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The Church Guardian.

My Godfrey

"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. 24.

THURSDAY, SEPTEMBER 23, 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.

BISHOP BARING, retired Bishop of Durham, is dead.

It is a noticeable fact that the period when the Mother Church of England became most prosperous was when she woke to her Foreign work.

THE crops in New Brunswick are said to be remarkably good. More wheat has been grown than was ever known before, and the yield is very heavy.

A NEGRO, Mr. Charles E. Cummings, was recently ordained to the Diaconate in the Church of the Good Samaritan, St. Louis, Mo., whose Rector is the Rev. J. C. Thompson (colored).

THE financial state of St. John, N. B., is in such a condition that the School Trustees will be compelled either to close some of the schools altogether, or else to reduce the salaries of all the Teachers fifty per cent.

QUEEN VICTORIA, has by several years outlived every bishop and every judge whom she found seated on those benches of England, Scotland, and Ireland. She has witnessed the funeral of every Premier who served under her except Lord Beaconsfield and Mr. Gladstone.

THE will has been proved of Queen Christiana of Spain (personal estate in England being sworn under £6,000.). Queen Christiana directs that 5000 Masses shall be recited for her soul by four priests, 5,000 for the souls of her late husbands, 1,000 for the souls of her deceased children, and 5000 for the souls of her deceased grandchildren, the alms for each Mass to be 10 reals (about 2s).

THE Cathedral at Garden City, Diocese of Long Island, which is intended to be a memorial of the late A. T. Stewart, and is being built by his widow, is externally completed, and a great deal of the inside work has been done. Excepting the floor, the crypt is finished, and shows very fine work, executed in imported marbles of different kinds, the sculpturings have been done in Newark, N. J. View is obtained of it through a pierced marble screen. Here is to be a reredos, and in front of this the chapel. Above, the iron columns upholding the roof, which have seemed to some as incongruous, are to be covered with bronze picked out with *leur de lis*. This will be in harmony with the rest of the edifice, and will give less obstruction than if stone columns had been introduced. A portion of the interior is now temporarily used as a modelling room, where mouldings are made from flowers and fruit and then cast for the ornamentation of the interior ceiling and walls. The windows are conspicuously beautiful for their exquisite carving in stone, and are to be set with such emblematic figure pieces in stained glass.

There are various niches throughout the building for statues, and two large spaces are to be covered with paintings, representing scriptural scenes. The chancel and choir are so far completed as to begin to show the chaste beauty of the sculpturings which will adorn them. There will be three organs, which, with the chimes, can, if desirable, be all operated together in perfect harmony from the same keyboard. The main entrance doors of the building are to be of great cost, and to receive the highest artistic execution.

THE *Christian Herald* announces its discovery that Prince Jerome Bonaparte is "the Beast of the Revelation whose number is 666." Wisdom is known of her children.

The correspondent of the *Standard* at Madrid says the Ministers approved entirely of King Alfonso's choice, and have decided to convoke the Cortes early in November. The marriage will take place probably on the 28th of the same month, the birthday of the King.

THE first stone of Cologne Cathedral was laid on August 15, 1248. It is hoped the next Anniversary, the 632nd, will really see the finishing of this great monster. The two towers have now reached their last stage, and have only to be filled with their massive caps of solid stone-work.

THE roll of the House of Peers, as it now stands, comprises exactly 507 names, commencing with the Prince of Wales, as Duke of Cornwall, and ending with the junior Baron, Lord Norton. It includes 4 Royal Dukes, 2 Archbishops, 22 Dukes, 19 Marquises, 134 Earls, 32 Viscounts, 24 Bishops, and 262 Barons.

"IN the very priestly heart of Japan," says the Rev. W. Flemming Stevenson, "in a city where ten years ago foreigners could only be smuggled in by stealth, I listened to sermons preached by native ministers to large native congregations, and found them so scriptural, thoughtful and eloquent, as to place them on a level with our best sermons at home."

RANAVALONA, Queen of Madagascar, has issued a proclamation to her subjects commanding them to send their children to school, saying that it makes her glad to see her subjects wise. She adds: "And so be all of you diligent, for although you do not now know the sweetness of knowledge and wisdom, you will discover it when they become yours."

MR. KO-KUN-HUA, the new Chinese Professor at Harvard, is a slender, richly-dressed man of forty. He is now established at Cambridge with his wife and six children. He is engaged to teach Mandarin Chinese for three years at \$2000 a month. It will be taught simply for commercial purposes to those young men intending to go to the East;

LIVINGSTONE'S self-denying work is producing fruits. Four missionary bands have already established themselves on the great lakes of Central Africa, provided with boats by which they can reach over the lakes and their affluents, and the rivers that flow from them, more than a thousand miles in a straight line north and south, thus commanding the great waterways of Central Africa by a line of mission stations.

THE Bishop of Georgia renews his warning against Romish Schools, and quotes a work used in them, which condemns all Protestants to perdition. Apropos of the influence brought to bear on children, a lady went to see her sister in one of these schools, having heard of her intention to join the Church of Rome. She was assured by the authorities that the girl had *no such intention*. It afterwards transpired that she had been *baptized some days previously*.

Foreign Missions.

AFRICA.

BISHOP CROWTHER: HIS LIFE AND WORK.

(CONTINUED.)

V.—LIFE AND WORK AT ABEOKUTA.

FOR twelve years Samuel Crowther was connected with the Yoruba Mission, and the greater part of this period was spent at Abeokuta. His journals and report, teeming with interesting information and incident, and brimful of both earnestness and common sense, occupied a prominent place in the Society's publication and embody a vivid history of the brightest period of the Abeokuta Mission. No Mission since the Society was established had begun with more promise; in none did the reaping follow so closely on the sowing. On August 3rd, 1849, Crowther's journal observes, "This Mission is to-day three year old. What has God wrought during this short interval of conflict between light and darkness! We have 500 constant attendants on the means of grace, about 80 communicants, and nearly 200 candidates for baptism. A great number of heathen have ceased worshipping their gods; others have cast theirs away altogether and are not far from enlisting under the banner of Christ.

Crowther's work at Abeokuta was by no means confined to preaching the Gospel. His journals bear abundant witness to the variety of the methods adopted to influence the people. Schools were a prominent agency from the first; and involved not merely teaching, but the preparation of school-books, in which, as well as in the translation of the Bible and Prayer-book into Yoruba, he had a very large share. Efforts were made to improve the agriculture of the country, and to establish a trade in cotton. And again and again we find Mr. Crowther joining with the English missionaries in appealing, not always unsuccessfully, to the chiefs to modify or even abolish inhuman and barbarous social customs.

The records of his translation are particularly interesting. Year by year he sent home fresh portions of Scripture in Yoruba to be printed; and the delight of the people when the printed copies reached Abeokuta is again and again referred to. With their newly acquired power to read, each book, as it was put into their hands, seemed a fresh revelation of the goodness of God. The Psalms were not among the parts first printed, but several were taught to the Christians by heart. The Prayer-book also was greatly valued. The heathen were greatly struck by its petitions. "Ha! ha! ha!" exclaimed the chiefs, "so they pray to Olorun [God] for everything, for all people, for their enemies even; we never heard the like before." In this connection a passage in Mr. Crowther's journal of September, 1849, is worth preserving:—

When I was spending a few days with a pious officer in the army at Woolwich, in 1843, I came in contact with a gentleman of the Plymouth Brethren, who used all the arguments he could to get me into his persuasion. When he found that he could not succeed, he gave me this one solemn advice—not to make use of the Liturgy among my country-people. In reply, I begged him to con-

sider for a moment the propriety of the conduct of a son who has been cared for, nursed up, and taught to pray upon the lap by his kind mother from his infancy, till he attained the years of discretion; and then because the prayers of the mother did not suit his fancy to kick against them. How ungrateful! I have considered the Church as my mother, which has taught me to pray, as it were, upon her lap by the Prayer-book, when I knew not how to utter a word. After having been thus taught to express my wants, shall I now kick against it?

My attachment to the use of the Liturgy has not in the least abated since that time; but on the contrary, since I have been sifting various portions in translating them into my native tongue, I have found its beauty sparkles brighter and brighter, scriptural in its language, and very well adapted for public service, and I can find no substitute for my countrymen.

In 1848, the Egba chiefs spontaneously took occasion, by a visit of Mr. Townsend to England, to send a letter to the Queen, thanking her for having rescued so many of their countrymen from slavery, and begging that further measures might be taken to put an end to the slave-trade and open Yoruba to lawful commerce. "We have seen your servants the missionaries," the letter added; "what they have done is agreeable to us. They have built a house of God. They have taught the people the Word of God, and our children beside. We begin to understand them." A gracious reply was returned by Her Majesty through the Earl of Chichester, which was delivered at a great gathering of chiefs and elders on May 23rd, 1849, accompanied by two splendid Bibles English and Arabic, and a steel corn-mill from Prince Albert. It fell to Samuel Crowther to read the royal letter, translating it paragraph by paragraph.

