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The Church Guardian.

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

Vol. 1.—No. 15.

THURSDAY, JULY 24, 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.

THE Pope has issued an order forbidding the sale of relics. He says the traffic has become an abuse.

THE conversions to Christianity in heathen countries, especially India and China, have never been greater since the earliest centuries. The movements are wonderfully wide and significant.

WHOEVER gives up his religious paper for a secular, because he cannot take both, has little interest in the cause of Christ, and very little concern for the spiritual welfare of his family.

THE Reception Committee of the Church Congress, to be held on the 7th, 8th, 9th, and 10th of October, at Swansea, are progressing with their arrangements, and inviting assistance by an early intimation from those who desire to be present of the accommodation they require.

FROM an official return, which has been recently issued, it appears that out of a total of 94,842 non-commissioned officers and enlisted men, in the British army, 62,860 belong to the Church of England, 20,872 are Roman Catholics, 7,125 Presbyterians, and 3,985 are Protestants of other denominations.

THERE are in the Church in the United States four pastors who have never changed their parishes, and who have passed their fiftieth year of service. They are Rev. Dr. Brown, of Newburgh, N. Y., Rev. Dr. Mead, of Norwalk, Conn., Rev. Dr. Edson, of Lowell, Mass., and Rev. Dr. Shelton, of Buffalo, N. Y.

THE *Standard* hears of reciprocal proposals between the Vatican and Russia, the basis of which would be abstention from reference to the past, a general amnesty, and the recognition by the Holy See of the obligation to present nominations of Bishops for the approval and acceptance of the Government.

THE *Guardian* is informed that at Wells the dean and chapter have made the experiment of providing a "chapter lodging" open (free of rent) to clergymen benefited in the diocese, who, for business, study, or retirement, may wish to spend a short time in their cathedral city. Applications are directed to be made to the canon in residence.

At its Easter-Monday meeting a parish in Hartford voted that hereafter only baptized persons should be employed to sing in the choir. The reason for this vote was a conviction that the singing is a part of the worship, and that adult persons who will not acknowledge in baptism their obligations to God and their allegiance to him cannot be supposed to worship Him whom they thus deny. Their singing, therefore, is without meaning; and, though addressed to the Most High, is but an empty form.

We note the recognition of this with much satisfaction. It seems to be an indubitable fact that the praise which is addressed to the Almighty God in song is the praise of those who are singing. If they who sing do so without a thought of God, but only with a desire to please men and women who are listening, their performance is an hypocrisy, and so it must be an offense to the Almighty.—*Churchman.*

THE *Voce della Verita*, the organ of the papacy, admits that 700 converts have been the result of Protestant missionary efforts in the city of Rome.

THAT fearful plague, yellow fever, has again made its appearance in the South. Memphis, Tennessee, reports a number of cases.

THE Khedive has offered to the American Government the Egyptian obelisk standing at Alexandria, for erection in New York. The removal of the obelisk will be begun shortly.

THE Chamber has granted the sum of 49,000,000 lire, to be inscribed in the public debt, as an indemnity for the loss Florence suffered through Rome being made the capital of Italy.

THE Prince Imperial of France was interred at Chiselmhurst, England, on Saturday week. The Prince of Wales, Duke of Edinburgh, Duke of Connaught, and the Crown Prince of Sweden, acted as pall-bearers. The funeral cortege was nearly a mile in length.

It is a watery season everywhere. Fresh inundations are reported in Moravia, Galicia, Silesia, and Hungary. Half Troppan is under water. The whole of the hay harvest has been destroyed. The railway from Granica to Warsaw is interrupted. Seven iron bridges have been demolished.

At a farewell breakfast to Prince Dondoukoff-Korsakoff on Sunday, the British Consul-General thanked the Prince on the part of England and Europe for the solid and progressive administration established in this country. The crowd accompanied the Prince for a distance of three miles, and only ceased drawing the carriage at the Prince's repeated entreaty.

THE Hudson's Bay Company reports that the decreasing supply of buffalo in the plains during the past year or two has unfortunately caused a great amount of distress among the native tribes depending on the chase, and latterly has prevented many of them from following their usual avocations. The Government of the Dominion have directed their attention to this important matter, with the hopes of thereby improving their condition in case, as there is some reason to fear, the supply of buffalo in the plains cannot be depended upon in future as in former years.

Of the Cabinet Ministers who at the Queen's Ascension, on the 20th of June, 1837, took the oath of allegiance to her Majesty at a Privy Council held at Kensington Palace, Earl Grey, then Viscount Howick and Secretary-at-War, is the sole survivor. Of the entire House of Commons of that time, which was dissolved as a consequence of the Queen's accession, only eight members are to be found in the present house. These are Lord George Cavendish, Mr. Cowper-Temple, Sir Philip Egerton, Mr. Ellice, Mr. Gladstone, Mr. Roebuck, Mr. Christopher Talbot, and Mr. Villiers. Sir Philip Egerton and Mr. Talbot were members of the unreformed Parliament, having been elected for the city of Chester and for Glamorganshire respectively as far back as 1830.

A SIERRA Leone despatch says the French evacuated Matabona on the 5th June.

COLONEL BIDDULPH, the newly appointed High Commissioner of Cyprus, arrived at Larnaca on Monday morning from Constantinople, on board Her Majesty's ship *Antelope*, and met with a most cordial reception, his Excellency being, it is stated, very popular.

THE Italian Government having forcibly taken possession of the observatory established by Pius IX. for Father Secchi, which the Vatican considered to be Papal property, Leo XIII. has determined to establish another at his own cost, which shall be, in respect of equipment, second to none in Europe.

A LAMENTABLE accident which occurred in Naples during the procession of the Corpus Domini, has resulted in the death of Isabella del Medici, Duchess di Sangro. As she and her family were watching the procession from a balcony of their palace, the fastenings gave way. All escaped with severe contusions excepting the Duchess, who fractured her spine and only survived two hours.

A STRANGE occurrence is reported from Wetzikon, Canton Zurich. A few days before the Commune was invaded by an immense swarm of butterflies, a kilometre wide, and so long that the procession took two hours to pass. They were principally of the kind known in Switzerland as *Distelfalter*, which feed on nettles and thistles. They flew from two to ten metres above the ground, and went off in a north-westerly direction.

THE *Standard* learns that the destruction of the British Consulate at Pisagua by the Chilean fleet has been explained by the statement that a body of troops near the British Consulate opened fire upon the boats of the *Almirante Cochrane*, which were engaged in sinking the launches, necessitating their retiring to the ship, when the Chilean Admiral directed his fire upon the troops, silencing them and destroying the Consulate, and, unfortunately, killing some who had taken refuge in the building.

THE alarming news which reaches us from Austria and Italy shows that the heavy and persistent rains with which we have been visited have not been merely local. The Danube is rising rapidly, and will, it is feared, burst its banks; and the Tiber is threatening all the lower part of Rome. From Sicily we learn that Etna is once more at rest; but serious disturbances and outbreaks of rioters at Messina have succeeded to the convulsions and eruptions of Nature.

I HAVE not seen it noticed in the *Guardian* that the Emperor has created Professor Stokes, of Cambridge, a knight of the order *Pour le merite*, in company with Professors Curtius and von Siebold; Professor Drake, of Berlin, being at the same time made Vice-Chancellor, in the place of the late Professor Dove, who filled the office for twelve years. The order was founded in 1842, the first Chancellor being Alexander von Humboldt, and the Vice, Cornelius, the Düsseldorf painter. The historian Leopold von Banke is the present Chancellor.

Foreign Correspondence.

[TRANSLATION.]

LEIPZIG, June 15.

So profound is the veneration entertained throughout all classes of the population for our Imperial family, that the preparations for the Emperor's golden wedding have for some weeks past occupied the chief share of public attention. The magnificent celebration of the day in Berlin, to witness or take part in which more than 150,000 guests had assembled, found a joyous echo in every town and village of the Empire. It is characteristic of the piety of the Imperial pair, as well as of the gravity which for a long time past has colored our public as well as private life, that a warm response has met the Emperor's desire to have this commemoration celebrated, not by the customary enormous personal gifts to himself, but by the founding of benevolent institutions. Everywhere collections were set on foot and generously responded to, for founding hospitals, pension-funds, etc. Among the gifts of individuals for such purposes, that of a citizen of Leipzig, the Jewish banker, J. Plant, to his native town, Nordhausen, stands in the front rank. This gentleman has given a sum of 300,000 marks to found an Hospital. The National "Woman's Association" has presented Her Majesty the Empress with the sum of 270,000 marks for similar purposes. All institutions founded in commemoration of the Golden Wedding of their Majesties are to bear the name of William-Augusta. May they long remind our nation of the great time in which our noble-hearted monarch adorned the throne of Germany. For various reasons, more particularly on account of the repeated injuries sustained by the Emperor, and which make public ceremony irksome to him, the invitations to foreign princes were not issued, and only German princes or their representatives were assembled about the Nestor of Monarchs.

