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The Church Guardian.

Amgodyfres

"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. 19.

THURSDAY, AUGUST 21, 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.

It is reported that Lord Dufferin is to be transferred from St. Petersburg to Constantinople.

THE Supreme Court of New Brunswick has decided against the validity of the Canada Temperance Act, declaring it *ultra vires*.

THE committee appointed on the question of pulling down the ruins of the Taileries and replacing them by a garden and trees is unanimously in favor of the proposal.

FOURTEEN hundred and seventy-six houses were burned by the recent fire at Sarajevo, and the losses will reach 50,000,000 florins; forty-six soldiers were killed and wounded.

THE yellow fever in the South, although raging terribly in Memphis, seems, owing to the precautions taken, not to have spread to any extent in the surrounding country.

MRS. BUTLER (Miss Thompson, of the "Roll Call") has received commissions from the Queen to paint a representation of the defence of Rorke's Drift, and a picture portraying an incident in the late Afghan war.

THE fund for the relief of sufferers from the terrible tornado in Bucouche, N. B., has reached nearly \$2,000. His Excellency the Governor-General has given \$150, and the Governor of New Brunswick \$100.

LADY GOLDSMID has presented to the Honorable Society of Lincoln's Inn Theed's statue of the late Sir Francis Goldsmid, Q. C., in commemoration of the fact that Sir Francis was the first Jew ever called to the English bar.

OUR readers will learn with regret that Mr. Welsh, the United States Minister here, has resigned his office, and will probably sail for America on or about the 30th of August. Domestic bereavements have, we believe, led to Mr. Welsh's approaching retirement. Mr. Welsh will carry away with him the cordial regard and respect of all in England, with whom he has been brought into social and official relations.—*Daily News*.

A RETURN has been issued of the number of churches in the city of London pulled down, or condemned, under the "Union of Benefices Act, 1860," and of the new churches which have been built out of the proceeds:—The net sum realised by the sale of nine churches has been £228,324 1s. 11d. Of that sum £85,955 11s. 9d. has been appropriated for the erection of new churches, and further grants to the amount of £35,357 have been promised.

A REPORTER of the *New York Times* has recently made a careful estimate of the number of persons passing on foot and in carriages by the corner of Broadway and Fulton Street, hour by hour. The number varies from about 10 persons a minute, or 600 an hour, between 3 and 4 in the morning, to 400 a minute, or 24,000 an hour, between 3 and 4 in the afternoon, which is the busiest hour in the day. The total passers in the 24 hours was a little over 213,000, but it probably often reaches 225,000.

THE Parliament of Great Britain was prorogued on Friday last.

A RATHER serious disturbance among the ship-labourers of Quebec, has caused the deaths of several persons.

CANON RYLE likewise objects to the proposed new Ornaments Rubric. Writing to the *Record*, he declares it eminently mischievous and unsatisfactory.

THE King of Siam has sent a wedding present to the Duchess of Canaught, consisting of a consecrated shell set in gold, two massive golden bowls for jewellery, and a golden pedestal with two branches.

A LONDON telegram announces that Her Majesty the Empress Eugenie has written a most noble and touching letter to Queen Victoria, begging her not to allow the carrying into execution of the penalty pronounced against Lieutenant Carey.

THE Governor-General and the Princess Louise have had an uninterrupted round of festivities in their honour, throughout New Brunswick and Prince Edward Island. They appear to have been highly pleased with the demonstrations and warm enthusiasm of the people.

MR. GEORGE B. SCOTT, of the Indian Survey Department, says a Lahore paper, has the honour of being the first European to have scaled the peak of Sikaram—15,000ft.—the highest point in the Sufein Koh range. The last 4,000ft. of the ascent had to be made by cutting steps in the snow with an Afghan knife.

FIFTY women students passed the recent matriculation examination at the London University. Twenty-eight passed in honours and the other twenty-two in the first division. Of those who passed in honours one was disqualified by age for the third exhibition, and ten others obtained the number of marks qualifying for a prize.

THE *Republique Francaise* states that England and France have come to the determination to organise the future regime of Egypt, and will begin by proposing the nomination of a European commission to protect the interests of the creditors of the Khedive. General inspectors will be appointed, whose intervention in administrative affairs will be effective.

IN consequence of threats by natives on the Scarcies River to destroy British Custom House at Kinkonkeh, the corvette "Tonados," with 200 men bound homeward from Cape Colony, was ordered to Sierra Leone from Ascension, 18th July. The "Dido" had already arrived off the west coast of Africa. Including three gunboats, the British force there will amount to 600 men.

"I HAVE been a member of your Church for thirty years," said an elderly Christian to his pastor, "and when I was laid by with sickness for a week or two, only one or two came to visit me. I was shamefully neglected." "My friend," said the pastor, "in all those thirteen years how many sick have you visited?" "O," he replied, "it never struck me in that light. I thought only of the relation of others to me, and not of my relation to them."

"WHAT ANSWER SHALL I GIVE."

A Series for the Living Church, by the Rev. R. W. LOWRIE.

III.

"Is not your Church very much 'cut up' into parties?"

Provincialism is intolerant; a Catholic Church, only, knows how to be tolerant, "roomy," inclusive.

In fact, all ignorance and intolerance may be looked upon as a species of provincialism. The heathen Japanese looking with contempt upon us poor Christians, and Hindoo law students instructing the Archbishop of Canterbury, are only extreme exhibitions of it; we have it nearer home every day.

Bigotry is provincialism of the most provincial type. He who thinks there is no sound doctrine, or holy living, outside of the boundaries of his little way of thinking; he who thinks that the great sun of truth shines nowhere so clearly as over the little patch of ground upon which he was brought up in matters of belief; he who thinks that broad oceans of difference roll between his and all other creeds, and that there is no soundness whatever, across the deep, on one of whose shores he stands—is narrow, and dwarfed, and provincial.

Provincialism is *always* opinionated. This is the *quod semper, quod ubique, quod ab omnibus* of provincialism. He who has never seen anything beyond the horizon of his native village or county, is apt to be more conceited about his knowledge of the world, and intolerant of opinions differing from his own, than he who has been in every capital of Europe, and made a circumnavigation of the world besides. The self-conceit so common in rural districts among the uneducated, and in small towns, has its own little standard. And the greater the self-conceit, the lower and more bigoted the standard by which it measures things. If one look at it right, what is national prejudice but—provincialism, in this way. What but America? Everything in America is perfect in the estimation of the provincial American, who has never seen any other country, or who is given to enthusiastic patriotism.

Provincialism is not confined to any one people, or land. See how John Bull grumbles his way through country after country—*provincialism*, and nothing else. The old Roman, calling everybody else "barbarian"—the togad old bigot had an attack of *provincialism* that was all. Out of *provincialism*, Jew looked down upon Samaritan; and Norman upon Saxon. Out of provincialism, the old Spaniard hated the Englishman. Out of provincialism, the Englishman vowed that he had no national prejudices, he was thankful to say, but he did hate a Frenchman!

No! schools of religious thought, but not rival cliques and clans. Others may not understand this, may be; it is Catholic, notwithstanding.

Says Dean Stanley: "William entered London as a stranger and a conqueror."

Who could have thought that those discordant languages and nations should have ever been blended into one? Yet so it has been. The proud Norman and the humble Saxon are united in one nation—the great English people; the French and English tongues are welded into one speech—the great English language.

"This double element which has pervaded without destroying the English nation has also pervaded without destroying the English Church. Look at the words of exhortation. It is half Norman; half English. 'Acknowledge' is Saxon—'confess' is French; 'meet together' is Saxon—'assemble,' French; 'humble' is French—'lowly,' Saxon; 'goodness' is Saxon—'mercy,' French.

"And so, two *tendencies* have been in her womb also. And some lament the two sets of expressions found in her Prayer Book. These expressions—let us not be offended at them. The only real breach of Christian faith and Christian charity is when each insists on having the Church to itself. Each for the moment partially succeeds; but if such should wholly succeed, it would be as if the Norman, at the first coronation, had succeeded in stamping out the Saxons forever, or the Saxons in repelling forever all contact with the growth and progress of the Normans."

Says a well-known Bishop: "There have always been in the Church two schools of religious thought; the one finds Christ in all the objective life of the Church, and the other in the rich depths of a subjective experience. I do not believe they are of necessity opposed to each other. They may both speak the same language, if Christ, and Christ crucified be the one foundation."

