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The Church Guardian.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

Vol. 1.—No. 26.

THURSDAY, OCTOBER 9, 1879.

One Dollar a Year.

REV.
REV.

D. H. BROWNE,
S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,
MONCTON, NEW BRUNSWICK,

EDITORS.

THE Bishop of Exeter, in consecrating a portion of Burslem cemetery, but that consecration was merely asking for God's blessing, and not superstition.

THE Bishop of Fredericton's new work on the Book of Job, reviewed elsewhere in our columns, well sustains the venerable Metropolitan's reputation as a ripe scholar and a profound theologian.

HAWORTH CHURCH, to save which there was a sentimental attempt on the part of the "Brontë" family, is to be pulled down forthwith. The new Church will cost £10,000, of which Mr. Michael Merrall has promised £6,000.

ON Saturday Mrs. S. C. Hall unveiled a memorial window to Moore, the poet, at Bromham Church, Wiltshire. It represents the Last Judgment. Many eminent literary men have subscribed towards the memorial.

IN the Annual Address of Bishop Potter before his Convention the other day in New York, he mentioned that in his twenty-five years' episcopate he had ordained 418 deacons, and 342 priests; 108 churches had been consecrated, and 100 corner-stones laid; 72,900 persons confirmed; 144,383 baptized, of whom 17,753 were adults.

THE Bishops of the Southern dioceses of Easton and North Carolina have sent a letter, endorsed by the venerable Bishop of New York, to the English *Guardian*, repudiating the recent assertion of Dean Stanley that there had been hesitation on the part of the General Convention after the war in receiving the Bishops of the South. They say, so far from that being the case, the initiative in the matter was taken by the Northern dioceses themselves, and great warmth of brotherly love and christian feeling was displayed when a reunion took place.

REFERRING, in the course of a recent sermon, to the position now occupied by the Church of England in the eyes of Christendom, the Archbishop of Canterbury called special attention to the fact that applications for advice and assistance are now being urgently and repeatedly made to the Church of England by the ancient christian communities in Eastern Turkey, Armenia, and Kurdistan. The representatives of these ancient historic churches have, the Archbishop remarked, a very strong claim upon our sympathy and help, as having maintained in one form or another their christian faith and worship during many centuries of oppression and mis-rule.

THE magnitude of the labours of the late Dr. Baring, during his seventeen years' administration of the see of Durham, may be gathered from the following facts. There were erected 119 new churches, at a cost of £363,830, and affording accommodation for 40,590 worshippers; 129 churches were enlarged and restored at an expenditure of £179,870; and a further outlay was incurred of £18,534 for burial-grounds. The clergy were increased by 186, and 392 deacons were ordained. No fewer than 183 schools for elementary education were erected or enlarged in the diocese during Dr. Baring's episcopacy, at a cost of £137,831.

THE display of wheat, and the choice quality of the flour made from it, exhibited at the Halifax Exhibition, must have opened some eyes to the capabilities of the Province for producing its own food.

The Transcript is the name of a new weekly, published in Sackville, N. B., by the Messrs. Bowes, formerly owners and publishers of *The Borderer*. The appearance of the new paper is particularly good, and we heartily wish it great success.

OVER 25,000 people visited the Provincial Exhibition recently held in Halifax, Nova Scotia. About \$6,000 was received at the ticket offices. The Exhibition, which opened on Tuesday, the 30th September, closed Saturday evening, the 4th October.

FROM the best statistics attainable, the Almanack de Gotha states that out of 388 millions of nominal Christians in the world, 332 millions are Episcopalians. 56 millions are non-Episcopalian, and of these the larger portion are to be found on this continent.

THE *Building News* of last week gives an engraving of Mr. Street's design for a memorial cross to Sir Gilbert Scott. A sum of about £900 has been subscribed, of which the monument will absorb half, and the rest will go towards founding "An Art Workman's Teachership."

AMONG the exhibits at the Nova Scotia Exhibition was a "brick" of gold weighing over 397 ounces, and valued at \$7,666.92, taken from the "Rose" lode at Montague, Halifax Co. This large quantity of the precious metal was the result of 14 men's work for one month.

THE disruption among the Democrats of New York, by the withdrawal of the Tammany section and their nomination of a candidate of their own for the gubernatorial office, may lead to the loss of the State for the democracy. It is several years since a Republican Governor was elected.

THE Bishop of Ripon has consecrated the new Church of St. Margaret's, Ilkley, which has been built from designs of Mr. Norman Shaw, in Transitional Decorated. It will seat a thousand persons, and has cost upwards of £12,000. At the subsequent luncheon, the right rev. prelate mentioned that St. Margaret's was the 138th church that he had consecrated.

THE Rev. Dr. Bacon, of Connecticut, in urging the change of time in the "Week of Prayer," to correspond with our Holy Week, says: "The week which I propose has this advantage. It is a week of prayer observed with great solemnity by Roman Catholics and Episcopalians. Perhaps there are some souls so bigoted as to feel that this is an argument against my proposal. I cannot stop to reason with them. Ministers and churches in Connecticut have learned not to be quite so narrow. Our State Fast always comes on Good Friday, which is to Episcopalians and Roman Catholics, the most sacred fast day of all the year. On that day it is, therefore, so much the easier to obtain a suspension of business, and a general attendance on religious observances."

THE Congregationalists recently celebrated the 250th anniversary in Salem, Mass., the home of the witch-killing, torturing, etc., indulged in by the Puritans; and invited the Quakers, whom they formerly whipped, and mutilated, and hanged, to join them. Whereat, the Quakers very properly declined, and instead, read them a homily on their conduct in the past, under the name of religious liberty.

ON Tuesday, the 25th November, there will be a celebration in the Academy of Music, New York, of the twenty-fifth anniversary of the Rt. Rev. Horatio Seymour as Bishop of New York. On this occasion, a casket of great value and beauty of workmanship, and one of the most elaborate pieces of the silversmith's art ever made, will be presented to the venerable Bishop as a token of the esteem and gratitude of the Diocese.

THE new cathedral of the Scottish Episcopal Church in Edinburgh is thought to be the most important specimen of Gothic architecture attempted in Scotland since the reformation. It was the last, and many persons believe it to be the greatest, work of the late Sir Gilbert Scott. Its length is 278 feet, and its breadth 98 feet, 6 inches, while the central towers, when completed, will be 300 feet high, and the two towers which flank the west front will be 209 feet 9 inches. In picturesque Edinburgh a more commanding site could not have been chosen, and the completed towers will form striking objects from all parts of the city. The portal is modelled after what remains of the splendid doorway of Holyrood Abbey, and the front, as a whole, will be, it is said, the most splendid Gothic facade in Scotland. Already the building has cost \$800,000, and the entire cathedral, aside from the towers, will be ready for use at the end of the present year.

I AM MADE to feel at times that communicants of the church do not always remember that they are a royal priesthood, especially when I listen to their criticism upon the life and labors of their pastor, and know in my inmost heart that what they call want of success and failure in the ministry is largely owing to the selfishness, neglect or open hostility of those members of the parish who should be faithful co-workers with their pastor and priest. Point me to a parish which year after year is faithful in all its duties; where canonical requirements are conscientiously observed; where the salary of the pastor is promptly paid; where the services of the Christian year are valued; Festival and Fast gladly kept; and the Holy Communion often administered; where everything pertaining to a proper ritual is cheerfully observed; where the church building and all material fabrics are reverently cared for, and I know that in that congregation are devout men and women who love the Church because it is the kingdom of their dear Lord, and who pray and labor for it with a devotion and sincerity and faith wholly unworldly and unselfish; and it is in such congregations and under such influences that the spiritual building, priceless and precious beyond words to express, grows into the perfectness of saintly character.—*Bishop of Wisconsin.*

[From the Parish Record.]

PASTORAL CALLS.

How shall our Parishes be thoroughly worked? How shall the clergy become more efficient? How shall our pastors obtain more direct, personal intercourse with their flocks?

