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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. 35.]

HALIFAX.

WEDNESDAY, DECEMBER 27, 1882.

WINNIPEG.

[One Dollar and a Half a Year.

AN EFFORT TOWARD UNITY.

At Kioto, Japan, recently, there was a conference of Protestant missionaries of various denominations, and before this assembly the Rev. Theodosius S. Tyng, one of our church missionaries, read a paper on "The Unity of the Christian Church in Japan." It was an earnest plea for visible unity—unity in one society. He stated the question thus: "Whether as we bring to these people the gospel of our Lord and Saviour Jesus Christ, we shall also perpetuate among them our unhappy divisions; whether as we bring them the blessings of Christianity, we shall bring them the curses of a divided Christendom as well."

But how to avoid this? How to bring the blessing of unity, instead of the curse of division? It cannot be done he says, by forming a new church, regardless of the past, by the union of present sects. That would be only to found a new and larger sect, cut off from fellowship with the historical church. The desired unity must be sought for *historically*—retracing the steps by which schisms arose.

If there is to be a national church of Japan, he thinks it must have an organization which *all* acknowledge to be valid. And he believes that there is one, and only one method in which a Japanese church can be established in communion with the Church of England and the American Church, and that is, the *acceptance of the Episcopate* from them, or from some church in communion with them. He believes that the Episcopate could be obtained on the fulfillment of certain proper conditions such as the following: "That the body that should ask for the conferring of the Episcopate should be of such a nature for strength and respectability as would seem likely to do credit to the Christian name; that the men offered for consecration should be personally worthy of the office of a Christian Bishop; that the succession so received should be perpetuated; that the confession of faith of the proposed church should contain the ancient creeds commonly known as the Apostles' and the Nicene, and nothing inconsistent with them, or otherwise at variance without sound Christian teaching; that there should be a form for daily prayer and other rites and ceremonies of the church, but not, I think, that the use of this last should be compulsory."

On such conditions he believes that the Episcopate could be obtained from almost any of the churches of England, America, Scotland, Ireland, Canada, Australia, South Africa, etc. By this means a church would be organized that would be acknowledged to have full ecclesiastical authority, not only by Episcopal churches, but by nearly all English speaking Christians.

The paper (which appears in the *Standard of the Cross*) is long, but is delightful reading, it is so clear, calm, and forcible, and its purpose is so high and worthy. It is truly refreshing to find one who, as the *Standard* says, has the hopefulness and courage to address such an argument directly to those whom it seeks to influence. Its tone and temper are admirable—most cordial, and most Christian. The address must, we think, have made both a favorable and a strong impression upon its auditors. Let us hope that it may not be without result in the direction intended.
—*Kalendar*.

GIVING!

"Giving" is as much a means of grace as is *praying*. The man who *prays*, but seldom *gives*, makes himself analagous to a one winged bird that does not gain much of an altitude. The Bible sparkles all over with attestations of our opening assertion, and so impressed is our Church with the importance of disseminating this truth that "alms basins" are a part of the furniture of every Church, whether located in an isolated hamlet or in a crowded city. Nor is such Parish furniture for the ingathering of alms a sign and seal of the Church's mercenary spirit. On the contrary it is a token of her *love* for her worshippers, for, knowing that "generous giving" is "twice blessed," she yearns to have her children experience the special blessing that waits upon the time-honored custom—a custom that cannot become obsolete so long as the letter or the spirit of the Bible is esteemed or observed. St. Paul counsels us to make it a part of our every Sunday's religious worship; to sequester from what we have earned or inherited a certain definite sum that shall be consecrated to the Church and to the several enterprises she espouses. Uninspired men have resorted to all sorts of substitutes for St. Paul's method, but they will never do their duty, and the Church at large will never be unloosed from her shackles of poverty and dependency until we all retrace our steps and adopt the old-fashioned rule St. Paul enforced of "deciding upon each Lord's day of the year how much we shall make tributary to the Lord during the week upon which we have entered." In other words, every Sunday we live we must give God a tribute from our heart as freely and as generously as we pay Him a tribute from our lips; and not until the New Testament rule or its equivalent is practiced, will humanity learn that "giving" is as much an act of religious worship as is *praying*. Not until such a vantage ground is attained will Christians learn that "giving" is one of the "wings" God has given to man whereby he can help himself heavenward. Humanity has got the grammar of generosity by heart, but if it practices it in its integrity it must readopt the old tithe system of giving to God one-tenth of all its increase.—*Rev. Sidney Corbett, D.D.*

THE LITURGY A BULWARK OF THE FAITH.

PROFESSOR PARK, of Andover Congregational Theological Seminary, recently delivered an Address upon "Orthodox Essentials"; in the course of which he said, on the Liturgical question:—

"You have sometimes heard that the Congregational denomination ought to adopt the policy of the Episcopalians, and receive into its Ministry all men who have the requisite Ministerial gifts, whether the men adopt the principles of a Dr. Pusey or a Stanley. But the structure of the Congregational denomination does not allow it to be so liberal and indiscriminate in this regard as the Episcopalians are.

"They have a bench of Bishops, who may control the wayward tendencies of their Clergy. They have a Liturgical Service, which reiterates in various and emphatic forms the great truths of Orthodoxy. If their Minister be a Unitarian, there is the Liturgy which holds up the Trinitarian Doctrine before the people. The men and women who attend the Episcopal Church are instructed once,

twice, or thrice every Sabbath Day in the Doctrine or Orthodoxy, even if the short discourse which the Minister preaches should not contain a single Orthodox Doctrine. Thus the Liturgy is a bulwark of the Church. We have nothing like this to depend upon."

This, too, was the testimony of Dr. Buchanan, who visited some Syrians in Southern Asia many years ago. Their tradition was, that the founder of their Church was St. Thomas. Dr. Buchanan says:—

"They have the Bible and Scriptural Liturgy, and these will save a Church in the worst of times. Had they not enjoyed the advantage of their Liturgy, there would have been, in the revolutions of ages, no vestige of Christianity left among them. Woe to THE DECLINING CHURCH WHICH HATH NO GOSPEL LITURGY.—*Buchanan's Researches*, pp. 158, 159.

BROAD CHURCHISM.

Is not the expression of the following sentiments from a living author called for by the times?

"I tremble when I hear of a man's giving up one by one the vital principles of the gospel and boasting of his liberality. I hear him say, 'These are my views, but others have a right to their views also.' That is a very proper expression in reference to mere 'views,' but we may not speak thus of *truth* itself as revealed by God; that is one and unalterable, and all are bound to receive it. It is not your view of truth, for that is a dim thing; but the very truth itself, which will save you if your faith embrace it. I will readily yield my way of stating a doctrine, but not the doctrine itself. One man may put it in this way, and one in another; but the truth itself must never be given up. The spirit of the Broad School robs us of everything like certainty. I should like to ask some great men of the order whether they believe that anything is taught in the Scriptures which it would be worth while for a person to die for, and whether the martyrs were not great fools for laying down their lives for mere opinions, which might be right or might be wrong. This Broad Churchism is a breaking down of stone walls, and it will let in the devil and all his crew, and do infinite harm to the Church of God if it be not stopped.

"We are not bigots, but we should be none the worse if we so lived that men called us so. There are few men now with backbone; the most are of the jelly-fish order. I have lived in times in which I should have said, 'Be liberal and shake off all narrowness'; but now I am obliged to alter my tone and cry, 'Be steadfast in the truth.' The faith once delivered to the saints is now all the more attractive to me, because it is called narrow, for I am weary of that breadth which comes of broken hedges. There are fixed points of truth, and definite certainties of creed, and woe to you if you allow these stone walls to crumble down. I fear me that the slothful are a numerous band, and that all ages to come may have to deplore the laxity which has been applauded by this negligent generation.

"Be sternly true, then, to yourselves and God: Stand to your principles in this evil day; now, when everything seems to be turned into marsh and mire and mud, and religious thought appears to be silently sliding and slipping along, descending like a stream of slime into the dead sea of unbelief—get solid walls built around your life, around your faith and around your character. Stand fast, and having done all, stand still."

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

As all contributions for B. H. M. should be in the Secretary's hands by the end of the year, will the Clergy please forward lists and monies at once?

HALIFAX.—On Sunday last the Bishop of the Diocese at his Cathedral Church of St. Luke, ordained Mr. Spencer of Harrietfield to the Diaconate, and the Revs. W. H. Sampson, D. Sutherland and G. S. J. Peters to the Priesthood. The Bishop was the preacher, and the candidates were presented by the Archdeacon. Mr. Sampson remains at Trinity, Halifax. Mr. Sutherland who has been Curate of Mahone Bay goes to Glace Bay, C. B., and Mr. Peters becomes Curate of the Cathedral. Mr. Spencer is quite an addition to the Diocese from England.

The lecture of the Rev. Canon Partridge before the Church of England Institute on Monday week on "A forgotten page of History" attracted a large audience, and proved most interesting.

The Rev. Dr. Bullock, chaplain of Herbert Hospital, Woolwich, has been appointed principal chaplain to the Woolwich Garrison, in succession to the Rev. H. N. Wheeler, who has retired from the service and accepted a living in Cornwall.

WINDSOR.—The Rector writes under date of Dec. 19 to the Clerical Secretary, and we take the opportunity to make it public: "As an incentive to others as follows I am glad to be able to announce that the Churchwardens will send you in a day or two about \$275 from my Parish to the funds of B. H. M. We made an increase last year of \$57.29, and now we have advanced on this sum again by sending about \$75 more than the sum sent last year. This is very gratifying to me, especially as the parishioners have been called upon to expend so largely on their new church.

FALKLAND AND HERRING COVE.—A few weeks ago in company with the Rector of St. George's, Halifax, we made a visit to the fishing village of Herring Cove to participate in a Missionary meeting in behalf of the B. H. M., and we cannot refrain from making special reference to the well ordered and pretty Church, which was decorated quite artistically for the occasion, to the singing of the surpliced choir, and to the reverence and heartiness of the congregation during the service. Mr. Maynard, the Missionary, has certainly succeeded well in his charge if the things we have named go for anything, and they certainly do with all true lovers of the Church. The singing was admirable with Mrs. Maynard at the organ, under whose training the boys sing with precision and great heartiness. It would astonish Church-people were they to hear and see the service at this little fishing village, which, as far as we know, has nothing equal to it out of the city. All that is wanted is a Rectory which the Missionary has been for some time trying to build, and which, thanks to kind friends, requires only about two hundred dollars more expended on it to make it habitable. As the house now occupied is simply a boarded frame building unfit for any human being to live in in winter, it is to be hoped that those able to do so will during this glad season forward if only a dollar to the Rev. George F. Maynard, Herring Cove, Halifax Co., N. S., and two hundred such gifts will change the condition of the Missionary and his wife from one of almost misery to that of comfort. We hope to hear soon that this amount has been contributed in the way named. Larger sums of course will not be refused.

CLEMENTS.—(Continued.)—At the conclusion of the sermon the Rector of the Parish, Rev. C. W. McCully, addressed a few words to the large congregation, explaining the meaning of the service, decorations and offerings, shewing that our God being the same yesterday, to-day, and forever, would not fail to accept and be pleased with the offering of the fruits of the earth in his house now,

because He himself had formerly commanded such offerings to be brought, and such command had never been abrogated. The deep attention and reverent demeanor of the congregation and the hearty singing, especially of the Recessional Hymn, "Glory to Thee, my God, this night," which was sung to the tune of "Old Hundred," every one seemingly of the large congregation joining heartily "with the spirit and understanding also," was the subject of much comment. A very large number of members of other bodies of Christians were present and on this occasion at any rate we were reminded of the words of the sweet singer of Israel, "how pleasant and joyful a thing it is, brethren, to dwell together in unity." At the conclusion of the service large numbers remained for a time in the church examining the decorations and offerings. The offertories at both services were devoted to the Board of Home Missions. Thus closed a day the memory of which will long linger with all who took part in the services of Thanksgiving and which for many reasons greatly rejoiced and cheered the heart and strengthened the hands of the faithful in the Parish. It was *freely and thankfully* remarked upon that in both Churches, but especially in the Parish Church where it occupied its proper place on the retable, the symbol of the Church Catholic and of every faithful Christian "the cross of our Lord and Saviour Jesus Christ" was a conspicuous feature in the decoration and symbolism employed.