Says Bishop Doane: "A party in the Church, is, in itself, at once a harmless and an inevitable thing. That is to say, men who think strongly, and think alike, are drawn to each other instinctively; and, rightly enough, disposed to extend the knowledge and the influence of their opinions. It sounds well, to hear a man say, that he belongs to no party, that he knows nothing but the Church; but it is seldom honest, and if it is, it means an utter old-timedness and fossilization, left high and dry from all fresh currents of thought and study; or it means weakness, and the sort of please-all character, which is boneless and unmuscular. To be a *partisan*, is one thing; to belong to a party, is another. To transfer ecclesiastical administration, what are called party politics; to exclude a man from the Episcopate, or from a Standing Committee, because he is a Low Churchman or a High Churchman—as in the world, a member of one political party cannot be a good city physician in the eyes of a political opponent—is as wicked as it is silly. But the existence of parties in the Church, and association with them, are, I believe, of immemorial necessity. Bitter, as in old days, the contentions between parties were, I think, in some sort, they were safer then, than they are now; and largely, because of their names, and the ideas their names involved. A High Churchman, and a Low Churchman, were, and are, intelligible and honest expressions of differing views. Even a Ritualist, means something that is true, and is not, necessarily wrong. And 'Puseyite' and 'Tractarian' are chiefly bad, because the latter has ceased to be distinctive since the 'Times' have caught up with the 'Tracts'; and because Dr. Pusey and his friends, alike and always repudiated the thought of calling 'any man Master; Nullius addicti jurare in verba magistri.' Recognizing it, then, as unlikely, and as undesirable, that schools of different opinion should cease in the Church, I believe that it is far wiser for us to set ourselves to learn those grounds

of common confidence and mutual sympathy, on which we may be like-minded to one another. And the first will be, what I have urged upon you more than once; the recognition of the difference between the faith and our opinions. These latter are the colored glass; colored by temperament, by habits of thought, by training, by surrounding influences; through which we look at positive things.

It may seem ungracious to refer to the fact that in many a religious body of the land, a lack of roominess for non-essential opinion, has resulted in division.

Parties exist; are repressed; and then the centrifugal preponderating, explosion and dismemberment follow.

Holding the common creed, loyal to the common Mother, schools of thought may exist side by side in one and the same Church.—In fact, when have they not?

Foreign Missions.

DIOCESE OF ST. HELENA.

(CONTINUED.)

TRISTRAN D' ACUNHA.

THE spot to which belongs the distinction of being the most distant outpost of the Church of England, and the most remote settlement which the colonizing Anglo-Saxon has ever founded, is Tristan d' Acunha. Some 1200 miles south of St. Helena, and 1500 miles southwest of the Cape of Good Hope, with no other land nearer to them, stand three miserable rocks. One is called "Inaccessible." It is a huge cliff, rising 2000 feet out of the sea. Only at one or two spots, in the calmest weather, could a landing be effected. The second is called "Nightingale," after a Dutchman of that name. The third, "Tristan," is much larger, being nearly five miles in length. It is a vast rock, rising almost perpendicularly 3300 feet out of the sea, and in the centre a lofty cone ascends 5000 feet more, so that the peak, which is seen at an immense distance by passing ships, is 8300 feet above the level of the ocean.

When Buonaparte was at St. Helena, the English Government sent 100 soldiers to Tristan. They threw up batteries, built houses, cleared the land, and sowed corn. At the end of the year they were withdrawn. As they were about to embark, one of the party, William Glass, a Corporal of the Royal Artillery, asked permission to remain behind, and he and two of his comrades, with his wife and two children—six in all—were left in that remote spot. The settlement grew, and the population increased. In 1817, they number six; in 1855, they amounted to 95. In that time, 115 persons had been born on the Island; 93 had died. The kindly little colony gave refuge to shipwrecked crews; on one occasion, 44 persons were wrecked on Inaccessible Island, and remained for nine weeks at the settlement.

From the first, Corporal Glass was the leader of the community, and was called the Governor. Born in Scotland, he had been bred a Presbyterian, but while acting as servant of an officer, he had become attached to the Church of England. Imbued with the spirit of the Book of Common Prayer he ruled his family wisely. Night after night when the day's work was ended, he assembled his household, and read the Evening Service. In worldly matters the settlement made progress their was wholly with whaling ships, who dealt with them for potatoes and poultry and whale oil.

In October 1848 "The Augusta Jessie" bound to Ceylon, being short of water, was obliged to "stand off and on" in the neighbourhood of the island for some days. Among the passengers was the Rev. John Wise (afterwards Archdeacon of Colombo). He preached several times to the people and baptized 41 persons. He afterwards wrote an account of the settlement to the Society for Promoting Christian Knowledge, asking for a supply of books. His report drew from an anonymous Church man an offer of \$250.00 per annum towards the support of a clergyman in Tristan; and there was at that time a young man in London studying for Holy orders who was willing to live in the island upon the small salary thus offered. Early in 1851 Mr. Taylor landed in Tristan to the great joy of the people. The gales there are so tremendous that the walls of houses cannot be built more than 8 or 9 feet in height and they are at least two feet in thickness. As no lime is found on the island mortar cannot be used; the stones are dovetailed together so that building is attended with difficulties. Nevertheless in two months, they had erected a dwelling for their clergyman, and plans for building a church were matured.

For five years Mr. Taylor ministered to his island flock. He had a church, where, day by day, prayers were offered, and every Sunday the Holy Communion was celebrated. In 1853, the good old Governor Glass died. His sphere was a limited one; but within its limits it might be said "he did what he could." As patriarch, magistrate and priest of his own household, he was ever true to his duty, and the result of his example was shown in a manly and God-fearing people.

In 1856, the Bishop of Capetown found time, amid the cares of his vast diocese, to make a voyage to Tristan. He Confirmed 30 persons. Mr. Taylor's labors had been as satisfactory as they were self-denying, but the Bishop saw likewise the unsuitableness of the place for human habitation. The soil became more and more exhausted as each successive crop was gathered in, and to add to their troubles, the whales ceased to frequent those latitudes, and ships were rarer visitors. The people were nearly of one mind to accept the Bishop's offer to send a large ship, and remove the whole community, pastor and people, to the Cape. This was done, and Mr. Taylor has for the last 14 years, together with the majority of his flock, been established on the Mainland.

A few of the islanders declined a passage in the ship, preferring to remain at Tristan in their weather beaten cottages they had so long inhabited. In August, 1867, H. R. H. the Duke of Edinburgh visited them, and spent some hours on the island. He found that the good government which had been instituted by Glass 50 years before, was still in force; the patriarch among them, named Green, taking the lead. The Duke purchased largely of the fresh provisions they had for sale, and gave them useful presents to the value of more than \$400. The little settlement is henceforth to be known as Edinburgh. The S. P. G. have lately made a grant for the support of a clergyman in the island, but the Bishop of St. Helena has not yet been

able to find a suitable person to fill the position.

We have now given our readers an account of the Church work carried on in Southern, in Eastern, and in Central Africa. The next number of THE CHURCH GUARDIAN will contain a series of papers on the Life and Work of Bishop Crowther, in West Africa. These papers appeared last year in the *Church Missionary Gleaner*, and are replete with interest and information. After the summer vacation, we hope to resume the articles in Foreign Missions, taking Madagascar and the Mauritius before we pass on to India.

A CORRESPONDENT of an Exchange writes the following. It will serve as an additional proof of our remarks a short time ago, about the disorganized condition of the body known as "Reformed Episcopalians":—

The Church at large is indebted to you for information and caution of a most dangerous Schism. The fraud and imposture have been imposed, and your strictures have done "a grand work" in checking this audacious pretension, both in England and America. The Eastern organ of the Schism is compelled to acknowledge what has been thus far carefully concealed. Its weekly issue of July 9th, declared that the Schism is now in a "crisis," and referring to "M. D." Ussher's, (of Aurora, Ills.,) secession from the Canada Schism, says that it is sin, folly and shame for any minister or pastor to secede from our (Cummins') Church, "a wicked thing to cause divisions." Ussher and his friends "seem to act as though a minister and parish can rightly leave or join any Church." Here are a few more of these distressed utterances of the Schism. "M. D." Ussher "has never been asked to take the prominence which he has taken." "Dr. Ussher has acted with such great haste (sic!) in his late secession—it is damaging to him." "This secession of Ussher is unnecessary, unjust, unkind and hasty, and has caused pain, annoyance and anxiety in all the Canadian parishes, and to the American brethren." "It is a great shame and folly." "It is a sin for ministers and parishes to secede." "Secession is a wicked thing." "How are we ever to have any strength or usefulness, or even respect, as a Church, unless it is deeply felt by every minister and every member of it, that usually secession is a sin."

Again, "we need not more bishops, but more hard working, quiet, faithful, spiritual pastors. Some of our pastors were fickle, unjudicious, unspiritual men, and our church has remained small and weak." "We must now have a bishop in and for Canada."

Primate Nicholson has become alarmed, turned his back upon his own position as against Synodical Episcopacy, violated the rules of the Schism, and called of his own will a convention to elect a bishop for Canada.

