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The Church Guardian.

Wm Godfrey

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

Vol. 1.—No. 12.

THURSDAY, JULY 3, 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.

At the Commencement Exercises of the Benicia schools, Bishop Wingfield announced that he had declined the Bishopric of Louisiana, and should remain in California.

The Lord Bishop of Nova Scotia, on his Western Tour, recently completed, held forty-seven Confirmations, and confirmed one thousand one hundred and three persons.

JUDGE EMERSON has sentenced the Mormon Miles, who married three young women at the same time, with the approval of the Mormon authorities, to five years' imprisonment in the Nebraska penitentiary.

The Synod of the Diocese of Fredericton, under the presidency of the Most Reverend the Metropolitan, is now sitting at Fredericton. There are present nearly seventy of the clergy, and a very large number of lay-delegates.

In South Africa Cetwayo has made further overtures for peace. In answer to an application to General Crealock at Fort Chelmsford, John Dunn was sent to negotiate with the Zulu King; but he returned without any result.

On March 9th, at an ordination held in Edyengudi, Tinnevely, by Bishop Caldwell, twelve S.P.G., and two C.M.S. native candidates were ordained. Bishop Sargent preached the sermon. On the same day a native of Travancore was admitted to deacon's orders by the Bishop of Madras.

PROFESSOR VIRCHOW, of Berlin, while on a visit to his friend Dr. Schliemann, claims to have ascertained that the soil of the plain of Troy as far as the Dardanelles is an alluvial deposit, at least six thousand years old. This discovery, if substantiated, affords further confirmation of the Huserlike site.

The Encenia of King's College, Windsor, N. S., came off on Thursday of last week, when His Excellency Vice-Admiral Sir E. A. Inglefield, C. B., received the honorary degree of D. C. L.; the Rev. Francis Partridge, M. A., Secretary of the Diocesan Synod of Fredericton, that of B. D.; and other degrees were conferred. A brilliant assemblage gathered to witness the more than usually interesting ceremonies.

The Treaty of Gandamak is being apparently carried into effect more easily and satisfactorily than could have been hoped. Acting under English advice or pressure, unfriendly chiefs are said to be giving in their adhesion to Yakoub Khan; it will be for the future to show whether an adhesion so accorded will be permanent. Meanwhile such of our troops as can be spared from the passes are on their return. It was to be expected that there should be an interchange of complimentary letters between the Ameer of Afghanistan and the Viceroy, but it is as gratifying as it is surprising to hear that the King of Burmah has sent congratulatory messages by an agent to Lord Lytton at Simla. This news comes to us at the same time that we hear from Burmah itself that the country is quieter, and that the march of troops to the frontier is countermanded. But little reliance can be placed on a King who is a drunkard and a maniac.

BISHOP TUTTLE, of Utah, visited Ogden May 4th, administering the rite of Confirmation. Mr. F. W. Crook, a converted Mormon, and former student of the parish school, was admitted to the diaconate.

The University of Copenhagen has been celebrating its fourth centenary. The Crown Prince and Royal family took part; the King was prevented by indisposition. The Paris University forwarded a friendly message, and the French Government has conferred the Legion of Honour on the rector, M. Madvig.

From an account by our correspondent from Germany of the fifth Synod of the Swiss Christian-Catholic Church, held at Solothurn, it would appear that Dr. Michaud's influence in that quarter is no longer pre-dominant, and that Bishop Herzog is seeking for a closer approximation to the Anglican Church.

The Po burst its embankment last week between Sermide and Revere, near Mantua; and the damage was so serious that the Government despatched engineers. The Minister of Agriculture proceeded at once to the scene of the disaster, and a grant was made by the Chamber in aid of the sufferers. The banks have been since made good.

Dr. RIDLEY, the Bishop of Caledonia British Columbia, is appealing for a steamer. Few bishops can need one more than he will. The communication between all the existing stations is by sea, as well as from them, to Fort Simpson or to Victoria; and the hoped-for extension to the native tribes inland will, in the first instance, be up the Naas and Skeena rivers.

The annual meeting of the British Medical Temperance Association, which was founded three years ago, and now numbers ninety-four members of the profession among its constituents, was held on June 6th in the rooms of the Medical Society of London, 11 Chandos Street, Cavendish Square. The newly-elected president, Dr. B. W. Richardson, F.R.S., in his inaugural address, contended that the only reliable and scientific way of using alcohol as a medicine was to administer it as alcohol, and to prescribe it in set form and dose just as other active remedies in the pharmacopoeia. For his own part, he had followed this plan exclusively for some years, and while the results he had obtained as to the value of alcohol were, in consequence, most precise, they did not place it in a very conspicuous or special position as an important aid for the relief of disease, while they gave it no pretension whatever as an actual means of cure. In any case, and at the best, its use was temporary and palliative only, while the craving for it itself, which it soon excited, demanded the most watchful care. Dr. Norman Kerr, F. L. S., in proposing a resolution of thanks to Dr. Richardson for his address, with a request for permission to print it and to circulate it among the profession, said that by the magic of their president's name he had himself within the last six months enlisted forty-five medical men as associates. The vote having been seconded by Mr. Henry Dixon, coroner for South Oxfordshire, was carried by acclamation, and Dr. Richardson having acknowledged the compliment and acceded to the request, the meeting closed.

KING'S COLLEGE, WINDSOR, N. S.

ADDRESS OF CANON DART.

After calling the meeting to order, the President briefly explained the leading features of the progress of the institution during the past year.

He said that the educational outfit of the College as respects philosophical apparatus, was equal, if not superior, to any similar institution in the Dominion of Canada. Since last meeting of the convocation four members have died—Dr. McCawley, Dr. Stiefelham, Mr. Fred. Allison, and a student from P. E. Island. He paid warm tributes to the memory of those "dead upon the field of honor," dwelling particularly on the loss the College had experienced in the death of Dr. McCawley and Mr. Frederick Allison. A number of friends of Dr. Stiefelham purpose sending his widow, by the next steamer, a purse to which all are invited to contribute. He announced that the governors had instituted during the year a system of local examinations after the example of the great English Universities.

During the year the health of the students and professors had been good, confirming the report of the Commission charged with investigating the sanitary conditions of the buildings. He then proceeded:

It will be needless now to dwell on the advantages of education, or to speak of the duty in this respect, which devolves upon each generation with regard to the one succeeding it.

I do not know that there is anything new to be said on either of these topics. But it may be well for us occasionally to listen to adverse criticisms, and to ask ourselves whether the education we are fostering is based upon right principles, and is leading to right issues.

What is the object of education? Various answers are given to this question. We may say concisely that the object of education is to develop the faculties of man. But I doubt whether our answer will be complete and guarded against misapprehension, unless we add the further clause—"to the end that he may be enabled to do his duty to God and his neighbor."

The best educated man has been defined to be the man who has the most correct notion of the extent of his own ignorance. Paradoxical as this may appear to be, there is certainly some truth in it. I would, however, prefer to say, that the best educated man amongst a number of men under the same circumstances, is he who has the power of doing the most effective work for God and man.