These questions and many like them have been answered by the mild suggestion, of increased pastoral visiting. But can pastoral visiting, such as we have been accustomed to, promote the desired end? or are the visits of the wisest pastor, very often, more than a well intended, but a wholly unfruitful expenditure of time? Most of the visits of the pastor are received if not so intended, merely as a polite call, and the reverend visitor is entertained in about the same manner, that any other cultivated caller would be. First, that ever available subject, the state of the weather, is commented upon; then the health of the family, the news of the day, and if the visit is not a brief one, the conversation runs down to the edge, if it does not enter the confines of the domain of gossip. If, when the pastor rises to withdraw, he has been able to get in one word about that which is to him all important, he is very fortunate.

Again he has a member of his flock on his mind. He knows where he lives. He knows exactly the hour that he may be found at home, in the evening. The first unoccupied night, though the distance is great, he goes to see him.

This visit is unsuccessful, the man is out. The next unengaged evening he tries again. His friend is at home. He is ushered into the parlor, where he finds him entertaining company. He spends a pleasant hour with him but departs without being able to give his host a word in private. And so such visits may be continued indefinitely, without the least success.

Now of course we do not advocate the abandonment of all parochial visiting by the clergy; new families should be visited often, the careless or lukewarm must be looked after, and the sick must be tended daily; at the best, there will be visiting enough; but we think that there should be a reformation in this matter of parochial calls. The time of the clergy, both in the study and in the street, is much too precious to be frittered away in meaningless and insipid visits, or in frantic but ineffectual efforts to see those whom the pastor feels he may affect.

But what remedy can we propose for this custom?

Well, for social purposes, the pastor's reception ought to relieve him of that travelling up the street and down the street, in the house and out of the house, merely for the purpose of wishing the people "Good morrow;" and for matters spiritual, why should not there be a stated time, every week, for the people to come to the church, not to hear a lecture or sermon or to worship, but to converse or consult about matters pertaining to the Soul?

It is foolish to say that this is an imitation of the Roman Catholics, for the denominations always have this plan in operation during a revival, and the Prayer Book says to such, "Let him come to me or some other minister of God's Word," if he is in difficulty or trouble.

If the pastor had a stated hour to see such as should come to consult him, then the man of many engagements in the world would know just when and where to find him; and there would be fewer

long walks and unfortunate interruptions or blank disappointments.

And more than this. Can we believe that our earnest exhortations from the pulpit, or our prayers at the altar, are utterly ineffectual? Must we not believe that there are those in whose heart the Holy Spirit has been working, or those who at least have been touched—men or women who have been overlooked by the pastor, or whom he believes are uninterested—who would come, if they knew that at a certain time and place the pastor was waiting for them or such as they are? And would not the adoption of this plan be opening the door to those who would not dare to confront the pastor uninvited—timid souls that would come to a place appointed for all;—cases like that of "the woman with an issue of blood," which need special treatment, but would steal in at a moment which is offered to the whole multitude.—J. N. S.

News from the Home Field.

DIocese OF MONTREAL

MONTREAL.—We have no quarrel with the *Dominion Churchman*, nor do we desire one. We do not suppose that any want of reference to the *GUARDIAN*, on our contemporary's part, will either seriously affect this paper's influence or circulation. We merely wished, by some remarks in a recent issue, to represent to the *D. C.* how very foolish it was to introduce its Montreal correspondent's un-called-for criticism. And now we wish to state, in order to put ourselves right with the *Dominion Churchman*, and its readers and ours, and in explanation of our statement that "the *Dominion Churchman* is indebted to us for nearly all its Nova Scotia news," that while it may be true that the scissors have not been used upon us in its own office, yet, that its Nova Scotia correspondent, as all must be aware who read the two papers, boils down our news, a good part of which we have prepared ourselves, and in a concentrated form, sends it to our Toronto contemporary.

We do not at all object to this. We are quite willing that it should be so. We like to be friendly.

DEANERY OF IBERVILLE

Possibly, a communication from this far away Deanery of Iberville, may prove not uninteresting to your many readers, especially, as I perceive among your subscribers quite a number from this old Province of Quebec.

On Monday, the 25th of August, I had the great pleasure of meeting for the first time since his consecration, the Lord Bishop of the Diocese of Montreal, at the Parsonage in Hemmingford. I must say that a thrill of delight went through me when I beheld the splendid physique of the man. But my delight was intensified, and continued all through the various Services and Missionary meetings, wherein the mental and spiritual man were found equal, and more than equal to the hale and robust manhood of the new Bishop. The Missionary meeting speeches, the high-toned sermons, the spiritual, affectionate addresses to the candidates for confirmation, and the whole demeanour of the man, whether in private or in public, showed how well versed he was in all that was required of the office of a Bishop; and how that, in a few short months, he had risen rapidly to the level of the high position of a Governor of the Church. Doubtless his close intimacy, through a long course of ministry, with the Bishops of Montreal, beginning with the late beloved Bishop Mountain, and on with Bishop Fulford of noble mien, and his very close intimacy with Bishop Oxenden, as Dean of Montreal, has given him this power of ready, quick, and successful adaptation to a Bishop's office and its peculiar requirements. Excuse, Mr. Editor, these lengthy remarks about our new Bishop. They are brought out by the fact that this is

the first home-made Bishop of the Diocese. Like other Dioceses we have too long continued to pass over home talent and home power, mental and spiritual, and gone to England for our Bishops. But, at last, the Synod has come to its senses, and honoured the guidance of the Holy Ghost in this country by choosing one of our own men; and the blessing will follow, for "them that honour me I will honour," saith the Spirit.

Well, we had a *glorious* time. On the Sunday of 24th August, as you have seen by the prints, confirmations, etc., were held at Hemmingford and Boyton. After the Missionary Meeting on Monday evening, the Bishop and the Rev. E. G. Sutton went by rail the next day in the morning to St. Rémi and held Divine Service among a sparse population of Protestants, clusters of whom are many, and sometimes hard to reach throughout the Province of Romish Quebec. At noon of Tuesday, the 26th, the Rural Dean and others of the clergy, and a divinity student, son of Major Sweeney, of Montreal, again met the Bishop and Mr. Sutton at Edwardstown, where a galaxy of fair daughters, and Mrs. Sutton, gave us all a most hospitable reception. In the evening was again a largely attended Missionary Meeting. Next morning confirmation, with accompanying spiritual joys. In the afternoon of this same day, Wednesday, 27th, confirmation at Havelock, and in the evening another Missionary Meeting, still rich for both soul and intellect. (The fleshy tabernacle was cared for by the ladies, who provided supper at the Orangeman's Hall). Then, after Missionary Meeting, a beautiful moonlight drive brought us to Franklin, to the Rural Dean's imposing and hospitable home. In his Church at Franklin, on the following morning of Thursday, 28th August, was another of the delightful services of confirmation, with the Holy Communion, as usual, the Bishop's eloquence and earnestness being as fresh to us as ever. In the evening of this day was another well attended Missionary Meeting. On the following Friday afternoon confirmation was held in Hinchinbrook, forming part of the extensive Mission of Huntingdon, the Rev. Aaron A. Allen, M. A., Missionary. Nineteen candidates were presented for the Apostolic rite; and the Word was accompanied with the presence and power of the Holy Ghost.

