

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
  
- Additional comments /  
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.

# The Church Guardian.

*Amos J. Frey*

"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. 16.

THURSDAY, JULY 31, 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 Wesleyans in England have completed their annual census, which shows, upon the whole, a net loss of nearly one per cent.

THE Rev. William Walsham How, Chancellor and Canon of St. Asaph, and rector of Whittington, Salop, has been appointed Suffragan to the Bishop of London, with the title of "Bishop of Bedford," which is in the diocese of Ely.

CANON TRISTRAM, having declined the Bishopric of Jerusalem, Lord Beaconsfield has, on the recommendation of Lord Shaftesbury, offered the appointment to the Rev. Joseph Barclay, Rector of Stapleford, Herts, and it has been accepted by him. Dr. Barclay is a well-known author, skilled in Hebrew, Arabic, and German, and the translator and commentator on parts of the Talmud. He spent four years at Constantinople before he went to Jerusalem, where he remained ten years as incumbent of Christ Church, and examining chaplain to Bishop Gobat.

THE proprietor of a religious newspaper in Upper Silesia, Prussia, announced in a late number of his paper that he had just returned from Rome and brought with him a quantity of earth from the graves of the Holy Martyrs, some of the sacred earth which St. Helena brought from Golgotha to Rome, and several packets of seeds and cuttings of plants from the garden of the Vatican. These precious objects he offers as premiums to subscribers for his periodical. He prints a religious almanac, and to persons who purchase this he promises some of the Golgotha earth, "the most sacred of all earth."

THE Ely Diocesan Choral Festival was held at the Cathedral on Tuesday. There were upwards of 4000 persons present, and the choirs were represented by upwards of 1400 voices. Bishop Woodford, in the course of his address, said—"You may hear it said that the Church of England is a religious society set up by Parliament and endowed by Parliament about three hundred years ago, at the time of the Reformation. Your visit to this Cathedral should give you an answer to such falsehoods. You have worshipped to-day in a Church which was founded six centuries before the first Parliament was called together, and for which the utmost that Parliament has done has been to suffer it to exist, and to hold still a portion of the property which, in ancient days, religious persons, out of their own goodwill, gave unto it."

At the meeting of the Presbytery of Wooster, held at Throve, Ohio, June 25th, 1879, the Rev. A. N. Alcott inquired whether a Presbyterian minister may preach an unlimited atonement for sins: viz., That God designs the atonement for all men. Or, whether a Presbyterian minister in order to be in good order and regular doctrinal standing among his people must preach a limited atonement for sins: viz., That God does not design the atonement for all men, but; that He Himself limits the application of it. The Presbytery officials replied that a Presbyterian minister must preach a limited atonement for sins and no other doctrine. Whereupon Mr. Alcott requested the Presbytery to drop his name from the roll of the body and to give him a certificate of dismissal and introduction to some other body of Christian people, which was accordingly done.

ACCORDING to a Reuter's telegram from Simla, a Russian official native envoy has arrived at Balkh, but General Hyder Khan has positively refused to allow him to proceed to Cabul.

ONCE more there is a revolution in Haiti. The New York papers publish intelligence from Kingston, according to which Port-au-Prince is on fire. Business is suspended, and several blocks are in ashes.

A LEADING religious paper urges some of its subscribers, who have been long remiss, to pay up on the installment plan, \$5 and \$10 at a time. There are some people who subscribe for a Church paper merely to encourage it, without any idea of ever paying for it.

MAJOR CAVIGNARI left Simla for Afghanistan on Sunday, and reached Cabul on the 24th inst., as Envoy and Plenipotentiary. Accounts from Cabul describe the general state of things there as satisfactory. The Ameer has no difficulties with the people.

THE Hellenic Archaeological Society has resolved to restore the famous lion of Chæroneæ, which surmounted the tomb of the Boeotians killed in the battle against Philip, B. C. 338, and which was blown up in the War of Independence under the idea that a treasure was concealed under it.

AN important find of Roman coins, consisting of several hundred gold and silver pieces, has been made in the neighbourhood of Zurich. They date for the most part from the second century, the Emperors whose effigies they bear being Adrian, Antoninus Pius, Verus, and Commodus.

SIR ROWLAND HILL, the inventor of cheap postage, when lately presented with the freedom of the City of London, stated the interesting fact that a letter could now be carried from Egypt or the farthest parts of Europe to San Francisco for less postage than was charged in 1839 for a letter from the Mansion House in London to his house at Hamstead, a distance of four miles.

THE *Moscow Gazette* publishes intelligence that the River Atrek, which originally entered the Caspian Sea north of Hassan Kuli Bay, twelve versts from Tchikislar, but was diverted, nine years ago, ten versts from its natural course, by the Persian Turcomans, in consequence of the Russian occupation of Krasnovodsk, has just been turned back to its old bed by order of General Lazareff, the work being accomplished by 1,500 Turcomans.

At Kieff, in the night between the 26th and 27th of June, more than 400 persons were arrested by the police and the military. A great store of weapons, revolvers, cartridges, and dynamite was found on the premises. On the following day the ecclesiastical seminary of the place was searched, the result being the discovery of a printing press, with numerous books and proclamations of a revolutionary nature. Twelve students of theology and several of their professors were deprived of liberty. A Kieff telegram reports that disturbances are taking place among the peasants in the Taratschin district, owing to a false expectation of a general repartition of the land.

"WHAT ANSWER SHALL I GIVE."  
*A Series for the Living Church, by the*  
 REV. R. W. LOWRIE.

PREFACE.

REQUESTED to lend a helping hand, I offer no excuse for these contributions. If I were to make any, it would be that, notwithstanding all our publications concerning the Church, ignorance still abounds, not only outside of her fold, but among not a few of her own sons and daughters.

A lady once asked me if the Episcopalians wished or allowed visitors to use the Prayer Book during service. I told her that I thought they did!

A person once remarked to a friend that the Episcopal clergy "ought to preach good sermons, as the Bishop wrote them all for them." His idea of a Bishop was a person to write sermons for all his clergy!

A lady—an educated Normal School teacher—once remarked to me that she had understood that the reason the Episcopal clergy were "such poor readers" was, though they had to read the Scriptures to the people, "this was the way they took to keep them from being understood by them!"

A gentleman—a nominal Churchman—once communicated to the world, through the columns of a weekly paper, the astounding fact that at so-and-so, "on Christmas Day, the resurrection of our Lord was duly commemorated according to the beautiful liturgy of the Episcopal Church," Christmas and the Resurrection!

A prominent gentleman, "a senior warden," once solicited me to explain to him how there could be forty days only in Lent!

The columns of a very respectable paper, not long since, commenting upon a departed friend of my own, expressed the consoling conviction that his soul was now "peacefully reposing in the shades of Gehenna!" The writer had evidently heard both of Hades and of Gehenna; but it certainly was not a case where "Greek met Greek."

I may add that in these articles I shall draw heavily upon the writings of older and wiser men, in order that, if I do not speak *cum permissu superiorum*, I may at least speak, in a degree, *cum auctoritate*.

I.

"IS NOT YOUR CHURCH VERY ILLIBERAL?" Not on this earth is there a more liberal and charitable body than the Church. She does not ask, What Shibboleth do you speak? She does not ask you to profess a degree of holiness which you do not possess. She has only a brief and simple Creed. She asks for solemn resolutions, upright motives, and the best you can, by God's grace, do. She has pardon for the erring, and restoration for the starving. She stands on the impregnable ground of the Historic Past. She enjoys the Divine promises of the Perpetual Presence. She can afford to be liberal. She can afford to exercise the broadest charity.

The Church has not manufactured its Creed and taken out a patent on it! We have no sectarian peculiarities. We did not come into existence for the purpose of promulgating some one specific dogma—some segment of truth—elevating and emphasizing that at the expense of all

others. A society is bound to stand up for society-opinions. The Church has no "opinions." She has only the simple historic Creed that the ages have given her; a creed of facts, not a conglomeration of fancies; not things we hope may be so, or may not be so, accordingly as they happen to be positive or negative. What Scripture says, she says. What Scripture means, she means. And so it comes that she has no distinctive peculiarities of doctrine. Whims, and fancies, and "opinions," and "views" are possible to a society. They are impossible to a Church.

Says a western Bishop of fearless speech: "As the years go by I find that my own theology grows more simple. I crave more and more the heart of a little child to sit at Jesus' feet and learn His lesson about Our Father, I know that I have deeper longing for Christian fellowship and for the reunion of all who love Jesus Christ. The way to that union looks hard and difficult. There are unkind words to be taken back—alienations to be healed, and heart burnings to be forgiven. Some blessed truths may comfort us. Every branch of the Church admits the validity of the baptism of all who have been baptized in the name of the Father, the Son, and the Holy Ghost."

And so I repeat that our branch of the Church is the broadest in Christendom. A priest can ask a candidate for baptism only his belief in the Apostles' Creed, and a pledge of obedience to God's commands by His help.

I have but little fear of contradiction—none of intelligent denial and rebuttal—when I say that the Church gives her children more liberty than any other religious body, leaving the exercise of it to the conscience. Things forbidden by God are sinful in themselves; always sinful; sinful everywhere. The things which he has not forbidden may be sinful or not. It is as they are used. Arbitrary rules cannot measure the Christian man or woman's Christian duties.

Says the Bishop before quoted: "The Church says that no man shall be accounted or taken to be a lawful Bishop, Priest or deacon in this Church, or permitted to exercise any of said functions, except he be called, tried, examined, and admitted thereto, according to the form which she has prescribed, or hath had Episcopal consecration or ordination. The Church simply declares, as does every other Christian body, who are duly authorized to minister at her altars. She has never in any council or decree passed judgment upon others. She gladly recognizes the fact that the Holy Ghost dwells in multitudes of hearts who are not members of our branch of the Church. In every service her prayer is that "all who profess and call themselves Christians, may be led in the way of truth, and hold the faith in unity of Spirit, and in the bond of peace." Her voice is ever pleading with her children that they may have that love which will say, "Grace and peace be with all those who love the Lord Jesus in sincerity and truth."

"Show me the Church which exercises a broader liberality; a fuller charity," says Bishop Lay, on the subject of the Church being ready with generous terms of unity. "Anglican Communion does not desire as some suppose, to force her own exact type upon the whole Christian world. Witness how she has forborne to embarrass the old Catholics with officious help, and how general the conviction,

often expressed, that the Reformation they inaugurated should be, not a servile copy of our own, but a discreet and gradual restoration of their own ancient German Church.

"And as for the absorption, bodily, of large Protestant communions, an ambition imputed to us, the suggestion of which is so offensive to those who claim to be our equals, or our superiors in numbers, we may answer, Judge nothing before the time.