He says it is a "crisis" and "there is no time to be lost." The Primate gives the Canadians but three weeks in which to elect a bishop.

It is rumored that since Powers' death and the failure of the inevitable \$4,000 for Nicholson, that he would not object going to Canada if the inevitable can be secured.

The Organ concludes thus: "As a body we have been too confident, too much lifted up—but the Lord has touched us, and caused our church to 'halt upon the thigh.'"

NEW YORK.—St. Paul's Chapel.—This venerable structure is now temporarily closed. Improvements are being made in the interior, at the expense of Charles H. Coint, Esq., from designs by F. C. Mathers.

News from the Home Field.

DIOCESE OF ONTARIO.

OXFORD MILLS.—Sunday, August 3rd was a memorable day in the history of this Mission. For then the ears of "the faithful" of this village were first cheered by the sound of a church bell calling them to their House of Prayer. Ever since the Rector of the Parish has taken up his abode here, he has been pained by the absence of the church bell. Means to provide one has been promised by an elderly and much respected member of the congregation. Miss Ann Hobson, but as it is to take the form of a legacy, Mr. Stannage has procured a small but good bell from Meneely, of Troy, with the understanding that it is eventually to go to St. Anne's Church, Oxford Station.

Oxford Mills having been an outstation of Kemptville, shared an alternate Sunday Service with St. Paul's, Marlboro', but some four years ago, owing to the zealous assistance of R. Leslie, who was duly licensed as a Lay-Reader by the Bishop, a weekly Service was secured. Upon the Rector's return from England, accompanied by a second Curate who was to be eventually resident at Oxford Mills, the people began to look forward to the time when they should have the privilege of Matins and Evensong every Sunday. A handsome Rectory being secured last April, the Junior Curate, Rev. W. A. Road, became a resident in May, and on the 25th of the month Morning and Evening Prayer on each Sunday began. Owing to the want of lamps, Evensong had to be said at an early hour, which was inconvenient for a rural congregation. Accordingly, two young ladies, ever foremost in work for the Holy Mother, the Church, Miss De Penuir, and Miss Hattie Jones, joined their forces together, and succeeded in procuring the major part of the funds whereby two handsome chandeliers and five side lamps were bought in Montreal. Mrs. McCann, with her usual generosity, presented two lamps in addition.

All well-wishers of the Church are cheered by the large and reverent congregations which assemble to join together in worshipping God. For this happy fact, too much credit cannot be given to the choir, which now numbers some sixteen or eighteen voices. Though it would be invidious to mention any individual where all are good, still, every one will admit that very much of the heartiness of the singing is due to the admirable manner in which the voices are sustained by the honorary organist, Miss Mary Jones.

BILLINGS BRIDGE.—A pretty Gothic Church is being erected at this place, and it is contemplated to have it consecrated on St. Bartholomew's Day. The Incumbent, the Rev. H. B. Patton, and his people have done well, and friends from without have kindly assisted them. They still need a small amount, and will be glad to receive contributions.

DIOCESE OF HURON.

PORT DUFFERIN.—The Right Rev. the Bishop of Huron visited the parish of Rev. J. F. Renaud, on Sunday, August 10th, and confirmed a large class of candidates, at morning service.

VICTORIA.—In the afternoon the Bishop proceeded to Victoria and confirmed a goodly number, also prepared by Rev. Mr. Renaud.

SIMCOE.—In the evening the Bishop held a Confirmation in Trinity Church, when a large class was presented by the Rector, the Rev. Canon Grasett, and Rev. C. H. Channer, assistant minister of the parish. At each of the services, the Bishop addressed the candidates, and preached to crowded congregations.

CHATHAM.—On Sunday, Aug. 3, the Lord Bishop held a Confirmation Service

at Christ Church, when 47 candidates were presented.

BLEINHEIM.—In the afternoon, his Lordship administered the Holy Rite to 25 candidates at this place. Several of the newly confirmed had been but recently baptized, having come into the Church from the Sects.

DIOCESE OF MONTREAL.

ST. JUDE'S CHURCH.—On the 4th inst., a very pleasant entertainment took place in connection with this Church, when Mr. John Henshaw, late Warden, was presented with an Address and a silver mounted ebony stick, previous to his departure for Europe. The presentation was made by the Rector, Rev. J. H. Dixon.

BISHOP BISSELL, of Vermont, lately returned home from his tour in Canada, where he had been spending the month of July fishing on the Ste. Marguerite River.

The Trinity Church difficulty is about to be settled in a very pleasant and satisfactory manner. The congregation of St. Thomas' Church has undertaken to square up the debt, and henceforth possessed as their own. It is a beautiful building, and very well situated in a delightful part of the city. If the congregation of St. Thomas' succeeds in clearing the debt, it will be a most praiseworthy work, and one that will lift a load of trouble off the shoulders of the Bishop, as he has expressed much anxiety, lest the building should pass out of the hands of the Church.

DIOCESE OF FREDERICTON.

The METROPOLITAN has gone to the northern part of the Diocese on a Confirmation tour. We hope the brethren will send us full accounts of the services. Confirmation will not be held in one or two of the parishes at present, Sussex and Moncton being among the number. His Lordship will visit these on another occasion. He will arrive in Fredericton in time for the special meeting of the Synod, which he has summoned for Oct. 8th.

PORTLAND—St. Luke's.—The Fancy Sale was very successful, the receipts being about \$800.00. The Governor-General presented \$25.00 to the Building Fund.

ST. JOHN.—The Rev. W. Brookman, of St. Catherine's, Ont., is spending a short time in the City for the benefit of his health. He has preached in several of the churches.

NORTON.—Church services have been started at Norton Station, with, so far, very encouraging results.

MEETING OF THE DEANERY OF WOODSTOCK.—An excellent Session—A "Quiet Day" proposed for S. S. Teachers.—On Monday evening, Aug. 4th, a missionary meeting was held in St. John's Church, Richmond. The Rev. Leo. A. Hoyt said the Litany, after which a hymn was sung. The subject of *Foreign Missions* was then earnestly treated by the Revs. Thos. Neales, J. E. Flewelling and A. Hoadley. The collection was \$410. The following clergymen of the Deanery were present at this large and successful meeting:—Rev. Messrs. Hartin, J. Neales, H. H. Neales, Hoyt, Flewelling, Towers, and Hoadley. The Chapter met on Tuesday morning. An early celebration was held at 7.30 a. m., Rev. H. H. Neales, Rector of the Parish acting as Celebrant, and 31 persons received the Holy Communion. At 10 a. m. the Chapter met for business. Rev. Le B. Fowler of Prince William was added to the number present the preceding day, and Mr. H. B. Montgomery, Divinity Student was admitted as a visitor. The most important questions discussed were, the division of the Dean-

ery, and the appointment of a committee for the consideration of arranging for a "Quiet Day", periodically. This is a day specially intended for the advancement of S. S. work. It is proposed to get all the S. S. Teachers in the Deanery to assemble at some central point, and spend the day in prayer, meditation, and consideration of S. S. work. The subject was brought forward by Rev. H. H. Neales, who spoke of the necessities of such a movement, and the success that attended it in other countries. He was followed by the Revs. J. E. Flewelling and the Rural Dean who spoke very earnestly in favor of the subject, and by a unanimous vote of the Chapter a committee was appointed, consisting of Rev. H. H. Neales, the Dean and Rev. A. Hoadley. The division of the Deanery was decided to be premature. 1 Cor. xv : v. 24 to end, was then read in the Greek and discussed, after which some time was spent in considering important matters in the Prayer Book. The meeting, which was very interesting and harmonious, then adjourned, to meet at Canterbury on Sts. Simon and Jude's Day, Oct. 28th. The Deanery session was held in St. John's Church. Hymn 274 A. and M. was sung as a Processional. Evening prayer was said by Rev. Le B. W. Fowler, Rev. L. A. Hoyt reading the 1st Lesson, Rev. A. Hoadley the 2nd lesson. Rev. Canon Hoadley of Sussex preached an eloquent and impressive sermon from 1 Timothy, chap. iii. v. 16.—"Great is the Mystery of Godliness." The collection was in behalf of the W. and O. Fund, and amounted to \$5.00.

