

Aug. 17, A. M.—Pictou.  
 " P. M.—Stellarton.  
 21—Mt. Stewart in P. E. Island.  
 22—Georgetown.  
 24, A. M.—Charlottetown, St. Paul's.  
 " P. M.—Milton.  
 28—Crapaud.  
 29—Springfield.  
 31, A. M.—St. Eleanor's.  
 " P. M.—Summerside.

Sept. 1—Irish Town.  
 2—New London.  
 3—Alberton.  
 4—Lot 11 and Port Hill.  
 7—Pugwash and Wallace.

## 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.

## 'PROTESTANT' EPISCOPAL.

(To the Editors of the Church Guardian.)

SIRS: I read in your account of the Toronto Synod, of Bishop Sweatman's desire to amalgamate with Trinity College in Toronto city, "the Protestant Episcopal Divinity School"; and, when I read it. I first thought: Has our Church gone and put up a Divinity School right alongside of the Church of England College, and run it so as to seem like a split between us? I thought, as an American Churchman, this could not have transpired,—knowing how much we owe, and are glad at all times to acknowledge we owe, to the old Church. When I made some enquiries, I found that my calculations were wrong, for the Protestant Episcopal Divinity School is really, I am informed, an Institution supported by members of the Church of England. And now my wonder is, what they went and took our name for, when their Institution is located on British territory, and they have the glorious old name of "Church of England" to use, if they want to?

I can tell you, Messrs. Editors, there's lots of Churchmen in Uncle Sam's territories would amazingly like to change that name over there, and made a move in that direction not so long ago. You see, at least they think, that "The Church of the United States of America" would be sufficient, and would cut away all confusion with other denominations that are called "Episcopal."

There is the "Methodist Episcopal" and "Reformed Episcopal"; and the Moravians have Episcopal government, and so does the Roman Catholic Church have a sort of Representative Bishops,—representing the Pope, I mean. They might be called "Papal Episcopalians." Where the Methodists obtained their Bishops is well known, and we who belong to the "Protestant Episcopal Church" many times ask how Wesley gave Coke what he was never possessed of himself. The "Reformed Episcopal" (Cummins's people,) are not long-lived, I don't suppose, but still the name they've taken is confusing.

If I were an English Churchman, I should think "Church of England" just good enough title for any of her Institutions; and I was amazed to see any of them taking our name instead of their own. Not but what they're welcome to it. I heard our clergymen once say: We might as well have been called Protestant "Baptist" or Protestant "Presbyterian," as Protestant "Episcopalian," because, he said, we "Baptize" and we have "Presbyters," just as much as we have "Bishops"; and if one is a distinctive feature in our branch of the Church, so are the others. If others "Baptize," and others have "Presbyters," others claim to have "Bishops" too, (even if they cannot prove their succession.)

But I am taking too much of your

valuable space,—that is if you put this in,—so I remain, Messrs. Editors,  
 Yours respectfully,  
 HOBOKEN.

## ROMAN CATHOLIC SCHOOLS.

(To the Editors of the Church Guardian.)

HALIFAX, N. S. Aug. 9th, 1879.

SIRS,—I have not seen in your paper any notice of an important address presented to the Bishop of Huron by his Synod, at the last session, and I copy from it the following sentence, which may serve as a text for some useful observations, if you will enlarge upon it:—

"We have observed, with deep regret, that the daughters of many of the most respectable members of the Church in Canada are sent to Roman Catholic institutions of learning, that they may be educated; and we greatly fear that the influences which are continually brought to bear upon them may lead them from the truth, as it is in Jesus to embrace the errors and superstitions of the Church of Rome."

The evil to which the Synod refers is very serious in this city, and one is amazed at the conduct of persons who profess themselves as sincerely opposed to the errors of Romanism, and yet send their daughters to the Convent or other Roman Catholic schools for instruction. Either they must be heedless of the danger, caring rather to save a few dollars than to protect their daughters from error, or blind and infatuated. At one time there may have been the excuse that there was no other good school for them, but this no longer exists, there are excellent schools now in the city conducted by members of the Church of England; and I believe that the cost is very little, if anything more, than at the Convent, while the education to be obtained is of the very best quality.

Taking the very lowest ground, they who conscientiously believe the system of Rome to be injurious, ought not to assist in maintaining it by contributing towards the support of its Schools. But having regard to the welfare of our own children, we are bound to refrain from exposing them to influences which may prove, and in some cases unhappily have proved, too strong to be resisted. I am told that the boarders are actually obliged to attend, if not take part in, the chapel services, but it is almost incredible that parents, not Romanists, who have any religious principles at all, can send their daughters upon that condition. And it is strange, although true, that persons professing an absolute horror of Romanism, send their daughters even as day pupils, knowing that very objectionable prayers are said in the classes many times in the day.

Perhaps, if their attention is called to the prevalence of this dangerous custom, the Clergy will be more active in warning their flocks against it, than they are at present.

Your obedient servant,  
 AN OBSERVER.

## DALHOUSIE PARSONAGE.

(To the Editors of the Church Guardian.)

SIRS,—In the Circular which my congregation has been sending round to the clergy of the various dioceses, requesting aid towards the completion of a Parsonage for this Mission, there is a somewhat ludicrous mis-print, which was not discovered till several had been despatched, and which my Wardens have asked me to correct in your valuable paper.

In the sentence, "We have exhausted our funds, and unless the above sum can be immediately raised, and the Parsonage furnished," etc., etc., will you please ask your readers to substitute the word *finished* for the latter word. While feeling very deeply the necessity of supplying

the Mission with a Parsonage, and their own inability to do so without applying to the Church at large, they hope it will be understood that they are utterly innocent of such an egregious blunder as that of appealing to the clergy of other dioceses for funds towards defraying the expenses of furnishing the Parsonage in question. They wish indeed that the building were in such a state of completion as to need furnishing!

