

As explanation of this discrepancy, I am aware that it might be alleged we have not as data the breadth of country included under each name. Although the acreage traversed by the numerator of a given village might not be continuous with the bounds of the village proper, yet when a whole Parish is taken, including all the villages and country between, the totals should agree. Hence this means of explanation falls to the ground. The remaining reason might be that the rule still adopted in England is followed, that all who do not "make any profession" are classed as Churchmen. This I do not believe is the custom.

I can only say that this apparently terrible falling off has not taken place since 1871, but that there never were in any one district in this Parish, (except, perhaps under the name "Walton," which might, in this instance, include Cogmagne), as many as stated in the article to which I refer.

And unless the census is more satisfactory in other matters, and other places, than in this matter of Church population in Newport Parish, I can only say it is useless, and a perfectly unreliable guide.

However, Messrs. Editors, if you carry out your intention of giving in detail in each county the Church population, as quoted in the census returns, and if each Clergyman will so far interest himself for the common good, as to correct any mis-statements relative to his own mission or parish, we will at length arrive at a reliable conclusion as regards our actual, as compared with our paper, numbers. We will then be ready for quite different returns in the coming census; and if they are found we will not be disappointed, but quite able, by God's blessing, to shew a fair increase for our services in the work of the Kingdom. Should this be accomplished by your instrumentality, your labour will not be in vain.

This communication is forwarded through my much beloved and respected Rector, the Rev. H. Pryor Almon, D. C. L., so that you may see that my views are quite endorsed by him.

Yours truly,
HENRY HOW, Vicar.

[To the Editors of the Church Guardian.]

SIRS,—Allow me to reproduce from Mr. Clark's letter, in a late issue, the following useful aphorism, namely, "give each doctrine due prominence in the economy of truth, not making little of one, or unduly exalting another." In the application of this wholesome maxim, I would ask, does not Church history, both ancient and modern, warrant me in affirming that the Church, or the authority of the Church, is much more prominently set forth in the Press and in the Pulpit than that of her Divine Head the Lord Jesus Christ, and the authority of the inspired word? Is not this an inversion of Apostolical order. If truth is exhibited in the Word with a prominence according to its importance, does not this practice exalt the authority of the Church in the inverse ratio of its importance?

Is the Church as conspicuously set forth in the Scriptures as her Divine Head? Where is it written in the Inspired Word, that in all things the Church shall have the preeminence. To the Church, give all the Prophets witness. The testimony of the Church is the Spirit of prophecy. Nowhere, but everywhere in the sacred page is Christ proclaimed in type, prophecy, and promise, as Prophet, Priest and King; the Temple, Altar, Sacrifice and Priest of the Christian Church.

All who are possessed of sagacity and candor must acknowledge that many writers and preachers give more prominence to the Church than to Christ. It may be assigned as a reason for using the term Church more frequently than that of Christ, that the Church is His Mystical Body. But if so, if the visible Church

is His Mystical Body, why they put the Body for the Head is not so clear, is it not mutilated theology to so teach?

Most certainly, this conspicuous exaltation of the authority of the Church is not the Apostolical order, nor the order observed in our most Scriptural Reformed Church where Christ is the subject of most frequent occurrence.

We are referring, however, to the authority of the Church with respect to discipline, rites and ceremonies, but not with respect to doctrines. To the authority of the Church a distinguishing feature of Divine Truth in respect to the two cardinal doctrines of Christianity, justification and sanctification. Does not Jesus Christ, the Bishop of souls, administer these Spiritual attributes of the Church, the atoning blood, the sanctifying Spirit? Is there one single passage in the Bible which distinctly invests the Church with the authority many now claim for it? Surely, if there was a single passage in which the Church was invested with such authority, we should not find such violence done by *extremists*, both to the letter and spirit of Scripture, in order to obtain the authoritative words—hear the Church—a command which nowhere occurs in Scripture with reference to doctrine. If the reader will examine the passage in which the words occur, he will find they are in the imperative, and not the imperative mood, and also, that they wholly refer to discipline, and not to doctrine, (Matthew 18., 17.)