"Whenever a blessed truce of God shall be proclaimed; whenever the leading denominations of Protestantism shall agree with us in the brief protocol, *Division must be exchanged for Unity, and Unity must be sought upon the basis of TRUTH AND FACT*, does any believe we shall meet them by a preliminary demand to accept *articles and rubrics and mere Anglican interpretation?* No! If the Church of that day is minded as that of the present, she will meet them on terms the most consistent with their self-respect. She will consent to go back with them to periods which antedate the modern strife, and to drink with them the pure waters of truth nearest to the fountain spring. The things clearly ordained of God, and stamped with the seal of universal acceptance for a thousand years, she may not yield without disloyalty. She will calmly and honestly go into the inquiry what these are. And outside of these, in all that is *doubtful*, in all that is of mere human expediency, I verily believe she would exercise her utmost ingenuity, her largest tenderness, to comprehend all, and to humiliate none."

Says, too, a Church writer whose praise is in all the Churches: "There are earnest Christian men in every sect that cling to the broad foundations of Gospel truth. And the Churchman may often feel that he himself must watch and labor, and pray, if he would rival many a Dissenter in spirituality or in holiness.

I could fill page after page in the same manner. To be a Churchman one need not be a bigot. To call the Church narrow is not to make her so. To call names is a poor substitute for argument. Prove the Church's illiberality; or else, admit her charity and breadth.

(To be Continued).

### Foreign Missions.

#### AFRICA.

##### ZULULAND.

THE din of war and clash of arms which the mere mention of this land at the present moment brings before us, seem to overpower all remembrance of the peaceful Missionary work which, under very great disadvantages, has been carried on among the tribes subject to the fierce and bloody Ketchwayo. Now, indeed, our Mission record of work among the Zulus is a blank; our Missionaries, after sending their families and the native Mission children to Natal for safety, remained as long as possible; but they, too, had to retreat when the conflict really began. All they can do now is to wait and hope and pray that after the storm a bright future may be in store for South Africa, and that England "may be destined, by a higher hand than that of man, to bring into the sisterhood of nations the people of a continent hitherto steeped in misery and vice."

We will not pain our readers by a recital of the bloody massacres which occurred during the family quarrels of Ketchwayo's predecessors, the three brothers, Chaka, Dingaarn and Panda, nor need we speak of the fearful cruelties exercised upon the Zulus by these infamous tyrants. It is estimated that they caused the death of about a million of

people. After a time Chaka was killed by Dingaarn, who proved to be even worse than his brother. He inveigled Peter Ketief and seventy other Boers into his power and murdered them in cold blood, with their children and servants. The solitary Missionary sent by the Church Missionary Society had to fly, and many Zulus took refuge in the neighboring colony of Natal. A bloody war was carried on between the Boers and Zulus, which ended in the defeat of the latter and the murder of Dingaarn. Panda, Ketchwayo's father, succeeded to the throne, and peace was restored. It was at this time (1860) that the S. P. C. decided to send the Rev. R. Robertson, who had been laboring successfully among the refugee Zulus in Natal, to work in Zululand. In September he and his family began their journey of 200 miles, over a mountainous but roadless country. Many Zulu converts, the fruit of their labor in Natal, accompanied them. Mrs. Robertson's letters give interesting accounts of their journey, and their wagon life for four months until dwellings could be erected. She also describes their visit to King Panda, now an old man, jealously watched and guarded by his son, Ketchwayo. Panda granted them land for a home at Kwamagwasi; there they were joined by Mr. Samuelson (a Norwegian ordained in our Church), and the Rev. Joel Jackson. They had a difficult path to tread. At times they were favored by the King and Prince, at others they ran the risk of offending, by boldness of speech. They built, translated, doctored, learned the language, compiled grammars, taught the children, baptised occasional converts, and farmed the Mission lands. In 1870, an endowment for a Bishopric in Zululand was raised by Miss Mackenzie, through the Missionary, "Net," as a memorial to her brother, Bishop Mackenzie, of whom we have spoken, as the first Missionary Bishop in Central Africa. Dr. Wilkinson was consecrated as Missionary Bishop to Zululand. When he reached the Mission Station he found 21 native converts waiting for confirmation. He also made a tour among the Amaswazi, in the north, a fine race, peaceful and industrious; he planted a Mission there, for which Mr. Jackson volunteered.

Years passed on, old Panda died, and Ketchwayo was crowned with barbaric splendour, in the presence of Sir T. Shepstone, Her Majesty's High Lord Commissioner. The savage at this time made fair promises, and agreed to what was said to be a Zulu Magna Charta, as follows:

"1st.—That indiscriminate shedding of blood cease in the land.

"2nd.—That no Zulu be condemned without open trial and the examination of witnesses, for and against him, and that he shall have a right of appeal to the king.

"3rd.—That no Zulu's life be taken without the previous knowledge and consent of the king, after such trial has taken place, and the right of appeal has been allowed to be exercised.

"4th.—That for minor crimes the loss of property (all, or a portion,) be substituted for the punishment of death."

But the engagements entered into by the Zulu King on this occasion were clearly idle words, and the first time that an attempt was made to restrain his acts of atrocity, he repudiated all interference with his sovereign right of slaughter as an indignity.

During this time, the Mission progressed but slowly, having sustained a severe loss in the death of Mrs. Robertson, who, after much suffering, was called to her rest in 1874. She was a woman of great energy, and possessed unrivalled skill in teaching and winning the natives. In 1875, Bishop Wilkinson resigned his charge, and, after some delay, the Rev. J. W. Alington was appointed Vicar-General of the Diocese, but he did not reach the scene of his labors before the storm burst. The annexation of the Transvaal seemed to be the signal for war, though, in fact, a conflict between the Zulu army and the Europeans was inevitable, and the outbreak merely a question of time. Ketchwayo is a diplomatist as well as a general. He has sent emissaries north and south, and concluded alliances with all the neighboring tribes. His army has long hung like a cloud on the frontiers of Natal and the Transvaal, and in the event of his success the existence of such a fierce potentate and warrior would be a permanent danger to the whole of Africa. At the present time a terrible war is raging. It will, we trust, have the effect of destroying the military power of the most formidable tribe of South Africa. The strength of the Zulu King, the inheritor of a sanguinary race of chiefs, must be broken and the natives disarmed. These are necessities from which, however painful they may be, we cannot recede. Missionaries and Mission work have but to stand aside and wait the issue, with the certain hope that the result will, sooner or later, afford a clear stage for Missionary effort, by the removal of those obstacles which have for so many years rendered it nugatory.

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."

#### UNITED STATES.

VERMONT.—The estate of the late General Jackman is bequeathed, after the payment of his debts, "to be turned into money, to be used at the discretion of the Bishop, for the benefit of the poor of God's heritage." The General having intimated a preference that the money should go to the widows and orphans of deceased clergymen, the Bishop has taken it as a beginning of a fund for that purpose.

TENNESSEE.—Bishop Quinbord is about to establish an associated Mission for colored people in the western part of the Diocese. One colored person has already been ordained, and two others are prepared to unite in the work.

MAINE.—The corner stone of Trinity Church, Lewiston, was laid by the

Bishop, June 21st. It will be a handsome stone building.

MINNESOTA.—Statistics of Episcopal work for 20 years—47 Priests and 64 Deacons ordained, 58 Churches consecrated, 6,969 Confirmed, 5,000 sermons and addresses delivered, the Holy Communion celebrated 836 times.

LOUISIANA.—Bishop Wingfield, of Northern California has declined to accept the Bishopric of Louisiana.

PHILADELPHIA.—There are 84 Episcopal, and 44 Roman Catholic churches in this city. The Quakers who settled the city, have only 15 meeting houses, 7 are Orthodox, and 8 Hicksite or Unitarian in belief.

### News from the Home Field.

#### DIOCESE OF ALGOMA.

HOODSTOWN.—The constant and persevering efforts of Rev. W. Crompton were crowned with success, by the opening of a new church here, on Sunday morning, July 6th. A joyful congregation of over fifty people met together and once more had service "just like home" as one woman said. Two babies were baptized and there were twenty-three communicants, with an offertory of \$5.25, which is not so bad for so poor a country. The building was only in the rough, but by skilful and loving hands had been made to approach to something like what a Temple of the Lord should be.

LEFRACOMBE.—By special arrangement, the Rev. W. Crompton was conveyed to this place, and held service in the house of Mr. C. G. Harston, where a congregation of fifty adults met him. One baby was baptized, and there were twenty communicants, with an offertory of \$3.01. One old gentleman, sixty-five years of age, came about 12 miles to meet Mr. Crompton at this service, and to request that a visit might be made over Round Lake. Mr. Crompton has so very much now to do that he felt compelled to say "no." But the old man, with tears, said, "please do not say no,—there are some twenty or thirty families, all Church people; the Methodists and Presbyterians are working very hard, but so far all stand true. Do come, sir," he pleadingly urged; "Oh, if I had known that at sixty five years of age I should have been eighteen months without seeing a parson or joining in my loved church services, I would have seen Muskoko down in the deepest of her lakes before I would have set foot in it." At last Mr. Crompton bethought him about a plan which could be worked, and promised if by any possibility he could he would get beyond Round Lake. This will give the Rev. gentleman another journey of upwards of fifty miles in a totally different direction from any he has taken yet.

#### DIOCESE OF ONTARIO.

KINGSTON.—Dr. Davies, late of the Church of St. James the Apostle, Montreal, has arrived here to enter upon his duties as Organist at the Cathedral.

THE Venerable Archdeacon Parnell, and his family, are spending the summer at Hay island, near Gananoque.

ALMONTE.—The Rev. F. L. Stephenson had a most successful excursion in aid of his Church to Ogdensburg last week; some \$600 was realized.

#### DIOCESE OF HURON.

LONDON.—Rev. Canon Innes is just recovering from a severe illness.

SUNDAY, the sixth after Trinity, his Lordship the Bishop of the Diocese preached in St. Paul's at morning service an excellent sermon from 1 Cor. vi. 20, "For ye are bought with a price; there-

fore glorify God in your spirits, which are God's." The Bishop read the Ante-Communion service, Rev. A. Brown the Morning prayers and lessons.

The scarcity of clergymen in the city, so many being temporarily out of town, is very observable. Rev. Mr. Gemley was in Galt; Rev. Dr. Schultz, of Huron College occupied the pulpit of the Chapter House. Mr. Reimer preached in St. George's Church, Petersville. Rev. Messrs. Richardson and Darnell away.

#### DIOCESE OF TORONTO.

TORONTO.—The address to Provost Whitaker although in circulation for signatures only about two days prior to its presentation, received the signatures of 3 Bishops, 120 Clergy, 709 laity, among the latter being a large proportion of Churchwardens and lay delegates to Synod. Had a longer time been allowed for obtaining signatures, there is no doubt the number of signatures would have been tenfold greater.

Grace Church.—In order to accommodate the congregation attending Grace Church, Elm-street, it has been found necessary to enlarge the building. Plans of the proposed extension have been made by Mr. Storm. According to these there will be an addition of about 37 feet to the west of the church, and about 18 feet to the east of it, making the entire frontage 101 feet. There will be seating accommodation for about 1,500 persons. The roof, which is to be of Gothic design, will be slated, and it will be surmounted by an ornamental dome. It is expected that tenders for the improvements will be advertized for without delay.

