

The Church Guardian, A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

IT IS NON-PARTIZAN. IT IS INDEPENDENT.

It will be fearless and outspoken on all subjects, but its effort will always be to speak what it holds to be the truth in love.

PRICE ONLY \$1 PER YEAR. PAID IN ADVANCE WHEN NOT PAID IN ADVANCE, \$1.50.

The Cheapest Church Weekly in America

Address THE CHURCH GUARDIAN, Lock Drawer 29, Halifax, N.S.

The Halifax Editor can be found between the hours of 9 a. m. and 1 p. m., and 2 and 6 p. m. at his office, No. 52 Granville Street, (up-stairs), directly over the Church of England Institute; and next door to the office of the Clerical Secretary.

THE USE OF A LITURGY.

We were glad to see in the Christian Visitor, of St. John, a well reasoned and temperate letter, favoring the use of a Liturgy in Public Worship. The writer, speaking of the tendency among Christian bodies to adopt a Liturgy, says:—

"That there should be such a tendency is in no wise remarkable, when we reflect upon the character of very many of the prayers that are offered week after week in some of our churches. Often they are un-Scriptural; often the sentiments are offensive to correct taste and right feeling; often the language is imbecile or even more objectionable; often the prayers are manifestly rather intended for the congregation than addressed to God; and often they borrow so much from the idiosyncrasy or the mental constitution of those who offer them that they are far from being a true vehicle of the desires and feelings of the worshippers."

He concludes with the following striking words considering their source:—

"We read in the Evangelists that on one occasion the disciples of Jesus came to Him with the request that He would 'teach them to pray.' The sequel is worthy of notice. What they desired of their Lord was not the impartation by Him of a spirit of prayer, that they already possessed, for prayer is 'the vital breath of the true disciple, and most of them, we know, were such. They wished to be instructed in regard to the sort of language they should employ when engaged in the exercise—that is, they desired to be taught a form of prayer which would be proper and acceptable. Were they rebuked for making this request? So far from it, the Great Teacher proceeded at once to grant them what they sought, and without a word to intimate that they entertained erroneous views, he gave them a form—the form so familiar to worshippers in some congregations, though unfortunately and strangely, so unfamiliar to those of others—for there are Churches in which the 'Lord's Prayer' is never heard, nor any prayer which is framed upon its model, or which, except in a very slight degree, possesses its characteristics."

THE CONSECRATION OF THE BISHOP COADMUTOR.

It is the Metropolitan's earnest wish that the Consecration of the Rev. Mr. Kingdon should take place in July, at the meeting of the Synod, so as to spare the expense and the time to the members of a journey to Fredericton in the Spring. The Consecration will take place in the Cathedral, as the proper place. As far as is known at the present moment, Mr. Kingdon may be expected in the month of May, but no definite time of departure has been fixed upon.

WHAT THE "WESLEYAN" HAS TO SAY OF THE CHURCH OF ENGLAND.

In answer to our protest against the intrusion of a Methodist minister into

the Mission of Burgeo, Newfoundland, which had always been a thoroughly Church-going community, the Wesleyan newspaper, the organ, we believe, of the Methodist body in the Maritime Provinces and Newfoundland, has, among other things, the following:—

"Intrusion within the ground of an earnest, working Church, presided over by a zealous, faithful pastor, is no trifling matter. He who recklessly intrudes may touch 'the apple of his eye.' On the other hand, a formal, erroneous Church presents a field which none should hesitate to enter. The salvation of our friends and neighbors is not to be neglected while we aim at that of the Esquimaux or the native Australian. When men are publicly taught by an Episcopal clergyman that the Church is above the Word of God, that apart from a certain order the New Testament has no authority; and when the silence of Episcopal authorities give assent to such soul-destroying, Christ-dishonoring doctrines, those who are saved from their influence are no less brands plucked from the burning than are those who go heavenward from 'India's coral strands.' In other words, if the Episcopal minister at Burgeo hold such views as were set forth by Rev. John Palfield a few evenings since in this city, and were listened to by his Bishop without a word of reproof, then the absence of that Methodist minister would have been a matter of guilt, on his part. John Wesley, in view of such a case, would have set at naught every parish regulation, and standing on the door-step of the church, or on some favoring rock, would have urged the imperiled parishioners to 'repent and believe the Gospel.' Who, then will blame the Methodist minister who follows in Wesley's steps?"

