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# The Church Guardian.

"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. 29.

THURSDAY, OCTOBER 30, 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.

THURSDAY, November 6th, has been appointed as a Day of General Thanksgiving for the Dominion.

BISHOP WHITTINGHAM, the learned and accomplished Bishop of Maryland, is dead.

THE Bishop of Iowa has had prepared and is about to publish a Prayer Book in the Swedish language, to be used at various points where there is a prospect of gathering Swedish congregations. The Bishop has already confirmed several of that nationality.

REV. J. DE PALMA, who succeeded Rev. Henry C. Riley, now Bishop of Mexico, as pastor of the Church of Santiago, N.Y., the congregation of which is composed of Spanish-speaking people, announces that since the organization of the church six hundred persons have been converted through its ministry.

THE *Episcopal Register* calls attention to the following, as "a bit of honest dealing worthy of mention": "A young minister desired to leave Methodism and join the Church of England, but the Bishop of Rochester declined to receive him until he had paid up all that the Wesleyan Theological College was entitled to for giving him his training."

SIR LAWRENCE PALK, M. P., assisted, on the 25th ult., at the re-opening of the Church at Doddescomeleigh, and spoke of the position of the Church of England, which, if ever disestablished and robbed of her endowments, would still, he believed, be the Church of the people, and remain firmly rooted in the hearts and affections of the great body of Englishmen.

MANY years ago a Welsh minister, a man of God, beginning his sermon, leaned over the pulpit, and said with a solemn air, "Friends I have a question to ask. I cannot answer it. You cannot answer it. If an angel from heaven were here, he could not answer it. If a devil from hell were here, he could not answer it?" Death-like silence reigned. Every eye was fixed on the speaker. He proceeded, "The question is this, *How shall we escape if we neglect so great salvation.*"

SUPPORT your pastor with words of cheer. He has many discouragements. Every Christian minister who faithfully discharges his duties meets discouragements. He must reprove the wicked, warn the erring, oppose false doctrine, superstitions and all other evils by which he will be certain to gain enemies. His work very often seems to be in vain, and he is unable to see any good results from his labors. He meets with opposition, not only from the outside world, but often from within his own charge. These and many other things unite to discourage the earnest pastor. You should comfort him and sympathize with him in his labors. Like Aaron and Hur, who stayed the uplifted hand of Moses, use all your efforts to encourage and strengthen your pastor in his labors. Don't shrink from bearing a part of the burden and enduring a part of the reproach of the faithful minister, who nobly stands up for the truth. Oh, how cheering to the earnest pastor to have those about him who are heartily interested in his work, and ever ready to speak kind words of cheer and encouragement.—*Ex.*

THE tramway from Naples Observatory to the foot of the cone of Mount Vesuvius is nearly completed.

THE largest sum ever paid for a horse in England was \$72,000, given for Doncaster by the Duke of Westminster.

A NEW mode of collecting honey is being tried in Germany. A small apparatus with wires gives the bees an electric shock, and they fall to the bottom of the hive, remaining motionless for several hours.

THE Danish people have sent, as a wedding present to the Princess Thyra, Duchess of Cumberland, an oak bookcase, 14ft. long and 18ft. high, in the Gothic style, ornamented with sculptures of old Danish authors and poets. It is filled with six hundred volumes of Danish literature.

A JOINT-STOCK company has been formed in England with a proposed capital of \$5,000,000, in shares of \$5, for the avowed object of diminishing intemperance. It is intended that temperance hotels shall be opened in all parts of the Kingdom. In the prospectus, the name of the Archbishop of Canterbury heads the list.

THE experiment is being tried of importing oranges into England from Australia. In announcing the despatch of the fruit the grower stated that he should not have thought of sending oranges such a long distance but for the fact that they were now in season and cheap in Adelaide. A few of the oranges with paper wrapping showed signs of a minute brown mould in bruised places; those packed free in the sawdust are said to be in perfect condition.

A statistical abstract relating to British India from 1868-9 to 1877-8, recently issued, gives the area of British India, exclusive of Native States, as 899,341 square miles, the number of inhabited houses, 37,043,524, and the population 191,096,603. The area of the Native States is stated at 575,255 square miles, and the population at 49,161,540. The area of the French possession is 178 square miles, and the population 271,400; and of the Portuguese possessions, 1086 square miles, the population being 407,712. The total area of all India is thus 1,475,870 square miles, and the total population 240,937,315. Of the population of British India 139,343,820 were Hindoos, 1,174,436 Sikhs, 40,867,125 Mohammedans, 2,832,851 Buddhists and Jairs, 897,682 Christians, and 3,417,304 others, and 561,069 whose religion is not known. The total revenue in the year 1878 was £58,969,301, and the total expenditure £62,512,388. In the year 1877 there were 19,695 persons killed by wild beasts and venomous snakes, 46 being killed by elephants, 819 by tigers, 200 by leopards, 85 by bears, 564 by wolves, 24 by hyenas, 1180 by other wild animals, and 16,777 by snakes. The numbers killed in the two preceding years were 19,273 and 21,391 respectively. The sum of £10,301 15s. was paid as rewards for the destruction of wild beasts and snakes during the year, the total number of the former destroyed being 22,851, and of the latter 127,295. During the year 1877 there were 688 persons sentenced to death.

APPLICATIONS for admission to the Ministry of the Church, have lately been made in Nebraska, by three Ministers of other religious bodies.

AT a meeting of the standing Committee of the Diocese of Texas, held October 1st. Dr. J. C. Meredith, late a Methodist Minister, was recommended to the bishop for ordination to the diaconate of the Church.

A CONVENTION has been concluded between the Governments of England and France, fixing the rate of charge for telegraphic messages between the two countries at twenty centimes (about four cents) per word, without minimum as to length.

A great missionary Conference has just closed its meetings in New York. The work of the Church, particularly among the Indians, and the colored people of the South, was thoroughly discussed, and much practical good, we hope, may follow.

SIR MASSEY LOPES has built a magnificent Church adjoining his mansion at Mariston, in Devon, in memory of his late wife. The Church was open on Sunday, and the First Lord and all the other colleagues of Sir Massey at the Admiralty, being his guests, attended the service. Sir Massey read the lessons.

THE *Natal Mercury* calls attention to the Rev. George Smith, chaplain formerly to Colonel Glyn's column and latterly to the second division, as having taken an active part in the defence of Rorke's Drift, rendered good service to the wounded and dying, and performed the last offices of the Church over the slain upon the battle field of Ulundi, adding—"We have already described how bravely and zealously this dauntless parson played his part through that long night of horror but we have not yet had the opportunity of stating what recognition her Majesty's Government means to make of the services thus voluntarily rendered by a stout-hearted and simple-minded minister of the Gospel."

A POWERFUL living writer has well described "the theological world of today as keenly and promptly sensitive. Religious literature gives evidence of wide spread unsettlement; pulpits are moved to apology and defence; great, historical churches agitated and alarmed. It seems as if old and fondly cherished beliefs were slipping away from the grasp, as if accepted principles of faith were plastic and flexible, touched by the dissolving power of some invisible hand, and as if ancient creed and formula were undergoing the process of a slow and sure decay. Now, to surrender at discretion these hallowed bulwarks of religious conflict, these old lines of religious conviction, would be, rudely to sever ourselves from companionship with the brave and noble spirits of ancient times, treacherously to betray our trust, which as defenders of the Commonwealth of Faith, the past reposes in us for the service of the future, and basely to deliver up with craven hand, to the mercy of the foe, the very citadel of God, which martyrs and confessors have secured to us, and made sacred by their prayers their tears and their blood." (*British Quarterly Review.*)

## Foreign Missions.

### AFRICA.

BISHOP CROWTHER: HIS LIFE AND WORK.