Modern statesmen foster education, as they understand it, partly on the theory that it leads to diminish crime, and partly on the conviction that, under a system of widely extended suffrage, it will be dangerous to the state to allow the mass of their fellow citizens to grow up in ignorance. They rightly argue that ignorant voters are very likely to become the mere tools of unscrupulous and ambitious men. But it is not so clear that education, as commonly understood by politicians, tends to diminish crime. There is indeed an affinity between departments of truth, which appear to be most diverse in character, and there may be moral discipline imparted even in teaching arithmetic; but it is also true, that the wits

may be sharpened, and knowledge imparted, without touching the moral side of the pupil at all. And if the illiterate pick-pockets become metamorphosed into the skilful forger or embezzler, it is hard to see the benefit of his education either to himself or to the community. But not to put an extreme case, there must be some defect in a system of education, which leads a large number of those trained in it, to dislike or condemn real labor, which creates crowds of disappointed candidates for small literary posts and Government offices. This, we are told, on no mean authority, is the result of education in the United States, and although our circumstances may differ widely from those of the great Republic, yet there is no doubt that in educational matters it is commonly regarded as our model, we gravitate towards it, and we see there, in full blown vigor, for good or for evil, what is amongst us in germ and tendency.

There is a pregnant passage in reference to this subject in the *Atlantic Monthly* for last October. The writer, after pointing out certain tendencies in American life, thus proceeds:

"It is said that our system of popular education provides sufficient safeguards against the dangers here pointed out. But our school system, as it now exists, cannot be depended on to remedy or avert the evils which threaten us. The people from whom these dangers arise are not stupid or ignorant, nor are their minds inactive. They have been through our schools; they edit newspapers, make our political speeches in all the country places, and represent us in Congress. They are not so much uneducated as miseducated, their faculties are active, particularly of late years, but they are undisciplined, misdirected and the result of their thinking is largely erroneous. For these difficulties our public school system furnishes no adequate remedy. Two things are especially to be noticed in our popular school education; it usually leads to no interest in literature or acquaintance with it, nor to any sense of the value of history for modern men—a very serious defect—and its most characteristic and general result is a distaste for manual labor. We have some good schools, of course, but great numbers of teachers and principals of our high schools and colleges in country places have, for several years, explicitly taught their pupils and urged upon parents the sentiments that, in this country, education should raise all who obtain it above the necessity of drudgery; that there are better ways of making a living than by manual labor, and that those higher ways will be open to those who "get an education." All this has resulted in a dainty effeminate and false view of the world as a place where only uneducated and inferior people need work hard, or engage in toilsome or unattractive employments."

Perhaps we are not so open, as our neighbours are represented to be, to the reproach of not striving to instil an interest in literature, and not pointing out the value of the lessons of history as a guide in modern life. We are mindful, I trust, of the truth expressed by Sallust, (ex alius negotus qua ingenis exercentur, in primis magno usui est memoria rerum gestarum) that amongst other works of the mind the history of past transactions is in a special manner of great benefit; but it is a graver question whether we are not at least equally open

o the second and more serious charge. We need not enquire to what extent these strictures on education in the United States were called for; there can be no doubt that they indicate an evil tendency here as well as there, against which the promoters of education have to contend. We have to oppose the false conception that education is mainly desirable as enabling a man to live in comparative ease on the labors of others. We have to protest against the notion that an educated man ought to consider the rough necessary work of the world as something that it would be beneath him to take part in. Our faces must be set as a flint against that spurious gentility which shrinks from manual labor, an evil growth to be found apparently in a modern Republic, as well as under the shadow of an ancient monarchy. We hold that Pope enunciated a great truth when he said

"Honor and shame from no condition rise.
Act well thy part, there all the honor lies."

We maintain that a man is not necessarily elevated when he forsakes some kind of manual labor for an occupation higher in the world's esteem, say for instance, that of a lawyer or professional politician. Of course, these are necessary pursuits, and honorable, to the men who are fitted for them, but they are not more conducive to the general good or the elevation of the individual than the vocation of the manufacturer or the farmer. The great Roman lawyer, politician, and orator, cannot be charged with disparaging his own special occupations, yet he would say, "*Omniun rerum ex quibus aliquid acquiritur, nihil est agricultura melius, nihil uberius, nihil homine libero dignius.*" Of all the modes of gaining a livelihood, there is not one better than agriculture, not one more agreeable, not one more worthy.

Our problem is how best to counteract the evil tendency referred to. I would say to the promoters of education, both to those who have in their power to assist students by private means and trust funds, and to those whose office it is to control the expenditure of public funds assigned for the purposes of higher education; "be careful only to give aid to those whose abilities and industry show them to be really deserving of it, and really able to profit by it." There is no other mode, as a rule, of discovering such persons, than by a wide and searching competitive examination. The wider it is the better. In laying down the general principle, I would not be understood as referring to the circumstances of any particular institution. If the principle be correct, it is for us to see how best we may apply it under our peculiar circumstances, whatever they may be.

If it be said that the advantages of a higher education would thus be restricted to a comparatively small number, I would ask whether it is an advantage to the community to crowd the learned professions—say those of law and medicine—with inferior men who can just scrape through their examinations, but who will probably endeavor in the struggle for a living to make up in pretension what they lack in intellectual knowledge, to the detriment of really competent practitioners? And, again, whether it is desirable to possess crowds of disappointed candidates for inferior government posts, or other clerical appointments, who are unable or unwilling to do the work that lies ready to their hand?

To students, I would say, look upon higher education as that which will enable a man to do harder work than those can do who have been debarred from it. It demands severe and continuous application; it is a training, therefore, for arduous exertion in after-life. The reward of your work now is to be looked for in the power and will to work more vigorously hereafter. If a man would be really successful in his profession, he must have an enthusiasm for it, and esteem no pains too great to be taken in his preparation for it, and afterwards in his pursuit of it.

A professional education should be

sought, not because a man would escape hard work by it, but because he has a natural aptitude for that particular calling, a love of it, and a desire to benefit his fellows through it.

"Noblesse oblige" is a fitting motto for one who has received greater advantages than his neighbors. A man only rises in reality as he learns to think less of self and more of the work he has to do. Consider for a moment that noble profession, perhaps the noblest of all, noble both in its object and in the character impressed upon it by the zealous, self-denying lives of so many of its members—the profession of medicine. Think of the toilsome life of the medical man in large practice; whether he labors in the crowded city, or in the scattered country villages, out at all times, exposed to all weathers, hardly able to call an hour his own, for any moment may bring him a summons to the bed of suffering. Love for his profession and his work, apart from other motives, causes him to toil harder than many who live by the labors of their hands. Who does not see that only the earnest, thoughtful, laborious student can rightly prepare himself for such a vocation? The student who realizes that the issues of life and death often lie under God, in the doctor's judgment and skill, and that a defect in either may bring unutterable woe to many a household, must also see that the profession demands special natural ability, as well as special training, and that it is not one which the lazy shirk or the effeminate trifler can ever be adapted for.

Look now for an instant to the profession of arms. I have always understood that the valuable officer in the army or the navy is the man who not only knows more, but is also eager to do more than the men under his command. The special correspondent of the *Times* in South Africa writes thus of one of the generals there: "He does not spare himself. He shares the living and hardships of the common soldier, faring exactly the same in all respects. Any disadvantage between them is on his side, for he has a load of mental anxiety which they are free from." Never mind who it is that is described. We are glad to believe that he represents the rule, and not the exception. The description expresses beyond a doubt the professional character of all our best officers. "I feel ashamed to grumble," said a subaltern during Sir Charles Napier's campaign in Scinde, "when I see what that old man is cheerfully going through."