COLBORNE.—On Thursday evening, the 17th inst., the Lord Bishop of Toronto held a confirmation in Trinity Church. After the second lesson, six of the candidates for confirmation received the Sacrament of Baptism at the hands of the Incumbent. Seventeen received the Apostolic Rite of Confirmation. On Friday morning a special service with the Holy Communion was held, at which the Bishop preached. The communicants numbered 40, among whom were 12 of the newly confirmed. The Bishop, by his earnestness of manner and his affable disposition, has made a lasting impression upon the hearts of those who saw and heard him.

TRINITY COLLEGE SCHOOL, PORT HOPE.—The annual speech-day of this school passed off very pleasantly and successfully. There was a very good attendance of parents and friends.

#### DIOCESE OF MONTREAL.

THE RIGHT REV. THE BISHOP is at present on a pastoral tour to the parishes and missions situated in Ottawa County, and will be absent from the city until after the 10th of August. On Wednesday morning, the 16th, he held a Confirmation service at St. Luke's Church, Eardley, being assisted by the Rural Dean, Rev. G. C. Robinson and the Rev. W. B. Longhurst, the incumbent. On Friday, the 18th, he held a Confirmation at Onslow.

MONTREAL.—The new French Church of England, L'Eglise du Redempteur, situated on Chatham Street, was opened on the 27th, the last Sunday in the month. The sermon, on the occasion, was preached by the Rev. Leon Pons, ex-Priest of the Church of Rome, a friend of Pere Hyacinthe, and Rector of the French Protestant Episcopal Church, of New York.

THE BISHOP'S APPOINTMENTS for the Diocese of Montreal are as follows:—August 24th, Sunday, Hemmingford; 25th, Monday, Hemmingford; 26th, Tuesday, St. Remi; 27th, Wednesday, Edwardstown; 27th, Wednesday, Have-lock; 28th, Thursday, Franklin; 29th,

Friday, Hinchinbrooke; 31st, Sunday, Huntingdon; 31st, Sunday, Ormstown. Sept. 4th, Thursday, Coteau du Lac.

GLEN SUTTON.—When the present incumbent came here three years ago he was the first Church clergyman ever stationed in the place. Of course there was no Church, no parsonage, and not one Church family in all the one hundred and twenty families residing in the mission. There are now two very beautiful churches, the Church of the Good Shepherd in Glen Sutton, and Christ Church in West Pottou, some four miles distant from Glen Sutton. There is a very comfortable parsonage in Glen Sutton, and a place is being selected for the establishment of a Church day-school in an outlying portion of the parish. During the past three years there have been baptised in the parish over one hundred persons, of whom over half have been adults. There are 108 children on the Sunday School roll. They have the Holy Communion twice a month, and three full services every Sunday. On Wednesday and Thursday evenings of each week, they have services in each of the churches, and they always observe the seasons and Saints' days in the manner prescribed by the Prayer Book. We congratulate the incumbent of this parish on the very extraordinary success which has attended his ministrations. We are quite sure that such success has not been realized without untiring energy and zeal in his Master's cause.

#### DIOCESE OF FREDERICTON.

SE. JOHN.—Rev. H. M. Groton, Rector of Trinity Church, St. Stephen, preached an able sermon in the "Stone" Church, July 13th, from 2nd Kings, xi., 13—"He took up also the mantle of Elijah that fell from him, and went back and stood by the back of Jordan." We are glad to find that in addition to the large number of the "sons of the soil" who are entering the Ministry in the Diocese, and who are proving able and successful Parish Priests, we are also attracting men of ability from the United States, and elsewhere. We have several American clergy in the ranks of our Priesthood, and we are pleased to have them with us. They are hard workers, and men of ability in the pulpit.

ST. MARY'S CHURCH.—A very successful strawberry festival and literary entertainment was held in the schoolroom, July 15th. The choir, assisted by members of the St. John's Church choir, gave a good musical programme during the evening. The proceeds were devoted to the completion of a stone wall around the church.

ROTHESAY.—The annual sale of useful and ornamental articles by the Rothessay Sewing Circle, was held on the grounds of Mr. John Anderson, near the Station, July 16th.

ST. STEPHEN.—Christ Church—A meeting was lately held in this Parish, which, besides affording an opportunity of transacting business of importance to the Parishioners, proved a very pleasant and instructive way of passing an evening. Notice having been given on the previous Sunday, and all the Parishioners invited to attend, the meeting was opened by prayer and singing, and its objects explained by the Rector, Rev. J. Rushton. The principal objects were to diffuse a better knowledge of the affairs of the Church in the Parish, and throughout the Diocese, and to consider the best means of paying the premium on a three year's policy of insurance on the Church building due in March next.

After some preliminary remarks, Mr. Rushton gave a brief history of the progress of the Church in the Diocese, and more particularly in this Parish, during the seven years he had been here, and showed the people how small the attendance at Church was, compared to what

it ought to be, exhorting those present to attend regularly themselves, and endeavor to influence others to do so.

The meeting was then addressed by other gentlemen, who gave some account of the late Synod meeting in Fredericton, and urged upon the people the importance of taking a lively interest in the affairs of the Diocese, and of the Church in general. It was shown that there were good reasons why we should do so, and these reasons were the better, because unselfish, we should feel that we were all members of that one great society, the Church of Christ, and as such, were called upon to think of one another, and work for one another.

The Rector then submitted a plan for raising the insurance money required, which was for each member of the congregation to subscribe a certain amount per month, to be enclosed in an envelope bearing the subscriber's name, and given in the offertory on the first Sunday in each month until the amount was raised. The plan was unanimously agreed to, and the subscription list filled out in a very satisfactory manner, so that the required sum (\$120.00) will be raised in a short time. The meeting was then closed with a hymn and the Benediction.

When we consider how little is known about Church matters, and how little interest is taken in them, in many of our parishes, it will be seen that such meetings as this occasionally must be productive of much good, and no doubt, one result of no little importance would be a better attendance of Lay Delegates at our Synod meetings.

The Services and Offertories for Foreign Missions, held in St. Stephen during the week of Intercessions, should have been credited to Christ Church, instead of Trinity, as appears in the report of the Board of Foreign Missions in THE CHURCH GUARDIAN of July 17th.

A PARISHIONER.

#### DIOCESE OF NOVA SCOTIA.

TERENCE BAY.—The Bishop intends holding Confirmation at Terence Bay on Wednesday next, the 6th August, at 2 o'clock in the afternoon.

B. H. M.—At the last meeting of the Executive Committee of the B. H. M., the Lord Bishop called attention to a communication lately received from the S. P. G., in which, after enlarging on the number of Missionaries aided by it in every quarter of the known world, they request every parish and mission station to take up one collection in the year on behalf of its funds. To this feature his Lordship called the special attention of the Rev. Secretary, who was instructed to bring the matter before the Rectors and Missionaries of this Diocese, through THE CHURCH GUARDIAN; and it is to be hoped that the request of a Society, which has so nobly aided us in our great need in years past, as well as in the present, will be met by a cordial, hearty response, and that before the year expires the Secretary of the B. H. M. will have a full record of parishes who have responded. Amounts of collections to be forwarded to Secretary B. H. M., Diocesan Room, 54 Granville St., Halifax.

HALIFAX.—The Rev. Dr. R. H. Bullock, who has been visiting his friends in this city, and while here has preached a number of very acceptable sermons in the different churches, and also delivered a lecture for the Temperance Reform Club, which has been highly spoken of, returned to England in the last steamer.

In our notice of the meeting of the St. Andrew's Waterside Church Mission, we overlooked mentioning the Chaplain's reference to the kind and valuable assistance rendered the Society by Robert Pickford, Esq., who has not only placed a large room, free of charge, at the disposal of the Mission, but has also in many other ways advanced its interests.

Trinity.—The Sunday School of this Church, to the number of 130 boys and

girls, enjoyed their annual picnic on Woolnough's Grounds, McNab's Island, on Monday. The day was all that could be desired, and everything passed off, we understand, very pleasantly.

GUYSBORO'.—Efforts which have been put forth for some time by the ladies and others of this parish to raise sufficient funds to build a new church will soon, it is hoped, be successful. A considerable sum has already been collected in the parish, and if only a few of those elsewhere, to whom God has given the means, will help, the work will be at once begun. Will not some such be moved to send the incumbent, the Rev. H. M. Jarvis, a few dollars towards this important object? Soon the demand will be made, "Give an account of thy stewardship," and then it will be too late, for Christ will have come to judgment. "Lay not up for yourselves treasures on the earth, where the moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven."

AMHERST.—We are glad to learn that Canon Townshend's injuries were not of a serious nature, in the accident which he lately met with, and that on Sunday last he was able to perform his duties.

SACKVILLE.—The Rev. W. Ellis, incumbent of this parish, on a recent visit to his former parishioners, at Lunenburg, without any direct canvassing, succeeded in raising \$55 toward the completion of the parsonage in Sackville.

SOUTH-EAST PASSAGE.—On Sunday last twelve candidates were confirmed by the Lord Bishop at this place, and on the following Wednesday twenty-four others, who were unable to be present on Sunday, owing to the long distances and the very heavy rain, received the same holy rite. The clergy of the Diocese may well learn a lesson from their Bishop, who never disappoints, but when an appointment has been made invariably fulfils it, no matter what the condition of the weather may be. The distance of this Mission from Halifax is about ten miles, on the Eastern side of the harbor.

LUNENBURG.—The Little Gatherers.—We are happy to learn that this little band of Sunday scholars, in connection with the Sunday School of St. John's Church, in this town, has succeeded in collecting, during the last six months, no less a sum than \$56, to be divided equally between the Home Mission Fund of this Diocese, of which the Rev. R. Wainwright is the Clerical Secretary, and the Sunday School Fund, now at interest in the Dominion Savings Bank. We are also pleased to be informed that the Rev. W. Ellis, Rector of Sackville, succeeded in collecting, during his recent visit here, over \$50, in aid of the new church and rectory, soon to be erected in this parish.—Lunenburg Progress.

PARRSBORO'.—On Tuesday, 15th inst., a fancy sale and strawberry festival was held by the members of St. George's Church, in the Rink Hall, in aid of the funds for enlarging and painting the Parish Church. The day was all that could be desired, and the supply of strawberries and cream abundant. From 3 to 8 p. m. there was a constant influx of visitors, and during the afternoon and evening about 70 lbs. of strawberries and a goodly amount of ice cream were consumed. Tea was served at 5½ o'clock, and soon after 8 o'clock a concert was given by the members of the Church choir, with Mrs. Dr. Townshend presiding at the organ, ably assisted by local talent connected with other religious bodies. The concert, though hurriedly got up, was a great success, and reflected credit upon all concerned in it; and the result of the whole undertaking, which in every department was as successful and harmonious as the concert, was a net receipt of about \$90.

## The Church Guardian,

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

IT IS NON-PARTIZAN.

IT IS INDEPENDENT.

