

The Church Guardian, A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

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Address THE CHURCH GUARDIAN, Lock Drawer 29, Halifax, N.S.

The Halifax Editor can be found between the hours of 9 a. m. and 1 p. m., and 2 and 6 p. m. at his office, No. 52 Granville Street, (upstairs), directly over the Church of England Institute and next door to the office of the Clerical Secretary.

COLLEGE GRANTS.

The Halifax Herald has copied into its columns some remarks of the King's College Record, upon the subject of the Synod's application for the continuance of the Government Grant.

The Record is conducted, we believe, by the undergraduates of King's College, and in no way represents or reflects the Professorial views or opinions; indeed, we are given to understand, the paper is not in any way under the surveillance or censorship of those in authority, being simply the work of the students themselves.

Much of what the Record has said we can endorse, while we doubt the force and wisdom of other parts of it; but it has failed to present the subject in the light which must commend it to the favorable consideration of the Government.

What Church people can do, what they ought to do, and what they have not done, are questions not to the point. The Synod's resolution draws attention, as it should, to the existing state of things, and to the serious consequences which must ensue upon a sudden withdrawal of the Grant now made.

Your petitioners respectfully submit that inasmuch as no provision can be made for the religious instruction of the young men of the Province, except through the agency of the several religious Bodies, it is of great importance to the welfare of the country that public aid should be afforded in this way.

We shall reserve what we have to say upon the first of these clauses of the Petition, until another occasion, contenting ourselves now with the statement that it is a sound and important plea.

As to the other. It is not our purpose to speak either in praise or disparagement of our public schools. They have had the support of the great mass of Churchmen as well as of Protestants generally, and they have doubtless ac-

complished much in enlarging the opportunities for obtaining a good practical education. That the system is not so warmly endorsed now as it was at the first, either by educationists or by parents, is capable of demonstration. However, whether it has lost in some degree public favor or not, one thing is certain; every thoughtful man of Christian views cannot fail to see that secular ideas are preponderating, and that society is losing much of that moral perception which Christianity gives it.

How far religious teaching should be combined with a common school education, if at all, may not be clearly recognized; but we can very safely assert that the Christian Bodies representing the great mass of the people, do not wish religion to be divorced from education altogether. They do not believe that boys should be trained so as to become godless men, or that a lack of training should lead to this result.

Whatever differences of opinion exist as to the Common School education, which is intended for the benefit of the masses, but one view can be held with regard to higher education. If it be desirable that society should lose no part of its Christian belief and Christian life, how absolutely necessary is it that those who are being trained to occupy the positions of influence and responsibility, as leaders of society and in the State, should be instructed from a Christian standpoint in the Christian's view of life.

"MILK AND WATER."

We have heard that somebody (perhaps it was mischievous nobody) has spoken of the CHURCH GUARDIAN as "milk and water," "Thanks" to whomsoever they apply.

"The sincere milk of the Word" is what we wish to see Christian people take. "Milk" is the Scriptural food for babes. And with the "milk of human kindness" we will try to treat "all our enemies, persecutors and slanderers."

The washing of "pure water" is the initiatory Sacrament of the Church. "Willows by the water courses" are they whom the Lord thus blesses. And the "Water of Life" is that to which all are invited who would be refreshed in this earthly wilderness. So that whether the speaker meant it or no, we receive the compliment as such.

We trust that instead of recommending "the sincere milk of the Word," or

treating all with "the milk of human kindness," we may never be tempted to serve out "sour milk," or give either the "curd" or the "whey" separately.

We prefer water as a beverage, at the same time we would not be amongst those who, while taking water into the mouth, let an evil spirit out. "Cleansed by the washing of the water by the Word" we would not care to defile our paper by a spirit of bitter partizanship; or while holding to, and advocating the "Apostolic Church," forget the "Apostolic Injunction, 'Little children love one another.'"

THE FREDERICTON TEMPERANCE QUESTION.

We can find no fault with Mr. Hoyt in his endeavour to clear himself from the charge of being opposed to Sunday Schools, if he thinks it a reflection upon him, and we are happy in being able to assist him in doing so.

As to his speech on the Temperance Question before the Synod, Mr. Hoyt will pardon us if we express ourselves as wishing he could as easily satisfy his brother Churchmen that he was not both imprudent and unfortunate, either in what we charged him with saying, or with what he now claims to have said.