It may be said that what I have briefly sketched out is an impracticable ideal, regarded as a rule of life for the many, and that it is only in emergencies that high-minded men thoroughly subordinate self to their work. Well, this leads me to my last point, namely, that for education to be truly complete, other motives must be called into play besides those drawn from considerations of self and the world around us. Our critic of the *Atlantic Monthly* rightly denounced the mean motives which he describes, but he does not tell us how worthy ones can be created and sustained. His words are calculated to excite prudent caution with regard to funds available for educational purposes, but they do not tell us how the self-seeking, which lies at the root of the evil, is to be counteracted.

There is a similar defect observable in a striking picture of an educated man drawn by one who has very high claims upon our attention, Professor Huxley. "The educated man," he says, "is that man who has been so trained in his youth that his body is the ready servant of his will, and does with ease and pleasure all the work that as a mechanism it is capable of, whose intellect is a cold, clear, logical engine, with all its parts in equal strength, and in smooth, working order, ready, like a steam engine, to be turned to any kind of work and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature, and of the laws of her

operations, one who, no stunted ascetic, is so full of life and fire, but whose passions are trained to come to heel, by a vigorous will, the servant of a tender conscience, who has learned to love all beauty, whether of nature or art, to hate all vileness and to respect others as himself." Now, although grave objections, which we cannot consider at present, may be made to this on account of its one-sided character, yet it undoubtedly presents to us a high ideal of education. Though the scientific knowledge of physical nature has perhaps undue prominence in it, man's moral nature is not overlooked. The perfectly educated man is to hold his passions in subjection to a strong will, and he is to respect others as himself.

But there is no hint given to us as to the mode of obtaining this desirable state of mind. We are often told, slightly told, that we must carefully consider facts.—Now, if there is any one undeniable fact of human nature, it is that "ill men seek their own," and do not naturally regard the welfare of others. Careful moral training is needed to effect a change in this disposition. And we are taught by experience that it can only be thoroughly overcome by a man being taken out of himself as his centre, and finding a new centre above himself, on which he can rest, to which all men stand equally related, and on which all can rest even as he. To bring a man to love his neighbor as himself, to look to and work for his neighbor's benefit as well as for his own, can only be done through the influence of Christian motives, nothing less will suffice, unless history be at fault. It will not be done by a consideration of the evil consequences that may result to one's self, from an opposite line of conduct.

Nor again, are a tender conscience and the habit of obeying it, fully developed in men by nature. The elements may lie in all men, but they certainly require long and careful training for their development. Yet we are not told how such a conscience is to be matured. In fact the conception we are considering has been formed by one who apparently does not see that it is a Christian training which has enabled him to form it, and that only the same will enable it to become realised. We know that it is this system of training which gives the disposition and the power not only in emergencies, but as an habitual rule of life, and not to a few exceptional minds only, but in a measure to all who are brought under its influence, to seek the welfare of others, and to subordinate self to duty. We do not know, and we are not told of any other way by which the evils pointed out by the critic can be avoided, or by which the ideal described by the philosopher can be reached. And therefore it is that patriots have to be on their guard against the obvious tendency to thrust this system on one side. Therefore it is that statesmen have to consider whether they may not be promoters of mischief, if they seek to educate a people without reference to it.

The reception of the knowledge it gives into the head and heart is that which alone determines for good an increase of knowledge in all other departments of thought. The services by which we commenced our proceedings to-day, and by which we commence them every day, show practically that this is our conviction, pointing as they do to Him whom we believe to be the true centre of our being, and the only source of wisdom and real power; of wisdom to aim with right motives at the acquisition of knowledge, and to use it rightly when acquired; of power to eradicate base selfishness, to keep steadily before the mind's eye the ideal of humanity, and to rise ever nearer towards it.

UNITED STATES.

THE death of Thomas H. Powers, the millionaire druggist of the firm of Powers & Weightman of Philadelphia, left his

church benefactions in a condition that causes great anxiety on the part of leaders of the Reformed Episcopal Church, and many do not hesitate to say that his loss to the Church threatens most serious consequences to the existence of the reformed body of Episcopalians. Mr. Powers was the great financial prop of the reformed Episcopal movement. He built the largest and finest church that any congregation of the Reformed branch of Episcopalians worship in anywhere, the Second Reformed in this city, and aided in building or buying every other church the denomination owns. Now that he is dead the church at large finds itself indebted to the estate somewhere in the neighborhood of \$100,000, and is nearly swamped for the want of several hundreds of thousands more, confidently expected from the same source, and without means to pay the money that is owed to the estate. On the other hand, the executors and trustees find themselves called upon by law to recover this amount and to hold it in trust for Mr. Power's grandchildren, as directed by the will. The church indebtedness thus referred to is scheduled in part in the appraisement filed by the executors and trustees, and present the following:

Due from the Reformed Episcopal Church of Digby, N. S., \$5,500 on bond and mortgage.

The Reformed Episcopal of Louisville, \$10,000, mortgage and note.

Christ Church, Jacksonville, Fla., note and mortgage, \$3,500.

Reformed Church, Beaufort, S. C., bond and mortgage, \$3,500.

Emanuel Church, Newark, N. J., due bill, \$1,000.

Christ Church, Toronto, Canada, open account, \$4,000.

Church of Emanuel, Philadelphia, \$2,000, bond and mortgage.

Reconciliation, Philadelphia, \$5,000, bond and mortgage.

Church of Redeemer, Philadelphia, \$5,000, open account.

Second Reformed, Philadelphia \$675, open account.

Church of the Covenant, Philadelphia, loaned \$4,000.

These figures serve to show, however, only a part of the claims of the estate against the property of the denomination. The condition of some of the churches named is very serious in view of the disposition of the executors, and spirited litigation is expected. Last week the Cummins Memorial Church in Baltimore was to have been sold to satisfy a mechanic's lien of \$6,500. The auctioneer had just mounted the block to begin when news came from Chicago, where the General Council was in session, that the money had been raised and thus impending disaster was averted. A gentleman who speaks for the executors and trustees says of this claim as of the other indebtedness to the estate: "The executors have no disposition to press for the money, but they must and will, of course, take such measures as are necessary to fulfil the requirements of the will."—*Exchange*.

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Rector of Christ Church, Albion Mines.

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To a Nova Scotian, returning after long absence to Halifax, probably nothing shews him a greater sign of progress than the advancement of Education in the Colony.

The Common Schools in the more extended areas of their work—in their wider range of knowledge imparted—in their higher standards of examination—even in their improved style of classrooms and school houses, shew a departure from the lines of what are yet by some fondly called the "good old times," which is hopeful for a Dominion that is destined to take a leading part in the future of this great Continent.

Nor has the "higher education" stopped still while the "Common Schools" with quick step were making their advance.

Every denomination has been busily occupied in moulding their Seminaries and Colleges to meet the larger demands of the rising generation.

A recent issue of the *Morning Chronicle* also notes an educational item, which proves that Halifax is lending its aid in the solution of a problem, which in the Mother Country has been subjected to keen, and, at times, acrimonious controversy—that is, the higher education of woman—the granting to woman the right and opportunity to open and study books of science and research, which the tradition of many a year had placed on the "Index Expurgatorius," as far as she was concerned. The opening of the whole field of science and literature to those, who, by usage and popular consent, were restricted to a few select and limited ones of that great and daily enlarging expanse.