"The Queen," it said, "and people of England are very glad to know that Saguba and the chiefs think as they do upon the subject of commerce.

"But commerce alone will not make a nation great and happy, like England—England has become great and happy by the knowledge of the true God and Jesus Christ.

"The Queen is therefore very glad to hear that Saguba and the chiefs have so kindly received the missionaries, who carry with them the Word of God, and that so many of the people are willing to hear it."

Crowther describes how he impressed the lesson of these sentences upon the chiefs. "I proved it to them," he writes while holding the two splendid Bibles in my hand—the prosperous reigns King David, Jehoshaphat, Hezekiah, Josiah, who feared God," &c., &c. "After this, he goes on, "the mill was fixed; some Indian corn, having been got ready, was put into the funnel before them, and, to their great astonishment, came out in fine flour by merely turning the handle of the machine."

The request of the chiefs with regard to the slave-trade was not made in vain. Two or three years later (1851) a British force dethroned the slave dealing usurper of Lagos, made a highly favorable treaty with the King and thus opened the way for the extensive legitimate trade which has since made that part the most flourishing in West Africa.

THE American Company of Revisers of the Authorized Version of the Bible have issued an address, in which they state that the greater part of the work will be finished this year.

News from the Home Field.

DIOCESE OF ALGOMA.

THE OPENING OF THE WAWANOSH HOME.—On the afternoon of Tuesday, the 19th of Aug., (a red letter day for Algoma,) might be seen a goodly assemblage of ladies, gentlemen, and children, who had come from the Sault Ste. Marie, a distance of a mile and a-half, to witness the opening of the Indian girls' Home. At 4 o'clock, the harmonium was wheeled into our spacious hall, and Miss Simpson, our talented organist, kindly presided at it. Hymn 385, "Onward Christian Soldiers" was then given out, and a procession formed, which fell into a line of two and two in the following order: missionary and assistant, Indian girls, part of the choir of St. Luke's and the rest of red and white people assembled, we filed through the south door and made a circuit of the building, all the voices seemed to blend most melodiously on the air, in strains upraised of joy and praise to Him who has so blessed our work among the aborigines in the past, and seemed to echo in sweet accents an earnest of far greater success in the future. We returned through the south door and assembled in our large school and class room, when the first part of our beautiful evening prayer was impressively read by the assistant missionary and the concluding portion with three special collects were said by the Bishop's chaplain upon whom, in the absence of the Bishop, devolved the duty of opening the Home. At the conclusion of evening prayer the chaplain said, "I now declare this Home entitled the Wawanosh Home, for the training of Indian girls opened, in the Name of the Father and of the Son and of the Holy Ghost, and most earnestly pray that the children instructed therein may be honored instruments in God's hands of adorning the doctrine of God their Saviour in all things, and thereby be wholesome examples to their own tribes and all with whom they may afterwards come in contact." He then went on to say that he regretted most sincerely the unavoidable absence of the Bishop, who was then engaged in a self denying missionary visitation of the Indians in the Nepigon district, and also of the noble founder of the Shingwauk and Wawanosh Homes, who is at present in England engaged in the good work of commending both these Institutions to the favorable notice and liberality of the friends of the red man in the dear old country.

The chaplain, then turning to the Indian girls, who presented a very neat and orderly appearance, and, more pleasing still, bright and happy faces, said: I can assure you, dear children, that you have very much to be thankful to Mrs. Fauquier for, who, I regret, on account of rather more severe indisposition than usual is unable to be present at the opening. Mrs. Fauquier has been most unwearied in her labour of love for you all, and it is chiefly owing to her activity of mind and wise supervision, that this Institution is opened at this early date, and presents such an elegant, and, above all, thoroughly homelike appearance, and the only way you can show your gratitude to her, the founder, and those who take such a deep interest in your temporal and eternal welfare, is by profiting to the fullest extent by the religious, secular, and useful instruction, which will here be imparted to you. Pay great attention to everything that is told you; be earnest in your prayers, diligent in your studies.

Be kind to the Lady Superintendent, Miss Carny, in every way, for there are many little acts of kindness which can often be rendered by pupils in a quiet way which show appreciation and are always gratifying to a teacher's heart. The chaplain then thanked most cordially those of his parishioners who had kindly honored the opening of the Institution by their presence, and asked them to show their interest in the same by fre-

quently visiting the Home, and above all to pray earnestly and constantly for an abundant blessing to be poured out upon it from above.

He impressed upon them that the lady superintendent's position was necessarily an isolated one, and that their visits would cheer and encourage her in her self denying work and labour of love. The ascription was then given, and every one left the substantial, bright and happy Home of the Indian girls for their own.

DIOCESE OF TORONTO.

THE RECEPTION OF THE CLERGY.—Toronto, Sept. 5.—At 4 o'clock in the afternoon the Lord Bishop of Toronto, accompanied by a number of the clergy and laity of the diocese, assembled in Synod, and waited upon His Excellency at Government House. Among those present were the Lord Bishop, Archdeacon Wilson, the Dean of Toronto, Rev. Messrs. Darling, Harriman, Mussar, Boddy, Scadding, Johnston, Vicars, Sanson, J. Pearson, A. H. Baldwin, Broughall, Mockridge, Charles Patterson; Aurora; D. W. Murphy, Innisville; Hon. G. W. Allen, Judge Scott, Brantford; Sheriff Jarvis, Col. Gzowski, Col. A. B. Denison, Hon. Edward Blake, Dr. Snelling, L. L. B.; Dr. Hodgkins, and Messrs. J. B. Harman, S. G. Van Koughnet, C. J. Bloomfield, Clarke Gamble, J. M. Benson, Port Hope; G. T. Taylor, C. J. Campbell, J. Murray, J. K. Kerr, J. Gillespie.

The party were ushered into the reception room, and after a few minutes interval were conducted into what was the ball room, where they were courteously received by His Excellency.

The Lord Bishop then presented an elaborate address signed by the Bishop and the officers of the Synod.

The Marquis replied as follows:—

My Lord and Reverend Sirs and Gentlemen: Your visit and your congratulations give us both much pleasure, for the Princess will hear of your good wishes with an increased feeling of sympathy for the clergy of that church in whose communion she has been brought up. We all owe much in this country to your ministers of religion, for I think it will be readily acknowledged by all those who have had experience of legislation, either in making or assisting in the framing of laws, by all who as ministers or rulers have had any knowledge of the application of the statutes of Parliament to the affairs of a people and the Government of men that it is principally to the influence of religion that they must look, and to the churches, whose duties it is to use and extend their influence for the guidance of the minds of the community. It is to the interpreters of religion that they must trust to prepare them the soil from which shall be reaped the harvests of order and prosperity, to be garnered only where ignorance and intolerance, hatred and fanaticism, have been removed by knowledge and by love.

The Lord Bishop then presented to His Excellency, Archdeacon Wilson, Dean Grassett, and the officers of the Synod, viz: Dr. Snelling, Rev. Mr. Mockridge, Dr. Hodgkins, and Mr. S. B. Harman. The party then withdrew, after thanking His Excellency for his courtesy, each member of the Synod securing, as he retired, a friendly shake of the hand from His Excellency.

DIOCESE OF ONTARIO.

ALVINSTON.—On Monday, Sept. 8th, Bishop Hellmuth visited this parish, and administered the rite of Confirmation. His Lordship, after preaching to crowded congregations at Petrolia and Wyoming on the Sunday, proceeded to Watford on the following morning, and from thence was driven to St. James' Church, Brooke, which is part of this Mission. Here a large congregation had assembled to see and hear their chief pastor. After Morning Prayers, the Bishop laid hands upon 16 persons, and then gave a most earnest practical address to the newly-confirmed, addressing also some words to the congregation. The Holy Communion was then administered to a large number.

The Bishop was then driven on to Alvinston, where Service was held at 3 o'clock, in St. John's Church. Eight persons were then confirmed, the Bishop once more giving utterance to words of fatherly wisdom and counsel. In the

highest terms he bore witness to the work of the Incumbent, and called upon the little flock connected with this Church to show increased zeal and activity. All were glad to see their chief pastor amongst them. Several of the neighbouring clergy, Rev. Messrs. Brethour, Hinde, Hyland, as well as the Incumbent, Rev. W. J. Taylor, took part in these Services.

BURRITT'S RAPIDS.—A bright sun and unclouded sky cheered the hearts of the good people of Burritt's Rapids on the morning of Thursday, Sept. 11th, for on that day they had purposed meeting together to return thanks for the blessing of the ingathered harvest. At 11, a. m., Morning Service was held in Christ Church. It began by a procession of the Sunday School—headed by its banner—followed by the Clergy. The processional hymn was, "Come ye thankful people, come," No. 382, A. & M. Full Choral Matins was then heartily rendered, the service being intoned by Rev. W. A. Read, of Oxford Mills, the lessons read by Rev. A. Spencer of Kemptville, and an eloquent and instructive sermon preached by Rev. E. P. Emery, of Smith Falls, Rural Dean of Lanark. At the presentation of the alms the doxology was most heartily sung. After the completion of the service the congregation repaired to the drill shed, where an unusually good dinner was served by the ladies of the congregation; the rest of the day was spent in various innocent amusements. Too much praise cannot be given to the ready hands and willing hearts who decorated the church. Flowers and fruits were used in great profusion, and with most excellent effect, showing refined taste as well as zeal for the Lord's House. The Altar Cross was much admired by all, as well as the lovely bouquets which stood on either side.

