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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. 20.

THURSDAY, AUGUST 28, 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.

Owing to the prevalence of drought in Northern Texas, the cotton there is maturing earlier than usual. The yield has increased on account of the larger acreage under cultivation, but the staple is shorter.

THE Bishop of Durham will deliver the inaugural address at the next Co-operative Congress, to be held at Newcastle. The Dean, Earl Percy, M.P.; and the Hon. Albert Grey have consented to take a part in the proceedings.

THE fountain of the Ponte Sisto—one of the most picturesque of all Rome's many fountains—is being demolished. Its destruction is owing to its being in the line of the Tiber embankment. It was built by Giovanni Fontana for Pope Paul V. in the year 1613.

VICTOR Hugo, who presided on Monday at a lecture by M. Louis Blanc, said that in the twentieth century war, capital punishment, monarchy, dogmas, and frontiers would all disappear. There would be for all one great country—the earth; and one great hope—heaven.

THE Rev. Edwin Hatch, M. A. Pembroke College, and Vice-Principal of St. Mary Hall, has been elected Bampton Lecturer for the ensuing year. Before he was appointed Vice-Principal of St. Mary Hall, Mr. Hatch had been Professor of Classics in Trinity College, Toronto; Rector of the School, Quebec; and Fellow of McGill University, Montreal.

WHATEVER may be the result of the race on Bedford Basin between Smith and Ross, the Christian people of Nova Scotia ought to feel proud of their champion oarsman, who so far respected the Christian feelings of the community,—and, doubtless, actuated by the same feelings himself, as to prefer to hallow the Lord's Day by omitting his usual practice, even at the risk of losing the race with his less moral antagonist.

THE *Athenaeum* says the New Testament Revision Company have made such progress in their work that the New Testament is likely to be published by the University Presses early next year. It is intended to issue in the first instance two editions—a large handsome octavo, and a small cheaper volume for more general use. The English and American Companies are now busy with the final revision of passages in which the same Greek words are found, so as to bring the translation into greater harmony.

A COMMITTEE, headed by Prince Joachim Murat, has been formed with a view to procuring the funds necessary for the erection of a chapel in memory of the Prince Imperial. It has published an address to the public, which says:—

"A great neighbouring people has jealously performed its duties to our much-beloved Prince, and we can no longer emulate the homage of England, who has marked out his place in Westminster among the illustrious who are her pride. But we have still the means of raising to the Prince's memory the only thing he would have preferred to these honours—that is, a modest monument on the soil of his country to perpetuate our inconsolable grief."

A REPORT from Berlin states that, according to intelligence received at Stockholm, Professor Nordenskjöld, having got clear of the ice, had passed Behring Straits, thus accomplishing the north-east passage.

LIEUT. CAREY, in addition to official notification of the reversal of the sentence of the court martial, received a letter from the Duke of Cambridge reviewing the circumstances of the death of the Prince Imperial, and concluding with the opinion that after the surprise of the reconnoitring party by Zulus resistance was impossible and retreat imperative.

ON Saturday the Earl of Shaftesbury unveiled a monument which has been erected outside St. John's, Broadway, Stratford, Essex, to the martyrs who suffered during the reign of Queen Mary in the neighbourhood, and of whom the number is said to have been eighteen. It has been executed by Mr. Newman, at a cost of £1,000.

THE Duchess of Connaught, who was accompanied by the Duke, presented the new colors to the second battalion of the 12th Regiment at Portsmouth, on the 2nd inst. in the presence of 30,000 spectators. Among those present were the Duke of Edinburgh, Prince Louis of Battenburg, Prince and Princess Edward of Saxe Weimar, the Duke of Manchester, etc. The old colors were first drooped, and after the new ones had been consecrated by Bishop Cloughton, Chaplain-General to the forces, the Duchess made the presentation.

SIR RUTHERFORD ALCOCK writes to the *Times* that all who have taken any interest in African exploration will learn with deep regret the receipt of a telegram from Dr. Kirk, announcing the death of Mr. Keith Johnston, who died of dysentery on the 28th of June, at Berebero:—

Berebero is about 130 miles in the interior from Dar-es-Salaam, from which Mr. Keith Johnston started on his mission of exploration to the head of Lake Nyassa, on the 14th of May last; and, as Dr. Kirk reported, under the most favourable combination of circumstances "possible." He was selected by the committee of the African Exploration Fund, after long deliberation, as eminently fitted to carry to a successful issue his important mission, if life were spared him. With him was associated as a scientific assistant Mr. Thomson, who now goes on alone, and we must hope with better fortune. The chief object of all African exploration at this time is to connect the great chain of inland lakes, running longitudinally from Lakes Albert and Victoria in the north, down to Nyassa and the Zambesi in the south, with the coast east or west, by some practicable road. The part of task chosen by the committee of the Royal Geographical Society was to open a line across the hitherto unexplored country lying between Dar-es-Salaam, on the coast opposite to Zanzibar, and the northern end of Lake Nyassa. If circumstances had favoured, it was contemplated that Mr. Johnson should have endeavoured to continue his exploration through the equally unknown country dividing Lake Nyassa from Tanganyika, and thus bring in communication these two great inland seas and the eastern coast. This double object we can scarcely hope now to accomplish with diminished strength.

## Foreign Missions.

### AFRICA.

#### BISHOP CROWTHER: HIS LIFE AND WORK.

(From the Church Missionary Gleaner.)

##### I.—THE SLAVE-BOY.

OFTEN as the story of Samuel Crowther has been told at missionary meetings, there must be many thousands who have but very vague ideas respecting it. This story it is now our purpose to relate. Its interest lies not only in its describing the career of a remarkable man—not only in the truly marvellous chain of providential circumstances by which the little Egba slave has become an honoured Missionary Bishop—but still more in the fact that in the history of Samuel Crowther's life is wrapped up the history of three Missions of the Church Missionary Society in Western Africa—Sierra Leone, Yoruba, and the Niger. We cannot better describe the origin and progress of these three missions than by simply passing in review the life and work of the man who has, in the course of fifty-six years, been so closely connected with all three.

When King George III. died in 1820, there existed in the Yoruba country, about 100 miles inland from what is now the port of Lagos, a town called Oshogun, inhabited by the Egba tribe. Early in 1821, the warriors of Eyo, a large Foulah town still further inland, who were Mohammedans and men-stealers, attacked Oshogun, utterly destroyed it, and carried the inhabitants into slavery. Among the captives were the wife of Egba, who (it is supposed) fell fighting in defence of his home, and their three children, a boy of eleven years and two younger girls. That boy, Adjai, was the future bishop of the Niger.

Bound together by cords about their necks, the miserable captives were driven twenty miles to Isehin, passing on the way the smoking ruins of once flourishing towns and villages. There the spoil was divided; and there little Adjai and his mother and sisters had to bear those pangs of separation which so embitter the sufferings of slavery. The mother and the baby were allotted to the warriors who had captured them; the boy and his other sister fell to the share of the principal chief. The same day Adjai was bartered away by the chief for a horse, but after two months, the horse not suiting, he was again exchanged, and taken to a place called Dadda, where he found his mother and infant sister, and was able at times to see them. For three months he was fairly happy even in his bondage; but then he was sent off in chains to the slave-market at Ijaye to be sold.

During the next few months Adjai was the property in succession of four masters, being bartered generally for tobacco and

rum. One dreadful fear haunted him through all these changes, and that was that he would be sold to the "white men"—the Portuguese slave-dealers then on the coast. To avoid this, he at one time purposed to throw himself into the river; and on several occasions he tried to strangle himself with his belt. But an all-seeing Eye was watching over him, and an Almighty Hand protecting him; and the very thing he so much dreaded was ordained to be the means of opening out to him a career of liberty and usefulness far beyond his wildest imaginations.

