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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. 36.]

HALIFAX.

WEDNESDAY, JANUARY 3, 1883. WINNIPEG.

[One Dollar and a Half a Year.

HISTORY OF MISSIONS.

If a History of Missions is to be written, where shall it begin? Shall the first chapter tell of Cary in India? or shall it be of the Moravians? or shall Francis Xavier be the first? or going far back of all these, shall we begin with Barnabas and Saul, upon whom the Church in Antioch laid their hands and sent them forth to make a Missionary tour through Cyprus and Cilicia? All these belong in the last chapters of such a Book, and perhaps they more properly would form but the Appendix to the real history.

The earth is pre-eminently Missionary ground. Physically, our earth is a dark star, and we would have no light did not the sun send its rays as Missionaries bearing light and warmth. Morally, we are without light save as Heaven took pity on our darkness, and sent a Missionary with the light of a Gospel of Salvation.

Heaven is all aglow with Missionary zeal, not only the three Persons of the Godhead, but every creature in heaven is engaged in the Mission to earth; all the angels are Missionaries, for "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

The Father sent the Son. One of the mysterious Three was sent as the bearer of salvation; this one was the Son; the greatest of all Missionaries, the pattern for all who should follow; the greatest if you consider the home He left, the distance He came, the hardships He bore—others have been Martyrs, but no other bore in his own body the sins of the people to whom he was sent.

The Bible calls Jesus a Missionary; the Epistle to the Hebrews says, "Wherefore, holy brethren, consider the *Apostle* of our profession, Christ Jesus." If the Latin derivative had been used instead of the Greek, in the translation, it would be, "Wherefore, holy brethren, consider the *Missionary* of our profession, Christ Jesus." Again, Jesus is designated as "Him Whom the Father hath sent," which gathered into one word would be "the Father's Missionary."

The Father and the Son, sent the Spirit. Peter in his First Epistle speaks of "the Holy Ghost sent down from heaven." Jesus before His death told His disciples, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you." At the same time He also said of the Comforter, "he is the Holy Ghost whom the Father will send in my name." And so the Spirit is a Missionary from heaven to earth, as well as the Son; and the Spirit is more of a preaching Missionary than was the Son. Jesus came to make peace between God and man, and to make the first proclamations of the fact of reconciliation; but the Spirit comes to abide and to preach the Gospel of Salvation to each new generation, yea to bring it to each individual heart.

These are the two messengers, Who, leaving heaven and coming to earth, bring the tidings of Salvation.

We owe our salvation to these Missionaries. If the Father had not sent aid to earth in its lost state, if the Son had refused to come a Missionary, there would have been no salvation. Just as true is it, that if the Father and Son had not come on this mission to soften hard hearts, and lead unwilling souls to Christ, we would never have been saved. Thank God, then, for Missionaries! Thank

God for the Missionaries who came from heaven to earth!

The Church should bear to the rest of the world the same relation which heaven bears to the Church. "As thou has sent Me into the world, even so have I also sent them into the world." John xvii. 18. The Church is intended to be a heaven in earth, a centre, a radiating point, and as heaven sent the Gospel to the Church, so it in turn is to send it to the nations. Every Christian, unless he would be a discordant string out of harmony with Heaven, must be in one of three positions; he must be either, first, a sender of the Gospel to those who have it not, or, second, one who is sent with the Gospel, a Missionary; or, thirdly, both a sender and one sent.

In other words, every Christian must follow the example of the Father Who sent His Son, and His Spirit to earth; or of the Spirit, Who was sent by God, and came a Missionary; or of the Son Who both came Himself as a Missionary, and also joined with the Father in sending the Spirit.

We cannot err, if we follow the example of any Person of the Godhead. We shall err, if we follow none of them.—*The Foreign Missionary.*

PROPORTION IN GIVING.

What is the law of Christ's kingdom as to contributions for pious and charitable objects? There is such a law, though unhappily many seem ignorant of it. Certainly he does not comply with it who, having the ability, contributes nothing; neither does he who contributes from no sense of duty, from no principle, but merely as caprice, or chance, or a regard to appearances may dictate. "What! know ye not ye are not your own? For ye are bought with a price." "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might be rich." These affecting words reveal both our obligation and the motive to enforce it. Surely men who are ransomed beings should regard themselves as stewards. "The silver is mine, and the gold is mine, saith the Lord of Hosts." He has seen fit to entrust His property to us; can we rightly withhold it from Him when the wants of His Church, the extension of His kingdom, the care of His poor, ask it at our hands? "Concerning the collection for the saints, . . . upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

The law of Christ requires of all who would be Christians, weekly systematic almsgiving. Each individual is required to give in proportion to his ability—"as God hath prospered him"—and this giving must be for the love of Him who, though He was rich, for our sakes became poor.

If one who calls himself a Christian, unmoved by the love of Christ, disregards the law of Christ, and gives nothing, or nothing proportionate to his ability, does the penalty immediately follow? It does not. Here on earth the Saviour mercifully bears with the unfaithful and the sinful. The unworthy member is not at once cut off from the fellowship and privileges of the Church. The barren fig-tree is suffered to remain and cumber the ground. The barren, selfish professor of Christ's religion is permitted still to enjoy "the means of grace," and, if he can, "the hope of glory." He who makes His sun to rise on the evil and on the good, in mercy bestows, year after year, the bless-

ings of His providence and grace on those who ungratefully make Him no return.

But the penalty! Let it not be forgotten that the Saviour regards the refusal to give to His Church and His poor as the refusal to give to Himself. He has solemnly assured us in His holy gospel that the day is coming when, from "the throne of His glory," He will say to the delinquents, "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to Me."—*E. H. D. in Standard of the Cross.*

IGNORANCE.

With the present facilities for acquiring information about every subject under the sun, ignorance of the doctrines and methods of the Church would seem to be inexcusable. Many persons, professing to be Churchmen, would be put in a very uncomfortable predicament if asked to explain the reason of "the hope that is in them." They may be well versed in the politics of the country, and keenly alive to the fluctuations and speculations of the money market, and know every particular of the latest sensational reports, and yet be obliged to maintain an ignorant silence in the presence of the scoffer and infidel. They have no definite understanding of what they are supposed to believe, and very little knowledge of the Bible upon which to base any convincing arguments. They scarcely know what is demonstrable by reason and what is of faith, and frequently come to grief from lack of the power of discriminating between the two. How deeply ashamed one must feel to know so little of the Christian faith, when assistance is asked for by some poor soul longing to be directed to the old paths which lead so surely to the true and only God. How difficult to help the young, who rightly expect to derive spiritual knowledge from older heads, when the older head has not given due thought to spiritual things. How discouraging to the child, anxious to put all trust in the parent's word, to find that the parent is unable to talk sensibly upon religious topics.

It is not unusual to find the parents utterly unable to explain simple Sunday School lessons to their children, and completely at a loss when asked to give the definition of words most common in the Christian faith. There is need that the children be taught *definitely* and *distinctly* the great truths the Church holds, lest they grow up as ignorant of the history and doctrines of the faith as are those from whom they themselves have every right to expect helpful religious instruction. In religion ignorance can never be bliss, for the fear of the Lord is the beginning of wisdom.—*North-East.*

PROF. MARSH, of Yale College, the highest scientific authority on such matters, has exploded the latest proof of the existence of a pre-historic titanic race of men with feet twenty-eight inches long. He recently read a paper in the National Academy of Sciences in which he said: "Much has been written in the last year about the footprints found at Carson, Nevada. They were supposed to have been made by human beings. Nearly every one who saw them admitted that they were human footsteps, but had probably been made by persons wearing sandals. I have come to the conclusion that they were not made by men, but by a gigantic sloth."

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

NEW GLASGOW.—St. George's Church.—The Holy Communion was celebrated in the above church on Christmas day at 8 a. m., and the ordinary Divine service was held at 4 p. m. The Rev. J. J. Smith preached an eloquent sermon, taking his text from St. John i. 14—"And the Word was made flesh and dwelt among us." The building was tastefully decorated. There were three Gothic arches at the entrance of the church bearing Scriptural inscriptions in gold letters on crimson and blue ground, fringed with evergreen. In front of each reading desk was lattice work of spruce with monograms in the centre of each. On the walls of the body of the church, between each window, were hung shields with various Scripture phrases appropriate to the occasion. The work was very artistic. The decorations were all designed by Mr. Drake, and executed by the Messrs. T. & N. Drake, his sons. The spruce bordering was the work of the lady members of the congregation, and great credit is due to them for devoting so much of their time and labor to the task. Mr. Drake, senior, was prevented from taking part in this labor of love through severe illness, and this circumstance cast a shadow over the usual joyous festival, but it is the earnest prayer of all the members of the church that his affliction may only be temporary, and that it may please Divine Providence to spare him longer to render further services to the Church he has loved and labored for so much. Friends far away were not forgotten in the prayers, especially the Rector and his lady now in Italy.

LONDONDERRY MINES.—Few Churchmen remember more hearty services in this Parish than the Christmas services have been. The number of communicants at the two celebrations was larger than on any previous occasion. Strangers present spoke in high terms of the neatness of the decorations, and the sweetness of the Christmas carols. The Rector was pleasantly surprised by the receipt of a load of coal, a barrel of flour, groceries in abundance for some months, and a sum of money, the latter enclosed in an envelope and delivered with a well-expressed, but most unnecessary apology, lest the contents of the parishioners' "Christmas box" should not be acceptable, and the assurance of the good will and best wishes of all, old and young, throughout the Mission. Mr. Dunphy, the Superintendent of the Sunday School, and Miss Mary Delaney, a particularly faithful and zealous teacher, were also the recipients of valuable Christmas gifts.

RAWDON.—The parish church was neatly and appropriately decorated for the festival of the Nativity. The sides of the church and front of the gallery were neatly festooned with wreaths of evergreen, and across the east end ran the words, "Thou shalt call His name Jesus," in letters of the same material. The Holy Table was adorned with white frontal trimmed with scarlet panelings, and bearing upon its upper edge the words Holy, Holy, Holy, in gilt letters, the centre pannel being occupied by a gilt Latin cross. The re-table was white with scarlet borderings and ornamented with three gilt Maltese crosses. On each side of the east window hung a white banner, bearing appropriate devices and mottoes in gilt. The pulpit banner was white, and contained a Jerusalem cross and borderings also of gilt, the whole producing a very rich and delicate effect. Unfortunately the font is too near to the stove to allow of winter decorations. The thanks of the parishioners are due to the Misses Casey, Miss Moxon, Miss Walker, and Mrs. Lewis Wier for time and labor devoted to the beautifying of God's House, and also to the young men who put up the decorations after they were made. The service on Christmas morning was very heartily rendered considering the smallness of the choir. The only extra music rendered was an anthem and the Kyrie. A very pleasant surprise awaited the organist, who, on taking her seat, found upon the organ a beautifully bound "Church Service," with her initials engraven on the clasp, and bearing upon the fly leaf the

following:—"Presented to Annie Ancient by ladies of the congregation of St. Paul's, Rawdon, Dec. 25th, 1882." At the close of the sermon the Rector distributed a number of books among the Sunday scholars as rewards for good attendance during the past summer.

HALIFAX.—Christmas Services at St. Luke's Cathedral.—There is not a very great quantity of adornment in St. Luke's this year, but there are some new features in the work, and much taste has been shown in the selection of designs and colouring. The body of the church has a text in gold and colours, and the walls are adorned with devices and emblems. The rood screen proper is richly pannelled with fir, as are the desks and choir stalls, and the temporary screen above the chancel arch is of red framing twined with evergreen. Handsome banners were all about the chancel, two especially at the east wall being very effective. The new reredos lately given to this church was the gift of Oliver Frick as a thank-offering for his being saved from drowning. It is made of polished oak, with pillars of ebony, and has five panels. These compartments, excepting the centre one where the altar cross stands, were filled with painted designs, the ones on either side of the cross being stalks of white annunciation lilies, and the outside ones emblems—cross and crown. At the foot of each panel is an elaborate traceried bordering of gilt. Above the reredos on the holy festival was a large floral cross, having on either side groups of adoring angels, also painted by hand. A set of new dossal wings in crimson and gold are at each end of the altar. At either end of the footpace also were pots of arum lilies, and on the retable were four vases of flowers. The same, hyacinths, etc., were grouped at the chancel gates.

The services in the Cathedral on Christmas Day were as follows: Celebrations of the Blessed Sacrament at 7 and 8.15 o'clock; Choral Matins with celebration at 11 o'clock. At the first celebration there were 45 communicants, at the second 90 and at the third 125. The fine choir of this church sang their best at the 11 o'clock service. The anthem was Hopkins' "Let us now go even unto Bethlehem," and "Christians, awake!" the processional hymn. There was also Evensong in the church at 7.30.

LUNenburg.—This Parish has contributed this year over \$236 for the Board of Home Missions, being considerably more than double that of any previous year. It is to be hoped that others will follow this admirable example, and that the receipts of the Board may be more adequate to its needs. Mr. Owen has lately received an address and presentation, which we shall publish next week.

DIOCESE OF FREDERICTON.