Alexander Copeland, Esq., formerly Advocate of Aberdeen, Scotland, with the assistance of the amiable ladies of the household, hospitably entertained the Bishop and clergy. In the evening, the inmates of the Parsonage, Huntingdon, 18 miles from Franklin, were on the eager look out for him as their *Bishop*, whom they had formerly, with so much pleasure, entertained as Bishop's messenger, when, as Dean of Montreal, he was deputed by the good Bishop Oxenden in his illness to apologize to the Deanery for not being able to keep his appointments. (Little did he, or we of the Deanery, then expect that his next progress through the Deanery would be as Bishop, although one clergyman's good wife observed at the time: "Pity you were not endowed with the powers of a Bishop, Mr. Dean, as then the confirmations might take place at once." Thus it is, sometimes, that "coming events cast their shadows before them.") Great was the pleasure of this happy household to have the good, new Bishop with them over Saturday until Sunday at noon. The Bishop kindly visited some of the people, including a blind lady, whose husband labored assiduously in this and adjoining parts of the country for many years, in the ministry of the Church of England. Words of consolation and prayer were uttered to the refreshment of the good, old, weary pilgrim. The Bishop also received visitors, among them two ladies, one an old friend (that is a friend of long standing) from Malone, New York, U. S., who expressed her (innocent) astonishment and delight at beholding him *Bishop*. A Missionary Meeting took place in the eve-

ning of this same day, Saturday, when the most powerful speech yet given by His Lordship was delivered, seemingly a new inspiration given to him, intellectually, by the ladies, his friends, and by the presence of a powerful man, the *Kirk* minister of the place.

On Sunday morning, the last day of August, a crowded congregation witnessed most solemn services, and heard words that can never die from the memories and hearts of any susceptible of holy impressions and serious emotions. God the HOLY GHOST was felt to be with Bishops, Priests, congregation, and candidates. Visitors, come to look on, were turned into devout worshippers, afterwards saying:—"We used to think confirmation was a mere matter of form, but we are now convinced to the contrary." A great deal for Methodists and others, to admit. Blessed be God! I do believe that the twenty-four candidates presented, as well as their loving pastor, were never more impressed in their lives. Forty-three candidates in all, were thus presented for the Mission of Huntingdon. In the afternoon of this same day, Aug. 31, a crowded congregation, crowded to excess, received the Bishop at Ormstown, 34 candidates were presented. The usual solemn feelings for the most part pervaded the congregation and candidates, and the Bishop's customary power and earnestness were not wanting. On Monday evening, a Missionary meeting was held in St. James' Church, where there was a goodly attendance, and all followed as usual. In short, a good, live Bishop, makes the best deputation that can be sent through a Deanery, for being, so to speak, everything in himself, his power to attract is multiplied, I am afraid our Missionary meetings in the future will be tame without the Bishop. He received, I do believe, such a perfect ovation throughout this Deanery of Iberville as he would not have had, had not a great part of the ground over which he went been the scene of former labours, and had he not sprung from among our own Presbyters. The influence appears to be most wholesome in all parts of this great diocese. On Tuesday, Sept. 2d, a telegram was brought early in the morning from Huntingdon by the Missionary's daughter, who drove like Jehu of old, in order to catch the Bishop, ere he left with the Incumbent of Ormstown for Valleyfield, formerly attached to the Ormstown Incumbency. Here, the Bishop visited a number of families with the Rev. A. D. Lockhart, and dined with Mrs. James Anderson. In the afternoon, the Rev. Thomas A. Young, M. A., of Coteau Landing across the Lake, met the Bishop, who took leave of our Deanery in the convenient little ferry steamer, the *C. Anderson*, owned by Mrs. Alexander Anderson, upon whom he had also called. Mr. Young writes:—"The Bishop's visit here was a great success." The following Sunday found the indefatigable Bishop in the old town of William Henry, or Sorel, 45 miles from Montreal. It was a red letter day for Christ Church Sorel. The usual morning service was omitted, after singing a hymn, the rite of confirmation was administered to sixteen young persons. During the ceremony, the Bishop delivered a very impressive address to the candidates. The communion service followed, the Bishop preaching an eloquent sermon. The collection for the Mission Fund exceeded twenty-five dollars. The singing was good, and the services hearty, and all will remember the day with pleasure. The Holy Communion was administered in all the Churches but one. The singing was creditable throughout, in some Churches exceedingly so. Even in one, where there was no instrument, the novelty of simple congregational singing was pleasant. The weather also was all that could be desired. Talk of "Queen's weather!" We, of Iberville talk now of "Bishop's weather." For five weeks, "up the Gatineau," the Bishop had but one day's shower of rain. "Diligent in

his business," he stands favoured before the "King of Kings," Prov. xxii, 29.

Yours truly,

A WELLWISHER.

Sept. 17th. 1879.

KNOWLTON.—The annual missionary meeting was held here on Tuesday evening, 23rd Sept. The clergy present were the Revs. C. Bancroft, Rector, T. H. Clayton, of Bolton, F. Robinson, Abbotsford, J. W. Garland, South Stukely, and J. P. Dumoulin, Rector of St. Martin's, Montreal. The meeting was of a very interesting character, and the collection taken up showed evidently that the cause of missions is deeply and effectually rooted in the hearts of the people of this Parish. Knowlton is a beautiful village, situated on the bank of Brome Lake. The Rectory is the most commodious in the Deanery of Bedford, and the Church is in a healthy state of life and action.

BROME CORNERS.—The Rev. William Jones, formerly of Granby, has been appointed to this mission.

SOUTH STUKELY.—A very successful missionary meeting was held here on the evening of the 26th Sept. The clergy present were the Revs. F. Robinson, C. Bancroft, of the Diocese of Quebec, and F. H. Clayton.

DIocese OF TORONTO.

PENETANGUISHENE.—The Rev. G. A. Anderson, Chaplain of the Provincial Reformatory for Boys at this place, presented to the Bishop of Toronto, at his recent visitation, 35 of the inmates for the Apostolic rite of Confirmation. There are at present in the Reformatory 206 boys, whose ages vary from 7 to 18. Of these 71 are Romanists. At the services Miss Anderson acts as organist, and the choir consists of 24 boys. The responses are hearty and well sustained.

DIocese OF FREDERICTON.

MONCTON.—A meeting of the clergy of the Deanery of Shediac took place at Moncton. The attendance was not very large, owing, perhaps, to the near approach of the time for the meeting of the Synod at Fredericton. The clergymen present were: the Rev. Geo. S. Jarvis, D.D., D.C.L., Dean Rural; Rev. R. Simonds, B. A., Rector of Dorchester; Rev. E. Pentreath, Rector of Moncton; Rev. O. Newnham, Incumbent of St. Andrew's Church, Shediac; and the Rev. W. Wilkinson, M. A., Curate of Petitecodiac. On Wednesday evening, Oct. 1st, prayers were said by Dr. Jarvis, the lessons were read by the Rev. Messrs. Simonds and Wilkinson, and an excellent extemporaneous discourse upon Missions was delivered by the Rev. O. Newnham. On Thursday morning, at 10.30, the office for the Holy Communion was read by Dr. Jarvis, the Rev. E. Pentreath reading the Gospel and the Confession, and the Rev. R. Simonds the Epistle, who also preached, giving, amongst other topics, admirable remarks in favor of the Commentary of the book of Job, lately printed by the Metropolitan, and earnestly exhorting the people to procure the work for their private perusal. The musical parts of the service were well conducted. After dinner at the Rectory the work of the Chapter commenced. The latter half of the 7th chapter of St. Luke was read in the original, and duly commented upon. Several important topics were discussed at considerable length, and the subject for discussion at the next quarterly meeting was agreed upon. Several words were omitted in your published account of the Confirmation at Shediac, which destroyed the meaning of the communication.

GEO. S. JARVIS.

WOODSROCK.—The Rt. Rev. Henry A. Neely, D.D., Bishop of Maine, preached in the Parish Church, Tuesday evening of

last week. He was the guest of the Rev. Thos. Neales.

DALHOUSIE.—Received, with very many thanks, towards the completion of the Dalhousie Parsonage, the sums of \$1.00 from "E. McE., N. S., and "A Friend," Dio. Quebec.