We were glad to hear that an extensive alteration of the interior of the Church is soon to take place, such as re-seating, etc. The worthy incumbent, Rev. G. J. Low, is to be congratulated on the successful issue of the day.

DIOCESE OF MONTREAL.

Will the editor of the *Dominion Churchman* kindly inform its Montreal correspondent, who complains of our having copied some of his news without giving credit for the same, that it is indebted to this paper for nearly all the Nova Scotia news appearing in its columns for some time past; and that news items, as a rule, are considered by mutual consent interchangeable property. Not so editorials and other original articles however, to copy which, without giving credit, is an infringement of individual rights, as the following from an exchange proves:

"The *Church Review* raps the knuckles of *The Dominion Churchman* after this fashion: "Interchange of news is fair, nor do we suppose that the authorship of every original bit of intelligence needs even be acknowledged, but the *Dominion Churchman* goes very far when it deliberately appropriates as a leader of its own a leader from our columns without acknowledgment. This it does in its number for August 7, under the head of Gregorian Chanting."

DIOCESE OF QUEBEC.

ADAMSVILLE.—The corner-stone of a new Gothic Church at East Farnham, P. Q., was laid by the Lord Bishop of Montreal on the 23rd inst., at 11 A. M. The gothic roof and spire are attracting great attention and interest. The deed of land is given for a church to be called "The Church of St. Augustine, to be free seated for ever."

DIOCESE OF FREDERICTON.

SACKVILLE.—His Lordship the Metropolitan of Canada, arrived in this parish on Saturday, the 13th inst., and became the guest of C. Milner, Esq. On Sunday, at 11 a. m., Confirmation was ad-

ministered by the Metropolitan to eleven persons, in presence of a most crowded gathering, his Lordship being assisted by the Rev. Canon Townsend, Rector of Amherst, N. S., Rev. Dr. Uniacke, Rural Dean of Sydney, N. S., and by Rev. R. J. Uniacke, Rector of Sackville. The Metropolitan took for the subject of his sermon, the "Church, her notes and evidences." The sermon was a clear and trenchant summing up of the grounds of our belief in the Kingdom of God on earth. The beautiful church of St. Paul was handsomely decorated with flowers, and the music, under the direction of the organist, Mr. A. E. Cogswell, was of a festive character, exceedingly well and tastefully rendered. In the afternoon, service was held in the Parish Church, Westcock, where a large congregation was assembled. A beautiful extempore sermon was preached by Rev. C. Pelham Mulvany, and was much admired by all present. The singing was congregational, and very hearty. Evensong at St. Paul's was marked by a monotoned service and Children's Litany, which with the hymns, "Rest of the Weary," "O Day of Rest and Gladness," and "Onward Christian Soldiers," were sung by a large and well trained body of Sunday School children. The Metropolitan in an address to the children, expressed his pleasure at the hearty singing, and the chanting of the evening psalms. The address was of a practical character, and treated of the duties and relations of Sunday School teachers and scholars. It was expected that the new Sunday School house would have been completed and ready to open, during the visit of his Lordship, but as it was not, the opening is deferred until the month of October. A meeting of the parishioners, to elect a Rector to fill the vacancy caused by the resignation of Rev. R. J. Uniacke, was held on the evening of Monday the 15th inst., and resulted in the unanimous election of Rev. C. Pelham Mulvany, late rector of the Parish of Murray, in the diocese of Ontario, the charge of which he has lately resigned. Mr. Mulvany is a graduate in honors of Trinity College Dublin, and is a gentleman of high literary attainments. The people of Sackville, are much to be congratulated upon securing the services of a Rector of such marked ability.

SHEDIAC.—Through no fault of your correspondent, there were some little details of the Confirmation at Old Shediac, (in contradistinction to Shediac Station). When the members came to be verified, in order that the parties might receive their first Communion, there were found to be sixteen, not fourteen, as published. Our Church was filled to its utmost capacity on Friday morning. Bishop Binney could not arrive in time for the Morning Service, but was able to meet the Metropolitan at dinner, at the Rev. Dr. Jarvis, and remained with him that night. The Metropolitan spent the second evening at the Rev. Mr. Newnham's, and both Bishops left Shediac the following morning. \$200 were expended upon St. Martin's Church last year, in repairs.

DORCHESTER.—As the readers of THE GUARDIAN always take an interest in the movements of our Bishops, and in the condition and progress of the church, I send a brief account of the late visit of the Metropolitan to the Parish of Dorchester. The Rector met his Lordship at Shediac, where, on Friday, Sept. 5th, two confirmations were held, in the two Parishes respectively. We had the great pleasure of meeting here the Lord Bishop of Nova Scotia, who was returning from his official visit to P. E. Island, and accompanying him as far as Dorchester. It was a special gratification to meet his Lordship again, after an interval of ten years, and to notice that he seems as hale and vigorous as ever. On Sunday, 7th, morning service was held in Trinity Church, Dorchester, and the holy rite of Confirmation administered by the Metropolitan to fifteen young people,—8 male

and 7 female,—all of whom, I trust, presented themselves willingly and gladly, and with full purpose of heart to do, in all things, the will of God. The Bishop, sitting at the entrance of the chancel, addressed very earnestly the newly-confirmed and the congregation, taking for a text the suggestive words, "Behold the Lamb of God." and none, I think, could listen unimpressed, while the venerable Metropolitan so faithfully, lovingly, and fervently set forth Jesus Christ and Him crucified, as the only Saviour for rich and poor, high and low, alike. A large number of worshippers, (about 62), afterwards partook of the Holy Communion of the Lord's body and blood, and it was extremely gratifying to notice among them all the newly-confirmed. The Bishop's very forcible and earnest address to the young people regarding this great duty and privilege could not be without effect upon those who had not before quite made up their minds to partake. At the evening service an able sermon was preached by the Rev. George Love, of Albert County. The attendance at both services was large, although, I have no doubt, many more would have been present had the sittings in this Church been free. The floral decorations, kindly furnished by some of the ladies, were most appropriate and beautiful, chaste, and not excessive in quantity. The music was good, and the singing hearty and unambitious.

With best wishes for the success of your valuable paper.—*Con.*

PETITCODIAC.—The Rev. Cuthbert Willis is Rector of Salisbury and Havelock, and is assisted by the Rev. W. J. Wilkinson, Deacon. The services in the mission of Salisbury were most gratifying to lovers of the Church. On Sunday, Sept. 14th, at the new Church at Pollet River, three miles from Petitcodiac, there were four baptisms, two of them being adults. On Monday afternoon the Metropolitan arrived at Salisbury by the 4.30 P. M. train, and confirmed privately Mr. Parkin, 85 years of age. He then drove to the Rectory at Petitcodiac, some ten miles distant. The next day, Sept. 16th, he proceeded to Pollet River, where a small church has been erected to seat 90 persons. The church has been put up by the energy of the Rev. C. Willis assisted by a few hard working parishioners. Our readers will be surprised to learn that \$380 represent the amount of money that has been spent upon the neat and creditable building. The rest of the expense has been met by the labour of the people, and by their contribution of materials. They deserve every credit for the way in which they have strengthened the Rector's hands, and the interest they have taken. There is not a dollar of debt on the church, so the Bishop consecrated it by the name of St. Peter. There were present and assisting in the services, Rev. Canon Medley, Rev. Dr. Jarvis, and Rev. Messrs. Hanford, Warneford, Lockwood, Willis, and Wilkinson. Thirteen candidates were confirmed, many of them of mature years and some of them heads of families. The Bishop delivered an appropriate address, and at least 45 persons received the Holy Communion. The same evening service was held in St. Andrew's Church, Petitcodiac. Prayers were said by the Rev. S. J. Hanford, and the Lessons were read by Rev. J. Lockwood. Three adults were baptized by the Bishop. The sermon was preached from Job iii. 20 by the Rev. Edwyn S. W. Pentreath.

The next day, Sept. 17th, at 11 A. M., after the singing of a hymn, the Litany was said by the Rev. Edwyn S. W. Pentreath. The Rev. W. J. Wilkinson read the Preface in the Confirmation Service, and seventeen candidates received the "Laying on of Hands." The character of this class was quite noticeable, most of them being men and women of middle age, and half of them men. The Communion Office was then said by the Rev. Mr. Lockwood, Rev. Canon Medley

reading the Epistle, and the Bishop the Gospel. His Lordship celebrated, and a godly number received the Holy Communion. The Bishop founded his address on 1 Cor. xv. 28, and delivered a most powerful sermon, (sitting in his chair), on the duty of being grounded in the primary truths of religion, firm in the faith, and abounding in the Lord's work. He spoke of the encouraging progress of the Church in this part of the Diocese. In this Parish, where a few years ago there were no Church families, and apparently no prospect for the Church, there are now two consecrated Churches, both paid for, and a Rectory with 11 acres of ground, free from debt. It shows the value of the earnest and judicious work of the Rev. C. Willis, to whose labours the results are due, and is a testimony to the value of aggressive work. The Rev. Mr. Wilkinson has worked very hard, and deserves credit for his active labours in the Mission, where he is much appreciated by the people. The clergy and friends repaired to St. Andrew's Rectory, where a bountiful lunch had been provided. The Metropolitan left for Sussex at 5 P. M.