St. Andrews.—All Saints Church—Christmas-tide.—The services here this season have been more than usually joyous and impressive. The Church was decorated with great care and good taste—in a way suitable to the style of the building, which requires a good deal of bright colour. A new altar cloth, lately received from kind friends in England, was used the first time for Christmas. It is most beautiful, and is highly valued, having been worked from a design made by England's greatest architect, the late G. E. Street, and under the direction and with the assistance of his gifted sister. This was almost the last work Mr. Street did before his fatal illness. On Christmas morning the altar was decorated with most lovely flowers, consisting for the most part of calla lilies and roses. It is pleasing to find that many of the parishioners now cultivate flowers for this very purpose. The choir, on the Sunday evening before Christmas, gave up their places to the children, who, to the number of about forty, sang the Christmas carols and hymns most sweetly, the service closing with the hymn, "While Shepherds Watched," in which the congregation joined. It was a most delightful service, and the Church was completely filled by an attentive congregation. At the celebration of the Holy Communion on Christmas morning, at 8, there was a large number of communicants, quite as many as at the service af-

terwards at 11 o'clock. The singing of the choir was very effective, and especially so in the services and hymns in the Communion office. The collection at the offertory nearly \$40, was for the benefit of the poor. By a generous gift to the parish some years ago a considerable sum of money is invested, and the interest is given by the Rector and Church Wardens every Christmas Eve to poor widows and others who may be in want; and this is not confined to members of the Church. By this means, with the offering at Christmas, many a heart is made glad. It may safely be said there is not one poor person in the parish who does not receive a gift at this season. Many, too, oftentimes more in need than the abject poor, gratefully accept this sort of thing from their clergyman who could not do so from any other source.

FREDERICTON.—A very pleasant gathering of the members and associates connected with the Fredericton Branch of the G. F. S., took place on the Festival of the Holy Innocents. After attending the Morning Service in the Cathedral, they dined together in one of the Sunday School rooms, where a profusion of good things had been provided by the President and Associates. The walls were simply decorated with pretty green wreaths. Several of the clergy were present at the dinner. In the course of the afternoon, the Metropolitan joined the party, and, after the girls had sung several hymns, and enjoyed some games, addressed them on this occasion of their first full meeting, with words of kind advice and encouragement, expressing a hope that, as each anniversary of the day came round, they would commemorate it by partaking of the Holy Communion, as so many of them had done that morning; and that they would never long for any pleasures less pure and innocent than those which he had been delighted to see them enjoy so much on that day. He added, that he was pleased that so much sympathy was already exhibited in the work, and trusted that many more would be induced to join the Society. All present then knelt while he gave them his blessing.

DIOCESE OF MONTREAL.

[From our own Correspondents.]

LACHUTE.—St. Simon's Church, Lachute, was beautifully decorated for Christmas, and a very large congregation assembled at the Morning Service. The musical part of the Service was admirably rendered, Jackson's *Te Deum* being performed for the first time. The hymns sung were—"O Come all ye Faithful (Adeste Fideles); "Christians Awake, Salute the Happy Morn," and "Hark, the Herald Angels Sing." The offertory, a very liberal one, was presented to the Incumbent, and in addition, he was the recipient of a purse of \$22.00 from the congregation, many seasonable gifts to himself and family, and an elegant jewel case for Mrs. Evans, from the members of her Bible Class.

LACOLLE.—An interesting and highly agreeable feature of the Christmas Tree Entertainment, held at Lacolle, on Saturday Evening last, was the presentation of an Address to the Rev. Robert Acton, from the Parishioners, accompanied by a purse containing \$100.00 in gold. During the past three years in which Mr. Acton has been officiating in the Parish, he has enjoyed the highest respect and unbounded confidence of the members of his Church, and has also won the esteem of the other denominations composing the community generally. The Address conveyed to Mr. Acton and his esteemed wife heartfelt wishes for their present and future prosperity and happiness, and also expressed a fervent hope that their abode there might be indefinitely prolonged, and their labors in the Master's Vineyard abundantly blessed. The event was quite a surprise to Mr. Acton who had not previously received the least intimation that he was to receive the gifts; they were, however, feelingly accepted in a neat little speech, in which he returned the thanks of Mrs. Acton and himself to the kind friends who had thus remembered them and approved of his work. This recognition of his labors was very seasonable and opportune. A very handsome and comfortable Church, costing a large sum of money, has just been erected, free from debt, and Mr. Acton's

efforts to enhance the interests, both temporal and spiritual, of his charge, have been very constant. At this festive season, when memory recalls so much from the past to gladden and soften, and perhaps sadden the innermost heart, this kindly and generous token must have proved both gratifying and encouraging to him, and will doubtless tend to bind, in still closer union, the existing ties between himself and people.

MONTREAL—St. Luke's Church.—The congregation of St. Luke's Church held a large meeting to consider the advisability of combining with the parish of St. Thomas. Several speeches were delivered, in which it was alleged the church was free from debt, and that, by the first of May, it would be able to show a clear balance sheet. The majority of the meeting were evidently in favor of continuing the work of the parish and would make every effort to remain independent. On motion it was unanimously decided to appoint Messrs. J. G. Snasdell and W. Beardsell, the Church Wardens, W. R. Salter and T. Lamb, the delegates to Synod, and Mr. H. J. Dart a committee, with power to make all necessary arrangements and ask a clergyman to take the parish. It is thought, through the kindness of Principal Henderson, the students of the Diocesan College will conduct the services of the church in the meantime.

The candidates for Ordination on the 21st Jan. are:—For Priests' Orders, Rev. Josiah Ball, Deacon, of Maschouche; Mr. J. Duvernet, son of Canon DuVernet, of Chambly, and a graduate of the Low Church College, of Toronto, and Mr. Isaac Rogers, of the Montreal Theological College.

Archdeacon Evans, officiating for the Bishop, publicly and religiously, inducted Rev. J. D. Borthwick as Rector of the Parish of S. Mary's Hochelaga, on Sunday last, the 24th inst.

DIocese OF QUEBEC.

(From our own correspondents.)

MELBOURNE.—St. John's.—The annual Christmas tree festival of St. John's congregation was held on Wednesday evening, the 27th Dec., in Mr. J. P. Galliop's hall, and was one of the most successful we have had for many years. The Rev. J. M. Thompson, the former Rector, of the extensive parish of Richmond and Melbourne, of which parish St. John's formed a part up to the time of the appointment of the successor, assisted the curate in the afternoon in examining the Sunday school scholars, the results of which were very satisfactory. In his address in the evening Mr. Thompson expressed himself as much pleased with the answers given him by a class of young men and women which he examined on the *creed* in Sinclair's catechism. The entertainments consisted of readings, carols, gloses, songs, and an exhibition of a magic lantern, all of which were well received. The presents on the tree were numerous and well selected, all the children receiving something to remind them of the joyous occasion. Miss E. S. Galliop was presented with a purse containing twelve dollars (\$12.00), as a slight token of the appreciation of her services as organist. The curate also was not forgotten, being the recipient of several articles duly prized in this cold climate.

QUEBEC.—Rev. M. M. Fothergill, Rector of St. Peter's Church, Quebec, has been offered the Rectorship of St. Peter's Church, Sherbrooke.

LEVIS.—The Christmas services in the Church of the Holy Trinity, were well attended and were very hearty. The decorations of the church are chaste and suitable and much varied from those of former years. The carol-singing of the choir after service on Christmas eve was much admired. The communicants on Christmas Day numbered fifty-four. Besides many other thoughtful and generous remembrances, the Rector, Mr. King, was the recipient of a fine handsome couch from a few of his kind parishioners.

LENNOXVILLE.—Bishop's College School.—The usual Christmas examination of B. C. School ex-

tended from Monday, Dec. 11th to Tuesday, Dec. 19. They were conducted entirely on paper. The papers were set by the Principal of the College, Rector of the School, the Professor of Classics, the French Master, and Mr. N. Power. Each paper was 100 marks in value. Boys who obtained 30 to 49 marks passed; those who obtained 50 to 79 passed *with credit*, and are placed in the lists in Class II; those who obtained 80 marks and upwards passed *with distinction*, and are placed in Class I. The examinations as a whole show that a large amount of good work has been done in the school during the term. The health of the school has been excellent throughout the whole term.

DIocese OF TORONTO.

(From our own correspondent.)

CANNINGTON—All Saints'—Great improvements have recently been made in the grounds surrounding this neat little Church. They now present a very neat and tidy appearance. A fence to enclose the grounds, and a sidewalk from the road to the too steep steps, and from thence to the Church, are now wanted. The Rev. John Vicars, Incumbent, will doubtless see that this is accomplished.

ON DIT.—It is rumoured that Rev. S. Mills, B. A., Incumbent of Penetanquishene, is about to remove to another diocese. A similar report is current concerning Rev. E. W. Sibbald, Incumbent of Rosemont. The latter gentleman has occupied his present position for only a little over a year, and, as he seems to have been very successful, it is a pity he should so soon enter upon another field of labour. This is the more to be regretted, as his method of working his parish is something new in the Rural Deanery of West Simcoe, and the other clergy, were all watching his course with great interest, wondering whether the results (which have, so far, been undesirably satisfactory) would be permanent. Another three or four years would have sufficiently tested their value.

MISSION FUND.—The Mission Fund of this Diocese has never been in so satisfactory a condition as at present. This is chiefly due to a new departure taken in the matter of obtaining the contributions of the faithful. The chief feature of the plan is, that as many members of each family as can be persuaded to do so, promise to give a certain sum each month, which sums are collected by persons appointed for the purpose. To give an example of the good effected in this way—five parishes, two of them in the country, two in the city, and one a country town, whose contributions in 1820-'81, under the old plan, amounted to \$197.57, gave, under the new plan, in 1880-'82, \$1300, an increase of nearly seven hundred per cent.

MONO MILLS.—During the Christmas holidays, a grand musical and literary entertainment was held in connection with St. John's Church. Your correspondent visited this parish a short time ago, and found the people unanimous in their praises of the energy, tact, prudence, and devotion of the Incumbent, Rev. A. C. Watt.

DIocese OF NIAGARA.

(From our own Correspondent.)

ERIN AND TARAFRAXA.—This Mission is to be filled by the appointment of Mr. Fred. Piper, who has just received ordination. Mr. Piper has for several years been a very efficient Lay Reader.

HAMILTON—Church of the Ascension.—The new Rector, Rev. Hartley Carmichael, arrived in the first week of Advent. A hearty reception was afforded him by the congregation in the school house. There were about three hundred present. Among whom were Rev. Canon Carmichael, brother of the new Rector, and Rev. Rural Dean Bull. The Rector entered upon his duties on the Second Sunday in Advent.

NORTH WELLINGTON DEANERY.—The Rev. C. R. Lee, newly appointed Incumbent of Mount Forest, has received the Bishop's commission as Rural Dean.

OAKVILLE.—A new church is shortly to be erected here upon plans of Mr. Windeyer, architect of Toronto. Rev. Canon Worrell is Rector.

ORDINATIONS.—On the third Tuesday in Advent the Lord Bishop of the Diocese held an ordination in St. George's Church, Guelph, when Mr. F. C. Piper was ordained Deacon, and Revs. Irving (Orangeville), Moore (St. Catharine's), and Jones (Fonthill), were advanced to the Priesthood.

STONY CREEK.—A *Memorial Window* has been placed in the Church of the Redeemer, Stony Creek, in memory of the late Isaac Corman, the first Church Warden. The window is just large enough to contain a nearly life size figure of St. Peter. The work is chaste and bold in design, and the execution is very good, by Jos. McCousland & Sons, of Toronto. A surpliced choir, having been for some months in course of training, began their duties in this Church at Christmas.

DIocese OF HURON.

(From our own Correspondent.)

WALKERVILLE.—Rev. E. V. Turquaud, of Walkerville, has resigned that Parish, and accepted the position of Assistant Minister of Christ Church, Detroit. Rev. Charles O'Meara, of Forest, is likely to succeed Mr. Turquaud at Walkerville.

DIocese OF ONTARIO.

(From our own correspondents.)

LANSLOWNE REAR.—As successful Christmas Tree was held at Farmersville on the evening of the 23rd inst. for the united Sunday Schools of Lansdowne Rear and Farmersville, on which occasion the parishioners presented their clergyman, the Rev. R. N. Jones, with a valuable fur coat and cap. The proceeds of the entertainment amounted to \$26.32. We are endeavoring to build a new church at Farmersville; nave 50x30, chancel 20x18, with tower on the south-west corner. The plans are nearly completed by Mr. Liston, architect, Brockville. The site for our new church has been deeded to the Synod, and about \$1600 subscribed towards the building fund.

BELLEVILLE.—On Sunday, the 10th December, the Rev. E. W. Sibbald entered upon his duties as Assistant Minister at Christ Church, the state of health of the Rector (the Rev. Dr. Clarke) rendering it necessary that he should spend some time in a warmer climate. He will, I understand, leave in a few days for a trip through the West Indies and the Pacific coast, where he will probably spend the remainder of the winter.

KINGSTON.—The residents of Kingston were startled on Saturday, the 16th December, by the announcement that Master John Spencer, aged 16, a son of the Rev. A. Spencer, Clerical Secretary of the Diocesan Synod, and Master Robert Robinson, aged 14, son of Mr. William Robinson—two of the most popular and esteemed lads in Kingston—were drowned while skating near the *Tete Du Pont* barracks. Thus the homes of these two boys have been plunged into the saddest and most sudden kind of mourning. Heartfelt sympathy is extended to them in the time of their grief. The Rev. Mr. Spencer has had the hand of affliction laid heavily upon him. He lost another son by drowning a few years ago at Kemptville. The lad, who was about five years of age, fell into a cistern and was found dead by his parents.

