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Wm Godfrey

# 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. 14.

THURSDAY, JULY 17, 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.

REV. E. M. W. HILL of Ohio, U. S. A., for thirteen years Priest of the Roman Catholic Church, has separated himself from that communion, and after mature deliberation has united himself to the Protestant Episcopal Church.

THE Anglican Bishop of Melbourne, Dr. Moorhouse, formerly of Paddington, London, seems to have achieved great popularity, not only among his own flock, but amongst other denominations. At his discourse on Easter Sunday a large number of Roman Catholics and Jews were present.

DR. PASSALINTI, formerly a Roman Catholic priest, has been carrying on very successful mission work in connection with the Church of England amongst the image-makers, organ-men, and other Italians about London, he himself being an Italian. The Bishop of London granted him a license to act as their chaplain.

ON the 1st Sunday after Easter, in St. Paul's Church Cincinnati, Ohio, the Bishop of the Diocese confirmed a class of twenty-three, of whom three had been communicants of the Roman Catholic Church. The ground taken for re-confirming is that "the laying on of hands" is not an essential or a fixed part of Romish confirmation.

THE Mortara case, which excited so much interest at home some years back, owing to the baptism of a Jewish child by Roman Catholic priests in Italy, is being repeated in a measure at the Antipodes. It appears that it has been the practice at the Benevolent Asylum, Sydney, to baptize a proportion of the foundlings in the Anglican Church, and part in the Roman Catholic. It has lately been decided to baptize all in the former, a resolution which is strongly opposed by the Roman Catholics.

By the death of Canon Beadon at North Stoneham, near Southampton, on Tuesday week, the Church has lost a patriarch amongst her clergy. Born in 1777, twelve years before the outbreak of the first French Revolution, Canon Beadon would have been 102 in December this year. He took his degree at Oxford in 1800, and became a Canon of Wells in 1811, and so had achieved his position in life before most of the prominent men of our days were born, and before any of the controversies in the midst of which we live were thought of.

At the Ely diocesan choral festival there were upward of 4,000 persons present, and the choirs were represented by upward of 1,400 voices. Bishop Woodford, in the course of his address, said: "You may hear it said that the Church of England is a religious society set up by parliament, and endowed by parliament, about three hundred years ago, at the time of the reformation. Your visit to this cathedral should give you an answer to such falsehoods. You have worshipped to-day in a church which was founded six centuries before the first parliament was called together, and for which the utmost that parliament has done has been to suffer it to exist, and to hold still a portion of the property which in ancient days religious persons, out of their own good-will, gave unto it."

SIR HASTINGS DOYLE has met with a bad accident. His foot caught in descending a staircase, and he fell down and cut his head severely.

LAST week, during a pilgrimage of 60,000 Poles to a miracle-working picture of the Virgin at Crenstoken, a thunderstorm broke out, destroyed the tree bearing the picture, and killed fifteen persons.

M. DE LESSEPS, in regard to the Panama Canal, states that in November he will himself start for the isthmus, that the first sod will be turned on New Year's Day, and the work completed in seven or eight years.

THE *Dziennik Poznanski*, in describing the execution of Nihilists at Kieff, adds that a young girl, who concealed her name despite the use of the lash, declared at the foot of the gallows that she was Nathalie Gortchakoff, niece of the Russian Chancellor.

M. SOLENET, the distinguished French traveller, who recently tried to reach the city of Timbuctoo, has returned to Paris, and given before the Société d'Etudes Maritimes et Coloniales an interesting account of his travels. He speaks in high praise of the negro population, and of Sultra Ahmadon, the ruler of Segou.

THE Ameer Yakoob Khan of India, as agreed, has issued a proclamation announcing perpetual friendship and peace between Afghanistan and the British Government. He has also proclaimed an amnesty, by which all the Afghan subjects who had intercourse with the British Government during the war are exempted from punishment. The last of the returning British troops were clear of the Khyber on Wednesday last.

THE tidings from the valley of the Po continue to be very distressing. In the rich Mirandola district 13,000 hectares are under water, while 500,000 quintals of grain and 600,000 of forage have been lost, and 5,000 head of cattle drowned. The state of Sicily (according to advices received by the *Daily News*) is by no means satisfactory. Calatabiano, where the riot occurred recently, is now occupied by a force of 400 men.

A *Daily News* telegram from Lisbon states that on Monday night, in the saloon of the Citupade Theatre, Major Serpa Point gave a descriptive lecture on his African explorations. The King, Dom Fernando, the members of the Geographical Society, and several of the Ministers and officials were present. The President of the Geographical Society said that Major Pinto's journey marked a notable epoch in the history of Portugal.

THE 18th June was the sixty-fourth anniversary of Waterloo, and the *Pall Mall Gazette* observes that, probably for the first time, the morning papers had allowed the day to pass without the smallest reference. On the following day, however, the *Times* mentioned that during the year death had removed the following officers who took part in the engagement: Sir F. Warde, Sir John Woodford, Gen. Trevor, Col. Harty, Col. Riddleaden, Capt. White and Capt. Elliott. At Aldershot there was a sham fight in the presence of the Commander-in-Chief.

## FIFTH REPORT OF THE BOARD OF FOREIGN MISSIONS FOR THE DIOCESE OF FREDERICTON.

To the Diocesan Synod of Fredericton:

The Board of Foreign Missions beg to submit the following Report:—

During the past year the Board has remitted the sum of \$1620.43 to the five missionary objects directed by the donors, the full details of which are submitted herewith in the Treasurer's Account, which has been distributed as follows:—

Remittances to—	
Algoma, Diocese of,	\$475 65
Shingvauk Home, (Boys),	166 55
Wawanosh Home, (Girls),	307 47
	—————
	\$949 67
Church Missionary Society,	\$66 38
Society for Promoting Christianity among the Jews,	104 53
Society for the Propagation of the Gospel in Foreign Parts,	484 35
Saskatchewan, Diocese of,	15 50
	—————
	\$1620 43

The Board held its Fourth Annual Meeting in St. Paul's Church Sunday School House, Portland, on Tuesday evening, July 2nd, under the presidency of His Honor the Lieutenant-Governor, when addresses were delivered by the Reverends Canon Medley, E. S. W. Pentreath, N. M. Hansen, and Mr. H. P. Petersen, Lay Delegate from New Denmark.

During the Week of Intercessions for Missions, eight Parochial Missionary Meetings were held in connection with the Board, at St. John, Carleton, and Portland.

At the last Day of Intercession, May 20th, a united service was held in St. John's Church, St. John, when an Appeal was made on behalf of the Diocese of Algoma. On Ascension Day, the Annual Service for the Church Sunday School children of St. John, Carleton, and Portland, was held in St. Paul's Church, and the Collection was set apart for the Indian Homes for Children at Sault Ste. Marie.

Five hundred copies of the Fourth Report of the Board were printed and circulated throughout the Diocese, and the information thus afforded has not been fruitless.

The contributions during the present year are in advance of those reported in 1878, and the Board records this steady increase with satisfaction, though this has been, no doubt, in part due to the change of the Week of Intercession, and consequent occurrence of two periods for Mission Services in the year.

The estimate of sums recorded through the Board of Foreign Missions since 1875 is as follows:—

1875.....	\$277 00
1876.....	991 00
1877.....	1708 00
1878.....	1138 43
1879.....	1620 48

The Board respectfully wishes to draw attention to a section of a letter addressed by the Diocesan to the Synod at its last Session. The passage is as follows:—

"It is my duty to apprise you that I was informed in Montreal that each Diocese was expected to contribute annually \$200 to the salary of the Bishop of Algoma, and that our Diocese was the only one which had not so contributed. I had never heard of such an agreement before, nor do I know how the sum can be provided. But if the Synod should

think fit to pass a resolution on the subject, I can only say that I will readily co-operate in any practical measure to accomplish the end proposed. The sums hitherto collected in this Diocese have been given to missionary objects in the Diocese of Algoma, not to the salary of the Bishop."