SACKVILLE.—Rev. R. J. Uniacke has resigned the charge of this Parish, such resignation to take effect the first of October. The Parishioners, being desirous that the Parish shall not remain vacant for any length of time, will take immediate steps for the election of another Rector. The new Sunday School house is rapidly approaching completion, and it is hoped will be finished at the time of the Bishop's triennial visitation during the month of September. The windows were imported from Montreal, and are very pretty. The side and porch windows are of Cathedral glass, with stained glass borders. The east window, which is a memorial to the late Mrs. Edward Cogswell, is exceedingly handsome, and is the gift of W. C. and A. E. Cogswell, and the two Misses Cogswell. Sackville will be able to boast of one of the handsomest school houses in the Diocese, and this result is largely due to the energy of Mr. W. C. Cogswell, who has been the prime mover in the matter. Thanks are due to R. C. Boxall, Esq., C. E., who is the architect of the building, and kindly furnished plans and specifications free of charge, and also, devoted a great deal of time to the general supervision of the work.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—His Lordship Bishop Peterkin, of West Virginia, preached in St. Paul's and St. Luke's Churches, on Sunday last. His sermons were very able and effective, and were listened to, notwithstanding the rain, by large congregations.

NEW GLASGOW.—A few ladies have given a new Chalice and Paten, of correct design, for use in our temporary Chapel. Hitherto, the Rector had been celebrating with his Private Communion Plate.

AMHERST RURAL DEANERY.—The next meeting of the Chapter of this Deanery will be held at Parrsborough, on Wednesday, September 17th.

J. A. KAULBACH, Secretary.
Truro, Aug. 14, 1879.

ALBION MINES.—On Wednesday, the 13th inst., this place received a visit from His Excellency the Governor General. Every preparation which a short notice allowed, the enthusiasm of the inhabi-

tants, high and low, led them to make, and the "Black Country" as the Marquis called it in his reply to the address at Pictou, was gay with many colours; the green of the native forest was laid under contribution, the orange ground with red and rampant lion, the red, white and blue all blended, and seemed to rejoice together in blending to greet the Queen's fair daughter, the beloved Princess Louise, and her noble consort. But as one remarked at the pit-head, the ceremony was very like the play of Hamlet, with the Prince of Denmark left out, only it was the Princess that was wanting. Fatigued and not feeling well after so much voyage and travel, she sought the quiet retreat of the S. S. *Druid*, and the Marquis, as intimated above, arrived alone. He was received by James Hudson, Esq., Resident Manager of the Halifax Company's Works, J. B. Morrow, Esq., the French Consul, Rev. D. C. Moore, Lewis Johnstone, Esq., M. D., etc., etc. The shouts of hearty welcome became gentler as the crowd began to understand that there was no Princess to be greeted, but all immediately rallied to pay hearty honours to the heir of Argyle,—the Queen's son-in-law and Viceroy. The carriages took the party direct to the Foord Pit, passing through the cheering populace, and the straight street gay with flags and bunting.

The party consisted of His Excellency the Governor General, His Excellency Admiral Inglefield, Major DeWinton, Hon. H. Harbord and J. Bagot, Lt.-Col. Laurie, Mrs. Laurie, Miss Laurie, and Miss Foster, and were accompanied by R. Doull, Esq., M. P., the American Consul at Pictou, and the Mayor of that town, (General Malmross, and J. D. McLeod, Esq.).

Passing under two arches they reached the pit-head. The first arch showed "Welcome," and "L. L.," the second "Dieu et Mon Droit," the royal motto, while the inscriptions on the reverse were the Argyle motto, "Ne Obliviscaris," and "God Save the Queen." The former was freely translated "Dinna Forget," though some fancied the words to be Gaelic.

His Excellency, having assumed a borrowed garb, descended the mine, as did also Admiral Inglefield, the members of the suite, Miss Laurie and Miss Foster, the French Consul, and two or three representatives of the press and telegraphy, the whole under the charge, of course, of Mr. Hudson, with whom were the Managers of other mines in the district, Messrs. Poole, Simpson and Greener.

The whole party seemed delighted with their underground tour. The Marquis cut some coal, about 1100 feet down, with a polished steel pick, engraved "Lorne and Louise," provided specially at the works. It seems he used more muscle than care, for he broke the pick handle. On ascending, and after being re-invested with their proper clothing, the Vice-Regal party and attendants visited the double engines by means of which the ascent and descent were made, and the huge pumping engine with its beam of 17 ton of wrought iron. The Governor-General took minute notice of all details, and was understood to say he never saw in the mother country a pit worked in so clean a manner. A handsome luncheon was set at Mount Rundell, and the whole party drove thither through an arch with "welcome L. L." on the one side, and "God bless you L. L." on the reverse. Here, Mrs. and Miss Hudson were presented to His Excellency, while the youngest daughter of the house (Jennie) offered him a bouquet, almost tearfully saying, "this was for the Princess." The Marquis assured her that he would "give it to the Princess, and tell her all about it." The party at table, were His Excellency the Governor-General and staff, the Admiral, Col. and Mrs. Laurie, the French and American Consuls, the Rev. D. C. Moore, Dr. Johnstone, R. Doull, Esq., M. P., Mayor McLeod, of Pictou, with the host and hostess, and Miss Hudson.

At about 5 p. m., the carriages were ordered, and all started by road for

New Glasgow, about two and a-half miles. Here the decorations were excellent, reflecting immense credit on the citizens of this flourishing little town. The Warden's house first greeted the party with the Dominion flag: the bridge was really a marvel of decorative art, with the Argyle Arms, in large size, crowning the whole. Acres of spruce and hemlock must have been felled to make the drive to the boat represent one long and winding avenue. The real loyalty of the people shows in this more strikingly, as through some misunderstanding, the Town Council felt unable to act in their official capacity. Messrs. Fraser, of the Bank of Pictou, J. K. Fraser, and Mr. J. W. Jackson, took the lead, and it is doubtful whether a more rapid erection of the kind was ever made than that opposite Mr. Jackson's brick building—a double arch, crowned on either side with enormous moose heads, and based by the truly Scotch ornaments of "curling stones" and "besoms."

The Halifax Company's Steamship *Dragon*, being aground, the smaller steamer, *Gipsy*, had the honour of taking the party down the East River to the *Druid* in the harbour.

DIOCESE OF NEWFOUNDLAND.

The Lord Bishop of the Diocese has been making a number of visitations to the small settlements in the Bay of Islands. He has held ten confirmations, and confirmed a large number of persons of both sexes.

PRINCE EDWARD ISLAND.

NEW LONDON.—The Bishop will hold confirmation in this parish on Monday, Sept. 1, when it is hoped quite a large number of candidates will receive the holy rite. The church at New London has been recently thoroughly repaired and papered with imitation oak paper imported from England. A new gate has been hung and the church otherwise improved. Congregations both at New London and Irish Town are large and attentive.

Deaths.

MERKEL.—Suddenly, at Chester, on Thursday, the 14th inst., Bessie, the beloved wife of the Rev. Andrew Merkel, Incumbent of the Parish, aged 37 years.

IN MEMORIAM.

At Hampton, one of New Brunswick's most pleasant and picturesque villages, on Sunday morning the 10th of August, 1879, the Rev. Thomas Boone, an earnest christian and veteran soldier of the cross entered into his rest; a native of Plymouth, Devon, England, a descendant of the Boones of Mount Boone, Dartmouth, he had in early life desired the arduous duties of a missionary, and as such was ordained Deacon, by the Archbishop of Canterbury at Lambeth in the year 1839, and sailed at once for Newfoundland, where he was ordained priest and for twelve months assisted Rev. Mr. Blackman and Rev. T. (afterwards Archdeacon) Bridge in charge of the outposts of St. Johns. In the Autumn of 1840 he went to Trinity to supply the place of Rural Dean Bullock. Bishop Spencer next appointed him to Fortune Bay, and after a short time spent on that coast, he was called to the charge of the then extensive and laborious mission of the South shore of Conception Bay. On the resignation of the Rev. John Chapman in 1847 he succeeded to the important mission of Twillingate and was appointed Rural Dean of Notre Dame Bay by Bishop Feild, where for thirty years he labored with untiring zeal and energy in that large and extensive field of missionary work, entailing much mental and bodily labor, traveling from Harbor to Harbor, "in perils often" and "in journeyings often," to preach the gospel to the poor, and build up the church of Christ in that part of the world, until failing eyesight, brought on by exposure to the keen winds of those northern icefields, compelled him to resign his charge in the year 1873, and subsequently to seek retirement at Hampton, New Brunswick. He died, as he had lived, at peace with all men, and with God. After performing his usual family devotions, he retired for the night, and was found dead in the morning, his spirit leaving the body during the peaceful slumber of sleep.

"Where once the Master lowly lay
Let the tired servant rest to-day,
And in the Father's house above
For ever share his Master's love."

The Church Guardian,

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THE CHURCH—HER POSITION.

II.

THE Charter of the Church of Christ is contained in the Apostolic Commission: "Go ye and make disciples of all nations." (St. Matt. xxviii. 19.) That this is her work is allowed by all who are called by the name of Christians. The only object of her existence is the Glory of God by the salvation of souls.