TWEED.—Saint James' Church has undergone extensive repairs and been completely refurnished with communion table, reading desk, pulpit and seats, also a splendid new organ, manufactured by Mr. Lye of Toronto. It has pedal stops, and all the latest improvements, and is notable in its architecture, beauty and sweet tone. The incumbent, the Rev. G. Gardner officiated, assisted by the Rev. Mr. Elliott. Mr. Gardner preached an extempore sermon suitable to the occasion. Mr. Fetherston of Christ Church, Belleville, presided at the organ,

and was assisted in the musical services, by a choir from Belleville. In the afternoon there was a grand organ recital, followed by a tea meeting and concert in the evening. The net proceeds of the day were over \$250.

Since the above was written, the sad news has reached Ottawa, of the sudden death of Mrs. Gardner, wife of the Rev. Mr. Gardner, which took place at New York on the 2nd December. Mrs. Gardner an company with her daughter, left Tweed, on the previous Tuesday, in her usual good health, to visit her mother at New York, and while on her journey, was taken with paralysis of the heart, and died in two hours after her arrival at her destination. Her daughter though she was sleeping when death seized her mother on the train. She was placed in the vault on Wednesday the 6th, at about the time her husband was preaching the re opening sermon at Saint James' Church, Tweed, the reverend gentleman being unaware of his wife's death. He has the comfort to know that death had no terrors for his wife. She was a good Christian and was held in the highest estimation by the entire community.

OTTAWA.—The second of the series of fortnightly meetings of the Christ Church Lay Association was held in the school room of the church Thursday evening. The President, the Rev. B. B. Smith, occupied the chair. After routine business, Mr. Smith continued his exposition of the Book of Common Prayer. This was followed by a discussion on "The improvement of the Church's Services; how to increase the attendance on them." Dr. Wickstead introduced the subject by a logical, critical and minute address. Divine worship, he said, was of the highest importance, as it will appear if we consider: First—That God is the object of worship.—(Matthew, 4th chap., 9-10 vs.) Secondly—That to neglect His worship is the greatest affront we can offer Him.—(Malachi, 1st chap., 6-8 vs.) Thirdly—That we ourselves can expect to be blessed only so far as our worship is acceptable.—(Malachi, 2nd chap., 2nd v.) Religious worship, as well as religious principles, tends largely to form the character, and to influence the course of nations. In the greatness, the independence, and the glory of England, we see the fruits of that pure faith and ritual so long established there. The following considerations, however, forced themselves upon his mind: First—The "unpopular" character of our church services; and secondly—The lack of attendance upon public worship. The remedies for these defects would be, in his opinion: First—To bring the Litany into far more frequent and prominent use, no service being better adapted than this for congregational purpose. In dignity and solidity, rhythmical beauty, depth, pathos and extreme simplicity, it is the first Litany ever composed. Secondly—Shorter and more elastic services for week-days and festal occasions. Thirdly—The use of rooms and small chapels as excellent half-way houses to the church, the very dignity of which deters many from entering them. Fourthly, The weekly celebration of the Holy Communion. Fifthly—A great increase in the number of pastors, that the knock of the Shepherd may be heard at every door. Sixthly—More of cottage, garret and cellar lecturing. Seventhly—A staunch and unswerving fidelity to the truth of the Reformation. With all our defects, and this is not a dispensation of perfection, the results of Protestant worship contrast most favourably with those of the mediæval ritual. We have our defects, but they are not inherent in our systems. Wherever there is coldness or irreverence, the fault is in the minister or the people, or both, and ceremonialism is not the cure. It has ever been found that beyond a certain point as ceremonialism increases pure devotion declines. As to attendance upon public worship, it is true that there are multitudes who absent themselves, but the fault belongs not to the principles of our Church, but rather to the want of their application, arising from insufficiency of means. The true principles of the Church of England produce glorious results wherever they are applied. Messrs. Lawrence Fortescue, James Fletcher, Rowan Legge, George M. Greene, Henry Chesley, Dr. Small and Mr. Sheppard followed with some remarks pertinent to the question, when the meeting was adjourned to the 28th December.

Province of Rupert's Land.

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

DIOCESE OF RUPERT'S LAND.

PERSONAL.—The Rev. Alfred Osborne arrived in Winnipeg on the 8th. He preached for the first time in Christ Church School House at the Friday evening Litany Service. On Sunday he preached in St. John's Cathedral in the morning and at Christ Church in the evening. Mr. Osborne has created a very favourable impression, and we shall expect to hear that the foundations of the church at Regina will soon be laid wisely and well. He proceeded to Regina so as to officiate there on the 17th Dec., and our readers will hear from him from time to time about his work. Regina is not in the Province of Manitoba, but in the North-West Territory. There is only one clergyman in that part of the Diocese besides Mr. Osborne—the Rev. Gilbert Cook, a native clergyman at Touchwood Hills. The present Diocese of Rupert's Land extends some distance beyond the boundary of the Province. It is probable that when the new Province is organized a strong effort will be made to create a new Diocese. This can only be done by the S. P. G. or C. M. S. taking the initiatory steps in founding a new See. The success of the Church of England in that part of the North West will largely depend on the appointment of an energetic Missionary Bishop to oversee and guide the work which will begin in earnest next spring with the tide of immigration that will pour into that section of the country.

WINNIPEG—*Holy Trinity*.—The first Sunday in December was made a Hospital Sunday, and over \$300 were given to the Winnipeg General Hospital. No arrangement has yet been made about a Curate.

PERSONAL.—The Rev. Rowland Hill, B.A., of the Diocese of Algoma, has been in the city.

The astonishing growth of the city is evidenced by the fact that in the Post Office 39 clerks are employed this year instead of 9 last year. 10,000 letters are daily on call, exclusive of letters in boxes. The money orders drawn the past year amounted to \$600,000, or more than any of the large cities of the Dominion. Over 70 travellers traverse the country on behalf of the wholesale houses of Winnipeg, more than double the number employed last year. There are eight chartered banks, exclusive of private banking houses. The Main Street is 132 feet wide, with 18 feet sidewalks, and is three miles long. Between the Assiniboine and the Railway, it will next year be almost a solid mass of brick blocks. The churches are all temporary as yet, but next year will see some handsome buildings, costing \$100,000 each. The Methodists, Presbyterians and Holy Trinity all contemplate building at that price from the proceeds of their sites. In a recent editorial the property of Grace Methodist congregation was put at \$285,000. Since then a statement has been published by them, putting it at \$358,000, with a debt on it of \$50,000. The Methodists talk of building a church to cost \$100,000, and applying part of the balance to found a college. The Methodists are smaller in number than the Church of England in the city, but their property is much more valuable. It is to be hoped that Churchmen will no longer excuse themselves from giving because of the comparatively small amount held by St. John's and Holy Trinity.

WINNIPEG—*Unveiling of the Portrait of the Metropolitan*.—(Continued.)—ADDRESS:

To the Most Reverend Robert Machray, D. D., L.L.D., Bishop and Metropolitan of Rupert's Land.

Most Reverend Father: Accept from a number of the clergy and laity of Your Lordship's Diocese this portrait of yourself, which we hope may find a prominent place in Bishop's Court.

Upwards of seventeen years ago you were called in the providence of God from a sphere of great usefulness in the University of Cambridge, to preside over the destinies of the Church of England in Rupert's Land, whose members were thinly scattered over an area larger than Europe. This period has been a most eventful one in our history as a Church. The organization of our Diocesan Synod, the sub-division of the old Diocese of Rupert's Land into four Sees united into one Ecclesiastical Province under the Primacy of the Archbishop of Canterbury, and the establishment of a Cathedral Center on the basis of kindred institutions in the motherland, not to speak of other and hardly less important features of our Church polity, have been accomplished during your episcopate, and are monuments of your ability, zeal and devotion; and the position you have taken on the important question of education, by rearing from their foundations such institutions as St. John's College and St. John's College Ladies' School, and that accorded you by your being placed at the head of both the Provincial University and public school systems, justify the promise of your University life, and prove how eminently wise and fitting their choice was, who called you to the office and duties of the Episcopate in this land.

We thank God for all that has been done for our Church in Manitoba and the North-West through your instrumentality; but most of all for that spirit of harmony amongst ourselves and loyalty to our Bishop, which characterize our church life, and which we feel you have ever done so much to promote.

We deem it a privilege to contribute in this slight way in handing on to those who shall come after us a copy of the form and features of one to whom our Church owes so much and towards whom the hearts of both Clergy and Laity beat as one; and it is our heartfelt prayer that the Great Shepherd and Bishop of our souls may long spare you to His Church in this portion of His vineyard.

At the conclusion of the address the curtain which had concealed the portrait from view was caused to fall, and as it fell a general burst of applause was heard from all parts of the room, and the chairman called for three cheers for His Lordship, which were given with great heartiness.

His Lordship then read the following reply:—

Reverend Brethren and Brethren of the Laity:
I thank you for the kind, for the-I fear, too partial words in which you speak of me in your address.

I gladly accept for the Diocese the gift of my portrait which you have now made to it through me. It will receive, as you desire, a prominent place in the See House. It will be a companion of the portrait of my beloved predecessor, Bishop Anderson, which we happily possess. Whatever my own merits or demerits, I have been called, as you remark, to the Bishopric at such a most eventful period that my name cannot but be associated with the organization of this Ecclesiastical Province and Diocese. Judging from my own feelings with respect to those who before us have taken an active part in the pioneer work of the Church in this Diocese, I think Churchmen may in the future, without any care or thought of myself, be pleased at the existence of this picture. On this account I welcome the gift. But I know that your gift is not intended merely to supply such a historical reminiscence, but is meant to convey to me an assurance, and a most hearty assurance, of the sympathy and confidence of Churchmen in this Diocese, both clergy and laity.

I cannot tell how I value that harmony and loyalty to which you refer as subsisting in this Diocese. A Bishopric was not of my seeking. Indeed, I have such a disinclination to any public appearance that I sometimes wonder that I ever accepted the office. I can truly say that the main reason of my acceptance was that I thought that, with my views and probable line of action, I might be of some small service to the Church. I mean that I thought that I was likely to bring round the Church the hearty good will and co-operation of her members, and secure, unless there should arise unfavorable circumstances, that harmony which is essential both for comfort and progress.

(To be continued.)

Paragraphic.

The Paris *Journal Officiel* publishes a report eulogising the conduct of two Frenchmen, M. Pierre, director of the Cairo Water Company, and E. Bijard, director of the Gas Company, who courageously remained at their post during recent troubles. They have been made Chevaliers of the Legion of Honour.

That the Church is very strong in Bermuda may be gathered from the complexion of their Parliament. An election has recently been run. The old House consisted of 28 Churchmen, 6 Presbyterians and 2 Methodists. The new will have 29 Churchmen, 2 Methodists, 2 Roman Catholics, and 2, if not 3, Presbyterians—as in one parish there is a tie of two members.

The company which carries on the iniquitous gaming hell at Monte Carlo has appointed a new director. Its capital consists of about 80,000,000 fr., with an income of from 15,000,000 to 20,000,000 fr. The expenses of the theatre alone costs 2,000,000 fr. Besides this a Roman Catholic Bishop is maintained out of the proceeds of the gaming table.

A memorial, signed by eight representative Churchmen, and accompanied by a letter from Earl Beauchamp, has been sent to each of the Bishops, deprecating any change in the marriage laws. The thorough representative character of the memorial is evident when we note that it is subscribed by Lord Shaftesbury, Lord Beauchamp, Canon Liddon, and Rev. Edward Garbett.

Mr. George Waterton Prest, Organizing Secretary of the recently-formed "National Catholic Conservative Association," in a letter to the *Tablet*, tells the public that "the National Anthem and Queen's health are *hissed* in assemblies of Catholics!" So much for so-called Roman Catholic loyalty to our Protestant Queen. Mr. Prest, however, it is only fair to say, expresses *his* regret at this want of loyalty in many of his co-religionists.

The Bishop of Rochester has put forth an earnest appeal for ten new churches in South London, and has already received some munificent donations. He is, however, we think, justified in asking boldly for many more. The wealth of Churchman is undoubted; and how urgent the need is may be partly realized from the fact that seven parishes in Rochester diocese have a population of more than 20,000, five of more than 15,000, fourteen of more than 12,000, nineteen of more than 10,000.—*The National Church.*

The Bishop of Peterborough has appointed five readers for parishes in Northampton. In his address on the duties and responsibilities of the office of reader, his lordship said it was one of great antiquity and honor, and he regarded its revival in the Church of England as a token for good. In the best and purest days of the Church it was never her wish that ministrations should be confined to the clergy alone. A layman's position had been too much thought of as one to be exclusively ministered to, and too little as one to minister itself. The duties of a reader were not only to read the Scriptures, but to explain them to the infirm and sick, to search out the unbaptized, and in some cases also to preach.

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

Salary £200 sterling or \$1,000 per annum. The Rev. Dr. Fitzgerald is at present the Rector, but has signified his intention of retiring at Easter, 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.

CHAS. PALMER,
JOSEPH HENSLEY.

Charlottetown, 12th Dec., 1882. 4ins

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Notes of the Week.