No definite action having been taken by the Synod, the Board feels at liberty to state the facts of the case, as well as to express an opinion.

It was by the deliberate action of the five Dioceses of the Ecclesiastical Province of Canada, first, in Diocesan Synod, and then by their Representatives, in Provincial Synod that the Missionary Diocese of Algoma was finally set apart from the Diocese of Toronto, with the express understanding that the Bishop and Missionary staff should be supported by these five Dioceses. Bishop Fauquier was elected at a special special Session of the Provincial Synod in September, 1873, the following Dioceses being represented, viz., Quebec, Toronto, Montreal, Huron, and Ontario. It was not until July, 1874, that the Diocese of Fredericton united itself with the Provincial Synod of Canada.

Bearing this in mind, the Board, whilst most anxious to help, in all its branches, Church work in Algoma most respectfully declines to recognise any claims, and can only urge the wants of this Missionary field as one of its many voluntary undertakings.

The Board gladly circulated among the Clergy of the Diocese a Pastoral letter from the Canadian Bishops, dated May 1st, 1879, in which they "earnestly call upon all, both clergymen and laymen, according to their ability, systematically and continuously, to give of their worldly substance to the Missionary Fund of the Diocese of Algoma."

During the last week of Intercessions for Missions, the following Parishes responded to this special appeal, viz., Woodstock, Fredericton Cathedral; Kingston, St. Jude, Carleton, Moncton, Sussex, Point du Chene, Peticodiac, St. George's, Carleton, Fairville; St. John's Church, St. John; St. James' Church, St. John; Sackville, Hampton, Edmundston, New Maryland, Kingston, St. Paul's, Portland; St. Andrew's, Chamcook; Trinity Church, St. Stephens; Dorchester, Gagetown, Campobello, Upham, Albert, Mangerville, Musquash, Westfield, Chatham, Shediac; Christ Church, Fredericton; St. George, and Pennfield; and Kingston, Kent County.

Last year, the united contributions for the three objects in Algoma, amounted to \$604.86. This year, they are \$949.67.

Attention was drawn at length in the last report to the work and requirements of the Homes for Indian children. Owing to the rapid influx of immigrants of late, the cry for the ministrations of the Church in Algoma is making itself heard. The population has increased from 15,000 in 1874, to upwards of 60,000 in 1878.

An instance of the barrenness of this Missionary field may be cited; it is in the Muskoka territory. The spiritual destitution is frightful. Mr. G. E. Haxton writes as follows:—"Over 40,000 souls have moved into this district within the last 12 months, and most of them have hardly a cent to buy bread with. The nearest Church is 20 miles south of us. The settlers are crying out for a Church, and have promised all the help they can

give in the way of labour, but we are without money to buy lumber, or to pay a clergyman. . . . I have bought 4 acres for a church parsonage and glebe, and at the Bishop's wish, I read the Service every Sunday in a shanty near us, and a clergyman, who the Bishop knows, and likes well, has promised to come on a minimum stipend, if we can only raise it. . . . Think of all these people who have engaged so many advantages up to lately, now without any church to worship in, or clergyman to minister to them. . . . For the love of God do not turn away and leave us starving in this way, but send us help."

Allusion is made in the last printed statement of the annual accounts of Trinity Church, St. John, to the first offering for the new Church. It is of special interest. Two of the boys of the Shingwauk Home were spectators at "the fire." Ten months afterwards, the Secretary received the following interesting letter:—

SHINGWAWK HOME, April 16th, 1878.  
Dear Sir,—We have had collections during Lent to help to rebuild the Trinity Church at St. John, which was burnt down last summer. There were forty-seven of us, and we all voted, whether to send it to St. John, or to the Indians at the Garden River, or to Africa, or to India, and all the boys wanted it to be sent to St. John. We are very thankful to your people for helping so much for our Indians. We are trying, if any wants to follow the SAVIOUR, to deny himself, so I think some of the boys have been trying to do it. So now, I must conclude with my best wish to you.—JOHN ESQUIMAUX, Captain of the Shingwauk Home." The sum enclosed was \$8.15.

In conclusion, the Board desires to enter into the spirit of the letter lately addressed to the Bishops of the Anglican Communion by the Society for the Propagation of the Gospel in Foreign parts:

"We recognise abundant cause for thankfulness in (1.) the thought that Christians did not turn a deaf ear to the appeals of the Society, but that money has been offered liberally, first for the relief of the sufferers by famine in Southern India, and that, where the scourge of famine was made by God a means of winning the heathen to the religion of love, alms were again offered for the spiritual training of these hosts of catechumens; (2.) that of the 35,000 who have thus been attracted to Christianity, no appreciable number have turned back, but that in the words of Bishop Caldwell, the new converts seem more in earnest than the old, and teachers of their own race have been found sufficient in number, and of competent powers. (3.) That in Japan the new Missions have grown with a rapidity that mingles anxiety with thankfulness. (4.) That in China the scourge of famine seems likely to be over-ruled in God's Providence to the furtherance of the Gospel. (5.) That in Guiana the thousands of Coolies from China and India have been, in a way in which it is impossible to explain on ordinary principles, attracted to the Gospel.

"We acknowledge, at the same time, that we have ample subject for humiliation before God, in the thought of the inadequate equipment of our Missionary Army hitherto.

"We must confess that we have, not given largely of our most learned and noblest to this Divine work, and that we have been prone to murmur if great results have not been accomplished by inadequate means; while of our silver and gold our offerings have been meagre and poor."

One special subject of Intercession the Lambeth Conference has recommended in the following words:—

"As our Divine Lord has so closely connected the unity of His followers with the World's belief in His own Mission from the FATHER, it seems to us that Intercessions for the enlargement of His Kingdom may will be joined with earnest prayer, that all who profess faith

in Him may be one fold under one Shepherd."

The Treasurer's accounts for the year are submitted herewith, all of which is respectfully submitted.

F. H. J. BRIGSTOCKS, M. A.  
G. M. ARMSTRONG, M. A.  
EDWYN S. W. PENTREATH.  
G. W. WHITNEY.  
EDWIN J. WETMORE.  
G. HERBERT LEE.

THEODORE E. DOWLING, Secretary.  
W. M. JARVIS, Treasurer.  
Saint John, June 12th, 1879.

#### GERMANY.

On Sunday, in the Crown Prince's residence in the new Palace, before the Emperor and Empress and all the members of their house, was baptized the infant daughter of Princess Charlotte, Hereditary Grand-Duchess of Saxe-Meiningen, and first great grandchild of the Queen of England and their German Majesties. The distinguished party included the Duke of Edinburgh, and Lord and Lady Odo Russell. A description in the *Times* says:

"The child, resting on a sumptuous cushion, was borne into the room by Princess Mary of Meiningen; its three little aunts, Victoria, Sophia, and Margaret, daughters of the Crown Princess, carrying its lengthy train. The Crown Princess herself, robed all in white (as were most of the other ladies present), received her grandchild into her arms, and stood thus before the font till the ceremony was complete, her countenance the battle-ground of joy and grief, for the late untimely death of young Prince Waldemar has left her Imperial Highness almost inconsolable still. After a sermon by one of three attendant clergymen, appropriate in everything but its length, the sprinkling ceremony was performed, the child receiving the names Feodora Victoria Augusta Marianna Mary. Her godmothers were her four great-grandmothers, Queen Victoria, the German Empress, the Duchess Bernard of Meiningen, and Princess Marianne of the Netherlands."