His fourth master brought him to Eko (now Lagos), and sold him to one of the Portuguese who resorted thither for slaves. In trembling terror did the Negro boy feel for the first time the touch of a white hand; but he soon had to feel something worse than that. Iron fetters were fastened on the necks of the slaves, and a long chain passed through them, securing a whole gang together. For four weary months were the poor creatures thus confined in a stifling barracoon or slave-shed; but the chain not being long enough when some more men were brought in, the boys were released, and to their great relief, corded together by themselves. One night Adjai and his fellow-slaves were taken out, conveyed on board a slave-ship, and stowed in the hold.

A cargo of 187 miserable creatures was soon on its way to cross the Atlantic to Cuba or Brazil. But deliverance was at hand. The British squadron which had not long before been commissioned to cruise off the coast and intercept the slavers, and which, after forty years' vigorous effort, succeeded in putting an end to the sea-going traffic from West Africa altogether, had to be passed; and on the next day after leaving Lagos, the ship that bore little Adjai away was captured by one of the men-of-war, H. M. S. *Myrmidon*.

The story of Adjai's fright on board the *Myrmidon* is a familiar one. He saw, as he thought, to his horror, the flesh of some of his fellow-slaves, whom he missed hanging up in pieces to dry, and their heads lying in order on the deck. They were joints of pork and cannon-balls!

On June 17th, 1822, the rescued Egba boy and his companions were landed at Sierra Leone.

(To be continued.)

#### A WEST AFRICAN SUNDAY-SCHOOL.

MANY of our readers will note with much interest the following account of the Sunday-School at Trinity Church, Kissy Road, Sierra Leone, sent by the Rev. Nicholas J. Cole, Native Curate, in his Annual Letter:—

*Sunday-School.*—This department of work, under its Native superintendent, Mr. Surry T. Cole, is very encouraging. The scholars number 306—101 adults

and 205 children. The average number of attendants is 263. There are nineteen teachers connected with the school, of whom the students at Fourah Bay College and the advanced pupils of the Annie Walsh Memorial School form the greater number. Mr. Cole, the superintendent writes thus:—"It affords me very great pleasure to be able conscientiously to report that the state of the Sunday-school during the year has been very encouraging in respect to number and attendance. The scholars have given great satisfaction to the teachers and all interested, in the attention always paid to the instruction imparted to them, and in their gentle way of asking for explanations of what they do not understand. It is pleasing to see with what haste they run to school whenever they are late, and the excuses given for being late (and this without being asked). This sight is most affecting when seen done by the aged men and women."

The rainy season, which has always been pleaded as an excuse for the smallness of numbers in many religious assemblies, has not that effect in our Sunday-school, but has been the most convincing evidence of the earnestness of the scholars, who, notwithstanding the heavy and incessant falls of rain in the months of August and September, were always seen present in their respective classes.

There have been four addresses delivered to the school during the year—First, "On the vanity of dress;" second, "To the teachers, on the importance of their work;" third, "On pride;" fourth, "On early death."

There was a treat given to the scholars, also an exhibition of the magic lantern. Prizes of books were awarded to fifty scholars for diligence and regularity; there were many more deserving ones, but want of means prevented prizes being given to them.

## News from the Home Field.

### DIOCESE OF TORONTO.

**BROOKLIN AND COLUMBUS.**—The new parsonage at the village of Brooklin is progressing. The walls are built and ready for roofing. The red and white brick cause it already to make quite a pleasing appearance. The total cost is about \$1600. The Rev. Frederick Burt will, in all probability enter on a permanent residence in the first days of October next, the time specified in the contract.

**PICKERING.**—His Lordship the Bishop has been pleased to appoint the Rev. W. S. Westney, M.A., to the Mission of Pickering and Port Whisby.

**MANVERS.**—We are glad to learn that the School of St. Mary's Church is in a prosperous condition. It has been conducted for a number of years under the able superintendence of Mr. Isaac Preston, junior.

### DIOCESE OF FREDERICTON.

**NEW DENMARK.**—*Acknowledgment.*—Received, in answer to our appeal, Five Dollars from J. A. Coster, St. John, in aid of the Church Building at the Danish Colony.

**QUEENSBURY.**—On the 31st July, the parish of Queensbury was favoured with a visit from our highly esteemed Diocesan, The Lord Bishop of Fredericton. The Rector of Queensbury met his Lordship in the parish of Prince William on the day before, and accompanied him to Queensbury. Thursday, 31st, proved to be a beautiful day, one of the very few hay-making days we yet had, and the temptation to keep to the hayfield was very great. Notwithstanding this, the parish Church was filled by 11 o'clock, many coming a great distance. The order of service was Morning Prayer; then the baptism of two adults. After this, Con-

firmation, when the rector, Rev. A. H. Weeks, presented 17 candidates to the Bishop, two at a time. After the Nicene Creed, his Lordship delivered a most appropriate and eloquent address. At the celebration of the Lord's Supper, which followed, all who had been confirmed made their first Communion, a number of older communicants partaking also.

**DORCHESTER.**—Rev. Richard Simonds, Rector of Trinity Church, Dorchester, has been appointed by the Dominion Government, Chaplain of the Penitentiary just erected there. There will be some 200 convicts in the Penitentiary, and the duties of his new position will probably compel Mr. Simonds to resign the Parish.

**ANDOVER.**—We have just had a visit from the Bishop. His Lordship arrived in the cars on Monday night, the 21st ult., at Andover. Here he rested that night, and the greater part of the following day, enjoying the quiet and the beauty of this lovely village. The next day, he, in company with Mrs. Medley, and the writer, whom he requested to join him, went by rail to Grand Falls, where we enjoyed the kind hospitality of Mrs. Hammond.

In the evening, a Service was held at All Saints, Grand Falls, at which the Rev. G. C. V. Eastman, the Missionary, presented seven candidates for Confirmation. The Church bore a very creditable appearance. A fine vase of flowers upon the altar, and a handsome moss cross in front of it, added much to the general effect. To say that his Lordship's address was admirable, will be but a statement that I shall have to repeat at every station in the journey. I need but give you a remark made to me by Mr. Eastman—"I have been," said he, "forty-five years in the Ministry, and have heard many addresses by Bishops of the American Church, but I never heard one so simple, and yet so eloquent, and so appropriate to the occasion, as this. I am sure the young people confirmed can never forget it." The text was taken from 1 Cor. xii., 27, and upon it the Bishop founded the argument, "the success of the Church, and the growth of holiness and purity of life in her members depend upon Unity."

The next morning, and all the next day it rained steadily. The Bishop's party in company with the Rev. Mr. Eastman, went, notwithstanding, to New Denmark. The rain prevented the attendance of many who lived some distance from the Church. Nevertheless, there were few seats vacant. The Danes are using at present for a chapel, a part of the new "Immigrant House," and, although not a sightly structure externally, its internal appointments were very effective. Heavy green boughs were placed around the walls, so as to hide all deficiencies. A solid arch of boughs marked the chancel from the nave. Behind the altar hung the Danish flag, serving as a reredos. The east end was covered with spruce boughs, so arranged as nearly to conceal some parts of the flag, and produce the effect of a large white cross on a red ground. At the west end were placed, on each side of the door, the Danish and the British flags, symbols of the country to which they had come, and that which they had left. The whole effect was described by one who was present, as strange, yet beautiful. The Services of the day were Litany, Confirmation, and Holy Communion Offices. The Litany was read in Danish by the Missionary, the Rev. N. M. Hansen, the few English present responding in a low tone, and not disturbing the volume of response in the Danish tongue. The Confirmation office, and the celebration of the Holy Communion, were conducted in English. After the Confirmation, for which there twelve candidates, the Bishop addressed the congregation. His Lordship was peculiarly happy in his remarks to his Danish brethren, although

unfortunately much of what was said was imperfectly understood by a large number. After the service, the Danes, following a quaint, but beautiful and expressive custom of their Fatherland, shook hands with the newly-confirmed, and parents kissed their children. There was at the "celebration" forty-four, a goodly number. Indeed, of the faithful, to find among these sheep in the wilderness, and yet the number would have been larger, had the weather been less unfavourable. Here, also, a beautiful custom prevailed. Husband and wife, although in different parts of the room, were found side by side, at the Lord's Table; and if children are communicants, their place is respected at their parents' side.