WATERFORD.—On Sunday last eighteen candidates were confirmed in the Church of the Ascension, Waterford, Rev. J. Lockwood, Missionary. His Lordship arrived in St. John Monday, presided at a meeting of the Board of Home Missions that evening, and left for Fredericton the next day, thus completing his Confirmation Tour for 1879.

WESTMORLAND.—On Wednesday, Sept. 20th, at 3 o'clock, p. m., the Most Reverend the Metropolitan, held a Confirmation at St. Mark's Church, in the Parish of Westmorland, where twenty-one candidates came forward to receive the Apostolic Rite, six of the number being baptized also at the same time. His Lordship expressed much pleasure on seeing the new Church in the course of erection.

PARISH OF ST. DAVID.—A very pleasant picnic was held on the grounds of Joseph Simpson, Esq., one of the Church Wardens, on Saturday, August 23rd. Owing to the great exertions of the Rector, assisted by Mr. and Mrs. Simpson and Mr. John Hill, tables and swings were erected on the grounds, and a few boats were brought to the shore for the use of the guests. About 150 adults, including the Rev. J. and Mrs. Rushton, of St. Stephen, sat down to tea, after the children of the Sunday School had been feasted. The picnic formed an agreeable reunion for the Parishioners, and it is hoped, will help to spread a feeling of unity.

ALBERT COUNTY.—The Most Reverend the Metropolitan visited this county on Friday, September 12th, and held a Confirmation at Saint John's Church, Hopeveil Hill. His Lordship, accompanied by Rev. E. Simonds, of Dorchester, was met at the Cape Ferry, by Rev. George Love, and driven from thence to "The Hill" Church. The Bishop's eminence as an ecclesiastic, his scholarship, his well known piety, high character, charitable deeds, and sterling qualities, attracted, even on a week day, and in this busy season a large number of people from all parts of the county. The little Church was inconveniently crowded, and many could not get inside the building. Owing to the smallness of the Vestry, the Bishop and Clergy robed in a house close by, and on entering the Church, the choir sang the hymn "Lead Kindly Light." The Litany was said by the Rev. George Love; and the Communion Office by the Bishop and Rev. E. Simonds. The Confirmation candidates numbered nine, and were severally presented to the Bishop, seated in the chancel by the Missionary, Rev. Mr. Love, who also, at his Lordship's request, read the preface to that service.

DIOCESE OF NOVA SCOTIA.

THE Bishop is this week holding Confirmations at Havelock and New Ross. The Church at New Ross, happily completed by persevering effort after several years of labor, is to be consecrated to-day.

MANCHESTER, GUYSBORO Co.—Great improvements have recently been made in the interior of St. Paul's church. The seats, desks, wainscoting, etc., of plain wood, formerly innocent of varnish, have been painted a deep, dark, warm colour, the windows have been frosted and the roof and walls thoroughly cleansed and whitened. The whole appearance is in charming contrast to what it was a few months ago and shows what may be accomplished by the persistent efforts of even a few individuals. From being cold, comfortless and cheerless, it is now transformed into one of the most attractive and tastefully-decorated little temples in this part of the province.

These improvements are mainly due to the energy of the pastor and one or two ladies of his congregation, and very much credit must accrue to them when it is reflected that they had to struggle under most advanced circumstances, that they all lived at a considerable distance, yet daily devoted several hours to the labors of decoration, and that the funds at their command were by no means abundant.

One result in the altered aspect of the church is the very great increase in the attendance. A year ago the minimum number present during service was thirty, now it is a hundred with an average of about seventy.

Although this change has been largely brought about by the attractiveness of the place of worship, yet no inconsiderable portion of it is due to the energy of Mr. Hamilton, and to the choir, which, under Mrs. Marshall's leadership, has obtained a state of perfection rarely met with in a country Church.

RURAL DEANERY MEETING.—A meeting of the Lunenburg Chapter will take place at Mahone Bay on Wednesday, October 8th. Divine Service will be held on Wednesday and Thursday mornings, and on Tuesday and Wednesday evenings. On Wednesday evening brief addresses will be delivered by the clergy on the subjects of Home and Foreign Missions. Members of the Chapter are requested to send early notice to the Rev. C. E. Churchward if they will be able to attend. A collection will be taken during the Wednesday evening addresses in aid of the funds of the Society for the Propagation of the Gospel in Foreign Parts.

By order,

W. B. GELLING, *Secretary.*

DIGBY Co.—Mr. Shaw writes us very encouragingly of his work in getting subscribers for the GUARDIAN. His last letter was from Digby Co., where he had met with very good success, which he attributes largely to the warm interest and support of the Rectors of Digby and Weymouth, the Rev. John Ambrose and the Rev. P. J. Filleul. Our hearty thanks are due to these gentlemen for their kind exertions on our behalf. Mr. Shaw speaks very hopefully of the future of the Church in this County, and alludes in glowing terms to the new churches in both places. From what he says, we conclude that, while in Digby he thought it had the finest building, and when in Weymouth, he changed his affections to the one there. Having left both places, he is now uncertain which to admire most.

HALIFAX—Trinity.—The Lord Bishop of the Diocese held an ordination in this Church on Sunday morning last, when Mr. A. D. Bambrick, B. A. of King's College, Windsor, and Mr. Arnold of England, were admitted to the Diaconate; and the Rev. H. How, Deacon, Vicar of Newport, was advanced to the Priesthood. The sermon was preached by the Rev.

Canon Maynard. We very much regret to learn that there seems but little prospect of the Rev. Mr. Ancient remaining in charge of this congregation. He has accomplished a great work since coming here.

GLACE BAY MISSION.—The Clerical Secretary landed in this mission on his way to Sydney, and preached at St. Paul's and St. Mary's Churches on the 3rd and 4th. He returned on the 10th to hold his official meeting in aid of the B. H. M. His previous eloquent sermons prepared and brought together not only the Church people, but many of the various denominations; and for almost two hours he held spell bound the congregation assembled at St. Mary's, St. Paul's and Christ's Church on the evenings of the 10th, 11th and 12th. The extremely hard times at the various collieries alone prevented large offertories, for the feeling expressed by one man was felt by all, viz:—"Had the purse been ever so deep the last cent would have been uncovered."

The Missionary in charge must feel thankful that the claims of the B. H. M., were so clearly and ably set forth and impressed upon his people, and that a new impetus was given church life by the eloquent and soul stirring words of the Rev. Secretary.

PUGWASH.—The Lord Bishop visited this Parish on Saturday, the 6th instant. The Rev. B. F. Brime, the Rector, with the Rev. Canon Townshend of Amherst, Rural Dean, and the Rev. J. L. Downing of River John, met his Lordship at Oxford Station, from whence they proceeded to the pretty little church at Clifton, where a numerous congregation was awaiting to witness the consecration of Church and Burial Ground. His Lordship expressed himself much pleased at the appearance of the Church and its beautiful surroundings; and all present remembered that to the Rev. Wm. Ellis, now of Sackville, was due its erection, and the gift of the site. The name given to the building was "The Church of St. John the Evangelist."

The interior of the Church was handsomely trimmed, and the appearance of the Altar was particularly attractive, being richly and profusely decorated with flowers. After the service of consecration the Holy Rite of Confirmation was administered to a class of six. Service ended the Rector drove his Lordship to the Pugwash Rectory, where he received a cordial welcome.

The next day, Sunday, Confirmation was held at the parish church, when nine persons received the "laying on of hands." The class would have been larger but some few persons from a distance were unable to be present as intended.

Loving hands had been busy in decorating God's Altar with charming flowers, and the old church looked remarkably well. His Lordship's address to the candidates, and his sermons, both morning and evening, were very eloquent and earnest.

On Monday morning the building committee met at the rectory, and discussed at length the arrangements for building the new church.

Efforts will soon be made to begin the work.

His Lordship after luncheon was driven by the Rector to Thompson station on his way to Halifax.

Thus ended a visit which we all most earnestly pray may prove of lasting good to many souls.

DIOCESE OF NEWFOUNDLAND.

TRINITY.—The Rev. Rural Dean Smith of Trinity, who, with his Sister-in-Law, was thrown out of his carriage, is considered out of danger, but will hardly be able to do any more work in his mission. Miss Moorhouse, who was with her Brother-in-Law, received a compound fracture of the thigh.