Her Majesty was represented by Lady Odo Russell. As god-fathers stood the Emperor and the Duke of Edinburgh.

#### ENGLAND.

A correspondent of the *Daily Chronicle* at Rome writes that loud complaints are reaching the authorities there on the subject of the Anglo-Roman Church:

"Bishop Anherst has resigned the See of Northampton on the ostensible plea of ill-health, but really on account of the despotic policy of Cardinal Manning. The 'Province' of Westminster is now ruled by a clique, of which, say the complainants, the ambitious refugee from the Protestant camp is the acknowledged leader. The system of elbowing out born Catholics, who may be supposed to know the traditions of their Church better than neophytes, is hourly increasing. The new Bishop of Middlesborough is Dr. O'Callaghan, who belongs to Dr. Manning's Bayswater Institute. Dr. Vaughan, of Salford, also belongs to this congregation, the members of which are called the Oblates of St. Charles. The monopoly of the English Catholic hierarchy seems to have been absorbed by oblates and converts, and those, too, of the most moderate attainments. If Monsignor Patterson be made Bishop of Northampton, men of great worth will have been passed over for an ecclesiastic who has principally been noted for exaggerated ritualism and opposition to the old-fashioned Catholics. Many of the clergy now feel that the Jesuits are a positive protection against the authority of the English Bishops. Parochial jurisdiction does not now exist amongst the Romanists of Great Britain. Any priest is removable at the goodwill of his Bishop. Years of service give no privilege, and an

Archbishop with a monastic mind and disciplinary views of his own is rather an unpleasant superior. The results of all this are deplorable. Father Law, the Oratorian, has left the priesthood; Father Roberts, a relation of Dr. Manning, has become sick of petty tyranny and taken a wife; another Westminster priest has gone on the stage; and the unpopularity of the present Metropolitan is very great. Dr. Newman is too advanced in life to be the leader of moderate Catholics. But every experienced Roman priest in England is convinced, and makes no secret of his conviction, that the intellectual standard of the rising generation of clergy is becoming dwarfed, and that the seminarians who come upon the mission are invertebrate and ritualistic in the paltriest sense of the word. Many of them have been Anglicans, and they have imported the puerile posturing of spurious Catholicism into the Church of their adoption. There is not a single priest amongst these 'verts' who could take the place of men like Bishop Ullathorne of Birmingham, or Bishop Clifford of Clifton; and the elder clergy mourn over a state of things which has handed over their hierarchy to an insolent and aggressive faction, who, whatever they now say, have intrigued against Newman and every other ecclesiastic who is not prepared to sacrifice every particle of his national character."

PREPARING FOR THE RESTORATION OF A CHURCH.—A very unusual scene has just been witnessed in the village of Shapwick, Dorsetshire. The parish church has long been out of repair, and steps have been in progress for some time to raise funds to restore it; but difficulty has been experienced in getting sufficient money for the purpose. With a view of partially surmounting the financial obstacle, it was proposed and agreed that the unskilled labour in connexion with the restoration should be done by the able-bodied men of the parish. Consequently, on Tuesday week all the Shapwick men, under the leadership of the vicar and the superintendence of the architect, assembled to perform their part, and they worked with such eagerness that at dusk everything had been done to prepare the building for the incoming of the restorers—all traces of gallery and pews had been destroyed, the flooring and paving stones carried out of the church, and the whole edifice reduced to the necessary skeleton-like condition.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—Mr. T. Wilkins, of Cheltenham, who has married his deceased wife's sister, the daughter of the parish churchwarden, has complained that the vicar of Cirencester has refused to administer the Sacrament to his wife; and contends that the rubric clearly shows that the vicar should have previously signified his determination to Mrs. Wilkins. The Bishop of Gloucester and Bristol, having been appealed to, writes to the vicar:—"After having carefully considered the report you have made to me, it is my judgment that as the law of the Church and the law of the land are both explicit, you could not have acted otherwise, though I know well that it has given you great pain to have been obliged so to act."—*London Daily News*.

#### News from the Home Field.

##### DIOCESE OF FREDERICTON.

WESTFIELD.—On Sunday, June 22nd, the Lord Bishop of the Diocese visited this Mission, and at the morning service at the Parish Church of St. Peter's received four adults into the Church by holy baptism, and afterwards administered the Apostolic rite of Confirmation to thirty candidates—twelve males and eighteen females. His Lordship, as usual, delivered an excellent address, taking as his text a portion of the Gospel for the day, "Come, for all things are now ready."

The discourse was admirably adapted to impress all his hearers, to encourage those who had come forward in so solemn a manner and dedicated themselves anew to God's service, and to strengthen them in their good resolutions, at the same time to arouse the careless and vacillating and to lead them to a proper sense of their duty, and to cause all to realize more fully what is required of them as believers and members of the Church of Christ. In touching upon some common sayings to be heard occasionally from persons unfriendly to the Church of England, his Lordship briefly alluded to the progress made by the Church in the Diocese during his episcopate; that thirty-four years ago there were but twenty-eight clergymen, now there are seventy. Then, the large number of new churches which had been erected, and others restored or improved, and the increased contributions of the people, all showed how the Church was steadily advancing. The address, which was quite lengthy, was listened to with marked attention by a crowded congregation. The service was hearty and the singing congregational, as there is no trained choir. The beautiful and affecting services for Holy Baptism and Confirmation, and the calm, earnest and devout demeanor of the candidates as they made their solemn promises as faithful soldiers and servants of their Divine Lord, could not fail to make a deep and lasting impression upon all who were present. At the evening service at St. James' Church, his Lordship preached from 1st Tim., iii., 15. These visits of our esteemed Diocesan to the country parishes are generally looked forward to by clergy and laity with much interest and pleasure; and the admission of so many young people to membership in the Church must prove most gratifying to all those who love and hold to the "old paths where is the good way," and are seeking to "walk therein," that they may "find rest for their souls."

RICHMOND.—The Mission of Richmond, near Woodstock, is a good specimen of what can be done in a country parish by an energetic Missionary, who is alive to the need of Church work, and makes use of approved methods. The Rev. Henry H. Neales is a New Brunswicker, and graduate of St. Augustine's College, Canterbury. Since taking charge of Richmond, a parish with two churches and three stations, he has not been content with simply holding services, but has gathered around him a board of lay helpers, and assigned them special work. The following summary will show that the work done has helped the life of the parish in a marked degree. There are celebrations of the Holy Communion at each morning service. There are 2 Sunday schools and 110 scholars. A new school house was built in 1879, and an organ placed in one of the churches at a cost of \$240. A guild has been in successful operation during the winter, by which parish work was systematized, and even the distribution and encouragement of Church literature attended to. There are two divinity students from the parish at the University. The communicants have increased in two years and a half from 60 to 115. The subscriptions to the D. C. S. have increased in the same time from \$65 to \$125. Such are some of the results accomplished in a rural parish, with no advantages beyond any other country mission. It shows conclusively what might be done in many others. THE CHURCH GUARDIAN takes much pleasure in publishing these facts, which have come under its notice, and which the modesty of the Missionary would lead him to say little about.

MONROE.—The choir is about to purchase the pipe organ formerly in use in Christ Church, Amherst N. S. Messrs. Landry & Co., of St. John, have put it in thorough repair, and, until a new one can be procured, it will be a very useful instrument. It is a solid mahogany case, six stops, pedal action, and gilt pipes. At

some future time the congregation hope to have a new organ built especially for the church. The cabinet organ formerly in use has been sold to Dorchester parish for the use of the Sunday school there.

