly attracted towards him, had walked and talked with him, and told Sybil, thus securing a higher place than ever in her regard, that he had never met a man he thought more capable of gaining the affection of others. After his return to Oxford, the weeks passed quietly away at Longmoor, until once more the fields were white to harvest, and the branches of the fruit trees were bowed under their ripened weight. The park was putting on its loveliest autumn tints, and gossamer threads lay like a silvery net-work over the meadows. It was then that the Reaper, whose approach had been long foreseen by the eye of watchful and most sorrowful love came to Carruthers Hall. A hurried step came to the low window of the room where Mr. Ray sat late over his books. Looking out, he saw Sybil's pale, sad face leaning out of the darkness—"Will you come to the Hall at once," she said, in a hurried, smothered voice—"the squire we fear, is dying—I have the pony carriage for you outside." Without a word he seized his hat and hastened out to her, helped her into the carriage, sprang in after her, and taking the reins urged the pony to its best speed. They scarcely spoke during their short drive through the soft, dark autumn evening. Sybil's heart was too full for words, and her companion was thinking deeply of the momentous issues of life and death. He had of course, long foreseen such a summons, and during these past months had been unwearied in his ministrations to him who would now soon be past into that other world, for which the faithful priest had laboured to prepare him. There seemed to be

a hush of awed expectancy about the mansion whose master was about to leave for ever this scene of his youth and manhood and old age, of his joys and cares and sorrows. The servants stepped softly to and fro with grief and awe upon their faces. Sybil herself led the way to the room where the last scene in the life of Sydney Carruthers was being enacted. John was sitting with his hand clasping that of the dying man, while Nellie, reclining on a low seat beside him, had hidden her face in the pillows which supported her father's head. Noiselessly Sybil entered, followed by Mr. Ray; John greeted them with a look, and the clergyman knelt beside the bed. Sybil, too, fell on her knees, and covered her face with her hands. She felt that she had a right to be here, that even the sacredness of their sorrow could not exclude her, for she had loved this old man almost with a daughter's love, and her own beloved dead had been to him as a brother; and had he not himself shared her sorrow more deeply perhaps than any other? "He is going to him—he will be with him soon," she whispered again and again to herself, as the tears fell from her eyes, and then the voice of Stephen Ray, that low, penetrating voice which none who had once been familiar with it could forget, broke the stillness—"O, Father of mercies and God of all comfort," he began, and as that wonderful prayer went on it seemed as though the soul of the speaker, in the intensity of its love and faith, were endowed with strength to lift those other grief-stricken ones into a region of holy calm and perfect resignation. The dying man turned his face towards Stephen Ray and smiled upon him with a look ineffable, a look which told him that he had indeed helped him, had been his faithful guide until now, when the master had come to take the servant's place and himself lead him by the hand through the shadows of this dark valley into the land of light. Had it been for that look alone John Carruthers would have ever loved Stephen Ray. Then there came a whispered word of farewell to his children, and John beckoned Sybil, that she, too, might have a last look and word, and again the lips moved faintly and the chill hand responded to the girl's yearning pressure, and Sybil stooped and kissed him, then crept back to her place, blinded with tears. Again a silence, and once more Stephen Ray's voice in the commendatory prayer.

## CHAPTER VI.

So John became in name as well as in fact master of Carruthers Hall, and after a period of mourning for the late Squire, during which the mansion saw but few faces except those of the young Squire, his sister, Sybil Barrington and Stephen Ray, John felt that his position in the county required that he should take upon himself some of the social duties which his father for years before his death had found himself unequal to. He was the more encouraged to do this as Nellie's health had of late somewhat improved. Mrs. Barrington and Sybil were of course consulted, and Mrs. Barrington cheerfully acquiesced in the proposition that she should act as hostess on the occasion of John's first hospitalities to the neighbourhood, and no one could have desired a hostess more gracious, more graceful or self-possessed than Mrs. Barrington. It was considered an event of no small importance when the young Squire 'took his place' among the gentry of the county; he was welcomed with every demonstration of pleasure, and attentions innumerable were shown him on all hands. Had John taken a less serious view of life he might very readily have drifted into the usual round of somewhat stereotyped amusements and excitements of many of the wealthy country gentlemen in England. The season in town as the chief event of the year, a houseful of guests to while away the summer,—then the shooting season with some chosen friends, and winter with its mild dissipation, and all this leaving little time for the business of life, the duties which the possession of wealth and the position of an extensive land owner must entail. But John's views of life were not ordinary ones, and his ambitions ran in a very different direction from all this. Beyond the friendly relations which should exist between neighbours and the recognition of their mutual claims upon each other, he had no thought when he deliberately