It will be fearless and outspoken on all subjects, but its effort will always be to speak what it holds to be the truth in love.

Price only \$1.00 per Year.

The Cheapest Church Weekly in Canada.

Address THE CHURCH GUARDIAN,  
Lock Drawer 29, Halifax, N.S.

## THE CHURCH—HER POSITION.

To an unthinking observer, who stands outside, the Church presents herself as a body holding and teaching a chaotic mass of conflicting doctrines, allowing a very wide range of individual opinion, and with undefined and ill-regulated standards of teaching. He surveys the whole field of religious belief, from the lowest form of Calvinism to the most advanced Ritualism, and exclaims that a Church which admits such variety and contrariety of thought and expression knows not her own mind, and can never become a power in the "religious world."

It is true that there is a very great liberty of individual opinion in the Church. There is nothing like it at all in any sect you could mention. But she allows it because she can afford to do so.

And yet when demand is made for her admission into the fold, she has a very simple and very definite requirement to be complied with. Repentance, and Faith, and a sincere promise of Obedience is all that is asked from prince or peasant, sage or tyro. And if she be asked what her Faith is, the expression of it is pointed out in a very simple form, and the Apostles' Creed must be assented to. No more and no less. She requires a belief in persons, in great accomplished facts, in living, burning verities; not in theological disquisitions or philosophical subtleties. She makes no shibboleth for men's minds, whether it be that of justification by Faith only, or of some supposed spiritual "experience." "Dost thou believe the articles of the Christian Faith?" "Dost thou repent?" "Wilt thou try to do thy duty to God and man?" These are her enquiries, and these being answered, she throws open her loving arms and presses the wanderer to her throbbing heart, and bids him welcome to the kingdom of God.

Having admitted him, her mission is to teach him. She first makes a disciple of him by baptising him, and then she fulfils the second part of her office, which is to teach and train. "Whosoever will, let him take the water of life freely."

The sect idea is rather different. The sect has its special Gospel to guard. The sect has discovered some one pet idea, which is generally not at all a sole essential, and this must henceforth become a test of admission and a condition of mem-

bership. This fragment of Truth, true enough in its proper place, must be fostered and protected, at the expense perhaps of many others equally important. And those who can not or will not pronounce the shibboleth may lie outside and perish in their ignorance. The perfect only can belong to the sect. The "converted" alone rejoice in the pleasant pastures and holy habitations of self-righteousness. The poor, and maimed, and halt, and blind may wander and die.

The Church admits them all. All honest faith, no matter how crude, how narrow, how ill-defined, how uncertain, is let in, taken by the hand, instructed, perfected. She is a veritable *Hotel Dieu*, a hospital for souls that are famished, and spirits that faint. She is a school for those that know not; whom she must instruct. She can exhibit a "liberality" in her admissions which in the sect is impossible. All she desires of those who come to her is that they shall know their sickness, allow their ignorance, and be desirous of medicine and knowledge.

Why can the Church thus afford to take in and shelter the very weakest faith, so it be faith, and the very densest ignorance, so it be unwillful, in a way that would tear the sect in a thousand fragments? For one sole reason. She knows her position. She is aware of the definiteness, the certainty of the deposit of the Faith which has been committed to her care. She has no uncertainty herself. Therefore, she can afford to take in uncertainty and make it certain. She has the whole Faith, therefore she can expand the fragment and correct its distortion. Her body of Truth is unchanging. It is held as she has received it. She dare not, as she would not, desire to alter it. Drawn from the complete range of Holy Writ, as interpreted for her by her Lord and those whom He Himself instructed, her Faith stands immutable as the Rock on which it is founded.

Thank God, man's notions cannot be made the test of His Truth. This child may fancy one thing, that man may hold another quite as childish; and he may endeavour to force his little mote of truth upon others as their rule of faith or conduct. He may, but the Church will not. Not by that small rule will she regulate her doctrines. She says, "Behold the Truth of God in its integrity." That is my heritage. My children may disagree about this or that; they may desire that this or that which appears to them to be all important should overshadow all the rest, or even supersede it. But, because the whole Faith is committed unto me, and I have received it on trust for the benefit of a dying world, I must guard it intact; I must teach the whole, and not a part; I must ever proclaim, with unerring voice, by Creed, by Psalm, by service, in life, in death, through death, till I give up the deposit into His hands who entrusted it to me, the whole, unbroken, undistorted God-made treasure of a Scriptural and reasonable and Eternal Truth.

## SUNDAY DESECRATION.

A CORRESPONDENT elsewhere refers to this subject, and it is one which all must admit has received too small a share of public attention. It is a fact that there is a great deal of "Sabbath-breaking," in various forms, constantly going on within

the knowledge, if not under the very eyes of the officers of the law, and it looks as if no efforts were being put forth to bring the guilty ones to justice.

If men are seen reeling about the streets on Sundays, then the law with regard to liquor-selling is being openly violated. If men are seen going off on Saturday night or Sunday morning dressed in sportsmen's attire and carrying fishing rods, etc., or seen returning home Sunday evening or Monday morning in the like costume, then it must be plain that *very publicly* the law relating to Sunday observance is being ignored and set at defiance.

We say it, and say it emphatically, that all bar-rooms should be closed on Sundays, and the police, whose duty it is, should see that they are closed. We go further, and plainly intimate that while bar-room and beer-room are not closed, while places where soda water and cigars, etc., are sold are allowed to be open, the officers of the law are not doing their duty, and the morals of the community are most surely being corrupted.

It is almost time that the Christian public opinion of Halifax and St. John—for we are speaking now of both cities—asserted itself, and that a united effort was put forth by Christians of all denominations to prevent these evil practices being continued.

We must not, as Christians, allow the Lord's Day—the day of our Saviour's Resurrection—to be in any way abrogated or its sanctity destroyed. We want no Continental Sunday of rioting, horse-racing and gambling, to take the place of the Blessed Day of rest and religious worship, which has been handed down to us by our Christian forefathers, hallowed by the sweet prayers and hymns of praise of the holy and the good of every age who have been helped along earth's weary pilgrimage by its blessed and consecrated hours.

THE Diocesan Church Society of New Brunswick, at its last meeting, voted to increase the pension to the widows and orphans of the clergy from \$100 to \$200 per annum. It was contended that the fund was in such a position as to warrant this increase, and the effect has been to increase at once the number of contributing members. We have a suggestion to make, which, if acted upon, would be a comfort to our under-paid clergy, and would be but a small tax upon the parish. Let the parishes agree to pay the premium on their pastor's life. It would only be a trifle, averaging perhaps nine or ten dollars, less in many cases, and it would relieve the clergyman's mind from anxiety, put so much more in his pocket, which he could expend in other ways, and be a graceful thing for the parishioners to do. We know of one gentleman in a certain parish who pays the premium for his Rector. If the Vestry did not care to do so, how easy it would be for two or three persons to pay it. We think that no Vestry, if it were brought before them, would refuse to pay such a small amount, which would secure \$200 a year to the widow and orphans, if any were left, of one who had toiled among them. We venture to suggest that if our Bishops would bring this matter before the parishes by a Pastoral, or in some other way, the custom would be readily and cheerfully adopted.

In seeking for items of Church news in the Parishes, we find a disinclination to send news of worth, from a natural repugnance on the part of the Clergy to appear to praise their own labors. This, we think, can be carried too far. Isolated as the clergy are, it is a great help to them to read what others are doing in their Parishes, and to learn that the good work is prospering. And often a record of work done in a certain way will lead men to adopt methods which perhaps have not suggested themselves before. But if any of the clergy do not care to send articles written out, if they will send simply the *points* on a post card, the editors will be glad to fill them up. The N. B. clergy can send to the Rev. E. S. W. Pentreath, at Moncton, and others to the editor at Halifax. If our friends do not care to write out articles, will they not give us the facts? We want in each Parish some one who will let the Church know what is being done.

A GENTLEMAN having expressed his willingness to pay for the printing of 5,000 copies of the "Account of the Death of the 'Neepigon Boy,'" we have now to ask for subscriptions towards paying the postage on that number of copies. Brethren, please respond quickly to this urgent appeal, and in this way advance the work in Algoma, and the cause of Christ in our land.

In some unaccountable way, a portion of our "Zulu" article was printed in last week's number as the conclusion of that on the "Transvaal." This week, it occupies its proper place.

## P E W S.

From the "Patriot," by TOULMIN SMITH, Esq., of Lincoln's Inn, Barrister-at-Law.

"It is well known that Pews are a modern innovation, and one of the growths of Puritanism. The result has certainly been different from what the Puritans intended; for Pews have been one of the main causes of setting up distinctions, offensive to all good taste and Christian simplicity, even in the house of God. In a remarkable old case, (Year Book 8, Henry VII, folio 12), though the seats then found in churches were, as is now the case in Continental churches, but a few loose and moveable ones, it is declared that even such a seat is a nuisance, of interfering with the right of 'ease and standing' that belongs to the people 'for the Church,' it says, 'is in common to every one,' and there is no reason why one should have a seat, and that two should stand; for no place in the Church belongs more to one than another while the Parishioners are not able to have their standing room on account of these seats. How much more, then, is this true with the modern Pew system. It is of great importance to remember that the sale or letting of Pews in a Parish Church, whether by Church Wardens or by any holder of a seat by prescription, is altogether illegal. Nothing can legalize this, unless, indeed, it be an Act of Parliament, and any such Act of Parliament would be an *absolutely revolutionary measure*. Neither can a Parishioner to whom a seat has been assigned by the Church Wardens, let it.

The latter are bound, indeed, to take care that no such practice grows up. It is one of the marks of the disregard of principles which, in so many respects characterizes the modern Church Building Acts, that they admit of the letting of seats in the churches built under them. Thereby, they do but further prove that the 'Ecclesiastical Districts' and 'New Parishes' which they establish, are merely sectarian arrangements. Propositions have been made for enlarging the letting of seats in Parish Churches. The moment this shall be done, the Church will lose every character of an institution standing in any relation to the Parish as the *Church of the People*, and claiming in that character, reverence, affection and support from sincere men of all creeds and opinions.

### Correspondence.

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

### READING IN CHURCH.

(To the Editor of the Church Guardian.)

SIR,—The reasoning of the Rev. J. S. Cole, in the number of July 17, leads to even a more elementary qualification, and therefore a more essential one for a clergyman, than Elocution, viz., that of Reading. On this point, some remarks may be of use to our officiating ministers, especially to the younger portion of them. *In limine*, it may be safely affirmed that, as a whole, our clergy read badly. Mr. Cole cannot excuse this fault on the score of "various gifts, because, whatever gifts a man has, he cannot exercise them in public, unless he is able to make himself understood by those who hear him. Now, if a person reading either the Liturgy or the Lessons in Church does not make the meaning of the words *unable to be understood*, by people of ordinary capacity, he is clearly not doing the duty of the position. Cases have occurred of very good, and, in other respects clever men, being refused ordination on account of some physical imperfection, as *e. g.*, the want of an arm, and the consequent inability to hold a child in Baptism; and it does not seem to be carrying that rule (of Divine origin) too far, to insist on the ability to read intelligibly, as an essential qualification for Holy Orders.