This claim of the English sister to walk side by side by her brother on the flowery and thorny path of learning, has, in the Old Country, now been fully admitted, and the last barrier to woman's educational advancement was thrown down, when the old Universities, after a deliberation such as might have been expected from the very constitution of these venerable seats of learning, have permitted students—ladies, robed in "gowns" of other stuff than those of old described in the University "Follet"—to try conclusions in intellectual combat with the "Lords of Creation."

So, it is too late now to open the controversy, whether the higher education might not possibly mean a lower position of woman in her true kingdom—Home.

Too late now to make guesses whether her coming down into the arena where hitherto men only met men, might possibly endanger the gentleness and quietness, and retiring modesty with which an Anglo-Saxon woman can surround herself, and make herself an attracting centre of a happy circle.

It is *much too late* now to discuss the question, whether woman had the brain power and intellectual endurance to compete with man in all the fields of mind, for (as usual with the sex) she has solved the problem while men were wrangling over it; and the recent results of her examinations in connection with Oxford and Cambridge have, by the logic of facts, proved that there is a meaning in the old proverb never dreamed of by the framer—

"If she will, she will, you may depend on it."

This claim, then, advanced by woman for liberty to leave the old limits, and seek (to her) "new pastures" of knowledge, having been accorded by thinkers of all the shades that lie between the ultra-liberal representatives of utilitarianism of Oxford and Cambridge, it is a pleasure to see the new Dominion of Canada quick to accept the lead of the Old Country, and every Alumnus of King's College will rejoice in the knowledge that his Alma Mater was the first to plant her step in the foot-print of the old and splendid Universities of England.

"St. Margaret's Hall," in Halifax, it appears, has been the first Seminary to aid King's College in carrying out the scheme; and it is as creditable to the system of that school, as it was venturesome in the Principal (Mr. Padfield), that having accepted an examination, after such brief preparation as six weeks' notice could afford, eight out of eleven candidates so dealt with the severe papers submitted by the College Professors, that five of them obtained a first, and three a second-class certificate, while the other three were only foiled by that terrible arithmetic.

One glance is sufficient to show the severity of the examination; and any one who passed his last examination fifty years ago, and then pronounced the papers stiff, and the examiners exacting, had better refrain from volunteering to help his grand-daughter work out the problems and questions presented under the new regime, unless he covets humiliation at knowing so little, and wishes to enjoy the sensation of the few astute brains left to him, bristling with amazement at the height and breadth of his grand-child's information, as he echoes over her papers, too deep for him, the "prodigious" of *Domine Sampson*.

It is too soon yet to dream of a Colonial "Girton," crowning the well-known Windsor Hill, out of which will issue the

"Sweet girl graduates with their golden hair," but it is a matter of congratulation that this venture of educational faith has been made, and it is not too much to hope that the women of Nova Scotia who shall run the course of this enlarged education, may prove to the Colony, that without the sacrifice of a single feminine grace or refinement, they have acquired literary tastes which will scorn the unwholesome food supplied too bountifully by much of the fashionable drawing room literature of the day, and have so profited by

the very liberal education now opened, that they may better than ever adorn the home and station which fall to their lot.

SOME members of the Synod of the Diocese of Montreal appear to think still that the title of Metropolitan should be exclusively used by the Bishop of that See. A motion was brought in protesting against the "assumption by the Lord Bishop of Fredericton, or any other of the Bishops of this Ecclesiastical Province, of the title and dignity of Metropolitan of Canada," and claiming said dignity and title as rightfully belonging to its Bishop alone. It appears that the letters patent under which the Bishops of Montreal were formerly appointed conferred the dignity of Metropolitan on Bishop Fulford, hence the present claim. The motion was discussed, but did not come to a vote. Mr. Brydges moved, seconded by Thomas White, M.P.P., that the Synod proceed to the next order of business. This motion was carried. The matter seems to us quite plain. The Church in the Ecclesiastical Province of Canada is an independent Church, self-governing, and free from all foreign jurisdiction. It has a perfect right to enact laws for its government and discipline. 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, within a certain time, the House of Bishops should meet and elect one of their number Metropolitan, and his See should be the Metropolitan See. Acting on this, when Bishop Oxenden resigned, the House of Bishops elected the Bishop of Fredericton. A protest was read from the Diocese of Montreal, and the Bishop of Montreal abstained from voting. But we believe that all the other Bishops concurred in voting for the present Metropolitan. The question is simply one of Church order and discipline, and we claim that the Provincial Synod has a perfect right to enact such a rule, and to repeal anything conflicting with it. In addition, the present Bishop of Montreal, at his consecration, swore obedience to the Metropolitan to be elected by the House of Bishops, and two days after the House of Bishops met and elected the Bishop of Fredericton as Metropolitan. We fail to see that any good can be accomplished by agitating the matter in the Montreal Synod, and we are glad to see that the motion was not allowed to come to a vote.

FREE CHURCHES.

OBJECTION IV.

But the minister! What will become of the minister? He certainly will starve, with all his family!

Well, you know best how that will be; and I confess it is a point on which I dare not trust myself to speak at length; yet I must say a little, or be thought to yield the question. I grant that wife and children must be fed and clothed. And even a celibate, if you enforce the Roman rule upon us, must have more than air to feed and clothe him. Elijah needed bread and flesh, and God will hardly send his ravens in a land like this of superabundant plenty. But is it only on a bargain that the ministry can live? Must the House of God, to be sustained, be sold out or be rented, as the stalls are in

a market? Must the Gospel perish but for pew rents? Will you only take salvation upon sale? Where are your gold and silver? Where are your stores and stocks? Where are your shops and ships? Where are your heads and hands? Where are your wealth and poverty? Will you reap God's harvest and dispose of it for gain, first fruits and all? Will you keep sheep that are God's; and eat up the firstlings with the flock? Will you rob God? Why, Cain himself "brought of the fruit of the ground an offering to the Lord." While blessed Abel added the further sacrifice of faith in Christ.

BISHOP G. W. DOANE.

UNIVERSITY OF KING'S COLLEGE, WINDSOR, N. S.

THIS University, which was originated and recommended by a Committee of the House of Assembly, in 1787, and founded by Act of Parliament in 1788, was constituted a University by Royal Charter in 1802. It was thus the first University of British origin that was established in the Dominion.

The Patron of the Institution is the Archbishop of Canterbury, but it is open to Students of all denominations, and imposes no tests, except that on Students in Divinity. The governing body consists of twelve members, of whom the Bishop of the Diocese is *ex officio* President. He is also the Visitor of the University.

The working staff of the College are the President and four Professors, of whom two are Fellows. The President is in the position of Magistrate in the Institution. The subjects are numerous and various, embracing Divinity, English Literature, and Moral Philosophy; Chemistry and Natural History; Mathematics, Natural Philosophy and Engineering; Modern Languages.

Abundant means are thus provided by availing themselves, of which young men can acquire a sound, liberal education, such as will fit them for any station or condition in life. The objections sometimes raised against the older Universities that they are too exclusively classical are here obviated. Science and practical mathematics, together with modern languages, are equally if not more attended to than the study of the dead languages; and a student is aided, if he be so inclined, to acquire a competent knowledge of both literature and science.