Our highly esteemed contributor "Outis" spoke out plainly against Lotteries some few weeks ago, and we desire now to support his plea, and protest against this very fascinating but highly dangerous practice. We know that we shall be met with the retort that the Church readily accommodates herself to them in the shape of "grab-bags," "post-offices," "cake-guesses," and even *chances* for the more expensive and valuable articles at bazaars, fairs, &c., and that what is quite consistent for a religious purpose is to Christians altogether infamous when practiced by worldly persons for their own personal benefit. Unhappily there appears to be truth in the counter-charge, and it is not so much to the worldling as to the Christian that we wish to address ourselves. We do most emphatically condemn all Lotteries, but more particularly Church Lotteries, as in every way out of harmony with the Christian Religion, and most damaging to good morals and honest business dealing. It will be simply impossible to prevent gambling and other similar forms of vice, so long as the churches are quite ready to accept the principle when they are in want of money. There are so many valid reasons and arguments against everything of the kind, which must at once occur to all right-thinking people, that we shall not now mention them, but we only wish to say that so long as the Clergy permit these things in their Parishes in any shape, their mouths are shut against condemning the evil practice which has ruined and is ruining so many who otherwise would have been successful and honourable business men and consistent Christians.

The attempt has been made in Canada to bring together in the same class-room both sexes among the students preparing themselves for the medical profession, but recently the lady students have felt that delicacy and propriety compelled them to withdraw. It appears, however, that they think themselves aggrieved, and that their position has been made uncomfortable and untenable by the enemies of co-education. They have accordingly issued a document, in which they set forth their grievances and explain their difficulties, and fasten them upon the Professor of Physiology and the male students. Without wishing to champion either side in this controversy, we cannot but think, after having had large experience in the class room of a Medical College, that where men are being educated for Physicians, there women ought not to be allowed to enter. Co-education of the sexes in this particular branch of science is grossly inconsistent with that delicacy and reserve which women doctors, no less than other women, should possess. It is utterly impossible for a Professor to do justice to his subject, in some of the branches at least, with the two sexes in the same class, and the male students may well complain that they are the sufferers. If women wish to be educated as doctors, let them have colleges of their own, or classes formed for them independent of the ordinary class.

The Toronto Branch of the Dominion Alliance is beginning an agitation to have the sale of liquor and other goods separated. We believe no more important step could be taken, and until such a law is placed upon the statute book but little headway can be made in the direction of suppressing the liquor traffic. Already in some Canadian cities it is made compulsory upon persons securing licenses that their liquor business shall be kept distinct from the sale of other goods, and we are glad to know that so important a city as Toronto is moving in the same direction.

It will be remembered that M. deLesseps behaved so strangely towards England with reference to the Suez Canal during the Egyptian War, that a second Canal, to be solely under English influence, was freely discussed in the English press, and enthusiastically entertained by the English people. The sudden collapse of the war, or rather the wonderfully quick march of events, gave England nominal control, and for a time nothing further occurred, but now the project is being revived, and is being advocated with increasing force. It is stated that the present Canal is much too small to do the work required of it, and that it will have to be widened and deepened in some places, at a cost of fully fifty per cent of the previous outlay. An enlargement is opposed by the Suez Canal Co., but the interests of England and the growing and constantly increasing trade with the East will prompt English capitalists to cut a greatly improved and enlarged Canal, or else lead to an increase of the present one, when the new work will no doubt be done with English money, and Englishmen will obtain a controlling influence in the Company which she does not now possess.

The announcement that the Societe Postal General of France has made an offer to the Canadian Government to start a fortnightly line of steamers between Havre and Montreal direct in consideration of a subsidy will be taken as another proof that Canada is attracting attention beyond the limits of the Empire. We hope the subsidy will be allowed, for it will then become the interest of the company to promote emigration, and to make known the advantages and capabilities of the Dominion. It is not easy to induce Frenchmen to emigrate from their own country, but probably Canada would present a more inviting field than perhaps any other portion of the world.

There seems to be a growing feeling manifesting itself in the Presbyterian Established Church of Scotland in favour of Episcopacy, and for union with our Church in that land. The Moderator of the General Assembly in 1882, in his closing address, gave expression to sentiments which show that the time is near at hand for efforts in the direction named. Principal Tulloch, so commanding a figure in the Scottish Church, in a speech in the same Assembly, also spoke in a way to lead us to the conclusion that many, at least of the best minds among them, are not satisfied with their present isolation. On the other hand, Bishop Chas. Wordsworth, Bishop of St. Andrews, in his last Charge, spoke most emphatically in its favor; and the Bishop of Truro (now Archbishop-elect of Canterbury), in his recent Charge, after referring to some views which had been expressed on the subject, said: "I would enforce them by reminding you of the near approaches (formerly incredible) to each other, of the Scottish Episcopal and the Established Presbyterian Churches. When we think of their history, so ennobled and so stained, so inveterate on both sides, and so heroic, and mark their attitude to-day, the hardest man may believe that it is no will of God that any devotion or faith should war for ever against faith and devotion; or the folds of the flock stand like cliffs that have been rent asunder, and dreary seas flow between them hopelessly and unalterably." We may have our faith in the future stimulated by a knowledge of these facts, and our prayers for Unity made more earnest and constant. Hasten the time, O Lord, when as brethren we shall war a common warfare against thine enemies—the devil, the world, and the flesh!

We are glad to chronicle the fact that Mr. Justice Loranger has declared labor unions for extorting higher wages illegal, and awarded an employer \$20 damages against a man named Bourdon, a member of a union, who induced a fellow workman to desert his master's service. This is the only way to prevent reckless and uncalled for strikes, which are often brought about by causes which will not bear the light. Trades unions for the protection of workmen are valuable, but for taking advantage in an arbitrary manner of the employers' necessities, when the wages are fair for a fair day's work, Justice Loranger's law will become necessary.

The Evangelical Alliance, an association representing the various Protestant bodies, following its common practice for some years past, has issued notices for a week of prayer, beginning on Sunday next, and to be continued during the following days. We can have not a word to say against any attempt to draw men's hearts from earthly things to the consideration of those higher concerns which make for the peace of the soul, or for any efforts to arrest the attention and arouse the consciences of the men of the world as well as others, but we sincerely regret that the Church's Year, as old as Christianity itself, should have been ignored, and that times and seasons, unknown for very many centuries, should have been substituted. The Season of Lent is observed by the Catholic Church in all its branches the world over as a time for special services, when for forty days various means are used to do for men what the Evangelical Alliance seeks to do by its Week of Prayer. Why then should another time be chosen—a time when festivities are indicating the joy of the Church of Christ at the Incarnation of her Lord—to inculcate sorrow and penitence, humiliation and fasting, thus increasing the distance between us, when every effort should be made to draw us all together? Let the Evangelical Alliance adopt the Season of Lent for its yearly services of special prayer, and so extend the time while making it a season common to all Christians.

Quite a shock of an earthquake was felt in Halifax a little after ten o'clock on Sunday night. The writer was sitting in a room on the west side of a house in the south end of the city, when the house fairly rocked to and fro, and the glass rattled for fully twenty seconds. Fortunately it was not generally felt, and but small notice was taken of it. Another but lesser shock occurred a little later on, after the large congregations had gathered in the churches, but it was noticed only by a few.

A leading secular paper, after referring to Dr. Benson's most successful career at Cambridge University, to his admirable work as Head Master of Wellington College, and to his energetic sagacity and administrative capacity as Chancellor of Lincoln Cathedral, thus concludes a very interesting article:—"He became Bishop of Truro in 1877, and has put a life into that part of England which throbs and beats in every part of the diocese. From this centre during the past five years he has been developing a model diocese of the Church. A High Churchman, a thoroughly trained ecclesiastic, in sympathy with his age, intensely in earnest in all that belongs to vital Christianity, in the prime of life, and endowed not more with ability to inspire others with his plans than to realize them in his own heart and mind, he brings to the position of Archbishop of Canterbury some of the best and rarest qualities that are to be found in any English ecclesiastic of the day."

HE BUCKED.

THE DANGER OF RIDING TEXAS PONIES.

Great excitement on Montgomery street—A happy thought and a happy man.

(San Francisco Evening Post.)

It is a fact beyond dispute that the average Texas poney is uncertain. As a general thing a Texas charger can be relied upon, sooner or later, to indulge in his little act, popularly known on the plains as "bucking." You can't cultivate the poney sufficiently to induce him to forget it. It is in his blood, and he sticks to it by the power of heredity. He would probably go without his hay for a whole day sooner than throw away a fair opportunity to "buck." It is a part of his life, and the chief article in his creed. In short, a Texas poney which won't buck is not a Texas poney at all. He is a non-descript, and unworthy to be accredited to the Lone Star State. Mr. Geo. Ridgeway, residing on Jefferson street, Oakland, will probably endorse the above heartily. At any rate the accident which befell him this morning would seem to be a sufficient guaranty for such inference in the minds of observers, for Mr. Ridgeway narrowly escaped death. As it is well known, this gentleman is a finished horseman, and is fond of riding spirited animals. This morning about 8 o'clock he rode up Montgomery street at a very rapid pace. When opposite F. Garcia & Co.'s restaurant, popularly known as "Frank's," Mr. Ridgeway suddenly checked his horse and attempted to wheel. But the pony grew obstinate and refused to obey the will of the rider. Mr. Ridgeway attempted to force the horse, but the perverse product of the pampas declined to be enforced, and then ensued a struggle for the mastery between horse and rider. True to his instincts the pony finally prepared a *coup d'etat*, and won the victory. Jumping into the air, the devilish creature stiffened his legs, humped his back until he described an inverted U, came down on the street with all four feet at one time, plunged his head between his forelegs, and the act was complete. Mr. Ridgeway struck the ground about six feet in front of his horse. He was insensible. A large crowd of excited people was attracted to the spot. Kind hands tenderly lifted the unconscious sufferer and bore him into Frank's. A messenger was despatched for a physician. In the meantime restoratives were applied, and every means known to those present resorted to for his resuscitation. In a short time Mr. Ridgeway showed signs of returning consciousness, and moaned in great pain. Regaining the power of speech the hurt gentleman said, "For goodness sake do something to relieve this horrible pain in my shoulder. It is killing me. Have you a bottle of St. Jacob's Oil in the house?"

"Just the thing," said Mr. Garcia. "I have some of the oil conveniently at hand."

The sufferer was denuded of his clothing, and his right shoulder was found to be badly bruised. Quick hands applied the great remedy which is now creating such a great sensation on the coast, and in an incredibly short time Mr. Ridgeway began to show signs of action. Soon he said that the pain was greatly relieved, and the application of nearly a whole bottle took away all the pain and reduced the

swelling which had commenced when they began applying the Oil. Examination revealed the fact that Mr. Ridgeway had not sustained a fracture in any of his bones, and he remarked subsequently as he was sipping a glass of Lemonade, that St. Jacobs Oil had doubtless saved him great and protracted suffering. Calling at a neighboring drug store, Mr. Ridgeway secured several bottles of this wonderful healing substance and went home. The doctor arrived too late to see his patient.

The exhibition of such wonderful power by the St. Jacobs Oil set all tongues wagging, and many gentlemen present expressed astonishment at the amazing result of its application. Mr. Garcia explained that the Oil was reputed to be almost miraculous in its action in some cases, and the incident of this morning was simply a verification of what he personally knew of it, as well as what was stated of it by persons of his acquaintance. He thought so highly of its splendid curative properties in all cases of pains and hurts that he never failed to keep some of it on hand. Mr. Ridgeway would doubtless feel a little shaken up by his fall for a few days, but several more applications of the remedy would undoubtedly place his shoulder all right.

The reporter was greatly interested in what he had witnessed, and resolved to learn more about the performance of the great remedy. Meeting Mr. Robert Young, a printer in the Mercantile Agency, and residing at No 320 California street, the question of the healing power of St. Jacobs Oil was introduced. Mr. Young immediately and emphatically bore strong testimony in its favor. "Why, sir," said he, "I had been troubled a long time with stiffness of the neck. It was especially severe when I took cold. I had also suffered with rheumatic pains in my shoulders. It is, therefore, with feelings of gratitude that I say that the St. Jacobs Oil relieved me of every pain and ache. I most heartily recommend it as a superb relievant."

During the morning the reporter's duties called him to North Beach. While there he met Mr. Charles Schwartz, proprietor of the North Beach Chowder House, No. 2209 Powell street. The following conversation ensued:

"Mr. Schwartz, do you know anything about St. Jacobs Oil?"

"Well, I should say so! It is just the grandest remedy for rheumatism ever made!"

"Have you used it, sir?"

"Used it! Yes, it has been a standing remedy in my house for two years. There is nothing like it. We could not well get on without it. It cures my people of rheumatism, burns, bruises, and every kind of ache or pain. Then my neighbors use it, too. I always have several bottles in my house, and it frequently happens that persons call for it in sudden emergencies. Only a few days since a drayman got badly hurt, and I sent out a bottle of St. Jacobs Oil. They rubbed it on him and it took away the pain. The man was very grateful and said it was the best stuff in the world."

The reporter stepped in at the popular pharmacy of J. Adolph Boyken, corner of Ninth and Mission streets, and asked the proprietor if he had much call for the St. Jacobs Oil. Mr. Boyken replied:

"The Great German Remedy, St. Jacobs Oil, has been having a big sale with me lately, and my customers are high in their praises of it as a conqueror of pain."