THE Bishop is expected to confirm in the northern parishes, and as far down as Petitecodiac, this Fall, and the Rectors are busy preparing classes. A goodly number are, we hear, coming forward in all the parishes.

KINGSTON.—Rev. E. P. Flewelling, of Baie des Vents, a native of this parish, preached in the Parish Church, Kingston, and in the Hall, Clifton, last Sunday. There are now four natives of Kingston parish in the ministry in the Diocese.

SUSSEX.—The fancy sale, etc., held recently, netted about \$230. The proceeds will be applied to the building of a Sunday school house. Rev. David Forsyth, Rector of Chatham, preached at Sussex and Studholm on the 6th ult.

BURTON.—Rev. W. A. Greer, Deacon, took charge of this parish July 6th.

FREDERICTON.—The volunteers performing their annual drill at Camp Maunsell attended morning service in the Cathedral, July 6th. The Metropolitan preached, and at the close of the sermon specially addressed the soldiers.

SHEDIAC.—St. Andrew's Church.—A fancy sale, with refreshment table, was held in the "Lorne" Skating Rink, Shediac, July 9th, by the ladies of St. Andrew's Church, the proceeds of which are to be given towards putting a fence round the church, painting the interior and making other improvements. The Rink was tastefully decorated with leaves, and in the bowers the ladies were ensconced, surrounded by articles, useful and ornamental, some of which were of exquisite workmanship. At least 300 people attended, a large number for the village. The flower stall was presided over by the Misses Maggie and Isabella Hanington; the strawberries and ice cream were dispensed by the fair hands of Miss Florence Smith, Miss Jardine of St. John, and Miss Attie Smith of Buctouche. Mrs. D. B. White and Mrs. Lawton had one fancy table, and Mrs. Newnam, Miss Hamilton and Mrs. Foster the other. Miss Ida Scovil, of St. John, took an active part in selling, besides contributing some very fine work. We must not forget the tea. It is sufficient to say that Mrs. E. J. Smith and Mrs. C. W. Smith had charge of this, and everything was done to make it pleasant to the guests. Mrs. Newman and Mrs. Bliss Smith looked out from a bower, the table of which was loaded with most tempting eatables. The earnestness of the ladies showed that they spared no efforts to make the sale a success. And THE CHURCH GUARDIAN, in returning thanks for kind treatment, is glad to know that the amount realized was \$210.

#### DIOCESE OF NOVA SCOTIA.

DIORY.—We have neglected to notice the splendid reception given the Rev. John Ambrose on his return home, after a protracted visit to England, spent in collecting funds to build a new and handsome church edifice in this parish. The Sunday school house was beautifully decorated and adorned with bunting, mottoes and flowers, and a handsome banner bearing the motto, "Welcome Home," was placed over the platform. After hearty handshakings and congratulations, the whole party sat down to a sumptuous collation, provided by the ladies of the parish; after which T. C. Shreve, Esq., presented Mr. Ambrose with a very warmhearted congratulatory address and a purse containing \$46 in money.

AMHERST.—We are indebted to the

Rev. Canon Townshend, the Rector, for a glimpse at his beautiful little church in Amherst, while passing through that town a fortnight ago. As we had only five minutes to see it and catch the train, we could do no more than notice the general appearance of the interior, with which we were greatly pleased. We know of no church in the two Provinces better adapted to impress a congregation, or to enable the clergyman to conduct the services of the Church according to the spirit and letter of the Prayer Book. The new chancel, which is of brick, is apsidal in form, completely furnished and handsomely decorated, containing a superior organ, which cost, if we remember rightly, \$2,000. We understood the Canon to say that the work on the chancel cost \$5,000. Altogether this church reflects great credit upon the congregation, who supplied the means, and upon the Rector, to whose untiring zeal and faithful labors the success and completion of the work are largely due.

#### LIVERPOOL—GUILD OF THE HOLY TRINITY.

MONDAY, 8th June, was kept as the Anniversary of this Guild. There was an early celebration at 8, a. m., and a business meeting for the election of officers, at 7, p. m., after which the Hall was opened to the public. A paper was first read by the Rector, who is *ex officio* President of the Guild, explaining the nature and objects of the Association in its intellectual, social, and religious aspects. Other papers, and addresses from members of the Guild, with instrumental and vocal music, filled up a very enjoyable part of the evening.

The first address was by Mr. Henderson. He placed himself at once *en rapport* with his audience, recalling with loving interest the reminiscences of past debates, and announcing the settlement of the various vexed questions which have been hitherto prolific of so much controversy among the rising generations of each successive age. At the same time, bearing sincere and earnest testimony to the benefits he had derived, both in a literary and religious sense, from the readings and instructions of the Chaplain, and concluding with an appeal to the young men who still kept aloof, to lose no time in availing themselves of these advantages.

This address was followed by an appropriate song from J. G. Pyke, Esq., whose cultivated style always ensures a wrapt and appreciative attention.

Mr. Chandler Morse then read a well-written and exhaustive paper on the life and writings of Alexander Pope. Mr. M. clearly manifested a thorough study of his subject, and a just appreciation of the characteristics of the poet, and of the beauties of his writings. Contrasted with the hackneyed passages from modern poets, these fell upon the ears with almost the freshness of a first acquaintance.

Mr. Frank Forbes followed with a paper on "Influence." Taking his hearers over a wide range of literature, and through many fields of culture. Poets and Statesmen, the Press and the Pulpit, Philosophers and Divines, were made to contribute to the illustration of his subject; and yet reserving a place for the Guild,—clearly defining the sphere of its operations, and pointedly noting the results which had already flowed from its influence for good.

Mr. William Marshall then took his place on the dais, and read a paper on "Work." It was earnest and practical, happily expressed and well-delivered. Now directing his hearers to the starry heavens as manifestations of the works of Almighty God, and then bringing before them the master-pieces of human art, showing that genius, however exalted, in order to succeed must work, and that the laborer in God's Vineyard, or in the lowly paths of life's dull routine, must follow the same divine law, if he would fulfil the purpose of his being or attain

the eminence to which even the humblest was bound to aspire.

The last paper was read by the Chaplain of the Guild, the Rev. J. R. S. Parkinson, who, in eloquent and stirring terms, depicted the mutual relationship of clergy and laity—how each should minister to the help of the other, and both combine for the promotion of God's glory and the advancement of His Church. He then acknowledged, in grateful terms, the assistance already afforded to the choir and Sunday school by members of the Guild, and spoke forcibly of the work that still lay before them. After referring to some touching instances within his own experience of the Spirits' blessing upon kindred efforts, he concluded with an earnest and telling appeal to the parents present to encourage, by their advocacy and authority, the promotion of a work so dear to the hearts of the clergy and promotive of the best interests of the youth committed to their charge.

Misses Morse and Cowie, accompanied by Mr. Lemuel Sponagle on the organ, assisted materially to enliven the evening, by singing some choice pieces between the several readings.

We may add that the Guild at present numbers twenty-four, and from the impetus given by the present meeting it is not unreasonable to expect that another anniversary will find its roll of membership largely increased.