STELLARTON.—We are informed that a society having for its object the cultivation of Church music is about to be formed in this Parish. A Parochial Choral Association would be a benefit in any Parish, and a source of pleasure to its members, more especially during the long, dull winter evenings. A literary and musical entertainment will be held, in aid of the Sunday School and Church, during Christmas week. The ladies connected with the Mission Church at Now Glasgow are busily employed preparing for a fancy sale to be held in March next. Though few in number the Church folk of New Glasgow have no lack of life and energy. Could not some aid be afforded the present undertaking by larger congregations. We are sure contributions for the purpose would be thankfully received and gratefully acknowledged.

DIOCESE OF FREDERICTON.

FREDERICTON.—The week-day services during Advent have been well attended, both at the Cathedral and the Parish Church. At the Cathedral impressive addresses were delivered on Friday evenings by the Metropolitan on "The waiting Church," "The militant Church," and "The triumphant Church," and on Wednesday evenings by the Bishop Coadjutor on "The Kingdom," "The laws of the Kingdom," and "The officers of the Kingdom."

An ordination was held at the Cathedral on Sunday the 17th inst., instead of the usual Sunday, in order to enable the newly ordained to have Divine Service in their respective Missions on Christmas Day. The Rev. Walter Hancock of the Parish of Rothesay was ordained Priest, and James R. DeWolfe Cowie, B.A., and Clarence P. Hanington, B.A., were ordained Deacons. Mr. Cowie takes the Mission of Waterford, and Mr. Hanington the Curacy of Petitcodiac.

CLERICAL CONFERENCE (Continued.)—But once more: We are considering how to interest the people in the work of the Church. If there is life there must be activity. There must be work in the Church for every member, but we clergy have not given it you to do. If you care about your own souls you must care for the souls of others, and so must work for them. And to do this effectually you must be organized. But don't be suspicious. Wesley was wise in his generation, and he thoroughly organized his followers. He took care that each should have his place in his Guild, that each should have work, and some one to look to his work. You know nothing of each other. You do not meet or touch. You see each other in different pews on Sunday, and then part for the week. There is too little sympathy

and cordiality among Church people. If they would notice and speak to each other, not in Church indeed, but as they go out—if they would shew an interest in their fellow-worshippers, especially in those who are strangers, and in the poor, who are Christ's children, yea Himself—if they would even greet each other with a kindly smile, it would help to make the fellowship and communion of the Church more of a reality. When the loving interest is felt every good work will follow. On the other hand, our work for you is to make you our friends, and ourselves your guides and comforters and helpers. We have failed too much in this. We have been content to go now and then, and call socially with our wives. This is of little use. True pastoral visiting is what is needed. We have failed too in teaching you that the Church is Jesus—for it is His Body. You say when we preach the Church we do not preach Christ. But Jesus in the Church is the great thing—Jesus in the prayers, Jesus in the Word, Jesus in the Sacraments. If He is not in her, and we parts of Him, then the Church is nothing. Again we have failed to teach you fully to believe in the Communion of Saints, and so you do not realize the Church as a spiritual body, and have little idea as to the unseen world. The result is that when our loved ones are under the sod they are forgotten as parts of the family. Our little ones who have fallen asleep in Jesus are not angels, are not in heaven, but are to be remembered by name as still part of the family, though in Paradise. Yet we see Christian parents calling their children on earth by the same names as their children in Paradise, as if those were gone forever. How little such persons must realize the oneness of the Household of God. Again, we have failed to teach you, when in trouble, to come to Holy Communion as the central act of worship and of intercession. Parents in deep sorrow for a suffering or an erring one do not plead before that Calvary the atoning sacrifice of the Lamb of God, and so do not receive the help and comfort that are provided for them. If we had been more faithful and direct in giving you the fulness of the Church's teaching we should see in you a far deeper interest in the life and work of the Church. The result would be, not bazaars to get money for Church purposes, but the willing offerings of God's children, not the continual demand for some present *quid pro quo*, but a full tenth given cheerfully, with faith and love.

Mr. Herbert Lee said that there was little left for him to say after the exhaustive speech they had just listened to. He would suggest that the interest of the laity might be aroused by public speeches on the work of the Church at home and abroad. As good addresses were often spoiled by being too long and not carefully enough prepared, he thought short programmes and short speeches would prove attractive. Judicious associations also would interest the laity. They should be well furnished with religious and secular literature. They should also be placed on a firm basis, and should not attempt too much, or lay too exclusive stress on one or two objects. A good family Church newspaper was also an excellent means of interesting the laity in the life and work of the Church. Such a paper should not be too controversial.

(To be continued.)

DIOCESE OF MONTREAL.

[From our own Correspondent.]

AYLMER.—A great loss has fallen upon the Rural Deanery of St. Andrews, and particularly upon the Parish of Aylmer. On Tuesday, the 12th December, the Rev. George Canning Robinson, Incumbent of Aylmer and Rural Dean, entered into his rest after a sickness of four days. Up to Friday, the 8th, he had been active in his work. Suddenly the Master's call came to put aside earthly labor. His ministry was not a long one, but it was full of good deeds. He was ordained Deacon by Bishop Fulford in Christ Church Cathedral, Montreal, the 20th December, 1863, and Priest the 25th of September, 1864. He served for a short time as Curate to the Rev. Mr. (now Archdeacon) Lindsay, of Waterloo, Que. In July, 1864, he was appointed to the Parish of Clarendon, on the Upper

Ottawa. In this place for almost twelve years he gave himself with untiring zeal to his Master's cause. On the 29th November, 1872, he was appointed by Bishop Oxenden to the office of Rural Dean of St. Andrews, an office which he filled with efficiency up to the time of his death. At the end of May, 1876, he was removed to the then vacant Parish of Aylmer. During his incumbency of Clarendon he was instrumental in getting a very fine stone church under construction, which was opened for Divine Service on the 25th of January, 1878, he himself preaching at one of the services of that day. At the time of his death he was very carefully watching over the remodelling of Christ Church, Aylmer, after plans by Mr. Thomas of Montreal, and it is evidence of the beauty of his character and the extent of his personal influence that the workmen in the church, though most of them strangers, profoundly felt his death and worked nearly the whole of the night of the 13th to have the church in a state of readiness for the funeral. It was most touching to see them all come the morning before the burial to look for a last time upon his face. In his parish his loss is felt very deeply by all, without distinction of class or creed. At his funeral the tears of strong men testified their feelings, and little children cried as he was carried past them into church. He was universally respected. The kindly gleam of the eye, the manner begotten of interest and sympathy, the indescribable influence of a good and pure life, made all with whom he came in contact at home with him, and kindled in those who knew him a love which will remain. To his family he has bequeathed a legacy beyond all price—an inheritance of bright recollections of a noble heart and of a loving, devout and holy life, full of kindness to the poor, sympathy with the troubled, desire for God's glory and effort for the upbuilding of His Church.

DIOCESE OF ONTARIO.

(From our own correspondents.)

MEETING OF THE DIOCESAN MISSION BOARD.—(Continued.)—On motion of the Rev. Mr. Crawford it was resolved that the Rural Deans be requested to visit the several missions in their Deaneries during the coming winter and prepare them for a possible reduction in the grants made to them for the ensuing year.

On motion of Mr. Reynolds it was resolved that inasmuch as the committee appointed to report upon the advisability of appointing a missionary agent has not been properly notified and convened, that the Clerical Secretary be requested to notify the members of said committee to meet in due time and report at the next meeting of the Board.

On motion it was resolved that the Rural Deans be requested to arrange with the several conveners for the necessary posters announcing the missionary meetings during this winter.

The Revs. E. Loucks, Rector of Picton, R. Lewis, Rector of Maitland, C. P. Emery, Rector of Kemptville, and S. Tighe, B.A., Incumbent of Franktown, were present at the meeting.

The Divinity Students Fund Committee met at the office of the Clerical Secretary on the 6th instant at 2.30 p. m. There were present the Rev. Rural Dean Baker, chairman; the Rev. Dr. Wilson, Mr. James Shannon, the Rev. A. Spencer, Rural Dean Kirkpatrick and Rural Dean Bogart.

The minutes of the previous meeting were read and approved.

The Clerical Secretary read his financial statement as follows:

| | |
|-----------------------------------------|------------|
| Sept. 1.—To balance in Bank of Montreal | \$ 710.27 |
| Nov. 30.—Collections | 394.51 |
| Interest Debentures | 25.00 |
| Rev. A. Stunden | 8.25 |
| Capital Debentures | 5.00 |
| Rev. A. Stunden | 110.00 |
| | <hr/> |
| | \$1,253.03 |
| Nov. 30.—By paid exhibitions | \$ 133.33 |
| Expenses | 12.60 |
| Lord Bishop, balance Special Fund | 179.19 |
| Purchased Deposit receipt | 500.00 |
| | <hr/> |
| | \$ 825.12 |
| Dec. 1.—To balance in Bank of Montreal | \$ 427.91 |

Invested Capital.

| | |
|------------------------|------------|
| Debentures | \$5,113.34 |
| Bank of Commerce stock | 750.00 |
| Deposit receipt | 500.00 |
| Rev. A. Stunden | 55.00 |
| “ W. R. Clarke | 67.00 |
| | <hr/> |
| | \$4,485.34 |

An application was read from Mr. H. G. Parker, of Belleville, for a grant, and from the Rev. D. F. Bogart, of Selby, requesting a *donneur* for Mr. James H. McLeod, a Divinity student.

The Board made a grant of \$150 to Mr. Parker for one year on the usual conditions, but no action was taken on the application for Mr. McLeod.

Messrs. Wm. Moore, John G. Hooper and J. A. Shaw, with the addition of Mr. Parker, are the present beneficiaries of the fund.

The Board adjourned at 4 p. m.

THE REV. R. GARRETT, of Barrieldfield, is dangerously ill, and little hope is entertained of his recovery.

OTTAWA.—The Bishop has been absent from the city, holding Confirmation services in the western part of the Diocese. His Lordship will administer the Apostolic rite at Pakenham during the first week in January.

DIOCESE OF NIAGARA.

(From our own Correspondent.)

MILTON.—A successful 8 days' Mission has just closed in this town. The Services Instructions and addresses in the Church (Grace Church) were well attended, though the weather proved bitterly cold and stormy.

The address to men and young men alone given in the Town Hall on Sunday afternoon was heard by a large audience. The Rev. C. E. Whitcombe was the mission preacher; the Rev. W. J. Mackenzie is the Parish Priest.

REMOVALS, PROMOTIONS, ETC.—In addition to the changes among the clergy noted last week, we learn further that Rev. Robinson Gardiner, of Moosefield, goes to Welland, vice Rev. D. J. Caswall, M. A., and Rev. Wm. Massey, leaves Harriston for Hamilton to act as assistant to Dr. Mackenzie at the Cathedral, and to take charge of St. Luke's Mission. Rev. C. R. Lee has removed to Mount Forest.

DEACONERY OF HALTON AND N. WENTWORTH.—The Ruri-decanal Chapter will meet (D. V.) on the 15th January at Milton. Subjects of discussion will be:—1. Subjects and benefits of Baptism, illustrated by Greek original. 2. Parochial work, Communicants' classes, or Fellowship meetings.

