

[To the Editors of the Church Guardian.]
SIRS,—In THE CHURCH GUARDIAN of the 13th inst., now before me, I see these words—"Prince Edward Island should be formed into a separate diocese, and have a bishop of its own. Charlottetown ought to move in the matter."

I do not know by what inspiration such was penned, but it is the Truth, the whole Truth, and nothing but the Truth. If the Church is to do anything here, we must have an energetic bishop. We need a bishop on the Island, one who could organize and administer; one who by God's help would breathe the spirit into our dry bones. To do this, he must be here to go in and out amongst us. The matter could, I think, be arranged, of course, with the approbation of the Bishop of Nova Scotia.

It would be difficult to get Churchmen here to consider the question. We lack spirit as yet, but it is coming. Dear Editors, do hammer away at it in your paper.

Yours faithfully,
ALFRED OSBORNE.

[To the Editors of the Church Guardian.]

SIRS,—Conservative Churchman" will find the authority given in a general Rubric, which is placed in a prominent position at the beginning of the Book of Common Prayer.

"And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the Second Year of the Reign of King Edward the Sixth."

What those Ornaments were, I would refer him to the annotated Book of Common Prayer, by the Rev. John H. Blunt, M. A.

I am yours, &c.,
MEMBER OF C. OF E. INSTITUTE.
St. John, N. B., 15th Nov., 1879.

THE CLERGY.

[To the Editors of the Church Guardian.]

DEAR SIRS,—Miled, doubtless, by the "Clerical Guide," I see you have fallen into a mistake or two in your last number, regarding that little band of worthies, who, for upwards of half-a-century, have laboured in our Dominion as Priests of God's heritage.

The Rev. M. Burnham, whom you cite as one of the eight, died on the 17th of May, 1879, having resigned St. Mark's Church, Otanabee, of which he was Incumbent, at Easter, 1876. A beautiful memorial window has been erected in his honor, in St. Luke's Church, Ashburnham, a building which was erected chiefly through his instrumentality, and by his large-hearted and generous assistance. He lived to see only the foundation stone laid, an event which took place just one short week before his death. On the very eve of his decease, he was busily engaged preparing a series of questions on St. Matthew's Gospel, for use in the Sunday School. Mr. Burnham's last appearance in the pulpit was on the 24th Sept., 1876, when, at my request, he preached a very interesting and thoughtful discourse, based on I John, 2, 3. For nearly a quarter of a century he was Rector of St. Thomas, now in the Diocese of Huron, and was afterwards appointed to the Rectory of Peterborough, which he resigned in 1858. Possessed of ample means, blessed with a liberal education, wise in counsel, moderate in all things, studious, a lover of books, and a theologian of no mean order—a man of much talent, yet most unassuming and retiring in his disposition—we shall not soon look upon his like again. Perhaps the burden of his loss outside his own family circle falls heaviest on me, his unworthy successor.

Truly yours,
W. C. BRADSHAW.

Peterborough, Nov. 12th, 1879.
P. S.—You speak of the Rev. George Hallen as being still on duty. This is

also an error. Mr. Hallen, for some few years back, has resided in Toronto, and has no parochial charge, being quite incapacitated from active service. Still, his form is a familiar one at all our Synods yet, and we hope it may long be so.
W. C. B.

[To the Editors of the Church Guardian.]

SIRS,—You will be glad to add to your list of aged clergymen the name of one who has been in Holy Orders for fifty-six or fifty-seven years, some forty-five of which have been spent in Canada—he is not now in active duty—the Rev. William Bettridge, B. D., St. John's College, Cantab, Rector of Woodstock, Ont.
WM. CRAIG.

PUBLIC WORSHIP.

[To the Editors of the Church Guardian.]

SIRS,—"B. H." heads his letter in your last with the above title. Had he omitted the word "Public" much less exception could be taken to some of his sentences. To his spirit and temper in writing no exception can, I think, be taken.

But surely in Public Worship order and decency require a uniform posture on the part of the worshippers. I know how annoying it is to see some sitting, others standing, another set making believe to kneel, while others follow the directions of our mother the church, and do "humbly" or "devoutly" kneel.

Your correspondent's letter, which contains many excellent assertions, makes some which must be taken "cum grano salis," and others which cannot be swallowed at all. I know how much harder it is to write briefly than to edit a "lengthy brief," probably if "B. H." had gone over his two columns and a half with a pruning-knife, and cut out the redundancies, he would himself have thought it improved. "Cum grano" I would take the classing of words and postures in non-essentials of Public Worship. How are we to worship in common without "a form of sound words?" How can postures be non-essential before God, who told Moses to take off his shoes, whose word tells us how that to show they "would not worship" the three holy children stood among the prostrate thousands. Were these postures not essential? If "B. H." mean that which our childhood's friend of "Let dogs delight," and "How doth the little busy bee" certainly well expressed, that prayer can be uttered or unexpressed, he is of course correct, but Dr. Watts did not say that Public Worship could be unexpressed. Again, I fancy the statement about the organ acting as a cry of fire in the capital of Scotland has a very limited application. Many a sound holder of the Westminster Confession and the Shorter Catechism in old Edinburgh enjoys "the kist of whistles," and the Church is not without adherents surrounding Arthur's Seat.

There is something I cannot accept, "The fixed stars may change, but religious prejudice never change." If this be a correct dictum, where have all the Christians come from in the last 18 centuries? Jews are believed to have pretty strong religious prejudices, 12 of them are as stars, fixed stars, but it is in a different firmament from that in which they first reflected faint beams of heavenly light. Now as to preaching,—I fully believe that great things have been done by its "foolishness," and would be the last to say a word against the cultivation of the art of preaching, but is "B. H." sure that "born again by the Word of God, which liveth and abideth forever," refers to what he speaks of as "the preached gospel, the divinely appointed instrument to convert and regenerate men?"

