

The Examiner.

VOL. 1.

W. L. COTTON,
Editor & Manager

TUESDAY MORNING

SEPTEMBER 25, 1877.

NO. 112

A. McNEILL,
Auctioneer and Commission Merchant
NO. 1 QUEEN STREET,
CHARLOTTETOWN, P. E. ISLAND
AUCTION SALES, of all descriptions, attended to in city and country at moderate rates.
May 21, 1877.

SYRUPS
RASPBERRY,
STRAWBERRY,
GINGERWINE,
LEMON,
In 5 and 20 Gallon Kegs,
SUITABLE FOR
TEA PARTIES.
VERY CHEAP.
CARVELL BROS.

ROYAL HOTEL,
King Square, Saint John.
I HAVE much pleasure in informing my numerous friends and the public generally, that I have leased the Hotel formerly known as the CONTINENTAL, and thoroughly renovated the same, making it, as the ROYAL, always had the reputation of being, one of the best Hotels in the Province.
Excellent Bill of Fare, First-class Wines, Liquors and Cigars, and superior accommodations.
Blackhall's Livery Stable attached.
THOS. F. RAYMOND.
July 3, 1877—6m

REMEMBER,
Electors of Ch'town,
REMEMBER THAT THE
DAILY EXAMINER
daily on Sale at the Stores of—
H. A. HARVIE,
South Side Queen St.
T. O'CONNELL,
Lower Queen St.
FHEO. L. CHAPPELL,
North Side Queen St.

QUEEN INSURANCE CO.
OF ENGLAND.
Capital—Two Millions Sterling.
INSURANCE effected on all kinds of Buildings, Merchandise, and Produce Also, on Vessels on the stocks.
Special rates for isolated residences.
Losses settled promptly.
GEORGE MACLEOD (Union Bank),
Agent, for Prince Edward Island
June —

CORNER BEEF, COOKED
— IN —
2 and 4-pound TINS
and by the Pound.
All who have used it know of its excellence.
FOR SALE AT
BEER & GOFF'S,
WAGON FOR SALE.
A VIS-A-VIS WAGON, nearly new, will be sold at a bargain. Inquire at this office.
Ch'town, Sept. 22.

Steamer Arrangements.
Prince Edward Island STEAMERS.
SUMMER ARRANGEMENT.
Nova Scotia.
Leave Charlottetown for Pictou every MONDAY, WEDNESDAY, THURSDAY, & SATURDAY mornings, at 5 o'clock, connecting there at 10 a. m., with train for Halifax. Fare to Halifax, \$4.10. Picnic Parties of Twenty and upwards can obtain Return Tickets at Charlottetown Office to Pictou and back same day \$1.00 each.

Returning to Charlottetown.
Leave Pictou every TUESDAY, WEDNESDAY, FRIDAY and SATURDAY, about 2.30 p.m. on arrival of evening train from Halifax.
CAPE BRETON.
Leave Pictou for Hawkesbury every MONDAY and THURSDAY, on arrival of morning train from Halifax, connecting both ways with stage and Steamer "Neptune," to and from Sydney and Bras d'Or Lake.
Returning to Pictou same nights, connecting with 10 a. m. Train TUESDAY and FRIDAY for Halifax.
New Brunswick, Canada and United States.

Leaves SUMMERSIDE every day (Sunday excepted) on arrival of morning train from Charlottetown, connecting at SHEDDIAK with trains for each of above named places, and at St. John with Steamers of INTERNATIONAL CO. for PORTLAND and BOSTON. Also, leave Charlottetown for Summerside every Monday morning, about 3 o'clock.
Returning, leaves SHEDDIAK every day (Sundays excepted) on arrival of day train from St. John, for Summerside; connect there, without delay, with train for Charlottetown. Also, leaves Summerside for Charlottetown every Saturday evening, about 6 o'clock.
Agents: ALMON & MACINTOSH, Halifax; NOONAN & DAVIES, Pictou; A. GRANT & Co. Hawkesbury; HANFORD BROS., St. John.
F. W. HALEN.