CARLETON.—*"The best way to help the poor."*—How Best to Help the Poor of this City was the subject of the Rev. F. H. Almon's lecture in St. George's Church School Room, Carleton, on Thursday evening, October 2nd. The Rev. T. E. Dowling presided. After touching upon the causes of poverty, which the speaker put down to six sources, want of work, unwillingness to work, improvidence, intemperance, old age and sickness, the rev. gentleman summarized the work done by the different charitable bodies in this city during the past year. The ground work of the speaker's plan rested on relief thorough work or employment, the best and truest form of charity, and while being rather elaborate in some points was on the whole soundly practical. Starting on the platform of aid through work, he branched off into side plans for work, advocating, in this respect, emigration to Free Grants land and colonization, with the aid of the Government, and societies among the people, to help to give the settler a good start. He showed what good had been done by industrial aid societies in New York, Boston, Montreal, Halifax, Fredericton, in our own city, for a time, and in Germany and England. He decried the evils of indiscriminate charity, and advocated a society—with district visitors, as employed in other cities—composed of the different religious denominations, to look after the cases of general poverty; saying, if the churches were relieved of this general burden, the respective congregations could look after their own immediate poor, aged and sickly who should be confined to members or communicants of each church. He was strongly in favor of the establishment of such a society, which should also give work for women and men, and have district visitors to prevent indiscriminate charity. He quoted at length from the reports of the various societies, showing how successful they had been, in support of what he had put forth, and said an effort should be made in this city to establish a society that would give aid to the indigent by furnishing them with employment. Want of funds was the only great obstacle; there were plenty, he felt sure, who would willingly engage in the work. Could not the Relief and Aid Society contribute from its thousands a sum—say \$500—for a start, by which much good might be accomplished? He also advocated Penny Savings Banks, showing what good had been done by them, and stating that it was his wish that the Dominion Savings Bank in this city might be kept open on Saturday evenings, so that many a workman's wages might be saved from the allurements to spend at bars.

In concluding, the reverend gentleman brought all his points and facts to bear upon the one idea that aid should be given the poor by furnishing them with employment.

The Reverend D. B. Parnter, rector of St. Jude's Church, Carleton, next addressed the meeting, and his remarks were much appreciated by a well-filled room. It is proposed to hold a second meeting Thursday evening, when Mr. Almon's suggestions will be considered in detail.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—His Excellency the Admiral, whose charming picture at the late Industrial Exhibition attracted so much attention and admiration, has generously donated the Prize of \$8.00, to which he became entitled, to the funds of the Reading Room in connection with St. Andrew's Waterside Church Mission.

ST. MARGARET'S BAY.—A curate will

soon be required for this extensive Parish, the Rev. W. H. Groser having been appointed to the vacant Mission of New Ross.

GRANVILLE.—The annual service of Thanksgiving for the blessings of Harvest was held in the Church of the Holy Trinity, Granville Ferry, on Sunday evening of last week. The Church was decorated with fruit, flowers, and grain, the Holy Table being, of course, most honoured. It was invested with a white silk frontal embroidered with gold colour, whilst at the back hung a new Festival Dorsal, which was then used for the first time. It is composed also of white silk, with blue silk border, and embroidered with the word "Alleluia" in gold. Upon the re-table stood a cross composed of wheat and grapes, and four brass vases filled with choice flowers. The usual harvest hymns were sung, commencing with: "Come ye thankful people come." During the offertory the choir sang, "O where are the reapers," from Moody and Sankey's second book, which is very suitable for Harvest Festivals. The offertory was for the S. P. G.

ROSETTE.—Mr. Shaw reminds us that we have overlooked referring to the valuable assistance rendered him in Annapolis County by the Rev. Walter Gray, to whom he says he was indebted for much of his success. Mr. Shaw not only speaks in warm praise of Mr. Gray's help but also of his Mission, which seems to be in excellent condition; and, a most pleasing feature, pastor and people work harmoniously together. We beg heartily to thank both Mr. Gray and his people for their ready and liberal support.

LOUISBURG.—The Rev. R. Wainwright, Clerical Secretary, visited this mission Sept. 13-15 inclusive. On Saturday evening, 13th, a meeting was held at Main-a-Dieu, on Monday, 15th, at Louisburg. These meetings were largely attended, and the collection (considering the circumstances of the people) proportionately large as any in this Island. On Sunday, 14th, the Rev. gentleman preached at Main-a-Dieu, and celebrated the Holy Eucharist. Twenty-four communicants partook of the Sacred Feast. Classes for instruction as to the nature of the Holy Feast, the sacramental blessings therein imparted, and the doctrines of the Church as to the Eucharist, are regularly held by the Deacon in charge, C. W. McCully, and that the blessing of God has rested upon his labors is proved by the fact that on the occasion alluded to nine (9) persons made a first communion. During the past seven months the number of communicants in the whole mission has been nearly doubled, as the result of the teaching imparted in the communicants classes. On Sunday evening the Rev. Secretary preached in the Church of St. Bartholemew, Louisburg. The Church was crowded to excess, and the eloquence of the preacher held the audience spell-bound during a sermon of 40 minutes duration.

On Tuesday Mr. Wainwright left for Sydney, having infused into this mission new zeal and fervor for the cause of Christ and His Church, which will doubtless be evident in the support which the mission will give in the future to the cause of Home and Foreign Missions.

A very handsome service of Communion Vessels, (chalice, paten and cruets), has just been purchased for the Church of St. Bartholemew with funds donated by Messrs. Walters, Deverell and Walters, Solicitors of Lincoln's Inn, London, on behalf of the friends of Ensign Walter Evelyn, of the 41st Regiment of Foot, who perished off Cape Breton, 22nd October, 1805, and was buried in Louisburg.

As the Church of St. Bartholemew is only temporarily seated, the Rev. Mr. Wainwright has kindly donated four dozen chairs, thereby increasing the seating capacity of the Church, which has always hitherto been too limited, especially at the evening services.

PARRSBORO.—The chapter of the Amherst R. D. met here on the 17th inst. Besides Dr. Bowman, the Rector, there were present the Rural Dean, Canon Townshend; Revs. D. C. Moore, J. A. Kaulback, E. H. Ball, and V. E. Harris. On the previous evening service was held in the church, Mr. Kaulback said Evensong; Mr. Ball read the Lessons; and Mr. Moore preached on "The Light of the World." The offertory collections on both evenings were appropriated towards defraying the expenses lately incurred by enlarging and improving the Church. The heartiness of the singing at all the Services was highly to be praised.

On Wednesday, Mattins was said by Mr. Moore; the Litany by Mr. Ball; and Mr. Harris read the Lessons. The Rural Dean celebrated the blessed Sacrament served by the Rector, who read the Epistle, while Mr. Moore was Gospeller. Mr. Kaulback preached upon the teachings of our Lord to Emmaus. The offertory was for "Foreign Missions." After shortened Evensong, which was said by the Rector, the Lesson being read by Mr. Moore, each one of the clergy gave a short address:—Rev. Dr. Bowman, "Introductory;" Rev. Mr. Moore, "The Church a Missionary Body;" Rev. Mr. Ball, "Foreign Missions;" Rev. Mr. Harris, "Home Missions;" Rev. Mr. Kaulback, "The Deanery Mission" (proposed); Rev. The Rural Dean, "The improved state of the Church and Parish of Parrsboro'." The Rector added a few words to prevent misunderstanding, lest the hearers should imagine the \$1100 and more, lately spent in lengthening the Church, &c., was to be provided out of funds in the hands of the Corporation of the Parish. Not so; on the contrary, the money must be raised by the people, independent of the Corporation. The Rural Dean then gave the Benediction.

The afternoon meeting was most pleasant and profitable; the absence of several of the brethren was much regretted. The study of the Prayer Book was continued to the Consecration Prayer in the office for Public Baptism of Infants. The next meeting is to be held (D.V.) May 12th. Place to be announced after consultation with some not present.

Between the meeting and evensong all dined together at the Rectory, and after the evening service Mrs Bowman further provided a most pleasant re-union, to which a goodly number of the Parishioners also gathered. In brief, the two days were most happily spent, and would have been perfect but for the drenching rain, which marred the journey to those who drove in open carriages. Wednesday, however, was all that could be wished in every way.