(CONTINUED.)

#### IX.—THE NIGER MISSION.

SANGUINE expectations accompanied the *Dayspring* up the Niger in 1857, and the plans for the new Missions were drawn on a bold scale.

But on the Niger, as in so many other Missions, the lesson had to be learned—"Tarry thou the Lord's leisure." The failure of the supply of teachers from Sierra Leone, referred to in the preceding paper, prevented the occupation of several stations. Still, looking back now twenty years, we can see great results from the effort of 1857.

Abob, notwithstanding the warm welcome again offered to this expedition by the sons of King Ohi, was one of the places that had to be disappointed. Onitsha was decided on as the best centre for the new Ibo Mission, and there Mr. Taylor and Simon Jonas were stationed. Proceeding up the river, Crowther met a cordial reception at Idda, and at Gbegbe, the town at the confluence. At both places sites were at once granted for Mission-houses; but where were the teachers? Alas! there were none to spare, but Dr. Baikie left a Christian trader at Gbegbe, with instructions to open a day-school. On went the *Dayspring* to Egan, and thence to Rabbah, which was now visited for the first time by a Christian missionary. The Foulah chiefs, though Mohammedans, gave Crowther a much heartier welcome than he expected from a nation which has, in some respects, been the scourge of West Africa. "Sumo Zaki and Dasaba," he wrote, "have not only offered the whole river to us for trade with their protection, but they have also given us full permission to teach the heathen population under their government the religion of the Anasara [*i.e.*, Nazarenes], and promised me a place for a mission station at Rabbah."

Full of hope, Dr. Baikie and Crowther left Rabbah on October 6th, and steamed up the river. But the very next day the *Dayspring*, in endeavouring to force the passage between two islands against a strong rapid, drifted on to the rocks and became a wreck. Native canoes came to their assistance, and all were safely landed, and passed the night under torrents of rain as best they could. A camp was afterwards formed near Rabbah, and there they remained for twelve months, awaiting the arrival of another steamer, the *Sunbeam*, which had been expected to follow the *Dayspring*, but was detained.

This unexpected disaster was turned to the advantage of the expedition in many ways. Dr. Baikie paid visits to many neighbouring chiefs: Lieut. (now Sir John) Glover surveyed the river and some of its tributaries while Crowther found Rabbah the very spot for a missionary to stay at. At this point the Niger is passed by the large caravans—sometimes of 3,000 people and 1,000 head of cattle—between Ilorin, the Hausa capital in the north of Yoruba country, and the interior of Soudan; and there is a regular tariff of fares at the ferry. Frequent conversations were held with merchant

and others, mostly Mohammedans, from all parts of West Central Africa, and even from the shores of the Mediterranean. One Arab from Tunis did some good by saying he had seen the English there, and they were a harmless people!

Communication with the coast was established through the Yoruba country, and the news of the wreck of the *Dayspring* reached England by this "overland mail" in exactly three months. On December 13th an American missionary, from one of the Yoruba towns, reached Rabbah with a load of sugar, tea, and coffee, with which he had hastened to the assistance of the party on hearing of the accident. His visit," wrote Crowther, "brought us again into connection with the civilised world. To-day we were first made acquainted with the disastrous mutinies in India, and the newspapers he brought were read with avidity."

At length in October, 1858, the *Sunbeam* appeared, and conveyed Crowther and others down the river. At Gbegbe he found three teachers from Sierra Leone, who had come up in her, and at Onitsha two more who had joined Mr. Taylor there. At the latter place Mr. Taylor had won the affections of the people in a remarkable degree during his sixteen months' stay, and when he and Simon Jonas left in the *Sunbeam*, to visit their families at Sierra Leone, the greatest grief was exhibited. Jonas, who had been so useful an agent in all three Niger expeditions, died shortly after at Fernando Po. Crowther did not return to the coast, but remained behind at Onitsha, and thence, after a while, he made his way up the river again in native canoes to the confluence at Rabbah, a distance of 300 miles. From Rabbah he tried the "overland route" for the first time, and travelled on foot by way of Illorin and Abeokuta to Lagos, in February, 1859.

In the summer of that year he again went up in another steamer sent by Mr. Macgregor Laird, the *Rainbow*, but could only go as far as the confluence,—a message from Dr. Baikie, who was still up the river as an agent of the British Government, informing him that Rabbah was closed to missionary operations for the present. No reason was given, but we may be sure that the real cause was the jealousy of the Mohammedan priests. The work at the two other stations, Onitsha and Gbegbe, however, was hopeful, and at each place there were several candidates for baptism. But the native teachers were now put to a severe test. When Crowther returned in the *Rainbow*, to the coast, two years elapsed before their solitary posts were again visited by any ordained missionary.

The cause of this suspension of operations was again the lack of opportunity to ascend the river. The *Rainbow*, on its return, was fired at by the natives of the delta and two men were killed. A gunboat was promised by the Government to accompany the next trading steamer, and Crowther and Taylor proceeded to the mouth of the Nun (the principal channel through the delta) hoping to go up in it, but no gunboat appeared, and they returned baffled to Lagos. In January, 1861, the cause of African enlightenment suffered a severe blow by the death of Mr. Laird, and the consequent withdrawal of his trading vessels and closing of his factories. The evangelisation of the Niger tribes seemed further off than ever. In the meanwhile Mr. Taylor had visited England, and on his return to Africa brought with him St. Matthew's Gospel, part of the Prayer Book, and some tracts in the Ibo tongue, the fruit of the combined labors of himself, Crowther, and Mr. Schon.

In July, 1861, H. M. S. *Espoir* arrived, and proceeded to punish the hostile villages. Crowther took advantage of the ascent of the river to visit the two stations, relieving the teachers by taking them away for a while and leaving others in their place. At the same time a new station was established at Akassa, at the

month of the Nun, to serve as a depot and base for the Mission; and here Mr. Taylor set vigorously to work.

During the following winter Crowther was busily occupied in preparations for a permanent occupation of the Niger on a large scale; and in August, 1862, a missionary party of no less than thirty-three persons, including wives and children, with their "belongings," were assembled at Akassa waiting for another gunboat, H. M. S. *Investigator*, to take them up to their stations. On its arrival Crowther found, to his extreme disappointment, that the commanding officer had no instructions to convey any; but so much sympathy was awakened on board the ship in his behalf that ultimately room was found for twenty-seven of the party; and with this goodly reinforcement he joyfully passed up the river.

(To be continued)

## News from the Home Field.

### DIOCESE OF MONTREAL.

FRELIGHSBURG.—On the 15th inst., "Old Trinity Church," as it is called, presented a very beautiful sight to the congregation of worshippers. It was charmingly decorated for "Thanksgiving Service." The Rev. Canon Ellegood, of St. James' Church, Montreal, preached an eloquent sermon suited to the occasion. After the service, a bountiful dinner was enjoyed, which was provided by the ladies of the parish. In the evening, Canon Ellegood lectured on Palestine, greatly entertaining all who had the pleasure of hearing him.