Service being over we returned through the rain to Mr. Petersen's house, where we were most hospitably entertained. After dinner Mrs. Medley opened her treasure house of gifts for the little danes of the school, and from the *oks*, and the *aks*, and the *mys*, and other interjections which I cannot spell without a guttural alphabet, I should think they were very beautiful and created great delight. After this we paid a visit to St. Ansgar's Church. This building, in process of completion, stands on an eminence in the settlement, and the gilt cross upon its spire may be seen for many miles around. It is intended to hold two hundred and fifty. As the colony already consists of eighty or a hundred families, and there is prospect of further growth, the church is, to say the least, none too large. The nave is forty-five feet long, by thirty broad with a constructive chancel of ten feet, thus allowing for a recess chancel if enlargement should, in the future be a necessity. The entrance is by a west door, also by a small south door, in the porch, apposite to which is a baptistery in the north porch.

There are many features about the building peculiarly Danish, and calculated to make the people feel at home in their worship. His Lordship, much pleased at the appearances of progress, gave another fifty dollars towards the completion of the Church, although his gifts in the past, for the same object, have been very generous. And here please let me make the suggestion. If any of your readers, have the means to spare, any contributions, no matter how small, will be most thankfully received towards the completion of this church now temporarily stopped for want of funds.

Having lingered so long with the Danes, and there being still no prospect of the rain ceasing, we returned to Grand Falls. Thursday was beautiful, cloudy and cool, but very enjoyable. The greater part of the day was spent in seeing the Falls, the scenery of which is grand beyond description. To watch the water falling unceasingly from the height above, ever the same on its downward course, and yet ever varying in the form of its fall, to see it leap and foam as it strikes the stones below, to see it strike the reefs one after another, now on that side, and then on this, sometimes almost checked in its course by a reef directly across the river, and then, shot ahead by a ledge almost lying along its course, sometimes driven by a rebound into a little bay or eddy, where it lies perfectly still, and again meeting a straight shore or reach, along which it is driven with the greatest rapidity; all this possesses for the observer a wonderful fascination. But there is more than the Falls to attract in this place. There is the gorge, at the bottom of which lie the wells, a remarkable formation, caused by the rotary action of stones upon the bed of rock. There is the clambering up and down the steep cliffs hundreds of feet high, every foot so varied, and so full of interest, that you wander for hours, and afterwards are surprised that you are capable of enduring so much. There is the "Coffee Mills," a large eddy, into which logs are driven, and in which they travel round for days before they are released.

The train leaves for Edmundston at 6 o'clock, and we arrived at our destination at 8 p. m. Edmundston is a pretty village, situated on a rising ground at the confluence of the Madawaska and the John Rivers. The first object that met our view, as we enter it, is St. John's Church in course of erection. A mistake has been made in following the architect's plan.

The Bishop has offered to bear the expense of correcting the error, and when corrected, this will be one of the prettiest little churches of Northern New Brunswick. At this village we were met by the Rev. Mr. Shannon and a number of his parishioners, who came with carriage to drive us to their homes. J. F. Holson, Esq. and Mr. W. Emmerson were our hosts, and right hospitable they were.

At 10.30 a. m. on St. James' day Divine Service was held in a little building fitted up for the purpose. The Bishop confirmed five. On Saturday at 5 a. m. we left for Andover, where we arrived at 10 a. m., thus completing in five hours a journey which at the Bishop's former visit cost nearly two days' travel. On Sunday morning it rained. As most of the candidates lived some miles distant from the church, our class of enquirers dwindled to two.

The confirmation classes are not so large here as in other parts of the mission. The Bishop's visits during the past few years have been annual, while to all other parts they have been tri-annual. Notwithstanding the rain the church was full. The morning service was hearty. In the Processional was used Dean Bullock's hymn, "We Love the Place." The Canticles and Psalms were chanted to tunes selected from a little book issued by the S. P. C. K. The Hymns were chosen from Hymns A. and M., and everything was done to make the praise and worship congregational. The Bishop with his accustomed liberality added another \$100 to his former generous donation to the parsonage. On Monday morning we left in the train for the lower county.

His Lordship was on his way to visit Prince William. I left him at Bristol, where I had some Mission work to do. Of this part of my Mission I may have somewhat to say at some future time.

LEO A. HOYT.

### DIOCESE OF NOVA SCOTIA.

**ANNAPOLIS RURAL DEANERY.**—On Wednesday, 13th inst., the Members of the Chapter met at Clementsport, Morning Service, with Holy Communion, and celebrated in the Parish Church. An earnest sermon was preached by Rev. J. J. Ritchie, Rector of St. Luke's, Annapolis.

The following Members of the Chapter met at the Rectory in the afternoon:—The Rev. P. J. Filleul, Rural Dean; Revs. W. M. Godfrey, J. J. Ritchie, J. Ambrose, H. D. Deblois, and G. Maynard. Rev. Canon Dart was present as visiting member from the Avon Rural Deanery.

Moved by Rev. J. J. Ritchie, seconded by Rev. G. Maynard, and unanimously Resolved, "That the Members of this Rural Deanery desire to express to their Secretary, Rev. Walter S. Gray, their heartfelt sympathy with him in his present illness, and pray God he may be sustained and blessed therein, and may yet be spared to labour successfully many years in the Lord's vineyard."

Rev. John Ambrose was appointed Secretary *pro tem*.

After discussion, it was decided that in future, at the meetings of this Chapter, the Holy Scriptures be read in English, reference being had to the original languages when necessary. At the meeting of the 3d chapter of St. Paul's Epistle to Titus, was thus critically read.

A vote of thanks was passed to Dr. Bray's Associates, of London, for their recent liberal grant of books to the "Bray's Associate Library" of this Rural Deanery. Also to Rev. J. Ambrose, Li-

brarian, for his correspondence with reference to this matter.

Rev. J. Ambrose took occasion to thank those Members of the Chapter, absent and present, who, with Rev. Canon Dart, have kindly assisted in keeping up the Services and work of the Church in his Parish, during his late visit to England.

Rev. W. M. Godfrey gave notice of a motion to be brought forward at the next meeting, on the subject of a "Fund in Aid" of such brethren of this Chapter as might, from illness or other cause, require temporary clerical help with their work.

The next meeting was appointed for Wednesday, Oct. 29th, at St. Luke's Church, Annapolis, liable to postponement in case the Bishop's proposed visit should coincide.

In the evening, at 8 o'clock, a Missionary meeting was held in the Temperance Hall, at Deep Brook, at which a goodly number of the parishioners from the surrounding parts of the parish were found assembled.

The Rector, Rev. W. M. Godfrey, opened the meeting with prayer, and showed in brief how much benefit might be derived to the Clergy of Rural Deaneries by the meetings for mutual edification and brotherly conference, and also to the laity by the attendant missionary gatherings, making them acquainted with the neighbouring clergy, and with their opinions on matters of deep interest to the Church, and of unity and mutual co-operation among its members.

He then called upon the Rev. John Ambrose, who, at his request, gave a report of his impressions of Church life in England, gathered during his late sojourn of nearly a year's duration in that country. Mr. Ambrose said he had found in London and elsewhere, a real and successful work rapidly extending itself, and leavening the masses of the people. Reverence and loving care characterised the services of the churches, and spiritual life pervaded the whole, so far as man could judge. The poor and the degraded were being brought into Christ's Kingdom. Satan—as in all such cases—had stirred up persecution, which was deepening spiritual life, and directing attention to catholic truth. Eccentricities—the fruit of resistance—were now disappearing, and zeal tempered with discretion was discernable on all sides.