Exceptional inducements to those whose means are limited or straitened, are held out by the University in the shape of scholarships and prizes, of which the value yearly amounts to about two thousand dollars. Thus, for Divinity students there are ten scholarships sustained by the venerable "Society for the Propagation of the Gospel in Foreign Parts," worth £30 stg. each; one established in memory of the late Rev. W. Cogswell, of £24 stg., and one of £16, called the "Binney," for poor students, besides a few smaller prizes of money or books. In science, there are three annual prizes of \$60 each during His Excellency's life, for the best scholar in mineralogy, applied to mining, mechanics and civil engineering, modern languages, but more especially French. There are also three Stevenson scholarships, tenable for

two years, to be competed for in all the subjects taught in the College. In short, the pecuniary aid thus obtainable by industrious talent is sufficient to even more than cover the whole expense of the University course, and in this way to prepare a young man to enter upon a life of honor and usefulness to his fellow-men.

It must not be omitted in enumerating the advantages of this University, to state that it possesses one of the best libraries in the Dominion. In 1800 the Governors had about £250 sterling for library purposes. With this, they sent the Bishop's son, himself a graduate, to purchase books in England. This was the origin and nucleus of the present library, which, augmented from time to time by gifts from Royalty, the two Universities, Archbishops, Bishops, Dignitaries, and private benefactors, and occasional purchase with money derived from fees, now contains upwards of 6,000 volumes in many languages, living and dead, and on almost all literary or scientific subjects.

The Museum, which now has its home in the splendid hall built by the Alumni, contains very numerous specimens of the most interesting objects in Geology, Mineralogy, Zoology, Botany, and various curiosities from all the quarters of the globe.

There is, in short, every facility and all kinds of aid to a student in this institution. At a small expense he may spend the three or four years of his Collegiate life pleasantly, advantageously, profitably, in the cultivation of his intellect and his heart, and the forming a taste for literary pleasures, as well as for the business of his subsequent career in life.

The Collegiate School is in immediate connection with, and preparatory to, the University. The building is in a pleasant and healthy situation, near enough to the College to allow the boys easy access to the chapel, and yet placed in its own grounds. There is a large playground, and out-door gymnasium attached to the school, where a drill-sergeant attends four times a week, to exercise the youthful sinews. The new building was opened in November, 1877, and is capable of accommodating about 60 boarders. There are at present 40 boys attending, of whom 21 are boarders.

Three pupils matriculated on Wednesday, the 25th. The annual midsummer examination began on Tuesday, the 17th, and ended on the 24th, the special examiners being—Rev. Canon Dart, D. C. L., Rev. H. P. Almon, D. C. L., Rev. Prof. Wilson, M. A., and Prof. Oram, M. A. The prizes were awarded as follows:

Senior Alumni Prize, value \$40, to P. E. Gray.

Junior Alumni Prize, value \$20, to M. G. Allison.

Latin—Jones, Armstrong, Black, Carritt.

Greek—Blanchard.

Mathematics—Martell, Carritt.

Divinity—Francis.

English subjects—W. T. Whitehead, Dickey.

Proficiency in Sunday lessons—Martell.

On Wednesday the Alumni met to fill up their number, which was reduced by four; two by the death of the late Rev. President, Dr. McCawley, and that of Fred. Allison, M. A., and two by the retirement, by course, of Edward Dimock, Esq.; and that of H. S. Poole, Esq. The names of the newly appointed Governors are: Hon. Senator Almon, M. D.; H. Pryor, D. C. L.; Rev. Dr. Jarvis and Geo. Wiggins, Esq.

The cricket match between the College club and officers of the 101st Regiment, was enlivened by the military band, and, after a well-fought contest,

resulted in the victory of arms over gowns. The prize, two splendid bats, fell to the lot of Major Jervis as the champion player of the day. The ground was brilliant with the gay dresses and splendid appearance of the fair sex, who were spectators of the game, and seemed to witness it with great attention, pleasure, and anxious wishes as to the event.

In the evening was the "conversazione," a name adopted for an evening pleasure party, in honor to its belonging to a Foreign language; but, although the name was foreign, the enjoyment was great and genuine.

The proper "exercises" of the Encenia began on Thursday morning by Divine service, according to custom, in the Parish Church. The Rev. Prof. Wilson intoned the Prayers, and the chapel choir chanted the Psalms and the responses in choral style. The Lesson was read by the Rev. the President, in his usual happy style, and an excellent sermon followed, preached by Rev. Mr. Partridge, from I. Corinthians, xv. 28: "That God may be all in all." The preacher, who has a very good delivery, set forth in strong terms the claims of duty, to which he evoked his hearers' attention, by reminding them of Nelson's celebrated saying, and by drawing an affecting picture of the nurses who attended the sick in last year's plague in the South.

After Divine service the congregation proceeded to the Hall—a spacious building, tastefully arranged, and adorned with pictures of former Presidents of the College. The room soon became filled with the ladies and gentlemen of Windsor, and officers in splendid uniforms, on which one saw medals and other insignia of honors and rank. The Bishops' robes, Doctors' flaming gowns, Masters' and Bachelors' hoods met the eye at every turn, and presented a most brilliant and imposing sight.

The Right Rev. the Visitor sat on the right hand of the President, and Vice-Admiral Sir Edward Augustus Inglefield on his left, and to the right of the Bishop were Sir Wm. Young, Administrator of the Government, and Rev. Chancellor Hill, and behind them, all on the dais, were the Governors of the College, clergymen, and other notables, who were entitled to these seats of honor.

The reports of the *Herald* of Friday, of the speeches and other proceedings were so full that we cannot do better than refer to that number of the paper, and the more especially as we conclude that the speeches were obtained from authorized sources.

It is impossible, however, to omit to urge on all our young men the admirable advice on the subject of smoking, contained in the speech read by the newly dubbed Doctor of Civil Law; and seconded in such strong terms by the Bishop. Perhaps, coming from such a source, the warning against encouraging the use of tobacco in any shape, may have more weight with the persons to whom it was addressed, and addressed at such a time, than any preaching from the pulpit, or any admonition of a parent, and still more than any denunciations against it delivered by a platform orator.

The following prizes were presented by the President:—

Cogswell Scholarship, G. H. Butler.

Binney Exhibition, J. Partridge.

Almon Welsford Testimonial, M. A. Smith.

Akins Historical Prize. No essay sent in, consequently Dr. Akins offers two prizes this year, one for Cumberland, and the other for a County to be announced in the Calendar.

Genl. Williams's Prize Engineering, R. F. Uniacke.

Genl. Williams's Prize Mineralogy, R. F. Uniacke.

Stevenson Scholars, M. A. Curry, G. H. Butler.

Cogswell Cricket Prize, Major Johnston Jervis.

Prize for Latin Prose Composer, F. W. Vroom.

Prize for Latin Verse, F. W. Vroom.

Henry Pryor, D. C. L., distributed the Alumni prizes as follows, making appropriate remarks with each:

Senior prize—P. E. Gray.

Junior prize—N. G. Allison.

Modern Language prize—L. Macdonald.

Mr. Vroom recited the Latin poem in a modest and appropriate style. Mr. Watson delivered the valedictory. The President then gave briefly (in Latin) the reasons for conferring the degree of D. C. L. on His Excellency Sir E. A. Inglefield: after which His Excellency was introduced to the President by Rev. Dr. Hill, Dr. Akins, and Dr. Pryor, the last named of whom addressed the President (in Latin) in a fitting speech, of which the following is a literal translation.