MONTREAL.—Trinity Church.—At morning service, the 19th inst., the Lord Bishop made the very pleasing announcement that negotiations were progressing to relieve the church from debt. At the evening service, Canon Henderson informed the congregation that, at the request of the Bishop, he would take charge of the Parish till other permanent arrangements could be made.

### DIOCESE OF QUEBEC.

COOKSHIRE.—On Thursday evening last, there was a Harvest Home Festival in the English Church. This beautiful church had been most tastefully decorated for the occasion with flowers and "various fruits of the earth," by the ladies of the congregation, to whom, for their loving, spontaneous, and effective labours, too much praise could scarcely be awarded. The service was particularly hearty and cheerful. Prayers were said by the Rev. A. J. Woolryche, incumbent of Bury; and an excellent and practical sermon was preached by Rev. E. C. Parkin, the incumbent. The offertory collection was given to the Mission Fund of the Church Society. There was a large and very attentive congregation, and it was apparently felt by one and all that a more appropriate and devotional service of praise had seldom, if ever, been witnessed in this House of God.—*Sherbrooke Gazette*.

### DIOCESE OF FREDERICTON.

SUSSEX.—Harvest Thanksgiving Services.—Rev. Canon Medley's church was neatly and fittingly decorated for the harvest thanksgiving service yesterday. The ladies and others of the same church, under Mrs. Medley's direction, are busily engaged already in preparing evergreens, etc., for the Christmas decorations. A camp has been fitted up near Col. E. B. Beer's, residence, and at this every fine day a number meet for work, taking advantage of the favorable season, and not delaying until the frosts and snows of winter interfere.

SACKVILLE.—A rectory has been purchased for this Parish. Rev. C. P. Mulvane and family have arrived, and are in occupation.

St. Joun.—Thanksgiving Services.—Special thanksgiving services were held in St. John's Church Oct. 12th morning and evening. The hymns, psalms and anthems were selected with special reference to the occasion. Rev. O. S. Newham, of Point de Chene, preached at both services. In the morning, his text was taken from St. John's Gospel, 7th chap., 2nd verse, "Now the Jews' feast of tabernacles was at hand." The rev. gentleman pointed out how great cause for thanksgiving the people of New Brunswick had for the abundant harvest and for the mercies of the past year, while the signs of the times indicated a return of commercial prosperity. The sermon was listened to with devout attention by the large congregation present.

SAINT JOHN.—Church of England Institute.—On Thursday, the 23rd inst., the Church of England Institute, an association of some 250 members, male and female, for promoting by all approved means the work of the Church, celebrated its fourth anniversary with peculiarly interesting services; the Metropolitan coming from Fredericton, and several others of the clergy from a distance on purpose to be present. There not being any church in the city available the services were, by the kind consent of the Rector of St. Paul's, Portland, held at his church. At 8 a. m. the Holy Communion was administered, the Rev. Canon Brigstocke, Rector of St. John, and President of the Institute, taking the greater part of the service. The Epistle was read by the Rev. Canon DeVeber, Rector of St. Paul's, and the Gospel by the Rev. T. E. Dowling, Rector of St. George's, Carleton; the Prayer of Consecration was said by the Bishop, and the Rev. F. S. Sill, Curate at St. Paul's, also took part in the Office. The choir of the church were present, and sang the responses, the Credo, (Dyke's), Sanctus, Gloria in Excelsis, and Nunc Dimittis. The hour probably was not a very convenient one for many, but there were some 50 communicants.

For the evening service, which was held in the same church at 8 o'clock, a special effort had been made. It so happens that there has never been formed in this Diocese a surpliced choir, or even one consisting of male voices only. The Council of the Institute conceived, therefore, that they would be promoting the interests, both of the Institute and the Church by affording a service which should exhibit the special advantages of such a choir. To do this, however, it was necessary to look outside the Diocese for boy-choristers, and they naturally turned to Halifax, and to the Rector of the Cathedral Church. By his kindness, and the combined and indefatigable efforts of the Rev. C. Sills, of St. Luke's, the Rev. Mr. Townend, Military Chaplain, Mr. Porter, the Organist of St. Paul's, Halifax, and of a zealous layman of St. John, the services of eight lads from St. Luke's and six from the Garrison Chapel were secured. To these were added six boys and about a dozen men from St. John and Portland, making in all a choir of 30. These succeeded in having two rehearsals with the Rev. Mr. Sills and Mr. Porter, who accompanied the boys from Halifax, aided by Mr. G. A. Scheffeld, of St. Paul's, as choir-master.

Thursday morning broke fair and pleasant, but before noon a dripping rain set in, and continued till late at night. Notwithstanding this, St. Paul's Church was as full as it well could be at 8 o'clock, when the anniversary service of the Church Institute began. At that hour, the accents of prayer were heard from the Vestry, and the Choir and the Clergy immediately issued forth, singing as they approached the Chancel, and filed into their respective places, the processional hymn "Forward be our Watchword!" The ordinary evening prayer was then proceeded with; the Rev. Charles Sills of St. Luke's, Halifax, intoning the whole service, except the Absolution, which was

pronounced by the Bishop. The lesson was read by Rev. George Schofield and the second by the Rev. Canon Bridg. The Psalter, the Canticles, responses and hymns were most beautifully and effectively sung by the choir. Many of the congregation present probably never heard a full choir of voices only; and such could not being struck with the purity and precision of the boys' clear, ringing tones which filled the Church as it never had been filled before. The appearance of the Chancel, too, occupied as it was, by pure white surplices alone, was strikingly church-like, compared to the miscellaneous and versatile fashions which ordinary mixed choirs present.

The following hymns were also sung in lieu of the Anthem, "Crown Him with Many Crowns;" before the sermon "Come forth, O Christian Brothers," during the Offertory, "Holy Offering rich and rare"—the charming refrain which—

"On Thine Altar laid we leave them:  
Christ present them! God receive them!"

was perhaps the most stirring and touching chord in the whole service.

The preacher, the Rev. Mr. Pentecost, took for his text "Let us consider one another, to provoke unto love and good works."—Heb. x. 24,—and, in an eloquent and earnest discourse, set before the congregation the nature of the Christian democracy; the equality of every baptized man before God; the right to every Christian privilege; the claim upon the regard and benevolence of every Christian brother; and his duty to join in every Christian work. In commending the Church Institute, and its various organized means and opportunities, in the several parishes of this Diocese and its vicinity, for realizing and carrying into effect these principles, the preacher took occasion to say most plainly and most truly that in an organized effort of the kind he advocated the Church had allowed, what he called "the great neglected charities" with their grand houses and charities to put her in the back-ground.

After the benediction, which was pronounced by the Bishop, the clergy and choir retired from the chancel, singing the exquisite processional hymn "Through the night of doubt and sorrow, and the large congregation slowly dispersed. Mr. Porter presided most efficiently at the organ.

In addition to the clergy named, the following were in the chancel: the Revs. Canon Brigstocke, President of the Institution; Canon DeVeber, T. Dowling, G. H. Sterling, R. Mathers, S. Sill, J. H. Talbot, W. J. Wilkins, and the Rev. Mr. Richey, of the Diocese of Nova Scotia.

After the service the Visiting Clergy and Choristers were entertained by the Council of the Institute and Ladies' Association in St. Paul's Church School House.