Mr. Cole is quite right in referring the responsibility in the first place, to the examining chaplains. But who ever heard of one of these learned gentlemen plucking a man for his bad reading, or, for that matter, hearing him read at all, until after the ordination? And suppose the examiner were to go into that subject, as he would, if held responsible for the fitness of the candidate, be obliged to do, would he be upheld in sending a man, crammed with Greek and Latin, and Divinity, back again to College to learn to read? Or to pursue the unfortunate "featherless" to his Alma Mater, would he there find any assistance, either by precept, or from example, to enable him to qualify himself for trying again? It does not appear that any provision is made at the university for giving lectures on reading English, and much less that hardest of all English, to read properly, the solemn Services of our Church, and the Holy Scriptures, in their grand old Saxon verbiage, built up into the most comprehensive sentences, full of pith, and nerved with meaning.

The force of such meaning is not

brought out by a school-boy's whine, or by a pedant's drawl, nor yet by the declamation of the ranting tragedian, but by reading. Now, reading is neither droning nor singing, nor shouting, nor groaning, nor screaming, nor declaiming, but it is simply *sui generis*—Reading.

It may suffice for the present, to define what reading is, and at some other time to refer to some examples of bad attempts at reading correctly.

To read, then, is to catch up the words from the book, in their full sense and force, and then deliver them uninjured by either defective or overdone expression, with a voice suitable to their import, to those who are listening and waiting for them. The first requisite, therefore, in a reader, is that he himself fully comprehend the meaning and force of what he is thus the medium of communication. Without this, he is a parrot. Then, quick and sudden as the operation is which conveys the meaning from the eye to the voice, there must be a clear passage and an easy outlet to the audience. This transmission is so subtle that the words enfolding the ideas seem to move of themselves as quickly as a galvanic shock, and the effect should be merely and solely the consequence of the listener. The reader's excellence is a negative one. It is like a transparency which is the better seen through, the freer it is from flaws or stains.

Thus, the less a reader is thought about personally, while reading, and the more the subject matter is brought *en rapport* with the hearer, the nearer perfection does such reading fulfil its object.

It will be conceded that such reading cannot be acquired without teaching, nor produced without much practice; and yet it may be added that, with ordinary faculties and painstaking, it can, and by those who are called upon to read in public, it ought to be acquired.

Yours, &c., J. B.

### "GOOD WINE" AND "THAT WHICH IS WORSE."

To the Editor of the Church Guardian.

DEAR SIR,—I was much interested by a letter in your No. 11, from Mr. Taylor, of Alvinston, Ont., on the above subject, because his line of thought and reasoning have been, substantially, my own for a long time past. I say "substantially," because in some particulars, not essential to his main argument, I differ from him. It seems to me a mistake to say that any wine, from the moment the juice leaves the grape, can be *absolutely* "unintoxicating," though at first it is so only to a very small degree. I think it is correct to say that there may be "unfermented" wine, although fermentation *begins* the very instant the life of the grape is destroyed by crushing; the fermentation may be checked at once and never become complete as a process, and the sooner the fermentation or development of alcohol is checked, the less intoxicating will be the wine furnished. I quite think, from the evidence adduced by Mr. Taylor and others on this point, that by "good wine" they meant 1800 years ago what they mean now in Eastern countries, viz., wine in which the process of fermentation is checked so early that it is *almost* un-intoxicating—is un-intoxicating for all practical purposes. I mean to say that we can scarcely imagine a man (though possible, of course,) drinking a sufficiently large quantity of such wine to make him "beside himself," not knowing what he is doing. It seems to me that some degree of stimulating or intoxicating force is necessary to constitute wine an agent for "making glad the heart of man." When, however, the juice becomes so fully fermented, and its power of intoxicating proportionately intensified, that it is too *easy* to take too much of it, and it becomes a dangerous element, described as "that which is worse." A wine utterly un-intoxicating would be as useless as water for the purposes for which the Creator gave it, by the testi-

mony of Holy Writ; but when the intoxicating qualities are intensified or concentrated, by fermentation and distillation, the article becomes more properly a *medicine* than a "beverage." The balance of testimony seems to be in favor of understanding by the "wine" which St. Paul recommends St. Timothy to use, the "unfermented" and therefore very mildly intoxicating wine; the other class of wines, in those days, being condemned, as a beverage, on account of their evil effects upon the stomach.

It seems pretty certain that the wine used at the Passover Suppers was the "grape syrup" species—produced by boiling down the fresh juice of grapes to one-third the original bulk, a process which serves to "preserve" it unfermented—*diluted with water*, as was ordinarily the practice whenever it was used as a beverage; hence the Catholic custom of using the "mixed cup" in the Holy Communion.

It would, indeed, be a great point gained if Christians would adopt this practice generally, using this "unfermented grape juice" or "good wine," duly mixed with water, in the Blessed Sacrament; and would carry the same practice into daily life, using this wholesome and harmless juice of the grape as an ordinary syrup, at their meals, instead of those nerve-irritating decoctions now in too common use, called "the cup that cheers but not inebriates." If these same decoctions could be relegated, with fermented wines and other strong stimulants, to the druggists' shelves—labelled "poison," if you will, to ensure their careful use even as medicines—we should have drunkenness as rare a crime as murder or any other enormity. They probably do as much harm, used as ordinary beverages, as the "worse" kind of wine, in their effects upon the system of the body; and so indirectly injure and disorder the mind, producing evil effects in society of a kind scarcely (if at all) less horrible than those of intoxication from the use of strong drinks of the alcoholic species.

Yours, sincerely,

RICHARD HARRISON.

Toronto, June 30, 1879.

(To the Editors of the Church Guardian.)

HALIFAX, N. S., 17th July, 1879.

SIRS,—We are commanded to remember the Sabbath Day, and keep it Holy. Cannot something be done with regard to the open violation of God's Holy Day in this city, where lager beer saloons, and shops are allowed to be open, and sell *all day*, (and advertise that they are so, as on *Hollis Street*), as though there was no commands to the contrary, and *no notice* is taken of it, either by the *Church* or people. There is *no necessity* for such desecration of the Sabbath, as all family necessaries can be as well provided on Saturday evening, *even by the poorest*, as well, certainly, as on Sunday. If the *Ministers of Christ* would exert their influence in this matter, they having "right on their side," surely could make a change for the better, for it is an *awful* sight, (and a common one at present), to see men *reeling* through the streets on Sunday any hour in the day. It does not matter whether it is *lager beer* or *rum* that they have imbibed, as long as either can be sold, so long men will continue to drink, and thereby be *breaking* the Sabbath. How *Christian* men and women can see, and yet *shut their eyes* to this evil in our city, I cannot imagine, for I have spoken many times, but the opinion of *one* is of no avail. Sincerely trusting you will give this subject your earliest consideration, and hoping soon to see a change for the better,

I remain yours,

TEMPERANCE.

(To the Editors of the Church Guardian.)

SIRS,—In the Fifth Report of the Board of Foreign Missions for the Diocese of Fredericton, as published in

THE GUARDIAN of the 17th inst., I see that Kingsclear is omitted from the name of Parishes contributing to the Algoma fund. As we did contribute, and expect to do so, for all worthy objects, you will oblige me by inserting this correction,

R. M. EDWARDS,  
Rector.

TRINITY COLLEGE, TORONTO.

At a meeting of the Corporation of Trinity College, held on Wednesday, the 14th of May, there were present the Bishops of Ontario, Niagara, Algoma and Toronto; the Chancellor, Hon. G. W. Allan; Hon. Chief Justice Hagarty, the Venerable the Provost, Professors Jones and Boys, the Very Rev. the Deans of Toronto and Niagara, the Venerable Archdeacons Lauder and Parnell, the Rev. Canon Jones, the Rev. Messrs. Broughall, Bethune and Cayley, Messrs. Campbell, Murray, Gamble, Vankoughnet, Chadwick, Ince and Henderson.

A very strong desire was expressed that the Corporation should avail itself of the opportunity afforded by the election of his Lordship Bishop Sweatman to the Bishopric of the Diocese to bring about (if possible) a more cordial and united feeling among all parties in the Church in support of Trinity College, as the sole Divinity School of the Diocese, by the amalgamation with it of the Protestant Episcopal Divinity School lately established in Toronto. A discussion of considerable length ensued; various suggestions were made, and among others it was proposed that the selection of an assistant Divinity Professor or Professors should be placed in the hands of the Bishop of Toronto, and also that provision should be made for a representation on the Corporation from among those gentlemen who were at present supporting the Protestant Episcopal School. Notice of an alteration in the Statutes to provide for such a representation, in the event of an amalgamation being agreed to, was placed upon the minutes. Finally it was unanimously resolved:

That the Council, having great confidence in the Lord Bishop of Toronto, would respectfully request that he will consider and communicate to them his opinion as to the means that should be and can be resorted to, to place Trinity College in a position to be more broadly and freely supported by the Church at large, and to become the only recognized Theological Divinity School of the Diocese of Toronto.

His Lordship kindly consented to accede to the request contained in the resolution, and promised to meet and confer with the gentlemen connected with the Protestant Episcopal Divinity School, and to lay before the corporation at its next meeting, his views and opinions as to the best means to be adopted to accomplish the objects aimed at in the resolution.

The Corporation then adjourned until Friday, the 27th of June, to receive the Bishop's report.

The Corporation met on that day, and there were present the Bishops of Ontario and Toronto, the Chancellor, the Hon. G. W. Allan, the Hon. Chief Justice Hagarty, the Very Rev. the Deans of Toronto and Niagara, Archdeacons Lauder, Parnell, Bleasdale, the Rev. Canon Jones, the Rev. Messrs. Broughall, Bethune, and Cayley, Messrs. Campbell, Murray, Vankoughnet, Chadwick, Ince, Henderson, (of Kingston), Henderson (of Toronto, and Plumb.

His Lordship the Bishop of Toronto read the following report:—

To the Corporation of Trinity College:

MY LORDS AND GENTLEMEN.—In pursuance of a resolution passed by your Board on the 14th of May last, requesting me to consider and submit to this adjourned meeting some scheme for placing the management of Trinity College upon a more comprehensive basis, with a particular view to the amalgamation with it of the Protestant Episcopal Divinity School recently established in this city, I have to report with great regret that, after a prolonged interview with the governing body of the said Divinity School, I can see no ground to hope from them any present response to the overtures advanced by your Board. A strong desire and hope that in the course of a few years a union of their school with Trinity

College, to form one Divinity School for this Diocese, may be brought about, were indeed generally expressed by the members of their Council present; but their determination in the meantime to prosecute and maintain their institution in its independence appears to me, in view of the cordial willingness shown by your corporation to grant all fair and reasonable concessions, to throw upon the managers of the Divinity School the onus that attaches to the failure of these negotiations. It will be a great satisfaction to me at any future time to seek opportunities to bring about the union which I so earnestly desire, and I shall be glad to receive the sanction of the Corporation in making such attempts.