MISSIONARY MEETINGS APPOINTED.—Monday, Jan. 15, Milton and Dundas; Tuesday, Jan. 16, Hornsby and W. Flamboro; Wednesday, Jan. 17, Norval and Beverley; Thursday, Jan. 18, Stewarton; Friday, Jan. 19, Georgetown; Sunday, Jan. Lowville and Carlisle; Monday, Jan. 22, Oakville; Tuesday, Jan. 23, Palermo and Omagh; Wednesday, Jan. 24, Nelson; Thursday, Jan. 25, Burlington.

HAMILTON.—The Bishop of Algoma preached last Sunday in this city. In the morning His Lordship occupied the pulpit of the Church of the Ascension, and in the evening that of St. Thomas'. He also addressed the children of Christ Church Cathedral in the afternoon.

CHRIST CHURCH CATHEDRAL.—*Memorial Window.* A handsome window has been placed in memory of the late Senator H. B. Bull by his sons. The window is the work of Messrs. Lyons & Co., Toronto. Its size is 17 feet 6 in. by 2 feet 2 in. The subject is the Good Samaritan—"Go thou and do likewise." The inscription reads: "In memory of the Hon. Harcourt B. Bull, Senator, a member of this Parish from its earliest organization. Died 12th Aug., 1881."

PASTORAL.—The Lord Bishop has issued his Christmas Pastoral.

DIOCESE OF HURON.

[From our own Correspondent.]

WINDSOR.—At a Vestry Meeting of the Parishioners of All Saints, held on the evening of Dec. 4, a Resolution was adopted, five persons only dissenting, to the effect, that surplices be provided for the choir, to be worn for the first time on Christmas Day; and that an addition be made to the robing room for the accommodation of the choristers. A Resolution of confidence in the Rector, Rev. W. H. Ramsay, who occupied the chair, was unanimously adopted. This Parish has made remarkable progress during the incumbency of the present Rector, and the Church in Windsor is entering on a new and prosperous career. Canadian Churchmen should feel pleased that a Church, which is so near the American border as this is, being only separated from the City of Detroit by a narrow river, is one which can worthily represent our Church and Services to our brethren on the other side. This is the first surpliced choir in the Diocese, but as the ice has been broken others may be expected soon to follow so good an example. The day has passed when a surpliced choir can be considered as a party badge, and when there are choristers occupying seats in the chancel their being vested in surplices is simply a question of order and the fitness of things.

SARNIA.—*St. George's Church.*—A Vestry Meeting, to consider the subject of a new Church, was held on the 15th of November. It was decided unanimously to proceed at once. About \$7000 has been already subscribed. The ladies of the congregation have pledged \$2000 towards the erection of a School house. From the zeal and liberality already displayed, there is no doubt but that a Church will be erected which will be creditable to both the Parish and the Diocese.

LONDON.—The Standing Committee met at the Chapter House Dec. 8th. The minutes of previous meeting were confirmed. The report of the Committee of Rural Deans appointed to revise the list of grants from the Mission Fund, to take effect from the first of April next, was considered clause by clause. The list, as amended, will be published in due time, and forwarded to the respective incumbents. The discussion upon the various grants occupied the greater portion of the afternoon. The vestry of Trinity Church, Simcoe, petitioned for permission to mortgage the church property for a sum not exceeding \$10,000, to pay off certain debts contracted in building the new church. Granted, subject to approval of solicitor. The commissary brought forward the question of the *Church Chronicle*, and urged the members to more active interest in its circulation. Several members also spoke in favor of the Diocesan organ. A number of applications for grants were considered and disposed of, after which the Sec.-Treas., Mr. E. B. Reed, read the list of investments of trust funds. Passed. A resolution was passed requesting the commissary to issue a circular requesting promptness in sending in returns from the perennial collections. Several motions of interest were then taken up, among which the question of giving religious instruction in public schools excited considerable discussion, and was laid over, among others, till a subsequent meeting. The meeting closed at 10.30 p.m., the Commissary giving the benediction:

DIOCESE OF TORONTO.

(From our own correspondent.)

PERSONAL.—The Rev. S. Mills, E. A., of Penetanguishene, has accepted the position of Missionary at High Bluff and Poplar, Manitoba, and leaves his present charge early in the New Year. It is reported that the Rev. E. Sibbald, of Mulmur, has been appointed to the curacy of Christ Church, Belleville. Owing to the continued illness of the Rev. Dr. Clarke, assistance is much required. The Rev. C. H. Marsh officiated in Belleville on Sunday in Advent, taking Dr. Clarke's duty.

LAKEFIELD.—The old stone Church here, the first erected in the village, and a very picturesque little structure, is used as a school room. The

somewhat dingy and bare appearance of its interior has been considerably brightened up by the indefatigable exertions of Mr. Farncomb, the Missionary in charge, and his active helpmeet during the last few days. Appropriate mottoes very artistically executed, surround the chancel arch window, while in other parts of the building sentences from Scripture arrest the eye and highly please the little ones. The children are delighted with the change, and are, determined, if possible, to carry out the decorations more effectively in future.

TORONTO—The Cathedral.—For some time past it has been proposed to arrange for the enlarging of the dials of the Cathedral clock and a committee was appointed to undertake the matter. But a debt due for erecting the present clock to Bemrose & Son, London, amounting to over \$500, delayed the present project. This has at last been paid and Dr. Scudding has been appointed chairman of the committee to carry out the proposed enlargement. The present dials are 7½ feet in diameter and it is proposed to double their size, making the clock the finest on the continent. The cost of the enlargement together with other improvements will be \$2,000.

TORONTO—St. James' Sunday School.—On a recent Sunday the Bishop of Algoma gave an interesting account of his Diocese to the members of this prosperous Sunday School. He related particularly his experience in reaching Lake Neepigon last summer and spoke of the contemplated erection of a church there—the total cost, about \$1,000, having been collected by himself. Towards the much needed steam-launch which fully equipped, would require an outlay of over \$3,000, nearly \$2,000 had been secured. He mentioned also that the old boat used in connection with the Shingwauk Home, at Garden River, for over 18 years required to be replaced by a new one, and towards this object St. James' Sunday School which had donated the old boat, "The Missionary," had now cheerfully subscribed \$180. The same evening the Bishop preached in the Cathedral, and in the course of his sermon he referred to the vast extent of the territory—800 miles long, and its scattered population over 75,000, many of them Pagans. His closing words should be deeply pondered by the Canadian Church. He said "there should be regular annual contributions, which would enable him to give up collecting money for his Diocese, and to do his proper work, namely to preach to his people the simple gospel, such as they heard from that pulpit. It was not a Bishop's office to collect money, and he hoped that there would soon be a regular annual sum that he could depend upon." We must all heartily re-echo the wish and we hope the Bishop's tour this winter through the various well settled and prosperous dioceses will kindle such missionary zeal and enthusiasm for Algoma as will ensure that this shall be his last begging appeal.

WYCLIFFE COLLEGE.—Plans for the memorial hall, library and chapel have been submitted to and approved by the Board of Management. The building it is expected will be commenced very shortly at an expense of \$20,000 which is very generously borne by four immediate relatives of the late Mrs. J. K. Kerr. The library is being constantly enriched with valuable gifts of books. Friends of the late Mr. G. B. Wylie donated seventeen volumes of theological works from his library, and an anonymous sympathizer has presented fifteen valuable portraits of English and foreign Reformers.

CONCERTS.—Almost all the city churches and many of the suburban ones are holding their regular winter entertainments. St. Bartholomew's Church, River Street, had their annual concert on a recent week evening. The chair was occupied by Mr. Thomas Allen, and the programme though somewhat short was good. A concert was held in St. James' School House, but owing to the late storm the attendance was not by any means commensurate with the merits of the entertainment. To say that it was under the management of Mr. Doward and that the Misses Brokovski, Bourne, Blackwell, Parsons, Bailey and Lampman assisted,

is sufficient proof of the excellence of the programme. The proceeds were in aid of the Sunday School library. The choir of St. Peter's Church, under the leadership of Mr. H. C. Shaw, gave a successful concert on Friday evening, assisted by Mrs. Bradley, Mrs. Scott, Mr. Jacobson, solo violinist and others.

THE TEMPERANCE MISSION closed on Sunday the 10th, with suitable sermons in many of the city churches. The meetings were very well attended during the week and the result will be that in nearly all our parishes there will be formed branches of the Church of England Temperance Society. Indeed this is already an accomplished fact in St. George's, in Grace Church and at the Cathedral. There is no reason to doubt that with vigour and energy on the part of the clergy our Church will become in Toronto and throughout the country one of the most powerful allies in the war against intemperance.

Province of Rupert's Land.

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

DIocese OF RUPERT'S LAND.

HISTORY OF THE CHURCH IN RUPERT'S LAND, BY ARCHDEACON PINKHAM.—[Continued.]

The prospect of Mr. Jones' arrival appeared to open a way for Mr. West's return to England to fetch his wife and children. He accordingly left the settlement in June, 1823, and while waiting at York Fort to embark for England, he made a lengthened journey on foot along the north shore of Hudson's Bay, to Fort Churchill. But although he left the country as he believed for a short time only, circumstances arose which prevented his return to it. Mr. Jones arrived at Red River in October, 1823, and entered at once into the labors of his predecessor. Mr. West possessed in no ordinary degree the gift of organization. During his ministry, marriage, which on his arrival, was almost unknown, at any rate with any religious sanction and blessing, had become general and had brought with it its attendant blessings of domestic comfort and social improvement. He introduced the English system of the registration of births, marriages and burials. The registers containing all the entries made by him and his successors throughout the country are all at St. John's now, and the system was then so perfect that it clearly and without trouble established the claims of the natives and old settlers of Manitoba to a share of the land given under the Manitoba Act, when inquiry was made as to their rights, in 1872. The Lord's Day came to be duly observed, the public ordinances of the Church were well attended, and parents began to show anxiety to have their children educated. Mr. Jones was a man of strong faith and unflinching zeal who devoted himself heartily and cheerfully to the work upon which he had entered. It was not long before an additional church was required. Through his own exertions and influence, aided by the assistance of Governor Simpson, a substantial church was erected at Image Plain. It was opened in January, 1825, and was soon as well filled as the upper Church, several members of the congregation coming from a distance of nine or ten miles every Sunday. The schools were doing well; the number attending the Sunday Schools was 169, and in the school for Indian boys there were twelve pupils, who were making satisfactory progress in religious as well as in general knowledge. Mr. Jones was not a strong man physically. The severity of the first winter caused the rupture of a blood-vessel, from the effect of which he frequently suffered afterwards, but notwithstanding this and his isolation, he was cheered and supported by the tokens of God's blessing on his work, which everywhere met his view, and in the year 1825 he had the satisfaction of welcoming as a fellow-laborer, the Rev. W. Cochrane, afterwards Archdeacon of Assiniboia, whose name was for a long time a household word in the Red River settlement.

(To be continued.)

WINNIPEG—Unveiling of the Portrait of the Metropolitan.—A large and brilliant assembly assembled in Holy Trinity School-house, Dec. 5th, to witness the unveiling of the Portrait of the Bishop of Rupert's Land. Hon. J. Norquay, Premier of Manitoba, an old St. John's College boy, occupied the chair. On his right sat the Bishop in his robes, and on his left the Hon. J. C. Aikens, the newly arrived Lieut.-Governor. The Chairman expressed his pleasure at being present on such an occasion, and called on Mr. W. Leggo, Master in Chancery, who read the Address to the Metropolitan, which we will publish in our next issue.