emerged from the life of almost seclusion which he had led before and since his father's death. The real business of his life was the care of those whom Providence had made more or less dependent upon him. He felt himself responsible for them. He was proud of his name, of the place he held, and the highest ambition that he knew was to leave the Carruthers estate the better for his having held it.

(To be continued.)

## EPIPHANY THOUGHTS.

"Gentiles shall come to Thy Light."

The Epiphany Season, which commemorates the glorious fact of the Light Divine being shed upon all nations, is one which should be hailed with thankful gladness and which we should endeavour to make very real to ourselves. "Fellow heirs and partakers of God's promise in Christ." Do we understand and value the glorious privilege, the wondrous inheritance which was bestowed upon us? By faith alone can we lay hold upon the truth that we "sinners of the Gentiles," that we who "walked in darkness," have had the fulness of Blessing outpoured upon us and been made children of the day,—transferred from the region of the shadow of death into the Kingdom of Light and Grace, with an eternity of glory and joy opening out before us. Faith will make all this our own—by faith we can grasp what indeed passes man's understanding, and having so laid hold upon it, gratitude to God for His unspeakable gift will lift our hearts towards Him, and we shall shun the works which are unworthy of His children!

The Epiphany, the showing forth of Christ to the Gentile world—is it not that which gives their true meaning, as regards ourselves, to all the Church's seasons. What were the birth, the life, the death and passion, the Resurrection and Ascension of Jesus Christ to us had there been no Epiphany—had He come but to His own, the chosen nation, the peculiar people, and not to save the whole wide world from infinite ruin?

But now God will have "all men to be saved and to come to the knowledge of the truth." The darkness is rolled away, and full in view, uplifted in the sight of all men, is Jesus the "Mediator between God and man." But though the Light is there it is not forced upon us. It still rests with ourselves whether we open our eyes and hearts to it or not. God grant that this be a true Epiphany to us! that in our hearts, our souls, our lives Jesus Christ may be manifestly shown forth; that, having received His Light, it may indeed become our own, and that we may in turn let it "shine before men that they may see our good works and glorify our Father which is in Heaven."

## GOOD BY DEGREES.

Do not think you can be quite good all in a minute, even though you have asked God to forgive you your sins, and to send you help to do better.

There is such a thing as growth in goodness as well as in plants; and if you want to be a really strong young tree in the garden of the Lord, you must be content to pass through many seasons, and wait for many suns and showers, and even then not to have reached your full size.

Do you understand me? You can be a little good directly, for you can try to be good; and that is the beginning of all. But do not be disappointed if you fail, or sit down to say rebelliously, "I have tried, and I was good for a little while, but now I am naughty again, so it is of no use praying, or trying any more."

Such thoughts are sent by the Wicked One to discourage you. He wants you to give up goodness altogether. He 'hates' to see you trying ever so little.

Rather lift up your head again after a fit of naughtiness, and say, "I am still a little plant in God's garden, and though my leaves are soiled with sin and earthliness, He can wash them with His showers, and brighten them with His sun, if I only look up to Him, and do not despair and sink into the earth."

"But I want to be very good, a very strong

young tree in God's garden," says some bright, hopeful child.

Well, it is a good wish; only remember, no hurry! The best fruit takes longest to ripen; and remember you are happier than the fruit tree, in that you can help on your own growth by meekly bending your head under the showers of God's corrections, and thanking Him for the sun of His love.

EYES OR NO EYES.

When I first began to teach school in the country, I said to a bright boy, one pleasant spring morning, who had a long mile to come to school every day "Well, my young man, what did you see this morning on your way to school?"

"Nothing much, sir."

"I said, 'To-morrow morning, I shall ask you the same question.'"