The religious ceremony of the marriage was a deeply impressive one.

The transactions of our present Reichstag form a curious spectacle. It is characteristic of the policy of our Chancellor who gathers support for his ideas wherever he can find it, that the central (ultra-montane party) has succeeded in bringing in a man from their own midst as first Vice-President. This circumstance has naturally aroused an expectation of a speedy termination of the politico-religious quarrel. But, notwithstanding, the Pope shows no placable disposition, nor is there any sign, on the part of our government, of an attempt at conciliation, which would be fruitless.

Much painful excitement has been caused by a new case of forcible conversion to the Church of Rome, this time of a German (Rosa Baur,) in Rome. The

sick woman had assured the German attaché, when he visited the hospital, that it was her strong desire not to join the Church of Rome, and to be taken from the house that she might escape further persecution. The proposition of the attaché to have her removed, met, however, with the absolute assurance of the hospital physician, that any attempt of the kind must result in the woman's death. In spite of this, however, the official received, a few hours later, a letter, signed by a trembling hand, and written by another person in the name of Rosa Baur, at another hospital, in which the latter notifies that she has abjured the Protestant Faith, and entered the communion of Rome. "Thus has this woman," says "La Capitale," a paper published in Rome itself, in commenting upon the circumstances; "thus has this woman been seized upon her death-bed, and forced into abjuring her faith; and to the sufferings of mortal sickness which afflicted her, have been added the importunities and vexations of clerical fanaticism." We learn with satisfaction that the German embassy has taken decided steps to prevent a recurrence of such infamous proceedings.

PETER HOBGING.

Foreign Missions.

A F R I C A.

THE TRANSVAAL.

THIS enormous region (120,000 square miles), which has been lately annexed to the British dominions, includes the great valley of the Orange and Vaal Rivers. Its southern boundary is Bloemfontein. Zululand lies between its eastern frontier and the ocean. Its inhabitants are either Dutch Boers or native Africans. The Europeans are supposed to number 25,000 or 30,000, and it was formerly a Dutch Republic, under a President. The natives are twenty to one of the whites. Constant difficulties occurred between the Dutch and the Africans, and finally the former made war upon Secocoeni, the most powerful and cruel chieftain of the Transvaal tribes. The following anecdote illustrates his character. A little more than three years ago, Secocoeni's second son fell ill and died. The usual question was raised, "Who was to blame, and who should be punished for it?" For two months everyone lived in fear and trembling. No one knew if he would see the sun's setting. A calm ensued, and it was thought the storm had blown over; but Secocoeni held secret councils, and summoned all the witch-doctors to divine the cause of his son's death. He consulted his friends, amongst whom Taueshele was the most honored. Secocoeni entertained this man in a most friendly way. A few days after Secocoeni's brothers, with their retinue, visited Taueshele, and were bountifully feasted. The banquet over, Taueshele was thanked for his hospitality and asked about the welfare of his children. The three eldest sons were particularly enquired for, and ushered into the presence of his guests by their proud father. Scarcely had they been greeted by the King's party and taken their seats, when their father and a sister of his, who happened to be present, were suddenly seized and pierced with assegais before their

eyes, and the terrified sons were told "not to be afraid; nothing should happen to them: they had only, by the king's order, killed one of his dogs." Taueshele and his sister were buried by the young men; but no mourning was allowed to be made; and, having accomplished their infamous errand, the king's party returned as merry as they came.

Against this chieftain the Boers proceeded, 4,000 strong; but they had to beat an ignominious retreat. The Transvaal Republic was, at that moment, bankrupt and incapable of defence; and to save the Boers from danger, if not from total destruction, the country was annexed to Cape Colony and taken under British protection on April 12th, 1877. This appears to have been the personal act of Sir Theophilus Shepstone, the British agent. He is a colonist (son of a Wesleyan minister), who enjoys a high reputation for his extensive knowledge of South Africa and the influence he possesses over the native tribes. The proceeding has been severely criticised, but, as a recent leader in the *London Times* (May 26th) says "The fact remains that President Burgess brought his community to the very verge of anarchy, and that his native policy, weak, aggressive and unjust, went perilously near to placing in jeopardy every European interest in South Africa."

Letters received from residents speak with thankfulness of their having been taken under the protection of the British Government. One correspondent of the S. P. G. writes:

"The tidings of annexation gave us joy. Our national banner went up on many a flag-staff which had been prepared for the honor. A sense of relief came over many a one who for months had had to speak with bated breath. We exclaimed, 'God hath done great things for us, whereof we are glad.' We celebrated the occasion with a thanksgiving service, at which tears fell from many an eye. But, after all, the vast results of the change did not strike us as forcibly as the sight of the red-coats lining the way of His Excellency's approach to the town (Pretoria), and taking part in our service. They were to us the emblems of the discipline and subjection to authority, the lack of which has brought such ruin to this country. May God grant that nothing may hinder the development of what has so auspiciously begun."

As regards Mission work in the Transvaal, the Berlin Missionaries (Lutheran) have been most active. One of our Missionary Bishops, Dr. Wilkinson, after visiting their head station, writes:

"I have had the pleasure of making the acquaintance of one of the most remarkable men I ever heard of. He is a Pole, Merensky by name. He worked some ten years ago in the great chief Secocoeni's tribe, lying in the North Transvaal. There he met with remarkable success, Secocoeni's own relations becoming Christians. This set the chief much against Merensky, and at last he laid a plan to kill him and his Christians upon a certain night. This was told Merensky, and he fled. When Secocoeni found that the Missionary had escaped him, and that some of his people had deserted also, he was furious, and vowed he would follow them, and kill them wherever they might be. Merensky came south and bought land in the Transvaal, and erected a small house, to which, week after week, numbers of escaped Christians and heathen hearers flocked. This expulsion took place eight years ago, and yet to this day refugees are continually arriving to place themselves under their old Missionary; 1,500 in all

have fled from Secocoeni's. * * * They build round houses with little polished red earth walls, and a tiny veranda running round it; and everything within and without is exquisitely neat and pretty. * * * A large school of 300 children is in active working order, while the men work at waggon making, gunsmith works, road and bridge making, agriculture. Just now the people are, at their own cost and with their own hands, building (under the superintendence, of course, of white workmen) a beautiful Church of red brick, 90 feet by 26 feet, with apse and transepts. This will be by far the finest Church I have seen north of Capetown, and is the most remarkable effort, purely native, I ever heard of."

For some years the S. P. G. has been enabled to maintain 6 clergy in Pretoria, (the capital of the Transvaal), in Lydenburg, and in two other stations. They were under the supervision of the Bishop of Bloemfontein, but when the Transvaal became a British Colony, an effort was made to increase the number of the clergy, and to raise a Bishopric Endowment fund. The Rev. H. W. Bousfield was consecrated early last year in St. Paul's Cathedral as Bishop Pretoria. He reached Africa in September last, but had a trying, tedious journey inland. After reaching about 70 miles from the coast, the 15 oxen attached to his train of waggons died from want of pasture. The Bishop writes:—

"We have now been here three weeks, living in our huts and waggons, the land so parched for want of grass that waggons cannot move up country. Wednesday was at last appointed as a day of prayer for rain, and no sooner were the prayers offered than it fell. We have since had a tremendous thunderstorm, to us new-comers, and a day of rain besides, so we are in hope of hearing of grass further on in about a week, and then hope to move. I make the best of my time in coaching my young men and boys, and preaching on Sundays at the various places where services are held in this parish. * * * * *

"We are now travelling briskly some three stages a day. We were off at 3.30 this morning, and, if hope on such a subject were not annihilated, I should hope to be in Pretoria in another fortnight."

At length, Jan. 7th, 1879, the Bishop and his party reached Pretoria in good health.

The letters of the clergy in these parts are full of apprehension, almost of despondency. They are exposed to the attacks always impending of a savage enemy; trade and commerce are almost paralysed by the general insecurity. We quote in closing, a sad account of the outlook. It is given in Rev. Arthur Law's letter to the Mission Field, and is dated from Lydenburg:—

"We have had war raging during the whole term; and although our town has been protected by a detachment of soldiers, the district has been the scene of constant pillage.

"Slowly and quietly, but constantly, during the last three months, troops and munitions of war have been sent towards Secocoeni's central fortress. There must now be nearly 2,000 men of all ranks, and a number of good cannon.

