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# The Church Guardian.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

Vol. 1.—No. 18.

THURSDAY, AUGUST 14, 1879.

One Dollar a Year.

REV. JOHN D. H. BROWNE,  
REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,  
MONCTON, NEW BRUNSWICK,

EDITORS.

GADSHILL PLACE, Higham, the residence of the late Charles Dickens, has found a purchaser in Captain Austin Budden, of the 12th Kent Artillery.

THE Rev. John Macnaught has resigned the living of Goring, in Sussex, to which he was presented last Christmas, there being no healthy vicarage-house, nor any adequate funds for building one.

THE Archbishop of Canterbury, on the representation of the Bishop of Rangoon, has conferred the degree of Doctor of Divinity on the Rev. J. E. Marks, the principal of St. John's College, Rangoon, in connection with the Society for the Propagation of the Gospel, in recognition of his long and valuable services to the cause of Christian education in Burmah.

THE 19th meeting of the Church Congress will be held at Swansea, on Tuesday, the 7th of October, and the three following days, under the presidency of the Bishop of St. David's. The sermon at the opening service will be preached by the Archbishop of Canterbury. This being the first visit of the Congress to Wales, great interest in it has been felt in the Principality, and a large attendance is expected from all quarters.

FOUR new Bishops were consecrated in St. Paul's Cathedral, London, on St. James's Day: Canon Walsham How as Suffragan-Bishop of Bedford; Dr. Barclay, a well-known Oriental scholar, as Bishop of Jerusalem; Mr. Ridley, a Church Missionary Society's missionary, as Bishop of Caledonia, a new diocese carved out of British Columbia; and Mr. Speechly, also a Church Missionary Society's missionary, as Bishop of Travancore and Cochin, native Indian States under British protection.

ON Sunday, by the appointment of the United Presbyterian Synod, the Rev. Mr. Boyd, of Skelmorlie, presented himself at the U. P. Church, of Gourrock, Glasgow, for the purpose of declaring it vacant, the minister, the Rev. Mr. Macrae, having been deposed from his charge for heresy. The congregation, however, kept the door locked, and refused to give the rev. gentleman admission. A large crowd collected, and Mr. Boyd, after vainly endeavouring to get access to the church, gave intimation of Mr. Macrae's deposition from the doorsteps.

THE Churchmen in England hold their own well against the godless schools which the Education Act has set up. Since 1870, the Church has spent through the National Society \$6,000,000 in building schools, and much more through individuals, of which no account can be given. They have an average attendance of 1,368,029 pupils; while the "Public Schools" have only 559,078. Then these new-fangled Board schools, without any church in them, are so expensive that they are frightening the tax payers dreadfully. At Birmingham, the Board of Schools have been complimented by the Government Inspectors with such phrases as "utterly neglected," "bad," and "disgraceful." After they have paid some pretty long bills, perhaps the English people will find out that just as good reading and spelling, and a great deal cheaper, are given by their old Mother Church, with the decided advantage of "your duty to God and to your neighbor," thrown in.—*Living Church.*

BISHOP RILEY has sailed to England, in the interest of his Mexican Church Mission.

A correspondent writes to the *Guardian*:—"It has been arranged to celebrate on Sunday next, the 27th July, the seventeenth hundredth anniversary of the church of *St. Peter's-upon-Cornhill*, which is believed traditionally to have been founded as early as A. D. 179. It, therefore, occupies the site of a very early, if not one of the very earliest British churches, and was itself the chief Archbishopial see before its removal to Canterbury. The church of *St. Peter's-upon-Cornhill* was presided over by Bishops who attended three out of the four of the first Great General Councils of the Church—namely, that of Arles, A. D. 314; that of Sardica, 347; and that of Ariminum, 539.

THE proposed erection of a monument to the Prince Imperial in Westminster Abbey has called forth many expressions of opposition which are far more political in character than the proposal against which they are directed. The Dean of Westminster has defended in an able statement the admission of a memorial of the unfortunate Prince into "the great temple of silence and reconciliation."