The morning came; and, when I called him to my desk, you would have been surprised to hear how much he had seen along the road—cattle of all sizes and colors; fowls of almost every variety; sheep and lambs, horses and oxen; new barns and houses, and old ones; here a tree blown down, and yonder a fine orchard just coming out into full bloom; there a field covered over with corn or wheat; here a broken rail in the fence, there a washout in the road; over yonder a pond alive with garrulous geese and ducks; here he met a carriage, and there a farm-wagon. And not only had he seen all these and many more things in the fields and by the wayside, but looking up he had noticed flocks of blackbirds going north to their summer home. He saw the barn and the chimney-swallows flying about in every direction; there he had noticed a kingbird making war on the crow, and here a little wren pursuing a hawk; yonder he had seen robins flying from tree to tree, and over there the bobolink mingling his morning song with that of the meadow-lark. In a word, he had seen so much to tell me, that I had not time before school to hear it all. A new world had sprung up all around him—earth, water, and air were now full of interesting objects to him. Up to this time he had never learned to look and think. Things around him had not changed in number or character, but he had begun to take note of them.—*[Golden Days.]*

TOM'S GOLD DUST.

"That boy knows how to take care of his gold dust," said Tom's uncle, often to himself and sometimes aloud.

Tom went to college, and every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle, "certainly; that boy, I tell you, knows how to take care of his gold dust."

Gold dust! Where did Tom get gold dust? He was a poor boy. He had not been to California. He never was a miner. Where did he get gold dust? Ah! he has seconds and minutes, and these are the gold dust of time—specks and particles of time which boys and girls and grown-up people are apt to waste and throw away. Tom knew their value. His father, our minister, had taught him that every speck and particle of time was worth its weight in gold, and his son took care of them as if they were. Take care of your gold dust!

FIRST LESSON IN FINANCE.

Think before you spend. Buy only what you need. These are cardinal rules for every farmer to observe, the neglect of which has time and again brought trouble to the farmer's door. Before you decide to buy an article stop and ask yourself the question, "Do I really need it?" If you will do this, and can answer in the affirmative, then it is safe to buy, otherwise it may not be. You may think you need a great many things that you do not, really, and if you do actually need some of them, is it not better to begin to practice a little self-denial instead of squandering all your money, and thus get in a condition financially to "lay up something for a rainy day." Begin to think of

your old age. It may be your lot to drag through a long period of almost helpless imbecility, when even some things you now regard as actual necessities would be considered luxuries. Try to lay by something every year for such a time. The first lesson to learn is to deny yourself any expensive luxuries, and the first step in this lesson is to think before you spend. Above all, do not buy anything, a necessity even, upon your credit. "Your name is good for whatever you want" is a tempting lure, but reflect that pay day must come some time, and don't do it. The coveted article, whatever it may be, may look very useful or stylish, but if you do not absolutely need it don't buy it. It may be but a trifle and you have got just the right change, but remember that an aggregate of trifles make a fortune, and keep the change in your pocket. If you have not done it before learn this first lesson in finance now, and begin to save something for your old age.

UNTIDY GIRLS.

Many girls who are in the evening genuine ornaments to the parlor, tastefully dressed and "neat as a new pin," are little better than slatterns when performing domestic duties.

I have no patience with this untidiness. It has always seemed to me as if Cinderella herself might have kept out of the ashes even if she was obliged to stay in the kitchen and work.

To look well while about housework is worth while. A neat calico dress, short enough to clear the floor, smoothly brushed hair, a clean collar, and a plentiful supply of aprons, are all within the reach of any woman, and I maintain that she will do her work better, and feel more like doing it if so prepared for it. The moral influence of dress is undoubted.

GOD WILL KNOW YOU.

One evening last Christmas a gentleman was strolling along a street in Toronto, with apparently no object in view but to pass the time. His attention was attracted by the remark of a little girl to a companion in front of a fruit stand:

"I wish I had an orange for ma."

The gentleman saw that the children, though poorly dressed, were clean and neat, and calling them into the store he loaded them with fruit and candies.

"What's your name?" asked one of the girls.

"Why do you want to know?" queried the gentleman.

"I want to pray for you," was the reply.

The gentleman turned to leave, scarcely daring to speak, when the little ones added,

"Well, it don't matter, I suppose. God will know you, anyhow."