If the editor of the Wesleyan is not heartily ashamed of having spoken as he has of the Church, and if his Methodist readers are not equally ashamed of him for having done so, then there is less Christianity among the Methodists than we had given them credit for.

"Since penning the above the following correspondence has appeared in the Halifax Evening Mail:—

To the Editor of the Mail:— Sir,—The Wesleyan declines to insert the enclosed, may I ask you, in the interests of fair play, to let it appear in columns? JOHN PAMFIELD.

To the Editor of the Wesleyan:

Sir,—My attention has been directed to an article in your issue of the 21st, in which you charge me with teaching doctrines that are soul-destroying and Christ-dishonoring. You say that I publicly taught that "the Church is above the Word of God, that apart from a certain order the New Testament has no authority." I never taught anything of the kind, either publicly or privately; in fact, I do not know the meaning of the latter part of the sentence. I presume you refer to a paper read by me before the Church of England Institute, but as you have had no means of either seeing or hearing the paper, or in any other way obtaining a correct account of what it contained, one is amazed at your utter disregard of truth and justice in characterizing as 'soul-destroying and Christ-dishonoring' doctrines concerning which you have no knowledge whatever.

A letter appeared in the Mail written by one who heard the paper read and who dissented from the views taken by me. This writer recapitulates a few of my propositions, putting them in his own words, which may or may not materially alter the sense, and gives his own comments and gloss upon them, for which, of course, I am not responsible. That any one, only upon such grounds as these, can bring the charge you do against me and the Church of England, shows to what extent party spirit and animosity can pervert the reason and deaden the sense of truth and justice.

What I did say in that paper was that 'the Bible is the inspired Word of God, and that Churchmen will never be tempted to question either its inspiration or authority.' I should like to put to you a few questions which I propounded and answered, and which I should be glad to see you satisfactorily answer. How do you, as a Methodist, know that the version of the Bible which you use is the whole Bible, and nothing but the Bible? and what grounds have you for prefer-

ring that version to any other? Why do you claim inspiration for only sixty-six books and not for seventy or eighty? Why do you acknowledge as inspired the Epistle to the Hebrews, which for a long time was considered of doubtful authority, and refuse to accept the Epistle of St. Clement, which at one time was bound up with the Bible? On what authority, except that of the printer, do you claim inspiration for "Solomon's Song," and refuse it to the "Book of Wisdom"? Why do you quote the Epistles of St. Paul as canonical, and reject the Epistle of his fellow-laborer St. Barnabas? These questions are easily answered by Churchmen, but I must say I should like to see you answer them.

It was in the interests of Christianity that my paper was prepared and read. It is high time that all sophistries with respect to the Bible were exposed. The Christian Faith cannot afford to have them overlooked. Legion is the name of those whose Faith in Jesus Christ has been for ever blasted by the discovery of the insufficiency of those grounds on which they had been taught by Dissenters to rest their belief in God's Word.

JOHN PAMFIELD. St. Margaret's Hall, Jan. 26th, 1881.

PROTESTANT RECRUITS:

A Record of Modern Priests, Monks, Nuns, and Theological Students, who have left the Church of Rome.

(Continued.)

The names of very many, who fear persecution, are withdrawn from publication.

His Episcopal Highness the Most Rev. M. Fedlinsky, D. D., &c., Prince-Bishop of Breslau.

Rev. Fr. Fritz, D. D., Priest, Frankfurt.

Rev. John Murray Forbes, D. D., Priest, St. Anne's, New York.

Rev. John J. Fegan, Priest, Province of Westminster, England.

Rev. Senot Fernandez, S. J., Priest, the Cartuja, Seville: Lent Preacher at San Isidoro, Spain.

Rev. Giovanni Ferrero, Priest of Turin, Italy.

Rev. Fr. Ferretti, Priest, (a near relative of Pius IX.)

Rev. M. Feytand, Priest.

Rev. R. Fiedler, O. S. A., Priest of the Augustinian Convent of Vienna, Germany.

Rev. Fr. Fliczek, Priest, Bohemia.

Rev. Louis Fluet, Priest, Curé of Sandwich, Province of Ontario, Canada.

Rev. Solomon Frost, Priest, Drumcollogher, Diocese of Limerick, Province of Cashel, Ireland.

Right Rev. Palo Canon Grassi, Mitred Abbot; Incumbent and Canon of the Basilica, Santa Maria, Maggiore, Rome: Cavaliere &c.