ONLY DIRECT LINE TO BOSTON.
Steamers Carroll and Worcester.
BOTH Steamers are fitted with new Boilers, and their Passenger accommodation arranged for every convenience and comfort, and fitted up in elegant style.
FREIGHT carried at moderate rates and as low as by any other route.
EGGS in boxes and barrels handled, with the greatest care.
SAVING TIME, only one business day used in reaching Boston, by leaving here Saturday Morning and catching steamer at Halifax, and arriving at Boston Monday morning.
LEAVE CHARLOTTETOWN Every Thursday,
punctually at 5 p. m.
LEAVE BOSTON Every Saturday,
punctually at noon.
CARVELL BROS., Agent.
Ch'town, June 7, 1877

Parks' Cotton Yarns.
AWARDED the only Medal, given to COTTON YARNS of Canadian Manufacture at the
CENTENNIAL EXHIBITION.
Nos. 5's to 10's.
White, Blue, Red, Orange, and Green.
Warranted full length and weight.
Stronger and better than any other Yarn on the market.
Cotton Carpet Warp.
No. 12's 4 PLY IN ALL COLORS.
Warranted fast.
WM. PARKS & SON,
New Brunswick Cotton Mills, St. John, N. B. May 23 77

A SERMON.
PREACHED BEFORE THE PROVINCIAL SYNOD OF CANADA, IN CHRIST CHURCH CATHEDRAL, MONTRÉAL, BY JOHN, LORD BISHOP OF FREDERICTON, ON SEPTEMBER 12TH, 1877.

Psalm lxxviii, v. 12, 13, 14. Walk about Zion, and go round about her: tell the towers thereof. Mark well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever.

Those who are as old as I am, may remember that once it was taken for granted, that the whole strength of the Church lay in its being an Established Church; a Church firmly bound to the State by golden fetters, of which St. Paul and St. Peter knew nothing.

In those halcyon days, there were occasional meetings on behalf of the society (as it was called) scantily attended. A safe, moderate and wealthy person was usually invited to preach, and discoursed on the security of the Church of England, and the evils of dissent. At a small assemblage afterwards held, after a few well turned compliments to each other, and a brief glance at foreign lands, which no one had any intention of visiting, and of which few knew anything, the meeting separated in the full spirit of Mons. de Talleyrand's direction, "above all, sir, no zeal." It was taken for granted that Christianity and the Establishment were synonymous terms. One can scarcely think it possible, that in one man's lifetime the aspect of things in the Church should have so completely changed. Hundreds of parishes in those days had only one service on Sunday; and thousands found the church doors closed against them all the week. It seemed that man was made to worship his Creator one day in seven. More than this would be fatal to the Protestant religion.

Those were days in which I can well remember, as a boy, the lordly faculty pew, in which there was abundance of room for the owners, but none for the poor, and in which the wealthy proprietors, if anything were too plain spoken in the sermon, stirred their fires, and rendered the offensive words inaudible. The old churches lingered on in calm decay, but no one understood their architecture, and ordinary Christians could see no difference between the style of one age and the style of another.

There were no hymnals in those days—we all rejoiced, or submitted to the feeble rhymes of Brady and of Tate, in supposed imitation of the genius of David.

The Christian year had not then been born. Hymnology was assigned to a few enthusiasts. Liturgical studies formed no part of a clergyman's reading. The Prayer-book was pronounced excellent, and many a panegyric was uttered on our admirable Liturgy; but the sources of its grandeur were not investigated. Its revisions were unknown, no list existed of the antiquity of its collects, and no history of the discussions at the Savoy Conference set forth in full, for the benefit of all time, the temper and the desires of our opponents, and the full and explicit answers to all exceptions by those most learned champions of our Church, Saunderson, Pearson, Walton, Sparrow and Gunning. How could our Prayer-book be understood, or really valued, when its Communion office was de-throned from its proper place in Christian worship, when, instead of meeting like the Apostolic Christians, at an early hour to break bread every Lord's day, and to offer the daily sacrifice of prayer and praise, Holy Communion was read, I can hardly say celebrated, three or four times, and received sometimes once a year?

At this particular term of our history, when paralysis of spiritual life and motion seemed the pressing danger, a few earnest and good men, hearing the mutterings of a rising storm against the Church, set themselves seriously to investigate the whole history of her constitution. They asked, whether Establishment was the real foundation on which she rested? Had her Prayer-book no link with the past? Where her orders traceable to Apostolic times? Had her bishops and clergy any authority independent of what the State could confer? Could the State, consistently with the enactments of Parliament itself, and the declarations of our monarchs, dictate to the church what our doctrines and our ritual should be, irrespective of the deliberations of Convocation? These inquiries were, it must be remembered, made by men unversed in architectural knowledge, who certainly were not Ritualists. But the notion of any powers wholly spiritual, and independent of the State, appeared so novel and so foreign to men's minds, that men lashed themselves into fury at the thought. It would not be saying too much to describe them, like their predecessors, throwing dust into the air, and crying out, "Away with such a fellow from the earth, for it is not fit that he should live."