There would surely be no need of doing such violence to Scripture to obtain the command—hear Christ. "This is my blessed Son in whom I am well pleased, hear Him." "A Prophet shall the Lord your God raise up unto you of your brethren like unto me, Him shall ye hear."

Is it not, then, historically true, that there ever have been, and are those in the Church who most directly reverse the order, observed by both Scripture, and by our Church, as to the relative prominence which the inspired writers and the compilers of our Liturgy give to Christ and the Church?

H. B. WRAY.

Durham.

PUBLIC WORSHIP.

[To the Editors of the Church Guardian.]

SIRS: I have read with much interest your reference to the very inadequate ideas which prevail with regard to the public worship of God,—a branch of Christian duty of which the majority of most congregations do not seem to have learned the rudiments; may we not say, to have been taught the rudiments. Church manners form a department of a Christian man's education, which, except among "Ritualists," is almost wholly neglected. We are very particular with children about "giving the right hand," about their use of knife and fork, their mode of saluting superiors, and so forth. We take little pains to instruct them in what might be called the courtesies of the Sanctuary. One wonders, too, that so few sermons are addressed to this subject. It would seem as if the Devil had thrown among us the almost meaningless word "Ritualism," as a bone of contention, to divert us from the beauty, and glory, and duty of true worship. How differently have we been moved with regard to ceremonial demanded for the daughter of our Queen! With what searchings after propriety have men and women sought to prepare themselves for the ritual of a Drawing-room! How anxious every one to do just the right thing; how willing to make the proper "reverence." Men and women, who would scorn to bow at a gloria, or even to bend the knee before the Awful Majesty on High; have they not practised bows and curseys for days before being ushered into the presence of earthly royalty? "This ought ye to have done, and not to leave the other undone." When shall we awake to a due sense of the responsibility of taking upon us to offer homage and worship to the most

High! What an inconceivable thing, were we not so accustomed to it, that beings such as we are, even had we not sin, should venture to treat the Worship of the Church as a spectacle, to be patronized with folded arms! Yet who has not witnessed this! Fancy, Cherubim and Seraphim, while they continually do cry, "Holy, Holy, Holy, &c." propping themselves against a pew door, folding their arms, and looking rather "bored." Imagine heavenly beings in the eternal presence, sneering at those who prostrate themselves, and cast their crowns at His feet! Conceive of even earthly beings assuming to say—"Therefore, with angels and archangels, and with all the company of heaven, we," &c., &c., and then calmly sitting down, and gazing about them while the holy mysteries of the blessed Sacrament are being distributed. Surely, if men thought on these things, were taught to think on these things, we should see a vast change in the attitude of most congregations during Divine Service." An old writer says:—"What would be thought of a man who, having gained access to the presence of his Sovereign to plead for the life of his friend, should occupy the precious moment with catching a fly in the sleeve of his coat?" And yet just so frivolous are most of us, while admitted to God's House to offer Him Prayer and Praise. How few seem deeply impressed with the Awful Presence! How ready are we with the epithet "Ritualist" for those very, very few!

LAYMAN.

(To the Editors of the Church Guardian.)

LOUISBURG, 20th Sept., 1879.

SIRS.—I notice that the Rev. Secretary of the Rural Deanery has unintentionally omitted in his Report the following facts: Mr. & Mrs. Alfred Bown, of Cow Bay, hospitably entertained the writer and his wife at the time of the Deanery meeting. The Incumbent of the Mission, Rev. C. Croucher, entertained the members of the Chapter at a dinner at the "Glasgow" House, Cow Bay, after morning service on the day of the Deanery meeting.

Trusting you will rectify the unintentional omission by inserting this letter.

I am, gentlemen, very truly yours,
C. W. MCCULLY,
Deacon in charge, Mission of Louisburg, C.B.

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CHAS. J. MACDONALD,
Post Office Inspector.

Post Office Inspector's Office,
Halifax, Sept. 19th, 1879.



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for the conveyance of Her Majesty's Mails, three times per week, each way, between

Noel and Walton,

under a proposed contract for four years from the 1st of January next.

Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained, at the Post Offices of Noel and Walton, or at the office of the subscriber.

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