#### ONE WHO WAS PRESENT.

#### BRIDGETOWN AND BELLEISLE.

THE Bishop of the Diocese visited this Parish on his Western tour, and held two very interesting Services on the 9th and 10th of June. At the district Church of St. . . . Belleisle, an even greater amount of interest than usual were taken in his Lordship's visit, as ten years had elapsed since he last held Service in this Church, owing to the fact that the candidates for the last two or three Confirmations had gone to the Parish Church at Bridgetown. St. Mary's being situated, as all who have ever visited it will admit, on one of the very prettiest spots in the beautiful Annapolis Valley, was exteriorly looking its best, and the interior being very tastefully decorated with flowers, was in keeping with its beautiful natural surroundings. The Service being appointed on a week-day, and at a very busy season of the year, it was feared that there would not be a very good attendance, but contrary to our expectations, when 3 o'clock, p. m., had arrived, a large congregation was found to have assembled. His Lordship was attended by the Rector of the Parish, Rev. L. M. Wilkins, and Rev. F. P. Greatorex, Rector of Granville. As the Bishop and Clergy entered the Church, the choir sung as a processional, the Hymn "Onward Christian Soldiers." Rev. Mr. Greatorex said the Prayers to the end of third Collect, when a Hymn was sung by the choir, and the introduction to Confirmation Service read by the Rector.

The Bishop then addressed the congregation in general, alluding to the improvements which had been made since his last visit, commending in particular the improved appearance of the Lord's Table, and the addition of a handsome stone font (the gift of Rev. H. P. Almon, former Rector of the parish), in its proper position at the entrance of the Church. He then spoke in kindly and impressive terms to those who were about to be confirmed, and when he had finished, the candidates were presented to the Bishop by the Rector, three at a time, when ten persons, varying in age between 50 and 15, knelt to receive the "laying on of hands." Confirmation ended, the Bishop preached an excellent sermon, after which the congregation separated, apparently well pleased with their chief pastor, and much impressed with his fatherly counsel and admonition. After the Belleisle service the Bishop was driven to the Rectory at Bridgetown, where he remain-

ed and rested for the night, and on Tuesday evening an overflowing congregation assembled in the Parish Church to witness another Confirmation. Here also his Lordship first addressed the congregation in general, commending especially the care and taste displayed in the floral decoration of the sanctuary, and giving his advice and warning on several other topics of interest to them as a congregation. Then directing his remarks more especially to those who were about to be confirmed he very forcibly pointed out the divine origin of the rite he was about to administer, and repeated some of the erroneous views so often entertained on the subject.

The number of persons here presented to the Bishop was thirteen some of them being middle-aged people, and some even who had passed their three-score years-and-ten. After the singing of a hymn the Bishop preached an able and appropriate sermon on being *doers* rather than *hearers* only of the word.

Thus ended two most interesting services in which, we trust, much permanent good has been accomplished. On the following Sunday the Rector had the pleasure of seeing twelve out of his thirteen candidates in this part of the parish come forward and seek fresh strength and refreshment in Holy Communion with Him who is the Bread of Life.

#### PRINCE EDWARD ISLAND.

THE BISHOP consecrated St. Peter's on Sunday, A. M., June 29th, and preached in the evening. A Confirmation took place on the Saturday evening before.

#### DIOCESE OF NEWFOUNDLAND.

THE fourth biennial session of the Diocesan Synod of Newfoundland has just closed. It has been the longest of any session yet held, beginning June 18th and ending nearly at midnight June 30th. The work done has been considerable, notwithstanding the little acquaintance most of the clergy have had with Synods. The new Bishop presided in a very satisfactory manner, and with remarkable self-restraint; for the free handling of Church matters by both clergy and laity could not fail to give a recently-arrived Englishman some surprise, to say the least. The chief work of the session lay in the consideration of the special report of the Executive Committee on the revision and consolidation of the constitution and rules of the Synod. A bill relating to Rural Deans was, after a protracted discussion, referred to the Executive Committee, to be brought forward two years hence. One good feature was noticeable, there was no attempt at speechmaking or oratory, although some very good speakers were engaged; but earnest discussion and debate, sometimes even rising to warmth, never to unkindness or acrimony, clearly manifested a preference for useful work over showy declamation. Mr. R. J. Pinsent, Q. C., received the sincere gratitude of the whole Synod (enthusiastically expressed) for his legal skill and ability, gratuitously bestowed, in the very laborious work of revision, etc. And his masterly eloquence, tact and splendid generalship in leading the business of the session won for him the admiration of everyone present. The Bishop will now almost immediately proceed on his voyage of visitation.

DURING the past month, the Bishop has been holding Confirmation in several Missions in Conception Bay, and at Twillingate, Fogo and Herring Neck in Notre Dame Bay, where a very large number received the Blessing accruing from "laying on of hands."

THE REV. J. CURLING, Missionary at the Bay of Islands, who lately refused the newly-formed Bishopric of New Westminster, in the Diocese of British Columbia, has been appointed Rural Dean of the Straits of Belle Isle.

## The Church Guardian,

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

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Do not the following words, clipped from the Convention address of the Bishop of Quincy, apply with equal if not greater force to many sections of our Dominion? The Bishop says:

"Places where there are no congregations, should have more attention. I find families of the English or American Church dwelling alone, or by twos and threes in all parts of my Diocese. The older members manage to live on the memories of the old Church, but the younger crave connection with public religious worship. They are gathered, by influence out of the Church, into choirs, Sunday schools, Bible classes; moved by sense of spiritual need, at length they join the communion of one or other of the denominations. Pass a generation more, and the grand-children of devout Churchmen will have no more knowledge of the ways cherished by their fathers, than will be gotten from occasional looking into some ancient Prayer Book, its leaves thumb-worn forty years ago, or the memory of a solemn burial, more impressive than any they have since seen. A visit of a priest, even two or three times a year, to those dispersed of our Israel, may serve to keep children's children ready to receive the Church when her enterprise, her liberality achieves her fuller work and duty. Itinerant missionaries, men of marked prudence, skill and ability, are our want."

Is it not too true that all over Canada we have had to mourn the loss of thousands of the children of honest and faithful Church men and women, who, having longed, but longed in vain for the ministrations of the Church, have seen their children, notwithstanding all they could say or do to the contrary, weaned away from the Mother they their parents loved?

We have more than once, by chance, come upon a whole settlement of dissenters, whose fathers had been Churchmen from England, but who had lived and died in the land of their adoption without having heard the service of the Church, or seen one of her ministers. What we want to remedy this—not past only but existing—state of things, is what Bishop Burgess, in the words quoted, declares to be the want of his Diocese, namely, "itinerant missionaries of marked prudence, skill and ability," who shall hold occasional services in outlying places, and baptize, catechise, and otherwise instruct the members of scattered families, and thus keep alive a memory of and a love for the Church of their fathers and of the English nation. New Brunswick and Nova Scotia each

wants at once at least three good men, with the above qualifications, for this very important work. It is all very well to talk of making converts to the Church, and to cheer ourselves with the contemplation of the many who from the sects are yearly coming over to us, but let us first endeavor to keep what we have of our own from straying away into other folds. The fathers or grandfathers of these very converts, in many cases, were baptized in and trained to the Church, and have been lost through neglect or indifference.

A few dollars a year spent judiciously, thirty or forty years ago, would have saved the thousands now yearly spent in recovering lost ground. *But even now one hundred dollars will accomplish more than a thousand dollars will a generation hence.*

Let those who have the welfare of the Church and of souls at heart remember this, and let them not give niggardly, but as God has prospered every one, to the advancement of His Church and kingdom. Of course, now that the clergy are rapidly increasing in numbers, and towns and villages are springing up on every hand, it is not so serious a matter as it once was, yet still, even now, too many Church families are shut off from the ministrations of the Church.

Let us have, by all means, these travelling missionaries in all the Dioceses of Canada, and the result of their work will soon be apparent.