We trust our brother will hesitate before giving expression in the future to language at once so unguarded and unwise, so that we may be able to speak of him in this matter, as we have done for his self-sacrificing and successful work in Victoria County, in terms of hearty praise.

THE PROVINCIAL SYNOD.

The Lord Bishop of Nova Scotia will be the preacher before the Provincial Synod, at Christ Church Cathedral, Montreal, Sept. 8th. The Clergy and Lay Delegates will meet in the Synod Hall, at 10 a. m., and will walk in procession to the Cathedral for Divine Service, which will begin at 10.30 a. m. After the Litany, the Sermon will be preached, and the Holy Communion celebrated. The Offertory will be given to Missions in Algoma.

Among the notices of motion to be proposed for adoption, the most important are an admirable Canon by the Bishop of Quebec, relating to the admission of Candidates for Holy Orders, and the Reception of Ministers from other Bodies. A motion by Thomas White, M. P., commending the Church of England Temperance Society to the cordial support of the Clergy and Laity. A proposal to mark the Centenary of Sunday Schools, by the establishment of a general depository for the publications of the S. P. C. K., and the Church of England S. S. Institute. A plan to bring the growing work in Manitoba and the North West before the whole Church.

REFORMED "BISHOP" NICHOLSON, EXTINGUISHES REFORMED "BISHOP" GREGG, D. D., AND M. D.

The following curious document appears in a last number of the Liverpool (England) Albion:— DEPOSITION OF "BISHOP" GREGG BY THE GENERAL COMMITTEE OF THE REFORMED EPISCOPAL CHURCH.

The following paper from the Reformed Episcopal Church has been addressed to all whom it may concern. At the meeting of the general committee of the Reformed Episcopal Church held in the city of New York, May 19th,

1880, the following preamble and resolutions were passed; to-wit:

Whereas, Bishop Gregg applied for Letters Dismissory, and said application was refused by the then presiding bishop; and

Whereas, The last General Council approved such refusal; and

Whereas, Such General Council asked Bishop Gregg, with all our brethren in Great Britain, to meet in General Synod and adjust their differences; and

Whereas, Bishop Gregg has practically withdrawn from our communion, and established an independent church, with an altered declaration of principles, and which does not recognize the authority of this Church, and has thus accomplished a virtual secession from this communion; therefore,

Resolved, That this General Committee advise and request the presiding Bishop and the secretary of the General Council to erase Bishop Gregg's name from the roll of the clergy of this Church.

Resolved, That a copy of this resolution be transmitted to Bishop Gregg, and to the presiding Bishop of our Church in Great Britain.

The above preamble and resolution are a true copy from the minutes of the general committee.

(Attest:) CHAS. D. KELLOGG, Sec.

And now in view of the facts recited in the above preamble and after the fullest consideration, I am clear in the conviction that it is my solemn duty to comply with the "advice and request" expressed in the first of the above resolutions.

Be it known, therefore, that on this the (27th) twenty seventh day of May, 1880, I have erased the name of Bishop T. Huband Gregg, D. D. and M. D., from the roll of the clergy of the Reformed Episcopal Church. And accordingly I have directed the Secretary of the General Council of the Reformed Episcopal Church to erase the said name from the roll of the clergy in his possession.

Wm. R. NICHOLSON, Presiding Bishop of the Reformed Episcopal Church PHILADELPHIA, May 27, 1880.

N.B.—The General Committee of the Reformed Episcopal Church consists of all the Bishops, the various Church officers elected for the year, the Secretary of the General Council, and the trustees of the Sustentation Fund. These together form the executive of the whole Church.—(See Tit. II. Can. I. sect. vii.)

Thus schism has begotten schism. Harmless excommunications are thundering in the air, while in the midst of it all that great gun of the Reformers, Rev. P. B. Morgan "has settled down to the practice of medicine." It may interest our readers to know that last year we received a document stamped with a mitre and signed by "T. Huband Gregg M.D. and D.D., primate of the Reformed Episcopal Church of Great Britain," threatening us with an action of libel. And now to have his name "erased" from the roll of the clergy of the Reformed Episcopal Church, "This was the unkindest cut of all." Of course Gregg will go on his own way, and there will still be in England a "Primate" and a "Presiding Bishop" each claiming to be the true "Reformed" each with a handful of followers, looking askance at one another, a spectacle of division which is well for restive people to note.

