

The Church Guardian,

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THE METROPOLITAN QUESTION.

WE publish a letter from Mr. Davidson in this number. We regret to have any controversy on the subject with him. As we understand the matter, the succession to the Metropolitan See is the great question in dispute. It may not have been Mr. Davidson's intention in his last letter to confine himself strictly to that, but the right of the Crown to appoint and the succession are most closely connected. Our attempt was to shew from the Letters Patent that not only were the "authority and jurisdiction" referred to in Mr. Davidson's letter limited, but also the succession. We were speaking on the main question in dispute, and considered that the transfer of the Metropolitan See was the great grievance. We directed, therefore, our arguments in favor of the transfer, as the previous letter from the same gentleman certainly was aimed against that theory. In reference to the right of the Crown to issue Letters Patent, we content ourselves with quoting another legal opinion, mentioned in a charge of one of our Bishops in 1866:

It was not, however, supposed that the chief blow to the Letters Patent would come from the Imperial Courts of law, yet such has now been the case. The late Attorney General of England thus sums up the effects of the late Privy Council Judgments on the Colonial Church. He understood it to be determined, first, "that no legal Dioceses were created by these Letters Patent in the Colonies to which the questions had reference; secondly, that the Letters Patent created no legal identity between the Episcopal Churches presided over by the nominated Bishops, and the United Church of England and Ireland; thirdly, that the Letters Patent did not introduce into those Colonies any part of the Ecclesiastical law of England; and, fourthly, they conferred on the Bishops no legal jurisdiction or power whatever, and added nothing to any authority which the Bishops might have by law acquired, or by the voluntary principle, without any Letters Patent or Royal sanction at all. There remained, therefore, nothing which Letters Patent could do, unless to incorporate the Bishops or their successors with the ordinary incidents of a legal corporation. But he saw it stated in the recent judgment, that these Letters Patent were not valid for the purpose of creating Ecclesiastical corporations, whose status, rights, and authority the Colonies should be required to recognize."

We shall be glad to hear from Mr. Davidson on the "succession," but we feel that the matter cannot be decided in a newspaper, and while we have stated our reasons for holding a contrary opin-

ion, we, for our part, prefer now to leave the matter till the next Provincial Synod. And we trust that we shall retain Mr. Davidson's good wishes, though we cannot see eye to eye with him.

CHURCH STATISTICS.

NOVA SCOTIA.

ANNAPOLIS COUNTY.

OUR last paper on this subject referred to King's County; in our present, being the next in order on the Census Returns, we shall take up the County of Annapolis.

There is much, both to the historian as well as to the Churchman, of very great interest in the records of this fine county, which for a very long period of years was the capital of the Province and the seat of government; and had we the space at our command we should feel disposed to refer to it at length.

Long before the settlement of Halifax Annapolis occupied the most conspicuous position in what was then Acadia, but now the Lower Provinces of Canada.

Settled by the French in 1604, who made it the capital under the name of Port Royal, it first came into possession of the English in 1614, and, although changing hands more than once afterwards, the British flag may be said to have been permanently raised in 1710, and when the peace of Aix la Chapelle in 1748 united the Provinces to the crown of England, it became a part of the Province of Nova Scotia, and was continued as the capital until 1750, when Halifax was chosen in its stead.

As the capital Annapolis had, of course, special advantages, and the Church had every opportunity to plant herself firmly and permanently in the affections of the people.

But circumstances here as elsewhere have operated to interfere with her advancement, and to retard her progress. First, the change of the capital to Halifax removed the officials of all kinds, and the military; and secondly, the very fact of all these authorities being Churchmen gave the Church the character of being the Church of the rich and not of the poor, and thus turned many from her who, had they known her rightly, would have thankfully and loyally felt that

Our mother, the Church, hath never a child

To honour before the rest,

But she singeth the same for mighty kings

And the veriest babe on her breast.

And the bishop goes down to his narrow bed

As the ploughman's child is laid,

And alike she bleaseth the dark-browed serf

And the chief in his robe arrayed.

She sprinkles the drops of the bright new birth.

The same on the low and the high,

And christens their bodies with dust to dust,

When earth with its earth must lie.

Oh, the poor man's friend is the Church of Christ

From birth to his funeral day,

She makes him the Lord's, in her surpliced arms,

And singeth his burial lay.

And perhaps there was some truth for the charge that too much thought was bestowed upon the rich, and too much attention given to social etiquette, and too much pleasure taken in worldly distinctions and gayeties, by those who should ever watch and guard most carefully and scrupulously the priestly office from all appearance of vanity and worldliness.

But too frequently it was not the real wrongs inflicted by the clergy, but the

imaginary aights which some people so tender and easily sustain, that produced a reaction for a time against the Church of England in this as in other parts of the Province.

But now with the advance education has of late years taken, and the improved condition of the people, mentally, socially and religiously, these misconceptions, once so powerful, are fast dying out, and a better understanding of the questions at issue, and a yearning to be fed no longer on milk but upon more substantial food, have operated to awaken a deeper interest in the Church, and a greater inclination to consider her claims, and to receive her teaching.