The Lord gave no vague instructions to the Apostolic band. During the great "forty days," He had been "speaking of the things pertaining to the Kingdom of God"; discoursing to them of the matters which it was necessary for them to know; about the Church's Constitution, her government, her trials, her consolations, her hopes, and her glorious consummation. He might leave them, and ascend to Heaven. But over and above the immediate inspiration of the Comforter, which was soon to be poured out upon them, they had already their Lord's own personal instructions.

Lest, however, they might forget or neglect, he again sums up for them in two precepts His Divine plan for the regeneration of the world. The Church, then, through her first founders, is commanded by the Lord Himself,—

First, to baptize all nations into the Name of the Father, and of the Son, and of the Holy Ghost; and—

Secondly, She is to teach them to observe all things, whatsoever he had once for all commanded them.

Her duty then was clearly first Baptism; then Teaching.

At the very earliest moment that the sponsors can bring their children, the Church, obeying her Lord's command, admits them into the Kingdom. Till that is done; till the regenerating grace of the Spirit is vouchsafed in answer to her humble, faithful prayer, and in accordance with the Lord's design, they cannot fully profit by her teaching. If the candidates have come to years of maturity without that holy Sacrament, as soon as she is satisfied of their repentance, their honest acceptance of the Baptismal Creed, and, what must necessarily follow therefrom, their sincere purpose of obedience, she receives them into the fold. That done, she is in a position to teach them "the way of God more perfectly"; and they are in a state to receive it with fulness of blessing. Adults may be, with the very best of intentions, kept too long

from their heritage. For if baptism be, as many in the Church are of opinion it is, merely a sign of obedience, why should it be withheld at all! And if it be far more: if the words, "Arise and be baptized, and wash away thy sins," mean what the plain sense of the words would indicate; if Baptism makes "God's children by adoption," and "grafts into the body of Christ's Church," then we can not only understand why the Lord instituted it, and appointed a class of men to impart it; but can also see why, above all things, it should be bestowed at the very earliest period possible. The modern plan seems to be to take human nature for what it is supposed to be. The plan of the Apostles, as we gather it from Holy Scripture, was rather to take it for what it professes to be. Be as strict as you may, even to the verge of injustice, and still you cannot guard against insincerity. Those who attempt to gaze into the recesses of the human heart, are wasting precious time, and essaying a task beyond their powers: while in the meantime the catechumen is suffering for want of the very grace which it is the most earnest desire of the Church that he should obtain. In the very eagerness of her ministers that the candidates should not, through want of thorough preparation, come short of the blessing, they may be robbing him of the means of attaining the sincerity looked for.

The Church believes in Baptismal Grace. Many of her members hold that it pleases God to bestow the gift of the Spirit in and by the ordinance. And this would appear to be the teaching of the Church in her authorized formularies. Others, however, think that the Grace bestowed is not necessarily tied to the exact time of the application of the Water. But to all those who believe that any grace whatsoever is conferred in Baptism, whether it be only the blessing that must follow the mere act of obedience, or the fuller, yea the free and God-like giving, with no grudging hand, of the Father's love and guidance to His children, it would surely seem most reasonable that all who long for it should receive it as soon as it may be; that the Holy Spirit dwelling within, a Divine Guest, who works now as Dove, and now as Fire, may even so catch up the Teacher's feeble words, as they fall on the outward ear, and make them effectual to the innermost Being; and that the hesitating, stumbling feet may be strengthened and guided by that Power which comes of free grace, and can neither be won nor forced.

On this ground, the Church waits on her Master's will that she make disciples by baptizing; that she bring her "learners" to Him who invites them to learn of Him. And thus she honours Him by taking Him at His word.

A CO-ADJUTOR BISHOP.

We have received from St. John, a pamphlet, entitled "Remarks on a Canon proposed by the Most Reverend The Lord Bishop of Fredericton, in the month of June, A. D., 1879. This pamphlet takes up the proposed Canon on the Election of a Bishop Coadjutor, and presents the arguments against restricting the right of nomination solely to the Bishop of the Diocese. These are arranged under the following heads:—1st.

—The mode of Appointment of a Bishop Coadjutor. 2nd.—The rights and privileges he is to possess. 3rd.—The provision for his support.

In our limited space, it is impossible for us to give the arguments, and this is, perhaps, the more unnecessary, as the pamphlet is in the hands of a large number of our New Brunswick readers.

As this matter is one of absorbing interest and importance to the Diocese, we shall gladly open our columns to a discussion of the subject, if conducted, as no doubt it will be, in a Christian and gentlemanly spirit. We desire to give, impartially, each side an opportunity of stating the positions taken, and, no doubt, the arguments brought forward in print, which can be calmly and dispassionately weighed, may settle the minds of some, who are not yet decided in their opinions one way or the other.

Let us have a frank discussion, and may it pave the way for a speedy and unanimous solution at the meeting of the Synod. God grant it!

SOME SERIOUS CONSIDERATIONS.

WHILE certain changes, spoken of in our last, have given occasion to Churchmen to feel that a steady advance is being made among Dissenters towards a more reverent and impressive service in public worship, and towards a more fair and just estimate of the value of the Church's Liturgy, yet there are considerations, which it would be wise for us not to lose sight of, that greatly diminish the satisfaction produced.

To be more explicit. The present reaction from the cold, cheerless, barren worship of the Puritans, which was so fast leading to a distaste for, and a consequent withdrawal from all Christian religious services, and a drifting away into Spiritualism and Rationalism, has led to much more attention being paid to the "externals" in worship, and a consequent "toning up" to a standard better calculated to command the attention and enlist the sympathies of the masses, as well as the cultured and refined of society.

But the danger lies in the fact of this new state of things being *objectless*; and that a more elaborate ritual is the attraction, while it is made to teach no spiritual lesson. So that, in fact, a sensual, materialistic worship is really to be given to men, to be offered to God instead of a spiritual one.

Now, in the Church of England, every form and service has a special significance, and teaches a special lesson, each conveying to the worshipper some TRUTH in the Almighty system of truths which centre around the doctrines of the Incarnation and Atonement. And in all the services of the Church, these doctrines are plainly shown forth, and constantly dwelt upon; and everything in connection with the worship of Almighty God, is carefully and minutely explained. The Dissenter who cannot see this, misconceives the object of the Church's ritual, and must largely, if not altogether, lose the blessings which flow from a right understanding of the matter.

The evils connected with this subject, and the dangers to vital Christianity, which are likely to ensue, are the natural and legitimate results of the anomalous position occupied by Dissenters, and can only find their happy solution when the

various sects shall have become merged in the one Holy Catholic Apostolic Church.

This very important feature in this interesting revival cannot be too much thought of or too strongly dwelt upon by the Clergy of the Church in the pulpit, and by the laity of the Church in the conversation and intercourse with dissenting friends.

FREE SEATS.

THE late Dean of Carlisle, at an Exeter Hall service, said:—"Who are they that should cast a pebble of hindrance in our way? Is it they who are preaching on soft cushions, to pampered hearers, in churches the very antitype of that referred to by the Apostle: "Stand thou there or sit thou here at my footstool?" I there not very great guilt on the Church of England, that she has for so many years allowed, to say no more, the rich to accommodate themselves, and to care a little for her poorer members? No wonder she has gone so far astray! My friends, the answer to this is, we ask you to come here, because many desire, and cannot go to Church; many desire, and cannot find a place to go in without being insulted by distinctions, in the presence of God, which are hateful to the God of worship.

We are very sure the Clergy will thank "B" for his timely suggestion with reference to Sunday, the 24th inst. (St. Bartholomew's Day,) and that the occasion will be seized upon by very many to speak of the History and Scriptural Character of the Prayer Book.

REV. MR. BORTHWICK'S OFFER.

We are anxious, as well to promote our circulation, as to encourage Bible study, and to advance the interests and welfare of our beloved Church, to see our paper with Mr. Borthwick's Questions on the Bible, in the hands of very many more than now subscribe for THE CHURCH GUARDIAN.

Will not those interested in Sunday Schools canvass parents for their names, and lend their aid, as they deem best, to promote the success of this work?

May we not reasonably ask each of our present subscribers to get us at least one new name. This done, our position would be greatly improved.

Friends, let us hear from you. Our terms, you know, are only one dollar a year, in advance.

FIRST SERIES OF HISTORICAL "BIBLICAL QUESTIONS."

1. What is the meaning of Bible?
2. Of what were the Tyrian oars made? also the sails?
3. Where is the first mention made of gold and the onyx stone?
4. Where is mention made of crimping pins?
5. Whose hair was the cause of his death?
6. Who was Jemima? and where did she live?
7. Name the brazen pillars cast by the widow's son for Solomon?
8. Who was the first European convert to Christianity?
9. What were the days of Purim among the Jews?
10. Who were Timothy's grandmother and mother?
11. What profession was Zenus?
12. Who was saved by tying a scarlet line to her window?
13. Why is a cabin called a Jehu?
14. Who had his thumbs and great toes cut off as a punishment?
15. What wise king says "Beauty is vain"?
16. What and where is the earliest recorded Riddle?