"The peace and advancement of the whole country, and especially of our district, depend upon the overthrow of this audacious chief. He has achieved a place in history as the unwitting instrument of ending Boer power in this region, and the hoisting of the Union Jack, but I suppose this will afford him little satisfaction when he has to grapple finally with the power which, day by day, is hemming him in, beyond escape."

Regarding those who have fallen in this dreadful strife, the *Edinburgh Review* justly remarks:—"If it be true, as has been said in every age, that an imperishable fame is cheaply purchased by an early death, no victory, no triumph could confer a purer glory on the men of the 24th Regiment of the Line than that which will shine for ever with a mournful radiance on the dreadful field of Isandlana. Those English lads, picked up in the lanes of Warwickshire, or perhaps in the streets of Birmingham, showed in the hour of trial that heroism is of no age or country; they take rank with the noblest and bravest of their countrymen, and it were well that a national monument in our stateliest shrine should hand down to future times the record of their valour and their fate. There is no page in history more touching or more ennobling."

News from the Home Field.

DIOCESE OF MONTREAL.

LAKEFIELD, (The Gore.)—This parish, comprising three churches and congregations, viz., Lakefield, Shrewsbury and Dunany, has become vacant by the resignation of the Rev. L. O. Armstrong (removed to Emerson, Manitoba.) The three churches are generally well filled, and there is a large church membership. The people are for the most part Irish or of Irish descent, and have amongst them several Orange Lodges. Mr. Armstrong's departure is much regretted, and the best wishes of many friends will follow him to his new field of labour in the far West.

MONTREAL.—The Rev. Canon Norman, D. C. L., has been appointed one of the members of the Protestant Board of School Commissioners for the City of Montreal.

DIOCESE OF TORONTO.

LINDSAY.—His Lordship the Bishop visited this Parish on Friday week, and confirmed thirty persons. His Lordship also addressed the S. School children and teachers in the afternoon, when an address of congratulation and welcome was presented, and to which the Bishop replied in affectionate and feeling terms. His Lordship's address to the candidates for confirmation, was of the same pertinent and interesting character.

PETERBORO.—ON Tuesday evening, the 10th inst., the Lord Bishop of Toronto held a Confirmation in St. John's Church. The candidates numbering between 40 and 50, and the clergy assembled in the new school house from whence they walked in procession to the church.

ASHBURNHAM.—On Wednesday, a Confirmation was held in St. Luke's Church, when more than fifty were confirmed by his Lordship the Bishop. The Evening prayer was said by the Rev. C. R. Bell, of Lakefield, and the Rev. Mr. Bradshaw, the Incumbent.

DIOCESE OF HURON.

CLERICAL APPOINTMENTS.—The following appointments have been made by his Lordship the Bishop of Huron—Rev. R. F. Dixon to the parish of Kingsville, Essex county in the place of Rev. R. W. Johnstone, who has been appointed to the Rectory of Sandwich. Rev. Mr. Forbes, to the parish of Paisley, in the place of Rev. Mr. Charne who has received the appointment to Tyrconnell. Rev. Mr. Miller, who resigns Tyrconnell, has been appointed to the church of St. Stephen, county of Huron. Rev. M. Graham has been appointed to the parish of Ailsa Craig.

DIOCESE OF NIAGARA.

THE BISHOP has gone to Cape Elizabeth, Maine, for a five weeks' vacation. Since the Synod he has confirmed nearly 400 candidates.

DIOCESE OF FREDERICTON.

CAMBELLTON.—A bazaar in aid of the building fund of the Church, in this place, was held in the Temperance Hall, on Wednesday and Thursday, the 16th and 17th inst. The sale table was very attractive, and considering the very small band of willing workers, by whose instrumentality the bazaar was undertaken, was copiously laden with useful, as well as fancy articles. A sumptuous tea-table, and a very well arranged refreshment table, added considerably to the success of the bazaar, which was quite up to the expectation of all who were interested in it. The bazaar was in more respects than one an important event, being the first effort of the kind ever made in Campbellton in behalf of the Episcopal Church. The Rector, the Rev. J. H. S. Sweet, of Dalhousie, has been working for nearly two years in this Mission, which, until recently, has been wholly given over to Romanism, Presbyterianism, and Methodism, and with what success, the above Bazaar, undertaken solely by the people of the place, bears abundant testimony. The church is already up and boarded in, and hopes are entertained of its being ready for use early in the Fall. Hitherto services have been held once a fortnight in the Methodist Chapel. But many things are necessarily required for the proper furnishing of the house of God, and things which, at the present state of affairs, we cannot look to the people to supply. We must not lay too great a burden upon those who have newly cast in their lot with us. And yet the Rector wishes to bring before those people the services of the grand old Church of England in all their beauty and touching simplicity. Will not some, who may chance to read these lines, strengthen his hands? We want all the necessary furniture for a proper Church service: altar, altar cloths, a communion set, a reading desk, a lectern, melodeon, books for the choir, &c., &c. If any one would help us in thus building up the Church in this place, only recently be it remembered opened to the reception of a Church clergyman, he or she would be the means of cheering many a heart in this Mission, and, above all, of helping forward the cause of our dear Saviour, who prayed for those other sheep who were not of His Fold.

DIOCESE OF NOVA SCOTIA.

THE BISHOP of Nova Scotia, will hold a Confirmation at the Eastern Passage, near Dartmouth, on Sunday next, 27th inst., at 11, a. m.

PICTOU.—St. James' Church Bazaar.—The bazaar announced to come off in aid of the building fund of St. James' Church, took place on Thursday last, in Mason Hall. It is most pleasing to observe that the affair was a complete success, and that the funds of the church have been increased by the handsome sum of \$710.00. The good attendance by the public, evidences the universal sympathy with the people of the Episcopal congregation of Pictou in their laudable though onerous undertaking, and speaks volumes for the commendable spirit of christian generosity and good feeling existant in Pictou. There can be little doubt that the builders of the new church have a heavy task on hand, and in these dull times, will find the completion of the building probably difficult, without extraneous assistance. Therefore it is cheering to see it given without solicitation, and in such a fitting manner as recently.

But our readers will expect a description of the bazaar, and we must endeavour to gratify accordingly. The energetic

ladies of the congregation always do things properly, and had the fine hall looking its best. Tables lined three sides of the Hall, and in the middle seats were provided. The tables were well filled, partly with garments, partly with fancy goods, and partly with refreshments. All were very fine, indeed several of the articles in wool and needlework were beautiful, and deservedly attracted admiration. The refreshment tables were constantly patronized, and no doubt made a full share of the profits of the day. The hall was opened to the public shortly before noon, and was soon comfortably filled. In the afternoon, many sales occurred, and a large sum was taken. In the evening, the crush commenced. For several hours, the hall was crowded, and standing room was difficult to obtain. Young ladies enjoyed themselves promenading to the fine music of the P. B. G. A. Band, and the sterner sex admired, as in duty bound. At ten p. m., nearly everything was sold, and shortly after the very successful and pleasant bazaar closed, as agreeably as it had begun.

The proceeds, as stated above, were \$710.00, and expenses were very slight. The bazaar was altogether therefore a success, gratifying to originators and patrons. It was very well managed, and carried to a conclusion with none of that solicitation or innocent burglary commonly seen at affairs of the kind. For all of which we must give the ladies of St. James' praise unstinted.—*Colonial Standard.*

ST. GEORGE'S RURAL DEANERY.—A meeting of this Chapter was held at Guysboro' on the 18th June. There were present the Rev. Rural Dean, Hamilton; the Revs. E. Ansell, of Melford; H. M. Jarvis, Rector of Guysboro'; A. C. Macdonald, of the parish of Antigonish, besides W. L. Curry, of Eastern Passage, who had been spending a few days in his old Mission. Matins was said and the Holy Communion was celebrated in the Parish Church on Wednesday morning; preacher, Rev. E. Ansell. A small but devout congregation was present. The musical portion of the services was creditably rendered. The offertory was devoted to the Algoma Mission Fund.—The Chapter met in the afternoon at the Rectory, and after over two hours discussion by the members on topics relating to the Church of God, its doctrines, practices and requirements, they separated mutually edified and refreshed. In the evening again, services were held in the Church, the Rev. A. C. Macdonald being the preacher. The chief topic of conversation during this visit of the brethren to Guysboro' was the contemplated new church, arrangements for the building of which are progressing most favourably. Through the exertions of the Rector, coupled with those of his zealous lady parishioners, particularly Mrs. Jarvis and Mrs. Rufus Tremaine, the donations and subscriptions for this object now amount to over \$500, a most admirable effort for so small a band as the Guysboro' Churchmen. Hon. Mr. Cutler, who is upwards of ninety, is most desirous to see this house of God erected in his time, believing that thus he will be better able to join at the end in the devout song of Simeon, "Lord, now lettest Thou Thy servant depart in peace according to Thy Word," etc. Who will aid the little band of earnest workers? This is not a matter of sentiment or expediency; it is absolute necessity, the old church being ready to crumble over the heads of the worshippers. "Inasmuch as ye have done it to one of these, my brethren, ye have done it unto me." I am happy to report an increase of earnest zeal and loving Church work in the parish of Manchester. The laity have opened their purses, and, under the leadership of Miss Mary Marshall, the Church of this parish has lately been thoroughly renovated. The furniture has been re-painted, a full set of lamps has been set up, and a Communion Table is being erected, besides other improvements effected. Such are

some of the evidences of pious Churchmanship down East. *Laus Deo.*

A. C. MACDONALD,
Sec. St. George's Chapter.

ST. ANDREW'S WATERSIDE CHURCH MISSION—HALIFAX BRANCH.