The boys from Halifax did great credit to their trainer, and by their demeanour both at the church and at the private houses at which they were entertained won the good opinion and regard of all who came into contact with them. On the whole the service is considered one of the finest ever held in these Maritime Dioceses. Why may not the Church Institutes of Halifax and St. John arrange a meeting at either place, or at Amherst or Moncton, where joint services and meetings for mutual edification should be held?

The offerings throughout the day for the benefit of the Institute,—not to procure cassocks and surplices for St. Paul's Church, as stated by a Halifax paper, amounted to nearly \$70.

FREDERICTON.—The Canonry in the Church Cathedral, Fredericton, vacant by the death of Rev. Canon Harrison, was bestowed by the Most Reverend Metropolitan upon the Rev. Francis P. Bridg, B. D., Rector of Rothesay.



RICHMOND.—The Rt. Rev. Bishop Neely, Maine, recently confirmed three persons at the request of the Metropolitan. They had been Presbyterians. This in addition to the very large number confirmed a short time ago in this parish. Bishop Neely came over from Houlton, Maine. His ministrations are very acceptable on this side of the border.

SHEDDIAK.—Rev. George M. Armstrong preached in St. Andrew's Church on the 14th. During the night a fire broke out, which laid in ruins the whole business part of the town. The loss is about \$2,000, and there was little insurance. Fortunately the church being at the other end of the village escaped, and the house occupied by Rev. O. S. Newnam, though in great danger, escaped also. Mr. Newnam was in St. John taking the party of the Rev. G. M. Armstrong. Our sympathy is extended to the sufferers, many of whom are Church people.

DIOCESE OF NOVA SCOTIA.

AMHERST.—Rev. Canon Townsend, our rector, feeling, as we all do, that our country has been blest with an abundant harvest, celebrated a Harvest Thanksgiving Sunday of last week. Although the day was not fine our congregation was large, and our beautiful church decked out in her white festal vestments, with a profusion of flowers and fruits of the field, delighted the eyes of our people, and, it is to be hoped, deepened their gratitude. The banks of flowers and fruits on either side of the entrance into the choir was a very pleasing and novel mode of decoration, and has been done in our Church for the last year or two with great taste by a young lady, niece of the rector, whose performance on the organ also charmed all who were present. Our staff of clergy too, three in number, added not a little to the effectiveness of the service. The Rector preached from the text: "What hast thou that thou didst not receive," pressing it warmly home to the hearts of his hearers in his usual eloquent style. The offertory, which was liberal, is to be sent to the Bishop of Algoma according to notice.—Com.

YARMOUTH.—The indefatigable canvasser for our paper, Mr. Shaw, ran up our list of names in this county to about one hundred during his recent visit, the principal part of which was obtained in its thoroughly alive and progressive shire town. From the venerable and revered Rector, the Rev. J. T. T. Moody, and from his new but already popular Curate, the Rev. R. Shreve, as well as from the people generally, Mr. Shaw received marked civilities which he has directed us to speak of and publicly acknowledge. With the large and thoroughly equipped church, and the two well adapted Sunday School buildings, as well as with the appearance of the parish generally, Mr. Shaw was much struck and well pleased.

Now that the Railroad has brought Yarmouth so near Halifax, we hope to see the place for ourselves some day, and shall look forward with pleasing anticipation to the time when we shall be able to do so.

TUSKET.—On Tuesday, Oct. 14th, a procession might have been seen coming from the chapel, led by a banner of white silk and gold, to the hymn, "Onward, Christian soldiers." It was St. Stephen's Sunday School which had assembled at 2 o'clock in the little chapel all decorated with ferns and flowers, and had engaged in a short Choral Service, after which they proceeded to a beautiful and sheltered spot on the west side of the river, where different amusements were arranged for the children. After sunset their voices were heard again by a few who had remained behind to prepare them a comfortable tea indoors. Much praise is due to the ladies of the church who loaded the table with such a variety of good things, and to all concerned, who, we

trust, are working for the glory of God in caring for the lambs of His flock.

SACKVILLE.—The Rector of this parish has lately visited Windsor for the purpose of collecting funds for the completion of the new Parsonage. His appeal was very successful, and resulted in a subscription of forty dollars. In addition to this a subscription list was handed Mr. Ellis by Mr. Crisp, the senior student of King's College, on behalf of himself and his fellow students, for twenty one dollars. This latter graceful and considerate act speaks volumes for the Institution, and shows what kind of spirit our future clergymen and laymen possess.

DIGBY.—The Rev. John Ambrose, A. M., of this parish, was in Halifax last week. Mr. Ambrose, speaks encouragingly of his work, and while not yet provided with sufficient funds to complete his Church, he hopes with the kind assistance of friends in Halifax, and elsewhere, to make up the amount required before many months.

We have before mentioned that this Church will be one of the handsomest and best in the Province.

SEAFORTH.—The Rev. J. W. Norwood has been elected Rector of this Parish.

A TEA-MEETING recently held for the purpose of raising funds for St. George's Church at Chezzetcook Head, netted \$110, which amount will nearly complete the building.

HALIFAX.—The sailors of H. M. S. *Bellurophon*, with that warm-hearted generosity which ever characterizes the British far, wishing to contribute to the funds of some benevolent Institution, before leaving this station, which they are soon to do, have volunteered to give an Entertainment on Tuesday evening next, at the Academy of Music, on behalf of St. Andrew's Waterside Church Mission.

To show how well the Coffee Room of the Church of England Temperance Society is appreciated by those for whom it is intended, we learn that on Saturday last 150 persons got their meals there, consuming 12 gallons soup, 1½ bushel Potatoes, 25 loaves Bread, etc. The majority of these people would but for this place, either have done without anything but a cake or an apple to eat, or have found themselves in some place surrounded and tempted with intoxicants.

LOUISBURG, C. B.—A tea-meeting in aid of St. Bartholemew's Church, Louisburg, took place on Wednesday, 15th inst., when \$100 was realized.

HALIFAX.—The first public debate of the season of the Church of England Institute came off on Monday night last. The room was crowded. The subject, "In the history of nations, during the past century, has Peace or War been the greater promoter of National Greatness?" was ably discussed, and resulted largely in favor of War.

BAYFIELD.—*Holy Trinity Parish.*—The Clerical Secretary paid us a visit according to his announcement, being in this parish from the 3rd to 6th October inclusive. His whole time, while here, was profitably and fully occupied, having delivered three addresses, preached two sermons, and travelled about forty miles. His addresses on behalf of the B. H. M. were practical and able, and will doubtless produce good fruits, evidence of this having been afforded through the increased offertories on the occasion of his visit. The substance of his appeals may be summed up thus: When Christian churchmen are properly instructed in their duty of giving to God instead of to man, or even to the Church, (this being especially dwelt upon and made prominent), and when this giving is joined with the scriptural mode of giving, then will the