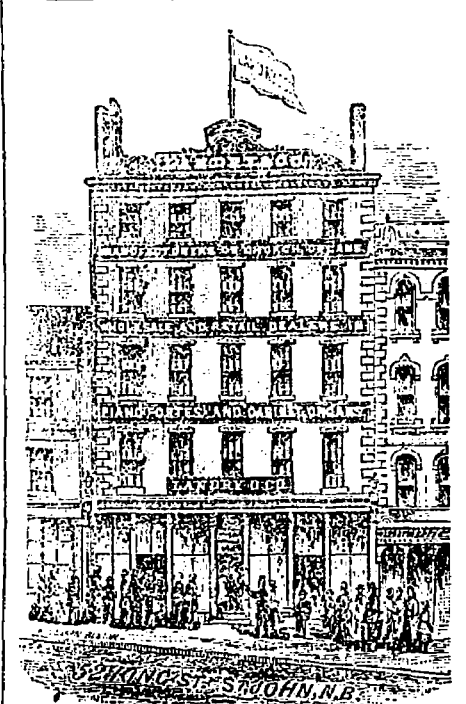
The Church has been greatly improved, 10 feet added to the nave, and 8 to the chancel, together with an organ chamber, which, from the small width of the chancel, was greatly needed. The effect both inside and out is capital, while between 50 and 60 more worshippers are accommodated. Moreover, a furnace is provided, thus forever banishing the unsightly "stove-pipe"; and, to crown all, the symbol of our salvation surmounts the spire, claiming Parrsboro' as a christian village before the eyes of those who approach.

It would be improper to omit to record the warm hospitality of Rector and people, notably of the laity, Dr. Townshend, Capt. Townshend, Mr. Churchwarden Beaty, Mr. Stickney, and Mr. Pettis.

PRINCE EDWARD ISLAND.

With a friend, I started, on Saturday, Sept. 27th, for Crapaud. We enjoyed a lovely drive of upwards of twenty miles through beautiful scenery. The glistening West River, with the surrounding hills covered with the changing leaf, made us think of Heber's hymn, "Every object pleases." We arrived, a little chilled, in the evening, at the residence of Mr. John Hall, where his good wife spread a right royal tea, and bade us welcome. We made ourselves at home for that was the only mode by which we could give immediate pleasure to our timid hostess. On Sunday, the 28th, we were accommodated with the best carriage, and started by a Circuitous route for the Church. This pretty little Church reminds one so forcible of home, the lack of anything modern in the building, the surrounding "God's acre," the parsonage in close proximity, the people scattered among the tombs and headstones waiting for the Minister. The Rector—The Rev. T. W. Johnstone was quite ill, and Mr. Osborne took the Service. The congregation was attentive, the singing good, but a little slow. The interior of the Church was in harmony with a Churchman's idea of a House of God. Simple, plain, good. No theatricals to denote "very high," no lack of churchly task to denote "very low." It was clean, orderly, inviting. Mr. Osborne officiated

again in the evening. The Church prospectors, we hear, under the Rev. Mr. Johnston, and we might say, under the care of Mrs. Johnston also. She is loved by all. After enjoying Mrs. Hall's abundant kindness for several days, my friend being obliged to return on Monday, I hurried homeward, being told to be sure and come again. Altogether the visit was one that will make a red letter day when I compile my Calendar.



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THE METROPOLITAN QUESTION.

In our issue of Sept. 12th, we had a long letter from Mr. Leo H. Davidson, of the Diocese of Montreal, in support of the claim that the office of the Metropolitan belongs to the successors of Bishop Fulford in the See of Montreal. We confine ourselves to the amended Letters Patent issued on the 12th Feb., 1862, and we shall show from that document that Mr. Davidson has carefully omitted the words, which, if quoted, would utterly demolish this theory. He says: "I am not aware that the Provincial Synod considered it necessary to apply a second time for a change in the Patent, that of 12th Feb., 1862, is still in force, modified only, legally speaking, by the rules as to the 'authority and jurisdiction,' to which extent alone, as it would appear from the foregoing, has the Provincial Synod any power." Mr. Davidson makes the point that only the *authority* and *jurisdiction* of the Metropolitan were made subject to the rules of the General Assembly. But Mr. Davidson seems to be ignorant of the fact that, in the same Letters Patent, the *succession to the Metropolitan See* is separately and plainly made subject to the very same limitations. We are, fortunately, able to give our readers extracts from these Letters Patent, which will convince any candid mind that the same power which the Provincial Synod can exercise in reference to the "authority and jurisdiction" it can exercise in reference to the succession. Here are the extracts:—

Extract from the Letters Patent, 12th of February, in 25th year of Her Majesty Queen Victoria:—

"Now, therefore, we will and ordain that the said Right Rev. Father in God, Francis Fulford, Doctor in Divinity, now Lord Bishop of Montreal, and his successors thereof, for the time being, shall be, and be deemed and be taken to be Metropolitan Bishop in our said Province of Canada: SUBJECT, NEVERTHELESS, AS TO THE SUCCESSION TO THE METROPOLITAN SEE to all such rules, regulations, and canons, as shall and may be made in respect thereof by the Bishop, Clergy and Laity, members of the Church of England and Ireland of the said Province in their General Assemblies, under the said recited Act, and to the general superintendence and revision of the Archbishop of Canterbury for the time being, and subordinate to the Archiepiscopal See of the Province of Canterbury."

And further on, in the same document, it says:—

"And we do further will and declare that the said several powers and authori-

ties hereby conferred on the said Lord Bishop of Montreal and his successors are subject to the rules, regulations, and canons that the said General Assembly may, from time to time, make in respect thereof, under and by virtue of the said recited Act."

We hold that the Letters Patent conferred on the Bishops no legal jurisdiction or power whatever; but, admitting that "the Patent of 1862 is still in force," do not the above extracts clearly show that not only the authority and jurisdiction, but also the succession are subject to the regulations or canons made by the Provincial Synod? The "Bishops, Clergy and Laity" have passed a canon which makes the office of Metropolitan elective, instead of confirming it to the Bishops of Montreal. Mr. Davidson claims the title for the Bishop of Montreal, who was, and is Bishop, by virtue of the Letters Patent. Why, the Letters Patent itself upsets the claim? It provides for such a contingency as has occurred. It appointed Bishop Fulford and his successors Metropolitan, "subject, nevertheless, as to the succession to the Metropolitan See, to all such . . . canons as shall and may be made by the Bishops, Clergy, and Laity . . . in their General Assemblies." A canon has been made, and by the very Letters Patent on which they base their claim, Mr. Davidson and his friends are condemned. The Provincial Synod did nothing more than the amended Letters Patent gave it authority to do, viz., make a different regulation about the succession to the Metropolitan See. There is not the slightest disposition to disregard any *just* rights or claims of the Diocese of Montreal, but we distinctly deny that any "inalienable right" has been taken away from it. The expediency of the change is a matter of opinion; the right to make that change, most undoubtedly resides in the Provincial Synod.

THE "ALLIANCE JOURNAL" AND THE HERRING COVE PICNIC.

We are quite as deeply interested, (although, perhaps, not pecuniarily so), in all that concerns the question of Temperance as can possibly be the Editor of the *Alliance Journal*, and we as strongly condemn the sale of liquors at Herring Cove, if what our contemporary says be true, and shall do all in our power to prevent the recurrence of anything of the kind hereafter.

But, we are led to ask, how is it that, while the *Alliance Journal* seems so very ready to give ear and publicity to charges against the Church, such as it has just published, it has never found time or space to notice the admirable Reading Room and Lunch Room, and the efforts of the Halifax Branch of the Church of England Temperance Society to provide Temperance drinks, and wholesome, well-cooked food, and comfortable quarters, for those who would otherwise seek the public house, and spend their money in strong drink?

Why is it, again we ask, that so little is said in this same *Alliance Journal* about the work of the Church of England Temperance Society, both in England and her Colonies, which has done, and is doing, so much to uproot many of the drinking customs of society in this very matter of public demonstrations and gatherings, as well as in other ways?

Why is it, we still further ask, that, while the *Alliance Journal* can find room for things which tell against the Church, like the present unfortunate occurrence, only being careful not to say anything until the organ of the Church has had time to explain, (?) it has never been able to refer to this journal's warm advocacy of the Temperance cause, which may be found either in our editorial columns or in our correspondence columns almost weekly?

It may not have occurred to the *Alliance Journal*, but we are in a position to tell the editor frankly, and through his pages, (if he will only copy our remarks), the Temperance people of Nova Scotia, that the very frequent and apparently enjoyable practice of seizing every opportunity to bring the Church into contempt and disrepute in the eyes of others, while at the same time studiously ignoring the Temperance work of the Church, has contributed, not a little, to lessen the number of Church of England members in the several Lodges and Divisions in city and country, and will further diminish the ranks of these Societies unless more regard be had in the future to the feelings of Churchmen by those who speak and write for those bodies.

CHURCH STATISTICS.

THE Rev. H. How, whose letter appears this week—having been held over until an opportunity offered for us to make some remarks upon it—has somewhat dissipated our fond hopes that the last census returns underrated the Church population equally with the whole population of Hants County and the Province generally. If the figures of the Rev. gentlemen may be relied upon, and if the same inaccuracy to which he refers exists elsewhere throughout the Diocese, our increase of 16 per cent. will soon dwindle away, leaving quite a large margin on the other side. Surely there must be some mistake here!

What we fear is corroborated by what Mr. How says, viz.: that "places which were once strongholds of the Church now contain but few," meaning, we presume, that a great many have been lost to the Church; and that very many others who give in their names as "Church" when the taker of the census appeals to them, are nothing in reality, and are living "without God and without hope in the world."

If this be so we must use more than ordinary efforts to bring the wanderers back into the Fold; and, in the case of the others, we must hunt them out and bring before them the graciousness of a Saviour's love, the largeness and fullness of the Saviour's glorious invitation.

With both classes, WE MUST GO TO THEM IF THEY WILL NOT COME TO US.

Having given the figures from the Returns, and called attention to this important matter, we leave it in the hands of the clergy, feeling confident that they will not rest satisfied until every individual within each cure has been approached, and efforts made to ascertain correctly who do and who do not call themselves Church men and women.

KING'S COUNTY.

We now proceed to examine the returns of King's County, which we give

below by districts, taken accurately from the census reports:

	Church Population.	Total Population.
Kentville.....	414	1800
Gaspereau.....	22	1210
Lower Horton.....	53	1521
Wolfville.....	142	1697
Canard.....	276	1446
Canning.....	107	2898
Centreville.....	341	2334
Lakeville.....	64	1717
Berwick.....	54	1115
Somerset.....	47	939
Harborville.....	68	757
Aylesford, North.....	444	1530
Aylesford, South.....	106	1571
Dalhousie.....	58	207

20,712
2196, or 10 per cent.

Whole population of County being 6 per cent below the average Church population of the Province.

This County, it will be seen, considering its size and importance, does not present a very satisfactory exhibit in a Church point of view, due, in a great measure, we think, to the fact that only three clergymen are resident in it. When we bear in mind that there are two good sized towns, and at least two or three very large and thickly populated districts, it becomes apparent that instead of three there should not be less than six clergymen at work.

And it ought not to be a difficult matter to secure support for three additional men. If each member of every professing Church family were to contribute just ONE CENT A WEEK, small as the amount seems, and really is, the thing could be accomplished.

Such a weekly offering would supply about \$1200 yearly, or \$400 to each of the three additional clergy; to this the Board of Home Missions, we are sure, would cheerfully contribute \$300 to each in addition, and thus be able to offer \$700 a year.

We do not think the Church population of this fine County ought to rest satisfied with affairs as they are. Either those professing the Church's name in some districts drive a very long distance to service; or else they stay at home or attend a dissenting service, thus showing their want of appreciation of the glorious services and holy ordinances of their Faith.

Whichever way it may be, something should be done. Every Church family should attend, at least once every Sunday, a Prayer Book Service; and have an opportunity, not only occasionally, but frequently, of remembering the Dying Love of their Saviour, as well as of receiving the spiritual blessings to be derived from a participation in the Holy Sacrament of the Lord's Supper.

We call upon the the two thousand and odd Church laity of King's, to seriously consider the needs of their county, and, perhaps, a public, as well as private consideration of the subject may lead to some practical results.

"PRIMATE" GREGG'S CRUEL DEFINITION OF THE "CHURCH-MANSHIP" OF REFORMED EPISCOPALIANS."

REV. T. H. GREGG, M. D., came out from England in 1877, and went on his knees, metaphorically speaking to the "R. E. Synod," to get them to make him a "Bishop." By a majority vote, this was decided on. After he returned, he disowned and abandoned the Communion from which he derived his authority, set up a new Body, pirated the Prayer Book, and "consecrated" Mr. Toke without any authority from the United States. Whereupon, the United States Body,

sends over Mr. Richardson, another brand new "Bishop," to quench the "Primate." These things, our readers know. But the most cruel cut of all, is given by Dr. Gregg, when he speaks of "Reformed" Churchmanship. We all know how severe these people have been on our Church principles, and how a body of men composed of a sprinkling of Churchmen among men of all denominations, have arrogantly asserted that they represent the Church of the Reformation, that they are the pure and true Church. Dr. Gregg's opinion is, that the body he has left, is composed of Nonconformists, "WHO DO NOT UNDERSTAND THE SPIRIT OF TRUE CHURCHMANSHIP." So we have always thought. Now, we have Gregg's opinion to this effect, "the unkindest cut of all." But the truth must be spoken, and the "Primate" comes from that "Emerald Isle of the Sea, whose sons are not easily quenched." The rivals, Richardson and Gregg, each claiming to be the "Reformed Episcopal Church," remind us of the classic story of the Kilkenny Cats, or, horrid thought for "Greggites" and "Richardsonites, rival Popes, thundering out harmless bulls of excommunication, while their handful of followers look on with admiration and awe.

OUR LIBRARY TABLE.

THE BOOK OF JOB: Translated from the Hebrew Text, with an Introduction, a Summary of each Chapter, and brief notes in explanation of obscure passages. By JOHN, Bishop of Fredericton, and Metropolitan of Canada. J. & A. McMILLAN, St. John, N.B. 1879. Price \$1.00.

The Book of Job occupies a unique position among the volumes of Holy Writ. The history, not of a Jew, but of an Arab Shiek; the fiery trial, not of a dweller in Palestine, but in the fertile plains of the South; the life-experience, not of one who was sustained in deepest woe by the sense of covenant union with God, but of a Gentile, an unchosen alien: the book is an imperishable monument of revelation made to man by God in the beginning, and throws an independent light both on the Gospel of Jesus Christ and the dealings of God with the soul of man.

From time immemorial, the book has had a place among the Hebrew Scriptures. The Jewish Church always received and most zealously guarded it.

Many causes combine to render the Book of Job a most difficult study to the ordinary reader. The rugged grandeur of its archaic language; the oftentimes subtle nature of its poetic parallelism; the apparent dimness and even obscurity of its thought, tend to repel those who can obtain but little assistance in its elucidation. Even to the profound Hebraist, the translation is often a balancing of probabilities in which actual decision becomes a sign of mere pedantry. And the reader of the Authorized Version is frequently obliged to pause before a verse, and vainly endeavour to penetrate its meaning. In saying that the Authorized Version is in places incorrect, no reflection is cast upon it. When it is considered that a competent knowledge of Hebrew has always been rare; that at the time the English translation of 1611 was made, the study of the cognate languages, such as Arabic and Persian, was almost unknown; and further, that the meaning of many English words has much changed during the last three centuries; the Authorized Version stands a marvel of accurate, precise, and idiomatic translation. Still, it is not perfect. And a very great benefit is conferred upon the English reader, when he is provided with a revised translation, which unites the results of the best modern scholarship with the spirit of an earlier age.

But there are other difficulties. The authorship of the book itself; the pur-

pose of Job's trial; the personality of Satan; the meaning of "Sons of God"; the true moral of the whole composition; all these are points which, while they afford constant subject of reproach to the idle scotter, or the lax in morals who seek in them excuse for unbelief or misbelief, are occasionally a real stumbling block to the timid in faith, who would fain have them satisfactorily made clear.

There are many commentaries on the Book of Job. But for the most part they are either expensive works in a foreign tongue, or contained in volumes on the entire Bible. There has long been great need of a popular, cheap, and trustworthy comment on this difficult book, which, while it should command sufficient respect, should be within the reach of all.

Such a work is that which we now take pleasure in bringing to the notice of our readers. It bears upon it the marks of patient research, accurate learning, deep piety, and great spiritual insight. It is the spontaneous gift of a venerable and aged Bishop, who amid the varied duties and cares incident to his office, to which have lately been added the responsibilities of Metropolitan of this Ecclesiastical Province, has yet found time to write for the benefit of his clergy first, and then of all students of Scripture, the above named volume. The Bishop of Fredericton has long been eminent in the Church for his ardent devotion to his sacred duties, his ability, and straightforward integrity. But it has been the privilege of comparatively few to know the power of Scriptural exposition which characterises his sermons and addresses, and which is one of the chief excellencies of the present work. His many friends will rejoice to possess a book which will be at once a reflection of his many-sided character, and a personal memento.

The book consists of an Introduction, a revised translation, a summary of arguments, and brief notes. The conclusion with regard to the authorship is not presented with dogmatic assurance, but leans strongly towards Moses as author or translator, the arguments for which are stated succinctly and fairly. The genuineness and authenticity of the part ascribed to Elihu are firmly, and to our mind, convincingly insisted on.

The translation is marked by accurate acquaintance with the state of modern criticism, and while it is strongly conservative, is still freely altered wherever fidelity to the original so demands. We have examined crucial passages, and compared them with other translations by distinguished scholars, and can gladly bear our testimony to the accuracy, and sometimes the elegance of the Bishop's version. The summaries at the head of each division of the argument are able and lucid; while the notes on obscure verses or phrases are models of terse, nervous exposition.

Altogether, the book supplies a want which has long been felt, and satisfies a desire which has been oftentimes expressed, for a suitable treatise on this ancient and mysterious poem. The Church at large, no less than the clergy of the Diocese of Fredericton, owes a debt of gratitude to the learned Metropolitan for this fruit of his diligent study of the original Text of Holy Scripture.

We should not omit to mention that the book is beautifully printed, and neatly bound by the Messrs. McMillan, and compares most favourably with similar issues from the great publishing houses of England and the United States.

REMINISCENCES.

My next Diocesan was Bishop Lonsdale of Lichfield, a worthy predecessor of Selwyn and MacLagan. Methinks I see the kindly wrinkles at the corners of his eyes, and hear the "burr," which told of his "north country" origin.

A man amongst men; a scholar, ripe and good, and sound, devout, earnest, loving; who could help but love him?

I was only just ordained Priest, when

I came under him. I expected to be Incumbent of a new Parish, which had only one clergyman as yet, but through a trick the founder, my good friend, Rev. W. Gresley, was deprived of the patronage he supposed he possessed; and the kindness of the Bishop to me, under the circumstances, was so real, and without words, that I never can forget it.

A sole charge fell vacant; the non-resident Rector left the appointment to the Bishop, and he gave it to me, before I heard of the vacancy. Indeed, I was a hundred miles away, on a visit to my former Parish, in Norfolk.

Eccleshall Castle, the then Episcopal residence, was so remote from the great centres of his diocese, that Bishop Lonsdale would take a house here and there at times, he once hired, furnished, Canon Grosley's place near Lichfield, "The Abnalls," and the pleasant luncheons, walks, and fatherly chats, we had the advantage of while he was there, were invaluable.

I am not a University man, the good Bishop set me at my ease the first time I saw him by saying to me, "Some of the best workers I have in the Diocese, are from the same Theological college as yourself.

Playful and full of wit, he was the first Bishop I ever heard indulge in a slang expression, he spoke of some good fellow as "a brick", and seeing, I suppose, some surprise in my face, he went on to defend the term as classical, "the tetragon without blemish or fault."

So much loved was he, that we thought, "vain men," his place would not be supplied, but were taught how surely the Great Head, can supply the place of the "very best," with those fitted precisely to take up the work where dying hands have dropped it.

FOURTH SERIES OF HISTORICAL "BIBLICAL QUESTIONS."

151. What city gives name to a large city of the United States?
152. Who was Melchizedek? State where he is mentioned in the Psalms and New Testament?
153. Mention the three patriarchs whose names are always spoken of when God says "I am the God of —?"
154. Who is the upright philosopher of the land of Uz?
155. Who was balloted for in the place of Judas Iscariot?
156. What became of Og, King of Bashan?
157. Give the size of a giant's iron bedstead mentioned in the Bible?
158. Who was Goliath of Gath? and what became of him?
159. Who tempted three times our Blessed Saviour?
160. Who was St. Peter's brother? also his first occupation?
161. Who was St. John's brother? also his father's name?
162. What relation was St. James the Just to Jesus Christ?
163. Mention the three Marys who stood at the foot of the Cross?
164. What do you mean by Legion? and how applied in Scripture?
165. What was St. John the Baptist first to be called?
166. Who saw a vision of Wheels?
167. How old was Christ when He began His public ministry?
168. How old was He when He was presented in the Temple?
169. How old was He when He questioned the Rabbis?
170. Give the names of the twelve sons of Israel?
171. Give the names of Abraham's two well-known sons?
172. How old was Noah when he died?
173. How many human beings were saved in the ark?
174. Where is Chorazin? and what does Christ say of it?
175. Mention the twelve precious stones in the High Priest's breastplate? and what did they signify?
176. Mention the two large Lakes through which the Jordan flows?
177. Where was mount Carmel?
178. What was seen on its top by a servant?
179. Who was swallowed by a fish?
180. What do you mean by "from Dan to Beersheba?"
181. What Mountains in the North of Canaan?
182. To whom was said, "Be sure your sin will find you out?"
183. Mention a great Musician who helped David in composing the Psalms?

184. Who was Daniel, and where was he cast into?
186. Who were Caleb, Daeg, Abner and Shimel?
186. Name the only two Israelites who left Egypt and settled in Canaan?
187. Name the cities which the Israelites built in Egypt when slaves?
188. Who was Abiram?
189. Who died on Mount Hor? Who buried him there?
190. Where were the Ten Commandments given to the Israelites?
191. Who first made a golden calf, and what came of it?
192. Who broke in pieces the Brazen Serpent?
193. Who built the first Temple at Jerusalem?
194. Do. second do. do?
195. Do. third do. do?
196. Mention the name of the large entrance of the third Temple spoken of in the Acts?
197. Name the Twelve Apostles after the Resurrection?
198. What "Teacher" is called "Niger" from his appearance?
199. The other name for the Revelations, and who wrote it?
200. What do you mean by Genesis?

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.

CHURCH STATISTICS.

(To the Editors of the Church Guardian.)

BROOKLYN, HANTS Co., N. S.,
18th Sept., 1879.

Sirs,—In your issue of to-day, under the head of "Church Statistics, Hants Co.," you give the numbers in the several districts of this County, who are registered in the Dominion census of 1871 as members of the Anglican Communion.

