

task than I am, and it was in the hope of eliciting some remarks from some of these that I began the discussion, very much preferring for myself to remain hidden in the quiet obscurity of a country parish.

Thanking you, sir, for the use of your columns, whose space I have already far too much intruded upon, I close this, probably my last, letter upon the subject.

Yours, &c.,

ALFRED FLETCHER.

Caledon, Ont., June 18.

INITIALS SOMETIMES MISGUIDING.

(To the Editor of the Church Guardian.)

SIR,—Your notice of Harrietsfield in your last, signed "J. C. C.," at first led me to think of the venerable Doctor Cochran. On reflection I perceived it must be Rev. J. C. Cox who wrote it.

The two G. W. H.'s of this Diocese sometimes lead readers into a little confusion. Dr. Hill and Mr. Hodgson both being prominent men. I would suggest the use of a *nom de plume* or pseudonym to those who are thus liable to be mistaken for others, and do not wish to sign in full.

CLARUS ET CLERUS.

(To the Editors of the Church Guardian.)

NOVA SCOTIA, July 11, '79.

SIRS,—Allow me to call your attention to the following article that appeared in the *Morning Herald* of the 9th inst.: "At the annual meeting of the English Church Union (Ritualistic), held recently, it was reported that in the course of last year 84 clergymen and 1,934 laymen joined the Union, which brings up the roll of membership to 2,533 clergymen and 15,245 of the laity, or a total of 17,779. The sustentation fund for the prosecuted had reached, up to the end of last year, donations and promises to the amount of \$16,000; only \$400 has been disbursed."

This one word *Ritualistic*, so artfully inserted, is liable to do considerable mischief, as it leads a certain class of Churchmen to imagine that large numbers of clergy and laymen are inclined to Romanism.

Will you, therefore, correct the false impression by giving the public a reliable account of the composition of the English Church Union? You might name the party, and others of no party, who have probably joined; also, the *object* of others uniting themselves to that society. And since a number of our Churchmen put more faith in the secular press than they do in the Church papers, I would like your article to appear in both the *CHURCH GUARDIAN* and the *Morning Herald*.

A friend of mine came to me a few days ago, very much excited over the figures given in the *Morning Herald*, and said that "Our Church papers are deceiving us, by leading us to suppose that all is going on well, while in reality the Papists in disguise are carrying all before them."

I would wish you to keep a watch over the secular press and correct as many false impressions as possible. J.

[NOTE.—We do not know enough about the "Union" to give our readers the asked-for information. Will some correspondent kindly inform us.—Ed.]

(To the Editor of the Church Guardian.)

MONTREAL, 5th July, 1879.

SIR,—I desire to correct a mistake in fact, which appears to exist, (judging from your article on the "Metropolitan" question in this week's *GUARDIAN*), as to the action of the Synod of the Diocese of Montreal. You say that the motion protesting against the use or assumption of the title Metropolitan by any other than the Bishop of Montreal "did not come

to a vote;" whereas, on the day following that upon which Mr. Brydges' motion to proceed to the next order of business was passed, the discussion upon the motion in question was renewed, and an amendment—much the same as the main motion, and affirming the same principle—was carried by a majority of something like 40 in a house of less than 80. In so doing, this Diocese has only adhered to the position taken in June, 1875, before the final adoption, I think, of the Provincial Synod Canon referred to in your article. You will excuse me, if I say, that in assuming, that "in the exercise of its undoubted powers, the Provincial Synod passed a Canon after a long discussion, providing, that on the next vacancy of the See of Montreal, the House of Bishops should meet and elect one of their number Metropolitan, and his See should be the Metropolical See," you beg the whole question, since the existence of any such power in the Provincial Synod is just what the Diocese of Montreal denies, relying upon the Letters Patent of Her Majesty's creating Bishop Fulford "Lord Bishop of Montreal" and his successors, Metropolitan Bishop of Canada,—and also upon the action of the Provincial Synod itself after such appointment was made.

I am yours truly,

LEO. H. DAVIDSON.

(To the Editors of the Church Guardian.)

July 9th, 1879.

