

The Church Guardian.

Amey & Co.

"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. 1.—No. 19.

THURSDAY, AUGUST 21, 1879.

One Dollar a Year.

REV. JOHN D. H. BROWNE,
REV. EDWYN S. W. PENTREATH,

{ LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,
MONCTON, NEW BRUNSWICK, }

EDITORS.

It is reported that Lord Dufferin is to be transferred from St. Petersburg to Constantinople.

THE Supreme Court of New Brunswick has decided against the validity of the Canada Temperance Act, declaring it *ultra vires*.

THE committee appointed on the question of pulling down the ruins of the Taileries and replacing them by a garden and trees is unanimously in favor of the proposal.

FOURTEEN hundred and seventy-six houses were burned by the recent fire at Sarajevo, and the losses will reach 50,000,000 florins; forty-six soldiers were killed and wounded.

THE yellow fever in the South, although raging terribly in Memphis, seems, owing to the precautions taken, not to have spread to any extent in the surrounding country.

MRS. BUTLER (Miss Thompson, of the "Roll Call") has received commissions from the Queen to paint a representation of the defence of Rorke's Drift, and a picture portraying an incident in the late Afghan war.

THE fund for the relief of sufferers from the terrible tornado in Bucouche, N. B., has reached nearly \$2,000. His Excellency the Governor-General has given \$150, and the Governor of New Brunswick \$100.

LADY GOLDSMID has presented to the Honorable Society of Lincoln's Inn Theed's statue of the late Sir Francis Goldsmid, Q. C., in commemoration of the fact that Sir Francis was the first Jew ever called to the English bar.

OUR readers will learn with regret that Mr. Welsh, the United States Minister here, has resigned his office, and will probably sail for America on or about the 30th of August. Domestic bereavements have, we believe, led to Mr. Welsh's approaching retirement. Mr. Welsh will carry away with him the cordial regard and respect of all in England, with whom he has been brought into social and official relations.—*Daily News*.

A RETURN has been issued of the number of churches in the city of London pulled down, or condemned, under the "Union of Benefices Act, 1860," and of the new churches which have been built out of the proceeds:—The net sum realised by the sale of nine churches has been £228,324 1s. 11d. Of that sum £85,955 11s. 9d. has been appropriated for the erection of new churches, and further grants to the amount of £35,357 have been promised.

A REPORTER of the *New York Times* has recently made a careful estimate of the number of persons passing on foot and in carriages by the corner of Broadway and Fulton Street, hour by hour. The number varies from about 10 persons a minute, or 600 an hour, between 3 and 4 in the morning, to 400 a minute, or 24,000 an hour, between 3 and 4 in the afternoon, which is the busiest hour in the day. The total passers in the 24 hours was a little over 213,000, but it probably often reaches 225,000.

THE Parliament of Great Britain was prorogued on Friday last.

A RATHER serious disturbance among the ship-labourers of Quebec, has caused the deaths of several persons.

CANON RYLE likewise objects to the proposed new Ornaments Rubric. Writing to the *Record*, he declares it eminently mischievous and unsatisfactory.

THE King of Siam has sent a wedding present to the Duchess of Canaught, consisting of a consecrated shell set in gold, two massive golden bowls for jewellery, and a golden pedestal with two branches.

A LONDON telegram announces that Her Majesty the Empress Eugenie has written a most noble and touching letter to Queen Victoria, begging her not to allow the carrying into execution of the penalty pronounced against Lieutenant Carey.

THE Governor-General and the Princess Louise have had an uninterrupted round of festivities in their honour, throughout New Brunswick and Prince Edward Island. They appear to have been highly pleased with the demonstrations and warm enthusiasm of the people.

MR. GEORGE B. SCOTT, of the Indian Survey Department, says a Lahore paper, has the honour of being the first European to have scaled the peak of Sikaram—15,000ft.—the highest point in the Sufein Koh range. The last 4,000ft. of the ascent had to be made by cutting steps in the snow with an Afghan knife.

FIFTY women students passed the recent matriculation examination at the London University. Twenty-eight passed in honours and the other twenty-two in the first division. Of those who passed in honours one was disqualified by age for the third exhibition, and ten others obtained the number of marks qualifying for a prize.

THE *Republique Francaise* states that England and France have come to the determination to organise the future regime of Egypt, and will begin by proposing the nomination of a European commission to protect the interests of the creditors of the Khedive. General inspectors will be appointed, whose intervention in administrative affairs will be effective.

IN consequence of threats by natives on the Scarcies River to destroy British Custom House at Kinkonkeh, the corvette "Tonados," with 200 men bound homeward from Cape Colony, was ordered to Sierra Leone from Ascension, 18th July. The "Dido" had already arrived off the west coast of Africa. Including three gunboats, the British force there will amount to 600 men.

"I HAVE been a member of your Church for thirty years," said an elderly Christian to his pastor, "and when I was laid by with sickness for a week or two, only one or two came to visit me. I was shamefully neglected." "My friend," said the pastor, "in all those thirteen years how many sick have you visited?" "O," he replied, "it never struck me in that light. I thought only of the relation of others to me, and not of my relation to them."

"WHAT ANSWER SHALL I GIVE."