His Lordship expressed his very great regret at the failure of the negotiations with the gentlemen representing the Divinity School, and his conviction that the Corporation of Trinity College had shown every readiness, and had done all that they could reasonably be expected to do under the circumstances. He stated that while he still hoped that perhaps at some future day the union of the two bodies might be accomplished, that in the meantime it was not fair or reasonable that the Corporation of Trinity College should be expected to delay any longer in making such arrangements as they might consider desirable to increase the efficiency of the institution and add to their staff of professors, and that, as he understood that the appointment of an assistant Divinity Professor was urgently required, he had very great pleasure in moving:

That the Rev. Canon Whitaker be invited to accept the offer of a Professorship of Theology, with such duties as the Corporation may assign, with the concurrence of the Provost, and with the right of succession to the office of Provost on its vacancy.

His Lordship said that he considered the College would be most fortunate if they succeeded in securing the services of a gentleman of such high character and attainments as Mr. George Whitaker, who had already won for himself an honourable position in the Church as Chancellor of the Diocese of Truro, and who would certainly be making a very great sacrifice in giving up the career which was before him in England to come out to Canada.

The resolution was seconded by the Chancellor and carried unanimously.

His Lordship further said, that being desirous of marking by some definite act his interest in Trinity College, and his anxiety to promote its welfare, he was prepared to afford the Provost such assistance as he might desire in giving theological lectures to the students.

It was thereupon moved by Chief Justice Hogarty, and seconded by the Chancellor, "That this corporation accepts most gratefully the offer of the Lord Bishop of Toronto to assist in the theological teaching of this College," which was carried unanimously.

It was then moved by the Rev. C. J. Bethune, and seconded by Archdeacon Lauder, and carried unanimously:—

That His Lordship the Chairman be requested to nominate a Committee, to consider and report to the next meeting of the Corporation some plan for the raising of an endowment for the maintenance of additional chairs of theology and natural science, and for such other purposes as may seem most desirable for the improvement of the University.

The following gentlemen were named as a Committee:—The Chancellor, Professor Jones, Rev. John Cakley, Rev. C. J. Bethune, Messrs. Vanyoungnet, Ince, and Henderson.

It was also moved by Chief Justice Hagarty, seconded by the Rev. Canon Jones, and carried unanimously,

That His Lordship the Bishop of Toronto, and the venerable the Provost, be authorized and requested to bring the claims and case of the University before the religious societies and other bodies and individuals in England.

Before the Corporation adjourned, the sum of \$2,100 was subscribed by gentlemen present towards the endowment of the additional chairs proposed to be established in the University.

Do you subscribe for the little monthly paper called "CHURCH WORK?" All the Bishops and Clergy of Canada endorse it. Only 30 cents a year. Send your subscription in stamps to this office.

## DIOCESE OF NOVA SCOTIA.

BOARD OF HOME MISSIONS.—The "Young Helpers," of Bridgewater, a Sunday School auxiliary of the B. H. M., has remitted to the Secretary the sum of \$32; and the "Young Gatherers," of Lunenburg, have also just sent in \$28, collected by them since the visit of the Secretary of the B. H. M. to their respective parishes in January last, when they were first organized; making a total from the two Sunday Schools above named of \$60 as the result of six months work by the children. A result of which they may well feel proud, and which, we sincerely hope, will be copied by many other Sunday Schools in the Diocese, so that the B. H. M. may be enabled not only to retain its present number of Missionaries, but to extend its labors to "fields already white to the harvest." To the "Young Helpers" and "Gatherers" we would say, Well done, but rest not satisfied. Press forward. The eyes not only of the Church are upon you, but Our Father in Heaven watches your work and labor of love, and if you, having put your hand to the plough, turn not back, but continue faithful to the end, He will say to you, "Well done good and faithful servants, enter ye in to the joy of your Lord." W.

## PERSONALS.

REV. S. GIBBONS desires to thank Miss S. Boggs, of Halifax, and T. A. Brown, Esq., of same place, for religious papers.

THE REV. J. G. CRAGG has been transferred from the mission of Greenspond, Newfoundland, to that of Catalina, vacated by the Rev. W. Netten, on account of old age. Mr. Cragg will be succeeded for the present by the Rev. W. How, Deacon.

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.

## Births.

NEWNHAM.—On Friday, the 11th inst., at Shediac, N. B., the wife of Rev. O. S. Newnham of a son.

## Marriages.

COOLEN—CLEVELAND.—On the 12th inst., by the Rev. H. Stamer, Rector of Hubbard's Cove, Nicodemus Coolen, of Fox Point, to Angelina Cleveland, of Indian Point Co. Lunenburg.

COOLEN—COOLEN.—Also, by the same, George J. Coolen, to Isabell Coolen, both of Foxpoint, Co. Lunenburg.

ROBERT—BENOIT.—At Baddeck, by Rev. S. Gibbons, on July 19th, 1879, Francis Tourgis Robert, of Jersey, Channel Islands, to Elizabeth Benoit, of N. E. Margaree, C. B.

BRACKETT—LEEK.—At St. Peter's Church, Kingsclear, N. B., on the 8th July, by the Rev. R. M. Edwards, M.A., Rector, Mr. Chas. Edwd. Brackett, of Halifax, N. S., to Miss Margaret Elizabeth Leek, of Kingsclear.

## BOOKS. BOOKS.

AN EXPLANATION OF THE THIRTY-NINE ARTICLES, with an Epistle Dedicatory to the Rev. E. B. PUSEY, D. D. By A. P. FORBES, D.C.L., Rector of Brechin.

THE BOOK OF CHURCH LAW, being an Exposition of the Legal Rights and Duties of the Parochial Clergy and Laity of the Church of England. By the Rev. JOHN HENRY BLUNT, M.A., F.S.A. Revised by WALTER G. F. PHILLIMORE, D.C.L.

ADDRESSES AND SERMONS, delivered during a Visit to the United States and Canada in 1878. By DEAN STANLEY.

SERMONS. By the Rev. PHILLIPS BROOKS, Rector of Trinity Church, Boston.

THE LIFE OF CHRIST. By FREDERICK W. FARRAR, D.D., F.R.S.

SERMONS, Doctrinal and Practical. By MORGAN DIX, S.T.D., Rector of Trinity Church, N. York.

Catholicity in its relationship to Protestantism and Romanism. By Rev. F. C. EWER, S.T.D.

ETERNAL HOPE. By the Rev. FREDERICK W. FARRAR, D.D., &c., Canon of Westminster.

For sale by J. & A. McMILLAN, 98 PRINCE WILLIAM ST., ST. JOHN, N.B.

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

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

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

## BOARD OF FOREIGN MISSIONS. DIOCESE OF NOVA SCOTIA.

President, - - - THE LORD BISHOP.

Collections—Offerories earnestly asked. Funds Greatly Needed.

"Freely ye have received freely give."

Treasurer—Wm. Gossip, Esq., Granville St., Halifax  
Secretary—Rev. R. Wainwright, P. O. Box 494, Halifax.

## Compton Ladies' College, Compton, P.Q.

An Incorporated School for the Higher Education of Young Ladies, embracing also a Junior and Preparatory Department.

ESTABLISHED 1874

President & Visitor—The Lord Bishop of Quebec.  
Principal—The Rev. J. Dinzey, S. A. C.  
Lady Principal—Mrs. Mines, M.C.L., London, Eng.  
Lady Superintendent of the Household—Mrs. Dinzey.

This well-known School for the daughters of gentlemen, so noted for the Healthiness and Beauty of its situation,

WILL RE-OPEN SEPT. 10th, With an able & efficient Staff of Teachers.

The facilities offered in this Institution for a thorough education are second to none in the Dominion, while no effort is spared to make the School a REFINED, CHRISTIAN & HAPPY HOME for the Pupils.

The MUSICAL DEPARTMENT is under the able management of Miss HOLLAND-FRENCH, by a FRENCH teacher, is taught DAILY in the School.

YOUNG PUPILS will be the exclusive charge of a kind and experienced Governess, specially engaged for the purpose, and will also be tenderly cared for by the Lady Principal and Mrs. Dinzey.

## TERMS.

Board, Laundry, and Tuition Fees, including the whole Course of English, French, and other Modern Languages, taught in the School, Drawing, Painting, Calisthenics, Needle-Work, Medical Attendance, and Medicine, \$185 per annum.

Music, with use of Piano, 36 "  
A reduction of \$20 per annum for each Pupil is made in case of sisters and the daughters of Clergymen.

## REFERENCES.

Rev. J. A. Kaulbach, Truro, N. S.  
E. Kaulbach, Esq., M.P., Lunenburg, N. S.  
Wm. M. Jarvis, Esq., St. John, N. B.  
Hon. J. J. Frazer, Fredericton, N. B.  
\* \* \* For "Circulars," address the Principal, Rev. J. DINZEY, Ladies' College, Compton, P.Q.

## BROOKSIDE FARM, NEW GLASGOW, N.S. HARRY TOWNSEND, Proprietor,

Breeder of Improved Cows, "Leicester Sheep," "Scotch Collie Dogs," Fancy Poultry, consisting of Plymouth Rock, White F., Black Spanish, &c., &c.

Correspondence solicited and promptly attended to. 7 3m

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.  
GRO. FRASER, Esq., AGENT, HALIFAX, N. S.

## A New Departure.

THE Subscriber begs leave to inform his friends and the public generally that he has recommenced business as

## TAILOR &amp; CLOTHIER,

AT THE OLD STAND,

No. 139 Hollis Street, Halifax,

where by a prompt and strict attention to orders, by the most painstaking effort, he hopes to suit the taste and insure the comfort of customers, and by keeping constantly on hand a large and assorted stock of best procurable Goods in his line, suited to the wants of customers, he hopes to merit and attain a renewal of the satisfactory relations with his friends and the public which he has enjoyed in past years.

MAURICE MACILREITH.

Terms—All accounts rendered quarterly for payment. A liberal discount for cash. 16-11

## Church Work,

A MONTHLY OF SIXTEEN PAGES, Now in its FOURTH Year.

Devoted to

"Facts, Notes, and Instruction,"

With Reference to

The Church of England.

EDITORS:

The Rev. JOHN D. H. BROWNE, of Nova Scotia; and  
The Rev. E. S. W. PENTREATH, of New Brunswick.

Circulation, 4,000 copies Monthly.

Distributed as follows: 1,000 in Ontario, 400 in Quebec, 1000 in New Brunswick, 1200 in Nova Scotia, and 400 in Newfoundland.

Only 30 Cents a Year.

No Church Family should be without this valuable little Pamphlet.

Endorsed and subscribed for by many of the Bishops and Clergy of Canada.

Forty copies sent to any address for One Dollar.

Address:

Church Work,

LOCK DRAWER 29,

HALIFAX, N. S.

