

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.

CANON FOR A CO-ADJUTOR.

(To the Editors of the Church Guardian.)

DIOCESE OF FREDERICTON,
12th Sept., 1879.

SIRS,—What a lovely disposition your correspondent "Eirenicon" possesses. His "peaceful" and "peace-loving" qualities, as shown forth in his last letter, are only exceeded by the devoted "loyalty" evinced in his previous production. Surely, his Lordship must feel proud of so loyal an adherent, and so admirable a specimen of combined virtues among his lay flock. And this "peacefully-loyal" man is greatly shocked at my personalities? No wonder. How can so perfect a being enter into a discussion with his poor, depraved fellow-mortals, especially when in the interests of truth they are compelled sometimes to call "a spade a spade"?

Because I do not accept all that is said in the pamphlet referred to, your correspondent concludes that I could not have read it. Oh, indeed! All I can say, in answer to that is, that about 63 out of 70 of the Clerical Order, and 3 out of every 4 of my brother laymen, see just as I do in the matter, and so it is to be presumed that they, too, have not read it. Has it never occurred to "Eirenicon" that, perhaps, the pamphlet may have had quite an opposite effect from what he could have wished it to have; and that, having read all that his side has to say, we are disposed to feel more strongly than ever the utter worthlessness of the arguments of those who oppose the proposed Canon?

Space will not allow me now to go through, as I should like to do, every point advanced in the pamphlet, and show the fallacious reasoning and misrepresentations to be found on every page. I cannot do that, because I fear you, Sirs, would reject my manuscript as being altogether too long, but I shall make short work of what little of it "Eirenicon" has given us. What does your correspondent expect to gain by his allusion to Montreal? He quotes from the pamphlet that "in the year 1865 a Canon was passed by the Provincial Synod, and accepted by the Diocesan Synod of Montreal, giving up the right of nomination to the House of Bishops, and reserving to the Synod of Montreal only the right of election, a course somewhat similar to that defined by the Canon at present under consideration. On the decease of Bishop Fulford, in 1868, proceedings were at once taken under the Canon of 1865 to appoint his successor. Names were again and again submitted by the House of Bishops, which the Diocesan Synod refused to accept. Unable to put forward their own candidates, a violent party spirit was aroused among the Clerical and Lay delegates, as great or greater than any other system could possibly have produced: the result being a resort to the very course which the Bishop of Fredericton has expressed himself as most anxious to avoid, viz., the acceptance of a compromise candidate, found in the person of Bishop Oxendon, who, after a brief residence in Canada, has since resigned his Episcopal charge, and returned to England. As soon as possible, after this election, the Provincial Synod repealed the objectionable Canon of 1868."

There is a great deal in the above extract artfully misleading, but my purpose is not now to deal with that. I merely ask—Why did not "Eirenicon" explain the position of affairs at the time this Canon of 1865 was passed, which, to be perfectly fair, he should have done? A

knowledge of the facts will materially affect his argument. Let me give them. The right of nomination and election which had all along previously belonged to the Crown, was, on the next vacancy, for the first time, to be placed in the hands of the vacant Canadian diocese, and this being so new and untried a thing, led to doubt and misgiving as to how it would work, when, at this juncture, it was proposed to allow the House of Bishops to nominate. This was accepted, not, however, without strong opposition, and, by no means, by a unanimous vote; indeed, a large minority, representing "Eirenicon's" own friends opposed it bitterly. And the strong feeling then manifested had a great effect upon the election subsequently held. This, of itself, would neutralize your correspondent's argument.

But further. Is the case of Montreal analogous to the one now before our people in New Brunswick? Clearly not.

In Montreal, the nomination was taken away from the diocese altogether, and placed in outside hands; and the election was to a vacant diocese.