97 BARRINGTON ST. to 101

MAHON BROS. DRY GOODS.

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

Marriages.

FULLERTON—ROWE.—Dec. 9th, at St. John's Church, Cornwallis by the Rector, Rev. F. J. H. Axford, William Y. Fullerton, M. D., of Cornwallis, to Edith, second daughter of John T. W. Rowe, Esq., of Glamorganshire, South Wales, and granddaughter of Stephen Collier, Esq., "Werdew" Glamorganshire, South Wales.

On the 23rd inst., at Hubbard's Cove, by the Rev. the Rector, Edward Schnare, to Annie Elizabeth Hashman, both of this parish.

News and Notes.

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

[From the Halifax Herald.]

In the columns of our paper will be found the advertisement of the Putner Emulsion Co. Their cod liver oil compound—denominated PUTNER'S EMULSION—has attained such a wide-spread popularity of late both for the cure and arrest of the many diseases of the lungs, 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 PUTNER'S EMULSION Co. which appears in our columns. PUTNER'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, PUTNER'S, is greater than for all other Emulsions combined, and that their sales for it, PUTNER'S, are steadily on the increase.

The Princess Louise and the Marquis of Lorne will take home with them one comfortable memento of their visit to the United States, in the form of a pair of wool blankets, the finest ever manufactured at the Golden Gate woolen mills, San Francisco, and the gift of ex-Governor Leland Stanford.

Twenty-four beautiful colors of the Diamond Dyes, for Silk, Wool, Cotton, &c., 10 cts. A child can use with perfect success.

The coal shipments from Spring Hill Mines during the month of November were 17,000 tons, making the total shipments Jan'y 1st, to Dec. 1st, 1882, 183,000 tons, and it is expected the shipment for Dec., will bring it up to over 200,000 tons.

HONOR TO WHOM HONOR IS DUE.—Honor the name of Dr. Scott Putnam, inventor of PUTNAM'S PAINLESS CORN EXTRACTOR. Many less deserving men have their names enrolled among those considered benefactors of their race. Why not his? Ask those who have used Putnam's Painless Corn Extractor what they think of it. Their thankful hearts cannot sound his praise too high. Safe, sure and painless. Beware of cheap substitutes. Sold everywhere by druggists, &c. N. C. POLSON & Co., Kingston, Proprietors.

A report is current in railway and financial circles to the effect that Mr. W. H. Vanderbilt, the great American railway king, whose wealth is placed at about \$100,000,000 has taken a very great interest in the Canadian Pacific Railway Company.

HONEST AND LIBERAL.—When the Hops in each bottle of Hop Bitters (at the present price, \$1.25 per lb.,) cost more than a bottle is sold for, besides the other costly medicines,

and the quality and price are kept the same, we think it is honest and liberal in the proprietors, and no one should complain, or buy or use worthless stuff, or cheating bogus imitations because the price is less.

Sir John A. Macdonald has been ill, and still unable to transact official business.

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

A writer says: "I would not be without Eagar'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."

STAR KIDNEY PAD.

INDUBITABLE EVIDENCE

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

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

GIVING ENTIRE SATISFACTION. Pictou, April 20. Gentleman,—I find that your Pads are giving entire satisfaction, and wish you increased sales for so valuable a remedy for disease of the kidneys. J. B. MORDUN, M. D.

OF SERVICE TO PATIENTS. Lime Lake, April 23. Gentleman,—Your Pad has been of great service to some of my patients already. JNO. MAXWELL, M. D.

BRIGHT'S DISEASE CONQUERED. Enterprise, April 13.

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

THE ONLY PERMANENT CURE. Tamworth, April 13.

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

ALL PRAISE THEM HIGHLY. Tamworth, April 13.

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

Enterprise, April 13. Gentlemen,—Your Pad is helping me wonderfully. My complaint is inflammation of the kidneys. JOS. PIXER.

Prices.—Child's Pad, \$1.50. Regular Pad, \$2.00. Special Pad, for Chronic Diseases, \$3.00. Sold by John K. Bent, Sole Agent, Halifax; W. F. Odell, Truro; A. B. Cunningham, Annapolis; William A. Piggott, Cranville; J. A. Shaw, Windsor; Geo. V. Raad, Wolfville; W. H. Stevens, Dartmouth.



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. McLELAN, Minister of Marine & Fisheries, Department of Marine and Fisheries, Ottawa, 18th December, 1882.

INTERNATIONAL LESSONS, 1883.

Peloubet's Select Notes, 1 25
" " Interleaved Edition, 2 00
" " Specially Low Priced.

Hanna's Life of Christ, 3 vols., large type, 2 50
Bertram's Homiletic Encyclopedia, 2 75
" OBSERVER AND REVIEW." January number will have Carl Roseberry's famous address on "Patriotism." Subscription 40c. per annum. Sole agency for Thos. Whitaker's Church of England Sunday School Libraries.

Address orders—**MACGREGOR & KNIGHT,** Corner of Duke and Grenville Streets, Dec 21, 82 HALIFAX.

The Church Guardian,

A Weekly Newspaper published in the interests of the
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NON-PARTIZAN! INDEPENDENT!
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always be to speak what it holds to be the truth in love.

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directly over the Church of England Institute.

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

THE NEW YEAR.

BEFORE this number of THE CHURCH GUARDIAN reaches our readers, a New Year will have begun. The Old Year brought us sad and sober reflections. The New Year ushers in for us high and holy hopes and aspirations.

Our first thought is an outburst of praise to God. What mercies have been vouchsafed to us! Here we stand, facing another year of work and prayer, another year of opportunity, which we *must* use to the full, another season for employing to His glory the talents he had given us. Before the year closes HE may have called us to our account. We therefore magnify His Name for sparing us, and giving us time to seek HIM and others for HIM. We thank HIM for HIS CHURCH, that she is alive with renewed vigor to prosecute her lofty mission. We praise HIM that for sinners there is a remedy which we may proclaim, and which she may apply. We praise HIM that whether men will hear, or whether they will forbear, she still holds out to them the way of Salvation, and breaks for them the Bread of Life. And we determine by God's grace that one of our most cherished purposes shall be to champion and extend her Truth and her borders. We thank God for our joys, chastened though they be for some of us. The Christmas Joy has not lost its echo yet. There still linger in our entranced ears the Song of the Angels and the Chorus of the Heavenly Host. And they have been to us an inspiration. Our inmost hearts have felt a vibration of Spiritual pleasure, a wave of Spiritual impulse which will send us on our way rejoicing, nerving our souls to plan and our arms to execute, "Praise THE LORD, O my soul, and forget not all His benefits." We can say this even of our sorrows, they have drawn us nearer to HIM. They have weaned us more from the world. And though we still go back to our duty—because that is done to the Lord and not to men—we do so with the sense of links broken that bind to earth, and forged that fasten to Heaven. For "here have we no continuing city, but we seek one to come."

Next—what are we going to do with the year now begun? Shall we do better with it than with the last? Shall we live to ourselves or unto God? Now is the time for resolution and for action.

Young man, what hast thou done for God? What hast thou done for His Church, for His poor, for thyself? Thou hast done nothing. Own it. Then let the coming year see thee gird up thy loins and set out manfully on thy Christian course. What an influence thou mightest exercise over thy fellows by thy bold and unflinching confessing of

CHRIST before men! Let it be known from henceforth WHOSE thou art, and WHOM thou servest. Make up thy mind, God helping thee to be regular in thy Prayers and thy Services, constant in thine alms; to stand firm on thy Master's side; to check by thy gesture, thy speech, or thy silence, the ribald word and oath, the taking of thy Saviour's name in vain, so common among thy companions. They will respect thee, and may be led to follow thy example. God works by many and various means. HE may employ thee all unworthy, to lead some wandering sheep back to the fold. Do thy share in the work as though thou couldst feel His constraining grace leading thee on. Be not weary in well-doing, for in due time thou shalt reap if thou faint not.

Young woman, what wilt thou do for Christ? Give up thy frivolous, worthless life, and pray some energy into thy existence. The world and pleasure, and fashion, and finery, absorb thy attention, and thou art impatient of reproof, or even of the sober thought which comes to thee from thine own busy brain. Is there not something in life of greater worth than these trifles, and hast not thou too, talents which thou wilt have to account for? Rise up from thy empty, objectless life, and take some work upon thy self, to be performed for the Master's sake. Visit the sick, seek out the poor and needy, give some of thy leisure to work which may be sold for the Church's needs. Do *anything* Christ-like to throw off the lethargy and listlessness which are now almost a part of thee. "The Master is come and calleth for thee."

Aged Christians! your active work is over. And yet it is not so. Joshua's courage in the plain was the means of gaining the victory.—But Moses' prayer on the hill top brought the blessing down. And though your tottering limbs can scarce sustain your bent frame, and the nerveless arms sink feebly by your side, yet call upon your Caleb and Hur to support your efforts, invoke Faith and Love to tune your lips, and you shall pour forth from your lofty vantage-ground the stream of supplication which shall bring down showers of blessing upon the weary toilers on the battlefield below. "ARISE, SHINE! for thy LIGHT is come, and the GLORY of the LORD is risen upon thee."

RESIGNATION OF MR. MACKONOCHIE.

We give up considerable space this week to the important correspondence between the deceased Archbishop of Canterbury and the Rev. A. H. Mackonochie, of St. Albans, Holborn, London. Our readers, we know, will agree with us that it is worthy of the widest circulation, being so fitting an ending of the life labors of the Archbishop, while doing credit to the Christian principles of Mr. Mackonochie. Taken in connection with the remarks of the *London Times* it may also be looked upon as the beginning of a newer and better policy towards the Ritualists. For ourselves we hope it may never be that extreme Ritualism gains control of the Church, but at the same time we do most sincerely trust that the utmost toleration may be shown to all parties, and that above all else the Church may obtain full control over her own affairs in things Spiritual. We are indebted to our contemporary, the *London Guardian*, for what follows.

After a contest with the Church Association which has lasted sixteen years, the litigation has been brought to an end by the resignation of the Rev. A. H. Mackonochie as vicar of St. Alban's, Holborn. This result was brought about by the act of the late Archbishop of Canterbury, to whose

life it formed a fitting close. Mr. Mackonochie goes to St. Peter's London Docks, where for three years and a half he laboured with the late Mr. Lowder; and he is succeeded at St. Alban's by the vicar of that parish, the Rev. R. A. Suckling. On Saturday evening he invited his parishioners and congregation to meet him at the school, but the number of those attending being large, the interview was held in the Church, which was nearly filled.

At a few minutes after eight, Mr. Mackonochie entered the pulpit, and, after a few introductory sentences, read the correspondence which he said he had received permission to make public. It began with the following letter:—

"Addington-park, Croydon, Nov. 10, 1882.

"My dear Mr. Mackonochie—My thoughts—so far as I am able at present to give steady thought to public matters—have naturally dwelt much upon the troubles and difficulties which have made themselves apparent in connection with recent ritual prosecutions. I am exceedingly anxious that the result of the Royal Commission on Ecclesiastical Courts should, by the blessing of Almighty God, be such as to allay disquiet, and, by meeting any reasonable objections to existing procedure, to set men's minds free for the pressing duties which devolve upon the Church in the face of prevailing sin and unbelief. Anything which at this moment increases bitterness of feeling may do permanent mischief to the cause which we all have at heart. Anything which tends to preserve peace now will make a satisfactory solution of our difficulties far easier. I venture, therefore, privately to write to you, though I cannot yet do so with my own hand, to invite you seriously to consider whether you can in any way contribute to minimise the present feeling of bitterness which undoubtedly exists in some quarters. I need not assure you that I do not wish in any way to dictate to you a course of action; but if you feel it possible, consistently with duty, to withdraw voluntarily, by resignation of your benefice, from further conflict with the courts, I am quite sure you would be acting in the manner best calculated to promote the real power and usefulness of the Church to which we belong. I make this appeal to you under a strong sense of responsibility. You will, I think, feel with me that the circumstances under which I write are altogether exceptional, and you will, I know, give prayerful thought to the subject. I commend you to the guidance of Almighty God, and ask that He may give to us in these difficult times a right judgment in all things.—I remain, yours very truly,

"A. C. CANTUAR."

The Archbishop said in that letter that he could not "yet" write with his "own hand." They all knew that he was never again able to write with his own hand, and his signature at the end of that letter was a monument which he (Mr. Mackonochie) should preserve as long as he lived. To that letter he wrote on the 17th of November a very short answer:—

St. Alban's Clergy House, Brooke-street, Holborn,
Nov. 17, 1882.

"My dear Lord Archbishop—Your kind letter of yesterday reached me last night. Your Grace will understand that in a matter of so deep importance I shall not answer definitely without that time for earnest seeking after the guidance of Almighty God to which you refer me, although indeed your Grace will not doubt that I have endeavoured to gain it and to act upon it throughout the troubled circumstances of the last sixteen years. It is a great regret to me that any of my concerns should be adding to the pressure of your Grace's anxieties under the severe illness which our Lord has sent to you. Therefore my final answer shall reach your Grace with as little delay as possible. With earnest prayer for your Grace's restoration to health, believe me, my dear Lord Archbishop, yours truly and very respectfully,

ALEX. HERIOT MACKONOCHIE."