## WANTED.

Two Experienced Canvassers TO CANVASS FOR THIS PAPER In New Brunswick and Nova Scotia.

To responsible and energetic parties good pay will be given.

## CANVASSERS IN QUEBEC.

A thoroughly reliable man and experienced Canvasser is wanted for each of the Dioceses of Quebec, to canvass for

"The Church Guardian"

AND "Church Work."

To the right men a very liberal commission will be given.

**"KEEP ME FROM FALLING!"**

"Keep me from falling!"  
O Lamb of God, whose ever-pitying eye  
Looks down from Heaven at each disciple's cry,  
I come, a suppliant, needing all Thy care,  
And in my joys and griefs repeat this prayer,  
"Keep me from falling!"

"Keep me from falling!"  
If in the darkness I should stray afar,  
Like some lost traveller with no guiding star,  
Be Thou my Light, O Jesus, Thou my friend,  
And o'er these stormy paths to life's dark end,  
"Keep me from falling!"

"Keep me from falling!"  
When I am tempted by the world to sin,  
Let Love Divine make pure my heart within;  
Press nearer, Lord; be constant at my side,—  
Hear Thou my cry,—yea, with me still abide;  
"Keep me from falling!"

"Keep me from falling!"  
Soon shall I tread the shores of that dark sea,  
Which all my hopes, my fears divide from Thee,  
Thus, Saviour, help me, shrinking from Death's  
tide;  
Stretch out Thy hand my tottering feet to guide;  
Keep me from falling.

—Selected.

**Children's Department.**

**DICK AND HIS FRIENDS.**

(Written for The Church Guardian)

(CONTINUED.)

SUMMER was over, and Dick had been busy helping in the greenhouses, preparing for the Winter. For the last few days Willie had seemed very weak and tired; he had had to give up the evening lessons at last; and Dick, seeing him look so white and weary, had himself no heart for learning, but had sat by Willie, as he lay back in the old arm-chair, and had read him some of his favorite chapters,—while the poor widow bent over her work, and tried to hide the tears that would rush to her eyes when she heard her boy's faint, altered voice. She knew now that God would soon call him from her, and never had he seemed so dear, so precious to her heart, as now. One evening, early in October, Dick came in with a bunch of lovely Autumn flowers in his hand. Miss Montfort had sent them to Willie. The sick boy was sitting near the window, and the soft, rosy light from the Western sky rested on his worn young face. He looked up at Dick with a sweet, bright smile, and beckoned him to sit beside him. "Miss Agnes sent you these, Will," said Dick, as he laid the flowers on his knees; "she's coming down to see you in the morning." "How good she is," said Willie, softly, as he held the flowers and gazed at them; "how good she's been to me, and to you, too, Dick! We owe her everything. She told us about the Lord Jesus and his love for us. I have to thank her for being so happy now. So happy," he went on in his low, quiet tones, "though I am just going to leave those I love best here,—mother, and Miss Agnes, and you, Dick. So happy," and he closed his eyes for a few moments, as if to dwell upon some sweet inward picture. Dick was silent; he could not trust himself to speak without crying, and he felt that he must not disturb Willie's peace and happiness by any outburst of grief. "Mother dear," said Willie, presently, "come near me!" and when the poor woman had seated herself on a low stool beside his chair, he took her hand between his own. "I want to speak to you both," he said; "I do not want you not to grieve for me, because you love me, and you can't help grieving; but I want

you to remember that God is taking me to a much better place, and that, perhaps in a little while, we shall be all together again, the same, and yet so different, for then our vile bodies,—this poor body, misshapen and full of pain,—will be like His Glorious Body; and then we shall be always with our Lord." He was silent again for a while, and then he said,— "When Jesus was dying that dreadful, dreadful death upon the Cross, in all His agony He remembered His dear mother, and He told the disciple He loved to take her to live with him, and to be her son. I am dying in peace, and in great happiness, because He is with me all the time; but I am going to do what He did. Dear Dick, I want you to be a son to my mother, for my sake; and I want you to love him, mother, as if he were your own son; promise me." And they promised, scarcely able to speak for their tears. "O, I am so glad; how good God was to send us Dick. I always loved you, Dick, from the first,—kiss me;" and Dick laid his round, sun-burnt cheek beside Willie's, and they kissed each other. "Give my dear, dear love to Miss Agnes," whispered the sick boy, "if—if I am gone before she comes. And now, Dick, read me about the pure river of the Water of Life."

Dick got his Bible, and read with a trembling voice at first, but clearly and calmly as he went on. "Once more," said Willie softly, when he had ended the chapter; and he read it again. Then there was perfect stillness in the little room. "He is sleeping," whispered Mrs. Burton; "we won't light the lamp yet awhile; it might wake him." . . . But Willie never opened his eyes again on this world. And when the lamp was lighted, it shone upon a calm sweet face, cold and still.

(To be continued)

**MISS PENELOPE GROVE'S HOME CLASS for LITTLE GIRLS** Will re-open on September 1st. She has three vacancies. Terms for Board and Instruction, including French and Drawing, \$40.00 per term of ten weeks. Music Lessons, with use of Piano, \$12.00 per term. During the holidays, a few children needing change of air can be taken charge of. \* \* \* Apply at THE WOOLLANDS, Beaver Bank, Halifax County, (or to MISS GROVE, 91 Hollis Street, Halifax. 15-tf

**DAILY BREAD,**

The Antitype of the Evening and Morning Sacrifice is ESSENTIAL to the REDEMPTION of the BODY; the Perfection of the Spiritual Life; and a DUAL RECEPTION is in harmony with FASTING COMMUNION.

An 8vo Pamphlet of 24 pages. Price Two-pence. Post free to any part of Canada and United States for Five Cents in stamps. Address H. T. WHITFORD & CO., Publishers, 110 Upper Stanhope Street, Liverpool, England. 15-3m

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,  
GEORGE LAWSON.  
GEO. FRASER, ESQ., AGENT, HALIFAX.

**INSURANCE.**

FIRE. LIFE. MARINE. GUARANTEE.

The Liverpool and London and Globe Insurance Company. | The Queen Insurance Company of Liverpool and London.

THE ANCHOR MARINE INSURANCE COMPANY OF TORONTO. THE CANADA GUARANTEE COMPANY, of Montreal.

**REAL ESTATE AND INVESTMENT AGENCY.**

\* Investments offered on Security of Real Estate. \* DEBENTURES BOUGHT AND SOLD.

NO. 118 PRINCE WILLIAM STREET, - - SAINT JOHN, N. B. W. M. JARVIS. C. E. L. JARVIS.

A CLERGYMAN'S WIFE, in the country, is desirous of meeting with two children, to be educated with her own, under an excellent Government. Thorough English, French, advanced Music and Drawing. Very healthy Parish. Home care. Terms, \$160. Address THE RECTORY, 12-5ins Rawdon, Hants.

PRICE, TEN CENTS.

Letters and Facts relating to the Church of England in the County of Picton.

COMPILED BY REV. D. C. MOORE,

Rector of Christ Church, Albion Mines. Proceeds to be given to Church purposes. Application by mail to the Compiler, P. O. Stellarton.

**SUMMER!!**

ICE CREAM FREEZERS, "Torrey's Arctic" and "White Mountain."

**WATER COOLERS.**

Ice Cream and Jelly Moulds, Wire Dish Covers, Hip, Hat & Flat Circular Sponge Baths, TOILET SETS, Rubber Hose, Watering Pots, OIL STOVES, for Summer Cooking, Mrs. Potts' Polishing Irons.

TINWARE, OF ALL KINDS,

And the numberless

CULINARY CONVENIENCES USUALLY FOUND IN A STOVE SHOP.

REILLY & DAVIDSON,

59 BARRINGTON STREET, HALIFAX, N. S. 1-6m

**WILLIAM CROWE,**

133 BARRINGTON STREET,

(Between St. Paul's Church and the Parade,) HALIFAX, N. S.

IMPORTER AND DEALER IN

Berlin Wools, Yarns, Fleeces, Canvas, Beads, Patterns, Stamped Goods, Yokes, Toilet Sets; Silk, Worsted, Cotton and Starr BRAIDS Stamping for Braiding and Embroidery.

All kinds of Ladies' Working Material & Fancy Goods

AGENT FOR THE

RAYMOND SEWING MACHINE

And the American "Elias Howe" Machines.

Wholesale Importer of all kinds of Sewing Machine Needles, Shuttles, Bobbins, Findings, Oil, &c. Needles sent by MAIL to any part of the world. Machines hired by the day or week.

**FLEETWOOD SCROLL SAWS,**

Hand Bracket Saw Frames,

Walnut, Holly, Poplar, Rosewood, Satin-Wood.

Patterns of Picture Frames, Brackets, &c., &c., for Sorrento Fret Cutting.

Agency for Mme. Demorest's Reliable Patterns of Ladies' and Children's Garments. 1-3m

**RENT'S STOVE & KITCHEN FURNISHING DEPOT,**

31 Barrington St., Halifax, N. S.

MANUFACTURER, IMPORTER AND JOBBER IN

House-Furnishing Hardware, Stoves, Cook Ranges, Hot Air Furnaces, Tinware, Granite Ironware,

REFRIGERATORS, MEAT SAFES, ICE CREAM FREEZERS, WATER COOLERS, FLY TRAPS,

Toiletware, Bird Cages, Patent Carpet Sweepers,

Clothes Wringers & Washing Machines,

&c., &c.; with an immense Stock of American NOVELTIES AND SPECIALTIES, appertaining to the HOUSE FURNISHING TRADE.

\* Strangers visiting the City are invited to call and examine the

LARGEST, CHEAPEST, and BEST Assortment of STOVES, Tinware, and House-Furnishing Goods in the Province.

**WHOLESALE AND RETAIL.**

Catalogues free on application.

EXTRA DISCOUNT allowed to clergymen purchasing at this establishment.

GEORGE RENT, - PROPRIETOR. 9-1f

**JAS. CORMICK, CABINET MAKER,**

HOUSE, CHURCH AND OFFICE FURNITURE.

MAIN ST., MONCTON, N. B.

All orders from a distance promptly attended to. Address P. O. Box 58. 1-3m

**Collegiate School, WINDSOR.**

HEAD MASTER:

REV. C. E. WILLETS, M. A.

Graduate and formerly Scholar of Corpus Christi College, Cambridge. The Term began SATURDAY, April 5. 1-1y

**Boarding and Day School for Young Ladies.**

Cambridge House,

25 and 27 Tobin Street, Halifax, N. S.

**Principal, MRS. DASHWOOD,**

(Formerly Miss STUBBS, for Ten Years Principal of Rolleston House, Toronto,) assisted by

Dr. Dashwood, Two Resident Governesses, and a Complete Staff of Daily Visiting Masters.

Terms begin September 3rd, November 10th, February 9th, April 20th. 1-1y



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.

THE CHURCH GUARDIAN Office is also prepared to print all kinds of Job and Large Work with Neatness and Despatch, and at the very lowest prices. They therefore solicit the patronage of Churchmen. Estimates promptly furnished.