May a devoted and spiritually-minded ministry, and a God-fearing and God-loving laity, provoke, by their acts and lives, their friends and neighbours and those with whom they come in contact, to listen and to heed the calls of Christ's Church, and may the time be hastened when there shall be one Fold even as there is one Shepherd and Saviour of souls.

RETURNS, 1871.

| Church Population. | Total Population. | |
|-------------------------|-------------------|-------|
| Wilmot..... | 81 | 1893 |
| Middleton Corners | 86 | 1542 |
| Clarence..... | 102 | 1659 |
| Bridgetown | 214 | 1334 |
| Belisle..... | 388 | 1006 |
| New Caledonia | 289 | 1455 |
| Broad Cove..... | 178 | 891 |
| Claments Port..... | 216 | 1302 |
| Hessian Line..... | 146 | 1272 |
| Annapolis Royal..... | 993 | 2127 |
| Carleton Corner..... | 55 | 700 |
| Nictaux..... | 75 | 1386 |
| Dalhousie..... | 33 | 696 |
| Morse's Road..... | 196 | 331 |
| Maitland..... | 48 | 567 |
| | 3092 | 18121 |

Or 16½ per cent of the whole population of the County, being about the same as the Church population is to the whole population of the Province.

HALIFAX CHURCH OF ENGLAND TEMPERANCE SOCIETY.

IN a previous issue we briefly referred to a Coffee Room recently opened on the Market Wharf by the Church Temperance Society. This being an important and praiseworthy move, we purpose giving a more lengthy account of its work and origin, which, we trust, may prove interesting to many of our readers.

Shortly after the organization of a branch of the Church of England Temperance Society in this city, a Coffee Barrow was started, and during the few years of its existence, it has supplied hundreds of cups of tea and coffee and other wholesome refreshments to the working classes at a very cheap rate, being, we can fairly state, the beginning of a long needed counter-attraction to the many public intemperate houses of our city. The Society, finding that their efforts had met with fair success, and desirous of extending their work and usefulness, a few weeks since engaged several rooms in a building on the Market Wharf, and have there opened a Coffee and Soup Room, which, together with other refreshments of a similar nature, are served each day, Sundays excepted, from an early hour. We are glad to learn that this Coffee Room, already, has proved more successful than the Society at first anticipated, and as the autumn advances their rooms, it is probable, will be more frequented. This Room meets a want which the Barrow, useful as it is, is una-

ble to do, as it provides a shelter for its customers during the cold weather.

St. Andrew's Waterside Church Mission has opened a Reading Room in conjunction therewith, and thus a pleasant and profitable place of resort is gratuitously offered to seamen and others who are, and whom we are, desirous of drawing from the temptations to sin and ruin which surround many of the public houses of our city. The usefulness of both Reading and Coffee Room are so clearly visible that any lengthy remarks on this point appear unnecessary. This effort is only a small one, and to be able to accomplish much its resources should be extended either by opening a similar place in another part of the city, or by enlarging the present premises.

We have already asked help for the Reading Room, and several kind friends have responded by sending papers, books, and magazines; we now ask those who are interested in this work to visit the Rooms themselves and then decide whether it is not an object worthy of their earnest support.

Those clergy of the Diocese whose parishioners are accustomed to visit Halifax in their vessels, will be conferring a favor to the Mission as well as assisting their men by directing them to this "Home for Seamen," which has been opened principally for their comfort and advancement.

The Church Temperance Society has adopted a most practical way of doing real temperance work, and we sincerely pray that God may abundantly bless their efforts. The following are the names of the officers of this Society, who will, we know, be most willing at all times to furnish information relative to the Coffee Room or Barrow:

REV. W. J. ANCIENT, President.
THOMAS BROWN, Vice-President.
WM. C. SILVER, Treasurer.
SELWYN H. SHREVE, Secretary.

WE welcome as exchanges two well printed and well filled Church weekly newspapers which have just been issued, one from Winston, in the Diocese of North Carolina, and called *The Church Messenger*; the other from Baltimore in the Diocese of Maryland, and called the *Baltimore Church News*.

We have also received information that a Church paper, to be called *The Guardian*, is soon to be published in New York, in order to reflect the progressive spirit and sound Church views of that Diocese, which, it is claimed, the *Churchman* does not represent.

We wish each of these papers a long life, and a large measure of usefulness.

THE PEW SYSTEM.

"It is impossible to overstate or overestimate the evil of the Pew system in its principle or its effect. Many tolerated practices are inconsistent with the Gospel, but this essentially and directly contradicts it. It fosters and manifests pride, selfishness, and exclusiveness in the holy places, where, if at all, men must learn to mortify and cast off these vices. It introduces distinctions founded on wealth and rank, where the Bible declares there are no such, viz., in the House of God, which belongs to Him only, and which, according to His will, is for the free use, in His service, of all His children. It says, in unmistakable language, you shall not come freely to worship God and hear the message of His Gospel. He says,—*"Whosoever will, LET Him come freely."*

—Rev. Sir John Molyneux, Bart.

THERE are two clergymen in New Brunswick who have been over 50 years in the Ministry. The Rev. Canon Walker, B. A., was ordained Deacon in 1826, and has been Rector of Hampton since 1830. The Rev. Dr. Jarvis was ordained Deacon in 1829, and has been Rector of Shediac since 1836.