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the sentence, Praise ye the Lord. The lectern, reading desk and font were tastefully trimmed with autumn leaves...

S. Paul's Church was beautifully trimmed for harvest by the ladies of the congregation, and was confined entirely to fruits, flowers and ferns...

There were no decorations whatever in St. John's Church. The usual harvest hymns were sung.

MAGAGUADOVIC.—Mission.—An eight days' mission was recently held in All Saints' Magaguadovic, by the Rev. Henry Neales, Rector of Richmond.

Mr. Fowler was fortunate as to secure the assistance of a capital organist, Miss Hattie Carman of Christ Church, Woodstock.

The mission began on Sunday evening, Sept. 12, by the hearty singing of Dr. Sullivan's "Onward Christian Soldiers," followed by evensong and litany...

Every day during the week there were two services, matins or litany at 8.30 a.m., and a special mission service, sanctioned by the Metropolitan, at 7 p.m.

On Sunday, 19th, the mission ended. There were three services, matins and Holy Communion at 10.30 a.m.; litany and holy baptism with an address to the Sunday School children at 3 p.m.; and evensong, with the closing sermon at 7 p.m.

church. Throughout this mission not the slightest attempt was made at exciting the people, both the Rector and the missioner believing that great religious excitement is injurious, not beneficial to that "pure religion and undefiled" which God asks of his children.

FREDERICTON.—Special services of thanksgiving for the bountiful harvest with which the country has this year been blessed were held yesterday at the Cathedral and at St. Ann's.

At the Cathedral the lectern and font were beautifully decorated with autumn leaves and floral tributes. At the base of the font were a number of vases filled with both house flowers.

STANLEY.—The concert lately held in aid of Church funds was very successful, something like \$125.00 being realized. The new Parsonage is rapidly approaching completion.

NEWCASTLE, QUEEN'S CO.—Continued.—After the Evensong, the Bishop held a Confirmation. Mr. Starling presented some twenty-five candidates.

He reminded them also that that was now the place in which the Church desired that all her holy ordinances should be celebrated—there they should bring their children to Holy Baptism—there the marriage vow and covenant should be sanctified and blessed and there, too, as the Church directed.

in common with many others, we tender respectfully our very sincere congratulations to its worthy and zealous Missionary, to him and to his, on the success with which holy labor has been crowned.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—At the Matriculation Examination at King's College Windsor, on October 2nd, inst., Alfred Chalmers Osborne took the first place, followed by William H. Sampson.

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**SPECIAL NOTICE TO SUBSCRIBERS.**

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All who pay in advance will get the paper at one dollar a year, while all others will be charged one dollar and a half.

Those whose subscriptions are now due, and who wish to get the paper at the smaller amount, must pay up at once.

There will be no deviation from this rule, as the paper cannot possibly be published at the low price of a dollar unless the subscriptions are promptly paid.

Halifax, N. S., 1st Oct., 1880.

**CATHEDRALS.**

**I.**

As there has been, and as there is likely to be in the future working of the Church in the Colonies and other parts of the Anglican communion, considerable discussion in reference to the Cathedral system of the Church, it may be well to put together for the information of Church people, who are not specially acquainted with ecclesiastical history, a few notes upon this subject. Two things have, in recent discussions, been rather hastily assumed. First, that there being scarcely one example of a true Cathedral in the Colonial Church, the appointment of officers in connection with pro-cathedrals is an unreality. Second, that because the condition and surroundings of the Church in new countries are, in many respects, different from those of the Church in Europe, therefore any such ecclesiastical machinery is necessarily out of place.

With regard to the first allegation, all that needs to be said at present is that the appointment of honorary officials, who draw no stipend from cathedral revenues, and have no fixed duties to perform in consideration of the same, has for some time past been known to the Church. Such persons were chosen by the Bishop of the Diocese as subjects of distinction at his hands, for their piety, learning, and services to the cause of religion. And if there are still such clergymen to be found, as it would indeed be a sad state of things if there were not, it cannot be an unreality for the Bishop of any Diocese to select those among them who seem to be worthy, for almost the sole mark of his approbation yet remaining at his command. No one thinks the less of a civil or military distinction, of which there are many recognized forms, because it does not carry with it a salary, or because there are no special, or only nominal duties attached to it. The sole objection which can be made to such marks of distinction, which

will certainly be bestowed and valued as long as human nature remains what it is, is that they may be abused. This applies equally to every exercise of power; and will continue possible, though it may be always matter of regret.

