

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

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

I am your friend who loves you,

OSHKANUCKEDA.

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

O.

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

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

(To the Editor of the Church Guardian.)

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

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

#### CONSECRATION,

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

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

Yours, &c.,

B.

#### DIOCESE OF ONTARIO.

#### OPENING OF THE CHURCH AT NEW BOYNE.

(To the Editors of the Church Guardian.)

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

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

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

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

E. W. B.

11th July, 1879.

(To the Editors of the Church Guardian.)

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

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

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

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