

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

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CONVENT SCHOOLS.

OUR correspondent who writes with reference to Roman Catholic Schools says much that is certainly worthy the especial attention of Church parents. We have ourselves before referred to this subject in an article on "Education in France," and we warmly support "An Observer's" position.

How it comes about that Church children are allowed to risk their faith by attending Roman Catholic Schools, we are at a loss to understand.

If it be in order that a higher and better education may be imparted to their daughters that parents run such risks, even then it would be the height of folly and madness to place intellectual attainments above the spiritual and eternal interests of the young. But when the fact is too patent to risk a denial that the education imparted at these R. C. Institutions is by no means superior—if, indeed, it can be said with truth to be equal—to that given in Church Schools, it becomes still more a matter of astonishment that so much wilful stupidity and reckless indifference should prevail.

If it be done—as we fear in too many cases it is done—more for the purpose of saving a few dollars than for any other reason, then, indeed, do the professions of those concerned go for naught, and their Church principles are sadly lacking.

And, strangest fact of all, it is noticeable—as is the case in the Diocese of Huron—that among a class in the Church, as well as out of it, who claim a superior position as defenders of the Protestant faith, is this course frequently taken, and the daughters of well-known Evangelicals (so called) are to be found pursuing their studies in Roman Catholic Schools.

In Huron, as in Nova Scotia, and in almost every other diocese of our Dominion, first-class Church Schools are now in operation, and if these Schools have not proved a financial success, it is altogether due to those Church parents who, by supporting Romish Schools, have helped to retard their own, while most surely assisting to strengthen the Papal system, and to undermine the Protestant Faith.

It has ever been the settled policy of Rome—and she has never disguised her intentions—to get the young girls, the future mothers of this land, under her in-

fluence, in order that they may become, if not members of her Communion, at least poor Protestants, (probably sceptics or infidels,) and thus, no less surely, to weaken the influence and position of Protestantism.

We have met with very many young ladies who have graduated from these Institutions, and we have yet to know the first one who has increased her faith in Jesus Christ, and in the doctrines as taught by the Church of England; while in nearly every case which has come under our notice, we have found this scepticism we speak of, plainly apparent.

A very great responsibility rests upon the shoulders of the parochial clergy in this matter. They, more than any others, should lose no opportunity and spare no pains to make their people see the folly and danger of sending their children to the Convent schools; and they should also speak warmly to parents in favour of Church schools,—as in all truthfulness they now can do,—and endeavour in this way, not only to prevent the young, at their most impressible age, from being sent where they are likely to become inoculated with the dangerous tenets of Rome, but also do their utmost to have them placed where the influences of the Church are sure to be exerted over them.

We again commend our correspondent's letter to the thoughtful consideration of our readers.

REMARKABLE CHANGES.

It is a remarkable fact in connection with many of the religious societies outside the Church, that, at the present day, they are all more or less striving to make their services more nearly like those of the Church of England, to imitate, as it were, the Church's forms and practices.

The changes to which we particularly refer are so conspicuous,—or some of them are at least,—that they have but to be named, and our readers will at once see the force of our remarks.

At one time, buildings used for the public worship of God were constructed as barn-like in shape and appearance as possible, it being urged by dissenters that, as God was a Spirit, and the worship due Him a spiritual worship, therefore no auxiliaries ought to be used to assist the heart's devotion, by appeals through the senses. Now, dissenters vie with Churchmen in erecting handsome, well-shaped and ornate buildings; and the cross, which was at one time looked upon as the greatest of all Popish badges, and a horrible heresy, is now lifted aloft over very many buildings in which Calvinists of the strictest sort are offering their devotions to Deity. Tower and steeple, and bell in the tower; stained glass windows; floral and other decorations; are most noticeable features of this revival. The Organ, which was so familiarly known amongst some people as "the devil's bag of whistles," and condemned in no measured terms, is now heard almost everywhere accompanying the people's voices in their singing. Anthems and chants are sung. The Lord's Prayer and the Apostle's Creed are repeated by the people aloud after the Minister. The observance of many of the Church's Holy-days, such as Christmas, Good Friday, Easter, etc. The Marriage, Baptismal, and Burial Services in the places of worship, instead of in private houses. Kneeling in

prayer. And, in fact, so much of the Church's Liturgy and the Church's Worship, that, entering certain dissenting houses of worship in the principal cities of England and the United States, a Churchman for a time is ignorant of the fact that he is not among his own people.

This improved state of things is most gratifying, and must in time produce far-reaching results to them and us.

