

parishes in the diocese of Fredericton. Such details as are not provided for here, are found in bye-laws.

GUILD OF CONSTITUTION.

I. This Society shall be called the Guild of —, and its object shall be to unite the members of the Parish of — more closely in earnest and systematic effort to promote the glory of God and the welfare of the Church in this Parish.

II. Members must belong to the Church of England, and contribute not less than — annually to the funds of the Guild.

III. The officers shall be—President, two Vice-Presidents, Chaplain, Treasurer and Secretary. The Rector shall be ex-officio President. The other officers shall be elected quarterly, at the first monthly meeting in January, April, July and October; and shall remain in office till others are elected in their stead.

IV. Any qualified person desirous of becoming a member, shall be proposed and seconded by members of the Guild at any regular meeting, on a ballot being taken, if five black balls appear he shall be rejected. If elected, he may be admitted forthwith.

V. A service for admission shall be prepared by the Chaplain, and shall contain the following declaration, to be made by all persons received into the Guild:

"I, A. B., in becoming a member of this Guild, do declare my resolve to uphold the constitution and observe the rules of the Guild.

VI. Bye-laws, rules and regulations not inconsistent herewith, may be made, or altered, at any regular meeting; but no change shall be made in the Constitution without notice thereof, given at a previous meeting, and the concurrence of the President and two-thirds of the members present at a regular meeting of the Guild.

F. P.

The Most Revd. the Metropolitan attained the age of 75 on the 19th.

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.

(To the Editors of the Church Guardian.)

Sirs,—I have read attentively several of the controversial letters between Rev. Mr. Owen and Mr. Lithgow; and on referring to the texts in Lam. iv. 6, and Jude 7, see clearly that there is no contradiction or inconsistency between them. The one in Lamentations is in these words: "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her."

This relates merely to the temporal punishment, in the two instances, as is seen by the words as to Sodom,—"overthrown as in a moment, and no hands stayed on her." The temporal bodily pain and punishment of the profligate people of Sodom, being by fire terminated in a few moments; but, in the case of the Jewish people, the Divine hand of pain and punishment "stayed" on them during the 70 years of their Babylonish Captivity. Here are a few of these protracted pains and sufferings, so forcibly and affectionately described throughout the book, by the compassionate Jeremiah, the deeply pious and obedient servant of the Lord, and the sympathetic and faithful patriot:—

Lam. ch. ii.—"The children and the suckling swoon in the streets of the city." "The young and the old lie on the ground in the streets." Ch. iv.—"The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them. They that did feed delicately are desolate in the streets; they that were brought up in scarlet embrace dunghills." "The hands of the pitiful women have sodden their own children." Ch. v.—"Our skin was black like an oven because of the terrible famine." "They took the young man to grind, and the children fell under the wood." "The crown is fallen from our head." "Our heart is faint, . . . our eyes are dim." "Because of the mountain of Zion, which is desolate." "Wherefore dost thou forget us for ever, and forsake us so long time?"

The following is the text in Jude 7: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh,

are set forth for an example, suffering the vengeance of eternal fire." Here is the everlasting punishment of these filthy sinners, in the future and eternal world.

The Apostle describes a class of sinners of his time, as "ungodly men," "filthy dreamers" who "defile the flesh"; and he compares them to "clouds without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars;" and as to their eternal punishment in the future world, he says: "To whom is reserved the blackness of darkness for ever."

By thus comparing the two texts, and their respective contexts, it will be seen that there is not the slightest contradiction or inconsistency between those texts in Lamentations and Jude; the first relating merely to temporal sufferings and punishment; and the latter to those which are eternal, in the future world.

I have not seen Mr. Owen's first letter, which, I suppose, commented on the two texts.

Requesting the insertion of this letter, as early as convenient, in your Journal,

I am, Reverend gentlemen,
Yours respectfully,

J. G. MARSHALL.
Halifax, 26th Dec., 1879.

CRITICISM CRITICISED.

(To the Editors of the Church Guardian.)

Sirs,—I beg to apologise to Mr. Wray for overlooking the words,—"are essential to public prayer." I assure you it was an oversight. As to "real signatures," I don't see that Mr. Wray could have strengthened his language beyond "unfair" and "disingenuous" even with the advantage of a pseudonym.