CHURCH FUNDS IN THE DIOCESE OF RUPERT'S LAND.—The Metropolitan of Rupert's Land in his reply to the Address on the unveiling of his Portrait, very wisely took occasion to make a full and clear statement of the sources of income in the Diocese about which there seems to be some strange ideas in the Eastern Provinces. We would call the attention of those interested in the Diocese to this able document, which certainly ought to remove the false impressions prevailing as to the amount of the Cathedral funds. When Bishop Machray came to his immense Diocese in 1865 he found that the six Missions then established had each received a grant of land from the Hudson's Bay Co., but that no title had ever been given by the Co. The title was secured by his Lordship, but until last year these glebes produced no income. The Bishop gives the amounts realized, not at all what some people imagine. It has been his aim to build up a strong, central and Diocesan institution for educational and mission work, very much on the plan of Bishop Whipple's Associate Mission at Faribault. His Lordship has however kept to the old names of Dean and Canons, and we feel sure that no one in reading his address can doubt the wisdom of his policy. He has preferred to gather around him by much self-denial the men, and found the institutions, leaving the Cathedral building for a future day, and in so doing he has had a true Associate Mission. His Dean and Canons have been *Missionaries*, carrying on until lately the larger part of the Mission work of the Diocese.

The land given to St. John's was given in trust for the Incumbent of the Parish. Instead of one man receiving what is now a considerable income, by making the Cathedral a Collegiate Church, this income is divided among the Cathedral staff who are engaged in the College, the School, and in Missionary work. Surely a glance at this admirable system would lead Church people in the Province of Canada to gladly give to a Bishop who has shown himself to be such an able administrator. And yet we hear continually of refusals to give to Mission work in the North-West, on account of an erroneous idea that too much money has been locked up in St. John's. We say advisedly, that not one dollar has ever been divested from its trust. Why is it that Churchmen are so backward in giving to this work? The Methodists in Winnipeg are a small body, but their leading congregation owned one acre in the city: This congregation is wealthier than St. John's Cathedral; its property is valued at \$285,000, and they propose to build next spring a Church to cost \$100,000; yet men and money are flowing to Manitoba. The Methodists in the older Provinces do not plead as an excuse the riches of "Grace Church, Winnipeg." Knox Presbyterian congregation is also very wealthy from the accidental rise in property. And yet their Superintendent of Missions brings back large amounts from Ontario and elsewhere every year. Why, then, are Churchmen excusing themselves from giving for reasons which are an absurdity to Methodists and Presbyterians who each have a larger single endowment than any single congregation of the Church? The first is, they fail to realize what these other bodies set continually before themselves, the fact that this great North-West will soon take the lead in the Dominion, and they are sparing no efforts to plant their denominations firmly, expecting a large return in a short time for their liberality. The Bishop's address ought to work a revolution in the minds of those Bishops, clergy, and laity who are so lukewarm in their work.

Paragraphic.

The Radical papers say Disestablishment of the Church of England will be the next trump card of the Premier.

The Mormons elected their delegate to Congress by a large majority. It seems, therefore, that in spite of the Edmunds law and the Edmunds commission, Mormonism is as dominant in Utah politics as ever.

It is reported that some hostile natives have made an attack on the Stanley station on the Upper Congo, and that the agent in charge has been wounded.

The new see of Hay, in the "Riverina," carved out of the dioceses of Bathurst and Goulburn, Australia, has already secured the necessary endowment of £14,000.

A building at Romford, formerly used as a Congregational chapel, and recently occupied by the "Salvation Army," has been secured for the Church by Canon Hitchcock, the vicar.

On Nov. 24 the Judicial Committee of the Privy Council of England was occupied the whole day as to the management of about £30,000, consisting of more than 57 legacies left for the worship of idols in India.

The Bishop of Dover having declined the Bishopric of Sydney, the *Rock* understands it will be offered to the Rev. R. Appleton, fellow and tutor of Trinity College, Cambridge, and sincerely hopes that he may be induced to accept it.

A large stone, over two pounds weight, was recently thrown through a window in St. Matthew's Church, Irishtown, during divine service. Mrs. Stoney, the rector's wife, very narrowly escaped being injured, the stone having passed very close to her head. The window has since been covered with wire.

A most interesting discovery of MSS. has just been made at the Vatican. The boxes containing them were sent to Rome by the Apostolic Vicar of Mesopotamia during the pontificate of Gregory XVI. From that time to this they have remained unexamined. Besides MSS. the boxes contain Assyrian and Babylonian antiquities co-aval with the ancient Assyrian and Babylonian monarchies.

The Rev. Frederick Mann has, it is reported, resigned the pastorate of the Congregational Chapel at Chichester, having decided to enter the Church of England. In bidding farewell to his congregation Mr. Mann expressed his deep sense of the kindness which he had always received at their hands. He warmly expressed his feeling regarding their high character as a Christian community, and stated that the happy relations existing between himself and them had greatly increased the difficulties of his decision to remove from Chichester.

Last Sunday afternoon, at the Episcopal Jews' Chapel, Palestine, six adult Jews, including two married couples, and three children, were publicly received into the Church of Christ by the sacrament of Baptism. It was a solemn sight to witness this interesting group standing at the baptismal font and declaring, in the presence of a great number of believing and unbelieving Jewish brethren, their unfeigned faith in the crucified Saviour. The Rev. Dr. Stern officiated.—*The Record.*

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Salary £200 sterling or \$1,000 per annum. The Rev. Dr. Fitzgerald is at present the Rector, but has signified his intention of retiring at Easter, 1885. The undersigned on behalf of the congregation will be happy to hear from any gentleman willing to become a Candidate for the above office of Curate or Assistant Minister.

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Notes of the Week.

What we hoped for, but feared might not be realized, has taken place. Bishop Benson, of Truro, has been nominated for Archbishop of Canterbury and has accepted the nomination. In the selection the Queen and Prime Minister have done the very best thing in their power to give satisfaction to the clergy and to advance the best interests of the Church, and we must all feel profoundly thankful to God for such a choice. Born in 1829, Dr. Benson has attained the primacy of the English Church in his 53rd year. He received his early education at King Edward's School, Birmingham, and passed from that foundation to Trinity College, Cambridge, where he gained high distinction for scholarship. He won the place of a senior optime in the mathematical tripos, and graduated in his 23rd year as a first-class in classics and a senior chancellor's medallist. He was one of the assistant masters at Rugby for several years, and passed from that school to Wellington College, of which institution he held the head mastership from its opening in 1858 till 1872. In the latter year he was appointed a canon residentiary and chancellor of Lincoln Cathedral. He was a select preacher to the University of Cambridge for seven years, from 1865 to 1871, and to the University of Oxford for one year, in 1876. He is the author of several volumes of sermons, and was one of the leading contributors to "The Speaker's Commentary on the Bible." Dr. Benson, although but five years in his present office and position, has been indefatigable in every way, and has seen his work prosper in a remarkable manner and the Church rapidly regaining her bold upon the affections of the people of his Diocese, especially of Cornwall. The new Archbishop elect is best known, however, for the splendid work he did in Lincoln as head of the Theological School of that Diocese—a work which not only made the Lincoln school famous, but which also gave new energy to the efforts of others who were seeking to increase the number and importance of Diocesan Divinity Schools. His Lordship brings to the great work before him many qualities which in any position commands success, and a peculiar fitness for the office, which cannot fail to make his career a notable one. We shall be surprised if the Church under Archbishop Benson's rule does not exert an influence upon the nation at large which will lead to an enormous accession of the best men of the Nonconformist bodies into her fold. The new Archbishop has shown himself to be wise, conciliatory, able and zealous, and such a leader the Church now needs to meet the growing desire for unity, and for aggressive work on the strongholds of Satan.

Dr. Wiggins the new Canadian weather prophet, is making himself responsible for a general scare with reference to the predicted storm which he tells us will occur on the 11th and 15th of March next. If the Doctor's prophecy is sustained by the facts he will be a recognized authority, and Vennor and others who ridicule the idea will be relegated to obscurity; but if on the other hand he should fail in his predictions, the name of Wiggins will be no more regarded with favor as a weather prophet. Evidently Dr. Wiggins means to risk his reputation on the result of his prophecy, and is making every effort to have it generally understood. It will only be ordinary wisdom for all who are interested in shipping to take the necessary precautions to protect their property and the lives of the sailors in the event of the storm, but it will be most difficult to prevent loss of life should it take place, unless traffic upon the seas should be wholly abandoned for almost the whole month of March. It will prove, we fear, a terrible disaster if it comes at all, and we may well pray to have its ravages prevented.

It is a gratifying evidence that our laws are mild and our Institutions worthy of respect and confidence, and also that the North West has given satisfaction to the settler, to know that the Mennonites who emigrated to this country from Russia a year or two ago have become naturalized subjects of Her Majesty. These people number about one thousand strong, but expect to be largely re-inforced the coming Spring. Having conformed to the law

as settlers the Mennonites will now be able to obtain the patents for their homesteads, and will own the land themselves. We are glad to see in this connection that good reports have reached Ireland from Canada, and that a large influx of Irish emigrants will come to this country in the early Spring. It is to be hoped that they will not be the pauper class, but people of some means, so that they may have the wherewithal to proceed at once to the cultivation of the land.

It will be an item of interest to our Nova Scotia readers to know that the Rev. F. W. Agassiz, formerly missionary at Seaforth, Halifax Co., and for some years past a Chaplain in Her Majesty's Army, whose heroic act in carrying off the battlefield his Roman Catholic brother chaplain, who had been wounded, in the face of the enemy, has been specially rewarded by Her Majesty for distinguished bravery by having six years added to his term of service and being promoted from the fourth to the third class. Mr. Agassiz's brave act was mentioned by the organ of the Roman Catholics in England, which spoke of his pluck and devotion in the kindest and warmest terms. It appears that at the battle of Tel-el-Kebir the Roman Catholic chaplain in the performance of his duty was well to the front, followed closely by his Anglican brother, when a bullet struck him in the leg, rendering him helpless. It was then that Mr. Agassiz, in the face of the enemy, ran to his rescue, and lifting him upon his shoulders carried him off the field and placed him in charge of the Hospital Surgeons. Such an act is worthy of all commendation, and shows the stuff our men are made of. As our readers very well know this is only one of many such deeds on the battlefield which have won the Victoria Cross and other decorations for our clergy.

Arabi Pacha, in a letter to the *London Times*, expresses himself well pleased with England's treatment of him and his co-partners in rebellion. He predicts that under an English Protectorate Egypt will yet occupy the position for which he strove, and that he hopes, through the clemency of the English Government, at some future day to return to his own land to find it freed from foreign influence, and making rapid progress in all modern improvements. This was doubtless prepared by his counsel to draw out the sympathy of the English nation, but while England will do all in her power to improve the Executive and Judiciary, it is very doubtful whether she will ever be able to withdraw her influence with which alone the changes can be effected. The Army is being reconstructed and made efficient; and a recent telegram says that Lord Dufferin has submitted to the Egyptian Government a scheme for the reform of the native courts of justice. He proposes that the tribunals be presided over by European judges, and that the code be, as far as possible, similar to that of international tribunals. England is evidently rapidly establishing a firm and wise Government, and organizing every Department after the best of European models.

Again we would express the hope that the ladies will refresh their callers on New Year's Day with coffee instead of wine. The Church of England Temperance Society is making a special effort to protect the young men in this way, and many of the aristocracy of England's Metropolis and elsewhere have willingly assented to the change. Young men have sufficient temptations in the bar-rooms and clubs, which abound in every town and city, without having the request to drink wine made by a young lady friend. If mothers and sisters are not willing to protect others' sons and brothers in this way, how can they wonder if their own fall victims to intemperance.