Rev. Canon Dart gave an interesting account of the marvellous success of Church Missions in India, illustrated by circumstances which, during a sojourn in that distant land, had come under his own observation. He advised speedy equipment of a Mission to the West Indian Coolies from our Church in Nova Scotia.

Rev. P. J. Filleul strongly urged upon the meeting the necessity for largely increased liberality towards Home and Foreign Missions, showing that without such love and obedience, we cannot expect God's blessing.

Meetings such as these are quite within the reach of our country parishes, and may be productive of much good in every way. They offer an inexpensive method of exciting our interest among our people in Home and Foreign Missions, in our educational establishments at Windsor and elsewhere, and in all kindred matters; and last, but not least, they subserve the interests of that best of all graces—Charity.

PICOU.—His Lordship the Bishop visited this parish, on Sunday, the 17th inst., and held a Confirmation at St. James' Church. The Rev. L. M. Wilkins, of Bridgetown, acted as his Lordship's Chaplain, and also read the Morning Prayers. The Rev. J. P. Sheraton, of Toronto, a former Incumbent of St. James', was also present, and took part in the service. After his Lordship had delivered a most eloquent and powerful address, the candidates, 17 in number, were presented by the Rector, the Rev. John Edgecumbe, and all seemed deeply

impressed with the Bishop's earnest exhortation. It is to be hoped that what they heard may, with the blessing of God, never be effaced from memory, but may bear fruit abundantly, in a good life here and an everlasting life hereafter.

In the evening, Rev. Mr. Wilkins again read Prayers, and the Rev. Mr. Sheraton preached an admirable and telling sermon to a large congregation.

After Morning Service, his Lordship left for Stellarton.

NEW GLASGOW.—The Lord Bishop confirmed here for the first time on Sunday evening, the 17th, thus finishing the year's work since the congregation was formed. 15 candidates were prepared, though two preferred to go to the Parish Church on the following day. Mr. Drake, one of the energetic chapel-wardens, drove the Rector to Fisher's Grant, to meet the Bishop, who had confirmed in Pictou in the morning. After taking tea at Mr. Drake's house, the Bishop went to the temporary Chapel in Mechanics' Hall, which was crowded, being far too small to admit all who desired to be present.

The Bishop spoke most encouragingly in his address. His sermon was truly impressive, and both were most striking; in fact they have formed a staple subject of conversation in our little town for some days since. Amongst other topics, the Bishop spoke of the evident need of a Church building, and hoped before long to hear of its erection.

ALBION MINES.—The Bishop of the Diocese held his triennial Confirmation in Christ Church, on Monday evening, the 18th. The Church was filled by a most attentive congregation. The shortened service was used. The Bishop spoke, as he always does, most plainly and faithfully; commended the project of adding a Chancel to the Church; and hoped it would have the effect of supplying unappropriated kneelings in the body of the Church, for worshippers who could not now obtain places without placing themselves under obligation to others.

Twenty-five were confirmed, (including two from New Glasgow.) The chancel windows, and the sills above the altar, were one glow of lovely flowers, arranged by Miss Hudson and the Misses Carritt. The white-veiled candidates, quietly devoting themselves to a life-long service, as well as those of the sterner sex, "manfully" coming forward, rendered the scene most impressive, as was also the Bishop's manner. Those present will not easily forget the services.

The following morning, at 8, a.m., notwithstanding the very heavy rain, 24 (16 newly confirmed) received the Blessed Sacrament of the Holy Communion at his Lordship's hands. "Deo gratias."

During his stay, the Bishop was the guest of H. S. Poole, Esq., of the Acadia Mines.

On Tuesday, at mid-day, his Lordship, accompanied by Rev. D. C. and Mrs. Moore, left for Pictou Landing, and took passage, in the midst of a heavy wind-storm, on board the "Princess of Wales," for Charlottetown.

STELLARTON.—On Tuesday evening last, "Music and Readings" were given in the Temperance Hall here, for the fund for adding a Chancel, &c., to Christ Church, Albion Mines.

Miss Watkins, (St. Margaret's Hall,) Miss Hudson and Miss Maggie Hudson, Miss Johnstone, and Mr. F. D. Laurie, furnished the audience with Trios, Duets, and Solos, vocal and instrumental, to their intense satisfaction.

Col. Fremantle, (Secy. to Gen. McDougall,) Mr. Poole, Dr. Johnstone, Mr. Laurie, and Rev. D. C. Moore, gave the Readings. If applause be an indication of approval, those present certainly approved,—especially of the more comic selections.

Proceeds over \$25, notwithstanding the unpleasant nature of the evening.

SEAFORTH.—The Incumbent of this

Mission desires publicly to acknowledge, with many thanks, the receipt of \$10 from the Hon. P. C. Hill, towards repairs on the Church at Chezzetcook. And also to offer his hearty thanks to St. George's Church Sunday School, Halifax, for a handsome donation of S. S. books. These thoughtful acts cheer the hearts of country missionaries.

CORNWALLIS.—The Rev'd. Frederick John Hinton Axford was, on the 7th inst., inducted into the Rectory and Parish of Cornwallis, by the Rev. Richard Avery, Rector of Aylesford, acting for his Lordship the Bishop of the Diocese. The Office of the American Church was the form used.

Baptized privately, upon a sick-bed, on July 26th, by Rev. F. Axford, Edward Erskine Armstrong, in his 81st year.

HALIFAX.—The Rev. Andrew Gray, formerly of Port Medway, N. S., late of Boston, Mass., preached in the Garrison Chapel, on Sunday last. Mr. Gray is now on a visit to Nova Scotia for the benefit of his wife's health, the state of which led him to resign his work.

An Address presented to Mr. Gray by his parishioners of St. Stephen's Church, Boston, on his resignation of that Mission, has been placed on our table. Evidently, from the warmth of the language used, Mr. Gray won the hearts of his people in a remarkable degree. The Abstract of the last Report, which was received with the Address, shows that Mr. Gray well deserved all that was said of him. From it we gather that the number of families, during Mr G.'s Incumbency, had increased from 55 to 246, and the communicants from 65 to 158. 105 persons had been baptized, and 73 confirmed.

We hope that Mr. Gray may be induced to remain in Nova Scotia, where hard work tells quite as much as in the States, and that Mrs. Gray, who, we are glad to learn, already feels better, may speedily be restored to health.

TERRENCE BAY.—On Wednesday afternoon, the 6th instant, his Lordship the Bishop visited this place, after a rather long interval of seven years, and Confirmed thirteen persons, some of whom were heads of families. There being no resident minister here, the services are only held fortnightly, being supplied by the Missionary at Harrietsfield, both of which places, along with two other stations, being included in the one mission. Through the untiring efforts of Miss Sutherland, the lady who occupies the position of day and Sunday School teacher, as well as superintendent of the latter at Terrence Bay, a very manifest improvement has taken place, both in the moral and religious condition of the young people; and it was chiefly through Miss Sutherland's instrumentality that the candidates who were presented for the rite of Confirmation on that occasion, were instructed and prepared. By means of the energetic efforts and personal labors of the same lady, assisted by a few individuals, especially the young women, who cheerfully volunteered their services, a very visible change for the better has taken place in both the external and internal appearance of the Church in this place. The dingy-grey of the outside walls has been made to assume as white an aspect as lime and brush could well impart to it, while the spire has been honored with a coat of white paint, with the promise of another at some future day. The Church will now be visible for a good distance, both at sea, and on the land; and, like the "city set on a hill," it "cannot be hid," except by the unwelcome fogs that so frequently visit these forbidding and rocky shores. The building inside is also undergoing a similar transformation, which, it is to be hoped, will eventually result in producing a somewhat more comely, if not a more churchly, appearance. The communicants here now number nineteen, twelve of whom were admitted to the Holy Communion, for the first time last

Sunday, the 10th. It is needless to remark that his Lordship made a most favorable impression upon the minds of those who were present at the Confirmation, and listened to the excellent and weighty address and sermon which his Lordship is so well able to deliver. I will only add, in concluding this somewhat lengthy notice, that it is much to be hoped that so long a period will not again elapse, without a similar visit being paid by our chief Pastor, to the remote fishing village of Terrence Bay; and that many souls may in due season be gathered in here by the spiritual fishermen, who shall be safely secured through the aid and Divine agency of the Church, for the Master's heavenly storehouse.