I would sign my real name now, but I am ashamed to have shared his blunder, about which "Mentor" corrects us both, and therefore prefer to remain, humbly,

A KNEELER.

RELIGIOUS EDUCATION.

(To the Editors of the Church Guardian.)

Sirs,—You deserve both the support and the hearty goodwill of all lovers of Christianity for your strenuous advocacy of religious instruction.

In these days of "brilliant attainments," every subject in the modern curriculum of studies is usually held to be far higher in intellectual importance than the study of God's Word. It is considered of more value to know Henry the Eighth's relations with his wives, than to know the History of Joseph; the date of the introduction of Christianity into England, than the sources of Christian teaching. As an instance, I notice in King's College Calendar for this year two extra subjects for matriculants, viz.: History and Geography. I looked in vain for Scripture. To the honour of the College, it must be stated that Scripture is among the subjects for Local Examinations; then why not with those for matriculation? I remember conversing last year with a second year undergraduate and Divinity student of King's, who expressed his surprise at the Book of Proverbs being so practical, (I had just quoted a verse,) and saying that he had never read a word of it.

There must be more earnest working on Biblical subjects, both in the Sunday School and by the fireside. Would it not be well for the Synod to organize some plan of examination, similar to that of the Archbishop of Canterbury's, for Sunday Schools. Let the question papers be printed, and sent to the Pastor of the Parish, who might select, say, three candidates to compete: then the returned papers, having been examined by the Committee, might be classed, and all papers having a percentage of about 70, should receive a prize signed by the Bishop. Above 70 per cent., the best papers should receive, of course, the best prizes. I think this plan is likely to work well. Might it not be a good venture for THE CHURCH GUARDIAN itself to work it out. The subject Scripture History: the competitors, three candidates from any Sunday School in the Diocese.

Charlottetown, Dec. 30, 1879.

A PERMANENT DIACONATE.

(To the Editors of the Church Guardian.)

Sirs,—Your contemporary, *The New York Churchman*, in a recent article, advocates the formation of a Permanent Diaconate in the Church of the United States. I apprehend that the reasons for such a step, if good for the United States, would apply also to ourselves. There are some aspects of the question, however, which your contemporary does not appear to have taken into consideration. Would it be well, may I ask, or even practicable, in this democratic country, to have two

classes of Deacons, with an impassable barrier between them?

I conceive that the Permanent Diaconate might either consist of men who give their services to the Church, and earn their living by other occupations, or of men of inferior acquirements and social position, who are maintained by the Church in the same way as their brethren. In the first case, the Deacons would occupy a position analogous to that of local preachers amongst the Methodists, and, as some of them might be highly educated professional men, it is probable that they would do good service to the Church. But their number would always be very few. In the second case, it is very doubtful that Churchmen would provide adequate stipends for the confessedly inferior ministers sent amongst them. I know, unhappily, how difficult it often is to raise a sufficient maintenance for really able and popular men.

This notion of a Permanent Diaconate is not a novel one. The late Bishop Philpotts, of Exeter, and the late Bishop Blomfield, of London, ordained Deacons on the understanding that they were not to seek admission into the higher Order. The same thing was done in our last Indian Diocese. But, in each case, the experiment failed. The men so ordained were all raised to the Priesthood. And this was done, (in some instances at least,) not only because the men found their position to be well nigh intolerable, but also because the position they occupied was seen to be detrimental to the Church.

It should also be noticed that the Office for the Ordering of Deacons distinctly contemplates their elevation to the Priesthood. In the Collect, the Prayer is offered "that they may so well behave themselves in this inferior office that they may be found worthy to be called unto the higher ministries."

Of course this Collect might be omitted or altered, if it were found expedient to depart from the usage of many centuries, and what individual Bishops have failed to meet, might be accomplished by the corporate action of the whole church. It is possible that your contemporary has pointed out a practicable and wise development of the Church's system. But before we can conclude that this is the character of the proposed change, we must have it discussed in all its bearings. That remains to be done, and I do not feel that we are justified in making so radical a change, until the whole question has been thus fully considered, and has become familiar to, and has met with the approval of the Church at large.