A VERY interesting public meeting, in connection with this mission, was held on the evening of the 14th inst., in Argyle Hall. The audience, we regret to say, was far from large. The Lord Bishop occupied the chair, and, after the singing of a hymn and prayers by the Chaplain, introduced the proceedings by referring to the past uncared-for condition of our sailors, and the present efforts which were being put forth to minister to their spiritual necessities. He mentioned the fact that some years ago a Missionary had been sent out from one of the Home Societies to engage in this work, but after a little time it was abandoned, and for very many years nothing whatever had been done until the formation of this branch of the St. Andrew's Waterside Mission. His Lordship spoke in warm praise of the Admiral, Sir E. A. Inglefield, K. C. B., D.C.L., to whose great interest in the society, its formation, and much of its subsequent success, not only in Halifax, but also in England, were due. And that, as regards the Halifax Branch, His Excellency not only helped by his presence, but also acted as Lay Reader.

With regard to the parent Society, the Bishop stated that the Convocation of Canterbury had heartily recommended its work, and that the Bishops of England warmly endorsed and supported it.

Alluding to the condition of sailors generally, his Lordship referred to the inferior position, religiously, occupied by the British Merchant sailor compared with the sailors of Sweden and Norway, and to the fact that regular religious services were always held on Sundays on board ships of the latter nation. In concluding, the Bishop spoke of the good attendance of sailors since services had been held especially for them by the society in Halifax, and hit the prevailing evil of the day, by attributing this to their being "no pew closing arrangements" to shut them out from the service of God.

The chairman, after these remarks, called upon the Chaplain of the Mission, Rev. R. Wyllie, who read his report, which contained much that was interesting and valuable. From it we learn that last year there had been an attendance at the services of 528 sailors, exclusive of the Admiral and a number of officers and men of H. M. Navy; that 1,000 visits had been made to ships in port; and that 427 men had been supplied with books and magazines; besides a considerable number of Bibles and Prayer Books gratuitously distributed. For the seven Sundays of this season, 146 sailors had been present, 500 visits made to ships at the wharves; and a considerable quantity of books of all kinds given away. Mr. Wyllie mentioned, amid applause, that Yarmouth had sent, in books, etc., more than double the amount received from Halifax contributors, and that another large box was promised from the same place.

He also made feeling reference to the fact that the Chaplain, on behalf of the officers and men of H. M. S. *Rover*, had handed him \$7.50 towards the purchase of an organ. To show the immense proportions of the work which might be done, Mr. Wyllie gave statistics of the extent and value of Nova Scotia shipping, which amounted to about 3,000 ships, manned by 10,000 sailors, besides another 10,000 engaged in the Fisheries, and of the value of 20 millions of dollars.

Mr. Wyllie concluded eloquently by appealing to those present to reflect upon the thousands of souls whose lives are thus spent on the waters, and referring to the 4,000 British sailors who die annually, stated that 3,000 of them were sudden deaths, called without warning into the presence of their God and Judge. Another Hymn having been sung, His

Excellency, Admiral Inglefield, was introduced, and in an admirable speech, fully explained the early history and present work of the parent Society. He spoke of the earnest and faithful labors of the Rev. Mr. Robinson, by whose instrumentality the Mission was first begun, of the first meetings being held in a room of the "Spread Eagle" public house, how the room soon became too small, and then a larger one was procured, how it still further grew until no ordinary room would contain those who attended. The Admiral described graphically Mr. Robinson's device, and how it secured for him the necessary funds to build the present Mission House at Gravesend. "I am a dreamer of dreams," said he, writing to the papers, "and I dreamed that some one sent me a thousand pounds for my work." "Will not some friend who may have lost a dear one, perpetuate his name by sending me such a sum that I may build a house to his memory?"

Miss Beaufort, a daughter of the late Admiral Sir Francis Beaufort, K. C. B., Hydrographer, of the Navy, on reading this appeal, sent for Admiral Inglefield, and desired him to make enquiries, and if the work really was what the dreamer professed it to be, she would give Mr. Robinson the £1,000 asked for.

The Admiral told of his interview with Mr. Robinson, how he refused for a time to be seen, so engaged was he in works of charity and love, how, afterwards, Miss Beaufort sent her check for the amount, and of the laying of the corner stone by himself on St. Peter's Day, in 1878.

All these things the Admiral seemed delighted to recount, and his audience seemed no less delighted to hear. His Excellency then referred to the work in Halifax, and gave statistics to show how vast was the value of the shipping interests of this and other Ports of the Dominion, and how little was being done for those to whom Canadians were indebted for their National and Commercial importance.

The Admiral's speech made an impression evidently upon the audience, as the collection, which was then taken up, amounted to over \$20.00, INCLUDING A GOLD RING.

After the Rev. Dr. Hill had made one of his usual eloquent speeches, and the Bishop a few closing remarks, the meeting was dismissed with the Benediction.

We would not be doing justice to a gentleman present, were we not to express regret that the important services rendered to this Mission, at its inception, by the Rev. W. J. Ancient should have been altogether unnoticed by the several speakers. No doubt this omission was accidental, but it was none the less most unfortunate.

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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THE METHODIST FORM OF ORDINATION.

We were sitting in the train the other day, looking over a paper, when our attention was attracted by the doings of the New Brunswick and P. E. Island Methodist Conferences. Glancing over the account, we were struck with the mode of Ordination in that body. It suggested a few thoughts to our mind, and we give them here, because they may open the eyes of some who stumble at the form of words used in our Ordination Service for the Priesthood.

Having previously related their experience, a passage of Scripture was read, and the usual questions were put to the candidates. After a few moments of silent prayer, the President began the "Veni Creator Spiritus," other ministers repeating the alternate verses. The President then, with several others, laid his hands upon the head of each candidate, saying, "The Lord pour upon thee the Holy Ghost for the office and work of a minister in the Church of God, now committed unto thee by the imposition of hands. And be thou a faithful dispenser of the Word of God, and of His Holy Sacraments, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." A copy of the Bible was then handed to each, with the words, "Take thou the authority to preach the Work of God, and to administer the Holy Sacraments in the congregation." We pass by the question of authority, "Take thou authority . . . to administer the Holy Sacraments." We go back to John Wesley, the founder of Methodism. He is the source of what authority there is. It is not a question of a call to the ministry, but a question of giving official powers. Whence was the right derived? From Wesley? Wesley was only a Presbyter, and could not give what he had never received. He was careful to call his ministers Lay Preachers, and disclaimed any right for himself to exercise such authority, and forbade his preachers even holding Service during church hours. We do not argue this point now, but we come to the form of words used. It is very plain that the Methodists believe that the Holy Ghost is given for the office and work of a minister in their denomination, and that it is given by the imposition of hands at the time of Ordination. The words are, "Now committed

unto thee by the imposition of hands." The words in our Ordinal are, "Receive the Holy Ghost for the office and work of a priest in the Church of God now committed unto thee by the imposition of our hands," (the hands of the Bishop and the attendant Presbyters). The same objection which is ignorantly brought against these words of our Service will bear equally hard against the Methodists without raising the question of authority which of course is another matter—"Receive the Holy Ghost." For what? "For the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands." That is, the office and work of a certain order in the Ministry is entrusted to the candidate. He has certain official powers and authority which he did not have before. When you see an Ordination, you witness then the conferring of certain official powers in the case of Deacons. These powers the Bishop has received authority to convey from those who set him apart for this purpose among others. Now, the Holy Ghost is the Author, not only of moral and sanctifying graces, but also of official gifts. No human being can confer the receiving and converting grace of the Holy Spirit. This must be sought and received by the man himself in the use of appointed means. The candidate for the Priesthood rises from his knees, no better or holier man for these words, but he rises endued with power to perform certain official acts which he had not before. The gift which he receives, technically called "The Grace of Holy Orders" is the gift of the Holy Spirit for the office and work of a Priest. Before the people, he has so to speak a three-fold character to maintain, as a man, a Preacher, an Official. The Holy Ghost lodged these gifts or powers with the whole Church and in electing the Bishops the Church delegated the expression of certain powers to them. They are the expression of these powers, as the mouth is that part of the body to which the expression of language is entrusted. This gift of official power is conferred by the Bishop, who sends the Presbyters as he himself has received authority to do. We trust this will make plainer a matter often misinterpreted.