DEAR SIR,—Believing that many of the readers of your excellent paper are interested in Church matters outside, though it may be, of their own parish or diocese, I purpose giving you an account of the recent visit of our beloved "Metropolitan" to this parish, and to parts adjacent.

H. S. WAINWRIGHT.

KINGSTON PARISH,
DIOCESE OF FREDERICTON.

On Tuesday, 17th June, the Most Rev. John, Metropolitan of Canada and Bishop of Fredericton, visited this parish and held Confirmation in Trinity Church. The day, though very stormy and wet, did not deter a large congregation from gathering together from even the farthest points of this extensive parish. The Rev. J. H. Talbot, Rector of Springfield, was the only brother with us, and assisted in the service, having driven that morning 17 miles in the pouring rain. His presence and help were, therefore, doubly appreciated. One adult was baptized; 39 candidates were confirmed. After the Bishop had delivered an address in his usually clear, forcible and impressive manner, the Holy Communion was administered to over 120 of the faithful, all the lately confirmed, save two, partaking.

On the following day the Bishop left Kingston for Springfield, and on Thursday held Confirmation in the Parish Church. Three adults (males) were baptized, and 17 received the Apostolic rite of laying on of hands.

On Friday the Bishop went to St. John, and on the Sunday following confirmed 30 at the Parish Church, Westfield, which fronts the River St. John.

On Friday, 24th, the Bishop held another Confirmation at Oak Point, Greenwich Parish, at which 20 were confirmed. Immediately after which service his Lordship went aboard a "down" steamer for St. John, so as to be in time to take the afternoon train for the Cathedral town.

Thus ended a week or more of hard labor on the part of our beloved Diocesan, who, though apparently in the best of health, yet stands in great need of a Coadjutor to relieve him, in his advancing years, of the hard, rough outside work which this large and growing Diocese demands from its Chief Shepherd.

DIOCESE OF FREDERICTON,

5th July, 1879.

MR. EDITOR,—I observe, in your issue of the 19th ult., an article respecting the payment of the stipend of the clergy, deserving, as it seems to me, or more than a passing notice. It is, indeed, necessary that the Priest of the Parish should be in a position to declare the whole counsel of God, whether men will hear, or whether they will forbear. But I think you have made a mistake, when you claim that, to attain that object is the mission of the Diocesan Church Society. You refer to "the B. H. M. of the Diocese of Fredericton." It appears to me there is no such body. There is an impression abroad that the D. C. S. is the governing body of the Church financially, as the Synod is in every other way. In reality, the D. C. S. governs nothing but itself, and controls nothing but its own property. According to its constitution, its principal object is providing "Missionary visits to places where there is no settled clergyman, and aid to new and poor missions." It is purely a voluntary society. Men may not belong to it, and yet be churchmen; or they may not be churchmen, and yet "the payment annually, if any sum, however small, shall constitute the persons paying the same, a member of the Society." So, as you see, the D. C. S. is no more the Central Fund of the Diocese of Fredericton, than the Parochial Aid Society is the Central Fund of the Diocese of London. Referring to the four Parishes which the D. C. S. propose cutting off, you say, "the question is, whether in these cases, it is better that the clergy should be paid from a Central Fund, or directly by the people." To my mind, the question is, have these Parishes, as well as many others on the list, any right, according to the terms of the Constitution, to any part of the Society's funds? They have been new and poor, but time has passed, and with it their youth and poverty, and, as a consequence, their claim upon the D. C. S. for aid. Again, you say, "we incline to think the primitive way is the best." Presumably, you allude to the Central Fund theory. A Central Fund must be under the control of the Synod, and as this would involve the question of the surrender of the Glebes and Endowments of the several Parishes, and open up an endless number of questions now happily at rest, I, for one, would rather avoid complications and difficulties from which we know not how or where we should be extricated.

A POOR COUNTRY PARISH PRIEST.

UNITED STATES.

PITTSBURGH.—In Trinity Church, Pittsburgh, on June 24, Rev. Henry C. Riley, D.D., was consecrated Bishop of the Valley of Mexico. The "Church of Jesus" in Mexico now has its first Bishop.