As to the second assumption, it will hardly be denied that in the past history of the Church the tendency has ever been to work from centres. Not to speak now of the evident necessity of his, history convincingly proves that immense advantages have been derived to individual Dioceses as well as to the Church at large, from cathedral establishments, with their bodies of learned clergy, their well-trained musicians, their schools of Divinity, their colleges for the instruction of youth, and other institutions. The art and science of ecclesiastical architecture; the development of the ritual music of the Church; the elucidation and interpretation of Holy Scripture, and kindred studies; no less than the evangelization of the Diocese at large, have proceeded during the ages past, with varying intensity and success, from the central work and influence of the cathedral. And it is safe to say, that that which has worked so well in what are generally assumed to be the "dark ages," without the advantages which modern enlightenment and modern facilities afford, when the stimulus of public criticism was unhappily wanting and the power of the press was a thing unknown, will undoubtedly be again the method of work which the Church, as soon as she is able, will, in her wise conservatism, adopt. True, she has few cathedrals yet in these her infant branches. But she will have them, and with every equipment and every real improvement upon the past that the nascent liberality and affection of her sons can give her. Little by little, with prudent caution, she is putting forth her powers, she is systematizing her work, she is perfecting her organization. And there can be little question, but that another century will see many cathedrals on this continent, from which as centres of life and influence, will go forth men fitted for the work of the ministry; boys and girls carefully trained in the principles and practice of the Church of God; mission-preachers, whose natural powers have been fostered, and whose zeal has been kindled into a living flame; and critical, devotional, or practical treatises on the different aspects of the Christian life; which will all unite to lift the Church into her true position, as providing, in accordance with the will of her Founder, evangelic truth and apostolic order, absorbing into itself the tentative systems forged by man's ingenuity or perverseness as substitutes for the ancient faith.

It may be interesting to many of our readers, then, that in one or two papers we should indicate the position of the cathedrals of the Mother Church, and point out what features of the cathedral system may wisely be retained and used in the present condition of the Church's growth.

**NEGLECT OF PUBLIC WORSHIP**

This serious evil, an evil which has been prevalent to a greater or less extent in all ages of the Church, is exciting wide-spread attention. And well it may. Of what use is it to multiply costly Churches, and provide manifold agencies if these Churches are but half full, and the great proportion of men stay at home? Is public worship a duty? Unmistakeably so. It is due, we owe it to God, as creatures approaching a Creator to pray, give thanks and call on His Name. Yet what a lamentable sight do we see among professing Christians of every name. It is sad to think of the neglect, the carelessness displayed, not only by those who profess no relig-

ion, but by Christians in name. This is the case all over the Christian world. The Bishop of Manchester has publicly drawn attention to some statistics in England. We find the following paragraph:—

"In the course of a sermon delivered at St. Andrew's Church, Ancoats, on September 9th, the Bishop of Manchester presented some remarkable statistics as to attendance at public worship. In a Manchester parish containing 1,233 houses the clergyman found, as the result of personal inquiries, that the heads of 906 families openly professed that neither they nor their households attended any place of worship. Ninety-three families called themselves Church of England people, 94 families called themselves Roman Catholics, and the rest were made up of different denominations, the Wesleyans being strongest, with 54 families. The fact that 906 families out of 1,233 never attended public worship was, the Bishop remarked, a scandal and a peril to society. He did not want to proselytize, he did not want the Church of England to gain in numbers at the expense of the dissenters, or even at the expense of the Roman Catholics, but there was surely work enough for all to do in stirring up that inert mass of apathy, and in bringing the people to a consciousness of their peril."