After that he received a second letter. He had before told his Grace that he thought he had come to a decision; but pressure was put upon him to consent to a gathering of clergy to consider the matter and to help him in coming to a decision. On the 21st of November the following letter came from Mr. Davidson, the Archbishop's son-in-law:—

Addington Park, Croydon, Nov. 21, 1882.

"My dear Sir: You have probably seen in the newspapers the account of the less favourable condition of the Archbishop's health. As a matter of fact, it is now evident that the doctors have almost, if not quite, abandoned any real hope of an ultimate recovery, though there may possibly be a temporary rally. I think it only right to tell you that among the very few matters concerning the outside world which at present find a recurring place in his thoughts, and in his conversations with me, is the private correspondence on which he has entered with you. I tell you this merely in case you should suppose from the doctor's bulletin that the Archbishop is at present too ill to receive any letters. It is not quite so, and he asks me every day if there is any letter for him from you. I am sure you will not misinterpret this letter, which, with some misgivings, I write unknown to the Archbishop. It is merely intended, with the utmost respect, to relieve you of any doubt you may be feeling as whether you would be justified in writing

at present to the Archbishop, should you find it possible to do so.—Believe me to remain, yours very truly.

“RANDALL T. DAVIDSON.”

The next day, November 22, he sent a reply which he did not keep a copy of, but which he afterwards re-wrote from memory. In substance it was as follows.—

“St. Alban's Clergy House,
“Brooke-street, Holborn,
“Nov. 22, 1882.

“My dear Sir—If you think fit you may tell the Archbishop that I will send His Grace a definite answer on Friday—if possible by Thursday night's post, but if not at least by Friday s. It has been much on my mind not to have answered sooner, for the very reason which you have supposed to have been causing delay, namely, that I feared delay might be causing his Grace more anxiety, as it would me in a like position. . . . I am, dear Sir, yours truly,

“ALEX. HERIOT MACKONCHIE.”

The next day he wrote this letter, which was an important one:—

“St. Alban's Clergy House,
“Brooke-street, Holborn,
“Nov. 23, 1882.

“My dear Lord Archbishop—I am sorry to have been obliged to add to your Grace's anxiety by a less speedy reply to your letter than I could have desired. The subject of your letter has, I think, rarely been out of my mind since I received it, except when at times driven out by press of active work. The conclusion at which I have arrived is to acquiesce in your Grace's wish that I should resign my benefice. You will understand that it is to myself, and will be to my people, a great sorrow; but one which I hope we shall be willing to bear, if the true peace and liberty of the Church can be obtained by my compliance. My life hitherto, since my ordination, has had for its supreme object the seeking those gifts for the Church, and I am contented, if so it be, to give up my peace for hers. Your Grace will, I am sure, understand that I cannot in this matter act otherwise than with that obedience to my conscience to which you refer me, so that you will not think that I have changed my convictions as to the State courts. I accept the line of action which your Grace has indicated, simply in deference to you as supreme representative of our Lord Christ in all things spiritual in this and, and not as withdrawing anything which I have said or done in regard to those courts. This I cannot agree to in any way whatever. No one can deny that the bitterness which your Grace would abate is altogether an exceptional circumstance, giving rise to exceptional remedies to avert, if it may be, by the goodness of God, ruin from His Church, and leaving her free for the future discharge of her great mission at home and in foreign lands. For myself I hope I may depend upon your Grace's good offices with the Bishop of London, so that I may be licensed or instituted at once to whatever work in the diocese may offer itself to me. Thanking your Grace for your commendation of me to the guidance of Almighty God, and with my own unworthy prayers for your Grace in all your sickness, believe me, my dear Lord Archbishop, yours truly and very respectfully,

“ALEX. HERIOT MACKONCHIE.”

On the 25th he received the following letter from Mr. Davidson:—

Addington Park, Croydon, Nov. 25.

“My dear Sir—I am directed by the Archbishop of Canterbury to express to you with how strong a feeling of thankfulness to God he has received your letter of the 23rd inst. The Archbishop desires me also to enclose to you a copy of a letter he has to-day sent to the Bishop of London, and to say that he has no objection to your giving publicity to the correspondence if you think it desirable to do so. It will, I feel sure, be a satisfaction to you to know what pleasure your letter has brought to the Archbishop in these his last days, as it would seem, upon earth.—Yours very truly,

“RANDALL T. DAVIDSON.”

The following was the Archbishop's letter to the Bishop of London:

Addington Park, Croydon, Nov. 25, 1882.

“My dear Bishop of London—I enclose to you a copy of a correspondence that has passed between Mr. Mackonochie and myself. I have of course, in no way committed you by the action I have thought it well to take in the interests of peace. It appears to me a great blessing that a gate of reconciliation should have been opened by Mr. Mackonochie's willingness to resign. He has, of course, in coming to this decision, had serious difficulties to contend with from the advice of his friends; and it seems to me that he has in this case shown his consideration for the highest interests of the Church by sacrificing his individual feelings in deference to my appeal.—I remain, my dear Bishop, for ever yours truly,

“A. C. CANTUAR.”

On the 1st inst. he resigned, and wrote to the Archbishop the following letter, which in all probability his Grace never saw, and of which he possibly never even heard:—

“St. Alban's Clergy-house, Dec. 1, 1882.

“My dear Lord Archbishop—Your Grace will, I think, like to know, that I have to-day formally resigned this benefice. Also, I think your Grace may be pleased to know that I shall probably be nominated to the benefice of St. Peter's, London Docks, from which Mr. Suckling will be transferred to St. Albans. Allow me to express at this

time my gratitude for your Grace's kindness and generous feeling towards me ever since the time that I entered the diocese of London in 1858, and that often in critical circumstances.—Believe me, yours truly and very respectfully,

“ALEX. HERIOT MACKONCHIE.”

Mr. Mackonochie's further remarks to his congregation we have not the room for.

Writing on the Mackonochie surrender the *Times* says:—“It is not, for the most part, in quiet country parishes that extreme ritualism prevails. It is in populous town districts, where the clergy are at least self-sacrificing and devoted, and for the most part very meagrely endowed, and where a sumptuous and elaborate service may tend to draw the people by its contrast with the squalor of their daily lives. It is difficult to deny that ritualism may in this way do a great deal of good, and it is hard to see that it can do very much harm. In country places a man must go to the parish church or to none. But in towns, if a man does not like the ritualistic church in one street, he is free to go to the church of his choice in another, and no very great harm is done. The parish system, in fact, as it is understood in the country, hardly exists in London and other large towns. Its place has been taken by something which differs from a congregational system in very little else than in name, so far, at least, as public worship is concerned. In such circumstances, which have adapted themselves spontaneously to the infinite diversities of spiritual needs to be found in large aggregates of population it is neither necessary nor desirable to demand a rigid uniformity of ritual practice. There is room for various tastes, there is even room for a reasonable variety of doctrine, and there is no very great harm in the diversity. Indeed, whether it is good or bad, the diversity exists, and cannot be extinguished, and ritualism, in practice at any rate—with its doctrines we are not for the moment concerned—is only one of the many ways in which the existing diversity can be turned to more or less good account. Ritualism, in fact, like everything else, is subject to the great law of evolution.

The ritualism of to-day becomes the common practice of to-morrow, and there is hardly a parish church in the country whose services would not give a shock to the worshippers of fifty years ago. Indeed, it is not fifty years since the introduction of the surplice into the pulpit was almost universally regarded as a dangerous innovation, and now there is hardly a black gown to be found in any pulpit in the land. Bands have entirely disappeared, and many a clergyman if suddenly called upon to preach an Assize sermon, or to occupy the University pulpit would probably be hard put to it to find a pair. Is the disuse of bands or the adoption of the surplice in itself any more serious innovation than the wearing of a chasuble? The fact is, that the general tone and level of Church services, and of all that pertains to the decoration and ordering of churches have been so raised of late years, partly through the indirect influence of ritualism itself, partly by means of a general ecclesiastical and ecclesiological revival, that ritualism nowadays slides off by imperceptible gradations into a form of service so universal that not even the Church Association can take exception to it, though it would have shocked our forefathers almost as much as ritualism itself. We should be very sorry to think that certain extreme practices of ritualism were likely to become universal so long as they are held to symbolise certain doctrines and theories which, in our judgment, are wholly alien to the spirit of the Church of England. But symbolism is after all a fleeting thing. The surplice forty years ago was held to be almost as dangerously symbolical as the eastward position is to-day, and the best way to give a symbol vitality is to persecute it and forbid it. As soon as it is tolerated it becomes harmless. The Church of England has already assimilated much that was once ritualism, and if strife can only be avoided it will probably assimilate a good deal more and render it innocuous in the process. The doctrine it will not assimilate; an Evangelical clergyman does not adopt high doctrine because, after the fashion of the time, he now wears a surplice in the pulpit, and if it were lawful he might even adopt the eastward position as a matter of taste or convenience without making the slightest change in

his theological opinions. It has been the fatal blunder of the opponents of ritualism to identify the symbol with the doctrine and to try to oust the one by persecuting the other. Hence both sides have been led to attach a wholly disproportionate importance to certain actions and vestments, indifferent in themselves, and often even seemly and becoming, as has been shown by their adoption into the common practice of the Church. Hence the bitterness and strife which the Archbishop strove to appease almost with his dying breath. One quarrel, at any rate, has been composed by his mediation, and we can only hope that his example will bear good and lasting fruit in the time to come.”

EASTERN CUSTOMS AND BIBLE TEXTS.

No. III.—[CONTINUED.]

Though there was a decided element of unreality about the “water” of the mirage, there was certainly none about that drawn from a large well, distant about 200 yards from the outskirts of the village, where the scene was animated, if not actually busy, each evening. We were often curious enough to time our return from our day's ride, so as to reach this place just about the time when the young women of the village were coming out. (Gen. xxiv. 11–13.) Whatever cattle and flocks were owned hereabout were led to the well at this time, and watered before being penned up or folded for the night. There is not what we would call a good sized river in the whole country; every mountain side flows down with little brooks in the rainy season, but these are quickly dried up and disappear when that season is over. The people of the settled country are therefore entirely dependant upon the supply of water to be derived from wells and cisterns; and an importance and value is thus placed among them upon this commodity which is to us unknown. To a people who are accustomed to think of it in this way there would be a deeper meaning than, perhaps, at first to us in the invitations, “Ho! every one that thirsteth come ye to the waters, and he that hath no money” (Isaiah xlv. 1); “And let him that is athirst come, and whosoever will let him take the water of life freely.” (Rev. xxii. 17). It adds expressiveness, too, to the Saviour's “cry,” on the last great day of the feast (St. John vii. 37), “If any man thirst, let him come unto me and drink.” (See also St. Mark ix. 41, etc.)

Again and again in our travels we came upon little villages situated in the midst of plains, and we wondered at the first why any one should have selected such a spot for settlement; but all was explained when we understood that this matter was regulated almost altogether by the possibility of getting water. Sometimes it is necessary to dig very deep; but at others water may be found but a few feet beneath the surface. We ourselves did not reach that portion of the country where “Jacob's well” was situated, but we have been told by others that it was very deep, as though the old patriarch, having commenced to dig, determined to continue until he found water. At many of these wells, the water can be reached with a vessel in the hand, but at that well it is, and was always, necessary to attach a considerable length of rope to the jar; which explains the expression of the Samaritan woman to our Lord—“Thou hast nothing to draw with, and the well is deep”—St. John iv., 11.

All these wells, whether large or small, are walled with stones, and over the top is placed one or more large flat stones. This is not at all intended to prevent any one from having access to it at any time, but simply to keep out the sand, which would otherwise fill the whole well in a short while. This stone is referred to in Gen. xxix., 2, and elsewhere, and I think this is the only reason for its use. So careful are the people, however, to keep the well always covered, except just when necessary to draw water, that they will even wait until all the different flocks are gathered before removing the stone—Gen. xxix., 7, 8.—The young men, the fathers and brothers of the families, now-a-days, remain lazily lounging at home, while the women bring the water, and in fact perform most of the acts of daily work and drudgery; but if a stranger

happen to pass at the time the stone is to be removed, he performs it for these women whom he has never before met.—Gen. xxix., 10. Human nature is much the same in all ages and lands; but we cannot, in passing, abstain from remarking how different is the position accorded to women since the day when Christ was "born of a woman," and among those who really accept His doctrines. It was not the man alone that there was granted the "lordship of nature"; indeed, at the very "beginning," it was given to humanity, to man and woman together. Doubtless, there must be a leadership, and that belongs by right of priority, by reason and by revelation to man, for he is "the head of the woman, even as Christ is the Head of the Church," but that man is deserving only of scorn, who meanly abuses his privilege and power. But pardon me. The young women have been gathering at the well with the cattle and the sheep. Being strangers, and, we admit it, admirers of the fair sex, (and while young, they are almost, without exception, very pretty here, though unhappily they only too soon lose their fresh looks, and grow old-looking and faded), being strangers, and always, of course, polite both at home and abroad,—we remove the stone, and taking one of the jars, we take turns in filling the trough that is placed by the well—Gen. xxiv., 20. It was no light task, for the creatures are thirsty, after the long hot day; and after they have been satisfied, there are the jars yet to be filled, which the young women will carry back for family use. These are not the *skins* or "*bottles*," of which we have already spoken, and which are used for travelling, etc., but are made of a friable earth or clay, and then hardened in the sun. They are very porous, and keep the water beautifully cool by evaporation, but are easily broken. This fact supplied the prophets with some beautiful images, among the many we meet with in their writings—Isaiah xxx., 14; see too Jer. ix., 1-11. And when the wise man would illustrate the very slight tenure we have of life, he compares it to one of these "*pitchers*" so easily broken against the stones of the well—Eccles. xii., 6. While the flocks are drinking, and the jars are being filled, the young people are engaging in the most animated conversation, giving and receiving the news of the days—we will not say *gossiping*—some will have tambourines,—they are almost all musical, and they will in a few moments extemporize amusements of singing and dancing, which make this the bright moment of their day—Numb. xxi., 17, and see Exod. xvi., 20. True, the scenes which have taken place around these wells are not always pleasant and peaceful; the wells were so necessary and so valuable that they were often the causes and the scenes of contests. Abraham and Abimelech, and again Isaac and Abimelech had difficulties in this way—Gen. xxi., 25 and xxvi., 13. Probably, this too, was the cause of the separation which took place between Abraham and Lot—Gen. xiii., 7., and see also Gen. xxvi., 29.