CHURCH STATISTICS.

ONTARIO.

ABSENCE FROM HOME, on the part of the writer, explains the lapse of time between the previous and present paper on this subject.

When, in our last article, we rapidly sketched the early formation of the Church in this Province, we did not, perhaps, sufficiently allude to the many obstacles in the way of its advancement.

As a consequence of the great extent of the Province of Ontario, and the small and scattered population, the handful of Missionaries who had been sent out from England by the S. P. G. to labor in this field sixty years ago, were placed in a most difficult situation, and, from the nature of things, but little headway could be made.

We must understand by actual experience the difficulties of a Missionary's life before we can adequately comprehend the drawbacks to visiting two or three dozen

families in a Mission whose extent must be measured by hundreds of square miles. It must also be borne in mind that but few, if any, post roads then existed, and even where they were found, there could be, of course, no regular and rapid means of transit. Saddle horses were the common mode, and in that way the Missionary could get along at the rate of from 3 to 5 miles an hour, so that, it will be seen, but few visits could be made each day.

Even as late as the year 1825, there were but 22 Missionaries to a population of 35,000 families, occupying nearly four millions acres of land.

So that, when we sometimes complain that Church families were left without the ministrations of the Church, or the visitations of her Ministers, we are not by any means censuring the Missionaries for a lack of zeal, or a neglect of duty, but are simply mourning the fact that in Canada for very many years while the Vineyard was large and difficult to work, the laborers were but few, and altogether unequal to the task.

With dissenters, this was obviated in a great measure by the lay preachers, a most numerous body, who, toiling with their hands supported themselves in part, while partly subsisting on the hospitality of those to whom they ministered.

The lives of these few faithful Church Missionaries were patterns of Apostolic zeal and self-denial, and many a life worn out by reason of an over-burdened mind and body, would, in all human probability have survived many years longer, under less trying and depressing circumstances.

But these men recognized the greatness of their work, and, with an Apostle, they could each say, "I count not my life dear unto myself;" and thus amid toil and tribulation they laid the foundation of the Church which to-day numbers probably four hundred thousand souls.

In 1851, as we have seen, the Church population in Ontario had risen to nearly a quarter of a million. In 1857, the Diocese of Huron, already noticed, was formed. In 1862, there was another division of this immense field by the formation of the See of Ontario. In 1872, the Missionary diocese of Algoma was set off. And in 1875, a further division took place by the formation of the Diocese of Niagara. In 1861, the Church population had very largely increased, so that when the census of that year came to be taken, the figures had grown to 311,559, distributed by Counties as follows:—

1861.	
Essex.....	4,240
Lambton.....	5,916
Middlesex.....	11,909
Norfolk.....	3,938
Brant.....	6,393
Welland.....	5,178
Wentworth.....	7,309
Huron.....	13,440
Perth.....	8,189
Wellington.....	10,596
Halton.....	5,577
Simcoe.....	14,078
Toronto city.....	14,125
Durham.....	11,174
Northumberl'd.....	8,090
Prince Edward.....	4,486
Lennox, Addington.....	4,686
Kingston city.....	4,129
Grenville.....	5,813
Stormont.....	3,830
Prescott.....	1,583
Carleton.....	9,169
Lanark.....	7,902
Nipissing.....	226
Kent.....	5,070
Elgin.....	5,140
London city.....	3,452
Oxford.....	7,392
Haldimand.....	5,954
Lincoln.....	6,141
Hamilton city.....	5,814
Bruce.....	5,029
Waterloo.....	2,721
Grey.....	8,445
Peel.....	8,226
York.....	17,263
Ontario.....	8,662
Victoria.....	4,956
Peterborough.....	4,691
Hastings.....	10,269
Frontenac.....	6,759
Leeds.....	11,162
Dundas.....	2,856
Glengarry.....	334
Russell.....	953
Ottawa city.....	3,351
Renfrew.....	3,880
Algomo.....	623
Total.....	311,559

FREE CHURCHES.

MR. COKE FOWLER ON THE LAW OF PEWS, p. 59.

"CAN it be wondered at that such practices have done much to alienate the affections of the poor from the Church? By these means they are almost literally shut out. The law tells them that the floor of the Church is common ground; but this, like many other things, is in reality only a pleasant legal fiction!

Yet they are not so dull as not to know that the English Clergy are appointed for the cure (care) of all souls with equal diligence within the limits of their charge; that one soul is as precious as another in the sight of God, and that the accidents of wealth and rank can attach no spiritual value to one above the other. Can it be a matter of surprise then, that when knowing all this, they find the Churches furnished and arranged on a system diametrically opposite to these truths, they turn their backs on her? It is in vain to call the Church of England 'the poor man's Church,' whilst upon her present system she is emphatically the Church of the rich."

OUR BOOK TABLE.

"LETTERS AND FACTS CONCERNING THE CHURCH OF ENGLAND IN THE COUNTY OF PICTOU. Compiled by Rev. D. C. MOORE, Rector of Christ Church, Albion Mines. Halifax, N. S.: BAILLIE & ANDERSON, Printers, Victoria Buildings.

This is a neatly printed pamphlet of sixteen pages, which gives in concise form the important features in connection with the history of the Church in Pictou County, Nova Scotia.

Mr. Moore has done a good work, and deserves the thanks of Churchmen for thus making them acquainted with this interesting bit of Colonial Church History.

We hope this pamphlet will find its way into the hands of very many in all parts of the Dominion, and that others may be incited, by reading it, to compile all that is valuable about the Church in their respective Counties, until we have a complete record of the history of the Church throughout Canada.

As will be seen by advertisement elsewhere, this little work, which costs only a few cents, can be had from the Rev. D. C. Moore, on application; and as the proceeds from its sale are to be applied to most worthy Church objects, it doubly deserves a large circulation.

DEATH OF THE NEEPIGON BOY.

THOSE who read the touching account of the death of a boy from Lake Neepigon, in the Shingwauk Home, given in the CHURCH GUARDIAN a few weeks back, will, we think, read with interest the following letter from the poor pagan father written to Mr. Wilson when he heard of his son's death. We trust that it may meet with a response in many an earnest sympathizing heart.

RED ROCK, May 31st, 1879.

DEAR BROTHER,—I am told that my poor boy is dead. So, our talk is dead too. I cannot send any more of my children to the Home. But I hope you will do what you said you would do, and build us a "teaching wigwam" here, so that the Indian children may learn. After what has happened, I don't think any of the Neepigon Indians will let their children go to the Home. All my

brother's children want to learn, if you will put up a small "teaching wigwam" here, and we will help to pay for the land. I do not think I can ever visit my poor boy's grave. I wish you could have sent me his body on the fire boat. I feel very sorry for what has happened. My heart is sore. I do not know what to do. Did not my boy say anything before he died? Surely he said something about his father; if so, let me know when you write. I do not blame anybody about the death of my boy, but I am most happy for the care you have taken of him. I want you to send me an Alphabet, and a small book with words of two or three letters.

I have nothing more to say at present. I am very sick at heart. I hope to see you soon, or to hear from you. Please write all my son's last words, as I would like very much to know them.

I am your friend who loves you,

OSHKAIPIKEDA.

P. S.—Tell all the boys, I send them my love. And the boy that he liked best, I shall think of him as my son.

O.

This letter has been sent on to us by Mr. Wilson, from England, where he is now paying a short visit. He is very anxious that steps may immediately be taken to erect a small local school-house in the midst of those poor pagan Indians, and some means may in God's providence be found for supplying a teacher at any rate for the summer months. Would not some good friend undertake to re-publish in pamphlet form the account of the "Death of the Neepigon Boy," to distribute widely through all the dioceses, and in that way stir up an interest in this new mission field?

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.)