17. Who was the mother of the first Brazier?
18. Where is Easter mentioned, and in whose life?
19. Where is a penknife mentioned, and what did the king do with it?
20. Where were the disciples first called Christians?
21. What is the shortest verse in the Bible?
22. Where are more than 30 Duke's names mentioned in one Chapter of Genesis, and where are 11 mentioned in the Chronicles?
23. Who was it that had "old cast clouts and rotten rags" put under his arms to protect them from the ropes?
24. Mention two bad men that hanged themselves,—one in the Old Testament, and the other in the New Testament?
25. Who successfully feigned being a lunatic, and by this means escaped?
26. Where is the goddess Diana mentioned, and who was she?
27. What city was also called Ariel?
28. Who wrote the Acts of the Apostles?
29. How many swine were drowned in Lake Tiberias?
30. What Church is said to have left "Its first love"?
31. Who was Hannah, and whose mother was she?
32. Who was Susanna? and where do we read of her?
33. Who was Judith? and whom did she slay?
34. Who was Abigail? and mention her first and second husbands?
35. Mention the three places where the Rainbow is spoken of in the Bible?
36. Who succeeded Moses as Leader of the Jews?
37. Define Adam? also Eve?
38. Who succoured David when he fled from Absalom?
39. What became of Jezebel? and who was she?
40. Where are Jupiter and Mercury mentioned?
41. Give the other name of Jethro, Moses' father-in-law?
42. Define Jehovah-Jireh?
43. What old man fell from his seat and broke his neck?
44. Mention the earliest use of coined or "current money"?
45. Whose blood bespattered his chariot, when slain in battle?
46. Where is the most beautiful example of climax in the Bible?
47. What prophet was commanded to take a "barber's razor," and shave his head and beard?
48. What prophet says: "They shall beat their swords into ploughshares, and their spears into pruning-hooks"?
49. What prophet says the very opposite, viz.:—"Beat your ploughshares into swords, and your pruning-hooks into spears"?
50. Who houghed all the chariot horses of the King of Zobah?

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.

READING.

(To the Editors of the Church Guardian.)

SIRS,—I see that "Senex" advocates in your columns an examination in reading for candidates for the Ministry. When in 1874, I hinted at this, in the article in one of our local papers, giving an account of our Bishop's first visitation, I was supposed by some of my clerical friends to have committed almost an impertinence. Public opinion has, I hope advanced since then. It is now, I presume, supposed to be the duty of every Churchman calmly to consider what is, and what should be, as regards his Church, and openly to avow his views. I might mention, that in the schoolroom, I found, the best readers I made, were those to whom I had allotted pupils for recitation. Teaching to read tends to what I would call *natural development as distinguished from artificial cultivation*. For reading lessons, in my opinion, secular subjects should be chosen, not the Liturgy. One who has learned to read other things properly, will be able to read that, and the natural emphasis he will give, will be better than any he can be taught. We don't want to be stagey or artificial, but I am only feebly echoing the sentiments of the late Archbishop of Dublin, Dr. Wheately. In the desk, I find the chief difficulties to

arise from the absurd method, we use of punctuation, which is a positive hindrance rather than a help. In reading, subject, predicate, etc., must be separated by pauses, which must never be done in pointing for the printer. A comma certainly may indicate that the voice must not fall; and a period that it must; they are absolutely of no further use to the reader, that I could ever discover. Some of the best readers the world has ever known pass over the full stops at times, as if they did not exist. In fact they are not stops. If, in the Prayer Book and Bible, the words were properly spaced off, half the difficulty would be removed. But there is a more important matter in this connection. If examiners were to add on a subject because one class of men think it important; and then another subject, because another class deem it so, and so on, where are we to stop? If you want to adopt a useful plan, you must have a *low minimum of marks for each compulsory subject*, or you will pluck your best men. Take this question of reading. Most men can become fair readers with proper practice and tuition; but there have been men who could not, but who, from their great aptitude for parochial visitation, or for organization, or ability with the pen, have been distinguished champions of our Church. Let us take care that the absurd popular fallacies with regard to education do no injury to our beloved religion.

I remain, yours truly,
J. S. COLE.

Bracebridge, Algoma, Aug. 11.

(To the Editors of the Church Guardian.)

IRON HILL, QUE.,
Aug. 12th, 1879.

SIRS,—Would you be kind enough to draw the attention of the clergy to the fact that Bartholomew's Day, (Sunday, Aug. 24th), is also the day on which was completed or published for use, our book of Common Prayer. If the Evening sermon had, as its subject, the history and Scriptural character of the Prayer Book, how to use it, and how to profit by it, etc., I am sure that such a topic being heard in every pulpit that evening would do an immense deal of good. I intend so to use it. It is a topic which does not kindly fall in with ordinary pulpit instruction; but this historical event in our communion will give us all good and reasonable opportunity to touch upon many points we might not so easily do at other times.

Yours truly, B.

CHURCH SCHOOLS.

(To the Editors of the Church Guardian.)

SIRS,—I observe, in your last issue, the advertisement of five Ladies' Schools—all more or less "Church" Schools—in different parts of this Canada of ours. The same mail brought a circular, with Episcopal commendations, from a sixth establishment. There is no excuse now for Church people sending their girls to sectarian schools, or to schools in which the form of Christianity insinuated, rather than taught, is indefinite. But we in Nova Scotia proper, Cape Breton, and Prince Edward Island, have a school, sanctioned by our Synod, and having our Chief Pastor as its Visitor, which, I can say from personal inspection, is conducted at least as well as any of the many similar institutions I have seen.

"The terms are high," I have heard it said. The terms are boldly put at their extent. I know schools, other than Church Schools, where the terms appear to be much lower—which are actually as high, *through extras*. This, I know, is not the case at St. Margaret's Hall.

Your article on Romish schools is admirable, and should be laid to heart by the earnest Protestants of our community. It is said no direct influence is used, it

cannot with equal truth be said no indirect influence is used. I know young ladies who tho' not perverted, are rendered less careful of avoiding error, and some who have had faith shaken so as to "turn back" after putting their names down for confirmation. And I have known *compulsory* attendance at daily Roman mass. But even if there were no compulsion, cannot any one who has had children, see how easy the work of shaking a young girl's faith is through her affections.

I once heard one say, while maintaining she was as good a member of the Church of England as ever, "but I do so love sister A—", now those we love, we are very apt to think right, and find it very hard to think they do wrong. At least their actions gain our respect and attention, and so by degrees they receive imitation.

"Lead them not into temptation." As you say, it is a most extraordinary thing to find men (and I know such) who are loud denouncers of Popery (woll off too) who, for economy's sake, run their children right into the jaws of what they are fond of calling "the Great Antichrist!!"

Alas for principles when the interest of principal is to be saved.

Yours sincerely
PATER FAMILIAS.

To the Editors of the Church Guardian.

MANCHESTER, Aug. 14th, 1879.

SIRS,—I perceive that the Rev. Mr. McDonald, of Bayfield, in writing an account of the Deanery meeting at Guysboro', held on the 18th of June, has also written a paragraph, respecting the improvements in the Church at Manchester, but he has partly omitted to give the credit where credit is due. The channel through which he has obtained his information must have been very imperfect. It is not altogether correct that the laity have opened their purses, but the funds for these improvements were altogether raised by tea-meetings, and the ladies who have made the tea-meetings have been entirely thrown into the shade. The Pastor's wife and Mrs. Cutler Marshall, and other ladies of Manchester, in making these tea-meetings, have raised the funds for these improvements. Much praise is due Miss Mary Marshall for her unwearied diligence in working day after day upon the interior of the Church, and bringing it to its present state, but much credit is also due to other ladies, who also labored day after day; and we are glad to say that our church will now bear a favorable comparison with any country church in the Province. I merely mention this, because I do not consider it judicious that, in a small parish, some persons should be particularly mentioned, while others, who have done as much, should be ignored.

With respect to the Parish of Guysboro', Mr. McDonald, mentions the zeal displayed by Mrs. Jarvis and Mrs. Rufus A. Tremaine in raising subscriptions for the new Church. Now, without wishing to detract anything from the well known merits of the ladies in question, I contend that there are other ladies in Guysboro' whose zeal in the cause has been manifested quite as much as the ones mentioned, for instance, a lady who has done as much for the contemplated new Church as Miss Hattie Hartshorne, might naturally feel somewhat indignant at being overlooked. The ladies who compose the choir have also done much for the Church in Guysboro', and they deserve their full meed of praise. I wish to supply what was wanting in Mr. McDonald's communication, for it is well, when writing of a Church or a Parish, to write as much as will give a clear understanding of what has been done, and is still doing.

