

ii. 11. "And the days that David reigned over Israel were forty years; seven years reigned he in Hebron, and thirty and three reigned he in Jerusalem." 3. 1 Kings xi. 42. "And the time that Solomon reigned in Jerusalem over all Israel was forty years."

103.—Genesis xix. 2nd and 18th verses. "And he said, Behold now, my lords, turn in I pray you."

104.—1. He was a tentmaker. 2. His wife's name was Priscilla. Acts xviii. 2, 3. "And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla."

105.—1. A white horse. 2. Red horse. 3. Black horse. 4. Pale horse. In the 6th chapter of Revelation, verses 2, 4, 5, 8. 1. "And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer." 2. Verse 4. "And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." 3. Verse 6. "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand." 4. Verse 8. "And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth." Also in Zechariah vi. 2, 3. "In the first chariot were red horses; in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot griseled and bay horses." So the colours here are red, black, white, bay.

[Several have given this answer from Zechariah, but the 1st passage is the most correct answer, as ambiguity may be set forth in the griseled and bay horses.—J. D. B.]

106.—From Rome. It was written when St. Paul was a prisoner. It, the epistle, was thought to be conveyed by Tychicus and Onesimus, who journeyed together from Rome to Asia Minor. It is supposed to be the "letter to Laodicea," sent by St. Paul at the same time as he sent the epistle to the Colossians, and the epistle to Philomona. Ephesians vi. 20, 21, 22. "For which I am an ambassador in bonds; that therein I may speak boldly as I ought to speak. But that ye may also know my affairs, and how I do, Tychicus, a beloved brother, and faithful minister in the Lord, shall make known unto you all things whom I have sent." Colossians iv. 7, 8-16. "All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord, whom I have sent unto you." "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." Colossians iv. 11, last part. "These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me," (Tychicus one mentioned), therefore the epistle was sent when Paul was a prisoner; these men worked with Paul at Rome, and Tychicus was sent with the epistles. Therefore it was sent from Rome.

108.—a. In Nehemiah viii. 4; first part. "And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose." Also in (b) 1 Esdras ix. 42. "And Esdras the Priest and reader of the law stood up upon a pulpit of wood, which was made for that purpose."

107.—a. By pastoral pursuits, i. e., tending cattle and moving from place to place for pasture, living in tents. Jeremiah xxxv. 6-10. "But they said, we will drink no wine; for Jonadab, the son of Rechab our father commanded us, saying, ye shall drink no wine, neither ye, nor your sons forever; neither shall ye build houses, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. Thus have we obeyed Jonadab, the son of Rechab our father; in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, and our daughters; nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed; but have dwelt in tents, and have obeyed, and done according to all that Jonadab our father com-

manded us." It is also thought, from verse 19 of same chapter, that from that time the Rechabites took a prominent part in the worship and ministering in the temple, viz: "Therefore thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me forever."

[They gained their livelihood by being scribes. See Deut.—J. D. B.]

109.—"There were added unto them about three thousand souls." Acts ii. 4, 14, 41. "And they (the Apostles) were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." "But Peter, standing up with the eleven, lifted up his voice and said unto them: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

110.—1. Joshua. 2. Elijah. 3. Elisha.—1. Joshua iii. 10, 13, 16, 17. "And Joshua said, heroby ye shall know that the living God is among you." "And it shall come to pass as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand on an heap."

"That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan; and these that came down towards the sea of the plain, even the salt sea, failed, and were cut off and the people passed over right against Jericho." "And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan. 2. II King, ii. 7, 8: "And fifty men of the sons of the prophets went, and stood to view afar off; and they stood by Jordan." "And Elijah took his mantle and wrapped it together, and smote the waters, and they were divided, hither and thither, so that they two went over on dry ground." 3. II Kings, ii. 14. "And he (Elisha) took the mantle of Elijah that fell from him, and smote the waters and said, where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither; and Elisha went over."