The remains of the late Sir Hugh Allan arrived at Halifax, on the mail steamer *Sarmatian*, which reached port at one o'clock Christmas morning. Immediately on the steamer docking at the wharf, the body, which was inclosed in the casket in which it will be interred, was transferred to a special car attached to the mail train and about an hour afterwards the train left for the Upper Provinces. Preparations had been made by the Chamber of Commerce for a suitable reception of the remains, but the early hour at which the steamer arrived prevented the attendance of the gentlemen named

and many others who wished to show respect to the departed. Mr. Bryce Allan and Miss Edith Allan, son and daughter of Sir Hugh, and Mr. Alfred White, of Quebec, son-in-law, accompanied the remains across, and, in company with Mr. H. Montague Allan and his cousin, Mr. Andrew Allan's son, and Capt. Milburn, son-in-law of Sir Hugh, proceeded on the mail train for Montreal.

We are glad to see by the papers that Bishop Fabre has caused a *mandement* to be read in the Roman Catholic churches at Montreal, deploring the action of the striking lastors as an outrage, and advising them to come to terms with employers. It is to be hoped that Canadian Bishops of the Roman Church will be able to exercise sufficient influence upon their people to prevent future strikes, which, generally speaking, are uncalled for, and have proved most detrimental to the business of the country.

Among many other evidences that great as was the immigration into our North West last year, it will be enormously larger this coming season, we note that it is said a colonization company organized in London, Eng., with a capital of \$5,000,000, has obtained a grant of one million acres near Prince Albert settlement in the North-West Territory. Such an undertaking must in itself bring thousands of immigrants into the country.

The Church of England Temperance Chronicle publishes a letter from Mr. John Burns, the Chairman of the Cunard Steamship Company, announcing that on and after the 1st January, 1883, no "grog" or alcoholic drink will be served out to the crews of the Company, but that coffee will be substituted. This company has been the last to adopt Temperance for alcoholic drinks all the other lines of trans-atlantic steamers having for some time past prohibited the use of "grog" by the sailors. It will now be a good work for the sailors to try and induce the passengers to give up their "grog" in the shape of brandy, champagne and other wines, which are drunk in enormous quantities by a great many passengers on the voyage across the Atlantic.

The Detroit Board of Trade has been discussing the question of a Reciprocity Treaty between the United States and Canada, and finally they adopted an informal resolution in favor of it. The question will come before the National Board soon to meet in Philadelphia, we believe. As showing what our neighbours think about us and it, we give extracts from the remarks of the principal speaker on each side. Mr. Lewis said he did not think this was the time to urge the adoption of a reciprocity treaty with Canada. It was now thirty years since the last one was entered into, and since then the Canadians had adopted a tariff which virtually prohibited our selling them anything. They had increased their manufactures a hundred fold. Was it wise for them to favor a plan whereby three or four million people could exchange on equal terms with fifty million people—with their cheap labor. Such a treaty would be much more to Canada's interest than their own. Even now they bought their barley in Canada, notwithstanding the duty their Government had imposed. The same thing was true of lumber. Did they want the timber to stand uncut in their own forests? He knew it was urged that they need to save their supply, but he thought the same argument might be used in reference to their farming land. It was said the other day that since the abrogation of this treaty their dock property had depreciated in value. This was not due to Canada being shut off from them, but to the construction of railroads. They had now half a dozen lines to the seaboard where then they had only one. He was as good a friend to the Canadians as any one, but he believed it would be an injury to them to adopt such a treaty. They talked about the treaty. They must remember that in the figures they give they count in the wheat and flour sent *via* Montreal to Europe. This would go there in any event. It might as well go over American lines as Canadian.

Mr. Parsons replied with a good deal of feeling and earnestness. He said he was surprised to hear such views from a gentleman usually so well informed as Mr. Lewis. The resolution said the

period had arrived when they might fairly consider the question with the possibility of establishing relations with Canada that would be thoroughly reciprocal in character. This was, he insisted, the proper time. Every one of them knew that a change and a readjustment in their tariff laws was soon to be made. The people demand it. It should have been made years ago. Before the establishment of the Reciprocity Treaty in 1854 the average transactions for eight years had been fourteen millions of dollars per annum. The first year after the treaty was established the transactions were \$13,427,757; the second year over \$40,000,000. The year before the abrogation of the treaty they were \$84,670,955. Canada was not a manufacturing country, as his friend had said. They depended largely on England and the United States for cotton goods. They all knew that Canada was friendly toward them. They asked for deepened canals—they were given to them. In 1879 they gave up in despair and adopted retaliatory measures. But the fact remained that during the existence of the treaty the people of the provinces purchased from them \$346,180,364. The United States purchased from Canada \$325,726,520. What had been in the past could be in the future. Adopt such a treaty and they would open up a trade with Manitoba, that new and growing province. They needed a market for the growing surplus of their manufactured goods. They were becoming a great manufacturing people. Their friends the Canadians were near and willing to buy of them if they would let them do so. When Chicago, Milwaukee, Baltimore, New York, Boston, Oswego pronounce in favor of reciprocity, he thought there was some reason for it. Detroit would have had twenty-five thousand more people at the census of 1880 if this treaty had been in force during the last ten years. Mr. Lewis' ideas were absurd and wrong. England had allowed the Dominion to impose duties on foreign products. England would throw off Canada if it were not for the name. What was there in common except the naming of a Governor-General and the keeping of a few troops? The Canadians were comparatively an independent people. They wished these relations with them which would make them, commercially at least, one people. That was the most important question they had to consider. Other speakers followed Mr. Parsons in the same strain.

The *Monetary Times* does not think, after a review of the November returns, that the condition of the Banks of Canada is as satisfactory as it ought to be. It says "the banks in Ontario have been strengthening their position, not without good reason. They have been sadly too weak, and they are too weak still. They have only about 16 per cent. of available assets to their liabilities, against nearly 25 per cent. held by the banks of Quebec. The Ontario banks, then collectively, ought to increase their reserves four millions more at least before they are in a satisfactory position. The banks of the Maritime Provinces, too, are carrying too much sail. Their reserves are less than 14 per cent. of their liabilities. They ought to be increased by a million dollars at least."

An informal meeting of ministers of the Methodist Church of Canada

in the Hamilton District has decided against the basis of union recently adopted by the Union Committee.

England has proposed to accredit a diplomatic resident at the Vatican on the same footing as that of the representative of Russia. The Pope has acquiesced in the proposition.

A British Columbia despatch states that all efforts made to form a coalition Government have proved a failure. The Opposition claim a majority of five with a possible seven.

San Francisco, Dec. 26.—The Marquis of Lorne and Princess Louise arrived at Santa Barbara on Sunday night last. A large crowd was at the landing but there was no demonstration.

Arabi, Toulba Abdelah, Mahmood Fehny, Ali Fehny, Yokoub Sami and Mahmood Sami, condemned to exile in Ceylon, were accompanied to Suez by Mark Napier, one of the counsel who defended them.

Nothing has come, so far, of the Phoenix Park arrests or the rewards recently offered in Dublin. The belief is expressed, however, that the murderers of Lord Mountmorris will shortly be brought to justice.

The Acting Governor of Iceland, the Bishop, and other persons of note, in a communication to the *Times*, says that notwithstanding the large donations received there must be great distress from want of food in the Island during the present winter.

The London *Times* correspondent at Rome referring to the demonstrations growing out of the execution at Trieste of Overdank says the language of the *Instarstigeant* is becoming atrocious. The *Legadella Demosiusra* expresses the hope that the Emperor of Austria may be choked.

Vienna, Dec. 27.—The entire population are preparing to celebrate the six hundredth anniversary of the foundation of the House of Hapsburg. The Emperor, Empress and Crown Prince arrived this morning, and will receive numerous deputations and addresses from prominent Austrian corps.

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Marriages.

SCHNARE—HASHMAN.—On the 23rd inst., Hubbards Cove, by the Rev. the Rector, Edward Schnare to Anne Elizabeth Hashman, both of this parish.

DICKSON—DILLON.—At St. James' Church, Main-a-Dieu, C.B., December 19th, by the Rev. T. Fraser Draper, Deacon in charge, George W. Dickson to Elizabeth Dillon, both of Main-a-Dieu.

HUTCHINSON—MOODY.—On Thursday morning, December 14th, at Holy Trinity Church, Yarmouth, by the Rev. J. T. T. Moody, Rector, assisted by the Rev. Richmond Shreve, M. A., Arthur C. second son of T. C. Hutchinson, Staff Surgeon (retired) H. M. I. Army, to Grace E., daughter of the late E. W. B. Moody, Esq., of Yarmouth.

Deaths.

GRASSIE.—On Sunday, Dec. 24th inst., after a long illness, Adela, youngest daughter of George R. Grassie, Esq., of Annapolis Royal.



Claims to Fishing Bounties.

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

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

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

INTERNATIONAL LESSONS, 1883.

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News and Notes.

"Example is better than precept." It is well known that dyspepsia, bilious attacks, headache and many other ills can only be cured by removing their cause. Kidney-Wort has been proved to be the most effectual remedy for these, and for habitual costiveness, which so afflicts millions of the American people.

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

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

The Queen spent Christmas as she usually does at Osborne this year and high festivities marked the event.

Pierce's "Pleasant Purgative Pellets" are perfect preventives of constipation. Inclosed in glass bottles, always fresh. By all druggists.

America was discovered by Lief Ericsson, the Icelandic, in the year 1004, and 856 years after, the Esterbrook Steel Pen Co. turned out their first pen.

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

The Chief Signal Officer at Washington discredited the predictions of Professor Wiggins of Ottawa of a great storm next March, and says it is impossible to predict a storm for more than a few days in advance.

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

It was reported that Count Campello, the ex Roman Canon, had returned to the bosom of the Roman Catholic Church; this has proved to be untrue.

HAPPY CONSUMMATION.—Discovered, the means by which any lady may wear slippers or shoes one or two sizes smaller than usual. Everyone who has used Putnam's Painless Corn Extractor is pleased with the result. Very few persons are exempt from suffering great discomfort and pain from corns, as corns are of small importance when they may be removed by a few applications of Putnam's Painless Corn Extractor. Beware of substitutes and bad counterfeits. Sure, prompt and painless. Sold everywhere by druggists. N. C. POLSON & Co., Kingston, Proprietors.

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

"EGAR'S PHOSPHOLEINE is the best Emulsion yet made," is what a leading druggist in Canada writes; "we have no doubt of it." It is not the advertising, but its sterling worth that is making it known, and it is amongst the physicians and more intelligent of our merchants, mechanical and laboring classes that it is used.

If cleanliness indeed be next to Godliness, we know of no one that is doing more to promote this virtue than James Pyle, through the introduction of his Pearline.

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

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

THE OLD YEAR.

OLD YEAR, Old Year, slowly dying, what hast thou to say with thy expiring voice? Thy utterance is feeble and tremulous, but thy words are mighty as a message from God. Every morning of thy ceaseless round shook for us celestial manna from its wing, and the angel's food has lain all around our camp. Our treasure was ours while it lasted. But the sweep of thy relentless stream has carried it away, and all that we can do is to stand upon the shore and look regretfully after it, and weep as it disappears in the distance. No power in earth or Heaven can now restore it to our possession. Speak to us once more, ere thou, too, glidest into the relentless past, and become of those days of earth which are but a shadow. Speak, and we will hear and hearken."