While troubling you to draw the attention of your readers to this correction, I cannot help expressing a hope that my brothers in the ministry—to many of whom I am personally known—will do something more than cast our Circular into the waste-paper basket. A dollar to them, small as I know many of their stipends are, would not be much; to us it would be a great deal; and to those to whom my name, as well as the name of this Mission, is unknown. I can only remark that by acknowledging the receipt of our Circular in a substantial way, they will be helping forward a good work, and, by providing the means of securing the continuous residence of a clergyman in this Mission, do much towards the increase of the kingdom of our Lord and Saviour, Jesus Christ.

I am, yours very truly,

J. H. S. SWEET.

Dalhousie, N. B., Aug. 8th, 1879.

## LITTLE GLACE BAY.

To the Editors of the Church Guardian.

SIRS,—A brief account of a day spent in the mission of Little Glace Bay, Cape Breton, may prove interesting to the readers of your valuable paper, as it speaks of the advance of Church work in this secluded, though by no means unimportant, part of the Diocese.

And here I might add, that an occasional notice of special services of this kind not only gives encouragement to the congregations directly interested, but stimulates and increases the zeal of others of our brethren, who are elsewhere engaged in advancing the interests of the Church of Christ.

The interior of "Christ Church," South Head, Cow Bay, having recently undergone several changes, a special service, with a Celebration of the Holy Communion, took place on the Festival of St. James the Apostle, when God's blessing was asked upon the work that had been done to His House of Prayer.

The interior of the Church has been newly painted, new and modern sittings have succeeded the old ones, the general entrance has been removed from the west end to the south side of the building, (where in course of time a tower will no doubt be erected,) and other improvements have been made. The members of this congregation, though not endowed with an abundance of means, have been taught that it is a privilege and a duty to give to God; and the work now completed has been done entirely at their own expense, and the greater part of it with their own hands. The members of "Christ Church" congregation are devout and earnest in their work, and are actively engaged in doing what they can to promote the Honor and Glory of God. They contemplate putting a stained glass window in the west end of the Church, which, when finished, will compare favorably with the chancel, where, within the past year, a similar window has been placed to the Rev. W. J. Porter, for many years an Incumbent of the Mission.

The service began at 11 o'clock, the choir singing Hymn 242, A. & M.: "We love the place, O God,"—as the Clergy entered the chancel. The Prayers were said, and the Lessons read by the Rev. Charles Croucher, Incumbent of the Mission; he also read the Commandments and the Gospel,—Rev. Clarence W. McCully, Incumbent of Louisburg, reading the Epistle. After the Nicene Creed, the choir sang Hymn 316: "Alleluia, sing to Jesus."

An eloquent and practical sermon was preached by the Incumbent of Louisburg, in a very earnest and impressive manner. He chose as his subject: Solomon's prayer at the time of the Dedication of the Temple. I Kings viii: 27-30, inclusive.

After the Offertory had been humbly laid on God's Altar, and the prayer for the Church Militant said, the Holy Eucharist was celebrated by the Priest of the Mission, assisted by the Incumbent of Louisburg; 17 of the congregation came forward to receive the mystical food of the Body and Blood of Christ. About 80 were present at the service; the Church is capable of seating a few more than 100.

I must not neglect to say that the congregation had brought a fine collection of flowers, wherewith to make beautiful the House of our God. The font, at the door was filled with flowers; within the Altar rails, pots of geraniums and wild roses were neatly arranged. On the super Altar, four vases of geraniums and roses were placed, the Altar cross being entirely covered with flowers. Over the chancel window are the following words: "Emmanuel—God with us," and directly opposite, on the west end: "The Mighty God, the Everlasting Father,"—all in Old English letters. Over the chancel is the following inscription: "Holy, Holy, Holy, Lord God Almighty."

The Church, as it now is, presents a neat and an ecclesiastical appearance. Both the congregation of Christ Church, and the faithful and energetic Priest of the Mission, are to be congratulated upon the success that has attended their labors, and have much cause for encouragement. Their great desire is that God, in all things, should be glorified through Jesus Christ our Lord.

Thanking you, Messrs. Editors, for the space you have allowed me,

I am, very faithfully yours,  
 AN OCCASIONAL CORRESPONDENT.

## TEMPERANCE.

(To the Editors of the Church Guardian.)

SIRS: I have read with surprise one or two articles in your paper against Temperance, or rather the Temperance movement, because the writer takes the ground that "The Temperance movement elevates the moral standard at the expense of the religious." I do not intend to answer all or any of his arguments, but would like to ask him, if he considers that, when a drunkard signs a pledge, his morality is going to make a sober man of him; or does he think that his own strength will keep him? Does he not know that nothing but the arm of the Almighty will save him? Therefore, when a man, feeling himself lost and degraded through drink, "determines to arise and go to his Father," is not the religious, along with the moral element within him raised, and has he not to ask daily for strength from above, if he would overcome? Of course there are faults in every society; and if a certain class of men take advantage of the moral character which Temperance has given them, and raise themselves in the eyes of the world, and so pass for religious men, it surely is not the fault of the cause. We should try and correct, not condemn, any such. The extensive use of wine was at one time thought to be a means whereby the growth of drunkenness might be checked, and it was tried in California and elsewhere; but in the first-named place the evil increased instead of decreased, and all the attendant horrors were largely augmented. Yet we find that men will, notwithstanding these facts, take even God's Word, and although they see there that "Wine is a mocker," pass by that, and point to Cana's marriage feast, and say it must be good, for it was thought worthy of a miracle being wrought to supply the deficiency at that time. Many long and learned articles have been written to prove that the wines used on that and other solemn occasions