May not "dia logou zontos" refer to the same Word concerning whom St. John speaks in the opening of his gospel? Beginning at the 18th verse I Peter 1, until we reach these words might lead to such a thought, and verse 25 says as much.

But I am writing as lengthy an epistle as "B. H." One word, and I am done. Although, as "B. H." says, "We shall soon have done with the Church Militant," it does not follow we are to neglect it, and merely "look beyond." Let us "fight the fight," "maintain the faith," "quit us like men," for the reward is to him "that endureth to the end."
"A KNEELER."

[To the Editors of the Church Guardian.]

SIRS,—"Church Bells" for Oct. 25 gives an engraving and short history of the church at Loughborough. I would like to call attention to two or three points therein:

1. In restoring the church 20 years ago "The unsightly galleries were swept away, and the high pews replaced by good open seating."

2. Since that time the Rector "has restored the church to the people by doing away with the exclusive "pew system," and making the whole free and open to all, a step which it is pleasant to know he has never regretted."

3. "The position of the entrances are not as usual in the westernmost bay but one, but in the westernmost bay itself, which adds much to the convenience and comfort of the worshippers."

To this last point I would like to draw the attention of those who are now building and improving churches amongst ourselves. Ancient models in the mother country fail in this, and in following these models we too often adopt a defect, i. e. for our present mode of worship.

When the most ancient churches at home were erected seats were almost unknown. The congregation knelt and stood, except, perhaps, a few aged or infirm, who had places round the bases of the pillars, &c., consequently the position of the porches mattered little. Now and with us open benches, or better yet, rows of chairs, are "en règle" for the accommodation of all, and unless the porches are as far west as possible, some of these seats must be cut off from the rest by the passage way from the porch doors to the middle alley between the seats, and that portion of the church becomes the retreat of "the baser sort," who drop in to lounge, perhaps to annoy the worshippers and the clergy.

I have suffered thus, and thinking Loughborough "a good peg" on which to hang my ideas, I have ventured to ask you now to publish them.

Yours, &c.,

P. P.

HOCHELAGA, 7th Nov., 1879.

[To the Editors of the Church Guardian.]

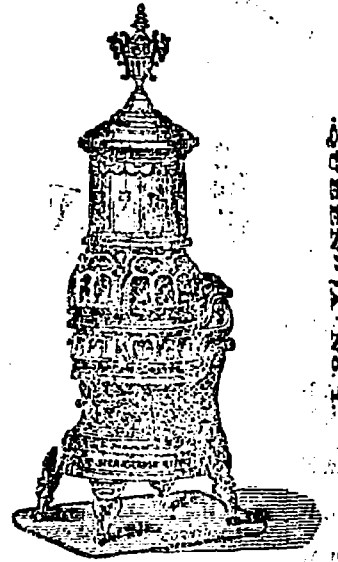
SIRS,—I send now the 7th Series of Questions, and have to thank you for your kindness in granting me space in your esteemed paper for the same. I hope that the investigation of the answers to all the questions will result in much profit to many engaged therein, I have received many notes to that effect. Notwithstanding my advice in a previous letter, quite a number of large envelopes have come, from Halifax and other places, "more to pay." In one day, no less than four, all double postage, i. e., 6 and 9 cents extra in every one. Of course, they have been sent by the Postmaster here to the dead letter office in Ottawa, where they will be opened; but as they in all cases contain a *nom de plume*, it will be difficult to discover the authors, except that each competitor will send me their *nom de plume* and true name, as the questions are now all given, and I can let them know whether their MS. has arrived here, and is in my hands or not. Please, let all know in your next issue, the following alteration in the list of prizes. I have to do so, because so very many candidates come near to the same standard; and I hope that all will agree with me in my final lists. There will be THIRTY PRIZES, of all kinds, and their names will be given, I hope in next issue. I am trying to get several other books, &c., so that I can give the above thirty; that is, there will be a prize for

every fourth candidate, or thirty prizes for about 120 candidates in all. Trusting that by the questions, you have secured a good addition to your subscribers.

I remain, yours fraternally,
J. DOUGLAS BORTHWICK.

P. S.—I have just received your paper, and glad to see that it is enlarged. I hope MANY BOYS AND GIRLS will compete for the prizes for the largest number of subscribers to your paper before New Years.
J. D. B.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tenders for Engines," will be received at this office up to noon of FRIDAY, the 5th of DECEMBER next, for the Supply of Twelve Locomotive Engines.

Plans, specifications and forms of tender can be had at the Mechanical Superintendent's office at Moncton.

The Department not bound to receive the lowest or any of the tenders.

By order,

F. BRAUN, Secretary.

Department of Railways and Canals,
Ottawa, November 7th, 1879. 21-32



Intercolonial Railway.

RIVIERE DU LOUP BRANCH.

SEALED TENDERS addressed to the undersigned, and endorsed "Tenders for Cars," will be received at this office up to noon of TUESDAY, the 25th instant, for the supply of—

Four Snow Ploughs,
Three Flangers,
Three Wing Ploughs,
Two First Class Cars,
Two Second Class Cars,
Two Smoking and Postal Cars,
Two Baggage Cars.

Plans, specifications and forms of tender can be had at the Mechanical Superintendent's office at Moncton.

The Department not bound to accept the lowest or any of the tenders.

By order,

F. BRAUN, Secretary.

DEPARTMENT OF RAILWAYS AND CANALS,
OTTAWA, 7th November, 1879. } 32