P. S.—There were about half-a-dozen more candidates who were expected to present themselves for Confirmation at the above-named place, who were unable for different reasons, to be present.

#### PRINCE EDWARD ISLAND.

HIS LORDSHIP the Bishop of Nova Scotia, who is at present on the Island, Confirmed twenty-eight young persons at St. Paul's Church, Charlottetown, on Sunday, the 24th, and delivered a very able address. In the afternoon, he held a Confirmation Service at Milton, and addressed the congregation assembled there; and in the evening he returned to Charlottetown, and preached in St. Peter's Church.

CRAPAUD.—A Tea on the 9th in aid of St. John's Church and Rectory, realized over \$300.00.

The St. John's Church and Westmorland Sunday School held their annual picnic on the 10th inst., on the grounds of D. W. Palmer, Esq.

On the 20th, Rewards, consisting of Prayer Books and Church Hymns, were presented to all the scholars, by the Rector, the Rev. T. W. Johnston.

The Rev. D. Fitzgerald preached in St. John's Church, on the 13th, morning and evening.

Springfield congregations continue to give satisfaction. Church work in the Parish is progressing very favourably. The parishioners are kind, they "stamp" and "plough" their "minister" each Summer; and "wood" and "mud" him in the Winter and Spring, and give willingly to every church object.

#### OUR BOOK TABLE.

THE LIFE AND EPISTLES OF THE APOSTLE PAUL. By the Rev. W. J. CONYBEARE, M. A., and the Rev. J. S. HOWSON, M. A. [New York: Thos. T. Crowell, 744 Broadway.] Cloth 8vo, pp. 764. For sale by J. & A. McMILLAN, St. John, N. B. Price \$1.50.

This is an edition of Conybeare and Howson's standard work on the Life and Epistles of the Great Apostle, printed on good paper and in clear type, with 13 illustrations, complete in every part, with the exception of the Critical Notes for Scholars on the Text of the Epistles; and furnished by Messrs. McMillan for the marvellously low price of \$1.50. No words of ours are needed to commend the matter or the style of this monument of scholarship. Full of the evidences of deep learning and industrious research, the material is presented in such an attractive way as to rivet the attention of the reader. The price of this edition puts it within the reach of every one. We advise any of our readers who desire to make a present to an intelligent person, or who do not possess a copy themselves, to procure one.

#### Marrriages.

TANNER—FORBES.—At the Church of St. Bartholomew, Mission of Louisburg, C. B., by Clarence W. McCully, Deacon in charge, on Wednesday, 13th August, Samuel Tanner and Adeline Forbes, both of Louisburg.

#### Deaths.

NICHOLSON.—On the 9th inst., at Spryfield, Mary Catherine, daughter of Charles and Catherine Nicholson, aged 2 years and 6 months.

## The Church Guardian,

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

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### THE CHURCH—HER POSITION.

#### III.

HAVING fulfilled the first part of Her Lord's command, by admitting the catechumen into the Kingdom, the Church proceeds to carry out the second. She teaches him.

She has received him, ignorant and confused though he might be. She has not defrauded him of his right of entrance. To enable him to enter, and thus claim the blessing, she has borne with his weakness, with his want of thorough appreciation of all she has in store for him. She has demanded of him nothing more than he was able to give; humble faith, hearty repentance, and a steadfast desire of obedience. But though at present he knows but little, she intends to inform heart, mind, and spirit forthwith.

The Church, in order to teach her children, has something to teach. She cannot teach successfully, unless she knows for certain herself. She must have a body of Truth, about which she has no doubt; which she holds as essential; which she claims is essential for her members; which she utters with no wavering voice, and which will stand the test of origin and experience.

She imparts now to the inquiring learner the everlasting verities which she has received. Step by step, as he can bear them, they are unfolded to his gaze. She did not make them. She cannot alter them. They must be accepted, as they are taught, either wholly, or not at all. Not a single word, or expression of Divine Truth can she consent for a moment, for any reason, to compromise or explain away. Other systems may be invented on all sides of her, which may possess the charm of change, or the recommendation of adaptability. Other doctrines may be made the test of membership, or the requisites for salvation. She calmly says "this is the way, walk in it."

But then she makes a grand distinction between "the Faith" and mere opinions. The Faith is changeless. Necessarily so, if it come from a changeless God. A Faith coming from God, must, on the one hand, be perfect, and on the other hand be capable of covering the whole ground, and of satisfying every conceivable variation of the human mind, and of earthborn circumstance. Whereas, opinions are the product of humanity, and

cannot be permanent. They change with the mind that fathers them. There is no room in a busy world like this for a Church that is not certain of her principles; and she can only be certain of them in so far as she holds and transmits them from an authority which she acknowledges to be superior to herself. As for opinions, she neither enforces nor precludes them. They are matter of private judgment. On many points of transcendent import, she does teach, and teach dogmatically. Thus far she may be said to have opinions, and to make them, as far as they are voluntarily accepted, binding on her members. But she carefully guards against their being supposed to be necessary to salvation.

Thus the Faith is simple, and one, and objective. Opinions may be subtle, and varied, and self-evolved. It may even be said that the dogmatic expression of any but the very simplest Christian Truth is unessential. It is true that the most advanced dogmas of modern times are implicitly contained in the earlier language of the Church. But it is also clear that the soul in its first need of spiritual food must have such food only as it can assimilate. And so again the Church gives it objective Truth in its simplest expression, and reserves the more explicit definitions for greater intellectual strength and stronger spiritual standing, while she leaves opinions to form themselves.

And herein consists the great difference between the Church of God and the sects. The Faith of the Church is a broad, clear and simple Faith, the announcement of changeless Truths, of accomplished realities. To this she adds nothing. From this she takes nothing. She leaves out in the cold no one who will accept these truths, professing them in the words of her Baptismal Creed. She demands no adherence to whims or notions which she has invented herself, and which are made the test of membership. This, all the sects, without exception, do. One denies this Article of Faith, another denies another, and while holding much truth, insists on excluding every one who will not subscribe to the denial. He may accept the Truth; that is not enough. He must deny part of the Catholic Faith before he can be admitted to the Sect.

The Church baptizes the candidate, and then teaches him the "way of God." But she teaches what she has received; what she can never deny; what cannot with safety be let go; and what she will therefore teach to the end, because the Lord intrusted it to her for the world's Salvation.

### THE ORNAMENTS RUBRIC.

This famous Rubric has lately entered upon a new phase of its history. After prolonged, and learned discussion, the two Houses of Convocation of the Province of Canterbury have agreed to recommend for adoption as law the following amended form:—"And here it is to be noted, that such ornaments of the Ministers thereof, at all times of their ministrations, shall be retained, and be in use, as were in this Church of England by the Authority of Parliament, in the second year of the reign of King Edward the Sixth, until further order be taken by lawful authority. In saying public prayers, or ministering the Sacraments, or other rites of the Church,

every priest and deacon shall wear a surplice with a stole or scarf, and the hood of his degree; and in preaching he shall wear a surplice with a stole or scarf, and the hood of his degree, or if he think fit, a gown with hood and scarf; and no other ornament shall at any time be used by him contrary to the monition of the Bishop of the diocese; provided always that this rubric shall not be understood to repeal the 24th and 25th, and 58th Canon of 1604."