The Church Guardian,

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WHAT WE WOULD LIKE TO DO.

It is very plain that our paper needs enlarging. We are obliged to crowd out news of parochial work frequently, until the next issue, which, of course, creates dissatisfaction. Many things that we would gladly insert, so as to make the paper more interesting, cannot go in for want of space. In short, we ought to increase the number of pages by one-half at once, and double our present size at the end of our first year. We should be very willing and glad to do so. There is no lack of material for insertion, and with a sixteen page paper, we should be able to produce something worthy of the growing Church in the Dominion. Our readers, everywhere, would find the benefit of such a change. But as this is a private enterprise, subsidized by no one, and no portion of its support guaranteed by any set of men, we do not feel justified yet in making such improvements as we would like. We acknowledge the generous support we have received so far, a support accorded to us, not as the organ of a party, but as an honest attempt to produce a paper which would be a help in the work of the Church, and would bring strength and encouragement, and not strife and partisan bitterness into the parishes of the Clergy. If that support be generously increased;—if our readers will kindly interest themselves to extend our circulation, and to secure us advertising patronage, we can promise to double the size of our paper for the same price, and make it a Family Church Paper that will be welcome everywhere. There is so much need of a live Church paper in the homes of our people, that we are anxious to secure more subscribers, and more subscribers means a larger paper, more space for news and interesting matter; in short, a paper worthy of the intelligence of the Members of the Church, and which shall represent her progress throughout the world.

AGAIN, owing to pressure upon our columns, we are obliged to defer a large quantity of editorial and other matter. The discussion upon the New Brunswick Co-Adjutor Question will soon be over, when we hope to print a number of interesting articles now in hands.

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church will not be admitted.

(To the Editors of the Church Guardian.)

WOODSTOCK, September 17th, 1879.

SIRS,—During the week past, from Sunday, 7th, to its close, a Parochial Mission has been held in this Parish, the Missionary being the Reverend F. Partridge, B. D. The Mission had been prepared for by a faithful band of workers among the laity, who, for weeks before, were distributing leaflets and tracts, informing every one of the Mission and its objects. A mission choir had also been in practice for some weeks, under the careful training of H. W. Bourne, organist of St. Luke's Church. Every Thursday, the lay-workers and the mission-choir met together for intercessory prayer in behalf of the Mission, and for practice afterwards; and the interest in these meetings went on increasing. The Missioner arrived on Saturday, and that evening he was met at St. Luke's Church by the lay-workers and mission choir, whom he addressed briefly on the important Mission, and the necessity for hearty, unselfish and prayerful co-operation on the part of all in it. On Sunday, September 8th, the Mission commenced. The services and meetings were held in St. Luke's, the largest and most central church in the Parish, and the best suited to accommodate the many people who came from all parts of it to attend them.

A special Mission Service was held every evening at 7.30, with a mission sermon, after which, with intermission for silent prayer, and a hymn, the Missioner gave an instructive address on some important point of the Church's teaching.

An instruction meeting was held every afternoon at 3 o'clock, except Saturday, on that day, a meeting was held for the purpose of forming a parish guild.

On Wednesday and Friday, an instruction meeting for men was held at 1 p. m., and in addition, on Tuesday and Thursday, at 8 a. m., there was a celebration of the Holy Communion, short addresses being given to the Communicants.

On Sunday, the 14th, the Services were at 11 a. m., with the Holy Communion, at which there were 87 Communicants, though the day was very wet. A Litany Service for the Sunday School at 3 p. m., and the closing Service of the Mission at 6.30 p. m.

The soul-stirring earnestness with which the Mission-preacher dealt with sin, and its many phases produced a deep, and I am confident, what will be a lasting impression in many souls. The loving way in which he declared the free grace of God to repentant sinners, added joy to their hearts; and the convincing manner in which he set forth the necessity of diligently and faithfully using the blessed means of grace, which the Son of God has left to us in His Church, awakened numbers to new resolutions for the future of their Christian life.

It would take more space than you could allow me, to give anything like a just idea of the thoroughness of the teaching given in the sermons and addresses, as the learned and devoted Missioner, in words of convincing reasoning and searching power, sought to declare to his attentive listeners the whole counsel of God. I might give but an instance or two.

On Tuesday evening, an instruction was given of more than an hour and a-half in length on the historical position of the Church of England as a true branch of the Church Catholic. The large congregation, numbers of whom

were not Church people, listened with the utmost attention unto the end.

On Wednesday, 1 p. m., an instruction to men only, especially to young men in "true manliness" was of the plainest and most searching kind. And the closing sermon of the Mission on Sunday evening, founded on the latter portion of the parable of the "Prodigal Son," illustrated by circumstances of actual experience in life, and bearing upon the interesting events connected with the Mission week, will not soon be forgotten. Five adults were admitted into the Membership Holy Church by the Sacrament of the Baptism during the week.

Last autumn, a Mission had been conducted in the neighbouring Parish of Richmond, with many blessed results, and by the same Missioner. And it was a pleasing thing to see, on this occasion, great numbers of the people of Richmond present at all the Services of the Mission,—at the instruction meetings,—and coming forward with their fellow-Churchmen of Woodstock to receive the sacred pledges of their redemption in the Body and Blood of Christ on each occasion when the Holy Eucharist was celebrated. At the closing Service of the Mission, in response to the Missioner's request, the large congregation stood up, and the members of the Church publicly renewed their vows by answering in one voice together to the questions contained in the Office for Holy Baptism for those of riper years.

In giving this account of the Mission, I forbear speaking of results—many distinct results have already come to notice—sufficient, indeed, to make us thank God for His blessing of the work. The other results, I do not doubt, are known only to Him. Of this I am firmly convinced, that a Mission similarly conducted must be productive under God's blessing of great good to almost any Parish, for the clearing away of any doubts and prejudices concerning the faith once for all delivered to the saints, and for the cementing of the faithful members of the Church in firmer bonds in Christ its Head, to say nothing of the great work of rousing careless or wilful sinners to a conviction of their dangerous state, and leading them in true penitence to the foot of the Saviour's Cross.

THOMAS NEALES.

RANDOM DEDUCTIONS AND THE CANON FOR A CO-ADJUTOR.

(To the Editors of the Church Guardian.)

SIRS,—Permit me as an outsider to pass an opinion upon "Eirenicon's" method of argument, in your issue of Sept. 11th. In meeting his opponent, he has attempted to sharpen his weapons, almost solely upon the Montreal Synod grind-stone. Many in the Montreal Diocese will smile as they note rather a clumsy effort to put an edge on the back of his sword. Grant that the Diocese of Fredericton has as small and factious a minority as that which set the laity against their own clergy and the House of Bishops in the proceedings of 1868 in Montreal, or grant that you have some unscrupulous aspirants to the Holy office, and we will promise under whatever system, and particularly the unrestricted license for which he pleads, that the intent if not the manifestations, will be as painful as that of the 1868 Synod of Montreal.

Again, the manner of the last election in Montreal has caused shame, even to those whose "party" won by means which no honest or upright mind would justify. We do rejoice that God has over-ruled men's frailties and given us the earnest of so useful and devoted an Episcopate, but "Eirenicon" perhaps will not formulate as the basis of a Canon for Fredericton, "Do evil that good may come." Which will that Diocese chose, that its venerable and experienced Bishop should stand at the helm with all his solemn responsibilities and closing hours or, that a few astute crafty minds, under extreme party feelings, should manipulate the whole pro-

ceedings, and afterwards shamelessly utter their boast that "they managed it." There was enough in the Montreal election, if taken advantage of, to discredit this popular system of creating chief Pastors of Christ's flock beyond expectation. The conservative element of our Church is always long-suffering and humbly bows, *Pro Ecclesia Dei*, to results, which if the scale were changed, would be resounded to the ends of the earth.

If "management" constitutes "freedom of action," and the Synod of Fredericton is content to select, "almost without debate," then I think the office of your Anglican correspondents has vanished, and all unprejudiced minds will pray that the "management" may be where it is known, and from a source entitled to exercise it.

Again, with marvellous presumption "Eirenicon" says that the Diocese of Montreal "is now working happily under a Bishop, who, in 1868, they would have been glad to accept, but whose name at that time they were unable to bring forward for choice." Upon what does "Eirenicon" base such a random assertion as this? In the means openly set at work for 10 years to swamp the house of peers, supplemented by secret attacks upon the franchise of the members of the Synod, the inference of logic and fact is, that in 1868, neither the name was desired, nor would such an election have been possible. What justification can be found for such a line of argument as this? It seems a little like being at one's wit's end. If your correspondent is sincere in his admiration for the Montreal election, then let him, before asserting, procure from all sides the unwritten history of the contest. We in Montreal now rejoice in the spirit and temper and prospective success of our beloved Diocesan, but in this congratulation and loyal allegiance to him, we are not prepared to say, that if we had been worthy, God could not have ordered better, or that the system of election is anything but to be heartily deprecated. Our election is a beacon to warn, rather than a guide to follow. The wisdom of our Bishop has tided over quicksands and shoals, which in nine cases out of ten have engulfed in shipwreck and ruin. The experience of these unlicensed popular elections is not a happy one in the Dominion, and the Church at large will hold in admiration the faithfulness and devotion of the Venerable Metropolitan in doing, at least, his part towards giving to the future a better heritage, and in particular, saving his own beloved fold from the "Paul and Apollos" scourge which is the weakness and the bane of the Church in Canada.