In the United States both religious and secular papers have been discussing this question, and actual counts have been made on given Sundays, shewing the small attendance in the different houses of worship, compared with the adult population, and the small percentage of male worshippers. In *Earnest Worker* speaks of the same evil in the early days, alluding to the sixth century, and gives the only remedy, a LOVE OF GOD. It says:—

"John Chrysostom, the golden mouthed orator, preaching in the city of Constantinople on some great festival, was pained when he thought of the disparity between his immense congregation then and the smaller throngs on ordinary occasions. He says to his people: 'You are to-day cheerful and I alone am dejected; for when I look over this spiritual sea and behold this boundless wealth of the Church and then consider that so soon as this festival is over, the multitude will start away from us, I am pierced with grief that the Church, having brought forth so many children, cannot enjoy them at each assembly, but only at a festival. How great would be the spiritual exultation, how great the joy how great the glory of God, how great the spiritual feast, if on each occasion of assembling we could see the enclosures of the Church thus filled! This age is no worse than any preceding one nor is it better. But everywhere and during all times one thing only can lead people to worship God and to listen to His Holy Word. That thing is a love of God. If we do not really love Him, nothing can make us go to Church regularly. Excitement, fine preaching, or fine music may draw us on some special occasion, but not twice at least every Sunday.

"If we love our Divine Master we will walk with Him, and talk with Him, and like to hear about Him, and we will fall low on our knees before His footstool, and we will offer Him the sacrifice of praise and thanksgiving. If we do not love Him—and I believe going to Church and attention to the divine ordinances are a proof to ourselves of that love—then we are none of His, we are not Christians after a godly sort, and we can have nothing bright and beautiful to look forward to in the future. We shall not wake up after His likeness from the sleep of death, unless we have done His will on earth."

**HARVEST HOME.**

In gratitude to God for another year of bountiful Harvest, our Church folk have been assembling in God's Houses to offer up their praises and thanksgivings, bearing with them the "first-fruits" to offer to God, and to adorn His temple. The Lord of the Harvest has not failed in His promise, and sunlight, rain and dew have conspired to bless the earth and make it yield its increase. Let us not forget that the sowing, tending and reaping are only the instruments. It is God that makes

these effectual. And as we eat our bread in thankfulness of heart, let us remember the "Bread of Life" Who came down from heaven to feed our souls with the bread of the Everlasting Harvest, when we are reaped by the hand of death. May God gather us into His garner among the holy and pure grain.

**THE PAN-PRESBYTERIAN COUNCIL.**

"The *Independent* discovers two currents in the council, and both vigorously opposed to the skepticism of the day; but one liberally so, and the other narrowly and bitterly so. One is for freedom of investigation and for large liberty of difference within the Church; while the other would hold every Presbyterian rigidly to the old beliefs. Even Dr. Cairns was not sound enough to satisfy certain extreme men from the South and West, and from Ireland!

In the entire Service of Praise of the Council the name of the Lord Jesus Christ was not to be found. This was because some delegates objected to singing anything but the Psalms. Patience! 'It was a Unitarian service of song,' says the *Independent*."

Many able papers were read, showing wide difference of opinion. There were representatives there all the way from the most narrow conservative to the broadest kind of liberal. The aesthetic taste is growing, and there is a growing desire to observe the Christian year. Dr. Hitchcock spoke in favor of Whit Sunday, Trinity and the other Festivals not now observed among them. Christmas Day is observed by many now.

**THE N. B. EXHIBITION AND ITS LESSONS.**

In the interests of the CHURCH GUARDIAN we paid a flying visit to the Provincial Exhibition held in St. John. Such a full and faithful account has been given by our secular contemporaries, that it is unnecessary for us to enter into details, even if we had the space. It would be but little to say that we were proud of the exhibit of our native Province. In every way the exhibition has been a success. Opening on Tuesday, by Thursday night 32,000 adult tickets were sold. Crowds from all parts of the Province, and strangers from other parts of the Dominion thronged the building morning, noon or night. The quantity and quality of the articles displayed shew that after years of commercial depression our people are beginning to recover their energies. The display of stock and home manufactures in dry goods, machinery, &c., greatly surprised many of our people. It takes an occasion like this, when the products of our people's skill are brought together, to shew the nature of our resources, and the skill we have in our midst. There is a tendency in the Maritime Provinces to depreciate our own country and to make much of the superior advantages in the United States and of other parts of the Dominion. The Provincial Exhibitions held are an answer to this depreciation. Manitoba sent the productions of her fields; but we are satisfied our people were convinced that our farmers can hold their own with Manitoba. We saw vegetables, fruit and other products of the soil worthy of all praise. Our cattle presented a fine appearance. Manufactured goods were there which bore most favorable comparison with the best of the kind in the United States. Machinery was exhibited (invented in New Brunswick) which had won diplomas abroad, and is extensively used there. Our country readers sent articles which were admirable specimens of their work. We hope this exhibition will go a long way to counteract the unwise depreciation of our Province, to which many people are constantly giving utterance. Our people are hardy and skilful. Capital is, to a great ex-