THE delay caused by the inefficient notification of the meeting of the Synod of Fredericton will doubtless be productive of advantage. It will give time for the consideration of the proposed Canon on the election of a Coadjutor Bishop, and consideration given to this subject will result, we feel assured, in a Canon being passed which will prove satisfactory to all parties. In such an important matter as the election of a Bishop who will preside over the Diocese, and who, under God, will largely mould its interests and affect its progress, the truest wisdom is so to act, with circumspection and caution, as to avoid, if possible, the sad wrangling of parties so conspicuous in many Dioceses. If the Synod can come to a happy agreement in the Canon for the election, it will pave the way for a happy agreement in the choice of a Bishop. One thing was very clear from the feeling exhibited in the Synod. The difference of opinion respecting the right of nomination being vested exclusively in the Bishop, was, we are thankful to say, not a party matter at all. The question turns on a matter of expediency, and good men of the same school of thought differ on it, as they have a perfect right to do. The debate, which was so abruptly terminated, would have brought this out, and it bid fair to be conducted on both sides with Christian courtesy and marked ability. It is a question to be decided solely on its merits, as neither side can claim the exclusive custom of primitive practice. At present, according to the principle of Synodical law now in force, each order has the power of rejection. The laity can defeat the choice of the clergy, the clergy can refuse to concur in the choice of the laity, while the Bishop can veto the choice of both. Now, shall the

right of nomination be exercised equally by Bishop, clergy and laity, or will the two orders delegate to the third the right of nomination, reserving to themselves the power to confirm or reject by ballot that nomination? This is the point we have to consider during the next three months, and we feel sure the good sense of the Synod, aided by the wise counsels of the venerable Bishop, will lead them to come to an agreement. Such being arrived at, the Diocese is prepared to accept loyally and unanimously a sound Churchman, and there is every prospect of a rich harvest for his labors.

### FREE CHURCHES.

BY WILLIAM CORBETT.

"When our Churches were first built people had not yet thought of cramming them with pews, as a stable is filled with stalls. When they reared a fine and noble building, they did not dream of disfiguring the inside of it by filling its floor with large and deep boxes made of deal boards; in short, the floor was the place for the worshippers to stand and to kneel; and there was no distinction, no high place and no low place—all were upon a level before God at any rate. Some were not stuck into pews lined with green or red cloth, while others were crammed into corners to stand erect, or sit on the floor. Those who built these churches made their calculations as to the people to be contained in them, not making any allowance for the deal boards."

Mr. Corbett might have gone further and said that they did not even calculate as to the people, but how noble a temple they could possibly erect to the Almighty; for many instances could be mentioned in which the size of the church is out of all proportion to any population that ever surrounded it.

"All the pews in a parish church are the common property of the parish; they are for the use, in common, of the parishioners, who are all entitled to be seated, orderly and conveniently, so as best to provide for the accommodation of all."—SIR JOHN MICHOLL (Judge). In "Fuller vs. Lane," add: Eccl. Rep., 425.

### DIOCESE OF HURON.

We give our readers, in this issue, a brief sketch of the progress and present condition of the Diocese of Huron, similar to that issued recently by the Executive Committee of the Diocese of Fredericton. We shall be glad to receive similar sketches from the other Dioceses of the Dominion, and thus give our readers a fair idea of the state of the Church in this country.

The Diocese of Huron includes the thirteen counties which form the Western part of the peninsula lying between Lake Huron on the north and Lake Erie on the south. The soil and climate of this region are good, and it forms part of the finest agricultural district in Canada. The whole of this western part of the Province of Ontario has been opened up and settled within the last sixty years, and no part of the continent has in the same time made more rapid and substantial progress.

The population of the counties forming the Diocese of Huron was, according to the census of 1871, 583,846, of whom 103,949 were members of the Church of England. The census of 1871 did not reveal as satisfactory a degree of progress as did that of the preceding decade.

The Church population increased from 50,991, in 1851, to 96,874 in 1861—nearly doubling, and more than keeping pace with the increase of the population. This growth is doubtless largely due to the stimulus given to Church work in this period by the formation of the Diocese of Huron, and the consecration, in 1857, of Dr. Cronyn as its first Bishop. In the following ten years, however, the increase was much smaller, and in 1871 the Church people of the Diocese were, as already stated, 103,949, being but 7.075 more than in 1861. Not only was the general progress small during this period, but in four large and growing counties, viz., Huron, Kent, Elgin and Norfolk, there was an actual decrease in the Church population, whilst the county of Brant had, notwithstanding an increase of 7,000 in her population, less Church people in 1871 than she had twenty years previous.

We have, however, every reason to believe, that under the present highly organized state of the Diocese, second in this respect, we believe, to none in the Dominion, and under the energetic administration of its present Bishop, Dr. Hellmuth, who succeeded Bishop Cronyn in 1871, that at the next census there will be exhibited a degree of growth quite equal to anything in its past history.

The number of clergy in this Diocese, at its foundation, twenty years ago, was forty. They have more than trebled in that period, and now number one hundred and twenty-five. They were then largely supported by the venerable S. P. G., whilst the grant of that Society to this Diocese was, last year, but \$1807, and will, in three years hence, wholly cease. The Church has increased, notwithstanding the withdrawal of external aid,—may we not say in consequence of it, for we believe that the sooner, after the first few years of infancy, the Church is left to its own resources, the more rapid will be its growth.

There are in the Diocese, 200 churches, many of which are handsome stone or brick buildings, and the number of Parsonage houses is not less than 60.

The income of the Diocese last year from voluntary contributions was \$11,809, and includes the offerings for the Mission, Widows and Orphans, Foreign Mission, and other funds.

The Diocese holds in trust for various objects invested funds to the amount of \$654,289. Nearly one-half of this is the Commutation. This fund yields an annual income of \$17,156. The first charge upon this fund is the salaries of the commuted clergy, now the senior clergymen of the Diocese. From it also are paid the salaries of the superannuated clergy. The balance goes to the Mission Fund. As the commuted clergy are removed by death, the whole income of this fund will be available as a superannuation and mission fund, forming a splendid endowment for these objects.

The Widows and Orphans Fund has an endowment of \$50,000, from which pensions are paid to the widows of 17 clergymen. The advantages of this fund are placed within reach of the clergy by the payment of a small annual sum.

The See City of the Diocese is London, which, with its suburbs, has a population of 27,000, about one-third of which

belong to the Church of England. The spiritual wants of these are met by five parishes, and seven churches, ministered to by eight parochial clergymen. Of these churches five have been built within the last ten years, and have now large and flourishing congregations. Besides maintaining their own services, these churches contribute \$2,000 a year to the various Diocesan funds.

London derives the benefit of having the Bishop of the Diocese a resident in it, and is the seat of the several educational institutions, of which he has been the founder. These are, Huron College, which is the Diocesan Divinity School; the Western University, an institution for which funds are being successfully raised and will soon be opened; the Hellmuth Ladies' College, one of the, if not the largest and best in the Dominion, and the Dufferin College for boys.

At the recent session of the Synod of the Diocese, amid much business of importance, it was decided to appoint a general travelling Clerical Secretary, to form a Diocesan Branch of the Church of England Temperance Society, and to memorialize the Provincial Synod to take action to unite the Dioceses of this Ecclesiastical Province in some united work for Foreign Missions. We hope that other Dioceses will take similar action, and that we shall soon remove this reproach from our Canadian Church of making no general and combined effort in the great work of sending the Gospel of Christ to the heathen.

*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.*

#### OCCUPATION OF PULPITS.

To the Editor of the Church Guardian.

SIR,—My attention has been called to a late issue of one of your Toronto contemporaries, May 29th, containing a letter of criticism on the clergy, and taking up specially the question of elocution. It appears to me that the writer of the letter is approaching ground, of his proximity to which he is quite unaware; but that, at all events, he is suggesting most important questions—questions, indeed, of vast moment, which he does not put; and I would, in my first communication to your paper, if permitted, call attention to the same.