"I present to you, illustrious President, the renowned Admiral of the British Fleet, Edward Augustus Inglefield, Knight Commander of the Bath, Fellow both of the Royal Society and the Royal Geographical Society. He has seen much service off the coast of Syria, and in the bombardment of Acre. For five years he has been head of the dockyard of Malta. He has thrice, by ship, braved those Arctic regions, which have proved so fatal to British navigators nor did he leave those terrible shores until he had, with unwearied toil, untiring perseverance, and wonderful courage, prosecuted the search for the illustrious Franklin, the hero, and also the victim of Arctic exploration. If his search was futile, we may add, in the words of the poet—

"Yet might was the attempt in which he failed."

On account of his distinguished efforts in this service he was, on his return home, admitted by the Queen, who knows how fitly to recompense valiant services, into the order of Knight Commander of the Bath. How great were the sufferings of the Admiral and his companions in those frightful regions; how important were the additions they made to science by their discoveries, is known to the world; for Inglefield has shown a literary talent, trained and polished, in his very clear and correct account of his voyage. No man of taste, who has read his narrative, will refuse to acknowledge that a leader so distinguished by the power both of Mars and Apollo, is worthy not only of civic honors, but also of the laurels which attend service in either.

The President then proceeded to confer on the said Edward Augustus Inglefield, the degree of Doctor of Civil Law, according to the forms and ceremonies of the University. He also conferred on Rev. Heber Bullock the degree of D. C. L.; and on Rev. Mr. Partridge the degree of B. D. The graduating class, consisting of three gentlemen, Messrs. Thomas Fraser Draper, Charles Whidden Brown, and Francis Gordon Forbes, were then introduced and received the degree of B. A. The degree of Bachelor of Engineering was conferred on Mr. Robert Fitzgerald Uniacke.

The admirable Speech of Canon Dart, President of the College, will be found on the first page.

We are sorry that want of space prevents us giving to our readers the address of Admiral Inglefield.

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 Editor of the Church Guardian.)

ONTARIO, June 11. 1879.

SIR,—I have to acknowledge with thanks the receipt of some copies of your excellent paper. The low price of \$1.00 per annum, at which it is published; the

ability displayed in giving us the latest and most interesting Church news; the amount of other matter suitable for Sunday reading; the good Church tone of its articles; and the fair and impartial spirit in which it is conducted, make it just the very paper which the clergyman can desire for his parishioners, and promise to give it the largest circulation of any Church paper in the Dominion.

Before, however, concluding my letter, allow me to say that I was very sorry to see the statements made by your correspondent, signed "F," in your paper of the 16th ultimo, seeming as they do to cast some reproach upon the clergy of Ottawa, and on the Bishop of this Diocese.

It should be remembered that the city of Ottawa has not been settled by any such large number of Church people as the old cities of Toronto, Kingston, Quebec, Halifax, or Charlottetown, and that the work of the Church has had but a comparatively short time to bear all the fruit that could be desired.

And, again, that the absence of a daily service in the few Churches of Ottawa, St. Alban's excepted, is a poor reason, all circumstances considered, for supposing that the clergy are not diligent nor their work prospering. I am informed that besides the four weekly services in the Churches mentioned by "F," there are in most of them a weekly Sunday celebration of the Holy Communion, besides services with Holy Communion on all the Saints days throughout the year; a state of things which promises, I should think, more frequent services after a little. If we contrast the short time during which the new city of Ottawa has been the field of Church work, with the long time in which it has been carried on in the older towns referred to, or the up-hill nature of the work in Ottawa, with the favorable circumstances and rich endowments by which it has long been aided in those older centres of Church population, much credit is due to the Missionary clergy of Ottawa for the success already achieved.

"F's" observations do an injustice, I think, to the Bishop also. It is well known that our good Bishop is not in health or strength the man he was ten years ago; and he ought not to be allowed, as he has too often been, to travel throughout the Diocese without one of his Archdeacons or Chaplains to share his labors. And yet I have good reason to believe that few Colonial Bishops spend more time in their Dioceses, and that notwithstanding the pressing cares of an overgrown Diocese (that ought to be divided as soon as possible), and the weak state of health in which the Bishop has been, he visits many country parishes yearly, whenever indeed the incumbent has Episcopal work to be done, and desires it. I may add, too, from my own experience of our Bishop's visits to neighboring country Missions, that they leave behind them a feeling of reverence for the Episcopal office, as well as admiration of his Lordship's kindly, genial and courteous bearing to the clergy and laity who have the happiness to meet him.

I am, dear sir,

Truly yours,

J. W. F.

(To the Editors of the Church Guardian.)

MESSRS. EDITORS, (I should rather say, DEAR BRETHREN,)—Many years have elapsed since I felt constrained to take pen in hand to chronicle the current events of my Parish, and thus to prove it a living Branch of the Diocese. Although we are in the far West, and stand much by ourselves, yet we are interested deeply in the work of the Church, and as I quite endorse your sentiments on this subject, as we find them in the eighth number of THE CHURCH GUARDIAN, I take the liberty of doing as some of our brethren have already done, and afford you and your

readers a brief detail of the Bishop's progress through this portion of the Diocese. My first curate, Rev. J. R. Campbell, was a ready writer, and always plied the labouring oar; my second curate, Rev. T. B. McLean, had also a kind regard for my age and infirmities, and would, I am sure, had he remained with us a few weeks longer, have given a good report of the Bishop's visit. But a longing desire to return to his home, his native land, in addition to other reasons, induced him to resign his curacy and accept a situation in England, (worth \$4,000 per annum,) as Principal of a Boarding School for Young Gentlemen; and thus I lost his help.

I quite agree with the Bishop's remarks, made during his address at Confirmation, that frequent changes are hurtful; we did right, however, in allowing Mr. Campbell to leave, because he wished to do so; and we testified our regard for him by the presentation of a purse containing \$500. We did right also, in not standing between Mr. McLean and valuable preferment in England, and accepting his resignation on his own terms; and I trust we have done right in selecting as his successor a young man who has thus far done well,—who has made a good beginning, and will prove, I trust, to be the right man in the right place for many years after my work is done. At the same time, I am free to say that the continuance in any Parish, of any curate, in the present state of the Church, must depend much on himself. I know there is an idea abroad that "The Yarmouth people are hard to please." Now, from my own experience of thirty-three years, I think they are not hard people to deal with. If a man does his duty faithfully, judiciously, religiously, and kindly to those who are under his charge, as well as to those who are not, "they" will not wish to change, and if he "should desire to do so," they will allow him to depart in peace, and pay him "not only honestly, but even generously," to use Rev. Mr. McLean's words in his farewell sermon; and, Messrs. Editors, as I have seen no record, in your paper, of this fact, for the credit of all concerned I would now state that, not only was Mr. McLean's salary paid up to May 1st,—he left us April 12, (Easter Eve,)—but a handsome donation of \$230 was presented to him by the parishioners, in order to meet the heavy expense of the removal of his family to England, where, as I learn from a letter from Mr. McL., a fortnight since, they are all safe and sound, for which I am thankful.

And now, after this long preface, I would call your attention to that which alone induced me to take up my pen, viz.: "The Bishop's Visit to Yarmouth."

I am sure that my present Curate, if he writes as well and as fast as he speaks, could do the work better and easier than I can; but as he has recently arrived with his family, and is busy setting his house in order, I will excuse him, and offer this, my first, and perhaps my last, contribution to your pages.