(To be continued.)

DIOCESE OF FREDERICTON.

CLERICAL CONFERENCE.

PUBLIC MEETING.—(Continued.)—The Rev. G. M. Armstrong said the question is how to interest the people. Who are the people? The 100th Psalm declares "We are Thy people," God's people, and many Scriptures speak of Christians as a "peculiar people" to the Lord, being born again as a spiritual seed. They must be true believers and faithful followers of the Saviour. He desired to speak spiritually and Scripturally, and to stand up for Jesus. Again, "the life and work of the Church." What is the Church? You are the Church. We strive to bring you first to Christ. Who says, "Come unto Me all ye that labor and are heavy laden." We would bring every stricken heart to Him, and He brings them to the Father. But the Church of England, like every other Church, is a mixed Body, composed of tares and wheat. Many things said by Mr. Murray had stirred and warmed his heart; but many other things said by him he himself never had taught, and never could or would teach. He did not profess to be infallible, but he was growing old and could not now change the convictions of a

life-time. He must teach and work as he had taught and worked from the beginning. He felt that what we all wanted first and most was a deep sense of our own sinfulness and of our need of Christ, and of our need of the Holy Spirit. What is the work of the Church? Doing the will of God from the heart, as the holy angels do it in heaven. The Lord Jesus, when but twelve years old, said, "Wist ye not that I must be about My Father's business." So we, as Christians, must be about our Father's business, and delight to do His will. For this we need constant and earnest private prayer, without which we cannot live a spiritual life. We need especially more of a working spirit. In his beautiful paper on "Women's Work in the Church," the Co-adjutor Bishop said that "workers often make mistakes, but he who does not work makes the greatest mistake of all." He felt, therefore, that though he himself might make mistakes in the manner of his working, yet he would be making the greatest mistake of all if he ceased to work while God gave him strength to labor in His cause. God helping him, he would work on to the end.

The Rev. T. Richey said that out of the abundance of his heart his mouth would speak. He rejoiced in the interest in the work of the Church shown by this Conference, and also by the large attendance at this public meeting. To awaken a really deep interest the Church needs to set before her members a really great work. That work should be no less than the bringing back of the whole English speaking race to their mother Church. We lost them—we must find them again. How, then, are we to make our Church what it ought to be to them? Assuredly we cannot do it by making her anything else or anything less than what she really is. We must set her forth in the fulness of her Apostolicity, her antiquity, her authority, her beauty. Secondly, we must interest the youth. Puritanism for a long time arrayed the Church against all the natural interests of youth. The Church ought not to discountenance any innocent amusement, moderately and rationally enjoyed. We surely need not manufacture imaginary or factitious sins. Thirdly, it would be well to bring people more together who do not see alike. Many of our differences are wholly subordinate, and would not divide or trouble us in the presence of Mahometanism or heathenism. When we meet in a friendly Christian spirit and calmly express our differing views, dwelling rather on our many points of agreement, prejudice and misunderstanding are apt to be much abated. We learn to consider and respect each other's different ways of looking at things, just as we should if we knew that each had a special tint of colour in his sight differing from that of others. Fourthly, we all should unite in making our services as hearty and attractive and reverent as possible. Persons who are not attracted by an evident spirit of reverence in others, and who cannot give their brethren credit for sincerity in their manifest devoutness of attitude and act, must themselves be lacking either in a reverent spirit or in that charity which hopeth all things and thinketh no evil. H. gave a graphic account of one who had never been accustomed to go to church, but who, having been induced by a friend to accompany him to a very high service, had afterwards acknowledged that he never realized before what worship was. Lastly, to interest people in the life and work of the Church. Preaching is very important and must not be slighted or undervalued. "It pleased God by the foolishness of preaching to save them that believe." The first great object of preaching is to impress the people; then they can be taken apart and fully taught. General subjects for preaching should be the great fundamentals of religion. Repentance, conversion, faith, must be urged. Hearty spiritual addresses on experimental religion are required. Afterwards opportunity may be found for special teaching and setting forth the whole counsel of God as the Church has received it.

Correspondence.

(To the Editor of the Church Guardian.)

SIR,—“R.” in his last reply to me, quotes certain passages of my pamphlet, which certainly prove

that I hold—not the doctrines with which he charged me, namely, those of Conditional Immortality—but those of what he calls a sister-school of thought. Well, I admit that I do sympathize, if I do not altogether symbolize, with Mr. Jukes, Canon Farrar, Mr. F. N. Oxenham, and I may add Dr. Pusey. For really it seems to me that the great Doctor lately deceased differs but little from Canon Farrar, as the latter has shown in his last work, *“Mercy.”* and *“Judgment.”*

And now that “R.” has quoted so much of my pamphlet, let me quote a little more. Toward the close of *“What shall the end be?”* are these words: “I grant that these views may be somewhat too speculative to be preached at large as dogmatic truths; that might be as great an error as teaching the certitude of endless fire and brimstone. I do not think Almighty God intended us to know positively all about the next world. His revelation was given to guide us while here, and not to gratify our curiosity about things to come. Enough that we know that we must all appear before the judgment seat of Christ, that every man may receive of the things done in the body.” Enough that we know that that judge will be infinitely just, and that the penalties of sin, though fearful, will be yet most equitable.”

And this I always adhere to. Knowing that the Catholic Church has always insisted upon belief in certain facts, but has granted a great liberty in speculative doctrines, I never dogmatically “teach” whatever peculiar views I may “hold” with regard to this most perplexed and subtle problem.

But all this is beside the question. It seems to me that “R.” has introduced this irrelevant matter merely to avoid the main issue and turn aside attention from the point of my complaint. It is surely a case of “abuse plaintiff’s attorney.” My contention was that the two books of the Rector of Montreal are “dangerous” because his doctrines, carried out to their logical issue, lead to Plymouthism—nay, more, are themselves the essence of Plymouthism; and in proof of this I mentioned the fact that these books are being circulated in my parish by the “Brethren.” I deprecate the circulation of these works because they strengthen the hands of the Plymouth Brethren, and are alien to the spirit of that Church of which both the Rector and myself are the paid ministers. Let me illustrate this by an example: Suppose a man who had never been baptized were converted to God by reading *“Life in a Look.”* Suppose that such a one, anxious to “fulfil all righteousness,” came to the Rector of Montreal desiring to be baptized. Suppose the Rector to accede to his request and publicly, in the face of the congregation, to read the *“Office of Baptism for those of Riper Years.”* What must be the feelings of such an individual as he hears the Rector reading as the special Gospel lesson for the occasion that very passage (in S. Jno. iii.) which the Rector in the 2nd chapter of the said work labours so hard to prove has nothing whatever to do with Baptism, and then to go on with a long exhortation, quoting a number of texts which are conveniently ignored in *“Life in a Look”*? What must such a one think as he hears the whole service read by the Rector and compares it with the works written by him?

But I admit the unlikelihood of the supposition. I can well imagine that such a person, on being convinced by *“Life in a Look”* would rather argue thus: “I have “looked,” therefore I have life. Therefore I need nothing more. Therefore to be now baptized would be following the example of those, who, as St. Paul says, having begun in the Spirit, sought to be made perfect by the flesh. Therefore there is no need of “forms,” of a “hireling ministry,” or of the rest of the machinery of the Church of England. Therefore I will be consistent and join the brethren.”

The best refutation of the teaching of these books, which I have seen for some time, is the first article in that issue of your paper which contains “R.’s” last communication, the extract I mean, from the Bishop of Peterboro’s charge.

G. J. L.

[This discussion must now come to a close.—Ed.]

Family Department.

NEW YEAR.

BY T. M. B.

(Written for the Church Guardian.)

Saviour new born! this new born year
We would begin and end in Thee;
Fill Thou our hearts with holy fear,
Bid our dim eyes Thy Truth to see.

Saviour new born! the old year lies
Dead 'neath its load of pride and sin!
We would in *this* press towards the prize
Thou canst to earth for us to win.

Lord! we would lay aside the weight
That clogged our steps with mire and clay,
And in Thy glorious strength elate,
Yet lowly, walk the upward way.

The echo of the angels' song,
Let it sound on and never cease,
Contrite and cleansed our hearts prolong:
"Peace and goodwill, goodwill and peace!"

Leaving the things that are behind,
And ever looking up to Thee!
O blessed New Year which shall bind
Me to my Lord, my Lord to me!

Saviour new-born! ah, not in vain,
May earth have hailed Thy Birth-day blessed,
And, in its ceaseless round again,
Time laid another year to rest.

And not in vain the New Year's voice
Warn us while it is called to-day!
So may we in Thy love rejoice
When time itself is passed away.

"NOT MY WAY."

A TALE.

(Written for the Church Guardian.)

By T. M. B.

[Continued.]

"Good-night, old fellow. I shall see you tomorrow," and with a wistful look at the windows, through which the ruddy firelight sent a welcoming gleam, and in one of which he thought he discovered the form of Sybil herself, John drove on towards the Hall. There at least he was sure of the gladness which his coming would bring, of the loving welcome which awaited him. The Park gates stood wide open in expectation of the young master's arrival, and the old gate-keeper and his pretty daughter Jenny, smiling and courtesying, stood there to greet him as he drove through. The avenue was leafless now, and through the chilly, misty air a pale young moon shed an uncertain light. White vapours filled the hollow ground, which in summer formed beautiful ferny dells and flowery copse, and the groups of magnificent oaks and limes stood gaunt and bare.

John drove on rapidly; there was a saddening influence in the evening—wintry and dead, and yet without the bracing cold and mantling snow. The avenue seemed to have grown in length since last he drove along it, but there at last was the Hall with lighted windows—his home well beloved. As he drew up by the portico he recalled with vivid distinctness the look and voice of Sybil as they reached it together after their unexpected meeting in the park—how she had laid her hand upon his arm and bidden him wait until she had told his father of his coming. But this time he was expected, and— Yes, it was the Squire himself, who, at the sound of wheels, had come to the entrance to welcome his son. John did not know that it had cost him almost too great an effort to do so. Flinging the reins to the groom the young man sprang up the steps and clasped his father's hand.

"God bless you, my dear boy. You see your old father is on his feet still," said the Squire with a cheeriness which for the moment deceived Percy and sent a glow of hope through his heart.

"Yes, thank God, sir," he answered, deeply moved, and drawing his father's hand within his arm he turned towards the library, where he knew Nellie would be awaiting him. There was an air of Christmas preparation everywhere, which added indescribably to the sweet sense of "home-coming" which John experienced. Even as he crossed the hall where the polished oak and the stags' antlers, decorated with bunches of holly reflected the cheery lamplight, the memory of former Christmases, when on his return from Eton all things had looked as they did now, swept over him, and his mother's face seemed suddenly to emerge from the dim past and smile a tender welcome upon him; her loving spirit seemed to look at him, too, out of Nellie's eyes as she greeted him.

This Christmas-tide was to be long remembered by John Carruthers for its mingled sweetness and pain. It was the first without the presence, beloved and familiar since earliest childhood, of Hugh Barrington; it was the last, as John knew with a sad certainty, in which the noble face of the old Squire would be seen at Carruthers Hall; and it was this which made the hours spent with his father very precious to the young man. It was the time, too, when Sybil seemed nearer to him than ever before. There seemed to be a new bond between them, and even the presence of Percy, John sometimes allowed himself to hope, did not make her less mindful of himself. Was it affectionate sympathy, was it something more, that made her willing that he should now and again monopolize her? One morning during the second week of his stay at the Hall John had walked over the upland to visit Martin, the tenant by whose sick bed he had at his last visit met Stephen Ray. Winter had really showed himself at last, and under a cloudless sky the landscape lay shrouded in dazzling snow—a rare and glorious day which tempted John to prolong his walk far beyond the little farm house where his presence had been joyfully hailed, and where he had found the farmer recovered from his sickness and in good heart about the future. On the further side of the upland lay a somewhat extensive plantation of fir trees, noted for their large growth, and wondrously beautiful now in the dazzling whiteness mingled with their dark green. The plantation was intersected with broad paths, and as John was following one of these the sound of a well-known voice, sweet and clear, broke on the stillness. A moment more brought him face to face with Sybil and Percy.