HAVE you ever thought of the life of a child? Why, the life of a child is a perfect life of faith. That little child—what can that little child do? Why, that little child could not find its way to the street end and back again! That little child could not find the next meal! That little child could not furnish a shelter for its own head to-night! and yet has that child any fear about it? Not at all. How comes it that the child's life is the happy life that it is! Because instinctively and beautifully it is a life of faith. The child could not buy the next loaf, but it has a firm belief that "father" can. It has an unbounded belief in "father's" and "mother's" power. Its life is a life of perfect faith in its parents.

BOOK NOTICES.

THE TEACHER'S PRAYER BOOK, being the Book of Common Prayer, with introductions, analysis and notes, by Alfred Barry, D.D., D.C.L. London and New York: E. and J. B. Young & Co., Cooper Union. Price \$1.00.

This work, which has just come before the public, we should wish to see in the hands of every Sunday-school teacher. It has been written, as the author in the preface says, "in the hope that it may conduce to the serious and intelligent use of the Prayer Book, which has been for centuries the

treasure of English devotion, and which, by its substance and tone, has largely determined the history of the Church of England and of English Christianity." In these days there is happily a wide spread feeling that those who take upon themselves the important and responsible office of training the lambs of Christ's fold should fit themselves by thoughtful and earnest preparation for the task they have assumed, and that the distinctive teaching of the Church, her doctrines and practices, should be the subject of careful and diligent study of every Sunday-school teacher. Without such study and preparation the instruction must be so vague and unsatisfactory as to tend rather to the breaking down than to the building up of sound Church principles. This book of Canon Barry's is one admirably adapted to its purpose, which is to supply "Churchmen, and especially those who have to give religious teaching some knowledge of the origin, the principles and the substance of the Prayer Book." The author has called to his aid the best authorities, ancient and modern, and has embodied in the book the results of the study and teaching of years.

THE HOMILETIC MONTHLY for January contains ten sermons. Among the preachers are Dr. Charles F. Deems, on "Christ's Cure for Trouble"; Dr. Talmage, on "As the Leaf"; Spurgeon, the younger, on "Wasting God's Gifts"; the late Dean Stanley, on "The Approaching Dawn"; and Dr. Joseph Parker, on "The Conversion of Saul." There are two valuable articles on the making of sermons; Henry Lansdell, D. D., describes "A Week's Preparation of a Sermon"; and Rev. A. McElroy Wylie has an essay on "Unity in Discourse"; Dr. T. W. Chambers, on "Misquoted Scriptures"; the Rev. L. O. Thompson's "Prayer Meeting Service"; Dr. Howard Crosby's "Light on Important Texts"; and the "Homiletic Studies in the Book of Hebrews," by the Rev. D. C. Hughes, will be of much service to readers of this Monthly. Under the head of "Living Issues" there are suggestions for discourses on "The Rights of Inferior Creatures"; "Political Corruption"; and "Cigarette Smoking." "The Sermonic Criticism" is fresh and instructive. "Preachers Exchanging Views" contains a number of well-selected letters on the practical side of ministerial work; and the additional departments are well filled with matter helpful to clergymen and other Christian Students. Price, \$2.50 per year; single number, 25 cts. FRANK & WAGNALLS, 10 and 12 Dey Streets, New York.

THE MOURNER'S MANUAL, by the Rev. W. Frank Shaw, Vicar of Eastry, Kent. London and New York: E. J. B. Young & Co., Cooper Union, Fourth Avenue. Price 35 cents.

This beautiful little manual will, we are sure, meet with wide appreciation. It is the very thing one would wish to put into the hands of a bereaved one. Full of tender comfort and heavenly teaching; touching and appropriate verses of Scripture blended with heartfelt and most beautiful prayers. "The Creed of the Afflicted" is in itself a very mine of strength and comfort. There is also an admirable selection of hymns. The book contains indeed in a very brief compass all that we could wish to express to a loved one in their affliction.

Messrs. McGregor & Knight, Granville St., Halifax, have kindly placed on our table the "Double Egyptian Number" of the London and New York *Christian Herald*. It is well illustrated, and this particular part has eighteen sermons by "Talmage" and "Spurgeon." Price 27 cents.

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We have received from the same Establishment. Whittaker's American Church Almanac for 1883, containing most useful and interesting statistics of the American Church—its growth and present position. Price 30 cents.

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