A Series for the Living Church, by the Rev. R. W. LOWRIE.

III.

"Is not your Church very much 'cut up' into parties?"

Provincialism is intolerant; a Catholic Church, only, knows how to be tolerant, "roomy," inclusive.

In fact, all ignorance and intolerance may be looked upon as a species of provincialism. The heathen Japanese looking with contempt upon us poor Christians, and Hindoo law students instructing the Archbishop of Canterbury, are only extreme exhibitions of it; we have it nearer home every day.

Bigotry is provincialism of the most provincial type. He who thinks there is no sound doctrine, or holy living, outside of the boundaries of his little way of thinking; he who thinks that the great sun of truth shines nowhere so clearly as over the little patch of ground upon which he was brought up in matters of belief; he who thinks that broad oceans of difference roll between his and all other creeds, and that there is no soundness whatever, across the deep, on one of whose shores he stands—is narrow, and dwarfed, and provincial.

Provincialism is *always* opinionated. This is the *quod semper, quod ubique, quod ab omnibus* of provincialism. He who has never seen anything beyond the horizon of his native village or county, is apt to be more conceited about his knowledge of the world, and intolerant of opinions differing from his own, than he who has been in every capital of Europe, and made a circumnavigation of the world besides. The self-conceit so common in rural districts among the uneducated, and in small towns, has its own little standard. And the greater the self-conceit, the lower and more bigoted the standard by which it measures things. If one look at it right, what is national prejudice but—provincialism, in this way. What but America? Everything in America is perfect in the estimation of the provincial American, who has never seen any other country, or who is given to enthusiastic patriotism.

Provincialism is not confined to any one people, or land. See how John Bull grumbles his way through country after country—*provincialism*, and nothing else. The old Roman, calling everybody else "barbarian"—the togad old bigot had an attack of *provincialism* that was all. Out of *provincialism*, Jew looked down upon Samaritan; and Norman upon Saxon. Out of provincialism, the old Spaniard hated the Englishman. Out of provincialism, the Englishman vowed that he had no national prejudices, he was thankful to say, but he did hate a Frenchman!

No! schools of religious thought, but not rival cliques and clans. Others may not understand this, may be; it is Catholic, notwithstanding.

Says Dean Stanley: "William entered London as a stranger and a conqueror."

Who could have thought that those discordant languages and nations should have ever been blended into one? Yet so it has been. The proud Norman and the humble Saxon are united in one nation—the great English people; the French and English tongues are welded into one speech—the great English language.

"This double element which has pervaded without destroying the English nation has also pervaded without destroying the English Church. Look at the words of exhortation. It is half Norman; half English. 'Acknowledge' is Saxon—'confess' is French; 'meet together' is Saxon—'assemble,' French; 'humble' is French—'lowly,' Saxon; 'goodness' is Saxon—'mercy,' French.

"And so, two *tendencies* have been in her womb also. And some lament the two sets of expressions found in her Prayer Book. These expressions—let us not be offended at them. The only real breach of Christian faith and Christian charity is when each insists on having the Church to itself. Each for the moment partially succeeds; but if such should wholly succeed, it would be as if the Norman, at the first coronation, had succeeded in stamping out the Saxons forever, or the Saxons in repelling forever all contact with the growth and progress of the Normans."

Says a well-known Bishop: "There have always been in the Church two schools of religious thought; the one finds Christ in all the objective life of the Church, and the other in the rich depths of a subjective experience. I do not believe they are of necessity opposed to each other. They may both speak the same language, if Christ, and Christ crucified be the one foundation."

Says Bishop Doane: "A party in the Church, is, in itself, at once a harmless and an inevitable thing. That is to say, men who think strongly, and think alike, are drawn to each other instinctively; and, rightly enough, disposed to extend the knowledge and the influence of their opinions. It sounds well, to hear a man say, that he belongs to no party, that he knows nothing but the Church; but it is seldom honest, and if it is, it means an utter old-timedness and fossilization, left high and dry from all fresh currents of thought and study; or it means weakness, and the sort of please-all character, which is boneless and unmuscular. To be a *partisan*, is one thing; to belong to a party, is another. To transfer ecclesiastical administration, what are called party politics; to exclude a man from the Episcopate, or from a Standing Committee, because he is a Low Churchman or a High Churchman—as in the world, a member of one political party cannot be a good city physician in the eyes of a political opponent—is as wicked as it is silly. But the existence of parties in the Church, and association with them, are, I believe, of immemorial necessity. Bitter, as in old days, the contentions between parties were, I think, in some sort, they were safer then, than they are now; and largely, because of their names, and the ideas their names involved. A High Churchman, and a Low Churchman, were, and are, intelligible and honest expressions of differing views. Even a Ritualist, means something that is true, and is not, necessarily wrong. And 'Puseyite' and 'Tractarian' are chiefly bad, because the latter has ceased to be distinctive since the 'Times' have caught up with the 'Tracts'; and because Dr. Pusey and his friends, alike and always repudiated the thought of calling 'any man Master; Nullius addicti jurare in verba magistri.' Recognizing it, then, as unlikely, and as undesirable, that schools of different opinion should cease in the Church, I believe that it is far wiser for us to set ourselves to learn those grounds