

went on at once across the neck of land—2 miles wide—by a very poor road, to Tickle Harbour. Their boat was in readiness at Pathend, and a good crew of 6 men soon pulled us across the "Broad," through the "Gut," (where the R. Catholic inhabitants gave us similar honours to their Methodist neighbours), and on to Chance Cove—some 6 miles distant—the rain threatening all day, was now coming down in earnest, and continued doing so, with few intermissions, for all the rest of the day and night. At 2.30 our destination was reached. At an hour later the people were assembled for the consecration of their new Church (which is the Church of the Ascension, as it was consecrated in the Octave of that feast), and for confirmation, when 14 persons received the Imposition of hands. In consequence of the lateness of the hour, there was no celebration. At 5.30, the same boat and crew took us from Chance Cove, and we returned again to Collier's Bay Cove, the rain coming down heavily, and the wind somewhat increasing. It was about south, but we hoped we might be able to "fetch" New Harbor in a small schooner, kindly placed at our disposal; but on reaching Collier's Bay Cove, about 8 o'clock we found the wind too light, and ahead, so we got on board of the cod-seine skiff of Mr. Thorn's, and rowed for Chapel Head, hoping to get to New Harbor by 10 o'clock. Halfway to Chapel Head, however, the weather got so bad that we abandoned all hope of reaching home that night. It was now nearly 10 o'clock, very dark, and raining in torrents (our men were all getting drenched, none having oil clothes with them), and the wind was increasing, dead ahead. A walk about a mile, over a not very first class road, especially in a pitchy dark night, and heavy rain, brought us from Long Cove to Norman's Cove. The parson's man had gone on before in hot haste to make some little preparation for His Lordship's coming; but when the Bishop and his party arrived at Mr. Robert Smith's house, there were no signs what ever of life or light to our discomfiture. All hands had turned in, and were wrapped in such profound slumber that the parson's man's attempt to arouse them had failed dismally. However, one man lit the kitchen fire and another the lamp, and then all (more or less), the Bishop, the Priest, and the Chance Cove crew went to work to try to arouse the sleeping inmates of the house to the fact that they were wanted below to entertain their Bishop. As His Lordship remarked, nothing less than an earthquake seemed to promise to be effective. What an interesting spectacle that respectable fisherman's kitchen presented to Episcopal eyes! What a splendid assortment of garments of all kinds, young and old, male and female, mentionable and unmentionable, was there, hung up by every available means to dry after that soaking wet day; and it was potatoe setting time, and salmon and fish were getting about. A considerable interval elapsed—for the contemplation of the picturesque scene, and grave doubt arose as to what had happened to the inmates of the house, and as to whether we were to get bed and supper that night; and then at last the good man of the house appeared. He evidently had not been delaying to make an elaborate toilet, as his scanty dress showed. Soon Mrs. Smith and the girls and baby appeared: and now all was stir and bustle. The place was tidied up a bit, the kettle soon boiled, and the frying pan hissed. Half a dozen eggs were broken into it, with an utter disregard for their remaining whole. They blended well together, and when one side was done the other side had its turn. The "skipper" recommended the use of more butter, the Priest wondered whether eggs were usually fried both sides, the mistress of the house thought perhaps they would be done *in time* if only fried an one side. The Bishop professed ignorance. Supper being ready, and ourselves warmed and dried, an adjournment took place to the little sitting room, and then the eggs,

bread and butter and tea were satisfactorily disposed of, and were very acceptable. We have had nothing "worth relating" since 3 o'clock. It was now 11, and we had been out in rain, cold, and wind during most of the interval. The Bishop in this house and the Priest in the next were lodged as comfortably as could be expected. His Lordship wished to be called at 7 in the morning; but, as the Priest surmised, this calling was not needed, as the family began to stir probably about 3 o'clock, and the Bishop not being gifted with the wondrous powers of sleep possessed by the inmates of this hospitable house, was well aroused long before seven, and indeed we breakfasted on eggs soon after that hour. Mr. Smith's obliging sons and accommodating trap boat took us, and a fine salmon (caught that morning and given by the kind host to his parson) to Dildo. A walk of one and a half miles brought us again to the Parsonage at New Harbor. So happily the Bishop was able to leave after luncheon in good time for his next appointment.—*Com.*

CONTEMPORARY CHURCH OPINION

The *National Church*, (London, Eng.) says:

We had heard so little of the movement for legalising marriage with a deceased wife's sister that we should have been glad to have believed it dead or dying. Seeing, however, that a conference on the subject, at which resolutions in favour of such marriages were adopted, was held last month at the Westminster Palace Hotel, that hope must not be entertained for the present. Lord Grimthorpe was among the speakers, and no doubt the measure will have his support in the House of Lords. We are sorry to know it.