The amendment to the present Rubric, which is printed above in italics, will be seen to consist in certain additions, and which, with all due deference to the august body that has put it forth, we venture to predict, is very far from giving a peaceful solution in respect to the ornaments of the minister. We cannot see that it does anything to remove any of the ambiguities of the existing Rubric. It seems to define in positive terms what the minister shall wear in saying the public prayers, or ministering the Sacraments or other rites of the Church, but it does not prescribe what he shall not wear. And so long as the Rubric in dispute remains as it is, the source of strife remains also. It was not, indeed, to be expected that the Houses of the Southern Convocation were going to give an authoritative interpretation of the Ornament Rubric, but we cannot see why, as they ventured to deal with it, they had not the courage to deal with it more thoroughly. What is wanted, is a Rubric prescribing what shall be the dress of the ministers in all times of his ministrations, and, surely, it is not impossible to draw up such a document. As it was not to be drawn up for the first time, account would have to be taken of what Rubrics already existed, as well as of existing parties, and this might without difficulty be done. Indeed, that part of the amended form, beginning with—"In saying the public prayers, &c." would be almost sufficient. It provides that a certain dress shall be worn, but does not limit the dress to what is there specified, leaving thereby room, should the Bishop of the Diocese not interfere, for wearing a more elaborate dress. All parties might well be satisfied with some such Rubric. It prescribes a minimum, but forbears to forbid more. Signs are not wanting already, as may be seen by letters, by speeches and articles, that the "Gloria in excelsis" was sung too soon by the Upper House, as they concluded then their labours concerning the Ornaments Rubric. Where that Rubric formed part of the deliberations of the Ritual Commission, they concluded to leave it alone, and we must say that we wish the Southern Convocation had followed their example, except they had done their work more thoroughly. At this distance, and according to our Ecclesiastical Constitution, the question at issue only affects us indirectly, but we cannot refrain from saying how earnestly we hope that the amended form will never be the Ornaments Rubric of the Church in England. We cannot consider it a compromise, though we supposed it is meant to be one. We only hope, as we fully expect, that the Northern Convocation will reject it, and then all danger will be passed of its becoming the law of the Church.

[Since writing the above, we rejoice to learn that, by "non-concurrence of Orders," the Rubric has been lost in the North; and so things remain as they were.]

### THE METROPOLITAN QUESTION.

"THE Metropolitan question is not at all likely to end where it is now.

"In this Diocese there is a large party greatly dissatisfied with the existing state of things. That it will eventually be carried to the law court, is almost beyond a doubt, though what the first step will be I am not in a position to say. Most probably an injunction will be asked for restraining the Bishop of Fredericton from presiding as Metropolitan at the next Provincial Synod, and from discharging any of the duties pertaining to this office. The Bishop of Montreal takes no part in the controversy either way."

So says the Montreal correspondent of the *Dominion Churchman*. We sincerely regret that such is the case. Surely, if these gentlemen will not abide by the decision of the highest Ecclesiastical Body in the Ecclesiastical Province, their feelings as Christians, and regard for the honour of the Church, ought to lead them to seek some other way of settling a disputed question of order, than by the scandal of a suit-at-law. Is there no way of coming to a decision but by an appeal to the Civil Courts? If it be a disputed question of interpretation, let it be submitted to eminent legal men, one of whom shall be chosen from each Diocese in the Province, and let their decision be submitted to the Provincial Synod. The claim is that the Canon of the Provincial Synod is *ultra vires*. Let the most eminent Canon Law Jurists say whether it is so or not. For our part we should be perfectly willing to accept their interpretation as final. While regarding the Mother Church with feelings of deep loyalty and gratitude, we rejoice that the Church in Canada is free from all foreign interference. We are left to solve our religious problems as best we can, and to adapt the Church to the needs of this great and growing country. There is one point we would like to submit to our Montreal friends. If the Crown found as it did, that it had no power to issue letters patent, or appoint Bishops in the Colonies, then what becomes of the clause giving Metropolitan rights to the successors of Bishop Fulford? Is it not clearly worthless?

### FREE SEATS.

BY THE LATE BISHOP STANLEY.

PALACE NORWICH, Dec. 16, 1842.

DEAR SIRS,—Agreeing with you, as entirely do, upon the injustice and error of Pews, by which the benefits of our Church Services are, comparatively speaking, confined to the higher and wealthier classes, to the exclusion of the poor, I sincerely hope your appeal to the inhabitants of Ipswich may be successful, and that they may be amongst the first to express, as a collective body, their disapprobation of a system so adverse, in my opinion, to the true interests of our national Church, which professes to have so much at heart, the spiritual welfare of the poorer and humbler classes of our population. I am persuaded, indeed, that one of the prominent causes of dissent, as well as utter disregard and indifference to religion, manifested by too many of those classes, is attributable, in a great degree, to that exclusive system of pews, which has for so many years prevailed. If you have not yet seen the charge, delivered, Nov., 1842, by Archdeacon S. Wilberforce, (afterwards Bishop of Oxford and of Winchester), I would recommend it to your notice, as contain-

ing much valuable information, and able remarks upon so important a subject.

I remain, yours respectfully,  
E. NORWICH.

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.

To the Editors of the Church Guardian.

WINDSOR, Aug. 22, 1879.

SIRS,—I got up a little Bazaar for the Algoma Mission. I made 5 dollars. I want to know if you will send it for me to the little Indian children. I am a little girl not quite 8 years old. I go to Sunday School, and have been subscribing to the Mission for some time.

Yours respectfully,  
ETHEL A. DIMOCK.

(To the Editors of the Church Guardian.)

SIRS,—Will you kindly inform me, through the columns of your valuable paper, if the "Biblical Questions" are to be answered by number, or if each question will have to be prefixed to its answer; also, if the next lot of Questions will be numbered on, 51, 52, etc.

August 23.

READER.

Ans.—1. By number. 2. Numbered on, 51, etc.—(Eds.)

A CO-ADJUTOR BISHOP.

(To the Editors of the Church Guardian.)

SIRS,—In making a laudable effort to avoid the scandal of a party contest in the election of a Coadjutor, the Metropolitan has precipitated a contest about the right of nomination, to be followed by an inevitable conflict in the election, where, instead of two contending portions of the Synod, it will be a part of the Synod in direct conflict with the Bishop. In fact, his Lordship has placed himself in a very awkward position by bringing forward this Canon, and assuming the responsibility of it. If he withdraws the restricted nomination, or that clause is rejected, he is placed in a humiliating position, by being defeated on a question of great importance; if, on the other hand, the disputed clause be carried, it will be carried in the face of an influential body of Churchmen and Clergymen, who are thus painfully compelled to oppose him at the close of an honored career. How much better would it be for his Lordship to bring down the name or names of persons whom he deemed suitable, support these nominations in one of his weighty addresses, and then say in effect to the Synod: "Gentlemen, in my judgment it would be wise for the Synod to elect one of these men, but if any delegates know any persons whom they deem more suitable, let them be nominated, and I will leave it to the wisdom and good sense of the Synod to decide." In such a case, our election would be more likely to imitate Montreal than Toronto.

Taking away the right of nomination from Clergy and Laity, while giving them the right of election, is an absurdity. Surely, if they are competent to elect, they should be trusted to nominate. It is unwise, for it has provoked determined opposition, where men of opposing schools of thought have united to oppose it, and it creates suspicion and ill-feeling on a point which is, after all, only a matter of expediency. There is a curious parallel between this and the *conge d'elire*, that great blot on Episcopal elections in the Mother Church. I draw it out thus:—

1. The Crown sends down a name to the Dean and Chapter, representing on this occasion the Clergy of the Diocese. The Bishop sends down a name or names to the Synod, representing the Church in the Diocese.
2. The Crown requires the name sent down to be elected, and no other. The Bishop declares in the Canon that if one of the nominees which he presents be not elected, no further election shall take place.