It is now possible to take a calmer view of the situation. After all this extraordinary tumult, we have lived to find men's minds no longer agitated by practices which now appear perfectly innocuous. Ancient pews have been swept away, yet few murmur. Ancient churches are restored to somewhat of their pristine glory, and every one rejoices. Long processions of surpliced priests are formed, even with Archbishops and Bishops at their head, to consecrate, or to celebrate the anniversary of consecrations; thousands of earnest laymen await the entrance of the whites-robed choir into St. Paul's Cathedral and join heartily in the plain song of the

church; fonts are restored to their original use and place, and altars, duly vested, are substituted for mean kitchen tables, and the church has (by God's blessing) achieved a second reformation. No longer offering to God the meanest and the worst, "the blind and the lame," she humbly and reverently presents to His glory the best, the costliest of all His gifts to her.

We have also lived to see a still more glorious reform, for the Church has fulfilled her great Master's charge, and has been mindful of her duty; extending herself into all lands, giving to independent states, and widespread colonies, what statesmen sullenly denied her; linking together people of all lands in the fellowship of Christian love, and furnishing for an example to mankind, not the silken courtliness of purple ease, but the self-sacrificing labors of priests, and laymen, and sisterhoods, and the courted martyrdom of a primitive bishop. Have we, then, lost anything by the changes? Nay, are we not infinite gainers? Have we not been taught no longer to lean on the promises of statesmen, but on the strong arm of the present Saviour standing on the right hand of God to succor us? And if I read the mystical gospel history aright, that waves and storms will ever beat upon the church ship, until He rises from His throne, omnipotent to save, we have no cause to be dismayed by present dangers, more than by the past. "O passi graviores, dabit Deus iniquae finem." And thus after a mighty peril and a miraculous deliverance, the holy writer of this Psalm, "with all the pride and affection of a patriot," with a poet's and a painter's eye, bids the citizens of Zion go forth. "Mark well her bulwarks," which God has founded, which the foe has threatened, but could not destroy; consider one by one the glory of her sacred shrines, and tell to future generations that your confidence was not misplaced; hand down to coming ages your great Catholic heritage whole, undefiled, unmutated, unimpaired, for it is Jesus the Saviour who has commanded you to keep the bulwarks of His Church for Him.

In venturing to offer some advice in regard to our present dangers, and the consolations which we may gather from the Divine Word, and from past history and experience, I would say they all point to the one great source of hope. "Hold thee still in the Lord, and abide patiently upon Him"; "O tarry thou the Lord's leisure, be strong and He shall comfort thine heart. And I make this one observation at the outset, that when the church ship seemed in greatest peril, the Master took no heed of the wind and waves without. He slept in godlike security. The only danger He referred to was the Apostles' want of faith, and He said, "Why are ye so fearful? now is it that ye have no faith?" From which we learn this great lesson, that our chief dangers come from within ourselves, not from without.

Bear with me while I briefly point out some of these dangers. May we not say that want of holiness is certainly the first? As a body, the clergy and laity of our Church may perhaps compare favorably with some other Christians, but how far has the spirit of the age insensibly led us all away from the Apostolic standard? Are we the Epistles of Christ, known and read of all men? Are we not only moderate, honest and respectable, but unworldly, unselfish, and, so to speak, enamoured of our duties? In the work of our holy calling, have we all the same untiring energy which the merchant, the lawyer, and the politician display in their several pursuits? Do our lives reflect the image of our prayers? Are we often in communion with God? Do love and purity, meekness and uncompromising fidelity shine in all our ways, or is there anything of mere professional talk to be heard amongst us? Do we busy ourselves chiefly with the fussy, superficial activities of the religious world, as if committees, meetings, and the formation of new societies would atone for the absence of that holy heart without which no man shall see the Lord? Whilst we glory in our freedom from some special errors, peculiarly repulsive to us, and manifestly unpopular, is sin under some other form, disguised as an angel of light, Pharisaical pride, contempt of others and neglect of duty, the root of bitterness that springs up unseen, and mars the reality of our Christian life? For, of all men living, the clergyman has most to dread that spirit which proudly cries in the temple of God: "I thank Thee that I am not as other men are, nor even as this Papist, nor even as this Puritan."

A want of sound knowledge is another of our dangers. In the present dearth of candidates for the ministry arising from various causes, we have too much reason to fear that unprepared and unsatisfactory men will seek to rush into the ministry, not in the spirit of St. Chrysostom's great treatise on the Priesthood; not in the spirit of the Apostle who spent three years in Arabia, meditating on the sacred oracles, before he began to teach; not agreeable to the direction: "Give thyself to reading, to meditation, to prayer," but in the temper of a man who looks on fluency of speech as the sum and substance of the teaching power of the ministry, instead of being [as it is] a most dangerous gift.

For mere fluency, unchecked, is almost sure to lead to want of preparation, words poured forth at random neither spring from thought, nor suggest thought, and while the empty hearer marvels, the thoughtful turn away in disgust.