NEW YORK.—*The Gospel Tent*.—The Bishop of Quincy preached on Sunday evening, June 29th, in the Gospel Tent, corner of Broadway and 43rd Street. All the seats were occupied, and many were obliged to stand.

MINNESOTA.—*St. Paul's*.—Rev. E. S. Thomas, Rector of St. Paul's Church, at the request of the ministers of all the denominations, has undertaken to give instruction to all the *Sunday School teachers* in the city. The Episcopal service is used as a preliminary exercise.

CONNECTICUT.—Seven Deacons were ordained on June 4th in Holy Trinity Church, Middleton. Bishop Doane preached. There were three Bishops present and about 80 clergy.

LONG ISLAND.—At the laying of the corner-stone of the Cathedral School, at Garden City, the Bishop was able to state that, in addition to the Cathedral and Schools, the Memorial to A. T. Stewart

would include in due order, and at brief intervals, the See House, St. Mary's School, the Divinity Hall, the Chapter House, the Clergy House, the House for the Deaconesses of the Diocese, and the Asylum for disabled and worn-out clergymen. All these Institutions are to be munificently endowed by Mrs. A. T. Stewart.

PERSONALS.

THE REV. R. H. BULLOCK, D. C. L., Chaplain H. M. Forces, and a son of the late Dean Bullock, whose great loss the Church in Nova Scotia, and Halifax in particular, will never cease to deplore, has been spending a few weeks with his friends in Halifax. Under the new title of Dr. Bullock, may he long be spared to his family and to the Church of Christ on earth.

REV. BENJAMIN SHAW, Rector of Cambridge, N. B., sailed last week for England, on leave of absence.

REV. CANON SCOVIL, Ph. D., returned to England by the same steamer.

THE REV. T. B. REAGH, having accepted the Rectory of New London, his address will be "French River, New London, Prince Edward Island."

THE REV. A. S. HILL WINSOR has been appointed to the important mission of Burin, Newfoundland.

A PLACE for "Personals," such as is found in the *New York Churchman*, has been opened in THE *CHURCH GUARDIAN*, where clergymen may record their changes and movements free of charge.

B. F. M.

ACKNOWLEDGMENTS.

RECEIVED, July 4, through Rev. R. Wainwright, Secretary B. F. M., \$230, collection at Kentville; \$7.76, collection at Antigonish; \$1, Mrs. Thorne, Granville.

Also, July 11, from Rev. Robert Avery, \$4, Offertory St. Mary's, Aylesford, for Algoma.

Also, July 11, from Rev. W. E. Gelling, Bridgewater, \$7, for the Algoma Mission.

Also, July 14, from Rev. G. W. Hodgson, Charlottetown, P. E. I., \$36.87 for Algoma.

Also, July 22, from Rev. T. H. White, Shelburne, through Rev. R. Wainwright, \$8.04 for B. F. M.

WM. GOSSIP,
Treas. B. F. M. Diocese of N. S.

Marriages.

At St. John's Church, St. John, N. B., on the 18th ult., by the Rev. George Armstrong, M. A., Rector, the Rev. William O. Raymond, B. A., of Stanley, York Co., N. B., to Miss Julia Nelson, of St. John, N. B.

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

(Vice-Venerable ARCHDEACON GILPIN, Resigned); requests that all Communications, Reports, and Contributions from the various Parishes be sent to him, addressed
REV. R. WAINWRIGHT,
Clerical Sec., P. O. Box 494,
HALIFAX, N. S.

The Rev. Secretary will be happy to see his Friends of the Clergy and Laity, when in the City, at the Diocesan Rooms, Church of England Institute Building, 54 Granville St.

BOARD OF FOREIGN MISSIONS.

DIOCESE OF NOVA SCOTIA.

President, - - - THE LORD BISHOP.

Collections—Offertories earnestly asked.

Funds Greatly Needed.

"Freely ye have received freely give."

Treasurer—Wm. Gossip, Esq.,
Granville St., Halifax
Secretary—Rev. R. Wainwright,
P. O. Box 494, Halifax.