111.—There were four veils that covered the Tabernacle. 1. One of richly embroidered linen, of blue, purple and scarlet. 2. One of Goats hair. 3. Another of the skins of Rams, dyed red. 4. The four was of Badgers' skins to endure the weather. Nos. 1 and 2 may be sub-divided into: (1) ten curtains, five of them coupled together, all forming one veil; (2) of Goats hair eleven curtains divided into two parts, five parts were coupled with six parts, forming one veil. 1. Exodus xxvi. 31. "And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen, of cunning work." 2. Exodus xxvi. 7. "Thou shalt make curtains of Goats hair to be a covering upon the tabernacle; eleven curtains shalt thou make." 3. Exodus xxvi. 14. "And thou shalt make a covering for the tent of Rams' skins dyed red, and (4) a covering above of badgers' skins."

[A great diversity of answers have been received regarding this question.—J. D. B.]

112.—The word "Bishop" is applied to our Lord in the Bible, in I Peter, ii. 25: "For ye were as sheep gone astray; but are now returned unto the Shepherd and Bishop of your souls." P. S.—I do not know if the question is intended to take the plural, that is, "to what person "or to what persons" is the term applied, if the latter as well, then I submit the following.)

2. To the second order of the ministry. 1. Titus i. 5, 6, 7. "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city as I had appointed thee. If any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly: For a Bishop must be blameless." 2. To the Apostles. Acts i. 20. "For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take."

113.—Malachi completed the Canon of Prophecy about 420 years before Christ. Prophecy particularly about our Lord's forerunner, as seen in Malachi iv. 6: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." 114.—It signified that the servant did

not desire to avail himself of the opportunity of quitting the service of his master, but would rather remain for ever; then his ear was bored through to the door post, typifying the connection established between him and that house; it was the token of subjection, for through the ear the slave received commands. Exodus xxi. 5, 6. "And if a servant shall plainly say, I love my master, my wife, and my children, I will not go out free; then his master shall bring him into the Judges; he shall also bring him to the door, or unto the door-post, and his master shall bore his ear through with an awl, and he shall serve him for ever."

ISAIAH, XLV. 7.

THE prayers of Christian people are asked on behalf of a person who has given himself over to the evil influence of strong drink, and of wicked associates, and is fast bringing ruin and misery upon himself, and upon his grief-stricken wife and family. I ask that each one who believes in the efficacy of fervent prayer, do set apart a certain time each day, say between 9 and 10 a. m., or between 9 and 10 p. m., for the space of one week at least, to offer prayer to God for this purpose. C.

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.

PREACHING THE CHURCH AND THE SACRAMENTS.

(To the Editors of the Church Guardian.) Srs.—In my last communication on this subject, I said there were two ways of presenting these doctrines to our hearers. One way cold, dry, barren, without application—the other, a bringing home their bearing and benefits to each person, for his salvation, that comes within their range. With reference to the first I would bring forward an extract from Sadler's, "Second Adam" and new Birth," and I do so notwithstanding many of the clergy have seen it before, for while many have seen it, there is certainly as large a number who have never read it, or any of Sadler's works, not reckoning those who are fresh in orders. The whole chapter (ch. xvii.) needs to be read to see the full scope of what Mr. Sadler is inculcating, but the note, or part of it, attached to that chapter, will perhaps, in part, show what I mean. He is speaking of one thing in particular, but his remarks can be made to have a wider range. He says, "inexcusable harm has been done to the doctrine of grace in Holy Baptism, by its having been preached by unspiritual men, in unrighteousness, or often in presumptuous ignorance and contempt of the true grounds on which the Church requires it, (and every other truth) to be maintained and defended. Men * * * have come down to parishes and preached this doctrine of Baptism without the smallest attempt to reconcile the holding of it with other doctrines, equally with it parts of God's Truth. They have proved and maintained it solely on Prayer-Book grounds, giving themselves no further trouble than citing one or two passages of the Baptismal Service. I suppose this has been because the Prayer-Book references were more ready to hand; but it has been fatal to the general reception of a truth, calculated above all others to preserve holiness in the Church."