We are told that clergymen "are expected to be models of goodness, and examples of learning, elocution and a thorough knowledge of Biblical history." If this be so, it is a matter to which the attention of the laity should be most seriously called. It is most important that the clergy should be judged, and that both in the pulpit and out of it; but it must be by sound standards; they must be criticised, but on right principles only; immense damage is done to the cause of religion by want of criticism on the one hand, as by false criticism on the other. But there is another very important question in connection with the criticism of the clergy. We may naturally ask to whom such criticism is practically addressed; and we may as naturally answer that while in form it is addressed to the clergy as a body, practically it is pointed at examining chaplains, and would be, if true, in point of fact, as much an accusation against them as it can be by possibility against us.

The class of men who take charge of

our parishes and occupy our pulpits is largely determined by the qualifications pointed out as most necessary by chaplains and Theological Colleges, and the marks awarded. Whether due prominence is given to the qualification named by "E. L." of Montreal, as sufficient recognition to the raw material, so to speak, which promises developments in that direction, is an important question for them to consider, and for all; as also whether the proposed changes would give promise of improvement. There are various gifts, none will deny it, all of great use in the position of the ministry; thought and learning; the power of writing and of speaking; administrative ability; knowledge of men and capacity in dealing with them, and so on; and the more you seek them all in combination, or rather the more you exclude from ministerial orders those who do not combine, in a fair degree, all these, the more certain it is that you shut out from usefulness some of those most powerful for good. The art of examination, you may say, is yet in its infancy; the science hardly exists at all; hence it is that however able and distinguished a man may be as a scholar, that is no guarantee whatever of ability in other walks; men of high aftermark have often been left unrecognized by scholastic tests. The public will have this so, perhaps; examiners often are bound down by system, and almost irresponsible for error. Not so the Bishop's Chaplain; he can, fortunately, set to work untrammelled, and his chief code of regulations is contained in the expression, "apt to teach." He is bound, as a believer in Scripture, to look for that class of mind which will develop aptness to teach; it is the highest mental gift or combination; and he should rarely allow any amount of routine knowledge, however extensive, to replace sound habits of thought and real power of mind. It is not I who am saying this is otherwise, in fact, nor am I an advocate of studied elocution. Taking St. Paul's expression as our starting point, we are bound to conclude that good delivery and elocutionary power are of some importance; but let it be remembered that they are not of first importance, as compared with many other matters, in their modification of man's teaching power. Men have been known who could hardly manage their h's, who were such powerful logicians people flocked to hear them, and went home profited as well as pleased. Let the laity learn to judge us by essentials, not by trifles. The oral distinction mentioned in the letter, and to which grammarians would tie us down, between prophesy and prophecy, is oftener, it seems, in practice, unrecognized than noted; and it is better not to pay attention to such a matter than to do so. It is in the actor that we have a right to expect an "example of elocution; if he be not that we have a right to blame him. Because we go to him, to a great extent, for pleasure, and have therefore a right to criticise him from that standpoint. To be pleased should not be the object of a congregation, not the design of a sermon. Hence the difference; and as much harm is done by over-criticism on minor points as by the want of criticism altogether. Let us keep to Timothy iii., 2-12. We have there sixteen rules for judging bishops by, and eleven for deacons, and these are the essentials. As to sensational elocution, I do not believe it to have been of any practical value, either in the case of Booth or Bellew. I knew the latter well. The poor publican was, it is true, an actor; he smote upon his breast, and thus gave outward expression to his in-wrought feelings; but it was spontaneous, not studied; and I believe that the more natural the elocution the better for us. Keep acting for the stage. Had there been any great advantage in a studied delivery of Our Lord's Prayer we would have been told about it.

It may be said that the supply of candidates for Orders regulates the standard of admission; the appointment of men

rightly qualified largely influences the supply, as it waives the true usefulness of the ministry, and therefore their standing in the public mind. False criticism sets powerfully otherwise.

Yours, truly,

J. S. COLE,  
Anglican Missionary.  
Bracebridge, Algoma, June 14.

#### USE OF THE VOICE.

(To the Editor of the Church Guardian.)

SIR,—When I was admitted to Holy Orders I had a piece of good advice given me, "When you read, distend the chest and draw in the stomach." Obedience to this saves much fatigue.

Since I have been in Holy Orders I have found that the vocal organs strengthen (like other human organs) in the using. As a rule, the parson that does a heavy Sunday's work and rests his voice all the week is the sufferer from "clerical sore throat." He who says daily morning and evening prayers throughout the year is not (as a rule) so liable. D. C. M.

#### TOTAL ABSTINENCE.

(To the Editor of the Church Guardian.)

DEAR SIR,—With regard to "M's" reply in your issue of the 12th inst., to my letter on the above question, I would ask your permission for a few remarks. I must confess to some considerable surprise as to the grounds of his exception to my proposition, that "the Temperance movement elevates the moral standard of society at the expense of the religious." He is pleased to call the antithesis implied a "contradiction in terms."

Now, sir, I either fail to apprehend his meaning aright, or I read in it—what I scarcely would have credited him with—this obvious result, that morality cannot be affected in any way as apart and distinct from religion; in fact, that they are one and the same, and this is the very conclusion that I complain of. Surely, it cannot have escaped "M" that morality with its consequent doctrine of works is, or may be, opposed to religion and its justification by faith; that the morality of ancient heathens, for instance, or of heathenizing Christians nowadays—and there are many of them—is at variance with that morality which is inculcated by faith and is the effect of the Gospel; that, finally, "whatsoever is not of faith is sin," for this text may be expanded further than its immediate reference to the matter which occasioned it. I have thus endeavored to show, by these remarks—though, surely, it were unnecessary—that there is a morality which may be elevated, I repeat it, at the expense of religion. And I would add in passing, Mr. Editor, is it a fatal necessity that even the advocates of the Temperance "cause" should indicate its evil tendencies and afford matter for argument against it? He next, after allowing the example of our Blessed Lord as a valid argument against the system, seeks to vitiate that argument by distinguishing—on what authority I don't pretend to know—between the spirit of our Lord's teaching and example and the letter. I should have thought that they both agreed; or, in other words, he implies that, because circumstances have altered in some degree as to the prevalence of drink, the spirit of that teaching, or the letter, or both, should become exactly the reverse to suit the exigencies of the times. But, I fear, we are treading upon dangerous ground, with which the less we meddle perhaps the better. Now, let us see, what was that teaching and example? I think I may safely say that it was, when in relation to His fellowmen, an extreme caution to avoid the giving of any "offence" that might cause them to stumble or fall; as instanced in the teaching of St. Paul, the principle that "no man put a stumbling-block on an occasion to fall

in his brother's way." And, if this be the case, would not our Blessed Lord's action have afforded as much of an "offence" to the "rich and luxurious" then, among whom, according to "M," the vice of drunkenness was prevalent, as such action on any of our parts would afford to the mass of the people now? With his last paragraph I agree almost *in toto*, although I would beg of him not to try and force the Temperance scheme down the throats of those disinclined to it, at least not until it can be established on a sounder Scriptural basis; it is an unpalatable draught at the best, before taking which one might well require a stimulant. He says that religious teachings which denounce, or even ignore, the claims of Temperance will depress morality and religion. I agree with him. That temperance in all things, not alone in drink, which the Gospel urges, is of universal obligation. I will go even further and say, there is a "total abstinence" enjoined in the Scriptures. St. Paul says, "If meat make my brother to offend I will eat no flesh as long as the world standeth." But, as a matter of fact, what relation does the system set forth for our acceptance bear in reference to these? It is entirely subversive of the one, and interferes very materially with the other, which is of private obligation, and is made void in consequence; and we are asked to receive it.