3. The Crown affixes to refusal the penalty of confiscation and outlawry.

The Bishop punishes the Diocese and himself by depriving both of the much-needed work of an Assistant in his increasing duties.

What we want is the best man. If the Bishop presents such an one, we will elect him; if some one else nominates him, and he is a more suitable person in our judgment, we will elect him. Let us have peace.

LOYALTY.

DALHOUSIE PARSONAGE.

(To the Editors of the Church Guardian.)

SIRS,—Among those who have, as yet, answered the Appeal which has been sent from this Parish to the different Clergy of the Dominion, I have this day received a donation of \$5 from "a friend of the Rev. J. H. Saturley," to whom this Mission owes so much. As the gift is sent anonymously, I am forced to acknowledge it thus in your valuable paper, much as I should like to have done so by personal letter. No doubt the giver seeks for that praise alone which comes down from "the Father who seeth in secret." I need hardly say, I am sure, how acceptable the money is, and that, with the blessing of God upon it, it will go far towards the attainment of the object we have in view, viz.: to secure the services of the dear old Church of England to the Parish in which the lamented Saturley worked so faithfully and so well.

I am, yours very truly,  
J. H. S. SWEET.

Dalhousie, N. B., Aug. 18th, 1879.

CONFIRMATION PIC-NIC.

(To the Editors of the Church Guardian.)

SIRS,—The *Dominion Churchman* of the 7th inst., contained an article, in the column of "Montreal Intelligence," that struck me, and I am sure very many other Churchmen, with surprise, because of its un-Churchly character. Being an old friend of the Incumbent of Portage-du-Fort, and knowing something of his staunch Churchmanship hitherto, I thought him incapable of sanctioning such a proceeding on a Confirmation occasion. It was quite a digression from the practice the Church, I am glad to say, is fast falling into everywhere,—a practice commensurate with the responsible period of the Christian's new life. Instead, then, of looking to *feast the soul* of those just having taken so solemn a vow, when they required additional grace, and after the no doubt impressive charges of Priest and Bishop, they were led to feast on the food which perisheth, when all meditation or reflective thought, must naturally be banished.

We read—"After service, all retired to the picnic grounds. . . . Dinner over, *swing-ing, croquet, games, &c.*, were indulged in to the amusement and delight of all present." His Lordship was among the rejoicing number. What can the *etc.* include? A jolly *finale* to a Confirmation service! What a contrast with what is, or should be, considered the most solemn spiritual period of the Christian's life! And what time more adapted to teach the emptiness of the world's pleasures and begin the partaking of the *soul's* nourishment, when that period is more especially solemnized by the "laying on of hands," and by prayer, of a Chief Shepherd! There are times and seasons for all things under the sun. We do not denounce amusements as adverse to Christian principle,—quite the opposite; but we regret seeing the now flourishing Diocese of Montreal, in other respects, and one of its priests, to whom we looked for better example, retrograding in a rite, that should be jealously guarded from all suspicion of irreverence.

Yours, &c.,  
CONSISTENCY.

Ontario.

FREE AND OPEN CHURCHES.

"Lord, when saw we Thee \* a stranger," &c.?

(To the Editors of the Church Guardian.)

SIRS,—I am at one with THE GUARDIAN in the matter of free Churches, and am very glad to find you so bold and uncompromising an advocate for one of the first fruits and first principles of Christianity. How can we say, "The poor have the Gospel preached unto them!" How can we "go out into the highways and hedges, and compel them to come in," that "My house, too often half empty

with its family pews, "may be filled," while we know that, if we get the poor to the threshold, they cannot enter until they have either bought or rented a pew! What can a candid mind conceive more utterly paralyzing to Mission-work than this. Even where a proportion of the seats are free, as in the Church which I attend is the case, the palpable distinction between free and reserved seats is enough to keep the poor away; although I must admit these free seats are nearly always filled, and that early; while the reserved seats have many vacancies, and are occupied leisurely by those who know that whenever they come into service "their" seats will always be sure. It happened to me to visit your city a short time since, and being there on Sunday, I made my way in the evening to the Cathedral Church, doubting nothing but that I might walk straight in. What was my surprise to find dozens of persons standing in the vestibule, waiting with deep respect the bustling and business-like movements of a peculiar-sighted female pew-adjuster. What the conditions of "catching her eye" were, I failed to discover; but I found it mighty hard to catch, although I watched it carefully for a quarter of an hour. Meanwhile, our brother and sister churchmen and women, who evidently had reserved seats—commonly called pews—passed all of us "strangers" on one side or the other, like the priest and the levite, but took us not in. At length, and some time after service began, Mrs. pew-opener had disposed of all her apparently intrusive strangers, though it was, and is still a mystery to me why those were deposited in dismal boxes behind pillars, and near the door, when all the evening there were plenty of good sittings empty. I did not try a fee—was that my mistake? A "stranger" may be pardoned, if he be curious enough to wish to see as well as hear; or if he even covet an empty place in view of choir and altar. But this is only an ordinary illustration of the working of a bad, unscriptural system. May we hope that its days are numbered!

LAYMAN.

READING IN CHURCH.

(To the Editors of the Church Guardian.)

SIRS,—In a former letter, I hinted at my intention of sending you a few more remarks about Reading in Church. If you deem the following likely to be useful in drawing the attention of our younger brethren, and of our Divinity students to this most important subject, they are at your service.

It is obviously impossible, in any such brief form as newspaper correspondence, to do more than make some general suggestions on this subject, and apply them to particular examples for illustrations of their meaning and force.

It may be taken for granted that any one who has ventured to assume the office of ministering in public, is well acquainted with the critical structure of our language. This postulate could not, indeed, be made fifty, or perhaps, fewer years ago, when the requirements of only the old Canon were insisted upon, and these only perfunctorily, that the candidate for Holy Orders should be able "to give an account of his faith in Latin." No critical acquaintance with our own tongue was then either demanded of, or in most cases, possessed by the graduates of our Universities at home. It is, in fact, more than probable, that the monotonous sing-song method of going through the services, which was the practice of our clergy at that period, was a relic and a necessary result of the practice of performing Mass in Latin; the pronunciation of which, without understanding its meaning, so as to read in it, seems to have held traditional sway, when the services were changed into English, and has survived to the present time.

The first step, then, which is to be taken towards reading those parts of our service which are not appointed to be "said or sung," is to get rid of the old system, or rather careless and slatternly want of system, which consists in merely repeating the words without reference to the meaning.

Now, any minister who utters the Sentences at the beginning of the service, in the same manner and tone as the Exhortation following them, clearly violates this rule in total disregard of the Rubric which directs him to "read" the former "with a loud voice," "and then" say "that which is written after the said sentences."

It seems evident that the compilers of our Prayer Book had an intention beyond that of avoiding tautology when they used the different words "read" and "say" in connexion with these utterances, and still again in the succeeding direction, that the Absolution is to be "pronounced" by the Priest alone. But

how often the distinction between saying, reading, and pronouncing, is observed by the officiating minister, or how often entirely neglected, he is probably much less aware than they are, who are constrained to listen to him.

It should, then, be the aim of the minister to identify himself with the words which he utters, to make them his own by the modulation of his voice according to the meaning and spirit of the various portions of the service. In short, he must impersonate his part. The accents of humble and contrite confession of sins should differ from the jubilant outbursts of praise and thanksgiving; and this difference will be perceived by the fellow-worshipper when it is really felt by him who leads the service of worship.