treasury of the Lord become full; then will our blessings, both spiritual and temporal, abound, because a gracious God has so promised it. "Bring ye all the tithes into the storehouse . . . and prove me now herewith . . . if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." This was the impassioned appeal of the prophet of God to the Jews, at a period when they had robbed Him of His offerings; and in these words was the promise to them of all blessings when they should return to their allegiance and duty.—Christians may rest well assured that similarly only, on a return to first principles, of giving a proper proportion of their substance to God according to His own established law, we shall receive abundantly from Him of His blessings. If the Jew received the divine command to give tithes of all he possessed, so God plainly established the Christian principle of "laying up in store on the first day of the week," the means for the support of His Church, and as the latter is a free-will offering it must necessarily greatly exceed the Jewish tenth. Again, eminently practical and appropriate were the remarks of the Secretary with reference to the "hard times," and the lessons they were intended to convey. Why did God withdraw His temporal blessings from the Jews? Because of their apostasy and want of faithfulness. May not this be also true of our own times and of our own Church? A lesson was here drawn from the Secretary's own experience. The failure of the fisheries some years ago in the Isle of Man, caused great misery and distress. What did the people do? They implored God to turn away His displeasure, and, moreover, they brought the first fruits of their now returning industry as an offering to God, and the consequence was that He fully restored to them their former blessings. Is not the cry of hard times heard all round to-day? To what are these hard times attributable, and how are they to be turned away? Doubtless by our returning to faithfulness in duty to God and His Church. The lecturer repudiated his appearance as a beggar, and he vindicated God's ministers from the imputation of occupying such a position. His only desire was to lay before God's people, upon whom He had conferred, through Christ, *all things*, a plain duty, and now they must remember that whether they should hear or whether they should forbear, God's ambassador had spoken to them. There were many wolves in the world to destroy Christ's flock. There was infidelity, rationalism, atheism, materialism, all wolves, but the most destructive was the wolf of "Nothingarianism." In short, the claims of the B. H. M. were faithfully set forth, at the same time a high tribute of praise being paid the venerable S. P. G., because of its manifold gifts, in establishing missions co-extensive with the British possessions upon which the sun never sets, and for continuing yet to be the faithful mother of her own child in this Diocese, the B. H. M., formerly the D. C. S. Such were the truths, such the Scriptural arguments employed by the Rev. Secretary in this parish. He expressed his gratitude and thankfulness for being permitted to witness the efforts made in the parish for the furthering of the Church's work, and gladly gave us credit for our heartiness in the services of the sanctuary. Speaking of our contributions to the Society, the Secretary said that as the list for last year was received too late for insertion in the last Report, we should have a double list for next year. His promise to supply much needed Altar and Desk-Books for Antigonish has much cheered the little band of Churchmen there. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever," Daniel xii. 3.

NEWPORT.—*Cogmegun.*—When returning from a five days' missionary tour

to Walton the Rev. Mr. How was presented with a "donation," (i. e., a voluntary offering over and above the amount subscribed towards salary, from the parishioners at Cogmegun. The amount raised was \$8.33 in cash, and some \$7.50 worth of farm produce, oats, potatoes, etc., etc.

DIOCESE OF NEWFOUNDLAND.

His Excellency the Governor in Council has been pleased to appoint Rev. F. R. Murray, to be a member of the Church of England Board of Education for Trinity Bay West, in room of Rev. G. Gardner, left the country.

CLERICAL MEETING AT PORT-DE-GREVE.

The Quarterly Meeting of the clergy of the Rural Deanery of Conception Bay and the neighbouring missions was held at Port-de-Greve on the third Tuesday and Wednesday of Oct. The Evening Session was opened with prayer from the Office appointed for such occasions. The following clergy were recorded as present: Revs. J. Godden, R. H. Taylor, J. M. Noel, A. C. J. Warren, C. Ellingham, A. C. Waghorne, C. Baker, D. V. Gwilym, and the Rev. J. C. Harvey, Rural Dean.

There were several matters of importance amongst the unfinished business of last session on which discussion took place, and the scheme for Missionary meetings and deputations in the Fall of the year was finally adopted.

On Wednesday morning at 9.15, a "quiet hour" was spent by the clergy in devotional reading and comment on 1 Timothy iii. 1—13, in comparison with the Greek, as a prelude to the Morning Service and as a reminder of the duties and dignity of that office and work to which they as God's Ministers have devoted themselves.

At 10.30, one of those interesting and hearty services was held in the Church, which never fail to make a deep impression on the memory and stir the heart of every loyal churchman. Nothing could be more pleasing than to witness the very large and devout congregation assembled in the spacious Church. It is a recurring testimony that, week-day or Sunday, the religious feelings of our people readily respond to the call for prayer. Many, of course, were away at their arduous duties on the coast of Labrador, but the numerous sprinkling of men throughout the congregation was quite noticeable. The clergy having robed in the vestry and formed in procession, entered the Church at the west end and sang the 418th hymn, "Onward, Christian Soldiers," as they passed up the centre of the building, both choir and congregation taking up the strain with good spirit. Prayers were said by Mr. Taylor, the Litany by Mr. Warren, and the Lessons were read by the Deacons. Mr. Godden took the Communion Office; Mr. Waghorne being the Epistoler and Mr. Noel the Gospeller. Mr. Ellingham who had been appointed the preacher delivered a sound and practical sermon from St. John vii. 37, 38. The administration of the Holy Sacrament was then proceeded with, the Rural Dean being the celebrant, when about 130 remained to partake of the Bread of Life.

Many and hearty have been the expressions of pleasure and satisfaction of those who were present. It was felt to be one of those impressive and orderly services which are such a comfort and strength to those who value them, and which are reckoned as the stability and glory of the Church of England.—*Communicated.*

PERSONALS.—The address of the Rev. E. H. M. Baker is *Mill Point, Ont.*, not *Tyendingaga*.

REV. R. Richardson has returned to the Rectory, Chambly Canton, Quebec. For the past fortnight he has been in the Upper Ottawa District with Rev. John Rollet, Greenville, Quebec, as Deputation, appointed by Bishop Bond, of the Diocese of Montreal.

## The Church Guardian,

A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

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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 surplised 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.



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.)

SIRS,—I shall be much obliged by your allowing me to make a correction in the report you have given in your issue of October 23rd, of the few remarks I made on the subject of Sunday Schools, at the late session of our Diocesan Synod. I am reported to have said that I "agreed with the report, that the religious training of children at home was neglected," and that "it was so in my own family." What I said was that "my own children did not receive, what I considered adequate religious instruction." Seeing that I give them every day some religious instruction, I could hardly have let drop the statement that the religious training of my children was neglected.

With many apologies for thus troubling you

I remain

Yours faithfully,

F. H. J. BRIGSTOCKE.

St. John, Oct. 25, 1879.

(To the Editors of the Church Guardian.)

DALHOUSIE, N. B., Oct. 18, 1874.

SIRS,—During the recent Session of the Diocesan Synod of New Brunswick at Fredericton, I was asked by one of our clergy—whose name has escaped my memory—to ascertain if there was a grave-stone in the cemetery here, marking the burial place of a Capt. Chalk, of England.

I find there is a coffin-shape stone, recording the death, at Dalhousie, in Nov., 1859, of Henry Chalk, Master Mariner, of Swansea, England. His remains were buried in the Cemetery.

Should this communication come to the notice of the clergyman who desired the information, I would feel obliged if he would drop me a Postal card. I regret that I did not make a memo of his name at the time.

Yours,

H. A. JOHNSON,

Lay Delegate.

THE METROPOLITAN QUESTION.

(To the Editors of the Church Guardian.)

MONTREAL, 13th Oct., 1879.

