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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. 23.

THURSDAY, SEPTEMBER 18, 1879.

One Dollar a Year.

REV. JOHN D. H. BROWNE,
 REV. EDWYN S. W. PENTREATH,

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

EDITORS.

THE consecration of the Rev. A. W. Allitoe as Bishop of New Westminster, the second diocese to be taken out of that of British Columbia, will, it is understood, take place on the Feast of St. Luke, October 18.

THE election of the late Bishop Odenheimer has been pleasantly attributed to a father-winged bat. It was well known that Bishop Doane preferred Dr. Mahan to succeed him. Dr. Mahan preached the convention sermon. A bat flew into the church in the midst of the service, and so disconcerted the preacher, that, it is said, the laity formed so poor an opinion of the learned Doctor, that he failed of election, and Dr. Odenheimer was chosen.

THE Rev. H. Martyn Hart has at length accepted the rectorship of Denver, Colorado, U. S. A. Twenty years ago a few Indian wigwags stood where now there is a city of 35,000 souls. Mr. Hart has been connected, as assistant minister and incumbent, with St. Germain's Church, Blackheath, for fourteen years. He was one of the originators of the Charity Organisation Society, the others being Lord Lichfield, Dr. Hawkesly, and Mr. Wilkinson.

IN reply to an invitation to open the new coffee tavern at Wood-green, Mr. Gladstone writes to the Rev. W. G. Order:—"I take a sincere interest in all your endeavours justly made to give a full and fair trial to this experiment, and to give the mass of the community a fair chance, which they have here never yet had, between alcoholic and other less exciting liquors. It may perhaps be of use, if you kindly think proper, to make this assurance public, as a forgery has been published in some newspapers, which I need not name, purporting to be a letter from me in condemnation of coffee taverns."

THE *Jewish Chronicle* states that the Hebrew community of Cooktown presented to the Bishop of North Queensland the following address:—

We, the undersigned, of the Mosaic faith, desire to express our congratulations to your lordship on your safe arrival, and sincerely trust your presence amongst us will bring peace, harmony, and good feeling among all classes. We are convinced the advancement of Christianity brings with it civilisation; and in this young community we hope to work hand and heart to cement good fellowship, irrespective of any particular dogma, which is a matter between God and man. Hoping our sojourn will be long and lasting and the good task you have undertaken will reach our most sanguine expectations.

Bishop Stanton, in reply, said it was a matter for heartfelt congratulation that they lived in the nineteenth century, and enjoyed privileges that in previous ages were unattainable. These had been the days of bigotry and superstition and happily, they had passed by. He need hardly allude to the fact that one of the Hebrew race was now Premier of England, and that a Senior Wrangler of Cambridge who had recently died also belonged to the Jewish persuasion. There could be no denying the fact that the present Premier of England was one of the most worthy, able, and accomplished statesmen that that great nation had ever possessed. He again thanked the deputation most heartily for their attendance and the address they had presented him with, and assured them that the latter would be preserved by him among the choicest of those gifts which had attended his arrival in Queensland.

A CHINESE Tract Society has been formed at Shanghai, with the English and American Bishops at the head of it.

Two brothers, named David and Evan T. Jenkins, students for the ministry in the Welsh Congregational Church, have joined the Communion of the Established Church at New Quay.

WE understand that the honorary degree of D. D. has been conferred by Trinity College, Hartford, U. S. A., on the Rev. F. S. May, of Christ Church, Lancaster-gate, "in recognition of his services in making known the principles of the Anglican Church on the Continent." Mr. May was for many years editor of the *Colonial Church Chronicle*, to which he contributed many valuable papers, especially in vindication of Swedish orders. Mr. May has been curate of Christ Church for more than twenty years.

MR. MACRAE, the U. P. minister at Gourrock, has been suspended by the Synod for alleged heresy, and on the 17th inst. Mr. Fleming, of Paisley, was appointed by the Presbytery to occupy the pulpit. He was, however, unable to do so, the building having been already filled by the friends of Mr. Macrae, who expressed his intention of continuing to do so until he was expelled by a civil court. Mr. Fleming preached at the Gamble Institute twice to small audiences from whom forty signatures were obtained to a document authorising legal proceedings to be taken on behalf of the minority of the Gourrock congregation. Before the service Mr. Macrae denounced the action of the Synod in refusing him an opportunity of appealing from the standards to the Scriptures in regard to the alleged heretical notions attributed to him by the Synod. The report of his remarks is enlivened with the "applause," "loud applause," "question," and other interjections such as are seldom heard at a Scotch religious service. He afterwards preached a sermon, in the main suggested by his relations to the Synod, and again asserted the Christian's right of appeal from Calvinism to Christianity.

PROFESSOR ALLMAN, who is, perhaps, the highest living authority in England in the department of the biological investigation of minute organisms, the President for the year of the British Association, opened its annual session on Wednesday evening, at Sheffield, with the customary address. His subject was the most recent researches into the nature and phenomena of protoplasm—the lowest form of matter in which life can manifest itself. He quoted a number of experiments, as proving that there is no dualism in life—that the life of the plant and the animal are identical. But, while two particles of protoplasm between which science could detect no difference, developed the one only into a jelly-fish, and the other into a man, we were forced to the conclusion that deep within them there must be a difference, of which we know nothing. In all this, no progress had been made towards an explanation of the phenomena of consciousness; and the only fact in this region, of which we were certain, was, that with every advance in organization, there is a corresponding advance in mind. This suggested the hope, that under the continued operation of the great law of evolution, higher faculties may be evolved in the far off future which may reveal to man the great mystery of thought.

MR. WELSH, the ex-American Minister, arrived, with his daughter, in New York, last week.

AN important German work is going on in various towns in Connecticut, under the charge of Rev. J. Rockstroh, formerly a Lutheran minister. He will soon present 20 candidates for Confirmation.

THE late eccentric Vicar of Morwens-tow, was once accused by a Dissenting Minister in England, of being unwilling to bury Dissenters. "So far from it," he replied, "I should be very glad to bury all of you."

THE Rev. W. R. Tillinghast, Rector of Holy Trinity, Detroit, was accidentally shot by the discharge of a pistol in the hands of a boy. He, with three boys, parishioners, was preparing a tent for a week's camping out.

THE followers of "Bishop" Gregg, denounce the action of the late council in the U. S., in choosing a Bishop for England as fatal to any compromise between the contending branches there. Truly, schism is the mother of schisms.

NINETY-FIVE Congregational churches in Connecticut, with a membership of 11,228, do not report a single Baptism of a child. When there is a falling away from the old doctrine, the thing itself is in danger of being entirely neglected.

FROM a Parliamentary return it appears that the total National Debt on the 1st of April was £778,078,840. The total debt created in 1878-9 was £6,288,123, the net estimated amount of taxation imposed was £4,339,850, and the debt paid off, £803,126.

THE *Standard* states that the Rev. H. J. Pare, for many years priest in charge of St. Helen's Roman Catholic Mission at Ongar, Essex, has joined the Church of England. The reason assigned for this step is Mr. Pare's inability to accept the recent additions—notably the dogma of infallibility—to the Roman doctrines.

THE Bishop of Rhode Island advocates the division of the church into provinces and the representation of the Dioceses based on the number of parochial clergy. He thinks "The legislation of the General Council of the Church would be performed more promptly and wisely, if the responsibility devolved upon fewer men."

AN American Bishop says of the English Bishops,—"if one thinks of them as ever loving their ease, and rolling in wealth and luxury he little knows of the life currents that are flowing through the English church to-day with mighty power, and little of the exactions that are all the while driving and pressing the men who hold the highest places of responsibility in her ranks."

THE Bishop of Massachusetts has deemed it his duty to issue a pastoral to his people on "Christian Doctrine, Manners, and Opinions," in which he forcibly warns them against certain "novel practices and teachings," indulged in by a few in his Diocese, such as systematic confession, novel doctrines about the Holy Communion, and erroneous and unauthorized practices in Divine Worship.

Foreign Missions.

AFRICA.

BISHOP CROWTHER: HIS LIFE AND WORK.

(CONTINUED.)

IV.—THE MISSIONARY TO HIS OWN COUNTRYMEN.

SATURDAY, December 2nd, 1843, was a great day in Sierra Leone. On that day, the "black man who had been actually crowned a minister" disembarked from the ship which had conveyed him from England, welcomed by hundreds of those who, like himself, were liberated and evangelised slaves. The next day, Sunday, the Reverend Samuel Crowther preached to an immense congregation of Negro Christians, from the words, "And yet there is room," and afterwards administered the Lord's Supper to a large number of communicants.

The English language, as we have before observed, had necessarily become the "vulgar tongue" of a colony recruited from scores of different tribes having no common speech. It was taught in the schools and used in the churches; and the children born to the liberated Africans grew up an English-speaking race. In English, therefore, Samuel Crowther's first sermon was preached; but he had not forgotten his native Yoruba, and, soon after his arrival, he began a service in that language for those of the more recently rescued slaves whose vernacular it was. At the first service, at the conclusion of the blessing, the whole church rang with the cry of *Ke oh sheh*—"So let it be!" And every Tuesday evening a congregation of Yoruba people gathered round the black clergyman to "hear in their own tongue wherein they were born the wonderful works of God." But that mother-tongue was soon to become, for many years, the language of his life and work.

The Yoruba-speaking tribes, comprising a population as large as that of Scotland, had suffered more than any other from the West African Slave-trade. The whole country inland from what used to be called the Slave Coast had been devastated by the men-stealing wars. In the Egba territory alone three hundred towns had been destroyed, very much in the way described in our first paper. About the time that little Adjai was kidnapped at Oshogun, the scattered Egbas began to gather together again. The refugees from no less than 145 ruined towns combined for mutual protection, and around a high rock called Olumo, there sprang up a great city, four miles in diameter within the walls, and peopled with 100,000 souls, to which they gave the name of Abe-okuta, or Under-stone. In course of time the news reached Sierra Leone; and about 1838 some of the liberated Yoruba slaves began to make their way back to their native land. The first to go were of those who were still idolaters, and they went avowedly to get away from their Christian neighbours; but some of the latter soon followed, and a regular trade sprang up between Sierra Leone and Badagry, then the port of the Yoruba country. The Christian emigrants (if we may so term those who were really going home,) petitioned that a missionary might be sent to Abeokuta to minister among them; and this petition was the origin of the Yoruba Mission.

A preliminary visit was paid to Abeokuta by Mr. Townsend, then a missionary of some years standing at Sierra Leone, and afterwards a labourer in the Yoruba Mission for thirty-three years. He was warmly received by the principal chief, Shodeke, and returned to England with a most favourable report; and he and Mr. Gollmer, with Samuel Crowther, were commissioned to begin the new Mission.

On Dec. 18th, 1844, these three brethren, with their wives, and four Christian Yorubas as catechists, interpreters, and mechanics, sailed from Sierra Leone.

A serious disappointment met them at the outset. A day or two after their arrival, the news came that Shodeke, the friendly chief of Abeokuta, was dead; and although, soon afterwards, a kindly message came from his successor, Sagbua, the disturbed state of the country caused their detention at Badagry for eighteen long months. They were not idle, however. The Gospel was diligently preached to all within their reach. One of the first steps taken was to visit a war camp of the Abeokuta chiefs not far from the coast; and on January 30th Crowther delivered in their presence his first evangelistic address in the Yoruba country. In his efforts for the good of the Badagry people, he showed his usual practical good sense by teaching them to cultivate farms and gardens, and within twelve months extensive plantations were the result. Sir T. F. Buxton had given him money to spend for the material improvement of the Africans; and with it he gave away in the first year 150 prizes to successful cultivators. He also taught them to use a corn mill, which he had purchased in England out of the fund. The people soon learned the difference between the slave-dealers and the missionaries.

At length the way was made clear for their proceeding to Abeokuta, and that in a very remarkable manner. A notorious slave-dealer at Porto Nova, named Domingo, finding his traffic in human flesh much impeded by the tribal wars, sent an embassy with £200 worth of presents to the Abeokuta chiefs, asking them to open the road, and promising to supply the best cloth, tobacco, and rum in exchange for slaves. But with this embassy the missionaries contrived to send a trusty messenger to Sagbua. Domingo's bait took; the road was opened, and a letter from Sagbua invited the "white men" to come up immediately. Thus the slave-dealer unwittingly cleared the way for the Gospel of liberty.

On August 3rd, 1846, Townsend and Crowther entered Abeokuta, amid the heartiest manifestations of welcome, not only from the Christian Lierra Leone people already settled there, but from the population generally, and particularly from Sagbua.

Before they had been there three weeks a most touching event occurred. On August 21st Mr. Crowther met his mother, after a separation of a quarter of a century. The passage from his journal relating it must not be omitted here:—

Aug. 21—The text for this day, in the *Christian Almanack*, is *Thou art the helper of the fatherless*. I have never felt the force of this text more than I did this day, as I have to relate that my mother, from whom I was torn away about five and twenty years ago, came with my brother in quest of me. When she saw me she trembled. She could not believe her own eyes. We grasped one another, looking at each other with silence and great astonishment: big tears rolled down her emaciated cheeks. A great number of people soon came together. She trembled as she held me by the hand, and called me by the familiar names by which I well remember I used to be called by my grandmother, who has since died in slavery. We could not say much, but sat still, and cast now and then an affectionate look at one another.

Afala—for that was her name—had been in slavery herself more than once, thought not "exported"; and her two daughters had redeemed her. She had long since given up all hope of ever seeing

her son Adjai again. She was placed under Mr. Townsend's Christian instructions, and became one of the *first-fruits* of the Abeokuta Mission, being baptized, after due probation, February 6th, 1848, by the name of *Hannah*.

News from the Field.

DIOCESE OF ALGOMA.

SAULT STE. MARIE.—The Bishop has just returned from a very successful Missionary Visitation to the Pagan Indians of Lake Neepigon.

THE SAULT STE. MARIE MISSION.—The Sault Ste. Marie Mission comprises fourteen white stations, and one Indian, and has a coast line of about 100 miles, with large interior settlements; and throughout this extensive district there are but two churches.

We require seven new churches, four of which are commenced, and sites of from two to six acres have been secured. All the people are most conscientious, and willing to do all they can in the way of getting out logs, teaming, and giving work; but money, they have not. Indeed, many are wanting even the common necessities of life, and going through all the hardships and privations of first settlers in a new and wild country, with very rough and stumpy clearings. Our Services are well attended; in fact, in many places, we cannot find house-room, and therefore churches must be built.

We have to build a Parsonage from necessity, rents being exorbitantly high, owing to the paucity of houses. We therefore, most urgently require immediate and substantial aid.

Algoma is in every sense of the word purely a Missionary Diocese, having really little or no resources within itself, and generally settled by the poorest of poor emigrants from the Old and this country. We are, therefore, dependent upon faith in extraneous help for the support of our Missionaries, and the carrying on generally the work of the Church.

The cause is most earnestly commended to the sympathy and liberality of all Churchmen throughout this Ecclesiastical Province.

THOS. H. APPLEBY, M.A.,
Missionary and Bishop's Chaplain.
Sault Ste. Marie, Sept. 5, '79.
F. D. Algoma.

Donations and subscriptions will be thankfully received for the above objects by Mrs. Fauquier, See House, Sault Ste. Marie, to the end of October, or by Rev. T. H. Appleby, Sault Ste. Marie, after that date.

DIOCESE OF NIAGARA.

CALEDONIA.—The excursion of the Sunday Schools of Caledonia and York, which left Caledonia for the Beach on the 26th ult., was a splendid success. The teachers and children of the two schools, about 240 in number, went in procession from the market square to the station, headed by a really good band, provided by the exertions of the young men.

There were five coaches chartered for the occasion, but (owing to the fine weather), they were found insufficient to afford seats for all that desired to go. However, the people very good naturedly made the best of the situation; if not all seated, were "all aboard" in good time, and arrived safely at their destination. The bishop was prevented from being present, as he had intended, but besides the incumbent, the Rev. H. F. Mellish, we noticed the Rev. Rural Dean Bull, Rev. Canon Worrall, and Rev. Canon Belt.

We believe that this was the largest party that ever left Caledonia at one time, there being from six to seven hundred persons, causing the people in Hamilton to inquire if there was a "civic holiday" in Caledonia.

DIOCESE OF MONTREAL.

HIS LORDSHIP THE BISHOP OF MONTREAL commenced his progress through the Deanery of Iberville, the scene of his early labors, at Hemmingford, on the 24th of August. St. Luke's Church was well filled at 11 o'clock. Nine candidates for Confirmation were presented by the Incumbent, Rev. J. C. Davidson. The Bishop's address was most suitable, impressive and encouraging. After Confirmation he delivered, without notes, an earnest, eloquent and stirring sermon, and proceeded to the celebration of the Holy Communion, which all the newly confirmed first received, and afterwards many others. The congregation, deeply interested and impressed, remained in the Church until the conclusion of the service. In the afternoon the Bishop preached at St. John's, Bogart, and again at St. Luke's in the evening. The congregations were large, and all were delighted and edified by the lucid and practical sermons delivered. The Missionary meeting was held on the evening of the 25th in St. Luke's Church. Almost all the clergy of the Deanery were present, and the meeting was a joyous and successful one. Thus ended the first visitation of our new Bishop to this parish, and all are convinced that he is the right man in the right place for the work to be done.

DIOCESE OF FREDERICTON.

CATHEDRAL PULPIT, FREDERICTON.—For the last five Sundays the Rev. C. Pelham Mulvaney, one of the most distinguished graduates of the University of Dublin, has been preaching remarkable sermons from the Cathedral pulpit and also from the pulpit of the Parish Church. The subjects have been varied enough to show that Mr. Mulvaney combines a thorough grasp of theological questions, with a clear way of putting things, and a popular and telling style of speaking, all the more effective because it is extempore. The sermon last Sunday evening dealt with modern Scepticism, the subject being Retribution and Forgiveness. The pews were full, many being present who belonged to other churches. It is impossible to forget the substance of Mr. Mulvaney's teaching, as his illustrations are aptly chosen, and his thoughts are arranged and presented in a way that shows him to be an accomplished teacher as well as a master of impassioned speech. His views are those of a sound, though moderate Churchman, well read in the controversies of the past and of the present.

WOODSTOCK.—On Sunday week a mission was begun here at St. Luke's Anglican Church. The mission is conducted by the Rev. Francis Partridge, B. D., of Rothesay. Thus far the Services have been largely attended. The service at 3.30 p. m. is one intended for members of the church, and consists of the Litany and an address by the missionary. At 7.30 p. m. there is a public service with a sermon. After the sermon there is an instruction meeting for members of the church. The missionary, Mr. Partridge, is one who is fully capable of conducting such services, as his sermons are soul stirring, sensible and eloquent, and seem to touch the hearts of all present. The afternoon meeting consists of a short service and an address on the history and doctrine of the Church. These addresses are for members of the Anglican church, but many who are not members remain at the services. The addresses are thoroughly logical and convincing, and must certainly enlighten those present as to the position they occupy in the church.—*Telegraph*.

CHATHAM.—The Services in St. Mary's Chapel on Sunday week were of a very interesting character. Some time before the appointed hour—11 a. m.—a large congregation filled the Chapel and manifested a deep interest in the Confirmation Service about to be held by the Metropolitan, and in late improvements which had been made in the interior of the building,

and which were sufficiently advanced to admit of the chancel being used for the first time. For this purpose the building formerly used as a Sunday School has been refitted and a Chancel Arch cut through the Eastern wall of the Church. The interior walls of the Chancel are sheathed with black ash boards and batten. A gothic East window has been placed in the Eastern wall of the Chancel, and temporarily filled with common glass. On the South side of the Sanctuary there is a Vestry set off by partitions of black ash boards batten and finished with panellings of stained and oiled pine, and a battlemented cornice at the top. On the north side of Sanctuary there is a room for the organ blower and other purposes, finished on the Chancel side similar to the Vestry.

Between the Nave and Sanctuary on either side of the Chancel are three seats for the Choir, and on the north side of the Choir stands a fine organ just completed by Hook & Hastings of Boston, and which is to be used for the first time on Sunday next.

The organ is termed a special No. 5 by the manufacturers. It has a case of black walnut, front pipes silver leafed, excepting the tops and lower portions, which are ornamented in gold and soft colors, the whole presenting a neat and church like appearance. The organ is 18 ft. high 7 ft. wide and 6 ft. deep, has two manuals and 15 registers and contains the following:—

GREAT ORGAN.	
Open Diapason,	8 ft. metal 61 Pipes
Dulciana and Unison Pipes,	3 " " 51 "
Octave,	4 " " 61 "
SWELL ORGAN.	
Viola,	8 ft. metal 49 Pipes
Stopped Diapason, Bass	} 8 " wood, 61 "
Stopped Diapason Treble	
PEDAL ORGAN.	
Bourdon,	16 ft., wood, 27 Pipes
MECHANICAL REGISTERS.	
Pedal to Great Organ, Pedal to Swell Organ, Great Organ to Swell, Great Organ to Swell Octaves. Bellows Signal. Tremulo.	

It has also a patented device for regulating the keys, giving them more or less dip as the organist may desire, and several other attachments which are very convenient, and render the organist's control of it absolute. The instrument was tested last evening and proved satisfactory in quantity and quality, and the various combinations produced by interchange of register, as well as the fine solo effects, show the builders have spared no pains in the voicing to render this as fine as any of their large instruments in every respect. St. Mary's has needed such an organ for some time to assist in the proper rendering of the services of the Church.

The Chancel Arch is finished with heavy mouldings of stained and oiled pine. Temporary arrangements have been made in regard to the Pulpit, Lectern, and Prayer-desk, and other furniture of the Chancel; also as to the lighting apparatus. The alterations have been carried out according to plans and specifications furnished by the Rector, and the work has been done by Mr. George Arnold. The congregation are to be congratulated upon their possession of these improvements which testify to laudable zeal and united perseverance in the accomplishment of a most desirable object.

At a future time we may believe not far distant, we have no doubt that it will be our privilege to congratulate St. Mary's congregation on the complete refurnishing of the Nave of the Church. Meanwhile we are happy to observe such decided evidences of progress in a right direction.

On Sunday week, the new Chancel, although but partially furnished, presented an attractive appearance, the new organ has been universally admired and it has been proved to possess qualities of especial excellence, giving entire satisfaction.

The clergy present with the Metropolitan were the Revds. H. H. Barber of Newcastle and F. P. Flawelling of Baie des Vents, and the Rector of Chatham. At the beginning of the Service His Lordship offered up suitable dedicatory prayers taken from the appointed Service of

consecration, for the Divine blessing upon the use of the new Chancel.

Morning prayers were then said by the Rev. H. H. Barber, the lessons being read by Rev. E. P. Flewelling. Hymn 349 A. & M. was then sung effectively by the Choir, after which the Rite of Confirmation was administered to 35 Candidates from the parish of Chatham presented by the Rector, and to two presented by Rev. E. P. Flewelling of Baie des Vents.

After the Solemn and beautiful Service of Confirmation the Hymn 271, H. A. and M.—“Oh, Jesus I have promised!” was sung, after which the ante Communion Service was said by the Rector. Hymn 260 H. A. and M.—“Hark, my soul it is the Lord;” was then sung, and the Bishop delivered an able and appropriate sermon, remarkable for its fullness of instruction, and simplicity and beauty of language. His Lordship's text was Psalm 119, verses 81-82.

“My soul hath longed for Thy salvation, and I have a good hope because of Thy word. Mine eyes long sore for Thy word; Saying, O when wilt thou comfort me?”

After his Lordship's powerful and eloquent Sermon, which cannot soon be forgotten, the Holy Communion was administered to a large number of persons, 32 of whom were among the newly confirmed. In the afternoon, the Bishop attended Service at St. Paul's Church where evening prayer was said by the Rector, and his Lordship preached a beautiful and instructive sermon on the duty of christian gratitude from the text, “Were there not ten cleansed, but where are the nine?”

A third Service was held in St. Mary's Chapel at 6.30, p. m. at which the prayers were read by the Rector, and the lessons by the Rev. H. H. Barber, who also preached to a large and attentive Congregation. The choir again performed their parts well in the chanting of the Psalms, the singing of the hymns, and the Anthem “I will lift up mine eyes,” etc.

The offerings at the Services were in aid of the Organ Fund and amounted to \$81.09.

CARLETON.—We quote the following from *Parish Church Work* :—

Removal of Mr. A. V. Wiggins, B. A., to Woodstock.—Mr. Wiggins, our licensed Lay Reader, and one of the Carleton Lay Delegates to the Diocesan Synod, has, we regret to record, felt obliged to accept the post of Lay Reader at Woodstock, with a salary from the Diocesan Church Society. The Rector of Woodstock may be congratulated upon securing the services of an excellent candidate for Holy Orders.

St. JOHN.—*St. John's Church.*—Rev. Geo. M. Armstrong preached on Sunday evening last from the text: “Oh Death, where is thy Sting? Oh Grave, where is thy Victory?” and alluded in feeling terms to the lamented death of the Rev. Dr. Coster.

DIocese OF NOVA SCOTIA.

HALIFAX.—*Trinity.*—The Bishop purposes holding an Ordination in Holy Trinity: on Sunday, the 21st inst. The Ordination Sermon will be preached by Rev. Canon Maynard, of Windsor.

DALHOUSIE, ANNAPOLIS Co.—On Tuesday of last week, a most enjoyable tea-meeting was held at Dalhousie, on the grounds of Mr. John Gibson, in aid of the Church. Although the day was threatening, some four or five hundred people assembled, many of them from Annapolis, Round Hill, Bridgetown and other parts of the County. The tent was nicely made of alders and other brush; the tables well arranged and provided with a sumptuous tea, which was done justice to by those present. There were some eighty horses and waggons on the grounds, which were taken care of by the obliging Mr. John Gibson, who did everything to make the affair a success by throwing his house and grounds open to all comers. The management was excellent; and too much praise

cannot be given to those in charge for the systematic and harmonious conduct of the entertainment.

Many were the regrets that the Rev. W. Gray, the popular and energetic minister of that part of the parish, was unable, in consequence of ill health, to be present, but his absence, so far as possible, was supplied by Mr. Draper, the active lay-reader, who took a lively interest in all that was going on.

About one hundred and forty dollars were realized, to be appropriated to the fencing in of the Church grounds, and the repairing of the Church.

I had almost forgotten to mention the presence of the Annapolis Brass Band, which discoursed sweet music and added to the day's enjoyment.

Mr. Homer Salter kindly supplied a waggon, free of charge, to take the Band out.

Five, p. m., the assembly commenced to disperse and leave for their respective homes. Then ended a most enjoyable day, and those present will long remember, with pleasure, the hospitable and obliging parishoners of Dalhousie and the day's enjoyment.

AMHERST.—Last week we had the great privilege of listening to the wise and eloquent teaching of the Metropolitan of Canada. His Lordship was on a visit to our Rector, Canon Townshend. He remained at the Rectory from Monday till Thursday, when he left by the midday train for Albert County. His Lordship's sermon, on Wednesday evening, was on the “Rest of the Departed,” and was grand and impressive. The whole service was dignified, and in harmony with our beautiful church. There were present with the Bishop, the Rector, Rev. Canon Townshend, Rev. Dr. Uniacke, Rev. Donald Bliss, Rector of Westmorland, and Rev. Cecil Wiggins, Curate of Shelburne, who all entered the Church in solemn procession while the processional hymn, “Onward Christian Soldiers,” was sung by the choir and congregation. The Bishop, I am happy to say, looked well and strong for one of his advanced years. —*Com.*

GUYSBORO.—After nearly two months' delay, under the fruitless hope of being able to name other contributions, I would now thankfully acknowledge from C. L. M. of Yarmouth, an unknown lady, the sum of five dollars, and also her “prayers for the speedy completion of the proposed new church in Guysboro.”

The parishioners should feel as grateful for the prayers as for the money from any of the righteous among their fellow Christians. For “Except the Lord build the house, they labour in vain that build it.”—Psalm 127.

But is there no one else willing to prove by substantial gifts, that he is not forgetful of the “weightier matters” of the *Christian law*?

Will no others remember that which St. John regards as a requisite proof of love for God? “Whoso hath this world's good,” says the inspired Apostle, “and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the of God in him? Let us not love in word, neither in tongue; but in deed and in truth.”—I John iii. 17-18.

Some of the local subscriptions obtained by Mrs. Stewart Campbell, and other ladies, have been recently collected by Mrs. W. F. Morris and Mrs. Rufus Tremaine; and all of the cash, with the Yarmouth donation, has been placed in the hands of the Treasurer, Wm. Hartshorne, Esq.

The balance of the subscriptions will not be due before the first of January next. H. M. JARVIS. The Rectory, Guysboro, N. S., September 10th, 1879.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—*St. Paul's.*—The teachers and children of the Sunday

School, enjoyed a pleasant picnic at Shaw's Wharf on Wednesday, September 3rd. Shaw's Wharf is a delightful sail of twelve miles up the beautiful West River. The children heartily enjoyed the good things provided for them, and all returned satisfied and happy. The arrangements were made and carried out by a committee of young men of the congregation: Messrs. E. Palmer, W. Lockhead, G. Ings, I. Longworth, P. Hobkirk, E. Welsh, and W. Bagnall: to whom our thanks are due.

ST. ELEANOR'S AND SUMMERSIDE.—The Bishop, in the exercise of his Apostolic function, that of *confirming* the Churches, has reached us, and passed on, leaving with us his blessing.

On Sunday, 31st ult., long and impressive Services were held in the morning at St. John's Parish Church, St. Eleanor's. After Morning Prayer had been said by the Incumbent, and the Preface to the Confirmation Service read, the Bishop addressed for some time the Parishioners, and then more particularly the candidates, in his usual impressive manner. Thirteen males, and twenty-one females, making thirty-four in all, were then presented to the Bishop, three at a time, and received the “laying on of hands.” At the celebration of the Holy Communion, which followed, the newly Confirmed, with few exceptions, came forward, and reverently received the Blessed Sacrament. The Bishop preached on the occasion, from the concluding portion of the Gospel for the day. Notwithstanding the unfavorable state of the weather, which was dark and showery, the congregation in attendance was very large, and the commodious church was quite full.

In the evening, service was held in St. Mary's Church, Summerside, when the late addition to this church, including a new chancel, was consecrated by the Bishop. His Lordship addressed the congregation, from the Altar steps, at considerable length, upon the nature of the service, and the reverence at all times due to God's House. Evening prayer was then said by the Incumbent, and his Lordship delivered a deeply spiritual and edifying discourse from Revelations, xxii., 1-2.

The Bishop left on the following morning for New London.

DIocese OF NEWFOUNDLAND.

St. JOHN'S.—The Rev. Frederic R. Murray having resigned his connection with the Cathedral Church, has accepted the mission of Heart's Content, Trinity Bay.

CARBONEAR.—The Rev. W. Hoyles has resigned the mission of Carbonear on account of ill health. The Reverend gentleman intends to return to England about the early part of October.

BOOK NOTICES, &c.

One of the very best of the American Church Magazines is the *Church Eclectic*, of which the Rev. W. J. Gibson, D. D., of Utica, N. Y., is the editor.

Its articles are well chosen and always interesting, and many of them of great value.

The September number contains:—

- 1.—The Woman and the Leaven.—Rev. Dr. Richey.
- 2.—The Petrine claims at the Bar of History.—Church Quarterly Review.
- 3.—Canon Liddon and Apostolic Perfection.—Sermon at Oxford.
- 4.—Father Bradley's Remonstrances, Examined by E. H.
- 5.—Miscellaneous. Anglican Orders and Jurisdiction. Priests Prayer Book. The Church and the Working Class.—Church Times. Secular Education and School Boards.—Church Review. John Milton.—Church Times. Memorial Cross to Dr. DeKoven. Bishop McLarin's Tribute. Tithe and Almsgiving.—Church Times. The Savoy in London. Things to be remembered in Church History. The Church Congress for 1879. Ultramontane untruthfulness.—Scottish Guardian. 6 Correspondence. Shakespeare—his Religion. Status.—Rev. Dr. Bolles. Is Confirmation a Sacrament? Lay Popes.
- 7.—Church Work. Free and Open Churches. Educational.
- 8.—Literary Notes. Hodge's Conferences. S. P. C. K. Publications. Abp Leighton. Sequel to unseen Universe, &c.

9.—Sermones. Foreign. Ornaments Rubric, &c. Home.
Twelve monthly numbers for \$3. \$2 to clergy-men.

The American Church Review is a Bi-Monthly publication, whose editor is the Rev. Edward B. Boggs, D. D., of Newark, New Jersey.

As will be seen by the table of contents below the September and October number contains much that is well worth reading.

The subscription price is \$2 a year.

Contents.

- 1.—The Influence of Christianity on the Roman Law.—By Prof. Potter.
- 2.—Messianic Prophecy.—By Rev. H. M. Stewart.
- 3.—The Origin and Growth of Religion.—By Rev. Dr. Franklin.
- 4.—Patriarchal Heraldry and Crests.—By Rev. Leo. S. Hepburn.
- 5.—The Roman Method of Pronouncing Latin—Is it a mistake?—By Prof. E. H. Smith.
- 6.—Rt. Rev. W. H. Odenheimer, D. D.
- 7.—The Religious Condition of the Far West.—By Rev. P. M. McAllister.
- 8.—Editorial Department. Canons on Ritual.
- 9.—Among the Books. Great English Churchmen. The Comprehensive Church. Scripture Readings. The Unnoticed Things of Scripture, etc.

Deaths.

FULMER.—At Five Islands, on the 1th inst., Nicholas Smith Fulmer, in the 82nd year of his age.

ALLEN.—Entered into Life, at Moncton, N. B., Sept. 14th, Anna M. Allen in the 27th year of her age.

Miss Allen in her death, as in her life, was a bright example of christian Faith, resignation and humility. In the darkest and weakest hours of the church in this place, where it required moral courage to own allegiance to it, under the assaults of its enemies, and in spite of personal trials, she remained faithful to the Church of England. She has seen it surmount its difficulties, and now in “full assurance of hope,” at peace with God, she has entered unto her rest.

“Enter into thy rest,
Thy labours now are o'er,
Thy tears are shed, thy work is done,
Rest thee for evermore.”

BOOKS. BOOKS.

PASTOR IN PAROCHIA. By the Rev. WILLIAM WALSHAM HOW, M. A. \$1.25.

LESSONS ON THE LIFE OF OUR LORD.

For the use of Sunday School Teachers and other Religious Institutions. By EUGENE STOCK. Complete in 1 vol. \$1.75.

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HISTORY OF ENGLISH LITERATURE. By H. A. TAINE. Translated by H. VAUGHAN. Cheap edition, two volumes in one. \$1.50.

THE HISTORY OF THE JEWS, from the Earliest Period down to Modern Times. By HENRY HART MILMAN, D. D., Dean of St. Paul's. 3 vols. 2.25.

THE BIBLICAL MUSEUM, a collection of Notes, Explanatory Homiletic and Illustrative of the Holy Scriptures. By JAMES COWPER GRAY. Per vol \$1.50.

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BIBLICAL STUDY.

We hope our readers will encourage the young people under their control to try and answer the "Biblical Questions," appearing in our columns. In fact, they are interesting to persons of every age, as a test of their knowledge of that Book which is so precious to the Christian. When we consider the millions of books issuing from our teeming presses, which are eagerly devoured, many of them full of objectionable language, and immoral teaching, and realize how little time is devoted to the study of the Bible, it may well make us sad at heart. A brief session of the Sunday School once a week, in some cases, daily reading of the chapters, without much understanding of their meaning, and we have the average attempt that is made to fulfil this portion of the duty of those who call themselves followers of Christ. For five days in the week, trained teachers systematically impart worldly knowledge, while not one hour is given to teach even the simplest principles of religion. "The one thing needful," without which man's life on earth, be it ever so brilliant in successes, is a failure, seems carefully put out of sight in the education of the day. Biblical study needs to be encouraged in every way. The older children in the Sunday School, and in our Church families, ought to be furnished in some way with Commentaries, at least, on the New Testament, such as those published by the S. P. C. K. It is true that the teachers themselves, with few exceptions, are such "as could not hope for a moment's success in any secular school work." It is too true that "in most cases they are merely undertaking a duty which expends itself in keeping a class of restless children quiet, and in seeing that they comply with the various regulations about Missionary services, library books, and punctuality cards." It is annoying to find the ignorance there is about the Bible, and that sometimes, in unexpected quarters. Sometimes educated people complain of the simplicity of sermons. It is only the wise Pastor's knowledge of the average ignorance of his congregation that leads him to preach such sermons. The man who does not understand the requirements of the day will preach over the heads of his people, but not one who has studied the knowledge of the people on religious subjects. How this ignorance is to be remedied, it is difficult to

know, so long as all the time and system are given to secular study. The *Churchman* suggests a system of instruction by correspondence, under the direction and approval of the Bishops and Clergy, with competent persons at the Church centres to undertake it. It promises to "aid in the work of organization, to give outlines of plans, and to suggest subjects." We shall look with interest for the development of this scheme. There are Lay Church people in Canada who are competent to undertake such work, and Churchwomen especially might be the means of doing incalculable good to the daughters of the Church by directing their attention to an organized study of Biblical subjects. And fathers and mothers ought to feel more than they do the necessity imposed on them, to see that their children not only read, but understand the Word of God,

PERVERSIONS TO ROME.

We are asked, from time to time, "Can you recommend any reliable book to place in the hands of persons who are drifting towards the Church of Rome?"

Our reply is—Read the Reverend G. H. Curteis' Bampton Lectures, 1871, entitled, "Dissent in its relation to the Church of England," Lecture III, "The Romanists," published by Macmillan & Co., London. Price 8s. The Clergy can easily obtain the loan of this book through one of Dr. Bray's libraries.

CHURCH STATISTICS.

NOVA SCOTIA.

HANTS COUNTY.

It is now nearly nine years since the last census was taken in Canada, and, doubtless, very many changes of all kinds have taken place since that time. But still, in a great measure, the several districts cannot have materially altered, and, with the exception of a natural increase, and, in a few places, an increase from emigration, the population, in a religious point of view, bears about the same relation to each denomination, as it did in 1871. This, however, must be bare conjecture on our part. As Churchmen, we hope the Church has increased her ratio of the population, and that 1881, the time for taking the next census, may find us much stronger than we were when last it was taken.

These statistics, which we propose giving now in detail, will be valuable, we think, so far as they will disclose the number of people professing to belong to the Church in each parish, and in the districts of each county, and will enable the clergy to judge how few or many, if any, in their extensive cures, are unknown to them, and uncared for.

We shall begin, as the census returns begin, with Hants County, and we shall esteem it a great favor if the clergy will explain or correct anything, which, in ignorance, we may mis-state with respect to their several Missions.

1871.

Total Population.	Church Population.
Scotch Village, 2,435	283
Kempt, 1,633	35
Walton, 1,633	179
Noel, 1,978	560
Maitland, 2,463	535
Shubenacadie, 1,093	169
Nine Mile River, 1,620	129
Rawdon, North, 776	198
Rawdon, South, 719	240
Brooklya, 1,108	232
St. Croix, 1,615	310
Windsor, 2,715	590
Falmouth, 1,598	117
Forks, 720	367
21,301	3,894

Thus it will be seen about 18 per cent of the population in Hants County profess to belong to the Church, or 2 per cent. above the average Church population of the whole Province.

We believe this percentage will be very considerably improved upon when the next census comes to be taken. And we ground our hopes upon the following basis:—There is a much larger number of Church Clergy in this County than in 1871. There were then four, although there had been five, and for a time six,—now there are ten. In 1871, the Venerable Doctor MacCawley was President of King's College, and Rector of Falmouth; while the late Rev. Dr. Hensley, Vice-President, was in charge of the Forks. Both these much-loved and greatly respected and lamented Priests were in bad health, the first by reason of the infirmities of age, the other, owing to the serious illness which had confined him for many months to his house. It is therefore to be supposed that the present President, assisted by the Rev. Prof. Wilson and the Rev. C. J. Brenton, will be able to do a larger and better work in these two places than could possibly be done under the former incumbents. And added to this, Mr. Sargent is at Rawdon, Mr. How, with Dr. Almon, at Newport, Mr. Jamieson at Maitland, and Dr. Maynard—besides having the valuable assistance of Mr. Willets, and the other clergy near him in his work—at Windsor. Much more, therefore, ought to be, and is expected from this improved state of affairs in this County, and, as we have already said, we have no doubt, but that all these gentlemen, with the blessing and help of Almighty God, will give a good account of their work in 1881.

ST. ANDREW'S WATERSIDE CHURCH MISSION.

THE Halifax Branch of this most useful Mission to Sailors we are glad to know is not idle, but is doing a good work, in a quiet way, for this important class of our transient citizens.

In addition to the Sunday Services in the loft on Pickford & Black's wharf, it has secured three rooms alongside the Church of England Temperance Society's Lunch Room, on the Market Wharf, which, it is hoped, will soon be furnished and opened as a Reading Room, and pleasant quarters for seafaring men.

This Branch now urgently appeals to all friends and well-wishers of the sailors, for contributions in money or useful furniture for the Rooms, so that these men, in many cases away from their families and homes, who, in the past, have been forced into all kinds of bad society, may, away from haunts of vice and sin, with the blessings of Christianity and cleanliness surrounding them, be led to live a happier, better, and more moral and Christian life.

Contributions may be sent to Geo. Francklyn, Esq., the Treasurer; or Rev. R. Wyllie, the Chaplain; or Augustus Allison and Selwyn H. Shreve, Esqrs., who are taking an active interest in the work.

Money will be needed for rent, and for the ordinary expenses.

FREE CHURCHES.

BETHNAL Green people are not good church-goers; but during a certain Advent, the Churches in that Parish were attended by great numbers of the weavers, and other men of the working class, in an extraordinary manner. Why was this? See the notice put forth by the Bishop of London—it is headed with these words, "ALL THE SEATS ARE PER-

PECTLY FREE." This is the secret! Never were cause and effect more clearly shown than in this matter. What is good for Advent season, is good for all seasons. What is good for Bethnal Green churches, is good for all churches. We cannot plead ignorance. Christianity, reason, experience, all speak the same decisive language, and with one voice, say:—"If you would preach the Gospel to the working classes, make the churches perfectly free and open."—Rev. Sir John Molyneux.

THIRD SERIES OF HISTORICAL "BIBLICAL QUESTIONS."

101. What Queen was grand daughter to Omri?
102. Mention the 3 Kings who reigned successively 40 years?
103. Where is the title "My Lord" applied to great men first used?
104. What trade was Aquila? and who was his wife?
105. Mention 4 different colored horses spoken off in one chapter of the Bible?
106. From what place did St. Paul write his Epistle to the Ephesians?
107. Where is mention made of a "pulpit of wood"?
108. How did the Rechabites gain their livelihood?
109. What success had the preaching of the first sermon by the Apostles?
110. Mention the three worthies who divided the Jordan?
111. How many (and mention them) veils covered the Tabernacle?
112. To whom is the word Bishop applied in the Bible?
113. Who completed the Canon of Prophecy?
114. What did the boring a slave's ear through with an awl signify?
115. Where is the prophecy of the drying up of the 7 mouths of the Nile?
116. Whom did Saul see at Endor in the presence of the witch?
117. Name those who were buried in the Cave of Machpelah?
118. Who, on a tile, was ordered to "pour out upon it the city of Jerusalem?"
119. Who, on the 7th day, offered a golden spoon at the dedication of the Altar?
120. With whom did St. Peter reside at Joppa and what was his business?
121. Who mentions the names of many Ladies in one chapter of his Epistles? and where is the chapter?
122. What Books are sometimes called 3rd and 4th Kings?
123. Who sent colonies into Canaan, which became the Samaritans?
124. Mention twice when the sun was stayed from going down?
125. Who raised a pillow over his wife's grave, and at what place?
126. Name the three instances of resurrection in the Old Testament?
127. Where is the earliest recorded Fable? and give its title?
128. What occupation is our Saviour called by the people in St. Mark?
129. Mention two heroines who slew the generals of their country's foes?
130. Give chapter and verse of two books in the Old and New Testaments where "fire and brimstone" are mentioned?
131. What verse contains all the letters of the Alphabet (except j)?
132. Who was the first mortal to whom Christ appeared after His resurrection?
133. How many vessels were filled with water when it was turned into wine?
134. What two chapters in the Bible are identically alike?
135. Who is the first man recorded as buried in a coffin?
136. How many quotations from the Old Testament found in the New? and what two Books are most quoted? and how often? and who quoted from the Pentateuch when sorely tried?
137. What Latin Poet describes Christ and the blessings of His government?
138. Tell what Solomon's ships triennially brought to him besides asses and peacocks? and what is the way called?
139. How many Books in the Old and in the New Testaments?
140. Mention the names of the Great Dragon in the Revelations?
141. What became of Mordecai? and whose Uncle was he?
142. Who was Esther? and what Queen did she succeed?
143. Who was Ruth? and who was her second husband?
144. Who was Elizabeth? and state her husband and son's names?
145. Who was Dorcas? and give her other name?
146. Who says,—"Terrible as an army with banners"?
147. What do you mean by the "Massacre of the Innocents"?
148. Who preached the most sublime sermon from a mountain side?
149. Where is mention made of Augustus Caesar?
150. Name the 7 Churches of Asia?

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.

CANON FOR A CO-ADJUTOR.

(To the Editors of the Church Guardian.)

DIocese of Fredericton,
12th Sept., 1879.

SIRS,—What a lovely disposition your correspondent "Eirenicon" possesses. His "peaceful" and "peace-loving" qualities, as shown forth in his last letter, are only exceeded by the devoted "loyalty" evinced in his previous production. Surely, his Lordship must feel proud of so loyal an adherent, and so admirable a specimen of combined virtues among his lay flock. And this "peacefully-loyal" man is greatly shocked at my personalities? No wonder. How can so perfect a being enter into a discussion with his poor, depraved fellow-mortals, especially when in the interests of truth they are compelled sometimes to call "a spade a spade"?

Because I do not accept all that is said in the pamphlet referred to, your correspondent concludes that I could not have read it. Oh, indeed! All I can say, in answer to that is, that about 63 out of 70 of the Clerical Order, and 3 out of every 4 of my brother laymen, see just as I do in the matter, and so it is to be presumed that they, too, have not read it. Has it never occurred to "Eirenicon" that, perhaps, the pamphlet may have had quite an opposite effect from what he could have wished it to have; and that, having read all that his side has to say, we are disposed to feel more strongly than ever the utter worthlessness of the arguments of those who oppose the proposed Canon?

Space will not allow me now to go through, as I should like to do, every point advanced in the pamphlet, and show the fallacious reasoning and misrepresentations to be found on every page. I cannot do that, because I fear you, Sirs, would reject my manuscript as being altogether too long, but I shall make short work of what little of it "Eirenicon" has given us. What does your correspondent expect to gain by his allusion to Montreal? He quotes from the pamphlet that "in the year 1865 a Canon was passed by the Provincial Synod, and accepted by the Diocesan Synod of Montreal, giving up the right of nomination to the House of Bishops, and reserving to the Synod of Montreal only the right of election, a course somewhat similar to that defined by the Canon at present under consideration. On the decease of Bishop Fulford, in 1868, proceedings were at once taken under the Canon of 1865 to appoint his successor. Names were again and again submitted by the House of Bishops, which the Diocesan Synod refused to accept. Unable to put forward their own candidates, a violent party spirit was aroused among the Clerical and Lay delegates, as great or greater than any other system could possibly have produced: the result being a resort to the very course which the Bishop of Fredericton has expressed himself as most anxious to avoid, viz., the acceptance of a compromise candidate, found in the person of Bishop Oxendon, who, after a brief residence in Canada, has since resigned his Episcopal charge, and returned to England. As soon as possible, after this election, the Provincial Synod repealed the objectionable Canon of 1865."

There is a great deal in the above extract artfully misleading, but my purpose is not now to deal with that. I merely ask—Why did not "Eirenicon" explain the position of affairs at the time this Canon of 1865 was passed, which, to be perfectly fair, he should have done? A

knowledge of the facts will materially affect his argument. Let me give them. The right of nomination and election which had all along previously belonged to the Crown, was, on the next vacancy, for the first time, to be placed in the hands of the vacant Canadian diocese, and this being so new and untried a thing, led to doubt and misgiving as to how it would work, when, at this juncture, it was proposed to allow the House of Bishops to nominate. This was accepted, not, however, without strong opposition, and, by no means, by a unanimous vote; indeed, a large minority, representing "Eirenicon's" own friends opposed it bitterly. And the strong feeling then manifested had a great effect upon the election subsequently held. This, of itself, would neutralize your correspondent's argument.

But further. Is the case of Montreal analogous to the one now before our people in New Brunswick? Clearly not.

In Montreal, the nomination was taken away from the diocese altogether, and placed in outside hands; and the election was to a vacant diocese.

In Fredericton, the diocese is not vacant, and the case is a special and exceptional one; while the nomination is within the diocese and its Synod, and in the hands of the one of all others best acquainted with its needs, and more immediately affected by the election than even the Clerical and Lay Delegates; and one who has proved by one of the noblest, most disinterested, and successful Episcopates the English Church can proudly point to, of thirty-five years duration, that he is fully imbued with the unselfishness and simplicity of his Apostolic predecessors.

The Bishop of Fredericton says in effect, "Gentlemen, in my old age, I need assistance. It will be impossible to secure the man who would carry along the work begun and continued by me for thirty-five years, without his having the right of succession secured to him. But let it be understood, the Canon which I propose for that object shall not be for all time to come, but merely for the present necessity. I ask to be allowed to nominate, not that I cannot trust you, but—and I think you will agree with me here—that I know better than anyone else can possibly do, who will best answer for the position. You have seen elections in other dioceses, and you have witnessed warm discussions, injurious alike to every interest of the Church, as well as to those who take part in them; and you have, in nearly every case, found that a man, whose qualifications and person have been unknown to all but a very few in the Synod, has been elected by the strongest partizanship, or the most glaring ignorance. It is but reasonable to suppose that I take the deepest concern in an election that is not only to have an important bearing upon the future of the diocese which I so dearly love, but which is also to bring into the closest and most sacred relationship with myself, one who will have it in his power to make my remaining days on earth very happy or most miserable. It is to be presumed—and if assurance is needed, I give it with emphasis—that, under these circumstances, I shall do nothing hastily, but shall take every care, and use every precaution to secure a superior man for the position. The names I shall bring before you, will be men recognized as above partizanship and narrowness of theological views, and who, in other ways, will command your respect and confidence."

In the face of all this, I ask my brother laymen, is it too much, that we should prefer to be guided by our Chief Shepherd, the election—call it *rejection*, if it suits "Eirenicon" better—being in our own hands, than to be led by one or more persons who feel that their opinions have been slighted, and their views ignored, because they cannot have their own way?

CANON.

P. S.—I shall be glad to notice "Churchman's" letter in another communication, if you, Messrs. Editors, will

allow me. I can only now say, without meaning to impute base motives to your correspondent, that a more glaring misrepresentation of the facts of Ecclesiastical History, and the voice of Antiquity, with reference to Co-Adjutor Bishops is scarcely possible, and this I am fully prepared to prove.

BIBLE QUESTIONS

(To the Editors of the Church Guardian.)
HOCHELAGA, 9th Sept., 1879.

SIRS,—Will you kindly let competitors know the following in answer to several questions received by me respecting the correct way of answering the "Bible Questions":—

Follow the plain directions of No. 6. Many have not done so; but for instance when the question is asked, "What is the shortest verse in the Bible," the answer must be given, "JESUS WEPT," ST. JOHN, xi and 35. Several, with this question, and many others, just give the book, chapter, and verse, instead of writing the answer as well.

One well written and correct paper, as regards the places, has given hardly one single answer in *extenso*, but simply book, chapter and verse for each question. It comes from Fredericton, N. B.

The apocrypha is included in the Bible Questions.

The Questions are open to all.

As the first Questions may not have reached several who wish to compete, on account of distance, or some other cause, the first series time will be extended for (6) six weeks after their first publication, i. e., to the end of September.

I have procured, as prizes, four very nice books from a gentleman born in Nova Scotia, viz., Dr. Anderson's Life of the Duke of Kent." His son has kindly donated them. They will form, with others, FOUR OTHER NEW PRIZES, and different books will be added, it is hoped, to make at least 10 or 12 prizes.

The next FIVE PRIZES will be—

No. 4.—Anderson's Life of the Duke of Kent, Borthwick's Battles of the World.

No. 5.—Anderson's Life of the Duke of Kent, The Three Lost Bishops, &c.

No. 6.—Anderson's Life of the Duke of Kent, Borthwick's Battles of the World.

No. 7.—Life of Duke of Kent, Scottish Songs.

No. 8.—Cyclopædia of History and Geography, by G. D. B.; Every Man's Mine of Useful Knowledge, by Rev. G. D. B.

This will now give 8 prizes.

The writer feels thankful for a beautifully written letter from "L'Esperance" in which she states her pleasant enjoyment in looking up the answers of the Questions. May the "Searching of Scripture" result in much good for time and eternity.

I think that this is all to make public for the present.

Thirty-six candidates have so far, to date, sent in their names.

Trusting your paper may prosper and succeed,

I remain, yours fraternally,

J. DOUGLAS BORTHWICK.

P. S.—A few typographical errors have occurred in printing previous Questions. No. 56 should read after "Mountain," "did he die?" No. 62, instead of "1500," read "the one more than 2500 years." No. 66, "to" should read "from."

To the Editors of the Church Guardian.

SIRS,—Your correspondent "Parish Priest," in replying to my communication of the 18th ult., reminds me of the story of the Knights and the Shield. I looked at Sunday funerals from a city point of view; he, from a country one.

If "Parish Priest" were to attend a few city funerals, he would, doubtless, be "surprised to learn," that in a large

majority of cases, the 15th chapter of Corinthians is neither heard nor thought about, the service at the grave being the only portion heard by the "mourners," and even that is not heard by some, as they follow no further than the cemetery gate.

In the country, where, in addition to the service mentioned by your correspondent, there is often a sermon from the pulpit, of course, it is different. But I cannot help thinking that "Parish Priest's" experience must be exceptional. I have witnessed a great many country funerals, but never saw a difficulty in obtaining large numbers, even in hay-making time.

But whatever may be thought about funerals in the country, I maintain that they are one of many forms of Sunday desecration, and as such, ought to be discouraged.

Yours truly,

PARENT.

ANCIENT WINES.

(To the Editors of the Church Guardian.)

SIRS,—I think it would conduce to a clear conclusion if the participators in the controversy on "Temperance," now imminent in your columns, would bear in mind the following points, as not properly within the range of controversy, and therefore acceptable as "axiomata" in their argumentation.

1.—*Intoxication* is a very offensive word, and yet only expresses (see Webster) an excessive degree of exhilaration or relation, "gradually increasing to delirium with imperfect articulation, and inability to regulate voluntary motion generally, which finally passes into unconsciousness and coma." We talk very familiarly about the "cup that cheers, but not inebriates"; but practically it may be a very difficult matter to "draw the line." I suppose that one might say that a drink is not intoxicating, of which he could not drink enough to pass from the first degree of exhilaration or cheerfulness, to the condition of incapacity described by Webster. It is in fact a question of degree, and one very difficult to decide, as we may see in the cropping up in the courts of all countries, and never quite decided to general satisfaction, viz., that about "lager beer." Cider and tea are not free from doubt on the same head. Would it be too much to request controversialists to agree upon the fact that "juice of the grape" may, according to its method of appreciation, be capable or incapable of producing the extreme effects described by Webster as attaching to intoxication; and that all juice of the grape, however prepared, must be at least as exhilarating as tea? The last clause might, perhaps, not be going too far, for there is good testimony to the statement that even the treading of the grapes produces some degree of intoxication from the odour alone, a slight exhilaration of spirits approaching to giddiness. It is important, at any rate, to observe that the question is one of *degrees of effect*, and likely to be decided differently in different cases.

2.—The word "Tayin," the Hebrew equivalent of the Greek "Oinos," Latin, "Vinum," and English, "Wine," is properly a generic term, applicable not only to all kinds and stages of grape juice, but to the juices of all other fruits also, meaning, apparently, "something expressed, or 'pressed out of fruit.'" In ordinary parlance, we speak of "currant wine," for instance, as well as grape wine. It is most important, however, to note that this class of cognate words is applicable to the grape juice in all its stages of preparation, though practically almost confined by us, if not by the ancients also, to juice in which the process of fermentation is complete. S. J. Stephen, Q. C., in his opinion, obtained in the case of the Bishop of Lincoln's condemnation of "unfermented wine"

for use in the Holy Communion, ad-
duces proof that in the 17th century
"wine yet in the grape" was called "Vinum
pendus," and Dr. Smith, in his Diction-
ary of the Bible, and elsewhere, is clear
that the unfermented juice is properly
entitled to the epithet Wine, Vinum,
Oinos, Yayin.

3.—This variety "us us loquendi" in
regard to our English word wine, natu-
rally complicates matters in the transla-
tion of the Bible, where it is used, not
only to translate Yayin, but even some of
the more specific words there used to de-
scribe the juice of the grape. We cannot
always tell from the use of our
word "wine" in the Bible in any par-
ticular passage, whether the original will
shew Yayin, Oinos, or some other word,
such as "Terosh," which (see Robinson's
Fuërst) is the proper specific title of the
newly expressed wine, as yet not fer-
mented, (though possibly beginning to
ferment imperceptibly,) and scarcely in-
toxicating. It is this ("Terosh") that
"makes the maidens cheerful, Zech. ix.,
17; see also Hos. iv., 11, and Mic. vi.,
15. "Terosh," the first juice, is
said in Hosea, ut supra "to take away
the heart," as well as "Yayin." Is it not,
then a question of degree, and of equali-
ty in use?

4.—A comparison of the references in
Pliny, Palladius, Varro, Cato, Callu-
molla, &c., has revealed a wonderful varie-
ty in the kinds of wine used by the
ancients. There is first, the "mustum
defluens sponte," the "Prochuma" of the
Greeks, the juice which flowed spon-
taneously from the most luscious grapes
as they lay heaped up in the "corbes"
or baskets. This was carefully collected
in vessels, excluded from external air,
kept for several months, exposed to a
strong sun for forty days in the following
summer, and considered as very precious,
retaining as it did the full flavour of the
grape, and being only slightly touched by
fermentation.

5. The "mustum defluens sponte" was
sometimes sealed in a jar, which was sunk
in a pond for some months. When repro-
duced, it was found to have "lost all ten-
dency to fermentation," and to be capable
of being preserved unchanged for a year
or more. This was called by the Greeks
"Asigleukes," "semper mustum," always
sweet. When sunk in salt water, it was
supposed to acquire, "per saltum," (no pun
intended!) the flavor of age, ("precox
fit vestestas") and was called "Thalassites"
as a title of honour.

6. While these species of preserved
"Terosh," or that preserved unfermented
by the Boiling or Sulphur curer, would
naturally be considered the prime article
of wine, being also the most rare, the
great mass of the expressed juice would
naturally be left to ferment, as the easiest
process of preparation, though forming a
necessarily inferior wine. Still, worse
kinds (elatto) were obtained from
cutting, and again pressing the cake of
grapes in the press, or fermenting the
skins with water, Deuterios, Tharuna,
Lora, or Vinum operarium, "labourers'
wine."

7.—The Romans had names for the dif-
ferent sorts of wine produced by *inspis-*
sation, according to the degree of *evapora-*
tion by boiling or otherwise, as *defrutum*,
carenum, *sapa*, the *Siraion* and *Epsama*
of the Greeks: probably identical with
the *Sabe* or *Raisiné* of the French, and
the *Sapa* of the Italians at the present
day. These evaporated wines or syrups
of grapes were mixed with immense
quantities of water, 12 or 20 times the
proportion of wine, as Homer and others
testify, an unheard of thing in modern
days.

8.—The seared palates and depraved
tastes of modern society disqualify us
from easily appreciating a banquet of
2000 years ago, when our nearest proto-
types were the "barbarous Scythians" of
those days. Instead of heavily diluting
our wines, and valuing a "brand" accord-
ing to its freedom from fermentation,
and its fidelity to the original cluster, the
strongest (alcoholically) are apt to be

considered the best. Very easy it is,
therefore, to misunderstand the aspect of
the Cana Marriage Feast, where the
"Vinum operarium" or "elasso" was pro-
bably replaced by the purer juice. (as the
best antidote of what had preceded) in
the same wholesome condition as the
French peasant drinks fresh grape juice
as milk with his daily meal in the days
of vintage, or preserves it with scrupul-
ous care for the rest of the season from
fermentation. As little are we fitted to
appreciate that solemn occasion, where
our Saviour made this same simple and
wholesome beverage, not perceptibly fer-
mented, and scarcely to be described as
intoxicating, (the natural concomitant of
bread,) largely diluted with water, one of
the symbols of his crucified Body.

Hoping, Mr. Editor, that these cautions
may serve to facilitate a happy conclu-
sion to the Temperance controversy in
your columns,

I remain yours sincerely,

RICHARD HARRISON.

Toronto, 28th Aug. 1879.

NOTE.—It might be observed, *en pas-*
sant, that the word wine in ancient days
always meant *diluted with water*, unless
the word "unmixed" were added. This
usage of the word has an important bear-
ing on the primitive Catholic usage of
the "mixed cup" in the Eucharist.

SUBSCRIPTIONS RECEIVED.

(Continued.)

A. Hart, Halifax, N. S.; Rev. W. O. Ray-
mond, Stanley, York Co., N. B.; Alban
Thomas, Wright St., Portland, N. B.; R.
Carman, Chatham, N. B.; Shepherd Frost,
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Samuel Harper, do.; Rev. D. Forsyth, do.;
Wm. Jackson, do.; Wm. Fenety, do.; Geo.
Dick, do.; Wm. Ullock, do.; S. Hubberly, do.;
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Forrest, do.; Jas. Wilson, do.; Geo. Arnold,
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Lee, do.; Wm. Searle, do.; R. P. B. Joyce, do.;
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Wm. Gibson, do.; Geo. Campbell, do.; Mrs.
Jas. Spurr, Perotte, Ann. Co., do.; Saml.
MacCormick, Granville, Ann. Co., do.; Wm.
MacCormick, do., do.; Saml. Hall, do., do.;
Edward Buckle, do., do.; Mrs. Jacob Rent,
do., do.; J. H. Rhodes, do., do.; Bernard,
Calnek, Bridgetown, Ann. Co., do.; John Mac-
Cormick, do., do.; Gilbert MacCormick, do.,
do.; Geo. MacCormick, do., do.; David Gilliot,
do., do.; F. A. Bohaker, Lower Granville,
Ann. Co., do.; Wm. Crosscup, do., do.; Lawrence
Willett, Granville, do., do.; Stephen Ruggles,
Upper Clements, do., do.; Jas. P. Troop,
Clementport, do., do.; Thos. Lecain, Senr.,
do., do.; J. W. Dittmas, Deep Brook, do., do.;
Cereus Purdy, do., do.; Geo. H. Boico, do., do.,
Peter Boice, do., do.; Mrs. Leo. Vroom, do.,
do.; Abram Dittmas, do., do.; Weston Harris,
Bear River, do., do.; John Parly, do., do.;
Geo. Nicholl, do., do.; Wm. Nicholl, do., do.;
Rev. R. Harding, Adolphustown, Ont.; R.
Lewis, Maitland, Hauts Co., N. S.; Thos.
Laffin, Northfield, do.

(To be Continued.)

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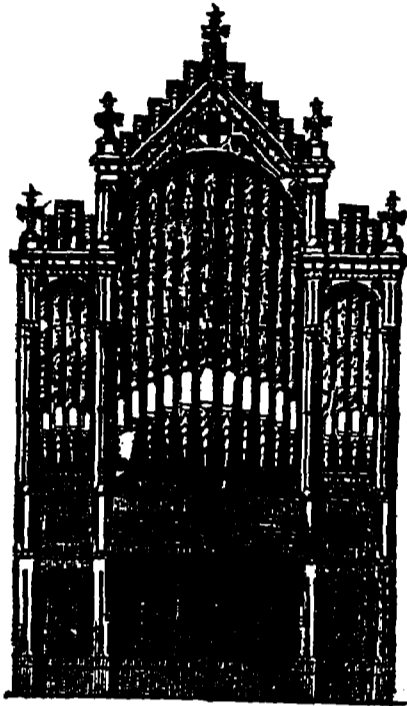
PERSONALS.

THE Rev. F. R. Murray's address, un-
til further notice, will be "The Rectory,
Heart's Content, Trinity Bay, Nfld."

THE REV. R. WAINWRIGHT, Having been appointed CLERICAL SECRETARY OF THE DIOCESE,

(Vice VENERABLE ARCHDEACON GILPIN,
Resigned,) requests that all Communica-
tions, Reports, and Contributions from
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addressed
REV. R. WAINWRIGHT,
Clerical Sec., P. O. Box 494,
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Notice to Contractors.

SEALED TENDERS addressed to the Secretary
of Public Works, and endorsed "Tenders for Canal
and Lock at St. Anne," will be received at this office
until the arrival of the Eastern and Western mails on
FRIDAY THE 10th DAY OF OCTOBER next, for the
construction of a Lock and the formation of approaches
to it on the landward side of the present lock at St.
Anne.

A map of the locality, together with plans and
specifications of the works to be done, can be seen at
this office and at the Resident Engineer's office, at St.
Anne, on and after SATURDAY THE 27th DAY OF
SEPTEMBER next, at either of which places printed
forms of Tender can be obtained.

Contractors are requested to bear in mind that
tenders will not be considered unless made strictly in
accordance with the printed forms, and—in case of
firms, except there are attached the actual signatures
of the nature of the occupation and residence of each
member of the same; and further, an accepted Bank
cheque for the sum of \$2,000 must accompany the
Tender, which sum shall be forfeited if the party ten-
dering declines entering into contract for the works, at
the rates and on the terms stated in the offer submit-
ted.

The cheque thus sent will be returned to the respec-
tive parties whose tenders are not accepted.

For the due fulfillment of the contract, satisfactory
security will be required by the deposit of money to
the amount of five per cent. on the bulk sum of the
contract, of which the sum sent in with the Tender
will be considered a part.

Ninety per cent only of the progress estimates will
be paid until the completion of the work.

To each Tender must be attached the actual
signatures of two responsible and solvent persons,
residents of the Dominion, willing to become sureties
for the carrying out of these conditions, as well as the
due performance of the works embraced in the Con-
tract.

This Department does not, however, bind itself to
accept the lowest or any tender.

By order,

F. BRAUN,
Secretary.

DEPARTMENT OF RAILWAY AND CANALS,
OTTAWA, 29th August 1879

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[Translated for the Church Guardian.]

A TALE FOR YOUNG GIRLS.

(Continued.)

I MUST confess that my heart failed me as we entered the courtyard of the Amt house. The Amtmann was talking to the farmers in the shade of the lime tree. His wife and Adelaide were sitting in the porch. They had already dined. Aunt generally chooses the dinner time of ordinary people to pay visits. Adelaide tittered. The young men turned their heads. I looked anxiously at Jacob, but he was walking quite calmly behind us, and now stopped forward with his best manner to receive the cards from my aunt, to announce us. This was quite unnecessary, for the Amtmann came to meet us, after giving an angry glance to the young men. He spoke to my aunt of the pleasure and honour of seeing her at his house, and kissed her hand. I felt the tears rush into my eyes, all my embarrassment was gone; I could only feel gratitude towards these good people. They are so polite and kind from pure compassion, the Amtmann's wife also showed my aunt all possible affection and respect. My aunt spoke English to Adelaide, praised her fluency, and found fault with her accent.

The Amtmann's wife regretted that Adelaide had had no opportunity of speaking English since her return from the capital, and begged that we two girls might meet some times. My aunt did not seem averse to it. Though she said I should probably soon be offered a position at court. "Or, as a governess" I added quickly—I scarcely meant what I said, but I could not help saying something in opposition to aunt's loftiness. She looked gravely at me, but we turned the conversation. Adelaide's mother is a very kind-hearted woman. Poor aunt, I fear that she will be soon altogether crippled. I noticed how much more fatiguing the walk to the Amtmann's seemed to her this time than it used to be.

May 10th.

It has been raining incessantly for a week. Such weather in spring time is so dreary, I could be almost melancholy. The children came regularly, we sit in the old conservatory. Jacob has nailed up the holes where the rain came in. The children are happy in spite of the bad weather. And I—Surely I have every reason to be happy. Trichen says it is the remains of my idle life. "The more you bestir yourself, the brighter you will be." She is right. Yes, I will be happy, for it is sinful to be out of sorts without any cause.

May 11th.

It is raining still, but I don't mind. We have learnt a beautiful song about spring, and "Lord help us with Thy grace" for aunt's birth-day. In the afternoon, I arranged my bureau. Trichen says the condition of a girl's wardrobe is like her heart. "O, that I could govern my thoughts, and rule my heart with God's word, and not spare myself when I do wrong."

May 12th.

The nightingales awoke me. I hurried into the garden—O, how glorious! The sky so pure and wide, and blue—the young birches smelling so sweet—thousands and thousands of gleaming diamonds hanging on the dark fir trees,—the leaves of the beeches and oaks pale green and gold! For a whole week the rainy weather has spread a veil over spring, but beneath it everything was growing, and stirring and spreading, and now the veil is lifted, and the miracle is here. I stood under the cherry tree, the silvery branches waved softly against the deep blue sky, and the apple tree yonder glistened rosy red with its swelling buds.

What bloom and sunlight everywhere, and what rejoicing! What life in the hedges, and on every bough—birds singing, bees and insects humming. I opened wide my heart, and looked deep into the blue sky. "O, gracious Master, would that my heart could be a true garden of Thine, and bloom, and grow heavenward. I should be sad, because I am so poor, so miserable,—because the nettles and thorns of vanity grow in my heart, but I am so happy to-day. I love Thee, Lord, and as a poor, helpless child, I may sit at Thy feet, and may look up into Thy blue sky, and rejoice in Thy wonders."

(To be continued.)

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9-12

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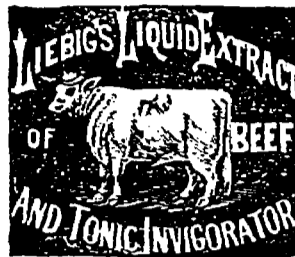
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