On Friday evening, the 27th of June, his Lordship the Bishop of Nova Scotia arrived in Charlottetown, on a special visit, for the purpose of consecrating St. Peter's Church. This Church is situated in the West part of the town, and for ten years has been used as a place of Divine Service, but having until quite recently been in a state of incompleteness, had never been formally dedicated and set apart for sacred purposes. Last spring, however, the carpenters and painters were set vigorously to work, and the result has been the change of what was before rough, unfinished and unseemly, into a pretty and church-like looking building. An inner roof has been built about twelve feet lower than the actual roof of the church, the walls and woodwork tastefully painted and adorned; outside, the temporary and barn-like west-end, has been torn down, and one more ecclesiastical and consequently more pleasing to the eye, put up in its place. A porch has been erected in the centre of this end, entered by one door facing the street, and leading into the church by two doors, one on each side of the centre. Inside, between those two doors, stands the font. The building being thus improved and beautified, all hindrances to its consecration were removed, naturally then it was the earnest wish of the priest incumbent (Rev. G. W. Hodgson) and the congregation that the ceremony to which they had been looking forward for so long a time should take place immediately. The church has always been called St. Peter's, and as it was to be solemnly given up to God, under the name of that Apostle, it

was especially desirable that the consecration should take place on the 29th of June, St. Peter's day. His Lordship having been requested to perform the ceremony on that day, consented, and at I believe, considerable inconvenience to himself, started for the Island immediately after the conclusion of the Encœnia at King's College, Windsor. Although the consecration of the church was the principal object of his Lordship's coming, he had also consented to hold a Confirmation. This service came off on Saturday evening, June 28th. Long before the time appointed, viz., 8 o'clock, the church, which seats about 400, was filled. During the day busy, skillful hands had been at work decorating the church for the services which were to take place that evening and the following day. Very beautiful indeed was the effect produced. Judging from the array of wreaths and bouquets that met and delighted the sight on all sides, the contributions of flowers must have been bounteous in the extreme. The slight pillars of the chancel screen were twined round with floral wreaths, wreaths of the same kind also hung gracefully from the cross which surmounts the chancel gate. The font and pulpit were likewise tastefully decked with leaves and flowers. Of course, it was upon the altar that the flowers were lavished in richest profusion. Vases filled with beautiful bouquets stood upon the retable, the stand for the altar cross was hidden with bright blossoms, while the space on each side of the altar was filled up with a glittering mass of potted and cut flowers, ferns and moss. No one, as he looked upon these decorations, so bright and lovely in their many brilliant colors, could help being struck with the fitness and beauty of offering back to God something of what He has given, by thus adorning his temple with the sweetest and fairest of his creations. At 8 o'clock the first notes of the organ were heard, and presently the choir entered, followed by the Rev. Dr. Jarvis, of Shediac; Rev. Dr. Maynard, of Windsor; his Lordship coming last, preceded by his chaplain (Rev. G. W. Hodgson). His Lordship having been conducted to his chair, the choir sang an opening hymn, after which the Litany was sung. The chaplain then read the preface to the Confirmation; after which the Bishop, leaving his chair, advanced to the chancel gate and gave an earnest and pointed address to the candidates. His Lordship confined his remarks solely to the candidates, dwelling upon the necessity of real preparation for the sacred rite for which they were presenting themselves, thinking it superfluous, as he said himself, to explain to the congregation present the meaning, origin and grace of Confirmation, although ordinarily it is his custom so to do. The address being ended, the service continued as usual, the candidates kneeling before the Bishop on the chancel step, two at a time. As is ever the custom in this church, the administration of the sacred right of Confirmation was disconnected from the celebration of the Lord's Supper, in order that no obstacles should hinder this church's practice of fasting Communion. After the Confirmation was concluded the Bishop ascended the pulpit and gave a sermon in his usual earnest, impressive style, reminding those who had just received the imposition of hands how solemn a vow they had taken, warning them of difficulties, exhorting them to perseverance. Next morning, at 11 o'clock, began the ceremony of

CONSECRATION,

And again the Church was filled long before the commencement of Service. The choir entered by different doors, one half coming through the sacristy, and proceeding down the aisle on the left, the other half coming in from the organ chamber, and proceeding down the aisle on the right hand side of the Church, led respectively by the banner-bearer and cross-bearer. At the Church door, the Bishop was met, and Senator Haviland, one of the Church Wardens, read the

petition formally requesting the Bishop to consecrate the Church; to the prayer of this document the Bishop announced his assent, after which the procession marched up the middle aisle, chanting the 25th Psalm, "The earth is the Lord's and all that therein is." A table and chair had been placed in front of the altar. The Bishop took the deed of conveyance, and placed it on the altar, declaring as he did so, that it was given up as an offering to God. Prayers were offered, the sentence of consecration was read by the Chancellor, E. J. Hodgson, Esq., Q. C., and signed by his Lordship, in the presence of the congregation. Previous to the signing of the sentence of consecration, the Bishop addressed the people from the chancel gate. He congratulated the congregation upon the completion of their church, and its much improved appearance. He referred to the beauty and appropriateness of the floral decorations, and then went on to speak more particularly of the nature of the ceremony in which they were engaged, impressing upon them the fact that it was a real giving up of the building in which they were, to God, in so much that henceforth it belonged solely to Him, and could only be used in His service. He had occasion to mention the cross as an eternal symbol of the Christian religion, and never have I known his Lordship to speak so fervently, so eloquently, and so feelingly, as he did while dwelling upon this theme. After the appointed prayers had been said, and the consecration finished, the Holy Communion was celebrated, the Bishop being celebrant, Rev. Dr. Maynard reading the Epistle, and Dr. Jarvis the Gospel. The Bishop preached a sermon suitable to the occasion. The celebration was choral, the choir and people remaining in Church throughout. In the evening, the change of altar cloth from white to red, showed that in the midst of her brightest festivities the Church remembers her martyred Saints. Evensong was sung by the Priest Incumbent, and a sermon for St. Peter's Day preached by the Bishop. Tallis versicles and responses were used, and Gregorian chants for the Psalms and Canticles. The conclusion of the service was most beautiful and effective. His Lordship took his place immediately in front of the altar, the clergy and attendants standing behind him; the choir filed regularly out of their stalls, and grouped themselves into a semi-circle, and there gathered before the altar of their Lord, they sung the "Te Deum Laudamus" as a song of thanksgiving to Almighty God for the completion of the Church. Throughout all the services, the choir acquitted themselves very creditably indeed, giving evident tokens of careful and diligent teaching. The "Benedictus," before the prayer of consecration, and the "Agnus Dei" after it, the words in the Nicene Creed, "and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, sung kneeling, and by the boys alone, and the "Te Deum" in the evening struck me as being especially sweet and impressive. At the Services, Rev. G. W. Hodgson acted as ceremoniarus. The fact that St. Peter's Day fell on Sunday, prevented many Clergymen who otherwise would have attended from being present, as their attendance would, in the majority of cases, have necessitated the closing of their own churches over Sunday. Dr. Jarvis started for home on Monday morning. The Bishop and Dr. Maynard crossed over to Nova Scotia on Wednesday.

Yours, &c.,

B.

DIOCESE OF ONTARIO.

OPENING OF THE CHURCH AT NEW BOYNE.

(To the Editors of the Church Guardian.)

DEAR SIR,—It may not be advisable to ask you to crowd your columns with too many accounts of church-openings, and as you have recently recorded that

of Trinity Church, Lausdowne, I can only ask you leave to say a few words about the opening of the new Church at New Boyne, on the 18th inst. This, like the former, is an entirely rural parish, and one in which the Church element is strong. The Church in which the people have worshipped for many years was a plain, but substantial stone building, standing on a fine commanding site; but it had become too small for the congregation, and years ago they determined to undertake a new building. Some may think they were too ambitious, for the design, drawn in its main features by Wm. Hay, Esq., architect, once of Toronto, would be suitable for any medium-sized city congregation. The interior details are very good, but on the outside, one is pained at seeing the utter absence of any Christian symbol, except the three western windows surmounted by one. This, I am sure, is not Mr. Hay's fault, as he is a good churchman. The Church is expensively built of squared stone of a pinkish grey tint, and the masonry, as also the wood-work, is excellently done. The tower at the north-west angle is very well designed, and suitably with the Church, which is the earliest of early English, is carried up square, and terminates in a short, square spire. I regret to say that a weathercock surmounts this, instead of a cross.