"I had a presentiment that I should meet you here," exclaimed John, as he eagerly held out his hand to Sybil. "I knew that you must be out on such a morning as this."

Sybil's cheeks, flushed with the frosty air, had grown rosier at the sight of John.

"All that England wants to be the best country in the world is some more of such weather," she said, as John turned with them in the direction of Longmoor. "I should like to walk all day, but Percy limited me to the end of the plantation."

"We are going on to the Hall," said Percy, "if you are prepared to extend hospitality to two very hungry people. I have hardly seen Nell, and I want to know whether Dido has replaced Flo in her affections. And by the by," he continued, with a carelessness which was, perhaps, a little studied, "I was just going to tell Sybil when we met you that I shall have only a few days more for home. I promised Stanton to run over from Hollyhead to pay him a flying visit at his place near Dublin before we go back."

John was silent—he was looking at Sybil and reading the look of disappointment which, while Percy spoke, had grown upon her face. "O Percy!" she exclaimed as though unable to control herself, "this *first* Christmas—surely you will not leave mother so soon." "Don't be dramatic, old girl," said Percy in a tone half annoyed, half playful, "mother wishes me to go, so your objection loses its force. You will have me here for good and all before very long, I presume." After this some of the brightness went out of the day, at least for two of the party, though Sybil speedily conquered herself and spoke cheerily as before. While still at a considerable distance from the Hall they met Mr. Ray whom Percy had as yet seen little of. It seemed as though the clergyman was desirous of becoming better acquainted with

him, for joining the little party he addressed himself more particularly to Percy and soon the two were walking in advance of John and Sybil. "Did you know that Percy was to leave us so soon?" asked Sybil after a few moments silence. "I knew nothing whatever," replied John, "but since your mother wishes it," he went on, in answer to her look, rather than her words, "there is nothing to be said," Sybil sighed; "poor mother," she said, almost as though thinking aloud, whatever Percy wishes is her wish—she lives in him." "And so does Sybil," said John, half playfully. "Yes," she said, looking up at him with a smile; "and so does Sybil. Can you wonder, John? Everyone likes him, I think, and who can know him as we do?" John Carruthers could surely find no fault with this affection, so beautiful in its perfect tenderness and trust, and warmly as he himself felt for its object, and yet, Sybil's words filled him with a vague depression. This girl would never accept the offering of his life and heart, unless she could render an equal love in return—such a love must be beyond any other. "For this cause must one leave father and mother," and brother also—but how did her affection for himself compare with that for Percy? He was not conscious of the look of dejection which had crept over his face and of the silence which he had left unbroken. Looking up at last he met Sybil's eyes; those clear, questioning eyes, so full of truth and kindness, fixed on him more earnestly than she was herself aware, and the spell was broken. "Sybil, you look as though you could read my thoughts," he said. "I was wishing that I could," she said frankly, "or rather wishing that I could give you brighter ones. You looked so sad, John, but I know, I know how much there is to sadden you." "Yes," he said, "the parting which I fear will come before another Christmas throws a shadow over this which I can never quite shake off, and there was another thought which saddened me just now Sybil." He might have said more had not Mr. Ray and Percy presently slackened their steps and thus ended their *tete a tete*.

[To be continued.]

A SHEPHERD BOY'S IDEA OF PRAYER.

A little lad was keeping his sheep one Sunday morning. The bells were ringing for service at the church, and the people were going over the fields, when the little fellow began to think that he too would like to pray to God. But what could he say, for he had never learnt any prayer. However, he knelt down, and commenced the alphabet. A B C D and so on to Z. A gentleman happening to pass on the other side of the hedge, heard the lad's voice, and looking through the bushes saw the little fellow kneeling with folded hands and closed eyes, saying the A B C.

"What are you doing my little man?" said the gentleman kindly.

The little lad looked up. "Please sir, I was praying."

"But what are you saying your letters for?"

"Why I don't know any prayer, only I felt in my heart that I wanted God to take care of me, and help me take care of the sheep; so I thought if I said all I knew, He would put it together and spell all what I wanted."

"Bless your heart my little man, He will, He will; when the heart speaks right, the lips can't say wrong."

The prayer that goes to heaven, must come from the heart.

A PRAYER TO BE USED DURING THE OFFERTORY.

BLESSED be Thou, O God of Israel, our Father, for ever and ever.

All that is in heaven or earth is Thine.

All things come of Thee, and of Thine own have we given Thee.

Graciously accept, O Lord, these our offerings from Thine unworthy servants; for Jesus Christ's sake. Amen.

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

THE WRITING ON THE SHORE.

[THE author of this little poem, G. S. Outram, saw "God is Love" written on the Trusthorpe Sands.]

I read one morning on the sand,
And written in a childish hand,
A truth the billows cannot teach,
A truth past human wisdom's reach—
God is Love.

It seemed a very angel's trace,
God's footprint in that lonely place,
It brightened up the sea and sky;
And glad I was I could reply,
God is Love.

And much I thanked my little friend,
Who thus her joyous creed had penned;
And may she know for evermore
The truth she wrote upon the shore—
God is Love.

The tide will come again to-day,
And wash that lonely print away,
But death and hell cannot erase
The charter of that child of grace—
God is Love.

A LITTLE GIRL AND HER BIBLE.

When the Boston train came steaming into the depot a crowd rushed for seats. As a band of recruits mounted the platform, they shouted back to their friends who had accompanied them to the train the various slang phrases they could command, interspersed with an oath now and then. As the train moved on they pushed each other into the car, where many ladies were seated, including Mrs. B. and her two boys.

Then the oaths came out thick and fast, each one evidently trying to outdo the other in profanity. Mrs. B. shuddered for herself and her boys, for she could not bear to have their young minds contaminated with such language. If the train had not been so crowded she would have looked for seats elsewhere, but under the circumstances she was compelled to remain where she was.

Finally, after the coarse jesting had continued nearly an hour, a little girl, who with her mother sat in front of the party, stepped out timidly from her seat, and going up to the ringleader of the group, a young man whose countenance indicated considerable intelligence, she presented him with a small Bible.

She was a little, delicate looking creature, only seven or eight years old; and as she laid the book in his hands, she raised her eyes appealing to his, but without saying a word went back to her seat.

The party could not have been more completely hushed if an angel had silenced them. Not another oath was heard, and scarcely a word was spoken by any of them during the remainder of the journey.

The young man who had received the book seemed particularly impressed. He got out of the car at the next station and purchased a paper of candy for his little friend, which he presented to her. He then stooped down and kissed her, and said he would always keep the little Bible for her sake.

The little girl's mother afterward told Mrs. B. that her child had been so troubled by the wickedness of those young men that she could not rest until she had given her little Bible, which she had valued so highly herself.—*Christian Intelligencer.*

PARENTS, see that your children come to Sunday school regularly, and that they know their lessons before they start. This is a duty you owe to them and to the school. Thus you will help the teachers and encourage all who are engaged in the important work. One of the weakest things about a parish is the little interest that so many take in the Sunday school, the nursery of the church upon which its future depends.

"I have fought a good fight, I have finished my course, I have kept the faith."

LEARNING EASY THINGS.

There are some boys who do not like to learn anything that is hard. They like easy lessons and easy work; but they forget that things which are learned easily are of comparatively little value when they are learned. A man who confines himself to easy things must do hard work for very small pay.

For example: A boy can learn to saw wood in five minutes; any other boy can learn to saw it in the same time; any ignorant foreigner can learn it just as easily; and the result is, the boy who has only learned to saw wood, if he gets work to do, must do it in competition with the most ignorant class, and accept the wages for which they are willing to work.

Now, it is very well for a boy to know how to saw wood. But suppose he knew how to build a steam engine; this would be much harder to learn than sawing wood, but when he had learned it he would know something which other people did not know, and when he got work to do, other people could not come and get it away from him. He would have a prospect of steady work and good wages; he would have a good trade, and so would be independent. Boys should think of this, and spend their early days in learning the things which they need to know in after years. Some boys are very anxious to earn, but it is not always best. It is often more important that boys should learn. When they are young they can earn but little, but they can learn much; and if they learn things thoroughly when young, they will earn when they are older much more than enough to make up for the time and labor which they spent in learning what to do and how to do it.—*Little Christian.*

SELF-CONTROL.

In some people passion and emotion are never checked, but are allowed to break out in a blaze whenever they come. Others suppress them by main force, and preserve a callous exterior when there are fires raging within. Others are never excited over anything. Some govern themselves on some subjects, but not on others. Very much can be done to give the will control over the feeling. The man who governs his own spirit is greater than he who rules the world.

One of the best means of culture is the persistent withdrawing of the mind from the subjects which produce the emotion. The man or woman who persistently permits the mind to dwell on disagreeable themes only spites him or herself, and sooner or later it will leave a disagreeable impress upon the countenance. The value of self-control as a hygienic agent is very great. It prevents a great waste of vitality in feeling, emotion and passion. It helps to give one a mastery over pain and distress rather than it does a mastery over us.

BOOK NOTICE.

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

(Continued.)

10. *Fading Leaves*—Isaiah lxiv. 6. In the late autumn days, the saddest of the year, Nature preaches to us a solemn sermon from the most solemn of all texts. Leaves are beautiful objects; as emblems of humanity leaves are peculiarly beautiful and expressive; they fade gradually, silently, differently, characteristically and pre-
parately.

"On the tree of life eternal,
Man, let all thy hopes be stayed
Which, alone for ever vernal,
Bears a leaf which shall not fade."

11. *The Root out of a Dry Ground*—Isaiah liii. 2. The western regions of Africa are almost constantly deprived of rain, and yet they are distinguished for their comparatively abundant vegetation, &c.—the subject suggests the *living root, the dry ground, and the effect of the living root on the dry ground.* Jesus is the Branch and the Root springing out of the dry ground of humanity, and amid the expect-

tations of the Jews concerning the Messiah, &c. The roots of the desert by their extensive ramifications fix the constantly shifting sands, and prevent them from being drifted about in blinding clouds by every wind that blows. We should, all of us, strike the fibres of our soul which are vainly striving to extract nourishment from, and find rest in, the parched shifting sand of earthly persons and things deep down into this living Root out of a dry ground.

12. *Agate Windows*—Isaiah liv. 12. Of all images under which the Church is symbolized, a building, perhaps, is the most suitable and expressive. Agates are partially transparent; they seem to be the product of elements fused by fire; they may mean *the windows of faith, or feeling, or spiritual character*, and their use is to let the light of heaven shine in upon our life that we may discharge our duties as members of the household of faith, that we may act our part as the children of the day and of the light.

13. *Stones with Fair Colours*—Isaiah liv. 2. Nature's temple is not a hueless, monotonous structure like the Pyramids of Egypt. It is richly decorated. What are these fair colours? What their properties? How are they produced? Humility is one of the most conspicuous; patience, benevolence and zeal are others; moderation or temperance another; and all summed up in charity, as in a rainbow, which gathers up all, and these should be harmonious and not superficial like the applique of the embroiderer, and God is their Author, and they are within the reach of all. The slag out of the furnace forms into globular masses of radiant crystals; so "though ye have been among tea pots, ye shall be as the wings of a dove, covered with silver and her feathers with yellow gold."

14. *Foundations of Sapphires*—Isaiah liv. 11. From the beginning the Creator laid the foundations of the earth in beauty as well as utility. The sapphire is one of the brightest and most valuable of those mysterious, unfading flowers of the inner earth which we call jewels. The pavement under the feet of the God of Israel is likened in Exodus and Ezekiel to a sapphire stone. It was the 5th precious stone in the High Priest's breastplate; sapphire foundations of the Christian life which God lays to be *the love of God in Christ*. Hebrew word *sappir*, translated sapphire, is from the same root as the word which signifies book, writing, or engraving, and according to the Talmud the two tables of the law were written on sapphires. Our sapphires are the *covenant of grace, the revealed truth of God, the experience of the believer*. Most precious jewels, steadfast and enduring; as the pearly nautilus grows older it forms a series of new and larger chambers in its spinal shell, until at last it lives only in the larger and uppermost. "So let us go on to perfection, but building in advance, until the earthly house of this tabernacle be exchanged for the city that hath foundations of precious stones, whose builder and maker is God."

15. *No More Sea*—Rev. xxi. 1. The sea involves three ideas—*separation, change, storm*. The argosy of Christianity, freighted with a more precious treasure than the golden fleece of Coehis, with nobler heroes than the Argonauts, with songs sweeter than those of Orpheus, cut loose from its anchorage by the Roman sword, bound together all the known world. There is nothing more uncertain and unstable than the sea; one day calm and motionless, the next mountains high; one day kissing frail shells with a gentle sigh, the next crashing wrecks and corpses against iron rocks. But in the changeless land where there is no more sea there will be perfect fulness of rest. Storms are both inseparably connected in our minds with the sea and with this life. Many are driven up and down like Paul in Adria. But while the stormy sea that divides us here and changes our scenes will vanish for ever, there will be a sea—"a sea of glass mingled with fire"—on which the victors will stand harping the harps of God.

16. *The Law of Circularity*—Eccles. i. 4, &c. This last chapter we will not attempt to sketch, but have done this much as an *attempt* to show how great a pleasure is in store for those who will read the 344 pages of this fascinating volume, which we again highly recommend as a book for Parish Libraries.