It is true that, as very many have felt, this assimilation is carried forward, not in the interests of the Church, nor even, it may be, in the interests of truth, nor with conviction that such forms and practices are necessary, or scriptural and primitive, or well-pleasing to God, but simply to retain their people, and especially their young people, who would otherwise go to Church, and eventually become Church men and Church women; still, whatever may be the design of its promoters, it ought to be gratifying and encouraging to Church people, as showing the drift of men's minds, the direction towards which the modern religious sentiment, with reference to public worship, is leading the intelligence of the country; and it clearly proves that the Church's influence is being felt and acknowledged, and that her principles are steadily gaining in favor, and will surely ultimately become the leading and controlling principles of the Christian world.

LOYALTY.

THE GOVERNOR-GENERAL and his royal wife have paid a visit to the Province of New Brunswick, and to the Isle named in honor of the grandfather of the Princess. Thousands of sober citizens have vied with each other in the beauty of their decorations, in their manifestations of loyalty, and shouted themselves hoarse in their enthusiasm at beholding the new occupant of the Vice-Regal Throne, himself the descendant of an ancient and honoured race, associated with the historic and romantic annals of Scotland, and by his side a Princess of the House of Guelf, daughter of "Albert the Good," and of her who will ever be enshrined in the pages of history as the noblest example among reigning Houses, of Queen, Wife and Mother. In the two illustrious guests, we see not only two "born to the purple," who are gifted with noble aspirations, a high order of talent, and whose virtuous and sympathetic lives are a standing example to all citizens, but beneath it they stand before us as the representatives of the mightiest Throne on earth; they are the embodied symbols of an Empire composed of heterogeneous masses of people in all parts of the globe, the basis of which is Constitutional Freedom. In their persons, they represent the union of Freedom and Conservatism, and we bend before the deathless principle of God-given authority, wielded with justice and mercy. In honouring them, we express our attachment to the Throne of England, and the principles which are the foundation of the wisest Constitutional Government the world has ever seen.

We have welcomed our guests because they are the living exponents of principles dear to every Canadian heart, and apart from their rank, we rejoice to know that, in the persons of the Princess Louise and the Marquis of Lorne, Canada will

have rulers skilled in poetry and the use of the pencil, patrons of art in every form, leading noble lives, that will be an example to our people, and full of kindly sympathy for all that affects the highest welfare of Canadians. In the name of the Churchmen and Churchwomen of this part of the Dominion, who are taught loyalty and obedience, and respect for authority from the time they can learn their Catechism, we say, God save Lord and Louise.

A GENEROUS AND ATTRACTIVE OFFER.

Of the importance of knowing Scripture History, and searching daily Holy Writ for information and instruction therein contained, there can be no doubt. Especially among the young should this practice be implanted and cherished, for what is sown in youth will bear fruit in maturer age. It is with this conviction that the Editors of "THE CHURCH GUARDIAN" have accepted the following proposition:—The Rev. J. Douglas Borthwick, of Hochelaga, Province of Quebec, has offered THREE PRIZES, consisting of various volumes, to those who will answer the largest number of the 375 questions to be published in this paper. It is hoped that the young people especially will take an interest in these questions, which are open to all, and that the expectations both the gentleman who has propounded them and the Editors of this paper may be realized in causing a greater respect of the Blessed Word of God.

We trust that parents and teachers will take a lively interest in this work.

The first prize will consist of six volumes, viz. :—

- 1.—"The Battles of the World," by Rev. J. Borthwick.
- 2.—"The Harp of Canaan," by do.
- 3.—"Cyclopædia of History and Geography," by do.
- 4.—"The History of Scottish Song," by do.
- 5.—"The Last Three Bishops of Canada," pointed by the Crown, by F. Taylor, Ottawa.
- 6.—"The Pathway of Safety," by Bishop Oxenden.

SECOND PRIZE.

- 1.—"The Battles of the World."
- 2.—"The Harp of Canaan."
- 3.—"The History of Scottish Song."
- 4.—"The Last Three Bishops," &c.

THIRD PRIZE.

- 1.—"The Battles of the World."
- 2.—"The Last Three Bishops," &c.

PLAIN DIRECTIONS.

1. Questions to the number of 50 will be issued every fortnight, till all are finished.
 2. Four weeks will be allowed from the issue of each series to send in answers, after which none will be received for that series.
 3. A *nom de plume* must be assumed by each competitor; and forwarded with answers, the real name to be given when required.
 - 4.—All letters and answers must be addressed to the Rev. J. Douglas Borthwick, Mary's, Hochelaga, Province of Quebec, who will correct the papers, if necessary, and send the best to the office of this paper.
 - 5.—If a tie results in the answers, the books will be given to each, or different questions will be given to decide the tie.
 - 6.—The Book, Chapter and Verse must be given to each answer, if at all practicable.
 - 7.—Write on one side only of the paper.
- The first series of Questions will appear in our next.

THE BISHOP OF NOVA SCOTIA.

The Bishop of Nova Scotia left Halifax yesterday for Charlottetown, in order to take part in the reception of the Governor General in that portion of his diocese. His Lordship will be absent about a month, and has made the following appointments for confirmations and other services: