

the fine, manly way in which both bishops and presbyters spoke out their minds to their brother laymen. How charming to think that the great and ancient Church of England, in alliance with the State for more than twelve hundred years, has such noble fellows within her pale, 'workmen who need not to be ashamed,' but who are an honor to their church and their native land. My heart burned within me when I listened to their words of plainness and of power, and I never wearied, but was sorry when the Bishop told the last speaker that time was up, and that he must shut up."

**THE WORKING MAN, AND WHY HE DOES NOT WORSHIP.**—But there is one thing which the deep and inveterate class feelings to which we have alluded will never let him do—and that is to worship in a place which he thinks belongs to his betters, and where he does not feel himself welcome, and at home. We do not pay half enough regard to this strong feeling, which is, at bottom, mainly a sense of self-respect. If the working man goes to a church and finds the great majority of the seats claimed by better dressed people, and he is himself cold-shouldered into side aisles and dark corners, he will never go near it again. The pew system, whereby the best seats are reserved by the squire and the gentry, and the rich tradesmen, and even the small grocer, whom he feels to be little better than himself, has his own seat allotted, and glares at him in speechless wrath if he ventures to drop humbly into an unoccupied sitting in a corner of it—this wretched encroachment on the rights of parishioners, which has been handed down to us from Puritan times, has more to do with the absence of the working man from church than anything else.—*Blackwood*, December, 1885.

**PRAYER FOR EDITORS.**—The Boston correspondent of the *Hartford Religious Herald*, in speaking of prayer for editors, says:—"If our churches would remember to pray for such, as they pray for their pastors, God would render this agency tenfold more powerful for good. But the opinion seems to be cherished that an editor, like a clock, is wound up and warranted to run, spiritually and financially, without any special care or prayer on the part of those to whom he ministers! Some who are prompt to pay their part of the minister's salary will suffer their editor and publisher to carry burdens that are needless, cruel and crushing, for the want of a little thought and prayer in this regard." And, the *Christian Register* adds, for want of strict attention to business habits.

Miss Catherine L. Wolfe, of New York, has given \$75,000 for the erection of a Clergy House on the grounds of the General Theological Seminary, to be used as the working headquarters of the diocese of New York. It will contain an office for Assistant Bishop Potter, a hall for the business meetings of the clergy, and several reading and lodging rooms for the city missionaries.

During an episcopate of nearly ten years, upwards of two hundred confirmed members of the Roman Catholic Church have applied to the Bishop of Iowa to be received to the communion of the American Church—Catholic, but not Roman.

An Ontario clergyman writes:—"I have much pleasure in renewing my subscription to the *CHURCH GUARDIAN* for the year 1886. The tone of your paper is, in my humble opinion, admirably adapted to promote the growth of sound Church teaching wherever it may be read."

Another Ontario rector writes:—"I shall do all that I can to promote the circulation of the paper, because I think that its pure and healthy tone cannot fail to advance the interests of the Church."

## NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

## DIOCESE OF NOVA SCOTIA.

THE LORD BISHOP OF NOVA SCOTIA has returned to Halifax with his family, having sailed from Liverpool in the *Sarmatian* on the 14th instant. We extend our most hearty welcome to His Lordship and family, and trust that their sojourn in England has proved beneficial in every respect.

**LUNENBURG.**—On Thursday, Jan. 21st, the new Church of St. Barnabas, Blue Rocks, in the parish of Lunenburg, and four miles from the town, was opened for Divine Service.

The first service was held at 2.30 p.m., the choir and organist of the mother church leading the singing of the congregation, the organ being lent for the occasion by Mr. Joshua Knickle. The opening hymn was "All hail, the power of Jesus' Name;" the Psalms and Canticles were chanted; Anthem, "O praise God in His holiness;" hymns, "Jesus, where'er Thy people meet," and "We give Thee but Thine own." The Rural Dean, Rev. W. H. Snyder, preached an earnest, practical, extempore discourse on Psalm xciii. 5 (Bible version), "Holiness beneath Thine house for ever."

At 7 p.m. there was another service, at which the Rector, the Rev. R. C. Caswall, was the preacher, the text being Acts vii. 46, 47; the anthem, "Lift up your heads, O ye gates," and the hymns, "We love the place, O God," "Great Shepherd of Thy people, hear," and "All people that on earth do dwell." The singing was excellent, and the organ accompaniment by Mr. A. J. Knight everything that could be desired. The offerings for the day amounted to \$28.19, which will materially help the Building Fund.

The corner-stone of the church was only laid on St. Barnabas Day, June 11th, 1885, and the raising of the frame was not begun until the end of August, so that the contractor, Mr. Augustus Strum, of Lunenburg, has lost no time in the completion of his work. It has also been done throughout in the most substantial manner, and fully in accordance with the beautiful designs made and presented to the parish by the Rev. W. H. Grosor, of New Ross, in this Rural Deanery. The church is built of wood, clap-boarded, in pointed Gothic style, consisting of nave, 44x22 (inside measurement); height of walls, 12 feet; height to ridge of roof, 38 feet; chancel, 18x14x10½; vestry, 8x8; tower, to base of pinnacles, 49 feet; pinnacles, 9 feet high.

The appearance of the church, both externally and internally (especially the latter), is very pretty, and thoroughly ecclesiastical. To people not accustomed to this style of church building, the high pitch of the roof seems somewhat excessive, and certainly gives every opportunity to strong northerly or north-easterly winds to do their utmost for the detriment of the building. However, no harm has been done by the terrific hurricanes of December 26th and January 9th, so we may feel quite safe on that score. But the position is commanding and exposed, with no shelter from trees or buildings—a circumstance for which the architect would probably have made some allowance had the site been decided upon when he made his plans. The site, however, is eminently suitable, being on almost the highest ground in the little village of Blue Rocks, and as central as possible. It was presented by Mr. Joshua Knickle, being the northern end of his village lot, and is 155 x 47 feet, at the intersection of the roads from Blue Rocks to Black Rocks, and from Sandy Cove to Mud Cove. The church forms a prominent object

from the ocean, being visible ten or twelve miles out; and will prove very serviceable, not only ecclesiastically, but also as a landmark for defining the position of the nets and lobster pots of its fishing congregation.

The total cost of the church, including the stone foundations, has been \$1,540, of which \$840 has been already subscribed and paid, leaving a balance of \$700. Of this, \$350 is promised (including a grant from S. P. C. K. of \$200), leaving \$350 yet to be made up. Four of the fishermen have, however, given their notes for the amount yet due, so that that may be no incumbrance on the church, the property being now vested in the Rector, Wardens and Vestry of the mother church, in trust for the Blue Rocks parishioners. It is hoped that the church may be consecrated on St. Barnabas Day this year.

Several ladies of St. John's Church provided the altar cloth and pulpit and lectern hangings, doing the needlework themselves, others giving the materials. Many offerings of flowers were also sent in, which were placed in a vase on the re-table, greatly adorning the sanctuary, and being very refreshing to the eyes in mid-winter.

Next Wednesday evening our branch of the C. E. T. S. purpose having a picnic social in the Sunday-school room, Lunenburg, each member having the privilege of bringing one friend. This will make a party of more than a hundred, and is intended as a purely social undertaking, without any ulterior mercenary object in view.

The following Wednesday the first anniversary meeting will be held, of which farther particulars in due time. R. C. C.

**HALIFAX.**—A telegram from Baltimore to the secular papers here announces the withdrawal of the Bishop of Baltimore's license from a Halifax curate who had just taken duty in Baltimore. The cause given is that the Bishop of Halifax's Commissary, immediately after the curate left, promptly revoked the letters dimissory. Various causes are assigned.

**WATER STREET MISSION.**—The children of this Mission school, to the number of thirty-three, were regaled with a Christmas tea last Friday. After tea, bags of candies, oranges, etc., were distributed among the children.

**SUNDAY-SCHOOL STATISTICS IN HALIFAX.**—At a general meeting of Sunday-school teachers in Halifax last week, an analysis of the children and helpers attending the various Sunday-schools in the city was submitted. The analysis gives rise to some serious thoughts on our Church Sunday-school work. The Church of England population of the city numbers about 10,000, and here is the attendance, according to the report, at the different schools:—

Church of England.—St. Paul's, 230 scholars; St. Luke's, 214; St. George's, 300; St. Mark's, 100; Trinity, 150; St. Matthias' Mission, 150; Bishop's Chapel, 90; Northwest Arm Mission, 30; St. John's Mission, Three Mile House, 35; St. Albion's, Tower Road, 35.—Total, 1,384 scholars.

It will at once be seen that the percentage is not what it ought to be, if the schools were more thoroughly and systematically worked, and in proof of this contention we submit what the rival body of Methodists are doing in town. It must be remembered that the Methodists number less than one-half the number of the Church population, or little more than 4,000:

Methodists.—Brunswick street, 340 scholars; Grafton street, 260; Charles street, 562; Kaye street, 180; Goburg Road, 110; Beach street, 100; South Brunswick Mission, 95.—Total, 1,647 scholars; or 263 more than the number registered on the Church list.

It will be seen, too, that the greatest gain is made in Charles street, a comparatively new Methodist church, situated in a promising spot,