"Eirenicon's" plea, if applied to the Judiciary of the Land, would keep the brightest and best minds from the Bench, and substitute for pre-eminence a respectable mediocrity.

MONTREAL.

CANON FOR A CO-ADJUTOR.

(To the Editors of the Church Guardian.)

SIRS,—I welcome your correspondent "Canon's" admission that, so far from clergy and laity having the election in their own hands quite as thoroughly by the Bishop nominating, (as he before asserted) the proposed Canon reserves to them a mere negative or right of objection. In point of fact, it is proposed that the Bishop shall choose and nominate, or in other words, shall elect his Co-Adjutor and successor. The Bishop, "Canon," tells us, asks this power, because he knows "better than any one else can possibly do, who will best answer for the position." But still the clergy and laity are to have by the Canon a right of rejection. If "Canon's" position be correct, why so? The choice and nomination once made by the Bishop, will he not then argue that no negative should be exercised, and for the like reason, the Bishop knows best. In other words, he argues for appointment by the Bishop of his Co-Adjutor and successor as a sub-

stitute for election by the Bishop's clergy and lay delegates representing the Diocese at large. And thus, because the Bishop knows best, carry his doctrine a little further; adopt the autocratic principle in its entirety; and the Synod may cease to meet. Its functions, except as a body to register whatever the Bishop knows best, are at end.

In effect, then, what is proposed, is to take from the clergy and lay delegates the choice of their future Bishops and to rest the appointment in the Bishop for the time being.

Let us understand this clearly.

And now, will "Canon" look a little to his facts. Why will he assert positively so much that is quite untrue.

1.—"Eirenicon" and "Loyalty" are not the same as you can easily attest. "Eirenicon" does not even know who "Loyalty" may be. "Canon" must have strange views of editorial management, if he supposes that the editors of a respectable paper would allow a correspondent thus to double himself.

2.—Is "Canon" quite sure that about 63 out of 70 of the clergy, and 3 out of four of the laity see just as he does in the matter?

3.—"Canon" alleges that in 1865 Diocesan Election was "so new and untried a thing" that "doubt and misgiving as to how it would work" led to the peculiar form of the canon under which Bishop Oxenden was appointed.

In point of fact Bishops Cronyn of Huron, Lewis of Ontario, and Williams of Quebec, had then been elected by the Synods of their respective Dioceses, and sat in the very Provincial Synod of 1865 which framed the canon in question.

What really led to the peculiar canon of 1865 was the desire to confine the Metropolitanate to Montreal. The Synod of Montreal desired that it should continue the Metropolitan See. Their right to elect their own Bishop was already conceded.

The House of Bishops claimed, however, the choice of their Metropolitan.

A joint committee of the House of Bishops and the Synod of Montreal proposed to compromise the difficulty by allowing the Bishops to present a name to the Synod for approval, and on rejection, another *ad infinitum*.

The Synod, on receiving their report, altered this so that the Bishops were required to present two or more names for approval or rejection.

In this form the canon passed.

A like canon was proposed for the election of a Co-Adjutor Bishop of Montreal, with right of succession, but rejected by the House of Bishops.

Until Bishop Fulford's death in 1868 the canon adopted remained imperative.

Meantime Bishops Bethune of Toronto, and Hellmuth of Huron, were chosen by their Synods under the system of free election.

But on Bishop Fulford's death an election on the really "new and untried principle" of choice and negative, now again proposed, for the first time took place. Let us hope also for the last.

Results:—1. A protracted struggle without result, and an adjournment. 2. Another struggle, and the choice and approval of a comparative stranger, Bishop Oxenden. 3. The repeal of the canon, now tried and found wanting, at the next session of the Provincial Synod.

The principle of free election contained in the canon already enacted by the Synod of Fredericton has been tried in the elections of the present Bishops of Quebec, Montreal, Ontario, Huron, and Niagara, and, in some instances, of their predecessors.

The principle of nomination and rejection contained in the proposed canon has been tried but once, and then only to be found wanting and condemned.

4.—The Bishop of Fredericton will scarcely thank "Canon" for putting in his mouth such words as these, "In other Dioceses . . . in nearly every case . . . a man whose qualifications and person have been unknown to all but

a very few in the Synod, has been elected by the strongest partizanship, or the most glaring ignorance." Well done, "Canon."

Curiously enough, Bishops Cronyn, Lewis, Williams, Bethune, Hellmuth, Fuller, and Bond have all been chosen from their own Dioceses, and Bishop Sweatman will scarcely be spoken of as one whose qualifications and person were unknown.

The only "unknown" person elected a Bishop in Canada has been Oxenden,—taken from England in 1865 similar to that now proposed.

5.—I must not further trespass on your space except to point out that, although Bishop Oxenden's election was undoubtedly to a vacant diocese, the clause in the proposed canon which gives an absolute right of succession to the Co-Adjutor Bishop makes the present case a very similar one. In Montreal the Bishops, (not one but four), chose, and the clergy and lay delegates first negatived and at last reluctantly approved, to a diocese already vacant. In Fredericton it is proposed that the Bishop shall choose and the clergy and lay delegates approve a person to succeed to the see immediately on its becoming so.

EIRENICON.

CANON FOR A CO-ADJUTOR.

(To the Editors of the Church Guardian.)

SIRS,—I trust you will allow me sufficient space to answer "Churchman's" letter, published in your issue of the 11th inst., in order that I may show how very far from correct is his assertion that the proposed Canon interferes with rights possessed by Clergy and Laity; and that a Co-Adjutor Bishop, with the right of succession, is uncanonical, and was unknown to the Early Church.

I am quite willing, and I am very sure all who favor the adoption of the Canon will be willing to discuss the question from the standpoint suggested by "Churchman", in the following sentence:—"The proper course to pursue, in such matters, is to consider well every measure that is submitted to the Synod, and to vote against the passage of anything that is either uncanonical or contrary to the interests of the Church."

We are quite prepared, I say, to accept this position, and it has been because those favoring the Canon wished the question discussed—not in the newspapers, nor in highly coloured and inflammatory pamphlets, containing *ex parte* statements, grossly at variance with the facts, but—calmly and dispassionately, on the floor of the Synod, there to be judged on its merits, that they have for so long a time preserved silence, until, at last, silence ceased to be a virtue; and inspired solely with the desire to place themselves right before the Church at large, they have been compelled, though reluctantly, to enter the arena of newspaper controversy.

Such a sentence as that just quoted from "Churchman's" letter, comes, therefore, with very bad grace from a party which has not been too particular with regard to the means employed in prejudicing the minds of the Clergy and Laity against the Bishop and the proposed Canon, and so in having the case prejudged before it could come up regularly and constitutionally for discussion in the Synod.

But now, to a consideration of "Churchman's" serious charges. How dare "Churchman" make assertions of so damaging a character, if true, without being able to sustain them with substantial proof? The bald assertion he has boldly made, but when we come to look for the proof, what do we find? A quotation from "Dr. Smith's Dictionary of Antiquities," advanced presumably in good faith, and, therefore, made in ignorance of the fact that the passage has reference to a case altogether different, in certain impor-

tant particulars, from the one now before the Church in this Diocese. "Churchman" should have known that, as a rule, Co-Adjutor Bishops were neither nominated nor elected by the people in the Early Church; indeed, as a matter of fact, that the people knew nothing whatever of the affair until it was all over; and that they were simply appointments of the Bishops themselves, who made the selection, and consecrated by the imposition of their own individual hands. (See Dr. Smith's Dictionary, page 227.) It may surprise "Churchman" still further to learn, that this same Dictionary of Dr. Smith, upon which he builds his case, says, under "Bishop" "Election," page 213:—"The election of Bishops pertained from the beginning to the neighbouring Bishops and to the Clergy and Laity of the particular Church. But the relative rights of each class of electors were apparently determined, not only by express enactment, but by Apostolic practice, defended in the first instance by Jewish precedent. The judgment, commonly the choice, and the ratification naturally inclined to the Bishops, so that for the first 500 years such elections were ordinarily ruled by them. The approval and the testimony to character, were the more proper office of the Clergy and Laity of the diocese itself. While the formal appointment, which included the ordination, belonged exclusively as to the Apostles at the first, so to them who succeeded to that office, viz., the Bishops."

So that, as it is here plainly proven, even Diocesan Bishops were not nominated by the Laity, or by the Clergy of the vacant Diocese, but by the Bishops of the Ecclesiastical Province; and it was under this precedent that the nomination to the vacant See of Montreal, to which "Eirenicon" alluded, was placed in the House of Bishops.

It was because the people had no voice whatever in the choice of a Co-Adjutor Bishop, either as regards selection or approval, that, in the Early Church, in the cases referred to by Dr. Smith, and quoted by "Churchman," it was held, and very justly and rightly so, too, no doubt, that such Co-Adjutors could not properly succeed to the Bishopric.

But how entirely different is it with the Canon now before the people and Synod of Fredericton. In the present case, the Bishop nominates, and the name is to be voted upon by the Clerical and Lay Delegates, whose votes elect him, thus keeping closely to the very best form of primitive practice in the case of an ordinary election to the Episcopate.

But if this explanation places "Churchman" in a false and ridiculous position, what will be thought of his unguarded and reckless statement that, "if there is one point upon which the ancient history of our Church is clearer than another, it is that such appointments (*i. e.*, Co-Adjutor Bishops with the right of succession) were uncanonical and forbidden?"

Enough has already been said to show what was the ordinary practice with reference to Co-Adjutor Bishops in the Primitive Church, and why it was that Dr. Smith's Dictionary of Antiquities very properly declares that the general sense of the Church was against such men becoming successors of the Bishops after their death. This is the class which "Churchman" has been making so much ado about; but, as I have already shown, these cases are not at all analogous to the present one, seeing that, according to the proposed Canon, the Bishop of the Diocese nominates, while the Clerical and Lay Delegates elect; which action represents another class of Co-Adjutors to which I wish now to refer.

That such a course as this now proposed in Fredericton was sometimes practiced in the Early Church, and that certain Co-Adjutors, whose names had been formally endorsed by the people, were consecrated to assist the Bishops while living, and, when they should die, to be their successors, can easily be sustained by the following extract from

"Bingham," an authority no student of Ecclesiastical history will question.

He says, chap. 13, section 4—"To these" (*i. e.*, certain exceptions to the common rule of having but one Bishop in a city) "we may add a third exception in a case that is more plain, which was that of the Co-Adjutors. These were such Bishops as were ordained to assist some other Bishops, in case of infirmity or old age, and were to be subordinate to them as long as they lived, and succeed them when they died." And after citing seven such cases, he adds:—"These instances are evident proof that it was not thought contrary to the true sense of the Canon (*i. e.*, the Nicene,) in case of infirmity or old age; to have Co-adjutors in the Church."

I should like to say a great deal more, and quote a great deal more from both Dr. Smith and Bingham, in support of our Bishop's position, but my letter is already far too long, and so I must reserve what further I have to say for another occasion, should opportunity offer.

CANON.

A CO-ADJUTOR BISHOP.

To the Editors of the Church Guardian.

SIRS,—Churchmen of the Diocese of Nova Scotia are not so directly interested in the proposed Canon, shortly to be submitted to the New Brunswick Synod, as our fellow-Churchmen in the latter Province, but the election of one who may occupy a seat in the House of Bishops, is a matter of great moment to all Canadian Churchmen.

I do not think a better plan could have been conceived for avoiding the grave scandals which have distressed and alarmed so many of us.

I allude particularly to the elections of the late Metropolitan, and the present Bishops of Toronto and Montreal.

I was present at the election of Dean Bond, and I trust, never again to witness such a scene. All the machinery of a political contest was in full running order. Caucuses, personal canvassing, inflammatory appeals, and the most uncharitable attacks upon those who differed from Dean Bond, were all unsparingly used.

I was mistaken for a member of the Synod, and at the door of the Synod Hall, I was handed a fly-sheet, stating that if the Dean were not elected, the Diocesan funds for Missionary purposes would be lessened; and it was pointed out to me that the members of St. George's congregation alone could, by withholding their subscriptions, cause such a deficit as would necessitate a great reduction in the salaries of many of the clergy.

The disgraceful scenes at Toronto are too fresh in our recollection to be forgotten—a repetition of them will place a great strain upon those who desire to remain loyal to the Church of England in Canada.

For thirty four years, the Bishop of Fredericton has administered the affairs of his diocese, and now, when age is coming upon him, and he finds his strength unequal to his work, he desires assistance.

As a highminded English gentleman, and a Divine, whose acquaintance with Ecclesiastical history is not second to that of any other in his Diocese, he shrinks from being a partaker in such scenes as those of Toronto and Montreal; and so he has proposed a Canon, which, if adopted, will give peace to the Church, and protect the rights of every Priest and Layman in his Diocese.

I cannot think that his Synod will abandon their Bishop, and leave him in his old age to struggle under a load of work too heavy for him to bear.

And there is another consideration, I trust, will not be forgotten. The same people who forced Dean Bond upon the Diocese of Montreal, threaten legal proceedings against Bishop Medley to com-

pel him to surrender his office, as head of the Canadian Church.

The aid of the Civil Courts, we are told, is to be invoked, and an injunction asked for to restrain him from acting as Metropolitan.

I do not for a moment do the Bishop the injustice of supposing that he would allow any number of "injunctions" to interfere with his discharge of his sacred office, but it does seem as though troublesome times are in store for him, and for us.

And this, surely, is the time when his own Synod should stand by him, and strengthen, and not weaken his hands.

I do earnestly hope that the Bishop will hold his ground. He stands before the Church as the Champion of a great principle. He has put forth a Canon, which, if carried, will not only secure the just rights of the laity, but will rescue the election of his Co-Adjutor from the party strife, and the unhappy wrangling which the Canadian Church has so frequently been called upon to witness.

Yours truly,

H.

Diocese of Nova Scotia.

SUNDAY DESECRATION.

(To the Editors of the Church Guardian.)

SIRS.—"Parent" in his last does not say which is the "gold" and which the "silver" side of the shield:—His or mine?

Allow me to inform Parent that I have seen both sides, closely, having buried not "a few" in city graveyards, but very few where the 15th chapter of Corinthians was not heard, as in this city the body was almost in every case taken into the Church, and in remote country places where there was no Church to go to, the first part of the burial office was used in the house. From "Parent's" point of view I suppose he will again think my experience exceptional, for I have seen frequently much difficulty in obtaining even a *decent* number of followers in busy times more than once the Parent ALONE bearing with him the remains of his child.

Knowing these things I nevertheless cordially join "Parent" in urging all who can (without adding to the soreness of the then most tender feelings of widows, orphans, and those otherwise bereaved), to avoid Sunday for funeral services; at the same time I must think the term "Sunday Desecration" ill applied to the sacred duty of the religious burial of the Christian dead.

A PARISH PRIEST.

(To the Editors of the Church Guardian.)

HOHELAGA, 19th Sept., 1878.

SIRS.—When I received the paper today, I found that there were several typographical errors in the Questions. In the list of Questions, No. 103, *be* should be *to*; No. 105, *off* should be *of*; No. 120, *Jopp* should be *Joppa*; No. 125, *pillow* should be *pillar*; No. 138, *asses* should be *apes*; and *way* should be *navy*. In the names of the new prizes, The Three *Lost* Bishops, should be *Last*. I sincerely hope, nay, I am certain, that the three good men, Mountain, Strachan, and Fulford, are now *saved* in Paradise.

Please make a note of these corrections in next issue, as it will save a great deal of trouble.

There are now 105 candidates, so you see that since I wrote last, the number has almost tripled.

Yours fraternally,
J. DOUGLAS BORTHWICK.

PRINCE EDWARD ISLAND.

ALBERTON.—Allow me space in your valuable paper, THE CHURCH GUARDIAN, to record a visit of our good Diocesan, the Bishop, to Alberton. The express train brought him from Summerside on Wednesday noon, the 3rd instant. Having conveyed his Lordship to the Parson-

age, where he is always so welcome, and after taking luncheon, we began to make arrangements for the evening service and confirmation. At 5 P. M. the first bell gave us warning of the hour of prayer, and about 6 P. M. we began to assemble, and by the time that the second bell had ended its call to service the congregation, with the candidates for confirmation, had pretty well filled the Church.

The service commenced by singing the hymn, "Soldiers of Christ arise, and put your armor on," etc. The Church had been lit up with lamps while it was broad daylight, and do you know there were even two beautiful globe lights on the

* * * or Communion Table. They were not intended to represent any of the high-isms of the day, but were lit before service to avoid disturbance and confusion during worship. The service having been conducted to the end of the 3rd Collect, the Preface for the Confirmation Service was then read, after which the Bishop addressed the congregation and also the candidates for confirmation, to whom His Lordship gave a very searching and solemn address, warning them of the dangers that would beset their future path, exhorting them to be faithful to the solemn vows they were now about to take upon themselves, at the same time earnestly begging them to pray for God's Holy Spirit to aid and assist them in their performance of all their duties, and also to put their whole trust in the Lord Jesus Christ unto their life's end. Having admitted 14 young persons to the sacred and apostolic rite, and giving them his blessing, the Bishop ascended the pulpit, and gave us an excellent sermon from the words: "There remaineth a rest therefore to the people of God," etc. Sermon ended, we sung the hymn, "Nearer my God to Thee," in which the Bishop and all the people heartily joined, after which the Bishop pronounced the benediction, and then dismissed the assembly. After paying us a short but very pleasant visit, His Lordship left on the 4th inst., by the early train, for Lot 11, to hold service there at 11 A. M.

R. W. DYER.

KING'S COLLEGE, N. S.

We have received from the President, the University Calendar for the Academic year 1879-80. We notice that the next Matriculation will be held on Oct. 4th, the first day of the Michaelmas Term. Perhaps it is not so widely known as it should be, that Matriculation Examinations for the College may now be held in Charlottetown, P. E. I., and St. John's, Newfoundland. In each of these towns a local committee of leading men has been appointed to superintend such examinations, according to certain regulations which are given in the Calendar.

A new feature in the present edition is to be found in the Regulations for Local Examinations for women, (page 30), under which certain pupils of St. Margaret's Hall, Halifax, have already been examined.

Calendars may be obtained from the President on application.

Marriages.

MADDEN—BOUTILLIER—At Christ's Church, Sept 8th, by the Rev. C. Croucher, Thomas J. Madden, to Matilda Jane, daughter of James Boutillier, of Coxheath.

Deaths.

WRIGHT.—Sept 10th, aged 79, Mr. William Wright, an employe at the Albion Mines, N. S. since the year 1827, when he left his native place, Dudley, G. B.

LOOKETT—Fell asleep in Jesus, at Brighton, on Friday, 11th September, in her 69th year, after a long and painful illness, borne with patience and resignation to the will of her Heavenly Father, Hannah, beloved wife of Mr. W. H. Lockett, a native of Manchester, G. B. Mrs. Lockett, was a consistent and faithful member of the Church of England, to which she was deeply attached.

PERSONALS.

S. GIMONS, Missionary, desires to thank Mrs. G. Z. Gray, of Narragansett Pier, R. I., for papers for his Mission. Such practical sympathy would cheer any man, especially one in his circumstances, and hard mission.

A CLERGYMAN of the Protestant Episcopal Church, now of Iowa, graduate of a College, seven years in Holy Orders, and several years experience in Teaching, desires a position in a Church School as Teacher of Classics, Mathematics, and Music, or would accept Parochial Work. Refers to Rev. Edwyn S. W. Penreath, Moncton, N. B.

SUBSCRIPTIONS RECEIVED.

(Continued.)

Humphrey Gilbert, Moncton, N. B.; Rev. Jean Roy, Sabrevois, Que.; Mrs. C. Tippet, Fredericton, N. B.; Rev. G. C. Robinson, Aylmer, Que.; George Ward, Stellarton, Pictou, Co., N. S.; Hon. A. M. Cochran, Maitland, N. S.; L. B. Cochran, do.; N. Murphy, do.; H. Murphy, do.; Rev. P. W. Patterson, Deer Park, Ont.; F. Smith, Digby, N. S.; Mrs. E. Turnbull, do.; W. S. Fitz Randolph, do.; Jno. C. Wade, M. P., do.; J. M. Viets, do.; Mrs. Bakin, do.; B. Hawksworth, do.; Capt. J. A. Hues, do.; W. B. Stewart, do.; E. Bidden, do.; P. W. Smith, M. D., do.; A. H. Taylor, do.; Edward Wassall, do.; Miss M. W. Stewart, do.; Miss J. E. Wright, do.; C. E. Turnbull, do.; J. H. Moorhouse, Sandy Cove, Digby Co.; Mrs. H. C. Harris, Bear River, do.; Mrs. James Tooke, Weymouth, do.; Reuben Hankinson, do.; C. D. Jones, do.; Geo. Johnson, do.; Mrs. H. E. Oakes, do.; Mrs. Geo. Mankinson, do.; Sterns Jones, do.; H. W. Brooks, do.; George Taylor, do.; Geo. Journeay, do.; D. L. Oakes, do.; A. C. Gates, do.; Wm. Mumford, Pleasant View, Digby Co.

(To be Continued.)

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DIARY OF A POOR YOUNG LADY.

(From the German of MARIE NATHUSIUS.)

[Translated for the Church Guardian.]

A TALE FOR YOUNG GIRLS.
(Continued.)

May 24th.

Jacob does not know where to turn, everything is growing so fast. To-day, we children helped to hoo the peas, and put in the bean-sticks. Each of the little ones got an apron full of lettuce as a reward. Trinchen is sick, she says nothing about it, but we see it.

June 10th.

Is it possible? I have earned two thalers and 16 groschen, they are my own. Trinchen looked sad when she handed me the money, but in my delight, I crumpled her white cap. Then I ran to Jacob, I felt I must do something extraordinary, I danced round him, and made him sing his pet song, "when the Prussians marched out before Prague." The tune suited exactly, and when he left out a few notes, I put in some extra steps. Then I gave Jacob four groschens, for two he was to get coffee rolls, (Trinchen likes them so much), and a packet of Louisiana for himself. He used seldom to smoke anything else. The good times shall come again, if I have to work day and night for them. Jacob did not want to take the money—he said it was wrong to waste it. But it was my own. What shall I do with the rest?

June 12th.

Trinchen has not got rid of her headache yet. Quiet morning sleep is the best cure I know. So I got up very softly, for I knew she would not allow me, and made aunt's chocolate and the coffee for ourselves. I am sure I did it quite as well as Trinchen. I eat down to sew, but it was not yet quite light. I had got up too early. Nothing was stirring in the house or garden, only the Nightingales were singing. My eyelids got very heavy and I fell asleep on my chair. I was awakened by Trinchen scolding me. She said she let me do all kinds of silly things, but I must not meddle in the kitchen. I had used three times as much chocolate, and it was not a bit the better for it; and, anyhow, it was a ridiculous whim that made me get up in the night. I was speechless with surprise and anger, but I controlled myself. I only said, "Catherine!" very gravely, and left the room. I sat down under the beech tree and could not help crying. Trinchen did not speak then as she should—the old evil Adam spoke in her. She thinks I got up out of sheer nonsense, and that I ate the chocolate. It is shameful that she should have such an opinion of me. I could not eat any breakfast. I felt as if I had something sticking in my throat. I stayed outside, and taught my school. But it is strange what I read in "Bogatzki." "He who cheerfully receives rebuke is wise, but he who will not suffer it, is a fool. Therefore, we should accept rebukes, even should they not be just, and we should not be like thorns and nettles which sting those who touch them. No evil can be said of us, of which the root at least is not in us; and though we may recognize our own weakness, and sometimes struggle against it, yet we do not overcome ourselves, and therefore, God comes to our aid in the rebukes which we receive; God uses even the faults of others for our good. Let us accept everything as coming from him. . . . Thus shall we gain a victory and blessing; but if we are impatient, and will endure nothing, we make the evil greater, and neither improve ourselves nor others. Lord, make us better, and give us the grace of patience."

[To be Continued.]

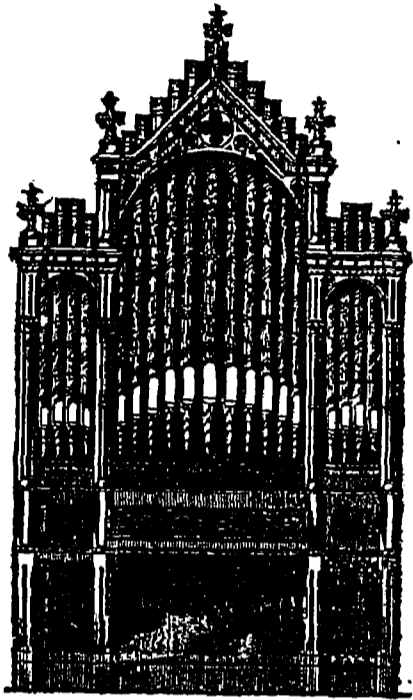
[We regret that there is so little room this week for our story.]

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Notice to Contractors.

SEALED TENDERS addressed to the Secretary of Public Works, and endorsed "Tenders for Canal and Lock at St. Anne," will be received at this office until the arrival of the Eastern and Western mails on FRIDAY THE 10th DAY OF OCTOBER next, for the construction of a Lock and the formation of approaches to it on the landward side of the present lock at St. Anne.

A map of the locality, together with plans and specifications of the works to be done, can be seen at this office and at the Resident Engineer's office, at St. Anne, on and after SATURDAY THE 27th DAY OF SEPTEMBER next, at either of which places printed forms of Tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in case of firms, except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, an accepted Bank cheque for the sum of \$2,000 must accompany the Tender, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The cheque thus sent will be returned to the respective parties whose tenders are not accepted.

For the due fulfillment of the contract, satisfactory security will be required by the deposit of money to the amount of five per cent. on the bulk sum of the contract; of which the sum sent in with the Tender will be considered a part.

Ninety per cent only of the progress estimates will be paid until the completion of the work.

To each Tender must be attached the actual signatures of two responsible and solvent persons, residents of the Dominion, willing to become sureties for the carrying out of these conditions, as well as the due performance of the works embraced in the Contract.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,

F. BRAUN,
Secretary.

DEPARTMENT OF RAILWAY AND CANALS,
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