Address: THE CHURCH GUARDIAN, Lock Drawer 29, Halifax, N. S.

## A. STEPHEN & SON,

Manufacturers and Dealers in  
**First-Class Furniture & Woodenware**

OF EVERY DESCRIPTION.

SHOWROOMS, 101 & 103 BARRINGTON ST., & 34, 36, & 38 PRINCE ST.

### TO THE PUBLIC.

HALIFAX, April 1st, 1879.

As in the past, it is our intention to keep always on hand the largest and best assorted stock of FIRST-CLASS FURNITURE, suited to the times, to select from, in the city. We have at present a better and larger stock than ever, and shall have an increased assortment of goods for the SPRING TRADE.

The reduction in prices of Furniture at present is astonishing. Now is the time to buy, as prices must advance soon. OUR PRICES, STYLES and QUALITY OF WORK will always compare most favorably with others. PARLOR and CHAMBER FURNITURE a specialty with us; 35 different styles and prices Chamber Suites to select from. Woodenware—Pails, Brooms, Zinc Washboards, Clothes-pins, &c., wholesale only. Prices lower than American or Canadian manufacture.

"Our reputation as the CHEAPEST FIRST-CLASS FURNITURE ESTABLISHMENT in the Province we are bound to sustain." Please call and see our goods or get our prices and satisfy yourself as to what we sell, and sell at, before you purchase from us or others.

Particular attention given to packing and shipping goods.

A. STEPHEN & SON,

1 1y HALIFAX, N. S.

## CLAYTON & SONS, CLOTHIERS,

11 Jacob Street, Halifax.

Men's, Youth's and Boy's CLOTHING made to Order or Ready Made. Good Value. Orders carefully and promptly executed.

Trousers made to order, \$4.75. Terms CASH.

CLAYTON & SONS,  
11 JACOB STREET.

1-6m

## MENEELY & KIMBERLY, BELL FOUNDERS,

TROY, N. Y., U.S.A.

Manufacture a superior quality of BELLS.  
Special attention given to CHURCH BELLS.  
Catalogues sent free to parties needing bells.

Important to Every Man who  
keeps a Horse,  
Cow, Ox, Pig, Sheep or Poultry.

## THE NORTH BRITISH CATTLE FOOD COMPANY

London,



Glasgow,

Dublin,

Montreal,

And Halifax, N. S.

For sale at the Depot, No. 28 BEDFORD ROW, and at the Office and Sample Rooms, No. 76 GRANVILLE STREET (Corner of Prince Street), where Pamphlets, with Testimonials and Directions for use may be had (gratis) on application.

GEORGE FRASER,

Managing Agent for Maritime Provinces, &c.,  
To whom all Orders should be addressed.

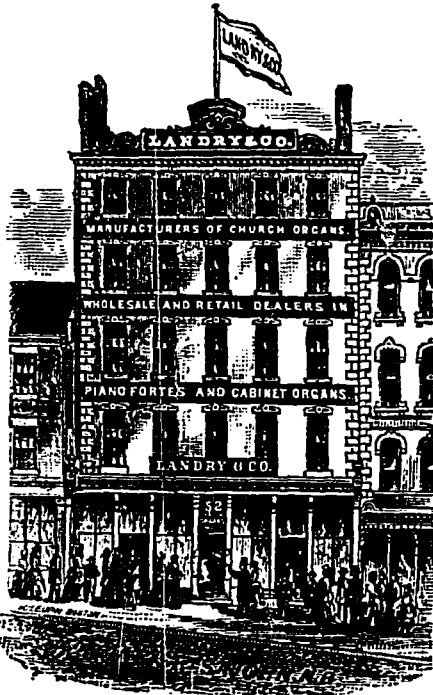
Reliable Local Agents wanted throughout the Provinces.

## Boarding and Day School for Young Ladies, ROLLESTON HOUSE, TORONTO, ONTARIO.

Principal, MRS. NEVILLE.

Sister and Successor to Miss Stubbs, (now Mrs. Dashwood, of Halifax.)

The above School has been established 13 years, and is now in full operation, offering undeniable educational advantages, combined with the comfort of a refined home.



## THE CELEBRATED

# Estey ORGANS.

New and Beautiful Styles.

CATALOGUES FREE.

CARD.

## NO AGENTS! NO COMMISSIONS!

THE system of employing Agents or Canvasers at a high commission has been strictly abandoned by us, it having proved very unsatisfactory to both ourselves and customers. In future we will sell our

## Pianofortes and Organs

AT NET WHOLESALE PRICES,

Direct to purchasers. In this way buyers of Pianos and Organs will save from twenty to forty per cent. by dealing directly with us, and, moreover, far better satisfaction can be guaranteed.

We claim to sell the best Instruments to be had, and at the lowest prices consistent with first-class articles.

The cash system enables us to sell at a very small advance on cost of manufacture, although to honest and reliable parties we do not object to allow a reasonable time for payments.

Parties ordering by mail can rely upon getting as fine an Instrument as if personally selected by themselves. Any Organ or Piano not found exactly as represented can be returned to us at our expense. We refer with pleasure to over Fifteen Hundred Pianos and Organs sold by us the last ten years.

Thankful for the very liberal patronage accorded us hitherto, we can only say that we will continue our endeavours to thoroughly satisfy our customers in all their dealings with us.

LANDRY & CO,  
52 KING STREET,  
St. JOHN, N. B.

## WILLIAM GOSSIP, United Service Book and Stationery Warehouse, NO. 103 GRANVILLE STREET.

Winsor & Newton's Oil and Water Colours;  
Drawing Papers, all sizes;  
Bristol Boards;  
Crayons, and Crayon Papers;  
Wax in Cakes, and Sheet Wax;  
Moulds, Pins, &c., &c., &c.

Writing and Note Papers; Mourning Note; Foreign Note, &c.

Account Books; Blank Books, all varieties. Slates and Pencils; School Requisites; COLLEGE AND SCHOOL BOOKS; General Literature; S. P. C. K. School Libraries; BIBLES; Church Services; Books of Common Prayer; Sermon Paper.

Superior Writing and Copying INKS, black, blue, and red,—Antoine's, (Paris); Walkers', (London); Stephens', (London.)

## PAPER HANGINGS,

All New this Spring, beautiful patterns, sales and lesser quantities.

Aiken & Lambert's Celebrated GOLD PENS.

Subscriptions received for every description of Periodicals.

BOOKS IMPORTED TO ORDER.

WILLIAM GOSSIP.

United Service Book and Stationery Warehouse,  
3-lyr 103 Granville St.

## PROVINCIAL BOOKSTORE, 195 HOLLIS STREET.

BIBLES,

CHURCH SERVICES,

PRAYER BOOKS

CHURCH HYMNS,

HYMNS, Ancient and Modern; Steps to the Altar, Earnest Communicant, Eucharistical and other Altar MANUALS in various bindings.

## STATIONERY,

Of all descriptions.

SCHOOL BOOKS, SLATES.

Subscriptions received for all English and American Newspapers and Magazines. Price List mailed free on application.

Latest Books, Newspapers and Periodicals always in stock.

2-ly

C. C. MORTON.

1879

## Army and Navy HAT STORE.

THOMAS & CO.

Hats, Caps and Furs, Umbrellas, Rubber Coats, Trunks, Valises, Satchels and Carpet Bags, Sleigh Robes, Horse Clothing, Gents' and Ladies' Fur Coats, and Mantles.

Civic and Military Fur Glove Manufacturers,  
MASONIC OUTFITS  
Always on hand.

OUR SILK AND FUR HATS are from the Best Makers in England, viz: Christy, Woodrow, Bennett, Carrington, and Luck.

\* \* \* To Clergymen, on all purchases we allow 10 per cent. Please give us a call.

44 to 48 Barrington St.

CORNER OF SACKVILLE. 1-6m

## I. MATHESON & CO., ENGINEERS

AND

Boiler Makers,

NEW GLASGOW,

NOVA SCOTIA.

1-ly

## W. & C. SILVER,

11 to 17 George St., cor. of Hollis,

Are now showing a Stock of

Carpets, Floor-Cloths,  
AND DRUGGETS,

Second to none in the Maritime Provinces.  
Hair-Cloths. Cretonnes, REPS, DAMASKS,

And Imitation Leather Cloths, in immense variety. A splendid assortment of

Rich Lace Curtains,

RUGS, Cornices, Stair Rods, &c.

TABLE DAMASKS of all widths and qualities.  
FAMILY SHIRTINGS and SHEETINGS in all the favorite makes.  
One Case Rich Black SILKS from best makers

## CLOTHING.

Entrance, 11 George St.

500 Men's Suits. } Well-made;  
250 Boys' do. } Sound materials;  
40 dozen Fine Dress SHIRTS;  
Gloves, Braces, Handkerchiefs, Underwear, &c.  
Prices in every department the very LOWEST current in the city. 1-ly

## STANDARD REMEDIES that can be relied on.

DR. HARRISON'S

## ICELAND BALSAM.

The most speedy, safe and effectual Cure for Sore Throat, Whooping Cough, Hoarseness, Loss of Voice, and similar affections.

The most harassing Cough soon yields to a few doses of this delicious Compound; it at once removes all strictures of the lungs, and if taken in season will not fail to arrest tendency to Consumption. TEST IT FOR YOURSELVES.

Price 25 Cents Per Bottle.

Ask your Druggist for it and be sure you get the right article.

## PERISTALTICS.

(Universally Prescribed by the Faculty.) A Tonic Laxative, Refreshing & Medicated Lozenges for the immediate relief and effectual cure of Constipation, Piles, Dyspepsia, Headache, Biliousness, Worms,

and all diseases resulting from COSTIVENESS the prolific cause of ILL-HEALTH.

Price—25c. and 50c. Per Box.

## Use Pectoral Troches of Wild Cherry.

They are Pleasant to the taste and CURE all Affections of the Throat and Lungs. Price 25 cents per box.

For sale by all first-class Wholesale and Retail Druggists.

The PERISTALTIC or PECTORAL TROCHES will be sent to any address on receipt of price, which can be remitted in one cent postage stamps or money.

ALLISON & CO., Proprietors.

P. O. Box 769, Montreal, P. Q.,  
or Sackville, N. B.

1 1y

## MODERN & CORRECT STYLES In Chalice, Paten,

And WINE CRUETS,  
FOR HOLY COMMUNION.

Watches, Jewellery, Sterling Silver,  
And Electro-Plated Wares.

The Best Assortment and Value  
in the Market, at

M. S. BROWN & CO.'S

(ESTABLISHED A. D. 1840.)

JEWELLERS and Silversmiths,

128 GRANVILLE STREET,

HALIFAX, N. S. 1-3m

All letters for The Church Guardian

should be addressed, and P. O. Orders

made payable, to the REV. JOHN D. H.

BROWNE, Lock Drawer 29, Halifax, Nova

Scotia.

The Church Guardian Office is at

No. 54 Granville St., same entrance as

Clerical Secretary.