The Lord Bishop arrived at the Rectory, Yarmouth, on Saturday evening, May 31, having held a Confirmation in the afternoon at St. Stephen's Church, Tusket. The Rev. H. Sterns, the Rector and Curate of Trinity Church, Yarmouth, took part in the service.

On Whit Sunday, June 1st, at 10½ a. m., the noble Parish Church, looking almost as fresh and neat as on the day of Consecration, was fairly occupied by our own Parishioners. Morning Service was conducted by the Rector and Curate. The music, under the direction of Mr. Watson, our new Organist, was Church-like and solemn. The Hymns were 2, 154, 313, A. & M.

The Bishop preached an appropriate Sermon, after which The Lord's Supper was administered to 90 recipients. The Offertory collection of \$15 was for The Widows' and Orphans' Fund of the Diocese. After a very frugal dinner, the Bishop and Rector visited the Sunday Schools, and his Lordship addressed kind

words of commendation and encouragement to the Teachers and Pupils.

The Sunday Schoolhouse, at the South end of the Town, was erected during the Incumbency of the Rev. Alfred Gilpin, who established the first Sunday School in Yarmouth.

This school, for a long time, was open to children of all denominations; and several worthy persons, not of our fold, have told me that they first "learned religion" in the Church Sunday School, and will always love the teachers. Many, or at least some, were brought into the Church, as some are now, by that instrumentality. This building has been handsomely renovated, and placed on the site of old Trinity, which was erected in 1807 (the Rev. R. Gopit being the first Rector). Consecrated in 1827, by the late Right Rev. Dr. John Inglis (Bishop's visits were few and far between in those days), and taken down in 1873. This school is fully equipped with bell, organ, library and a staff of good teachers, superintended by W. H. Moody, Esq., assisted by his brother, T. C. Moody, Esq., our delegate to Synod.

The new School House near the Parish Church is a larger building, and designed for other parish purposes. It is neat and commodious, and well fitted up and furnished. The Curate of the parish generally superintends this school. Both buildings were designed by the Rev. J. R. Campbell, our first Curate, to whose skill, taste and unwearied diligence we are much indebted for our beautiful Church and Sunday School Houses, as well as for many other good deeds wrought by him during eleven years of hard work.

In the evening, at 7 o'clock, "Trinity Church" was actually filled (it will seat 650), and there must have been 900 present. At this service, the Bishop confirmed thirty-two persons of various ages. His Lordship's addresses before and after the Confirmation were interesting, eloquent, and instructive, not only to the adherents of the Church, but to the many of various denominations present; and we cannot but hope that the good seed, so judiciously and faithfully scattered, may in good time spring up and bear much fruit. The offerings at this service were added to the collection made during the season of "Intercession," and enabled us to remit \$60 to the Treasurer at Halifax.

On Monday, the Bishop received and returned many calls. The evening was spent at the residence of the Senior Church Warden, L. E. Baker, Esq., who had invited several ladies and gentlemen to meet the Bishop.

Thus closed the Bishop's Tenth Confirmation Visit to this Parish. I believe it was a gratifying one to his Lordship and the Parishioners, and particularly so to the Rector, who for thirty-three years has found a happy home among the people of Yarmouth.

J. T. T. MOODY.

LUNENBURG.

(From our own Correspondent)

THE Lord Bishop has just visited St. John's Parish in Lunenburg, and in the way more especially of results we have much to remember with gladness of heart. There is great pleasure in the contemplation of what God has been pleased to do through mean instruments, and a satisfaction to sit in the chair of restfulness after the work is done, and review for future improvement the ways and means by which all has been accomplished with the help of God.

There is some fault-finding heard, because of the time chosen for this Apostolic work. Reasonably, on account of the absence and consequent loss of so many of our young men who are pursuing their avocation on the fishing banks or elsewhere; unreasonably, because of the blessed association which the work

must have with these most blessed seasons of the Church's year—Lent, Easter, Rogation, Ascension, and Whit Sunday; and as the denominations about us to some extent connect revival with harvest ingathering, and are apparently most successful, not perhaps, so much in stability as in numbers, surely we, who are so aptly, and we might say so divinely supplied with revival seasons cannot do better than borrow the idea, if now new to us, and use the provisions made for us within the Church, and be content with the time chosen for the Apostolic visitation. At all events, aside from this, the visit of the chief minister of the Diocese brings with it grace and growth.

True worthy sons of the Church cannot but rejoice, and be thankful that this Diocese is presided over by a brave and fearless General, who holds his office in higher veneration than he does the esteem of men. The extent of demolition and removal of unsightly, and unchurchly objects, the higher sentiment which prevails upon matters of church work and building, the general use of free seats, frequent Communion, and furthermore, the stir and agitation visible, and the labor of painting, improving, and providing, actually accomplished in almost every Parish, just prior to, and in view of his Lordship's visit, testify, according to our idea, to the value and worth of an outspoken, practical God-fearing Bishop. But we have rambled too much, and what we have observed has no connection whatever with Lunenburg. The two points herein observed upon are particularized, because of complaints uttered by some, and heard by the writer, not here in any sense, but elsewhere. We say, in conclusion, of the matter, that the season is fitting, and well chosen, if used and understood in the Churchly sense in which any Methodist convert accustomed to his old idea, or decent, well-trained Churchman instructed in the revival season of the Church, would use and understand it. And we further say, that the habit which his Lordship has of admonishing us in our work, and of calling us to account for our remissness, is altogether scriptural, and is invaluable too, to all, except those who hold loose ideas respecting the Apostolic Ministry of the Church of Christ, and the holiness which becometh her house forever.

Now, to drop the above, and to revert to the Parish of Lunenburg, we thoroughly enjoyed the visit of his Lordship. There were many disappointments, such as all clergy experience in the absence of some who stood pledged; just three-fourths of the number prepared for the occasion throughout the Parish uttered the vow in the simple words "I do," and we trust, received "the blessing" which their Bishop hoped they were coming for. His Lordship's quick eye caught every defect, and noticed every improvement. The new and beautiful lights in the chancel of St. John's, the altar cloth, the hearty service, the improved exterior, the entire extinguishment of all debt; these things were all commended, while the barring out of the poor and stranger was regretted, and the idea of transepts for free seats was encouraged.

At this service, which took place on Sunday evening, 18th inst., sixty-two were presented, of whom thirteen were from Blue and Black Rocks, the rest from Lunenburg. Nearly one-half of these candidates were males. We are pleased to say that the Rectory has been improved and well painted since our last letter, the work of making sundry parts of the church sound and strong accomplished; and now we hear that the kind donors of the lamps in the chancel are dissatisfied; and why? Not because of the expense, although it was great. But forsooth, because two more are needed for pulpit and lectern, and globes for the whole. We learn these will be forthcoming. I said in my last, that at another time I should be pleased to let the

readers of the *Church Guardian* know somewhat of our work in the country. My letter is already long, but I will venture to finish briefly. In St. Bartholomew's, at Lower LaHave, a vestry was built, a chancel completed, the large western window placed in its place, and the walls where the gallery came down, were plastered, and the whole interior was calcimined. Under Rev. Mr. Ellis' supervision, three years ago, the church was newly seated. Now, the church presents a clean and fitting appearance, and the Bishop's words were kind and encouraging. Eight candidates were confirmed for this small, but devoted district. In St. Matthew's, Upper LaHave, a new fence has been put up, a vestry built, carpeted and furnished, the tower has been made sound, and means for a bell have been promised this Fall. Here, the Bishop confirmed twenty persons, one-half of whom were males, and many were from the denominations. This makes the ninety confirmed in the whole Parish; and we feel we can take courage. We conclude with a pleasant statement of the gift of a Communion service for the country churches. A lady, aged 87, has given \$40 of her limited means to provide chalice and paten for use in the two churches of the LaHave, where she has resided so long, and surely it shall be told as a memorial of her.