tent, wanting, but we have other things which, in part, compensate for its loss. Intelligent farming brings a rich reward even here. Skilled labour will always find a market for its productions. Only let our people go to work with a will to build up their own country.

It is a sad sight to see our young men and women leaving their own Province, which is capable of producing such an exhibition as we have seen, and seeking their fortunes elsewhere. Why should we go to Manitoba or the U. S., when our own land and our own industries need our presence. We have an expensive School-system. We educate our boys, and give them trades or teach them a business, and they flock off to the U. S., and enrich that country with their skilled labours. The very best of that labour is largely Canadian. It is no wonder our country is poor. And our people encourage this, by refusing to see that we can produce with encouragement, and more cheaply, the same class of goods here. They pay an increased price abroad for the work done in many cases by our own Provincial men whom we have lost. If our country readers into whose hands these lines may fall would make up their minds to acquire information, to study up their profession, to bring to bear on agriculture the results of the latest research, and whether in farming or other work to do it intelligently, and to be content with their lot, they would remain in the country, and we should make rapid advances. The N. B. and N. S. exhibitions have plainly shewn unprejudiced observers that these Provinces are rich in resources, and that there is no need for our people to be tempted away from their homes. Here they can gain a good and honest living, and a comfortable independence with the same amount of work they would have to do elsewhere. Let us not desert our Provinces in the days when they need our aid, and when intelligent work will bring to every one a fair reward.

**FIFTY YEARS IN ONE PARISH.**

We congratulate the Rev. Canon Walker, B. A., on the completion of his 50th year as Rector of Hampton, N. B. As our readers will see from our columns, he was surrounded by all his family, three of his sons being in active ministerial work in the United States, and the parishioners very properly commemorated such an unusual event in these days of frequent changes by tokens of their regard. We trust that the venerable Canon, now the senior clergyman of the Diocese, may be spared yet many years as the Nestor of the Fredericton clergy. Canon Walker was ordained Deacon in 1826, two years before the Metropolitan took orders, and held the Parish of St. Eleanor's, P. E. I. He removed to Hampton in 1830. When he entered the ministry there were five Colonial Bishoprics of the English Church, viz.: Nova Scotia, Quebec, Calcutta, Jamaica, and Barbados. He has lived to see these increase to 69. In the same time the ten American Bishoprics have increased to 63. The two Dioceses in British America have become 16, and during his pastorate at Hampton the 26 clergy in New Brunswick have increased to 70.

The following from the *Living Church* is commended to our readers. The Editors and contributors to the CHURCH GUARDIAN have each an individuality. They are not chained to an iron-clad set of opinions, which must be held because some one else or some school holds them. Consequently they give sometimes the result of independent thinking, and take a practical view of subjects hard to reconcile with the views of any one particular school of thought in the Church:—

"It should not be expected that every-

thing which appears in this paper should be interesting to every reader. If we had only one class of readers and very few at that, we might possibly give thirty columns each week that would suit every one.

Another thing should not be expected, —that the views of every one who writes for this paper should agree with the views of everybody who reads the paper.

THE Diocese of Maine, at its last Convention, passed a resolution looking to the establishment of the "Quebec Scheme" for payment of its Missionaries that is making grants from the Mission Funds conditional on a certain amount being raised in the Mission.

NEWFOUNDLAND.