But, perhaps, after all, Mr. Editor, I am in the wrong, and there may be another Temperance found in the New Testament. Not many months ago I saw a Scriptural proof advanced by a "Rev." gentleman, who was setting forth the claims of this subject. It was based on the following: "And as he reasoned of righteousness, temperance and judgment to come, Felix trembled." It was evidently passing through the worthy man's mind that St. Paul was delivering, among other things, a Temperance lecture, and advocating total abstinence in its modern form. It is, however, but due to the clergymen of the Church of England to state that the "Rev." may not be included in their numbers.

No, Mr. Editor, depend upon it we cannot mend the ways of God, and if the system He has framed be not of avail to reform the sinner, of what kind soever, it is not owing to any imperfection in it, but to some defectiveness in its promulgation or reception. Let us seek, then, for a remedy for these before we allow it to be superseded by one of our own making. Now, I think, sir, that "M" has allowed the main points to pass untouched. He has waived the Scripturality of the question, and has endeavored to enlist our sympathies in behalf of the cause of Temperance. I trust that I feel as keenly as many Temperance advocates the dire effects of the evils of intemperance, and the remark escaped me not long ago, on seeing an instance of it on the street, that it is almost enough to drive one to the extreme of total abstinence. But we ought not to allow our feelings to carry us away in opposition to our reason. We ought not to try and remedy one evil by another, and, I fear, as it may prove a greater one in the long-run; but we should remember that the end does not justify the means. I would not, indeed, hold up my hands in deprecation of any such a scheme for the mitigation of abuses, were it not that I feel convinced that the present one is injurious to the "faith that was once delivered to the Saints." The reasons that I took upon myself to open the question are these: because (I agree with "M" again) examination and discussion of the subjects we differ upon are "better for the interests of truth;" and, again, because no one better qualified to do so presented himself. I know there are many clergymen who hold, in a great measure, I think, the same opinions on this matter that I have expressed, who look with uneasiness at the fetters which are fast being pressed upon the Church of Christ in Canada: gentlemen who are eminently better qualified to fulfil such a

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

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

Yours, &c.,

ALFRED FLETCHER.

Caledon, Ont., June 18.

#### INITIALS SOMETIMES MISGUIDING.

(To the Editor of the Church Guardian.)

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

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

CLARUS ET CLERUS.

(To the Editors of the Church Guardian.)

NOVA SCOTIA, July 11, '79.

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

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

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

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

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

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

(To the Editor of the Church Guardian.)

MONTREAL, 5th July, 1879.

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

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

I am yours truly,

LEO. H. DAVIDSON.

(To the Editors of the Church Guardian.)

July 9th, 1879.

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

H. S. WAINWRIGHT.

KINGSTON PARISH,  
DIOCESE OF FREDERICTON.

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

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

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

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

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

DIOCESE OF FREDERICTON,

5th July, 1879.

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

A POOR COUNTRY PARISH PRIEST.

#### UNITED STATES.

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

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

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

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

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

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

#### PERSONALS.

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

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

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

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

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

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

B. F. M.

#### ACKNOWLEDGMENTS.

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

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

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

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

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

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

#### Marriages.

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

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

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

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

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**Children's Department.**

**DICK AND HIS FRIENDS.**

(Written for The Church Guardian.)

(CONTINUED.)

If we did but realize what an influence each one of us may possess for good, surely many of our lives would be very different. Those opportunities of benefiting others, which are constantly presenting themselves, would not pass by as unheeded as they do pass. Miss Montfort was one of those loving and faithful servants of our Great Master, who, for His dearsake, gladly seek out day by day those of whom He said: "Whatsoever ye do unto the least of these ye do it unto me." She saw in Dick one of those who might be gathered into the fold of the Great Shepherd, or who might go astray on the crowded highways of the world. She saw, in the boy's bright, young face, the possibilities of an honest, manly life, and more, of that *higher* life, in which he might serve faithfully and manfully in the army of the Great King.

The young lady and the "factory boy" had a long talk together, sitting on the garden bench, in the shadow of the great beech-tree. Dick told his short story simply and truthfully,—there had been very little to mark his few years; he had been less exposed to vicious influences than some, perhaps, but until his meeting with Mr. Selkirk, he could remember no words addressed to him, that would lead him to think of any other life than that of the factory "hands" at Bolton. "If your mother had lived," said Miss Montfort, "it would, I think, have been different. I have an idea that she was a loving, gentle mother; can't you remember her teaching you some little prayer?" "May be," said Dick, with a wistful look in his eyes, "but I was only a little fellow when she died, and I can scarce remember her at all." "And this is the book Mr. Selkirk gave you. You would like to learn to read it well, would you not?" "Yes, ma'am," said Dick earnestly, "I would be very glad to work for anyone who would teach me." The boy had been accustomed to an equivalent for help of any kind. Miss Montfort smiled. "You will learn after awhile," she said gently, "that there are many who will gladly help you without expecting any return, and you will find yourself, by-and-bye, that the best pleasure we can have in this life is doing good to others. I think I know who will be very glad to teach you; poor Willie is an excellent reader, and full of patience and kindness; he would be just the one to get you on, if you would care to learn from him." Dick's face brightened up. "Then, do you think, ma'am, they would keep me, could I get work here?" "I think so," said Miss Montfort; "I will speak to my father about you, and I think we can employ you in the gardens, and if you turn out, as I believe you will, a good, faithful lad, you will not want. Mrs. Burton will keep you to live with her, and there are many ways in which you can be helpful to her, for you know poor Willie is almost helpless in the way of work; but you will find that, in spite of his weakness and sufferings, he is a comfort and blessing to his mother, and you will learn from him only what is good. I am sure you will

be kind to him, and patient with his helplessness, will you not?" "I will, indeed," said Dick; "it would be hard if a strong, healthy boy like me couldn't help a poor lad like Willie." "Well, we shall see," said Miss Montfort, kindly; "I do no doubt that you want to do what is right. Come up to Mr. Montfort's house this afternoon, and I will let you know about your work."

The young lady went away, and left Dick full of hope, and feeling, more than ever, the truth of Mr. Selkirk's words, that there was One above who would never leave him nor forsake him.

(To be continued.)

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Tenders must be on the printed form, which, with all other information, may be had at the Pacific Railway Engineer's Offices, in Ottawa and Winnipeg.

F. BRAUN, Secretary,  
Department of Railways and Canals,  
Ottawa, 16th June, 1879. 11-5t

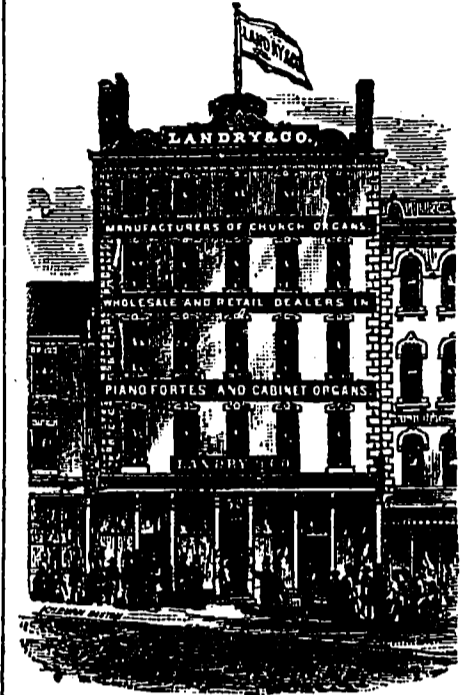
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