Rev. Abbé Vincent Gioberti, Dr. Theol., Priest; Professor of Philosophy and History, Paris.

Rev. Fr. Gomez, D. D., &c., Parish Priest, Malaga, Granada, Spain.

Rev. Signor Bartolomeo Gabbaro, Priest.

Rev. P. Gaffney, Priest, Diocese of Arlagh, Province of Armagh, Ireland.

Rev. Thomas Gage, O. S. D., Priest and Friar; Missionary in Central America.

Rev. F. Gauthier, Priest; Monk of the Brothers of Christian Doctrine, Montreal, Canada.

Rev. Alessandro Gavazzi, Priest; Professor of Rhetoric in Naples; Professor of Dolles Lettres at Leghorn.

Rev. Antonio Gavin, Parish Priest, Saragossa, Spain.

Rev. John H. Gerlemann, Priest, Diocese of Philadelphia, U. S. America.

Rev. Abbé Geroult, Priest, France.

Rev. Antonio Giovanetti, Priest, Bologna.

Rev. Fr. Grossner, Priest, Munich Bavaria.

Rev. Fr. Grunaster, Priest, Prussian Silesia.

Rev. Fr. Henhöfer, Parish Priest of Muhlhausen, Königsberg, Germany.

Rev. Fr. Hodger, Priest, Baltimore.

Rev. Francis F. Hogan, Priest, Ireland.

Rev. W. Hogan, Priest, Chaplain in Albany, United States of America.

Rev. Andrew Hopkins, Parish Priest of Kilmore, Diocese of Kilmore, Province of Armagh, Ireland.

Rev. Fr. Hromadrick, Priest; Order of the Knight Templars, Bohemia.

Rev. William Hudleston, O. S. B., Priest and Missionary.

Rev. Edward Husband, Priest.

Rev. Antonius Internoscia, Priest, Naples, Italy.

Rev. Francis Jacquesmais, Priest of Baltimore, United States.

Rev. Henry T. Joyner, Priest of Little Ilford Essex (S. Nicholas' Industrial School, Mauoi House), and formerly in charge of S. Mary's, North Hyde (near Southall), Hounslow, Diocese of Westminster.

Rev. Fr. Kaspar Priest; Order of the Piarists, Bohemia.

Rev. Joseph Kerdina, Priest, Prussian Silesia.

Rev. Fr. Kleszor, Priest; Order of the Præmonstratenses, Bohemia.

Rev. Francis Kollar, Priest of Louisville, Kentucky.

Rev. F. W. Kossuth, Priest, Bohemia.

Rev. Fr. Krause, Priest, Prussian Silesia.

Rev. Fr. Kupietz, Priest, Prussian Silesia.

Rev. Johann Kruppis, Priest; Chaplain in Ofen, Germany.

Right Rev. Abbate Leone, Abbot; Monastery of Chieri.

Rev. P. Septimus Leonini, D. D., Carmelite Priest and Monk, Egypt.

Rev. Dr. Luer, Priest; Inspector of Catholic Schools, Rhine Province, Germany.

Rev. Dr. Lanna, Priest; Professor in the Seminario Pio, Rome.

Rev. Christophe Lafontaine, Priest; Curé of S. Etienne, Canada.

Rev. Fr. Lange, Priest, Germany.

Rev. Thomas Graves Law, Priest; Oratory of S. Philip Neri (Church of the Immaculate Heart of Mary), Brompton, Diocese of Westminster, England.

Rev. Daniel Leahy, Priest, Kilmallock, Diocese of Limerick, Province of Munster.

Rev. M. L'Hôte, Parish Priest of Périgny, sur Amanceon and Aisy; Professor at the Little Seminary of Auxerre, France.

Rev. Abbé D. Jean Antoine Llorente, O. S. D., Priest; Secretary to the Holy Inquisition; Chancellor of the University of Toledo; Knight of the Order of Charles III, &c. &c.

Rev. Abbe E. Michard, Dr. Theol., Priest, Paris.

Rev. Dr. Mullin, Priest, New York.

Rev. Fr. McNamara, Priest, Sydney, Australia.

Rev. Fr. McNamara, Priest, County Clare, Ireland.

Rev. George MacNamara, Priest, Diocese of Kildala, Province of Tuam, Ireland.

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church will not be admitted.

FOREIGN MISSIONS.

(To the Editors of the Church Guardian.)