C. D.

THE DIACONATE.

(To the Editors of the Church Guardian.)

Sirs,—The fully developed Conservatism of the old country, especially in Church government, may not in every case prove just the theory for this newer world of ours.

An experienced English teacher of vocal music says that in training young lads, he finds their voices break about two years earlier than in England, which strengthens the oft-repeated statement that our American youth mature at an earlier age than their English brothers. It is said that our boys throughout develop mentally and physically more rapidly than in England.

It is not claimed that there is any eventual gain in this precocity.

The Divinity student, as a rule, has been set apart to some extent at a comparatively early age for his future work. His college training under the eye of the Professor of Divinity continues this training under very favorable conditions for development, thus on taking his degree at 21, if found blameless, he has been proved in accordance with the Apostolic injunction, and may then be ordained (at the discretion of his Bishop) to the office of a Deacon, with some restrictions relative to independent parochial work, without danger, but very often to the great furtherance of the work of the Church. He is thus saved from the distracting and disorganizing influence of two comparatively idle years at a critical period of his life, to which it seems cruel to expose him, save under the pressure of stern necessity.

W. C. SILVER.

Halifax, Dec. 22.

THE CHURCH AND CHRIST.

(To the Editors of the Church Guardian.)

Sirs,—The impression most persons would have after reading "Layman's" letter, would be that he thinks the Church and Christ to be separate, and in some respects antagonistic. If, instead of catching at disconnected passages of Holy Scripture, he would "search those Scriptures," to see whether what he complains of is the Gospel or not, he might be willing to believe a great deal more about even

the "first principles of the doctrine of Christ" than he now seems to do. I would just notice one or two of his remarks.

He appears to think that there is another door of salvation than the appointed one through Christ. He as much as says that we ought to believe that infants are to be saved without being baptized. Now Holy Scripture contains no promise of salvation to the unbaptized. (Of course I am speaking of the present Dispensation.) God nowhere contradicts Christ's condition of salvation: "He that believeth and is baptized shall be saved." Certainly God can save people in whatever way He chooses; and privately I think that He sometimes does so. But because he has not revealed his intention of ever doing so except upon Christ's condition, I would not condemn any one who did not agree with my opinion on that point. We cannot be sure of anything that is not revealed to us.

"Layman" also says: "We read in our Bible that the children of believers are holy." But how are they holy? By birth? No, I do not think that even Polignus ever went as far as to say that. It is rather in consequence of some act of faith which the believing parent performs? The parent would not be a believer if he or she did not have the child baptized. St. Paul never dreamed of belief in Christ without obedience to His plain commands.

There are other things in your correspondent's letter which need answering, but it would take too much space in your columns to do so now. I would, however, remark that if we are sincere in our love for Christ, we will not sneer at the Church methods and outward routine of forms. If the sceptic does not know their value, the believer does, because he duly uses them.

CREDO.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

(To the Editors of the Church Guardian.)

Sirs,—In reading one of the last *Church Bells* to hand, I find the subject of the formation of a Diocesan Church of England Temperance Society was discussed at the last Norwich Diocesan Conference. Reading this, reminds me of the discussion on the same subject at the last meeting of the Synod of the Diocese of New Brunswick. Since that meeting, very much has been written in all kinds of newspapers, and much more has been talked in reference to the members of the Synod who were not prepared or disposed to vote for such Diocesan Association. It has been unwarrantably assumed on all sides, that the members who were not willing to approve of a Diocesan Church of England Temperance Society, were opposed to any attempt or means for putting down the sin of Intemperance, and were alluded to and considered as being upholders of that vice, and so no better than drunkards themselves. I hope there are some who are not so intemperate in their judgment as to think thus of their brethren, but evidently many of the secular, and some denominational papers, have appeared to take this view. I should hope all are agreed that intemperance in drink, as in other things, even as intemperance in language, is a sin, and as such must be attacked in some way, and, no doubt, in the best way. But surely, each one who would do battle with it, might, first of all, be allowed to entertain an opinion as to the best way of urging and carrying on such a warfare, and not find himself tied down to such a means as somebody else thinks best. At the Synod we are assured there are many who seemed to think Temperance Associations in general, were the best means for fighting Intemperance, and in particular the Church of England Temperance Society. Well, let them think so, and let them hold their opinion till doom's day. There are some others, however, and not a few, who look upon Temperance Societies as utterly useless—even worse than useless—and may they not have their opinions too? Amongst each of such parties in New Brunswick may be found many of the Clergy of the Church of England. Now, are those who approve of such Associations, and work them in the Parishes or Missions, where they have perfect license in such matters, to do as they please; are they seeking by the formation of a Diocesan Church of England Temperance Society, to have power or opportunity, to form such Associations in Parishes and Missions where their brother Priest is not favourable to such organization, and thus restrict him