"Nil sine laboro," said a wise heathen. "Every man according to his labour," said an inspired Apostle. Why should we

expect to acquire an adequate knowledge of our profession with less labour than other men? Why should a knowledge of French, German or Spanish be demanded in certain lines of business, while it is supposed that we cannot find time, or will not expend toil in understanding the gospel in the two languages in which the Holy Ghost appointed his servants to preach to mankind? The terms of general salvation are one thing, the preparation for the ministry is another. As a reader, who will allow no man to read in the church but himself, ought to read better, certainly not worse than his hearers, so an expounder of the sacred word should not be ignorant of the idioms and terms of the language which he professes to explain to the flock. And to say nothing of the gross mistakes into which both preachers and hearers sometimes fall from ignorance of all but the authorized version, it may happen that questions of doctrine are seriously affected by a mistranslation, in which no true distinction is made between the present, the aorist and the perfect tenses, or in which ignorance of a Hebrew idiom has been made the subject of an idle cavil. One thing I take to be certain, that most labour ought to be bestowed on the acquisition of Scriptural knowledge, and that in this discerning and inquisitive age, unless bishops, priests and laymen see the necessity of gradually raising the standard of knowledge in candidates for the ministry (and bishops alone cannot enforce this), great danger will accrue to the extension and usefulness of our Church. Nor is the want of Scriptural knowledge the only evil from which our clergy and laity suffer. In the preface to our Ordination service, our Prayer-book teaches us that we are at historical Church. "Antient authors," that is the writings of the Christian Fathers, are referred to as sufficient to show, together with the canonical Scriptures, that our church government is of divine institution. If it be so, it should be revered accordingly. If this reference to antiquity be applied further to the ordinances and ritual of our church, it would not only supply us with a sound and judicious guide on many vexed questions, but it would so instruct the younger clergy and the less informed among our laity, that we should have fewer dissensions among us, and scarcely any would be found banded in opposition to the canonical authority of their bishops or clamouring for another reform of the Prayer-book, so as to sweep away all distinctive doctrines from it, doctrine which one may safely say is built on the writings and practice of the apostles and prophets, as well as on the continuous witness of the Holy Catholic Church. Such proceedings have their root (it seems to me) in ignorance. When the priests lips keep knowledge, and freely dispense it, they may be removed.

But I pass on to speak of one other danger, one of our greatest, want of love. When we remember how clearly an Apostle has told us that neither eloquence, nor knowledge of gospel mysteries, nor a large measure of faith, nor the sacrifice of our substance, nor the yielding our bodies to the flame will avail anything without love, we may tremblingly ask what is to be the end? Fierce fires of bitterness surround us, fanned by the inconsiderate zeal of eager partisans. Every one who cannot see eye to eye with ourselves is supposed to be against us, not remembering that he that is not against us may be on our part. What must be the evils of intolerance, when toleration is but the smallest part of love? To agree to differ may be necessary, when the disputes are irreconcilable; but we ought to strive for a settlement of them as long as it is possible, without sacrifice of Christian principle. And it is possible to place things indifferent in the rank of principle, and to push what we call principles, to the destruction of love.

We have long been accustomed to certain differences both of interpretation of doctrine and ritual, and if the Articles or rubrics were enlarged, and made much more stringent in one direction than they are at present, though you might blind men by "burdens, grievous to be borne," you could not blind the freedom of the human mind, which finds a way out of every prison. The power of truth is stronger than the force of law. I am well aware that in addressing you in cathedra, I do not speak ex cathedra; yet shall I not withhold my opinion that in an evil hour for the Church of England, it was determined to stamp out one of the serious and earnest parties in our church. Rites in public worship, all men, pagan or Christian, must have, and have always had. Our rites are directed by the rubrics of our Prayer-book, which is, and has been in times past, constantly neglected in its plainest expressions, to the detriment of reverence and to the promotion of that most fatal notion, that worship consists in seeing and hearing a preacher. Attention to due ritual, judiciously conducted, is no more than an endeavor to discover the most suitable way of doing honor to the presence of Almighty God. This Presence promised to be in the midst of us, in our prayers, our praises, in the baptism of our infants, and the celebration of our Holy Eucharist, we come to worship. It cannot, therefore, be an unfit subject of inquiry, nor need it disturb any Christian mind, that there should be inquiry, with what ritual, what postures of holy devotion, what significant and solemn symbols of our faith, we may most humbly, and most agreeably to the mind of Christ, adore our incarnate God. Our church has provided us with an answer to such questions in part—only in part, because no rubrics are sufficient to provide for all emergencies, and to govern this whole question. Seeing then it must be admitted that this great subject has received scant