DEAR SIRS,—The Epiphany Season naturally suggests to one's mind the subject of Missions, and then comes the question—What are we doing in the matter of Foreign Missions? Some time ago there was some talk of the Diocese sending out to the Mission-field a Missionary of its own, and supporting him there; but we have not even heard any talk lately. I believe there is in the hands of the Treasurer of the Board of Foreign Missions upwards of one thousand dollars, and no doubt if there was any immediate prospect of its being used, that amount would be easily and quickly increased. Surely we can, and ought, (no doubt about the ought) to do something. If we cannot support a man in the field, we can, at least, send one out and that will be something done. There are at this present time, to my knowledge, several Missionary Bishops begging for men to supply places which for various reasons, are vacant—places where Mission work has been commenced and carried on with good success, but is now at a standstill, and in danger of being lost for lack of men to carry on the work. I would mention Madagascar as being the diocese that the S. P. G. in its last quarterly paper especially directs our attention to. Ten or twelve years ago there was some talk of making it our Nova Scotian Missionary Diocese. Now, sir, could we not find a clergyman willing to offer himself for work, say in this diocese? and would not our Mission

Fund be well expended (or as much of it as is needed) in providing him with an outfit and paying his expenses out to that station? Imagine the joy of the Bishop or his Archdeacon, who is now in England, if the Secretary wrote to him as follows: 'We are prepared to send you out a clergyman (describing his qualifications, &c.) from this diocese, and we will provide him with the necessary outfit, and undertake to land him at some part in the diocese free of all expense to you'; and imagine the increased joy if he could add (and I do not see why he could not), 'and we will provide him a sufficient stipend to support him for the first year.'

I am, sir, yours, &c. TAMARAE.

THE PARISHES AND THE B. H. M.

(To the Editors of the Church Guardian.)

SIRS,—I see by the last issue of your most useful paper that the charges of Mr. Brown in a former issue has drawn forth a reply of excommunication from Westville. I notice that North Sydney is referred to by Mr. B. as one of those places from which only a contribution of five dollars is given to the Board of Home Missions. It is true that the few Church people of North Sydney have not as yet given very largely to this Fund, and it will be well if they, with all the members of the Church of England throughout the Diocese, were, through the medium of your valuable paper, reminded of our duty to God and His Church.

I can only answer for the doings of these people since 1875. During this time the few Church members have given most generously to both the Church and its Societies,—yes, their contributions can be very favourably compared with those of other Missions or Parishes in the Diocese.

If we consult last year's Report it will be seen how few persons or families there are to contribute to any fund. Yet the amount forwarded to Halifax—\$66.07—compares well with Parishes containing a larger number of families belonging to the Church.

But look at the work done in this Mission since 1875. That year North Sydney had no building in it to represent the Church of England. The three or four families residing here belonging to the Church occasionally heard her beautiful service read in a Bethel.

In the spring of 1876 a meeting of the few people was convened in an office, at which steps were taken towards erecting a church. It is unnecessary to enter into details nor to state the very generous contributions of the two or three persons frequently repeated towards carrying out the intention of the meeting, suffice it to say that in December, 1876, the church was opened for Divine Service, the following summer consecrated, a debt upon the building being assumed. Last summer all claims were settled; and in addition; all debts were paid upon the Sunday School House, erected close by the Church. So that the Bishop was able to praise the few most noble-hearted Church people for what they had done—building and furnishing a church, costing \$3,030.

I have not referred to the members of the Parish Church, Sydney Mines. These persons do all that they can for the Church and its Societies. This Parish, (Sydney Mines and North Sydney,) is nearly self-supporting. It only receives a grant from the Church Endowment Fund. The few Church people make their clergyman very comfortable.

Trusting that all Church members will give of their ability to God and His Church, and that the good letter of Mr. Brown will have its desired effect,

I am yours truly, NORTH SYDNEY.

January 27th, 1881.

MR. DALE.

ANNAPOLIS ROYAL, Jan. 29th, 1881.

(To the Editors of the Church Guardian.)

SIRS,—I would suggest to "Student" the perusal of "A Sermon on the Imprisonment of English Priests for Conscience Sake," by Rev. F. C. Ewer, D. D., Rector of St. Ignatius Church, New York, in which, I think, he will find a full and satisfactory answer to his queries. A copy of the sermon may be obtained on application to Miss S. F. Congdon, St. Ignatius Church, West 40th Street, N. Y., for the small sum of 12 cents.

Yours, &c. CATHOLIC.