"O, children mine, I gaze with sorrow upon the months, weeks, days, hours, minutes, moments, that have gone since I sprang into light. I review the whole earth which has been partaker of my being, and I ask myself whether it has become in any sense better during its time of probation. I see wars and rumours of war; wholesale slaughter and vile assassination; Christian nations bathed in each other's blood; Christian brothers robbing each other of his birthright, defrauding and ruining one another. I see legislatures vainly endeavouring to rule without God. I see churches striving to evangelize heathendom, while their own heathens paralyze their efforts. I see much apparent zeal for outward religion with little inward reality. My seasons, civil and ecclesiastical, have come and gone; my voice has been raised in warning, encouraging, blessing; my sacred round of holy teaching has once again been duly kept. I have sought to draw your hearts and consciences to view the dread lessons they would inculcate; and I tremble as my breath grows shorter and my voice weaker, as I sink to my hours of death, that my loving opportunities have been so sadly neglected. But, children, ye have asked me to speak to you. What, then, have ye done yourselves to make my hours more profitable? Have ye first made your own calling and election sure? Are ye reconciled to God? Have your own robes been washed white in the blood of the Lamb? If so, then how have ye shown your membership in CHRIST?"

What have ye done for the cause of Missions? How much have ye lent unto the Lord for use in the Home Mission field? Is any struggling country Parish the stronger for your mite? What have ye done for Foreign Missions? Has your prayer

been offered and your share given for the bringing in of the heathen to the fold of CHRIST? How much better is the world of Idols for your self-denying generosity? What have you done to support the various religious agencies at your own doors? How much or how little encouragement has been given to your own pastor in his efforts to win souls and bodies to CHRIST? Have you stood idly by and seen him work his heart out in the vain endeavour to do alone the work of you all? Have you rallied to his side in his society work, in his schools, in his visiting, in his ministrations, and where you could have you put your hand in his and with the warm grasp of unselfish love bade him count upon your aid? What have you done for CHRIST's poor? Have you driven them away with hard words and harder thoughts, and grudged to them the dole unwillingly bestowed? What have you done for your own Church? She is the representative to you of Christ and His gospel. Have you studied her, prayed for her, helped her, fought for her, believed in her glorious mission, borne obloquy and scorn for her sake and His, who is her divine LORD?"

"Children mine, search your hearts ere my last breath passes. Reckon up your mercies, count your sorrows among the number, grieve with a holy sadness for your lost opportunities, implore a gracious and forgiving God to blot out your iniquities and hide His face upon your sins. Receive my successor with Hosannas, that you may bid him depart with Hallelujahs. Make up for lost time. I go, for my time is come, but ere I close my eyes to time, I give ye Heaven and Earth's greatest mystery, the Incarnate SON of God, "O, COME LET US ADORE HIM, CHRIST THE LORD."

"PEACE ON EARTH AND GOOD WILL TO MEN."

ALTHOUGH we do not hold ourselves responsible for the opinions of correspondents, yet we have ever sought as far as possible to prevent personalities in our columns, being fully persuaded that the curse of our Church in the past has been the rancorous controversies which have so frequently disfigured our Church press.

We formed the determination when starting the GUARDIAN to do nothing to encourage party animosities, or to assist in perpetuating religious quarrels, within the Church. Having long felt that but for differences among ourselves we would be immensely stronger than we are in Canada, and that nothing could justify their continuance, we have had no disposition to assist those who would keep them alive. This paper was brought into existence not for party purposes but for the good of the whole Church. The Church of England is wide enough to include all shades of opinion consistent with a belief in the Apostles' and Nicene Creeds. And it will be found that very many of the disputes and misunderstandings might easily be avoided, if both sides were willing to examine calmly and with candour the whole question at issue. Often it is a question of the meaning of words, one side attributing to the other motives and views which are not intended and not held. For ourselves we would do nothing in any way to injure the Church or any of her members. We are most desirous of helping to extend her influence and work, and to draw our people's hearts more closely and warmly together. We want to see more earnest zeal and ardent love for souls, and more activity in doing the Church's work. If only the Church is placed before the people in her true light, she cannot fail to attract, and to grow in

favor with all degrees of men, and it will be our aim to advance her interests at all times, and to display her Catholic position to the world. Now in the Christmas Season, when peace and good will have been ushered in by the Birth of Christ, let us who bear His name put from us all bitterness of spirit and all unfriendly and unbrotherly feelings, and at the cradle at Bethlehem renew our vows to the Dear Redeemer, Whose Incarnation means so much for us here and hereafter. Let us at this time forget the past and live as brethren for the future. If only we are true to ourselves, our Church and our God, the differences of the past will have no place in our lives in the coming future. The world is full of infidelity, scepticism and irreligion. There is much for the individual Christian and for the Christian Church to do, and the winning and holding the world for Christ can only be accomplished by united, earnest work on the part of all. If there are unseemly divisions in the Church Satan will prevail, and our Blessed Lord's name will be blasphemed, but if the Church is united, no power on earth can overpower her or check her onward march.

WHO WILL RESPOND?

We may perhaps be allowed to say a few words upon a subject which to some extent concerns ourselves, but has principally to do with the Church's work. A short time ago, after the New York *Guardian* had made an appeal similar to the one we now make, it was able to print the following, which tells its own story:—

"A noble-hearted Layman, who does not wish his name published, sends us his check for fifty dollars, to pay for twenty-five copies of *The Guardian* to be sent to Missionaries of the Church. For this substantial approval of the work which *The Guardian* is doing, we beg to return to the generous donor our most grateful acknowledgments."

Now we want to ask why some of our Canadian Laity cannot be moved to do a like good deed? We ask it not for our Missionaries, who we know would wish to pay their own subscriptions, but on behalf of a deserving class among their people. We regret to say, while we have very many quite touching requests for the paper from widows and persons advanced in years who find themselves unable to pay for it, we are not in a position to send it gratuitously to them, and so are compelled to refuse them what would help to give comfort to their widowed or aged days. We have nothing to complain of in the treatment we have received from both clergy and laity. Notwithstanding we were compelled while improving the paper to raise the price, our circulation is quite as large, in fact larger, than ever, and constantly increasing. But we now make an appeal on behalf of the class of persons to which we have referred, and ask those who appreciate our work and have the means, to put us in possession of sufficient funds that we may be enabled to add to our lists quite a considerable number of highly respectable people, whose cases we are well acquainted with, who cannot themselves afford the outlay. We should hope there were many among our readers who themselves value their Church paper, and who will be ready to assist in placing it within the reach of those who cannot otherwise get it. We promise on our part to be as generous as our subscribers, and will therefore gladly lose half the subscription on each paper, so that for every seventy-five cents sent us we will forward a copy of our paper for a year to persons to be named by the donors, or to those by whom we know it will be greatly appreciated.

After having written the above, and while the subject was uppermost in our thoughts, the following letter was received. Coming in the way it did from an unknown donor, and without our having hinted to anybody about the matter, we are led to look upon it as Providential, and are encouraged to hope that our appeal will meet with a generous response. As with the GUARDIAN so with CHURCH WORK, we shall be glad to furnish it at half price for all such persons and places:—

Enclosed please find the sum of \$2.10, subscription for four copies "Church Work" for 1883, to be sent to City and Provincial Hospital, and three ditto to be sent to Sailors Home.

In connection with the above it occurs to me that a great deal of good might be done at a very trifling annual outlay if a certain number of individuals would form a club, each member of which should agree to subscribe for a good religious paper or periodical to be sent to one or other of our charitable institutions, the same to be continued as the member's circumstances permit.

May I hope that should the above plan commend itself to you, the ball may be kept rolling from the rooms of the Church Institute?

Aware of the fact that you are much better qualified than myself to judge of the need of such an association, I leave the subject, confident that you will decide wisely concerning what action to take in the matter, if any. NEMO.

LETTER FROM THE BISHOP OF ALGOMA.

(To the Editor of the Church Guardian.)

DEAR SIR,—Will you allow me space in your columns for the discharge of a very pleasant duty, that, namely, of informing those who have contributed, anonymously or otherwise, to my Garden River Church Building Fund, that their generosity has enabled me to redeem the promise made to the Indians at our first pow-wow, that I would raise \$1,000 towards the erection of their new church, so sorely needed. I am devoutly thankful to be able to say that a little over the amount pledged has been sent in, and though, of course, somewhat more will be necessary for the finishing and furnishing of the interior, enough is already secured for the completion of the building. A week or two since I sent a message to the Indians, telling them how promptly and liberally the members of the Church had responded to my appeal in their behalf, and the intelligence, I learn, was received with general rejoicing.

May I add that now that this special object has been accomplished, I would like to call attention to the "Steam Yacht Fund" which increases slowly. The cost of purchase will probably be from \$2,500 to \$3,000. Towards this the Treasurer reports the receipt from various sources \$1,709.30, of which \$636.50 was subscribed by my personal friends in Chicago. Inasmuch, however, as I have fully determined that the purchase, when made, shall be a cash transaction, and that whatever other vicissitudes may await it, the "little ship" that is to carry the Bishop of Algoma to and fro on his summer migrations shall never be wrecked on the rock of debt, nothing will be done in the direction of a purchase till the whole cost has been provided. That end gained, the whole case will at once be placed in the hands of some one well versed in such matters, and every precaution taken to ensure a wise and safe settlement. An experienced engineer and skilful pilot will then be secured, and so the project launched in faith and hope on its first venture of missionary enterprise. Strongly convinced as I am of the absolute necessity of this additional help for the successful discharge of the duties which the Church has imposed on me, I would again earnestly express the hope that the funds necessary for its purchase may soon be provided.

Of my winter work I can only say at present that my programme for the visitation of Muskoka is already mapped out, and that I hope to be able to furnish you with a copy for your next issue. Meanwhile I have endeavored to utilize my opportunities in Toronto and elsewhere. Through the kindness and courtesy of their respective Rectors,

who have responded with the utmost alacrity to my overtures in behalf of Algoma, I have had the privilege of presenting her claims to the congregations of St. George's, All Saints, The Church of the Redeemer, St. Luke's, St. Stephen's, the Ascension, the Cathedral and Holy Trinity; also of the Ascension and St. Thomas' in Hamilton; while the details of our work among the Indians have been given to several Sunday Schools on Sunday afternoons. I have also held Missionary Meetings at Port Hope and Oshawa, at which much and substantial interest was manifested. Addresses have also been given to that admirable and thoroughly practical organization "The Church Woman's Mission Aid" of Toronto, which has done so much to brighten the homes and gladden the hearts of the clergy and laity of Algoma, and also at an informal drawing-room meeting convened on Saturday last, at No. 2 Wellesley Place, through the courtesy of Mr. and Mrs. James Henderson. I may add that I hope, D. V., to visit Montreal, Quebec and St. Johns in a week or so, and to strengthen the already hearty interest felt by Churchmen at these several centres in the welfare of Algoma. I cannot conclude without a deeply grateful acknowledgement of the promptness and generosity with which the clergy and laity of the Church have thus far responded to all my appeals on behalf of our Missionary Diocese. Of drawbacks and discouragements there are not a few, but as I set over against these the increasing brightness of the prospect opening up for poor Algoma I thank God and take courage.

Yours faithfully,

E. ALGOMA.

Dec. 18th, 7 Prince Arthur's Avenue, Toronto.

EASTERN CUSTOMS AND BIBLE TEXTS

No. III.—[CONTINUED.]

But time is not valuable with these people; they seem, in fact, to think nothing of it, and except in seed time and harvest have but very little to occupy their attention; so marked is their idleness that we began finally to wonder whether they had even any mode of *dividing* their time, other than light and darkness, sunrise and sunset, but after ourselves spending a couple of valuable hours upon the question we came to the conclusion that however idle the descendants had become, some of the ancestors must have been very bees in industry! For their very time is counted, as it were, over night. It is not, as with us at home, "morning and evening," but it is "evening and morning" (Lev. xxiii. 32; Gen. i. 5, etc.). The night and day are both divided into hours, twelve in each, but which differ in length according to the varying seasons; thus in the summer the day hours are longer than the night hours (St. John xi. 9). We tried for a time to get into their way of speaking of the third and sixth hours, etc., but soon gave up the practice. Their third hour was our nine (Acts ii. 15,) their 9th our 3 (Acts iii. 1), while our five p. m. was their eleventh hour, (St. Matt. xx. 6). We admit that the principal interest which the whole question had for us was that we are told in sacred story that our Saviour was nailed to the cross at the 3rd hour (St. Mark xv. 25), that on that awful occasion there was darkness over the land from the sixth until the ninth hour, when the guest, or "ghost," or soul of the Redeemer was released for a time from the Body, until He should recall it by His own power. (St. Mark xv. 33 and 37).