TERRIBLE PANIC IN A NEWFOUNDLAND CHURCH DURING THE BISHOP'S VISIT.

The old Church at New Harbour, Trinity Bay, built, as the inscription on the gallery tells us, in the year 1815, by the inhabitants, "as a monument of the zeal for religion" was thronged to its extent on Sunday evening, 19th, Sept. The preceding Wednesday, the Bishop of the Diocese had arrived in the 'Lavrock' for a visitation of the mission.

The two doors at the opposite ends speedily became blocked up with struggling, terrified people; the crowd nearly carrying away with it, the posts on shores supporting the gallery, thus nearly precipitating the catastrophe which many thought was impending.

One result of the panic is that the people of New Harbor are now without a Church, as the old Church is too unsafe to be used, and, indeed, would need considerable repairs to make it fit for use.

HAPPILY the new Church is well advanced, and the poor people are doing their best to secure its completion by the spring. The failure again this year of the cod-fishery, makes it utterly im-

possible to do this unaided. £100 would complete it free of debt. Subscriptions (and special gifts for furnishing or beautifying the Church) will be thankfully received by the Priest of the Mission, Rev. Arthur C. Waghorn.—Com.

THE ENGLISH CHURCH CONGRESS.

STRIKING WORDS OF THE LORD BISHOP OF PETERBOROUGH.

At Leicester, in England, a Church of England Congress was sitting when the mail left on the 30th ult, the Congress having been presented with an address of welcome by the Non-conformist Ministers of Leicester.

"The idea of our Leicester Congress, if I may venture to speak for it, is this—the Church of England for her Master's sake the servant of the English nation. This is surely what we mean when we speak of her as the National Church."

"We cannot present our cause to the Churches in terms more impressive than are thus used by His Lordship the Bishop. In a period of less than six years we have delivered from suffering, or from death, hundreds of young babes; and for scores we have found safe, loving, Christian homes in the country."

On page 6 will be found another very interesting letter from the Rev. C. E. Grocer, Missionary in the Sandwich Islands.

of the Church's duty, but the secret also of her strength and her security. Her path of duty is in this aspect what it has always been—the path of safety too.

THANKSGIVING DAY: INFANTS' HOME, HALIFAX.

The Committee of the Infants' Home, Halifax, have had to acknowledge for the last two or three years generous gifts from Churches throughout Nova Scotia, made on Thanksgiving Day.

In the name of the Committee of the Halifax Infants Home.

Most respectfully yours, ANTOINETTE NORDBECK, Treasurer. Mrs. E. M. SAUNDERS, Secy.

PROHIBITED DEGREES.

A CATECHISM ON MARRIAGE, especially with regard to its prohibition with a deceased wife's sister, by the Rev. Joseph J. Curling; with an appendix showing the Divine authority for the Table of Prohibited Degrees, by the Rev. Joseph F. Phelps, Precentor of the Cathedral of St. John the Baptist, St. John's, Newfoundland.

This little pamphlet, which was so highly recommended in the Metropolitan's address at the opening of Provincial Synod—and is also endorsed by several of the Bishops, may be had on application to this office; price 10 cents each, or \$1 a dozen.

BISHOP HERZOG, old Catholic Bishop for Switzerland preached in St. Ann's Church, New York, Oct. 3rd and in Trinity Church Oct. 10th, in both cases in German.

On page 6 will be found another very interesting letter from the Rev. C. E. Grocer, Missionary in the Sandwich Islands.

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.

APPOINTMENT TO PARISHES.

(To the Editors of the Church Guardian.) SIR,—May I ask you to publish the following information which I have obtained directly from each Diocese, and put in this short form:— I ask this in order that all may have the power to think over the subject, and also that opinions may be drawn out through your invaluable paper, which will aid the Synod Committee to draw up a report superior to any which their unassisted labour could produce.

The various Dioceses in our Ecclesiastical Province at present deal with this grave subject thus:—

Diocese 1. Here a Rector is elected by a majority of the Parishioners present, at a meeting duly called, and when he shall have obtained the Bishop's letters of institution, shall be inducted by the Bishop into the said Parish.