The dedication service was at 3 p. m., when evensong was said by Rev. G. J. Low, of Merrickville, and Rev. Jno. Osborne, M. A., of North Leeds and Lausdowne. The Lessons, (2 Chron. vii., to ver. 12., and Rev. xi. from ver. 15, very suitable for a dedication service), were read by Rev. E. W. Beaven, M. A., of Kitley, and an excellent sermon, from Psalms. xxix. (Prayer Book version) was preached by the Rural Dean, Rev. J. Carroll, of Gananoque, the intent of which was that the life of God's people is a life of worship of Him, and that to be fit for His worship in eternity we must prepare ourselves by learning to take our due part in His worship in time. In the course of his sermon he referred to a lately-departed Saint, of New Boque, Mr. J. Lang, whose zeal and liberality had been conspicuous, and whose last energies (he died very suddenly) had been almost literally given to the completion of the church, at whose opening we were there assembled; and closed with an energetic appeal to the people to contribute of their means, so as to present the church to God *that day* without any debt upon it. I believe this appeal was rather unexpected; but that only a short time is likely to elapse before the church is ready to be presented to God as a free gift, and consecrated forever to His service.

A great deal of credit is to be given to the Rev. W. Wright, the Missionary in charge, who has succeeded, where others have failed in finishing this important work; and also to his parishioners, who have worked with unanimity and good feeling to carry it out. E. W. B.
11th July, 1879.

(To the Editors of the Church Guardian.)

MY DEAR BROTHERS: Your leading article of the 17th of July has filled me with hopefulness for the future of the Canadian Church. I hope the wise and earnest words of the Bishop of Quincy may sink deep into the hearts of the clergy and laity.

An earnest missionary, who leaves the ninety and nine to seek the one sheep in the wilderness, is laughed at by the laity, and alas! is too rare amongst the clergy.

What do you go there for? There are no Church-people there! says a layman, (who gets his two Sunday services and a week-day evening besides, at the rate of five cents a week.) That can't pay you."

The missionary replies: "I consider my time well employed in travelling the twenty-five miles, and giving a monthly service to the three families at A—, or the one family at B—."

Well, what do they give you? "What they can." I bet they don't pay for shoeing your horse!

The Missionary refrains from replying, "Neither do you;" and asks quietly—"What is a soul worth?" and is met with perhaps, "Oh, well, if you like to do it, go ahead! but you'll wear yourself out." And he wears himself out for what? aye, what?

Well, the Missionary does wear himself out, at least so far that he has to seek lighter work; and a more prudent man succeeds, who blames his predecessor for "cutting out so much work for him,"—"wasting the butter by trying to spread it over so much bread;" and Missionary number one hears with sinking heart that there is no service at A—now; none at B—; the frame he had raised on the lot he procured at C—is fallen down; the Jones's have turned Methodists; the Smith's have joined the Presbyterians; and poor Brown spends Sunday at home drinking.

By all means, dear sirs, urge the appointment of young and active men to Missions which contain such scattered families. And if possible, follow the Highest Example and, "send them out two and two."

I have heard that in a certain Rural Deanery the clergy are trying to raise means to support a travelling Missionary within their borders, perhaps others may follow suit.

Let us remember the teaching of THE MASTER in the parable of the lost sheep, and "go after that which is lost, until he find it."

MISSIONARY S. P. G.

A DISORGANIZED AND DYING DENOMINATION.

COL. AYCRIGG, a wealthy and shining light among the Cumminsites, second only to Mr. Powers in his gifts to that Body, said at their last "Council": "Some people are beginning to think that the R. E. Church has no fixed principles." Substitute "all" for "some," and the Colonel is right. Disorganization is everywhere apparent. The conservative and radical wings are sharply defined. There is a serious division whether there shall be a Synodal Episcopacy, or that the Bishops should be elected by, and from part of the "General Council." The Methodist element, which includes Nicholson, Falmouth, and others who were formerly Methodists, favour the latter. There are 40 on the one side, and 46 on the other. Cheney takes the former view, and said that he would not be a Bishop a moment, if his Chicago relations were disturbed. For five years revision of the Catechism has been discussed; one side wants a radical revision, the other only a small change. The decision is again postponed. Martin College has a Faculty of six Professors, residing in different parts of the Country, with no Buildings and no Students. THE NUMBER OF COMMUNICANTS HAS DECREASED. In Great Britain, Canada, and the United States, there are 5,842. But there is an increase of Bishops. There are now NINE, a Bishop for every eleven clergymen. Here is the eagerness for the mitre (?).

Not only have the communicants decreased, but the Council reports six CHURCHES EXTINCT within the year,—the loss greater than the gain. These are: First R. E. Church, San Francisco; St. Luke's, Boston; Emmanuel Church, New York; do. of Aurora, Ill.; St. Paul's, Put-in-Bay, Ohio; Church of the Holy Trinity, Jefferson City, Mo.; St. Stephen's Church, Chicago. To these might be added Zanesville, Ohio, Louisville, Ky.,

and other places. There is no organization now in New England or on the Pacific Coast. We copy the following from an exchange, which will further illustrate our heading to this article:—

"Rev. Dr. Cooper, the pioneer man in the schism protests against the 'case of Bishop Gregg' being the leading topic for discussion among the Reformers. He says Gregg is 'demented.'

"The doctor mentions several 'all absorbing questions,' among them the Episcopate. Shall it be 'synodical, missionary or itinerant?' He thinks that the forms of the Reformed Episcopate are 'failures.' He declares that the schism is 'too financially weak' to afford an Episcopate like the English or the American, and failures must result from giving a Bishop 'a whole boundless continent!' He declares that the schism 'cannot afford' itinerant bishops. 'Bishops are too much of a luxury in our (thin) circumstances. The moment a Presbyter is elected to the Episcopate his emoluments must ascend from the hundreds to the thousands.'

"Now what does Dr. Cooper say the schism needs? 'More parishes to help sustain the burdens, and not more bishops; more of rank and file, not more general officers. * * * Let the Presbyters do the confirming.' If the Bishops are only presbyters why not? Is not Dr. C. logical?"

"The Doctor says the vital question to settle is how to 'increase the parishes' and how 'to prevent their present parishes from dying of inanition.' He rebukes the schism for boasting of its growth, and predicts, without a change, 'sick abed above the portals.'

"Another prominent reformer calls for alaw against the use of flowers in the schism, and if it is not enacted there will be a division of the Church upon this question. The use of flowers is denounced as 'ritualistic, materialistic, and sensuous.' It is stated that Bledsoc refused to join the schism because of the germs of Popery still in it—that they have 'carried away an egg from the old Church with them which would in time hatch out into the same evils as those they fled from.'

"Two hymns to be sung, are suggested by some in place of the chanting of the Psalms."

* * * * *

"Your readers remember that Rev. Mr. Nicholson came into the Church at New Orleans from the Methodists. He then professed his belief in the historical Church and in the Apostolical succession. He passed through his probation of six months. He was made deacon and then priest. He was called to St. John's, Cincinnati, and was esteemed a High Churchman. In a few years he was put under training and became an Ohio Churchman. He had the Cacoethes for the Mitre. He was nominated for the assistant Episcopate. He failed. He quarrelled with his vestry and church. He proved a non-success in Newark. He was disappointed as to the \$4,000, and as to sufficient recognition in the Church. Powers' \$4000 and the schismatic Episcopate proved potential. His views changed.

"Here are some of his utterances in a sermon he preached upon the late Philadelphia convention."

"This man, who left the Methodists and passed his probation, declares that there is not 'the slightest grounds' for ordination by imposition of hands, and that 'the Lord never appointed any form for admitting men into the ministry,' and that only 'the appointment by those in authority is all that is required.'

"How economical the Church may become? Presbyters will confirm and the Bishops will simply send a letter of appointment."

"Mr. Nicholson declares rather against infant baptism, and that 'it was never formulated by any General Council during the first thousand years of the Christian era.' Nicholson is an 'advanced reformer.'

With decreasing communicants and extinct churches during the year, serious division on irreconcilable points, ministers leaving and joining all kinds of Bodies from Roman Catholic to Unitarian, advances from the late Mr. Powers called in by the executors of his estate; and Dr. Cooper's question—"how to prevent their parishes from dying of inanition"—is a practical one, and needs some attention turned from "modernizing the Collects" and altering their 'Prayer Book,' to save a dying denomination.

REMINISCENCES.

A word or two on my Schoolmasters. In the grammar school for eight years the same head master held sway. He was a man, who, as a boy, had been with difficulty made into something of a scholar by the great Valpy, and who by "plugging" severely had obtained a fellowship in his College at Cambridge, he was the son of a second rate lawyer (who combined farming with his profession) and seemed to be devoted to a x and $a^2 x^2$ with the most rigid mathematical ideas of Calvinistic teaching. The prominent portions of his creed (at least those most conspicuous to us) were, never trust a boy, and every boy is predestined to be punished.

His second in command had gone to Cambridge as "a swell" and seemed to think his fellow commoners "velvet" softened the boards beneath it, for he plied his "square cap" around and about our heads as if seeking to admit knowledge through the sutures of the skull.