Besides these divisions it used to be customary in the former history of the country to divide the night into three (3) "*watches*" (Lam. ii. 19), the first or beginning (Judges vii. 19), the middle watch; and (Exod. xiv. 34), the morning watch, but later on, after the Romans took possession of the country, these watches were four of three hours each (St. Luke xii. 38, and St. Matt. xiv. 25). And yet once more beside all these there was a general expression of the first and second cock-crowing, specifying no exact hour, but meaning shortly after midnight, and in the very *early morning*.

All this naturally confused and puzzled us, and we at last followed the example of the natives, and (it being the "dry season," the sun being bright

and the sky clear, as a rule,) noticed our shadows to guess at the probable time of the day. What we would have done in the "rainy season," when even the most portly persons would not cast a shadow, we did not care to discuss. We got into still greater difficulty when these people would speak of two evenings in the same evening, and talk of such and such a thing being done "between the evenings" (Exod. xii. 6 and Lev. xxiii. 4). When growing more and more perplexed about their computation of time, particularly after sunset, it was with no feeling of irreverence, but only with a sense of relief, that we read the prophet's appeal, "Watchman, what of the night?" The Watchman saith, "The morning cometh" (Isai. xxi. 11), for with the morning we were ready once more for our gallop to the distant hills, or a patient plod across some miles of "*desert*," so-called, but only a part of which to our minds was really desert, for there was evidence of a fair crop of grass in the place (St. John vi. 10), only the land was not fit for ploughing. This real desert was a long strip of sandy soil, broken in its monotony here and there only by *streak*. Here more than once, if we lingered till the hotter part of the day we saw the *mirage*, or *serab*, which is so frequently to be seen, especially during the "*dry season*." Happily in our case it was without any of those terrible circumstances accompanying the sight, which again and again have aroused the hopes of exhausted travellers only to destroy them again. (P. S. 107. 5). Deceitful appearance is of course occasioned "by the quivering, undulating motion of that quick succession of vaporous exhalations which are extracted by the powerful influence of the sun." In *Isaiah* xxxv. 7 we read that "the parched ground shall become a pool," instead of the "*parched ground*." Bishop Lowth translates the "*glowing sand*," and says that the word is Arabic as well as Hebrew, expressing in both languages the same thing, the glowing sandy plain, which in the hot countries at a distance has the appearance of water. In the Koran, Cap 24, we read the same thought. "But as to the unbelievers, their works are like the vapour in a plain which the thirsty traveller thinketh to be water, until when he cometh there he findeth it to be nothing."

(To be continued.)

Correspondence.

SHORT OR LONG SERVICE.

[To the Editor of the Church Guardian.]

SIR,—Allow me to congratulate you upon having such a contributor as "Outis." Though not always fully in accord with him, there is a healthy vigour about his contributions which I enjoy, and which I believe will benefit more than myself. We all need a little shaking up now and again.

In your issue of Dec. 13th, he touches upon a subject which I think needs discussion, viz.: "Long or short service." That our church is undergoing a change in this respect there can be no doubt, and one which I fear is not for the better. I quite agree with "Outis" that as a man advances in years he has a tendency to get into a groove, and this is, doubtless, to some extent an evil. But I doubt very much whether the constant change of plans, modes, etc., the result of frequent changes, and the consequent almost chronic unsettledness—allow the expression—of many parishes is not a far greater evil. And then it must be borne in mind that the elderly clergyman must have a parish somewhere, and far better for him to have one where at least the old people will love him, if only for what he has been, than one where all wish him away. It may be said that young clergymen are liable to get into grooves, as well as older ones. This may be true of some, but only of some, and that to a limited extent.

I would not have it understood that I am absolutely opposed to all changes. There may be reasons for a clergyman leaving his parish which he ought not to disregard. He may not be just "the right man in the right place," or his family may have claims upon him, which, in his present parish, he may not be able to meet. But I think he ought to think twice before he moves once.

Unfortunately under our present system many a good man is bound to remain in a parish during his whole life, no matter what the claims of his family may be, simply because he does not get "a call" from some better one, and the better the man, i. e., the better he does his work, and the more closely he keeps to his own parish the less likely is he to get a call, particularly if his parish is isolated.

I feel tempted to enter upon the subject of patronage, but this letter is too long already. I therefore desist.

Yours truly,

W. J. ANCIENT.

QUEEN BERTHA.

(To the Editor of the Church Guardian.)

SIR,—A mistake appears in the very interesting letter of your correspondent "D. C. M." in your issue of the 6th inst. which ought to be corrected. In the account of his visit to Canterbury, he says (or else the fabulous diabolus of your office makes him to say) that he was shown St. Martin's Church "with its font in which St. Augustine baptized Queen Bertha." He must have meant Ethelbert, the Saxon King, and husband of Bertha, who is said to have been baptized by Augustine in St. Martin's on the Whitsunday next following the monk's arrival. As to the Queen (Bertha) the evidence is abundant that she had been baptized long years before. When she came to Canterbury as a bride, A. D. 570, bringing with her Lindhard as her chaplain, St. Martin's, then almost a ruin, (having been well-nigh destroyed during the Saxon invasion) was speedily restored, and here the good Queen, together with the Christian members of her household, worshipped, for *twenty-seven years* before the arrival of Augustine.

Yours sincerely,

ANDREW GRAY.

Chelsea, Mass., Dec. 14th, 1882.

ENQUIRIES CONCERNING CHRISTMAS.

(To the Editor of the Church Guardian.)

1. May we regard 25th of the 9th month after the Passover as in a popular sense corresponding to 25th Dec.?

2. May we still connect together the Feast of the Dedication of the Temple with the Feast of Tabernacles?

3. If so, may we not regard our Christmas Festival as of Divine Institution, and as a transition of a yearly festival from the 7th month to the 9th month just as the weekly festival has also been transferred from the 7th day to the 1st day of the week?

4. And consequently must we not see in the prediction of Zech. xiv. 16-19, that the command in the Law still holds good concerning the three great Festivals to be observed year by year? Is there not doctrine underlying the positive command wherein "our religious regards" to the Three Persons of the Ever Blessed Trinity shine forth even into a moral precept? And should not this argument be made use of against such an objector, for instance, as Mr. Spurgeon, who attributes the origin of Christmas to the most superstitious branch of the Church?

ENQUIRER.

THE GIRLS' FRIENDLY SOCIETY.

(To the Editor of the Church Guardian.)

SIR,—I am glad to see a reference made in the editorial columns of your paper to the Girls' Friendly Society. It seems strange that in many of the large towns of the Dominion Branches of the Girls' Friendly Society have not before this been formed. Independent of the vast good that might be done in befriending a much neglected class of persons, namely, girls at service, and those engaged in shops, factories, etc., it is just the Society needed for young women generally in almost every Parish in town and country to encourage habits of thrift, to cultivate a taste for good reading, and to aid in the work of the Church by putting in practice the motto of the Society—"Bear ye one another's burdens," etc.

E. C. T. H.

YOUNG MENS' FRIENDLY SOCIETY.

(To the Editor of the Church Guardian.)

SIR,—Your remarks in recent issues of the CHURCH GUARDIAN in regard to the Girls' Friendly Society are also in a measure applicable to the Young Mens' Friendly Society. Hundreds of immigrants will in a few weeks again be pouring into Canada. If Branches of the Girls' Friendly Society and of the Young Mens' Friendly Society were to do no more than welcome and befriend young men and women of the Church in a land where they must of necessity for a time feel keenly the truths of the saying, "There's no place like home," the benefits which would result would amply repay for the trouble taken. We know one of the great objects of the Christian Church is to spread amongst people a happy, friendly spirit, to teach them ever to give the kind word, the cheerful smile, and the helping hand, but something more is needed than simply preaching about these duties. Christians should be imbued with the spirit of sympathy and love; it should appear in the common every-day duties of life. And when united action is necessary to systematise the work the members of the Church should be organized for duty. I am sure hundreds of the faithful members of the Canadian Church will gladly welcome the opportunity of working for God through the agency of the Girls' Friendly Society and also through that of the Young Mens' Friendly Society.

V.

TAKE AND EAT THIS.

(To the Editor of the Church Guardian.)

SIR,—In answer to the enquiry of your correspondent "E." in GUARDIAN of Nov. 29th:

1st. Has not *take* a larger meaning than *receive*? The celebrant *receives* from his own hand; the communicant *takes* from the hand of the priest.

2nd. The placing of the consecrated element in the mouth of the communicant by the priest is not correct in the Church of England, for such a proceeding would be a direct violation of the rubric, which says that the priest shall "deliver the same to the Bishops. . . . and after that to the people also into their *hands*, all meekly kneeling."

The rubric, therefore, is the authority for taking in the hand. From this immediately follows that a more explicit direction will be the *palm of the hand*, for several reasons—

(a.) Because taking it between the finger and thumb is hardly to be considered *in the hand*.

(b.) Because of ancient and universal custom, as mentioned for instance by S. Cyril, who says—"Making thy left hand a throne for the right hand, which is about to receive a king; hollow thy palm, and so receive the Body of Christ, saying thereafter the amen."

(c.) Because to thus take is far more seemly, in so much that all risk of dropping the consecrated element upon the floor, or the scattering of crumbs, when so many use "*stale bread*," is avoided.

What your correspondent means by asking "Does the CHURCH GUARDIAN hold that the *Body* is alone essential?" I cannot tell. No priest of the Church of England would think of withholding the cup from the laity.

C. E. W.

TAKE, EAT, &c.

(To the Editor of the Church Guardian.)

SIR,—My attention has been drawn to this subject by "Catholics." It has always been my instruction to confirmation candidates to present their hands, the right hand supported by the left, when receiving the bread, and both hands to clasp the cup when receiving the wine. I grounded my instruction on the rubric. In a ministry of nearly forty years, only two refractory communicants to this usage have come under my notice. A very unhappy circumstance attended the act of reception by one of these. The finger and thumb were persistently presented for the bread, and upon one occasion the bread slipped through the fingers and fell to the ground. Many years after this I attended a celebration in the Quebec Cathedral, and at my friends house, where I was staying, I had an opportunity of introducing the subject—

"Take and Eat." My views were presented and objected to. The objector produced "Mant's Prayer Book with Notes," and handing it to me, said, "Bishop Mant is reliable; he will settle the question." I turned to the rubric, and Mant's note, as I remember it, was to this effect: "In the early Church the postulant presented his hands crossed; this custom was dropped when the cup was withheld and restored at the Reformation." These views as to receiving the bread are supported by Eusebius and Cyril.

HODGINS.

CONGREGATIONAL WORSHIP.

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

Briefly then let us consider what the Prayer Book provides us for the attainment of congregational worship, according to the principles and the ideal which I have attempted to trace out, chiefly from the Word of God.

First, it provides for the *House of God*, solemnly dedicated to His honour, consecrated to His service, and separated forever from all profane and common uses; the House of God still following in nave and chancel and sanctuary. *His House*, not man's, and the three-fold division of the Ancient Church, is therefore assuredly to be the very best and most beautiful that we *are able* to erect to the glory of His Name. It is His own teaching everywhere, for the Holy House of the Almighty Father, Who giveth all, all excellence and glory are most fitting, and to the utmost of our power all the treasures of genius, all the resources of art, all the loveliness of nature, should be made tributary to it.