We wonder if at this same conference the unhappy action of the colonies was again cited as a reason for the mother-country to sanction marriages of affinity? If it were, we should like to draw the attention of the speakers to the latest development of this policy in New South Wales, and ask if they approve, too, of permitting divorce for "desertion, cruelty, and seven years' penal servitude." *Facilis descensus.*

The *Family Churchman* (London, Eng.), on July 6th had the following note:

A Baptist committee in America have been sorely troubled in mind on the Communion wine question. In their report they say: "When ardent men profanely say that if Jesus used wine having alcohol in it, he was unworthy of a place in one of our Churches, it is time to protest against the short-sighted omniscience of modern reformers. The 'good wine' of Palestine in the time of Christ was not the drugged and fortified liquor which passes for wine in our day." This is really excellent sense. "The subject of their inquiry does not embrace an examination of extra-Biblical evidence bearing upon the question discussed. But the writer says that in the course of a pretty thorough study of Philo, Justin Martyr, and *pseudo* Justin, Irenæus, Clement of Alexandria, Tertullian, Origen, Jerome, Augustine, Chrysostom, and Thomas Aquinas, in so far as they speak of wine, he has discovered no traces of the use of *vinos* or *vinum* alone to denote unfermented grape-juice, but abundant evidence that they all considered wine a liquor that would intoxicate when drunk freely enough, and that would exhilarate when drunk moderately. He has also found abundant evidence that many of the Christian fathers were strenuous advocates of a most sparing use of wine, the young being urged to abstain wholly from it as a beverage, and especially young women, and the old to resort to it with the utmost caution. And he has found all these Fathers who treat the matter at all, insisting upon the use of *wine mingled with water* at the Lord's Table, but in no case suggesting

that unfermented grape juice, or juice freshly pressed from grapes, would be suitable."

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

THE JERUSALEM BISHOPRIC.

To the Editor of the CHURCH GUARDIAN:—

SIR,—In your number of June 22nd, you say that "Bishop Blyth, against whose appointment to the Jerusalem Bishopric so great an outcry has been most unreasonably raised, has already made a favourable impression in the East." I must strongly demur to the statement that the earnest expressions of anxiety contained in the address of so many influential Churchmen to the Archbishop could be described as an "outcry," or that they were "unreasonable." The Rev. Dr. Hale, Dean of Day-enport, Iowa, no mean authority in Oriental matters, is strongly in sympathy with the memorialists, and greatly regrets the course taken by the Archbishop and Bishop Blyth's slowness to appreciate the difficulties of the situation. He has been confirmed in this view by letters from the Patriarchs of Constantinople and Jerusalem, and from Bishop Blyth himself. The difficulty mainly arises from the total divergence between the aim of the Archbishop and the aim of the Church Missionary Society and its agents in Palestine, Syria and Persia. The good intention of the Archbishop are fully shown by the following extract from the April report of the Society for Promoting Christian knowledge.

'Palestine (Jerusalem), Syria, &c., Maintenance of Schools: The Standing Committee reminded the meeting that Dr. Blyth, late Archdeacon of Rangoon, had been consecrated Bishop, to visit and superintend the clergy and congregations of the English Church in Syria, Egypt, Palestine, Cyprus, and the region of the Red Sea. Bishop Blyth will not use any territorial style, such as Bishop of Jerusalem, or affect any territorial position or jurisdiction. He will reside at Jerusalem, according to the desire of the Patriarch of the Orthodox Eastern Church, who wrote as follows on the subject of the consecration and place of residence of a Bishop. We are moved by fervent desire to see nearer intercourse between the two churches, viz: the Orthodox Eastern Church and the Anglican Church. Accordingly, as we have formerly stated distinctly in conversation with many distinguished Englishmen, both clergy and laity, we consider it necessary that a Bishop of the Church of England, possessed of the requisite qualifications, should be placed in this Holy city, and not in Beyrout, assuring you that we shall receive him with much affection, and shall with all our power assist and support him in all his efforts and transactions.'

The Archbishop of Canterbury had presided at a former meeting of the Society and had made request in person for a grant to enable Bishop Blyth to make small grants to schools connected with the Church of England, but unconnected with any society and under independent management, provided that they are in all cases schools in which *children are not detached from the Eastern Churches*. Such a grant would much add to the Bishop's power of discountenancing any irregular action on the part of the managers of such schools.

At the monthly meeting in May a grant was voted of £100 a year for three years for expenditure by Bishop Blyth on schools in which *children were not detached from the Eastern Churches*. It was moved as an amendment by the Rev. W. Allan, seconded by R. N. Cust, Esq., "That the proposal before the Society be referred back to the Standing Committee, with a recommendation that Bishop Blyth be left free to dispose of the proposed sum of £300 at