This is the note. A few words from the chapter itself will shew the other way of setting forth the same thing in such a manner as to make it not only more acceptable to a general congregation, but actually necessary to make it effectual for good.

"I cannot see how any preacher, who holds Baptismal Regeneration, as set forth in Scripture, can possibly forbear to preach the need of conversion or repentance to that multitude of baptized persons who are now sinning away their souls. How can a man look at the spiritual and moral state of the baptized—believe them in very deed dedicated to God,—believe also that God has in a very deed ratified that dedication by a real gift of grace, and yet not call upon them to turn to God, and flee to the cross? If

the wrath of God be in store for any, it is in store for the "Sinners in Zion," for those who "grieve," vex, and "quench" the spirit.

There are a few lines more, but your space will not permit me to enlarge. I will only in addition say, that if this doctrine, the doctrine of the Eucharist as a memorial sacrifice, and the doctrine of the Church's Divine Character and Sacramental connexion with the Incarnate Son of God, embracing necessarily its Ministry, were always preached in some thing of that practical and soul-touching way that Bishop Lay (I think it is he) preaches, in the tract on "Apostolic Succession, a most wholesome doctrine," published by the Church Book Society New York, and also found bound up with others in the volume known as "tracts for Missionary use," we would find them more readily and gratefully accepted by numbers of hearers to their own personal benefit and the general edification of the Church. Bishop Lay takes that doctrine, so unpalatable unfortunately, to many Christians, and so dryly and unattractively presented to them by many preachers, and makes it one "that glorifies God, humbles the Sinner, and exalts the Saviour," any doctrine that can be brought and presented under any one, or all, of those heads, will be sure to do good, even if it only at first removes prejudice. Let us take a lesson from Bishop Lay and we will find ourselves not reckoned as preaching up forms, for forms sake, and as formalists, or as preaching up ourselves. Our statements may not be at once accepted by some, but it will be seen that we are indeed preaching Christ and Christ only.

I am not citing Sadler or Bishop Lay as if their works were new to me, but because they above others, I might nearly say years ago, put before me the Church's Doctrines at a time when they were not at all very pleasantly preached, from Church pulpits, at least not pleasantly to those brought up as Low Churchmen or separatists. Because I profited, I constantly recommend them. Circulate them, brethren of the clergy. Wm. Ross Brown.

GOOD NEWS FROM SHEDIAC.

(To the Editors of the Church Guardian.) Srs.—We are living here in a "terra incognita" almost, and I have, therefore, thought it hardly worth while to "accept" of your invitation, so frequently given, to send an account of our proceedings to you. At Easter, greatly to the credit of the parish, the question so long pending as to free seats in the church was disposed of. This, I think, should be made public for the encouragement of others. For many years our majority of votes had been steadily increasing. Our three years' term of lease had been curtailed to one year in Easter, 1879; and at this Easter, the seats having fallen once more into the hands of the Vestry, there was but one "nay" to the proposition of declaring them to be free. But the only opponent to the measure having declined entering his name in the minutes, on the offer having been made so to do, the resolution must be considered to be unanimous. All of the seats are to be remodelled, at an expense not exceeding \$600, and cushions and hassocks are to be provided at the expense of the church, upon an uniform plan. For the reason above given we have said nothing about our festive church decorations. We certainly are not up to time at Easter or at Ascension-tide, &c., but at Xmas our large and handsomely adorned cross on the altar, our double triangles, wreathed texts, &c., do us no discredit. E partibus obacuris. I remain, Yours, G. S. J.

The Rectory, Old Shediac, April 7th, 1880.

RITUALISM AT ST. PAUL'S CHARLOTTETOWN.