in that liberty or freedom of action which they have and enjoy? I confess that I can see the matter in no other light.

I was very much struck—so to speak—with the remarks of Archdeacon Porowna at the late discussion at the Norwich Diocesan Conference, and feel he exactly expresses the views of very many of the Members of the Synod of New Brunswick on this question. I think it would be well if his remarks as reported in *Church Bells* of Nov. 22, p. 622, were transcribed to your columns, and could be read by every member of Synod. As I believe you have the paper on your list of exchanges, I will not now trouble to write the paragraph out, but should you not have it, and would feel disposed to let it appear in your columns, I will send it to you for your next issue.

Believe me, Sirs,
Yours, temperately,
"LAMUDA."

Dec. 18th, 1879.

[If the Archdeacon's remarks are not too lengthy, we shall be glad to hear from our correspondent.—Eps.]

FREE AND UNAPPROPRIATED CHURCHES.

(To the Editors of the Church Guardian.)

Sirs,—You are a warm advocate for Free and Unappropriated Churches—fair and independent enough, however, I believe to let the other side appear.

May I, therefore, ask you to insert the enclosed extract from the *English Guardian*, and to give your readers such information as you can of the financial workings of the system at Salem in the past, and at the Bishop's Chapel and Trinity Church, Halifax, at the present.

Could either of these Churches be carried on if there were not a rich Incumbent or a rich Corporation at its back?

The rumour is that the experience here is similar to the experience at Hull—and that congregations of well-to-do people do not average in their gifts at the offertory a cent apiece. Can this be possible?

Practically afraid that the system may not be a success, I am, dear GUARDIAN, theoretically,

FREE & OPEN.

A NEW YEAR'S APPEAL.

In the last two years, the Woman's Temperance Union has earnestly entreated that no wine should be used on "New Year's Day," nor anything that would lead the "young men," (particularly those who have discarded intoxicating drinks,) to take that which must be their ruin. Many make an exception of "New Year's Day," and the cases are not a few, in which the whole work of ruin has been effected by that one day. Being thrown in the company of ladies who would feel it a compliment to have a glass taken from their hands, they were unable to resist the invitation; and so, after the first glass had been taken, the road was as easy as going down hill; and they continued sin and on, till the degradation was complete.

Ladies, as you value the friendship of your friends, let them not have to lay to your charge their fall, especially when so many, during the last two years, have been benefited by being "total abstainers," and their "homes" made so much happier and brighter. Will not these who are earnestly striving to do what is right, encourage and help the weak ones to persevere in the right way, by denying themselves for their sakes, and showing that they are also in earnest, by at once banishing from their tables and sideboards the intoxicating cup; and let there be no wine used on that day; and then, indeed, it will be to many a "Happy New Year."—Com.

Halifax.

KING'S COLLEGE.

MICHAELMAS TERM ended Saturday, Dec. 10.

Lent Term will open A. D., 1880, on Saturday, Jan. 10, on which day candidates for Matriculation may be examined.

The Board of Governors have appointed J. K. Spencer, Esq., B. A., Ph. D., to the chair of Chemistry and Natural History, left vacant by the death of Dr. Hew. After a brilliant career at McGill College, Dr. Spencer pursued his scientific studies in Germany. He comes to Windsor with strong recommendations from many eminent men, amongst whom is Dr. Dawson, the Principal of McGill College and University.