It may, perhaps, savor of the hypercritical to mention such an elementary particular as emphasis in connection with Reading. But there can be no doubt that some of our clergy make woful blunders, by bringing out some words prominently, which are of slight importance, and passing over others which decide the meaning, or the peculiar tone of the sentence. One who is considered a very good reader, always, for example, puts such a stress upon the word "Father" in the Lord's Prayer, as to convey the idea that there is no other Person in the Holy Trinity. Another presses so hard on the word "men" in the General Thanksgiving that women and angels are most emphatically put out of question. This absurdity was excused only by the manner in which an aged clergyman, formerly in this Dominion, invariably began that thanksgiving by compounding into one word "God" and "Father." Again, in the Nicene Creed, in the clause "by whom all things were made," the emphasis on the word "were" not only implies that some one had just been strongly denying that truth, but completely conceals the connection made by the relative "whom" with its antecedent "one Lord Jesus Christ," and thus leads the mind to a very mistaken idea of the truth intended by this portion of the Creed.

One more hint, even at the risk of being deemed pedagogical and tedious, I wish to give, in conclusion of these remarks, and that is, on the incorrect reading of particles and connectives, especially those which Grammarians wrongly term Prepositions. There can be no doubt that such words are important in their proper places, but they are seldom or never the most important words in a sentence. The coupling-link which connects the Railway carriage to the engine is of essential use in its place and office, but we should by no means assign to it the same prominence as the things which it connects. In like manner, connectives in language, unless in comparison or in contrast with other connectives, should not be made prominent by emphasis in reading.

As an example of faultiness in this particular, the rendering of the word "upon" in the short verses, in which it is commonly made of much more weight than the words which precede and follow it, may be cited as the most familiar, and the most offensive to good taste and to sound sense. When one hears, "Lord, have mercy UPON us," it is at once suggested to the mind that "underneath" is the opposite of "upon," but that no one ever imagined the former preposition to be meant to introduce a contrast. This unfortunate preposition is also cruelly put-upon, in the petition after the rehearsal of each of the Ten Commandments. I have heard a much extolled clergyman, whose so-called chief excellence was his rhetorical power, habitually emphasize the smallest word in our language, by reading the fourth of the sentences at the beginning of morning or evening prayer, as "A" broken spirit, "A" broken and "A" contrite heart, as if the word were contrasted with the word "THE" in some supposed contradictory affirmation.

Before leaving this part of the subject, it may be added that all the auxiliary verbs of our language should be free from doing service as words to be used for making a point in reading. In the instance given by Lindley Murray as an exemplification of the difference between shall and will—"I will drown and nobody shall help me"—the "shall" and "will" were certainly important and emphatic; but ordinarily they should be like mutes at a funeral, or children at table, "seen but not heard."

These hints are not given as if *ex cathedra*, but merely as remarks by one who has no pretensions himself to be a reader, but who diffidently thinks he knows good reading from bad; and who, as a sincere member of the Church, wishes to give if even ever so gentle a push in the movement towards making her services attractive and acceptable.

J. B.

(To the Editors of the Church Guardian.)

SIRS,—While the public have shown a certain amount of interest in the "Reform Club" in this city, the welfare and sobriety of the wives and mothers seem to be of little or no consequence. Yet who have the training of the children who are growing up to fill the places of their parents? They are almost certain to follow their example. If industrious, sober, honest parents, their children are likely to be so. If, on the contrary, they are drunk-



Children's Department.

DIARY OF A POOR YOUNG LADY.

(From the German of MARIE NATHUSIUS.)

[Translated for the Church Guardian.]

A TALE FOR YOUNG GIRLS.

PLETTENHAUS, 2d April, 18—.

"Dear child," my aunt said to me to-day, "never indulge in a feeling of pride because you are a Fraulein von Plettenhaus; but never forget it!" Trinchen, sewing in her corner, cleared her throat; my aunt cast a stern glance at her, and went on: "Your late grandfather was Prime Minister, and if your late father,"—"had not married an angel," Trinchen burst out." "Catherine, you will keep silence!" said my aunt.

Trinchen knows what "Catherine!" means, and contented herself with a few sighs. The good soul! The loftier my aunt becomes, the higher she soars into the air,—the more Trinchen bends and gives way, until suddenly the fire is kindled, and she speaks with a tongue of flame.

Then my aunt's greatness disappears, her words are dispersed like mists by the pure sun beams. I was thinking of this, and did not hear what my aunt was saying. She grew angry and very solemn. "Rank and position are God's ordinances. The rose must bloom as a rose; the daisy as a daisy. It would ill become the rose to stoop to the clay of the field; the daisy would vainly endeavour to shine as a rose." My aunt said this, and more besides.

When she was silent, Trinchen sang softly:

"Thou art a Shepherd kind,  
And such wilt ever be,  
Grant, Jesu, that my heart  
May ever trust in Thee.  
Lord, let me hear Thy voice,  
That I may wake from sleep,  
And humbly follow Thee  
As Thy obedient sheep.

Jesu! I know Thy voice,  
But not the stranger's call,  
They do not seek to save  
My soul, but to enthrall.  
The hireling in my need  
Will not beside me stand,  
Thy voice I follow then,  
Thy guiding Shepherd-hand!

O Jesu! that I might  
Cast upon Thee alone  
My care, and find in Thee  
All that my heart would own.  
Oh! that I might be still,  
And calmly on Thee rest,  
For what Thy sheep may need,  
Thou, Shepherd, knowest best!

At the last words, the tears ran down my aunt's cheeks. She felt for her handkerchief; her fingers were so stiff, she could scarcely reach her eyes. I knelt down by her, and could not help crying too, and Trinchen went quickly out of the room. Poor aunt! pains torment her day and night. And then the care about my future. I know not what she means to make of me. O, Thou dear Lord, be her faithful Shepherd; take from her her many pains and worry; give her heart faith, and let it be still, and not care any longer, for Thou, as Shepherd, knowest what we all need.

April 6th.

I was up early, and standing at the open window. The air was so soft,—mist and dew and Spring beneath me. Everything was still yet, only Jacob stood below in the garden by the fresh, brown earth. I ran to help him; his back seems very stiff lately, and the spade heavy in his hand; I trust it will not be with him as with aunt. Jacob would not accept my help; he looked up at the window. She was still asleep, and it is no sin for me to help him. As a child, I was allowed to dig in my garden, and I may dig in a larger piece of ground now. He would not let me, till I had put on my gloves and the large hat. How pleasant it was! I dug twice as quickly as Jacob, and the black-birds and finches were singing in the elder-bushes, and the

larks high in the air. Light fleecy clouds were passing over the sky. The violets looked dark in the fresh green, and the forget-me-nots pale-blue and rosy-red in the glistening dew.

We saw the chestnut-tree above our heads growing, the fat brown buds shone against the deep-blue sky; we fancied then we heard the little cups burst open, and the golden leaflets spread themselves towards the warm sun.

"I wish I knew why Trinchen is sadder now than in the winter," I said to Jacob; "I am in such good spirits that I don't know what to do. Can it be prettier anywhere than here?" Jacob shook his head sadly. "Our house is not too large, and not too small," I continued; "it stands on a hill, and yet we have not to climb too high. Above, yonder, is the beech-wood and shade, and here in front meadows and sun-shine. It is quiet here; one only hears the bees and insects humming; but we can see the chimneys of the village smoking over yonder, and at night we hear the watchman singing on his rounds."

"That is just it," Jacob interrupted me. "We cling too much to this little piece of land! But our little capital is melting, dear Fraulein; the garden is getting no larger, and you, dear little girl! you need more and more!"

"Cares about the necessaries of life!" I stammered.

"Yes we have them!" Jacob went on; "but the old Fraulein must not know it. It is my opinion —"

"Jacob," called Trinchen from the kitchen window.

He passed his hand over his lips, and was silent. But I must know more.

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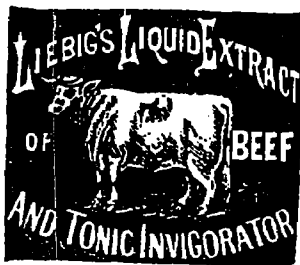
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