Second, it provides for the *Ministry* of that house, an Apostolic Ministry, handed down in an unbroken line from those who received it direct from the Master's hands, and to be continued to the end of time. In this sacred ministry is maintained throughout, according to the rubric, and the whole spirit of its teaching, a *two-fold relation*—1st, towards God; 2nd, towards the congregation. In the prayers, the intercessions, the thanksgivings, the praises and the offerings, the priest is the *people's representative* before God, *leading* their devotions, and acting and speaking in *their name*, and therefore surely not by his position to be appearing to address himself to them.

In the benedictions, the absolutions, the consecrations, and in the reading and preaching of God's Word, the priest is *Christ's representative* before the people, acting and speaking in *His Name*, and turning towards them when the special ministry naturally requires it.

Third, it provides for the *household*, for its spiritual life, and growth, and worship in the spiritual home, the house of God, which is free to them all as children of the one Heavenly Father. *There* that life is begun in Holy Baptism; *there* gradually developed by common prayer and praise, by God's Word, by sermons, by catechetical instruction; *there* specially increased in Confirmation; *there* continually nourished and strengthened in Holy Communion; *there* all family life is consecrated, and the blessing of God invoked on it at every step from the cradle to the grave; *there* the whole household is to be trained up, through congregational worship, to be ready for the worship of the heavenly courts—trained up in humility, in reverence, in unity of faith, in mutual sympathy and concord, in loving fervour of adoration.

Lastly, for this training in united worship it provides solemn *confessions and litanies*, pouring forth the very soul of penitence and supplication; *Catholic Creeds*, embodying the whole truth as it is in the Lord Jesus; *prayers and intercessions*, hallowed by the use of the saints of many generations; *Canticles*, and *Psalms*, and *Hymns*, which from Apostolic days, or long before, have borne up to heaven the adorations of God's faithful people; and worthily to render these, it points us to the Church's noble heritage of sacred music, to the perfecting of which the genius of every age has devoted its highest powers. And as it provides a truly *congregational worship*, a *responsive service*, in which the *people* have a larger share than is

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

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

Family Department.

OLD CHRISTMAS HYMN.

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

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

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

"NOT MY WAY."

A TALE.

(Written for the Church Guardian.)

By T. M. B.

[Continued]

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

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

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

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

CHAPTER IV.

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

Christmas came, and once more John Carruthers

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

(To be continued.)

SUNDAY SCHOOL LESSONS.

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

(To the Editor of the Church Guardian.)

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

Yours faithfully,

W. WHEATLEY BATES.

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

THE CHRISTIAN PRIESTHOOD.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PROTECTION.

BY M. ALLYNE.

WHEN the bright morn I see,
My soul uplifts to Thee,
Jesus, my King,
E'er in my heart abide,
Each day till eventide,
With comforting.

In the night's lonely hour,
Be my protecting Power,
On Thee I lean.

Tune my heart to Thy praise,
E'en through life's troubled ways,
And sorrows keen.

Thus by no ill beguiled,
O Father! keep Thy child,
Thy Spirit pour;
That to the weary heart
Thy love I may impart,
Thine aid implore.

Gladness doth lend me wings,
Teaching of holy things,
To soar above.

Grant me Thy grace to win
Many a soul from sin
To Jesu's love.

—Churchman.

OTTO'S CHRISTMAS.

A CHRISTMAS STORY FOR CHILDREN.

(Written for the Church Guardian).

BY T. M. B.

(Continued).

Trudchen gazed and gazed at the lovely little face which speedily lost its scared and sad expression, and Otto in turn, wearied out as he was, watched the little girl with wondering interest. When he had finished his supper Fritz told him that his bed was ready, and Otto knelt down beside the strange, yet very delightful looking couch which had been prepared for him, and said the prayer which he was accustomed to say by his mother's knee. It seemed to bring her dear face so plainly before him, and the child's heart swelled with grief at the thought of her. "My mamma," he faltered and covered his face with his hands. Then Trudchen, with gentle pity, put her arms about him and said softly, "It will be all right to-morrow; grandfather will take you home. Let us thank the Christ-kind for bringing you safe through the forest." So the two little ones knelt side by side, and Trudchen said: "Liebes Christ-kind, we thank Thee for saving this little boy from the bears and wild cats and bringing him safe to us."

Then Otto lay down upon the bear skin and Trudchen drew it round him, and after one more grateful, sleepy look at her he fell asleep. What a deep, blessed sleep it was, untroubled with any dreams of his lonely wandering through the dark forest. It lasted on long after old Fritz and his grand-child were up and busy, Trudchen in preparing their simple breakfast, Fritz in getting ready for his tramp to the Castle, full seven long miles away. Snow had fallen in the night and then a sharp frost had set in, and the world looked like a new world altogether. Glistening and purely white and over-canopied with a deep blue sky. It seemed like a vast temple wherein to offer worship to the New Bern King. Fritz had come to the conclusion that he would go alone to the Castle; the child would be utterly worn out with a seven miles' tramp through the snow, and he himself was too old to carry him. He would go alone and take the good news that the child was safe and the Baron would send for him. "Let him sleep as long as he will," said the old man to Trudchen, "and when he awakes tell him that I have gone for his father." "The good God keep my darling; I shall be back as soon as possible," and after kissing the little face that had a motherly look of care on it this morning, he set forth on his errand.

When he was gone, Trudchen moved about softly, stopping every now and then to stoop, ever so cautiously, over the sleeping boy and gaze into

the sweet face that looked so rosy in the morning light, and even to touch the golden curls that spread over the bear skin. How beautiful he was; it was not wonderful, she thought, that she should have believed just for one little awe-struck moment that it was the Christ-kind Himself.

The sun had risen quite high over the forest before Otto stretched his hands above his head and opened his eyes upon his strange surroundings. For a moment he thought he must be dreaming, then Trudchen's face, looking down upon him with tender kindness, brought everything back. "Where is the old man?" he asked, sitting up, "is he going to take me home? I like you very much, but my mamma will be grieving for me." "He is gone to tell them you are safe," said Trudchen, "gone long ago and they will soon be here." Yes, they would soon be here, she said to herself, and would take him away, and she would never see his face again. Still she would have it to remember, and even that she would not have given in exchange for all the beautiful Christ geschenke that could have been given her. Otto was not so hungry this morning, but he ate a little of the black bread and courteously refrained from expressing his surprise at its appearance. And then they talked together, as only children can, with sweet and perfect frankness, and all unconscious of the wide gulf which separated their two lives. To them it didn't exist. Otto was as much interested in this little forest maiden and her doings as she was in the wonderful castle, where he lived, and which she had heard her grandfather speak of, but had never seen. So the time wore by all too quickly for Trudchen, and quickly enough, even to Otto, who had never met a companion who had been pleasanter than this one. At last there was a sound of voices and a tramping of horses, and in another moment the door was flung open, and a tall and noble looking man, clothed in costly furs, stepped eagerly into the cottage, and clasped Otto to his bosom. For a moment neither spoke, the Baron's face was white with emotion, and the child clasped his arms about his neck, and laid his rosy cheek beside his father's bearded face—"Is mamma well?" he asked.

"Yes, my treasure, good old Fritz has made her well with his blessed news that you were safe."

He did not sadden the child by telling him of the dreadful, agonized hours both had spent since his absence had been discovered.

"And who is this little maiden?" asked the Baron, as he met Trudchen's dark, wistful eyes fixed upon his face—your grandchild, Fritz?" It is Trudchen, said Otto, and she is nice and very good, and I want her for a friend."

"And you shall have her for a friend, my darling," said his father. "We will try to make her very happy for her kindness to my lost little son."

The Baron was eager to take the child back to his mother as speedily as possible, so after a hurried, but affectionate farewell between the children, he sprang upon his horse, and Fritz lifted Otto up before him.

"You will hear from me soon again," said the Baron, waving his hand with a kind and gracious farewell—"God keep you both."

The old man and his grandchild watched the horses out of sight, and Otto turned again and again to nod to Trudchen.

I need not tell you of the speechless joy with which the mother embraced her child, and how she afterwards questioned him again and again about his wanderings, and the kind hosts who had received him.

That Christmas Eve began a new epoch in the lives of old Fritz and Trudchen, who ever after were the objects of the affectionate care of the Countess.

Otto's Christmas tree was not lighted until the little maiden had been sent for to share his pleasure, and to be introduced to what seemed to her a very fairy land of delight and beauty.

Old Fritz had never again cause to feel bowed down with care in his old age, and when at last God took him to his rest, he knew that he left his beloved grandchild with generous and faithful friends. Indeed, the Countess had learned to love the little dark eyes of Trudchen, with her model ways and her loving heart; and after the old man's death, she took her to live at the Castle

of Rothenstein, where she grew up to be a fair and godly maiden, repaying by her loving devotion the kindness of her benefactors.

SPIDERS.

SPIDERS in many respects are just like other animals, and can be tamed and petted and taught a great many lessons which they will learn as readily as a dog or cat. But you must take the trouble to study their ways and get on the good side of them.

One day I had been reading in a book how spiders managed to get their webs across streams and roads, and from the top of one tall tree to another. I went out and caught a large garden spider, one of those blue-gray sprawling fellows, and fixed him up for my experiment.

I took a stick about eighteen inches in length and fastened a piece of iron to one end of it so that the stick would stand up on that end of itself. Then I put this stick in the centre of a large tub of water, and placed the spider on top of the stick. I wanted to see if he could get to the "land," which was the edge of the tub, without any hold. He ran down first one side of the stick and then the other; at each he would stop when he touched the water, and shaking his foot as the cat does he would run up again. At last he came to the conclusion that he was entirely surrounded by water—in fact, an island. After remaining perfectly quiet for a long time while, during which I have no doubt he was arranging his plans, he began running around the top of the stick, and throwing out great coils of web with his hind feet. In a few minutes little fine strings of web were floating away in the slight breeze that was blowing. After a little one of these threads touched the edge of the tub, and stuck fast, as all spider webs will do.

This was just what Mr. Spider was looking for, and the next minute he took hold of this web and gave it a jerk, as a sailor does with a rope when he wishes to see how strong it is or make it fast. Having satisfied himself that it was fast at the other end, he gathered it in till it was tight and straight, and then ran on it quickly to the shore; a rescued castaway saved by his own ingenuity.

Spiders are not fools, if they are ugly, and He Who made all things has a thought and care for all. The earth is full of the knowledge of God.—*The Advance*.

REV. DR. S. I. PRIME says:—"There should be a collection at every religious Service for public worship always and everywhere. It ought to be felt by every Christian to be his privilege, as well as his duty, to lay on the altar of sacrifice every time he comes with his sins or his prayers, an expression of the fact that he is not his own; all that he is and has is the Lord's."

"Say to thy gifted servants, 'Speed!

Behold the world your field';

"Say to the gold, 'The Lord hath need,'

Till hoarded treasures yield."

DURING the past year we have received a letter from a young man who has fallen into dreadful sin and misery. He writes that on New Year's day he was tempted by a lady to drink wine, and under its influence he lost self-control, went on from bad to worse, till ruin came. It is doubtless true that many young men are able to date the beginning of their downfall from the first day of January. On that day they drank wine with their lady friends and enjoyed themselves so much that they continued to use intoxicating drinks until they became dissipated young men. We trust there is not a family into which our paper goes, where such temptations will be held out to friends. It was a woman who tempted the first man to his fall. God forbid that there be any more such tempters now.—*N. Y. Observer*.

MR. FAWCETT, the British Postmaster-General, states that in exact proportion as the Government has lost revenue from the tax on drink, it has been gained in the Postal Savings Bank.

WHEREFORE thou art no more a servant, but a son; and if a son, then an heir of God through Christ.