But men will not learn, will-worship is the order of the day. The latest thing in sects is the formation in the South of a new kind of Methodists with Nine Ministers. Their reasons for leaving were probably utterly absurd and unscriptural. But Scripture, reason or common sense seldom enter into the calculation of these schismatics.

CATECHISM ON CONFIRMATION.

(Continued) What particular preparation is necessary before Confirmation? The persons to be confirmed ought to examine themselves concerning those sins of omission or commission they have been guilty of in thought, word and deed, and to confess them to God, declaring their hearty sorrow and repentance for them, and earnestly begging God's pardon and forgiveness to which

they must add serious resolutions of living answerable to their Christian profession; and that their prayers and holy purposes may be effectual, they may do well to join fasting to them, that they may be better disposed to receive the influences of God's Holy Spirit.

Since you mention the necessity of making serious resolutions of living answerable to the Christian profession when you receive Confirmation, pray what do you resolve in relation to those enemies that oppose your salvation, the Devil, the World, and the Flesh?

I resolve, by the Grace of God, to be always upon the watch against those various ways in which each of them is likely to endanger my salvation, I resolve to use all fit and proper means to secure me against those dangers, and particularly to fortify those weak places of my mind which my temper or circumstances of life render most exposed to them.

What do you resolve in relation to the Devil?

I resolve, by God's assistance, never to give my consent to any of those wicked thoughts which he may throw into my mind, nor to comply with any of those temptations whereby he solicits me to sin, neither will I make use of those ways of consulting him which ungodly men have taken, and I particularly resolve to avoid all pride, malice and envy, all treachery, lying, revenge, and cruelty which are most properly the works of the Devil.

What do you resolve in relation to the World?

I resolve, by the help of God, not to do anything unlawful to procure honor, riches, or treasure, neither will I set my affections immoderately upon any lawful enjoyment; I resolve to contradict the evil maxims and customs, to avoid the bad company of a vain and wicked world, and to forego all worldly comforts and possessions, all my natural relations and my own life whenever they stand in competition with my duty.

What do you resolve in relation to the Flesh?

I resolve by God's help to resist the unlawful desires of my own corrupt nature, to suppress all lascivious and wanton thoughts, to avoid all filthy and obscene discourse, and never to gratify my fleshly appetites but with temperance and sobriety, and only in such a manner as is allowed by the Law of God, and in order to this purpose I will shun sloth and idleness which are common inventions to our carnal minds.

What do you resolve in relation to your Faith?

I resolve to be steadfast in the belief of the being of a God, which is evident from his making and preserving all things; I resolve steadfastly to believe that in this one glorious Godhead there are three persons, the Father, the Son, and the Holy Ghost; that the Second Person in the blessed Trinity, God the Son, took upon Him human nature was born of a Virgin and died upon a Cross, as a Sacrifice for the Sins of the World, that He rose again the Third Day from the Dead, ascended into Heaven, and sitteth on the right hand of God, and that He will come again to judge the quick and dead; that this Son of God, our Lord Jesus, planted a Church while He was upon earth, and committed the care of it to His Apostles, with a power to ordain others to succeed them in their office; that the Holy Ghost bestowed miraculous gifts upon the Apostles to fit them to convert the world, and to bring all mankind into the Christian Church in which forgiveness of sins and eternal life after the resurrection of the body are always to be obtained.

Why do you resolve to believe this? Because these and all other points of my creed are revealed in the Holy Scriptures by God Himself, who, is infinite truth and cannot lie, who is infinite love and will not deceive me.

What do you resolve in relation to your practice?

I resolve, by the help of divine grace, to observe all those precepts which relate to God, my neighbor, and myself.

What do you resolve in relation to God?

I resolve to pay my obedience to Him in a due and devout attendance on prayers both in public and private, and on the Holy Sacrament; I resolve to own His bounty in all the good things I receive, and to submit patiently to His wisdom in all the afflictions I suffer; I resolve to reverence His holy name, never to use it lightly, nor to profane it by customary swearing, much less by false and faithless oaths; I resolve to