In Fredericton, the diocese is not vacant, and the case is a special and exceptional one; while the nomination is within the diocese and its Synod, and in the hands of the one of all others best acquainted with its needs, and more immediately affected by the election than even the Clerical and Lay Delegates; and one who has proved by one of the noblest, most disinterested, and successful Episcopates the English Church can proudly point to, of thirty-five years duration, that he is fully imbued with the unselfishness and simplicity of his Apostolic predecessors.

The Bishop of Fredericton says in effect, "Gentlemen, in my old age, I need assistance. It will be impossible to secure the man who would carry along the work begun and continued by me for thirty-five years, without his having the right of succession secured to him. But let it be understood, the Canon which I propose for that object shall not be for all time to come, but merely for the present necessity. I ask to be allowed to nominate, not that I cannot trust you, but—and I think you will agree with me here—that I know better than anyone else can possibly do, who will best answer for the position. You have seen elections in other dioceses, and you have witnessed warm discussions, injurious alike to every interest of the Church, as well as to those who take part in them; and you have, in nearly every case, found that a man, whose qualifications and person have been unknown to all but a very few in the Synod, has been elected by the strongest partizanship, or the most glaring ignorance. It is but reasonable to suppose that I take the deepest concern in an election that is not only to have an important bearing upon the future of the diocese which I so dearly love, but which is also to bring into the closest and most sacred relationship with myself, one who will have it in his power to make my remaining days on earth very happy or most miserable. It is to be presumed—and if assurance is needed, I give it with emphasis—that, under these circumstances, I shall do nothing hastily, but shall take every care, and use every precaution to secure a superior man for the position. The names I shall bring before you, will be men recognized as above partizanship and narrowness of theological views, and who, in other ways, will command your respect and confidence."

In the face of all this, I ask my brother laymen, is it too much, that we should prefer to be guided by our Chief Shepherd, the election—call it rejection, if it suits "Eirenicon" better—being in our own hands, than to be led by one or more persons who feel that their opinions have been slighted, and their views ignored, because they cannot have their own way? CANON.

P. S.—I shall be glad to notice "Churchman's" letter in another communication, if you, Messrs. Editors, will

allow me. I can only now say, without meaning to impute base motives to your correspondent, that a more glaring misrepresentation of the facts of Ecclesiastical History, and the voice of Antiquity, with reference to Co-Adjutor Bishops is scarcely possible, and this I am fully prepared to prove. C.

BIBLE QUESTIONS

(To the Editors of the Church Guardian.)

HOCHELAGA, 9th Sept., 1879.

SIRS,—Will you kindly let competitors know the following in answer to several questions received by me respecting the correct way of answering the "Bible Questions":—

Follow the plain directions of No. 6. Many have not done so; but for instance when the question is asked, "What is the shortest verse in the Bible," the answer must be given, "JESUS WEPT," St. JOHN, xi and 35. Several, with this question, and many others, just give the book, chapter, and verse, instead of writing the answer as well.

One well written and correct paper, as regards the places, has given hardly one single answer in *extenso*, but simply book, chapter and verse for each question. It comes from Fredericton, N. B.

The apocrypha is included in the Bible Questions.

The Questions are open to all.

As the first Questions may not have reached several who wish to compete, on account of distance, or some other cause, the first series time will be extended for (6) six weeks after their first publication, i. e., to the end of September.

I have procured, as prizes, four very nice books from a gentleman born in Nova Scotia, viz., Dr. Anderson's Life of the Duke of Kent. His son has kindly donated them. They will form, with others, FOUR OTHER NEW PRIZES, and different books will be added, it is hoped, to make at least 10 or 12 prizes.

The next FIVE PRIZES will be—

No. 4.—Anderson's Life of the Duke of Kent, Borthwick's Battles of the World.

No. 5.—Anderson's Life of the Duke of Kent, The Three Lost Bishops, &c.

No. 6.—Anderson's Life of the Duke of Kent, Borthwick's Battles of the World.

No. 7.—Life of Duke of Kent, Scottish Songs.

No. 8.—Cyclopædia of History and Geography, by G. D. B.; Every Man's Mine of Useful Knowledge, by Rev. G. D. B.