I am glad to see that Mr. McDonald acknowledges that the Church in this Deanery is progressing. I am proud to

be able to corroborate his statement. The Church is advancing, and I think, to ensure its continued progress, we must be careful to guard against anything likely to raise petty jealousies. *Soli Deo gloria.*

I remain yours, &c.
H. H. HAMILTON.

(To the Editors of the Church Guardian.)

ONT., 6th Aug., 1879.

SIRS,—With your permission, I wish to say a few words in reply to a letter which appeared in your paper for June 26th, and signed by "W. J. Taylor." I will say nothing about morality as distinguished from religion. We know there is such a distinction to be made, and we know also that the Christian religion has very little to do with supplying motives for, or regulating the lives of most men around us.

As to the sin of intemperance, no one can object to words which express in the strongest manner the heinousness of this most fearful sin of drunkenness, but it is, I think, most objectionable to have it brought before us in such a way that other sins seem to be lost sight of, or depreciated to such an extent that they really appear to be of little consequence.

We are told to "prophecy, (or teach) according to the proportion of the faith," that is, to give each truth due prominence, not exalting one, or making little of another, but giving each its due place in the economy of truth.

This is exactly what most men are not doing. Hence, the multitude of objects. This rule may be applied to the actions, as well as the faith of men. And what your correspondent says of temperance, causes me to think that he identifies himself with a host of men, who exalt the fearful character of the sin of intemperance in such a manner, that in their estimation, it is almost the only sin, and that anything else they do is but trifling in comparison.

I believe this is a danger always to be guarded against, and it requires grace and diligence to enable a man to prophecy according to the proportion of faith.

That what I have said is true, is perfectly evident to any one reading Holy Scriptures. We read that drunkenness shuts the poor victim out of the Kingdom of Heaven, but is it the only thing that does so? If these men are really anxious to save souls, why do they not attack every sin that shuts the door of the Kingdom against men? Read the Epistle to the Galatians, v. 19-21. There we have a list of sins that ruin souls. Heresy is one. It is a lust of the flesh. Whoso is guilty of it, shall not inherit the Kingdom of God. He and the drunkard go hand in hand to the realms of eternal damnation, ruined by the lusts of the flesh.

But who stands up boldly to rebuke heresy? Where are the speakers, and preachers, and newspapers, and societies, and secretaries, and goodness knows what all, to proclaim to a sinful dying world the awful heinousness of the sin of heresy, which precludes the possibility of those guilty of it, entering into the kingdom of heaven? Yet heresy and drunkenness are in the same list, and to each, the same punishment is affixed.

Therefore, I say I object to the way so called Temperance men have of acting and speaking.

As a so called temperance man, as one who has got up temperance societies and taken pledges himself in order to gain others, my verdict is, whether right or wrong, that the system fosters hypocrisy, hinders real repentance, and engenders sin.

No, there is a better way, and that is to go into the streets and by-ways, and preach the *true faith* of Jesus with zeal and loving kindness, portraying in burning words the divine love of the Redeemer, teaching the great truths of the *faith* in those attractive powers with which

they are loaded, but which so few know how to do. Then, having led men to the love and truth of Jesus, being taught to tremble at the fearful nature and result of *all sin*, let them lead men on to true repentance, and a superstructure of holy living, built upon this foundation of holy faith.

But if I simply differ in opinion from your correspondent as to the early part of his letter, I must say that it was with sorrow that I read the latter part. He has used words, which, from my point of view, approach, *per se*, are a reproach against God Himself, and which, to my mind, considering the awful holiness and purity of God, and the awful reverence in which He must be held by His creatures, are rank blasphemy.

The honour due unto the name of Jesus, from my point of view, forces me to speak. It seems to me to be nonsense to say that the wine mentioned in the Bible was not intoxicating.

In the New Testament, wine is frequently spoken of, and drunkenness is frequently condemned. By what did men become intoxicated? Whiskey and brandy, &c., did not exist. Wine was the drink.—wine was intoxicating. I refer you to a few passages in the New Testament. In Ephes. v., 18, we read, "be not drunk with wine wherein is excess." The word in the original is "*oinos*," and this is the same word used in the account of the miracle at Cana of Galilee, of the wine made by our Lord. If the wine (*oinos*) taken to excess, in St. Paul's time, produced drunkenness, it was intoxicating, and I imagine that the same thing possessed the same properties in our Lord's time only a few years before. Again, in 1 Tim. iii., 3. St. Paul instructs St. Timothy as to the character of a Bishop, and amongst other things, he says "not given to wine," (*par-oinos*.) Why? Because it was intoxicating. Who can doubt it? They accused Jesus of being a wine-bibber (*oino-potes*), a man who indulged too freely in intoxicating drink. There was the reproach. I might go through a great number of passages, all teaching the same thing, *viz.*, that the wine (*oinos* is the word ever used) was intoxicating, as St. Paul says, and by reason of which he warns men against its excessive use.

Again, if your correspondent will consult "Liddell and Scott's Greek-English Lexicon," he will read this—"oinos, the fermented juice of the grape, used very frequently from Homer downwards. In Homer, it is "*melas*" (black), or "*eruthros*" (red), and is praised as fiery or sparkling, &c." I imagine that this authority, as to the meaning of the thing called "*oinos*" (wine) in the New Testament, is quite as good as any that can be called forward by Mr. Taylor.

But, as I have said, it was wine (*oinos*) that the Lord Jesus made at the marriage feast, it was the same thing that St. Paul speaks of. What then is to be said of the language used by your correspondent in his letter, when, after speaking of God as the giver of good things, he repudiates the fact that He could give wine, because, at the last it biteth like a serpent and stingeth like an adder, without "virtually to place the Holy Jesus on a lower level of morality than any of you that is a father, being evil." I shudder at such language. The awful Deity acts, and shall a man, a mere worm become the judge of those actions? Is wine the only thing in God's creation by which man may be injured? From the time that God placed in the midst of the garden the tree bearing the forbidden fruit, by the eating of which our race fell, have there not been many things created for man's use or trial which may be the source of injury to him? What greater gift to men than the gift of reason! Still, do not multitudes use it for the purpose of denying the very God who gave it? And have there not been dangerous reptiles, and savage beasts, and poisonous fruits, and subtle poisons, all the work of His creation, to be used by men in a proper way, for their use and His eternal

glory! And has God degraded Himself by any of these? Has He lowered Himself to "a lower level of morality" than sinful men?

It was the inspired Psalmist who could raise His soul in thankfulness to God for the "wine that maketh glad the heart of man"; it was a St. Paul who could advise a youthful Bishop, his son in the faith, to "drink a little wine for his stomach's sake", but it is left to your correspondent to say, that God by giving wine "lowers Himself to a lower level of morality" than sinful man.

Again, he quotes a number of passages to prove that they mixed the wine with water. That is true. But why did they do it? They did it to make it less intoxicating, as respectable people would do who wishes to avoid drunkenness. But does it follow that every man did so? Were there no shameless men among them? Or could not the diluted drink be taken in sufficient quantities to produce intoxication? Certainly, or why the warnings against drunkenness and the excessive use of wine.

My letter is very long, I should like to say much more. But if you will kindly insert this, and permit me in another letter to continue the subject, I will go into the old Testament argument, and I think prove that the Hebrew no more than the Greek represents a non-intoxicating drink, and conclude with a few words expressing why I repudiate as blasphemy such an assertion as this, that "the Holy Jesus virtually placed Himself on a lower level of morality than you which is a father being evil" because He created "wine that maketh glad the heart of man," and in the love of a perfect human heart, and sympathy, contributed to the enjoyment of His creatures, by making wine ("*oinos* the fermented juice of the grape," Liddell and Scott.) to be used and not abused by those who with mirth and laughter kept the marriage feast at Cana of Galilee.

W. HOYES CLARKE.

A NUMBER of interesting letters have been crowded out this week.

WE wish to call the attention of our correspondents to the fact that, as we go to press early in the week, all communications should be sent in, as a rule, not later than the Saturday night previous to the day of publication.

PERSONALS.

HIS LORDSHIP BISHOP PETERKIN, of West Virginia, arrived in Halifax by the Mail Steamer from Baltimore, on Sunday morning last.

THE REV. HENRY J. WINTERBOURN'S address has been changed, and he is now to be found and addressed at 210 Brunswick Street.

THE REV. A. S. HILL WINSOR has removed from Herring Neck, to the Mission of Burin, Newfoundland, and requests all communications to be addressed accordingly.

SUBSCRIPTIONS RECEIVED.

(Continued.)