SIRS,—Shifting ground, through inability to answer an opponent's argument, is a manœuvre not unfrequently adopted; but it is one which is seldom, if ever, successful, in the way of inducing conviction. And it seems to me that you have been, to some extent, practising this tactic in your editorial in the GUARDIAN of the 9th instant; and not only so but that you have further, unwittingly, I trust, been guilty of rather misrepresenting my position, and have made an accusation of mis-quotation, or rather *suppression veri* on my part, which I submit is wholly without foundation. It may be that during the month which has elapsed since the publication of my last "long letter," referred to in your article, you have forgotten the real aim and object thereof, which you will see (by referring again to it) was not to "support the claim that the office of Metropolitan belongs to the successors of Bishop Fulford in the See of Montreal," so much as to prove incorrect, the assertion contained in your editorial of the 28th August last that "the Crown found that it had no power to issue Letters Patent or appoint Bishops in the Colonies, &c." And that this was the object of my letter clearly appears from the opening sentences, and from the argument and authorities quoted. I therefore think it is hardly fair for you, Messrs. Editors, to shift ground and pretend that I had argued, or intended to argue, the question

of the succession to the Metropolitan See. Secondly.—As to your charge of omitting words—from the Letters Patent—"which, if quoted, would demolish his theory," I think you will find on referring to my former letter, that I did not profess to quote the Letters Patent at all, any further than so far as extracts therefrom were contained in the authorities cited by me, to sustain the converse of your proposition that the Crown had no power to appoint Bishops. And the sentence quoted by you in your editorial, dis severed from its connection with the preceding portion of my letter (as it plainly appears to be from its wording) refers to the argument based upon the opinion of the law officers of the Crown, the letter of the Duke of Newcastle and the action of the Bishops at the Provincial Synod in regard thereto, from whose message to the Lower House, quoted in my former letter, the limitation of the powers of the Provincial Synod was inferred and appears manifest. The sentence reads: "But in the meantime he believed it was well understood that by an amendment introduced into the Letters Patent as issued on the 12th February, 1862, the authority and jurisdiction of the Metropolitan were expressly made subject to the Rules, Regulations and Canons that the General Assembly may from time to time make in respect thereof." I think, Messrs. Editors, that your charge of omission is clearly unfounded, and that in fairness it ought not to have been made.

As to the question of the "Succession to the Metropolitan See" and the correctness of the position taken in your editorial of last week, that the "same power which the Provincial Synod can exercise in reference to the 'authority and jurisdiction' it can exercise in reference to the succession," I will, if opportunity offer, and you permit, reply in another letter; contenting myself for the present with the foregoing justification of myself, and of my position in so far as my former letter is concerned.

I am, yours truly,

LEO. H. DAVIDSON.

(To the Editors of the Church Guardian.)

SIRS,—In several Churches of the Diocese, it has become customary that when the Sacred Mysteries of the Holy Eucharist are being celebrated, all of the congregation, and not only those who are to be partakers of the same, remain in the Church whilst this solemn and glorious Service is being offered to God.

It strikes me as being very odd, that those of the congregation who are not intending to communicate, should retire from the Church immediately after the prayer for the Church Militant is said, as if they could not join in the beautiful prayers and praises of the Eucharistic Service. I verily believe, that should this custom become more general, the number of Communicants would increase, as well as the devotion and reverence of the congregation, which, in our age, are so much wanted, particularly amongst the young.

I have carefully examined my Prayer Book, and can find no reason why the non-partakers should retire immediately after the prayer for the Church Militant has been concluded. The Rubric says:—"Then the Priest (or Bishop, if he be present) shall let them depart with this blessing." Judging from this, I imagine all of the congregation were expected to remain in the Church till the blessing was pronounced.

Whilst it is encouraging to notice the increase of Communicants in those Churches where the Holy Communion is celebrated weekly, it cannot be overlooked, that the many who leave the Church before the Service is concluded, are dishonoring their Lord, who is then graciously offering Himself to be their Spiritual food and sustenance; if they cannot then kneel at God's altar, they could at least remain with their brethren,

and join in the Service, and not turn their backs upon the Lord's Table by leaving the sacred edifice before the Service is over.

If there is any good reason or authority for upholding the present prevailing custom of most of our Churches, which to me appears most irreverent, perhaps you, Messrs. Editors, or some of your readers, will kindly enlighten the mind of

AN ENQUIRER.

IS DANCING AN IMMORALITY?

(To the Editors of the Church Guardian.)

SIRS,—This problem has perplexed many minds; yet it may be very simple in its solution. Will some one solve this difficulty? If we cannot decide such questions, we can venture an opinion. There is reason in all things, yet, in such matters, do we not find many prejudiced. We remember hearing of the old lady who rebuked a youth with the remark that it was wicked to dance, because he essayed to skip about in childish glee, evidently feeling happy. Just in our own experience we have found persons who thought it a dreadful thing when a man took up his violin and played "That Happy Land" on Sunday. Oh, 'twas playing the fiddle Sunday" was the expression used. What is being prejudiced? It is receiving impressions unduly or without sound judgment. Can we plead ignorance of such a crime? Let us not be narrow-minded. A man will see the faults of his neighbour, but be blind to his own. Surely prejudice belongs to our nature. Let us consider what is dancing. We will take Worcester for an authority. He says: "Dancing is a leaping or stepping to the sound of music." Now is this immoral? The question was once asked of an eminent preacher: "Is it any harm to dance?" His answer was: "Not without you make harm of it." I believe this is just the point. If dancing was practiced simply as an amusement or recreation, to me there would seem to be no more harm in it than to play base ball or croquet. Some people will say it is not food for the body or mind, but I believe in amusement if it does not conflict with the teachings of Scripture.

Another noted preacher in speaking of dancing, says: "In the United States the evils connected with dancing are manifold. Not that there is so much harm in stepping to the sound of music; but in this country especially in the large cities, the dance halls are places of iniquity where there is drunkenness and debauchery. In these places the attitudes suggest to the worldly minded greater evils. Therefore" he says "avoid such temptations." Thus we see harm can be made of dancing.

This art is practised by all classes of society, and by many is considered an accomplishment. In what is called respectable society, have we not found drunkenness associated with dancing? Why, do I think less of dancing parties than formerly? because I find the more worldly the people, the greater desire have they to attend. When we see intoxication, and some persons whose hearts seem to be choked with the nettles and thorns of vanity, we are apt to say, no wonder people become prejudiced. Although I can see no harm in dancing when not connected with the evils here enumerated, yet sometimes I would prefer other amusements. We have not confidence in our own judgement, and would like to be further enlightened. Many persons whom we believe to be actuated by good motives prefer to abstain from such an amusement altogether, believing a Christian should have higher aims. Dancing is spoken of in Scripture, but not denounced. Yet we are warned against worldly pleasures. I believe we should aim to show by our lives that we have a true knowledge of right and wrong, ever taking as our guide the Book so precious to the Christian—the Bible.

H. D.

FANATICISM.

(To the Editors of the Church Guardian.)

SIRS,—The *Evangelical Churchman* of Toronto, thought it right, in the issue immediately preceding the meeting of the Diocesan Synod of Fredericton, by an article headed "Vote no Co-Adjutor," to instruct the members of that Synod how to vote on the Bishop's Canon. Finding its instructions disregarded, and that the Canon had passed, it would appear, from its next issue, to have become blinded with fanatical party-zeal. In its report of the proceedings of the Synod, it falls into the double error of reversing the lay vote, (making *nays* of the large majority of the lay members who voted for the Canon as framed by the Bishop), and of assuming that the Canon could be carried, on a vote by orders, against the will of the lay-order. Next; out of this jumble, comes the following editorial:—

"To the inexpressible regret and dismay of all right-minded Churchmen who love constitutional order and evangelical truth, the notorious and ill-omened Coadjutor Canon of the Diocese of Fredericton has been adopted by means of a large Clerical majority, and against the judgment and protest of the thoughtful laity and the Evangelical clergy who nobly stood by them. The real nature and tendency of sacerdotalism, its absolutism and intolerance, are manifest. Another proof is furnished of the unhappy divergences and alienation which exist in our Church, between a laity who hold dear the truth and freedom which are by the Gospel, and a clerical majority imbued with the errors, doctrinal and governmental, of sacerdotalism. We shall shortly recur to this subject."...E. C. Oct. 16.