With regard to the Parish of Newport I must say that I was agreeably surprised at the strength of the Church. I confess I was much enlightened to learn that there were still so many, (even to the larger portion of the Church), who were altogether "unknown" to me, hence quite "uncared for." From a Parish Register made upon my entry into this Mission I beg to suggest the following alterations; and in order to show the vast disagreement between the report and the present state of this Parish, I shall again quote your figures, following your own order of names. "Scotch Village, 233." I know of only 25. "Kempt, 35." But one individual. She, being the weaker (?) vessel may, perhaps, "go to the wall." "Walton, 179." I was not furnished, by the late Missionary at Walton, with the names of the Church-population, but from different rounds of visits I should say that 125 would be nearer the truth. "Brooklyn, 232." Although so near the Parish Church we can only boast of somewhere about 85. "St. Croix, 310." Again (as at Kempt) there is but one. Had your article appeared some days ago I might have written two. But this proportionately large (100 per cent.) increase from emigration, being in the shape of a seamstress, has since then migrated, adding one to the handful at Cognegue, where we number about 20 or 25 at the furthest, whereas in Rev. Dr. Uniacke's incumbency the whole settlement were Churchmen. At Woodville and Ashdale which, at one time, were the strongholds of the Church, we now count but 50. Then between here and Avondale, a distance of 8 miles, we number 18. Making in all 326, (cir.); instead of, as given, 989, i. e., about one third, or two thirds missing! There are besides some few on the Ardoise Hills who never once have been at the Parish Church, (the nearest), and, I dare say, are to be counted among the population of "Rawdon South," inasmuch as they attend the Church at Lake-lands, and are ministered to by the Rector of Rawdon.

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 Cogmegue), 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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TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon on Friday, the 31st October,

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Conveyance to be made in vehicles drawn by not fewer than two horses.

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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.

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CHAS. J. MACDONALD, Post Office Inspector.

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

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TO A YOUNG MAN ON LEAVING HOME.

[Written for THE CHURCH GUARDIAN.]

Go forth, young soldier, pledged to fight
In the cause of Truth and Right!
Quail not, though unnumbered foes
Aye thy onward course oppose.
Blench not, but the stronger smite.

Press on, nor be thou turned aside,
(Though they censure thee for pride,
By the clamour of the schools,
By the blame or praise of fools,—
"Till thy goal be far descried.

Swell not thou the conqueror's train;
Better on the battle plain,
Die beneath the silent stars,
Than behind thy prison bars,
Nurse a captive's rage in vain.

Better like a hero fall
Fighting by Truth's leagured wall,
Than to linger on, a slave
Abhorred by all the good and brave,
Since even silken cords can gall.

Yield not lightly to despair,
Though in thy path lurk many a snare.
Spirit-legions all unseen
Fence thee round, a charmed screen.
Ah, heed their whispered charge, "Beware!"

Yet falter not, nor leave thy faith,
If on earth no victor's wreath
Of fadeless laurel crown thy brow.
Since all is well! Remember, how
There is One who somewhere saith

"The soul that wins eternal fame
Must first endure the Cross of shame!"
Then, trusting in this sacred word,
Its precepts graven on thy sword,
Go, triumph for His holy name.

FRED. J. FULLER.

N. Wakefield.

DIARY OF A POOR YOUNG LADY.

(From the German of MARIE NATHUSIUS.)

[Translated for the Church Guardian.]

A TALE FOR YOUNG GIRLS.
(Continued.)

June 13th.

I could not go to sleep last night, my heart ached, and when at last I *did* fall asleep I had a strange dream. When I awoke I seemed to see the words "love your enemies." I never thought that this was hard, I always supposed that I was very loving and forgiving. Is Trichen then my enemy? I thought. Oh how hard it is to bear injustice. I got up and looked into her room. The moon shone on her pale face, her hands were folded. The tears came to my eyes. I went back and stepped to my window. The full moon was high in the heavens and poured her silver light upon the sleeping earth. I looked upward and would have drawn the peace and purity of heaven into my heart. I prayed very earnestly and then the feeling of oppression left me and all was well. O my dear Lord, I am ashamed and contrite that I could not bear such a *small* thing, that all day long I thought only of myself, that I had not the strength to think of Thee. All my disquiet was gone. I knew what I had to do. I went to bed and slept quietly and got up early, made the chocolate and got our breakfast and did not go to sleep again. When Trichen was going to get up, I begged her gently not to do so. I told her she was sick and that even if I did not do it right, I was going to do the work of the house to-day. She looked at me wonderingly, then she took my hands and kissed them and cried, and so did I. Good Lord forgive me that I had one unkind thought of her; she loves me too much, thinks too well of me, far better than I deserve. She got up to prayers but had to lie down again.

June 20th.

I feel frightened, as if some misfortune were near, Trichen has been ill in bed for a week with fever. She is a little better since yesterday. I have been to see the tailor's young wife three times during the week. She has been in bed for five months in consumption. Trin-

chen was often with her and strengthened and comforted her. She asks me every time if Trichen is not coming soon. "The Lord will not let me die till she comes to me again," she said yesterday. I am so sorry I cannot speak to her, all that I can do is to read a chapter or a hymn. But she is glad of that, and smiles at me each time I go. But she is getting weaker all the time and I fear she will die without seeing Trichen again.

June 26th.

Last night I was sent for after I had gone to bed. The tailor's eldest little girl stood crying at the door. Mother is dying. "Jungfer Trichen is to come." Trichen could not get up; it was quite impossible; she sent me. "The Lord give you strength; we can do nothing without Him;" she said. The child had run on home; I stood under the beech-tree on the hill. I had never seen any one die. My heart beat quick. What should I say to the poor, dying woman? I did not know. The stars were shining in the clear sky. I knelt down, and said the Apostle's Creed, "Dear Master, Thou didst come to us from Thy beautiful Heaven out of Thy great love. Thou didst die for us, wast sacrificed that our sins might be done away. Thou hast conquered the gates of Hell, and opened Heaven for us. O, dear Lord and Saviour, come now and help this dying woman." I went into the sick room. The pale mother was lying on the bed, the father and children stood beside her. "Not Trichen," she whispered. "What do you want her to do?" I said gently. "To help me, I am going to die." "No human being can help you," I said, "only our dear Lord and Saviour can help you now; we will pray Him to come to us." The sick woman nodded. "Come dear Lord," I said. A wonderful feeling came over me, and the dying woman smiled. I said the Creed, and she repeated it slowly after me, her voice getting fainter and fainter. I knelt down, the father and children with me, and we sang, "Jesus, my certain hope." The woman looked more and more happy; how my heart leapt at the thought that He had helped us, and may I never forget it! She had died while we were singing. I wept with the father and the little ones, and soon went away. I sat under the beech for some time. It was still, very still, the stars were sparkling. I forgot the present. It seemed as though I could look far into the future, as though my own life lay behind me. Sorrow and joy seemed alike. Trichen's life, full of care and grief, so rich. I passed through the garden, the roses were in bloom, the lime-trees full of perfume. How sweet and lovely is a rose in bloom. O, it is lovely to be happy too. If I could only see Trichen and poor Aunt happy.

July 16th.

My uncle, the Chamberlain, has written. Such a short, hard letter. Aunt is quite crushed, (thank God that Trichen is well again.) He calls it folly for aunt to think of my going to court. Many young girls, daughters of deserving men, were vainly trying to obtain such a position. He proposes a place as governess with a Countess von Schlichton at Braunsdorf. Trichen is only sorry on account of aunt. She is reconciled to my going. To-morrow will be a sad birthday.

July 17th.

I put the roses round Trichen's birthday-cake, and laid my embroidered cap beside it. Jacob brought the table-boquet as he calls it. Everything was ready to greet aunt on her birthday. I never got up on this day feeling so sad, and yet it never was more lovely. The perfume of roses and lilies mixed with that of the lime-blossoms, the tops of the beeches looked so full and soft against the shining morning sky. The children came washed and combed, and in their Sunday frocks. I gave each one some flowers, and held the largest bunch myself. I had put on my white muslin as I always do, though it is very short. When aunt was sitting in her arm-chair we stood in a half circle and

sang "Lord help us by Thy grace." At first I felt like crying, but Trichen sang out with a clear voice, and then I did better. The tears rolled down aunt's cheeks. I knelt down by her and kissed her hands, and begged her to be comforted. She stroked the hair away from my forehead, and looked at me kindly and said: "Yes, it will all be well."
(To be continued)

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