The Lord Bishop of Newfoundland, St. Johns, Nfld; N. Y. Mott, do., do.; Rev. A. Heygate, do., do.; Frederic Collier, do., do.; J. W. Hayward, do., do.; George Atkins, East Quoddy, Halifax, Co., N. S.; Jewers, do., do.; Mrs. Archibald, Govt. House, Halifax, N. S.; Wm. G. Pinkney, Sand Beach, Yarmouth, N. S.; Rev. C. C. Wiggins, Shelburne, N. S.; Hon. N. W. White, do., do.; Mrs. E. Ryerson, Annapolis, N. S.; Peter Jollimore, Terence Bay, Halifax, N. S.; Miss Gaumon, Laurence-town, Halifax, Co. N. S.; Rev. W. Ross Brown, Iron Hill, Que.; Rev. Henry Sterns, Tusket, N. S. (5); R. C. Fuller, Amherst, N. S.; Wm. Brightman, do., do.; Edward Rothwell, Harvey Place, St. John's Newfoundland; Rev. J. P. Massiah, Rose Blanche, do.; Rev. John Bishop, Belloram, do.; Rev. F. R. Murray, St. Johns, do. (2); Rev. J. F. Phelps, do., do.; J. W. Withers, Harvey, Place, do., do.; Mrs. Alexander, Yarmouth, N. S.

(To be Continued.)

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HALIFAX, N. S., 9th JUNE, 1879.

DEAR SIR:

My cow having been under the effect of lead poisoning, has been successfully treated by Mr. Byrne, Veterinary Surgeon, and having become much emaciated from the effects, I was induced to try your "Nutritious Condiment." The results have been most satisfactory. After using the Condiment for a short time, she has not only regained her usual tone, but, instead of only a few quarts of milk daily, she is now yielding fourteen and the quantity is much richer, and we have plenty of cream for butter, and other purposes. I do believe the Condiment to be everything that is claimed for it, and can recommend it with confidence to others.

You are quite at liberty to publish the foregoing, Yours, very truly,

J. K. GOULD, Major,
Staff Paymaster to H. M. Forces.
GEO. W. FRASER, Esq., Agent North
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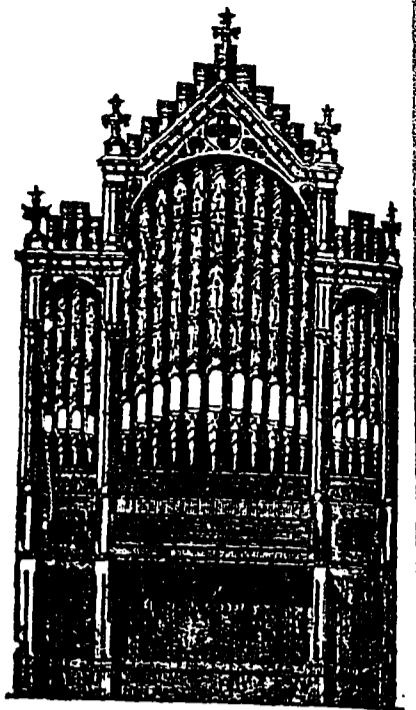
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THE LOVE OF CHRIST.

(Written for The Church Guardian.)

THE LORD MOST HIGH was once most low. To the earth from Heaven He came. Was it to let His vengeance flow, And wrap the world in burning flame? On sinful man just wrath to pour, And punish guilt for evermore? Ah, no! for love of man alone, Though Lord of all, He left His throne. He came to heal the wounded breast, To give to man eternal rest, To wipe the tears from every brow, To save the guilty. If guilty thou, And all unconscious still thou art,— No grief for sin within thine heart,— Then God is angry, and the sword, Unsheathed, awaits the Judge's word. Whither, for refuge, canst thou flee? Behold the Cross of Calvary! There Jesus bled, the lost to save, There quelled the might of Death, and Grave; And by His pure all-cleansing blood, Bought pardon, peace—the peace of God. And dost thou pause? Shall Hell prevail? And can a loving Saviour fail? What hast thou here? How vain each day! A life that soon shall pass away; A restless spirit, like the wave, When driven as the storm-winds rave; Delusive hopes, that charm, and vanish; A still, small voice thou canst not banish; A dread that tells thee thou must die, And warns thee of Eternity. Fear'st thou repulse? Thy fears are vain; For love of thee was Jesus slain. He knocks, entreating at thy door: "Open to Me!" He asks no more. Close fast thy door; His call refuse, And life eternal thou must lose; But greet Him as a welcome guest, And thou shalt be forever blest. Still, Mercy calls thee to His throne, The day of grace is still thine own; To Him thy willing heart resign, And life eternal will be thine.

A PRESBYTER OF THE CHURCH OF ENGLAND.

Children's Department.

LITTLE SCOTCH GRANITE.

Did you ever have a bit of cloth that you thought clean until sometime it happened to be laid close by a new piece, and then you saw it to be soiled? In a similar way people discover facts about themselves sometimes, as Burt and Johnnie Lee did when their Scotch cousin came to live with them. They were "pretty good boys," and would have been very angry if anybody had called them deceitful.

Well, when their cousin came, they were delighted. He was little, but very bright and full of fun. He could tell curious things about his home in Scotland, and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him remarkably good. He wasted no time in play when he should have been studying, and he recited finely. At night, before the close of school, the teacher called a roll, and the boys began to answer "Ten." When Willie understood that he was to say "ten" if he had not whispered during the day, he replied,—

"I have whispered."
 "More than once?" asked the teacher.
 "Yes, sir," answered Willie.
 "As many as ten times?"
 "Maybe I have," faltered Willie.
 "Then I shall mark you 'zero,' said the teacher sternly, "and that is a great disgrace."
 "Why, I did not see you whisper once," said Johnnie that night after school.
 "Well, I did," said Willie. "I saw others doing it, and so I asked to borrow a book; then I lent a slate pencil, and asked a boy for a knife, and did several such things. I supposed it was allowed."
 "Oh! we all do it," said Burt, reddening.
 "There isn't any sense in the old rule, and nobody could keep it; nobody does."
 "I will, or else I will say I haven't," said Willie. "Do you suppose I would tell ten lies all in one heap?"

"Oh! we don't call them lies," muttered Johnnie. "There wouldn't be a credit among us at night, if we were so strict."

"What of that, if you told the truth?" laughed Willie, bravely.

In a short time the boys all saw how it was with him. He studied very hard, played with all his might in play-time, but, according to his own account, he lost more credits than any of the rest. After some weeks the boys answered "nine" and "eight" oftener than they used to; yet the schoolroom seemed to have grown much quieter.

Sometimes, when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of "disgrace." Willie never preached at them, or told tales, but somehow it made the boys ashamed of themselves, just the seeing that this sturdy, blue-eyed Scotch boy must tell the truth. It was putting the clean cloth like the half-soiled one, you see; and they felt like cheats and "story-tellers." They loved him, if they did nick-name him "Scotch Granite," he was so firm about a promise.

Well, at the end of the term Willie's name was very low down in the credit-list. When it was read, he had hard work not to cry, for he was very sensitive, and he had tried hard to be perfect. But the last thing that day was a speech from the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when he was told the man was Gen. —, the great hero.

"The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And now, boys, you will see what I mean when I tell you that I want to give a little gold medal to the most faithful boy,—the one really the most conscientious; 'perfect in his deportment' among you. Who shall have it?"

"Little Scotch Granite!" shouted forty boys at once; for the child whose name was so "low" on the credit-list had made truth noble in their eyes.—*Sunday School Visitor.*

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TENDERS, addressed to the Postmaster-General, will be received at Ottawa until noon, on

Friday, the 29th August,

for the conveyance of Her Majesty's Mails, three times per week each way, between

East Side of Pubnico Harbor and Pubnico Beach,

under a proposed Contract for three years and eleven months from the 1st November next.

Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Offices of East Side of Pubnico Harbor and Pubnico Beach, or at the office of the subscriber.

CHARLES J. MACDONALD,
 Post Office Inspector.
 Post Office Inspector's Office,
 Halifax, 18th July, 1879. 31-17



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TENDERS, addressed to the Postmaster-General, will be received at Ottawa, until noon, on

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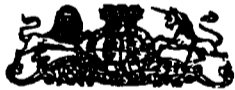
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Barrington and Upper Wood's Harbour,

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CHARLES J. MACDONALD,
 Post Office Inspector.
 Post Office Inspector's Office,
 Halifax, 18th July, 1879. 31-17



Notice to Contractors.

SEALED TENDERS addressed to the undersigned, and endorsed "Tenders for Heating Apparatus," will be received at this office until WEDNESDAY, the TWENTY-SEVENTH instant, at noon, for Heating Apparatus required for the Penitentiary for the Maritime Provinces, Dorchester, N. B.

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No tenders will be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signature, occupation and place of residence of each member of the same.

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By order, F. BRAUN,
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