One dear good fellow, never recovered from brain fever, believed (by us at least) to have been induced by the excessive rattling of the fellow commoners cap about his ears.

The third master was a gentleman in feeling, but feeble in character, and the quasi punishments he attempted to inflict were more than repaid by tricks at his expense.

But there came a change. An under-master from Rugby, who had all Dr. Arnold's ideas of teaching and managing boys, took the head mastership (when the school began to be deserted on account of dissatisfaction,) and he brought with him a third master of similar views, while a quiet student took the seat of our truculent fellow commoner.

Now boys really studied, now they really learned, and they loved their masters, especially the head master. Every boy was trusted, and almost all showed that they appreciated the trust, instead of a feeling akin to that of convicts awaiting certain punishment, (innocent or guilty) they felt what it was to be treated as gentlemen and they, for the most part, acted so. In the isolated cases which occurred to the contrary, no corporal punishment was inflicted, but when milder measures failed, *expulsion* was the extreme penalty, and it served two ends, at least, it over-awed others and it purified the atmosphere of the school. I have written these things not without an object, which I will plainly state, viz.: that Trustees and Managers of schools may learn the moral. Select teachers of gentle, christian principles, who love children, and will therefore win their love.

PERSONALS.

THE VEN. ARCHDEACON and MRS. READ have returned to Prince Edward Island, after a sojourn of twelve months in England for the benefit of Mrs. Read's health.

MR. W. H. BINNEY, a son of the Bishop of Nova Scotia, who recently graduated with honors at the University of Oxford, England, arrived out by the mail steamer on Friday last.

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.

CORRECTION.

THE extract upon FREE CHURCHES in our last was from the celebrated William COBBETT, not *Corbet*, as it was printed.

WE direct attention to Mr. Fraser's advertisement in another column. Those who intend competing at the forthcoming Exhibition in Halifax for the valuable prizes he offers must lose no time in securing the Food.

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

MISS PENELOPE GROVE'S HOME CLASS for LITTLE GIRLS
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HALIFAX, 7th May, 1879.

This is to certify that for many years past I have known the North British Cattle-Food Co.'s Nutritious Condiment to be used extensively in London, Liverpool, Manchester, Edinburgh, and Glasgow, and in every instance it has proved itself to be a most useful article, in fact the only one that I know of that can be relied upon. It was used largely amongst the horses of my own regiment during the late epizootic. It is an invaluable preventative in both horses and cattle of colic and febrile diseases, so common in the spring and autumn. At the Exhibition of the Royal Agricultural Society of England, held at Swansea in 1872, numbers of the owners of cattle who obtained prizes, acknowledged that it was due to the effects of this Condiment.

CHARLES BYRNE,
Veterinary Surgeon, M. R. V. C. Edinburgh.
GEO. FRASER, ESQ.,
AGENT, HALIFAX, N. S.

FROM PROFESSOR LAWSON,
Secretary Central Board of Agriculture of Nova Scotia.

DALHOUSIE COLLEGE,
HALIFAX, May 6th, 1879.

DEAR SIR,
I am glad to hear that you are about to resume the agency for the North British Co.'s "Nutritious Condiment," originally introduced by you in 1872. It was then well appreciated by horsemen, cattle feeders, and dairymen in this Province, and the animals shown at the Provincial Exhibition in October, 1874, for the special prizes offered by you, were very creditable and attracted much attention.
I am, dear sir,
Yours truly,
GEO. FRASER, ESQ.,
AGENT, HALIFAX.

(Written for the Church Guardian.)

ST. JAMES, APOSTLE AND MARTYR.

"Ye shall indeed drink of the cup that I drink of."

A BITTER CUP, O Lord! a bitter cup,
Full of the bitterness of pain and death!
Lord, they left all and followed Thee, for Thee
Forsook their homes, their kindred, and their
friends,

And shared Thy homeless life, for love of Thee.
And when, returning to Thy Father's side
And Heaven's Glory, Thou hadst left them lone
Amid the tumult and the hate of men,
Strong in their love and in Thy grace they stood,
Facing with fearless front the raging foe.

And yet, Thy hand was not outstretched to save
Thy servant James, whom impious Herod slew.
"Ye shall indeed drink of the cup that I
(Your Master) drink of." Oh! blessed cup of
pain!

Thy bitterness was sweetness passing sweet,
For it was hallowed by His lips divine;
And Herod's sword a speedy passage hewed
Out of the storm and tempest of the world,
The din of blasphemy, the furious hail
Of Jewish hatred and of heathen scorn,
Into the blessed abode of those who wait,
In sure and certain hope, the joys to come.
O, happy servants of the Most High God!
In that GREAT DAY, the sons of Zebedee
Will sit at His right hand, and evermore
Live in the brightness of their Master's face.

T. M. B.

Children's Department.

DICK AND HIS FRIENDS.

(Written for The Church Guardian.)

(CONTINUED.)

I HAVE only told you about two days in Dick's life, but I am afraid my story would grow too long, were I to tell, as I should like to, all about his new friends, and his life among them. Mr. Montfort gladly granted his daughter's request that work might be given to the poor lad, whose only earthly protector had been snatched from him in so dreadfully a sudden manner; and Dick found a good and peaceful home with Mrs. Burton. In the evening, when work was ended, and supper over, the two boys would sit together at Willie's little table, and the crippled boy was the patient, gentle teacher, soon full of interest in his pupil, while Dick, little used to "book-learning," but anxious to get on, set himself doggedly to learn all he could. In a couple of months he could read very fairly, could read for himself that wondrous story, so old, and yet so new, so full of never-failing truth and life, of Jesus, the carpenter's son, who yet was the Christ, the Son of the Most High God. To many of us, alas! even to children, it is so familiar that we hear it read, or read it ourselves, without rightly grasping it—we read, perhaps, in a solemn tone, but yet our hearts and souls are untouched. This was not so with Dick; to him, indeed, it was a revelation wonderful and glorious, and the deep, tender, loving reverence of the crippled lad for his Saviour and his King, would, of itself, have awakened a like feeling in his young companion. Dick learned to write too; his great ambition was some day to be able to write a letter to Mr. Selkirk, telling him of his good fortune, of the kind friends he had found, and more than all, how he had learned to read and love the Bible the clergyman had given him. He wanted, too, to return the money Mr. Selkirk had lent him, and for that purpose, was carefully saving what he could, after paying the

small sum for his board at the widow's. I would like to tell you more about the beautiful old village Church to which Dick went with his friends. At first he felt awkward, and half afraid, but by degrees he learned to look forward to going as Willie did. Willie had once belonged to the choir, but his increasing weakness had obliged him to give up his place among the other boys; he could only sing a little now, but listened eagerly to the music. Dick loved it too. It was in this Church that Dick was baptized, after due preparation, by the clergyman of the Parish. Miss Montfort, and her father and brother were his sponsors. The young lady felt a very warm interest in Dick, he had so far fulfilled her hopes of him; and it was one of her pleasures to see the influence which her pet, poor frail Willie, possessed over his robust and resolute friend. Sometimes she would walk down in the evening, and sit for a little while in the cottage; she would bring the boys books of her own selection, look at Dick's writing, or hear him read, always leaving them the happier for her visits.

Miss Montfort saw more clearly than Willie's mother, or even Willie himself, that the poor boy's short life was drawing near its close, but she saw too, that while he was at all equal to it, it would be no kindness to put a stop to his teaching, or, as it was now, rather learning with Dick. They had become such close companions, such dear friends, and the sick boy seemed to gain a measure of strength from bright, hearty Dick; and Dick was but a child in years, and never realized that in a little while he would not have Willie to help him.

(To be continued.)

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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. } 11-51

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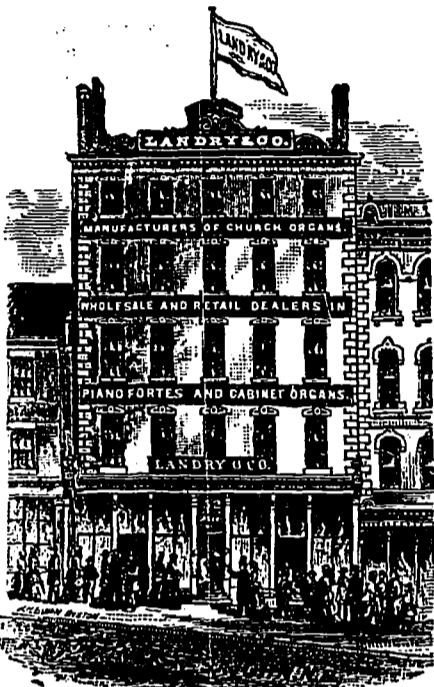
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