It is extremely desirable that this *morceau* should be read by every Churchman in Canada. A blunder has been said to be worse than a crime. The above is both a blunder and a crime. For the paper, and its extreme party managers, it would seem to be disastrous. For Church people generally, there is this advantage, that the blunder has revealed the crime. The blunder is self-evident. What is the crime? It is one which many have seen in the whole course of the *Evangelical Churchman* since it began, and of the Church Association which started it, but which many will not have discovered until now. It is the desperate game of stirring up internecine strife, for party purposes, between priests and people; it is a constant trading upon fears and suspicions, which are fanned and inflamed by every possible artifice. The article quoted above would insinuate to its readers that, out of the seventy clergymen of the Diocese of Fredericton, there are only seven who are not conspiring with the Bishop to crush a thoughtful and Gospel-loving laity under the iron heel of an intolerant and grasping sacerdotalism,—the inevitable inference being that the only hope of the laity is to starve out such pastors. When the Editor "recurs" to the subject again, if he has not discovered his blunder, he will probably recommend this favorite regimen. Happily for both priests and people, the laity of this diocese are too "thoughtful," to be misled by such malign influence; too happy under the wise and loving rule of their beloved bishop, and the devoted labors of a faithful band of clergy to be seduced into the turbulent ranks of a body of fanatical and self-righteous partisans. And this the lay vote on the Canon has abundantly demonstrated.

LAYMAN.

DIOCESE OF FREDERICTON.

SESSION OF SYNOD—[CONCLUDED.]

FREDERICTON, Oct. 9, 1879.

At the afternoon session the rules for the government of the Divinity School were taken up section by section, on motion of Rev. G. G. Roberts. After considerable debate the motion of Rev. J. H. Talbot to postpone action was lost on a division. The rules were passed, and the governing board of the school was elected as follows: Rev. G. G. Roberts, Rev. F. Alexander, Rev. F. Partridge, Rev. T. Neales, Chief Justice Allen, G.

R. Parkin, W. Carman. Hon. Judge Fisher.

The question of a Diocesan Temperance Society was then taken up, and proved to be the most exciting debate of the session. It was warmly debated on both sides.

At 5 p. m. the Bishop left the chair to attend an appointment, and His Honor the Chief Justice was called to it. The debate continued until 6 p. m., when the question being taken on Canon Brigstocke's amendment it was adopted by a vote of 51 to 33.

The Synod then adjourned till Friday morning at 9.30 a. m.

#### CHORAL SERVICE.

In the evening a full Choral Service was held in the Cathedral at 8 p. m. The clergy robed in the Vestry, and walked in procession, headed by the six Deacons of the Diocese, down the north-side aisle, and up the centre aisle, where they opened and let the Bishop pass through, followed by the senior clergy. The processional was, "Forward go in glad accord," from "Church Hymns." Rev. Canon Medley intoned the service, the Lessons being read by Rev. A. Hoadley, of Aberdeen, and Rev. W. J. Wilkinson, of Pettaquamscutt. The Psalms were chanted to music composed by the Bishop. The anthem was the "Hallelujah Chorus." The hymn before the sermon was "Holy offerings rich and rare," from "Church Hymns." The sermon was preached by Rev. Edwyn S. W. Pentreath, Rector of St. George's Church, Moncton, from Acts ii. 42: "And they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and prayers." The sermon was requested for publication by many of the delegates, and it will shortly be printed. The recessional was "Abide with me," the clergy proceeding down the centre aisle and up the north aisle to the Vestry. We could not help thinking, as we looked at the beautiful Cathedral filled with worshippers, and the noble body of clergy, that the coming Coadjutor will find a Diocese of which any Bishop in the world might be proud, a monument of the work of the first Bishop of Fredericton which may well stimulate his successor to the greatest exertions and the most self-denying labors.

FRIDAY, Oct. 16, 1879.

There were twenty-five clergymen and fifteen lay delegates present in the Odd Fellows' Hall when the roll was called this morning. The attendance, although much smaller than on the previous day, was much larger than it was thought it would be. The minutes of the last meeting were read and adopted.

It was moved by Rev. Canon Brigstocke, and seconded by Mr. W. M. Jarvis, that the former Committee of Sunday Schools be re-appointed, with the exception of Mr. Cogswell, in whose place Mr. T. W. Daniel shall be substituted. Carried.

Rev. Mr. Almon moved, seconded by Hon. Mr. Wedderburn, that the following gentlemen compose the committee to consider the advisability of establishing a Diocesan Temperance Society: Rev. Messrs. Roberts, Pentreath, Almon, Stevens, and Messrs. Whitney, DeMill, Jarvis and Grimmer. Carried.

Mr. George A. Schofield, in accordance with notice given yesterday, moved that allowance be made in the constitution for the Coadjutor Bishop.

After considerable debate as to the legality of the motion at a Special Session, the motion, and all other notices of motion were withdrawn. Mr. W. M. Jarvis having called attention to the small number of laymen present, twenty-one were found to be present. As twenty-nine was a quorum, the Synod was counted out.

Previously to adjournment, Rev. L. G. Stevens moved, seconded by Rev. R. M. Edwards, the following resolution:

Resolved, That this Synod, before which matters of so grave and delicate a nature have been brought, bear witness of our high appreci-

ation of of the dignity, the candor, the patience, and impartiality which have characterized His Lordship's bearing and utterances in presiding: our renewed love and respect for His Lordship, our wish and prayer that he may long be spared to us, and our earnest thanks to Almighty God that the deliberations of this Synod have been so eminently free from the spirit of bitterness and party strife, happily issuing in that harmony which comes from acting "in the unity of the spirit in the bond of peace."

The resolution was unanimously adopted, and with long and continued applause.

His Lordship in replying intimated that the Synod was to be congratulated on the harmony which had prevailed, and the forbearance and charitableness of purpose that had characterized the proceedings throughout. There was no Bishop, he thought, who had a Synod of which to be so proud. The Canon had been met in the best possible spirit, and while it had been freely discussed nothing of an offensive nature had been said on either side. He would pray that God's blessing would rest upon him in the future as in the past, that he might faithfully perform his important duties in the Synod, and he would ask God's blessing upon the Synod, and he trusted that they would have no cause in the future to regret the action they had taken so far as the Canon was concerned.

Great applause followed the Bishop's remarks. The Doxology was then sung and the session was prorogued.

Thus ended this most important session. Its deliberations were characterized by good feeling and temper. There was a little feeling of excitement over some of the speeches on the Temperance question, but beyond this everything passed off smoothly. Too much praise cannot be bestowed on his Lordship's impartiality and regard for independence. No clergyman in his Diocese can feel, after the remarks he made, that he will be visited with coldness or displeasure because he happened to vote contrary to His Lordship's convictions. They who opposed the Canon had full confidence in His Lordship, but affirmed the principle that the right resided in the Synod in conjunction with the Bishop, and if that right were to be delegated, it should be delegated after the principle had been affirmed. The majority thought otherwise. And all but a very few are satisfied,—the majority because they gained their point of the nomination, the minority because it is expressly limited to the present Bishop.