This will now give 8 prizes.

The writer feels thankful for a beautifully written letter from "L'Esperance" in which she states her pleasant enjoyment in looking up the answers of the Questions. May the "Searching of Scripture" result in much good for time and eternity.

I think that this is all to make public for the present.

Thirty-six candidates have so far, to date, sent in their names.

Trusting your paper may prosper and succeed,

I remain, yours fraternally,

J. DOUGLAS BORTHWICK.

P. S.—A few typographical errors have occurred in printing previous Questions. No. 56 should read after "Mountain," "did he die?" No. 62, instead of "1500," read "the one more than 2500 years." No. 66, "to" should read "from."

To the Editors of the Church Guardian.

SIRS,—Your correspondent "Parish Priest," in replying to my communication of the 18th ult., reminds me of the story of the Knights and the Shield. I looked at Sunday funerals from a city point of view; he, from a country one.

If "Parish Priest" were to attend a few city funerals, he would, doubtless, be "surprised to learn," that in a large

majority of cases, the 15th chapter of Corinthians is neither heard nor thought about, the service at the grave being the only portion heard by the "mourners," and even that is not heard by some, as they follow no further than the cemetery gate.

In the country, where, in addition to the service mentioned by your correspondent, there is often a sermon from the pulpit, of course, it is different. But I cannot help thinking that "Parish Priest's" experience must be exceptional. I have witnessed a great many country funerals, but never saw a difficulty in obtaining large numbers, even in hay-making time.

But whatever may be thought about funerals in the country, I maintain that they are one of many forms of Sunday desecration, and as such, ought to be discouraged.

Yours truly,

PARENT.

ANCIENT WINES.

(To the Editors of the Church Guardian.)

SIRS,—I think it would conduce to a clear conclusion if the participators in the controversy on "Temperance," now imminent in your columns, would bear in mind the following points, as not properly within the range of controversy, and therefore acceptable as "axiomata" in their argumentation.

1.—*Intoxication* is a very offensive word, and yet only expresses (see Webster) an excessive degree of exhilaration or relation, "gradually increasing to delirium with imperfect articulation, and inability to regulate voluntary motion generally, which finally passes into unconsciousness and coma." We talk very familiarly about the "cup that cheers, but not inebriates"; but practically it may be a very difficult matter to "draw the line." I suppose that one might say that a drink is not intoxicating, of which he could not drink enough to pass from the first degree of exhilaration or cheerfulness, to the condition of incapacity described by Webster. It is in fact a question of degree, and one very difficult to decide, as we may see in the cropping up in the courts of all countries, and never quite decided to general satisfaction, viz., that about "lager beer." Cider and tea are not free from doubt on the same head. Would it be too much to request controversialists to agree upon the fact that "juice of the grape" may, according to its method of appreciation, be capable or incapable of producing the extreme effects described by Webster as attaching to intoxication; and that all juice of the grape, however prepared, must be at least as exhilarating as tea? The last clause might, perhaps, not be going too far, for there is good testimony to the statement that even the treading of the grapes produces some degree of intoxication from the odour alone, a slight exhilaration of spirits approaching to giddiness. It is important, at any rate, to observe that the question is one of *degrees of effect*, and likely to be decided differently in different cases.

2.—The word "Tayin," the Hebrew equivalent of the Greek "Oinos," Latin, "Vinum," and English, "Wine," is properly a generic term, applicable not only to all kinds and stages of grape juice, but to the juices of all other fruits also, meaning, apparently, "something expressed; or 'pressed out of fruit.'" In ordinary parlance, we speak of "currant wine," for instance, as well as grape wine. It is most important, however, to note that this class of cognate words is applicable to the grape juice in all its stages of preparation, though practically almost confined by us, if not by the ancients also, to juice in which the process of fermentation is complete. S. J. Stephen, Q. C., in his opinion, obtained in the case of the Bishop of Lincoln's condemnation of "unfermented wine"