Diocese 2. The Rector is appointed by the Bishop with the concurrence of the congregation or congregations, such concurrence to be given by a Board of Concurrence elected at special meetings of the congregations.

Diocese 3. The Bishop appoints after consultation with the Church Wardens and Lay Delegates of the vacant Parish.

Diocese 4. The Rector is elected by a two-third vote of the male Parishioners present, at a meeting duly called, and unless there is some lawful impediment, the Bishop is required to issue his mandate to institute.

Diocese 5. On the Bishop giving notice of vacancy, the Vestry meet and choose 2 or more clergymen, from whose names the Bishop shall select one. If no nominations are made within three months, the Bishop has the absolute right.

Diocese 6. The Bishop appoints, after conferring with a Committee of the Parishioners, one member to every 25 registered voters in the congregation.

Diocese 7. The presentation to all Rectories is vested absolutely in the present Bishop during his incumbency.

Diocese 8. The Bishop appoints after consultation with the Church Wardens and Lay Delegates.

Diocese 9. Has no Rectories as yet, but the Bishop has thus far made all appointments to Cures.

I have omitted minor details for the sake of brevity.

D. C. MOORE, Chairman of Committee.

GAGETOWN, N. B.

(To the Editors of the Church Guardian.)

SIR,—I know that you are always glad to hear of growth and progress in our beloved Church, whether materially or spiritually manifested. The casual looker-on or visitor can say little with respect to the latter, but he must be blind indeed who cannot readily see tokens of the former.

Foreign Parts. Musing thereon, I was led first to visit and examine the neat edifice in course of construction, and then to seek information as to how this had been brought about. The new Church measured as to the nave, 45 by 24 feet, with a chancel 17 feet 6 inches square. The walls are 13 feet 6 inches high, and support an excellent roof of pine, with open timbers.

The interior of the Church is noticeable, both from its strict simplicity, and the excellence of the workmanship. It is finished and wainscoted with black ash, of beautiful grain, and tecturo, all of which I believe, is to be oiled. The seats, prepared in Fredericton, but put together by the builders of the Church, are also of black ash, and seem comfortable and substantial.

One naturally asks how so neat a Church could be built in these hard (and cold) times in so small a community, and on enquiry, I found that through their own efforts, and the liberality of friends, the "Ladies' Sewing Society" raised \$300 for the purpose.

Almost all the Chancel furniture has been provided, though I was told that there is still lacking a carpet for the Chancel, lamps for lighting the Church, and stoves for warming. One cannot help congratulating the hard working and self-denying Rector, (Rev. J. Neales), on this material result of his 22 years faithful work in the parish; and also complimenting the very intelligent and clever master-builder, Mr. Gilbert Williams, on the excellence of his performance.

I was pleased to learn that the building committee hope to have the Church ready for consecration early in November, and that all the willing workers and well-wishers are looking forward to that time as one that will be full of joy and satisfaction, and promise of increased interest in the Church, and prosperity for the future.

I should say that emphatically one of the best features in the new Church is that the seats are to be "free and unappropriated," a "house of prayer for all people," rich and poor alike.

If you think this worthy of a place in your columns it will be a sincere gratification to

A VISITOR.

STEWIACKE.

(To the Editors of the Church Guardian.) SIR,—Are there no Church of England people in Stewiacke. Have I been dreaming? or was not Stewiacke once part of Truro parish, and was not the first Rector very nearly allied to the chief speaker at the late Centenary?

Did Mr. Haire never exist? Is Richard Untacke dead? or Rev. J. B. Dodwell? I thought I saw the last named in the flesh not long since. But some people argue that our existence even may be an illusion! If so, perhaps the Presbyterians, Baptists and Methodists may suffer under an illusion, and our Church people be the only wise ones for not encouraging at so great a gathering the illusion of the existence of the Church of England.

A VISITOR.

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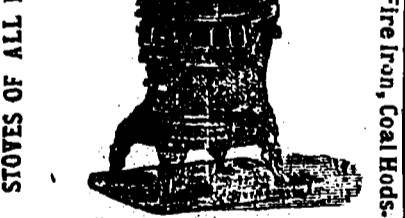
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