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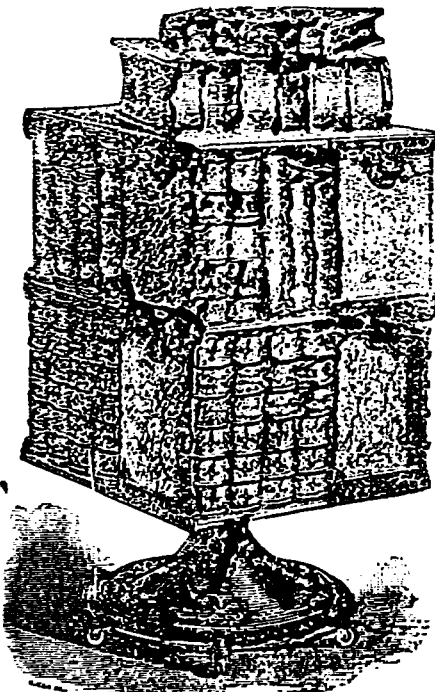
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(Continued.)

My luggage was put up and the coachman pointed me to a place on the back seat. An old grey cloak lay beside me, and a similar one only lined with plaid lay beside the coachman. I asked the man whose it was. He replied that it belonged to Count von Schaffau, the brother of Frau von Schlichten, and the one by me to Vollberger, the servant, and that we were to fetch both at the next village. It was very humiliating to me to be obliged to sit beside the servant, I felt indignant, but in secret I was glad that aunt was not obliged to see all this. In about half an hour we entered a sort of valley; a large village, Graubergen, stretched along the base of bare, sandy hills, whose sides are torn here and there by quarries. At the end of the village stands the castle. Here we stopped and waited for about a quarter of an hour, when several gentlemen appeared in the arched gateway, amongst them an old and a young one in a travelling dress. I was surprised that the young one was Herr von Schaffau. He is tall and slender, and looks very refined,—otherwise he certainly did not impress me pleasantly. He was accompanied by two gentlemen to the carriage, they bowed to me. The two strangers said something to me about the bad roads and weather. Count von Schaffau seemed annoyed about something, he did not address me, but took the reins from the coachman, and scarcely waited for his servant to take his place beside me. I had to bear it, and who knows what will follow? Many of the nobility are said to be very proud and arrogant to their governesses.

We had scarcely left the village when a fine rain began to fall, which soon grew heavier and heavier. Count von Schaffau pulled his collar up about his ears. I was afraid about my bonnet. I took it off and put it under the cover, and tied a handkerchief over my head. While doing so I noticed my neighbour more particularly, and how pleased I was to see an old, friendly face, which reminded me of Jacob. He protected me from the rain, and, indeed, he was the first person who showed me any sympathy; it did me good.

The road became worse and worse, the wheels almost sank to the axles, and we only got on step by step. Once when the carriage nearly upset I cried out. Count von Schaffau looked round surprised. I took myself to task, and really became quite resigned. I was cold through and through, weary and hungry, so it would not make matters much worse to be thrown into the mud. When it was twilight Vollberger showed me Braunsdorf. It lies under the same ridge of hills, but here the slopes are planted with orchards. The castle in an ancient building with two small round towers, and surrounded by tall trees. Vollberger said that they stood in a park equal to the most beautiful wood. Meantime the rain had ceased, the clouds divided, and the moon rose golden over the dark trees; it seemed like a good omen.

We drove into the court. One wing of the castle was brilliantly illuminated, it looked magnificent, and my courage rose. I had put my bonnet on again when I got out; I saw plainly that Herr von Schaffau's eyes rested on it with disfavour. I must certainly take the feather off. He said a few civil, indifferent words, which I answered briefly. In the lofty Hall, Vollberger left us to fetch some one for me. Herr von Schaffau accompanied me up a flight of stairs. Servants were hurrying about, and dance-music sounded from the inner apartments. Herr von Schaffau said, as I thought, ironically, "those are doubtless agreeable sounds to you." I did not know what to say, the sounds are not especially agree-

able to me. "You are fond of dancing?" he continued. "I have never danced," I replied; and then it struck me that I had spoken inconsiderately, so I added—"at least only by myself, or with Adelaide." How absurd that must have sounded. Herr von Schaffau looked at me with a peculiar expression. A rather pert-looking, fair-haired girl came hurrying up, and took me to my room, saying that she would see at once to light and fire. She did not come, however, and I had time to look about me. I found that I was in one of the two towers; two windows were quite overgrown with ivy, the bright moonlight fell through the two others. If hunger and cold had not distressed me, the solitude and quiet in this peculiar and yet cosy room would have done me good. But my position was insufferable; yonder from the brightly illuminated windows came the sound of the joyous music, and I saw the shadows of the dancers flying past; everything was bright and social, only I was forgotten and quite alone. Just then there was a light knock at the door. I said, "Come in." A gentleman stood on the threshold, and I recognized Count von Schaffau's tall figure in the moonlight. "Lucie?" he asked, and then he added, surprised,—"have you no light?" "Not yet," I answered, and the tone of my voice must have expressed my discomfort. He went away hurriedly, and a little while after I heard loud voices on the corridor, the door was opened noisily, and a lady in a heavy silk dress rustled in, a servant carrying a chandelier following her. "There is a frightful confusion in this house," she said in a scolding voice; "neither light nor tea nor anything else to be had!" She sent the servant away and still further expressed her annoyance at the uncomfortable condition in which she found me.

(To be Continued.)

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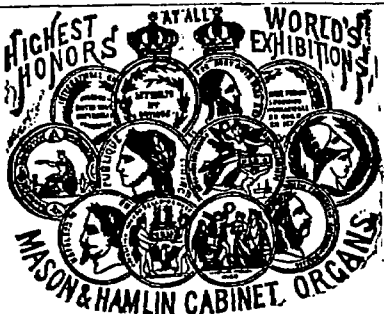
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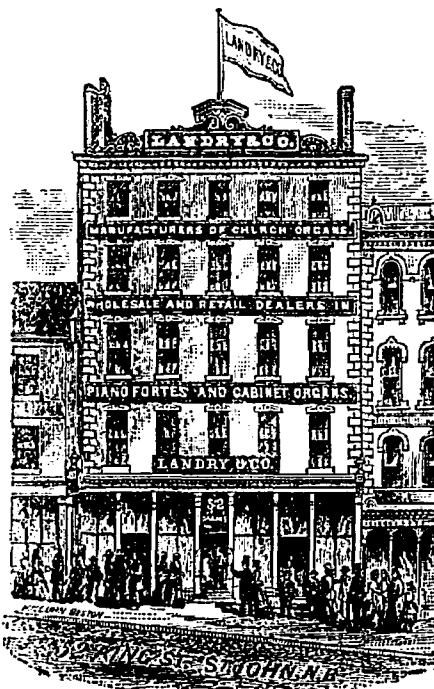


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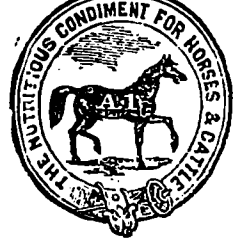
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