PERSONALS.

THE President of King's College requests that business communications affecting the College be addressed to Professor Oram, Windsor, N. S., during the long vacation.

THE Rev. E. H. Ball has removed from Maccan, and his address will be "Athol, Cumberland Co., N. S."

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.

TRY the Standard Remedies advertised in another column by Allison & Co. They will all be found reliable and efficacious.

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.

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4-1f

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3m-7

Children's Department.

DICK AND HIS FRIENDS.

(Written for 'The Church Guardian')

(CONTINUED.)

Dick worked faithfully till he had finished hoeing the potatoes, and then sat down to rest himself in the shade of a large old beech tree which grew in the park, but spread its broad branches over the low wall round the widow's garden, and made one lovely, cool spot, where poor Willie had contrived, when he felt a little stronger than usual, to make a sort of rustic seat. It was getting on towards noon, and Dick thought of his visit to his father's grave about the same hour. Many, many times, had he thought of it, but now, as he sat resting in the mid-day stillness he seemed to feel again the touch upon his shoulder, and to meet the kind, pitying eyes that had looked down at the poor solitary "factory boy," the grief-stricken orphan.

The little Bible which Mr. Selkirk had given him was in the pocket of his jacket, which he had laid upon the seat. He drew it out now very reverently—he turned it over and over, and read the name and address written upon the blank leaf. This little book Mr. Selkirk had told him was God's Holy Word; in it he was to find all about that Father in Heaven who watches over all His children, and without whose knowledge even a sparrow does not fall to the ground. It was He who had brought Him here to this kind woman, who had given him food and shelter, and who, he felt sure, would try to help him on. She and her boy knew this great Father in Heaven—had not Willie heard them ask Him to bless the food He gave them? Willie could only read a little, but he set his whole mind and heart to make out some of those passages, marked by his friend, for such the clergyman had been, and which Dick had promised to read.

There was a tiny crimson marker where Dick opened first, and on the page he saw marked with a red line these words: "God so loved the world that He gave His only begotten Son that whoso believeth on Him should not perish, but have everlasting life." God so loved the world—Dick read letter by letter, word by word, and though he was but an ignorant child, who, but for that first loving teaching yesterday, had scarce ever heard His Maker's name uttered—dreadful to say—except coupled with an oath, yet his heart was stirred by a new, sweet feeling, half gladness, half awe.

Truly, a God of Love—a Father of the fatherless, He had sent His servant to the lonely child, a minister of mercy, who had sown the seed in the ground softened by sorrow. That first day of Dick's orphan life, by God's grace, was to decide his future. Henceforward, though sinning and suffering like the rest of us, Dick always connected goodness and purity with brightness and happiness.

He was so deeply engaged in pouring over that passage in the Bible that he did not hear a step upon the path. A pretty, pleasant-looking lady, who had come out of the cottage, stood beside him for a moment or two before he was conscious that anyone was near him. Then he looked up surprised. Miss Montford had been to see "her boy," Willie, and, having heard from Mrs. Burton about the stranger, had come to judge for herself before she gave any advice respecting him. Dick was not shy, he had been too much among crowds all his life; but he felt all at once that this lady was not like anyone he had known. She was most like Mr. Selkirk, he thought, though, indeed, there was little outward resemblance between them. What they had in common was the look of kindness and goodness—that look which the servants of our Blessed Lord, whether old or young, rich or poor, carry on their faces.

(To be continued.)

St. Margaret's Hall,

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PRINCIPAL:

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The course of instruction is the same as that of the first schools in England, and is founded upon the Oxford and Cambridge Examinations for Women; and as far as possible the text-books recommended by the examiners are used.

Arrangements are being made whereby pupils who desire it, can obtain certificates for the University.

In addition to the usual studies, Classes are formed for

China Painting,

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The School is pleasantly and healthily situated, commanding a fine view of the Atlantic. The building is new, containing spacious rooms, and is fitted with all the modern appliances for health and comfort.

Special attention is given to young and delicate pupils. The boarders are treated as much as possible as members of the family, and they have individually the care and oversight of MRS. PADFIELD.

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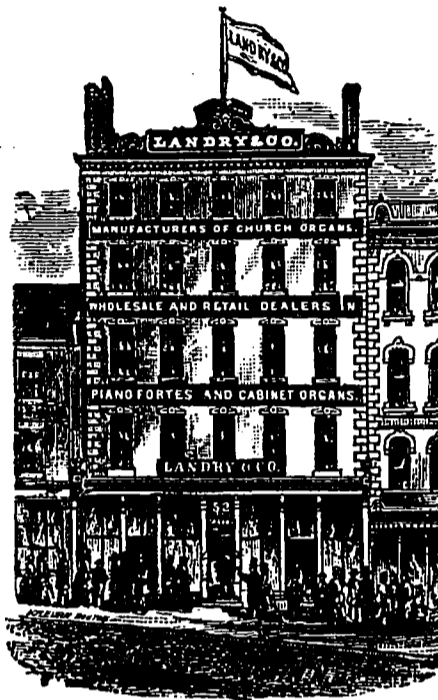
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TENDERS FOR STEEL RAILS.

TENDERS addressed to the Honorable the Minister of Railways and Canals will be received at the Canadian Emigration Office, 31 Queen Victoria street, E. C., London, England, until JULY 15th, next, for Steel Rails and Fastenings, to be delivered at MONTREAL, as follows:

- 5,000 tons by October 1st, 1879.
- 5,000 tons by June 1st, 1880.
- 5,000 tons by October 1st, 1880.

Specifications, Conditions, Forms of Tender, and all other information will be furnished on application at this office, or at the Canadian Emigration Office, 31 Queen Victoria Street, E. C., London, England.

By order, F. BRAUN, Secretary. Department of Railways and Canals, OTTAWA, 13th June, 1879. 11-3ms

PACIFIC RAILWAY TENDERS.

TENDERS for the construction of about one hundred miles of Railway, West of Red River, in the Province of Manitoba, will be received by the undersigned until noon on Friday, 1st August next.

The Railway will commence at Winnipeg, and run North-westerly to connect with the main line in the neighborhood of the 4th base line, and thence Westerly between Prairie la Portage and Lake Manitoba.

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. 11-5f

The Church Guardian Office is at No. 54 Granville St., same entrance as Clerical Secretary.

THE publishers of THE CHURCH GUARDIAN have the pleasure to announce that they have made such satisfactory arrangements with their Printers, as will enable them to undertake Printing for the Clergy and Church Societies at considerable reduction from usual prices.

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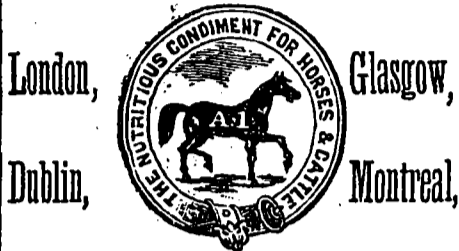
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