(To the Editors of the Church Guardian.) Srs.—From the accounts given in your valuable paper, of the discussions at the above Church's Society, a good Churchman must feel glad that at last St. Paul's is on the move. According to your accounts, for three different nights was the question of Ritual discussed in their school-rooms. It seems that the feeling was so unexpected, that a third meeting had to be called, for the purpose of closing down the older members of the congregation. This third one was called, as you say, because "several members of the association were dissatisfied with the

discussion on Ritual." Now, these meetings, though so often unbecoming, do make people think and read; and if their investigations are honestly carried on, they often come across disagreeable and dissatisfying truths. The lecturer, Mr. Dixon, a member of St. Paul's Church, declared himself to be a High Churchman, in favor of flowers, choral services, etc. He likewise said he accepted the following men as being on his side, (with the exception of Dr. Littledale, which he preferred the Ritualists having), Pusey, Liddon, the Bishop of Brechin, Neale, McColl, Mant, Raring Gould, Littledale, and Carter. Surely, Sir, when such men are accepted by members of St. Paul's, we may indeed remark that a great change is coming over the younger members of the congregation, (for Mr. Dixon is a young member), and where, before, a word concerning Ritual would not have been tolerated, now, the question is discussed with a small grain of common sense.

Your editorial remarks concerning St. George's in the East, would equally apply to St. Paul's Charlottetown. History repeats itself. Yours, ONWARD CHRISTIAN SOLDIERS.

ST. ANDREW'S MISSION.

(To the Editors of the Church Guardian.) Srs.—Heartily sympathizing with the St. Andrew's Waterside Church Mission, and wishing it ten thousandfold more success than it has yet attained in Halifax, still I cannot understand how such an appeal as appeared in your last week's paper, can conscientiously be made. I mean, so far as it refers to the lack of funds to carry the work on. It appears (unless you have made a mistake in the figures) that while over \$200 have been received, only a little over \$80 have been expended. And yet you say "the work is hampered, for want of means to extend its usefulness." What do you mean? Perhaps the Chaplain will explain. It looks very much as if there was no way of spending the money already in hands. Yours, &c., A WELL-WISHER.

D. C. S., FREDERICTON.

(To the Editors of the Church Guardian.) Srs.—In reference to the deficiency of \$5208, excess of expenditure in the Diocese of the Province of New Brunswick, during two years past, immediate action should be taken. It may be said, expenditure should not have exceeded receipts; but that point, it is useless to argue. There are not, I think, many instances of extravagance. Our Clergy are certainly not over-paid; and if we believe what we profess, the few additional Missions added within the period, are not amongst the things we should have left undone. Duty requires, and we all, I hope, have an honest pride in wishing our Church to hold the position gained; and the matter being explained to those interested, I feel sure the amount required would be subscribed and paid within a month. As a means of accomplishing the object, I suggest that a list of those able to pay be made, and that the Bishop write to each, and send a statement, showing deficiency, with a request to remit on account, as circumstances permit; and I believe we will have the satisfaction of knowing the amount is paid. I have not the number of Church people in the Province before me, and do not purpose to have those called upon least able to pay, believing they in the past have contributed perhaps all they could afford. but feel sure there must be from 450 to 500 members who, if called upon, as suggested, would give from \$5 to \$50 each; and I mistake the metal of New Brunswickers, if many of them would not, in a need like the present, give \$100. SUBSCRIBER.

(To the Editors of the Church Guardian.) ANDOVER, 3rd April, 1880.

Srs.—I am sorry to see you have copied an item from the Telegraph from Andover. I took no notice of the article, because, from the general reputation of the Telegraph, and the local reputation of its Andover correspondent, who is well known here, I supposed no one would give it a second thought. It is needless to say there is neither report nor intention as you state in your last issue. I may say that the Indian School at Tobique Point is under the control of the R. C. Priest of Grand Falls; so you may understand how far from the possibility of truth is your statement. Yours truly, LEO A. HORT.