THE largest stock-raising farm in the world has just been formed in Colorado, by the amalgamation of the *Hermosilla* and *Huerfano* ranches, near Pueblo. The farms together contain nearly 100,000 acres—more than 156 square miles—and have some 10,000 or 15,000 head of cattle on them, mostly short-horn grades, raised from Texas cattle and pure-bred males. The cattle live out in the open air all winter, and get their own living, the only expense being the pay and keep of the herders. A steer can be turned out fat at four years old, at a cost of four dollars.

IN consequence of the dreadful ravages of a corn beetle in Russia, the Government has appointed a committee of landowners, naturalists and officials to report upon the best method of promoting its destruction. In some parts the fields are literally covered with the beetles, which appear to be approaching the Austrian frontier. In the province of Odessa, the sea throws up all masses of them, which rapidly spread over the fields and devour everything in their way. Forced labour against the common enemy has been established. Public trials with a corn-beetle-destroying apparatus are taking place.

CAPT. STRAHAN, R. E., of the Trigonometrical Survey, was surveying lately in the neighbourhood of Gandamak, when a villager presented to him a piece of paper, which proved to be a letter written by Capt. T. A. Souter, dated 30th January, 1842, stating that he was a prisoner, and asking assistance. The villager stated that he, being a boy at the time, picked it up on the Cabul road, where it had been apparently dropped by the man charged to convey it to Jellalabad. It proved to be, in fact, an interesting reminiscence of the sad retreat from Cabul thirty-seven years ago. Capt. Souter's life was spared in the belief that the colour, which he had wrapped round his body in order to save it, indicated an officer of rank and consideration, who might be expected to produce a handsome sum as ransom.

## CIRCULATE THE CHURCH NEWS-PAPER.

WE doubt very much whether our people appreciate the value of a good Church newspaper. The laity certainly do not. If they did, few families would be without their Church paper. It is doubtful if our clergy even, have any adequate notion of the real importance of the Church paper. There may be some reason for it, so far as the clergy are concerned. Some of them have come to know how much mischief a paper may make. If it be disloyal to the Church, as some, in time past, have been; if it be a stirrer up of strife, or admit into its columns the contributions of disloyal or foolish men; if it be given over to a blind partisanship or to the advocacy of mere notions and fancies, then the "religious paper," so-called, has a very irreligious influence. Feeling this, more than one clergyman has been tempted to discourage the circulation of the "Church paper" altogether. But if the Church paper be what a family Church paper ought to be, then it is a very important and needful agency for the edification of our people. They cannot have that interest in the Church which they ought to have, unless they know what it is doing; and this they cannot know without the Church newspaper. It imparts a knowledge of a thousand things which can be brought before our people in no other way. It tells what the Church is doing. It defends the faith, explains our customs, observances, ways; justifies our principles, incites to zeal and good works. In a thousand ways it educates our people in Church traditions, life, feeling and sympathy. A good family Church paper is especially needful in our smaller and weaker parishes and missionary stations. Almost invariably, in such parishes, there is but little Church knowledge, and so but little interest and spirit of self-sacrifice in giving, working, and praying for the upbuilding of the Kingdom. Let the clergy of such parishes see to it that their people take a Church paper of the right sort, and they will find it an important aid in the formation of a right knowledge and spirit. The denominations around us make far more use of the press than we do. It is particularly so with the Methodists. Every minister among them reports regularly the number of papers taken, and of new subscriptions received. To every village post office throughout the land goes regularly every week a goodly bundle of Methodist papers; and their preachers are as careful to report the number of papers taken as of converts received. The interest as to their denominational paper is well-nigh as great among the Baptists. Why is it not as great among us? Is it not true that our clergy do not so much appreciate the value of the Church paper? They can do far more than any other class among us in the matter? They can speak about it in Church. In many places they can get subscribers when no one else could. It is safe to say that almost every one of our clergy could, within ten days, get ten or twenty subscribers among his people. If every family among us throughout the land took a Church paper of some sort, it is safe to say, that it would be the beginning of an awakening in all Churchly life and interest among us. . . . Let our Clergy at least awaken to an adequate sense of the good that a Church paper of the right sort will do for their people. *Living Church.*

## Foreign Correspondence.

### OUR GERMAN LETTER.

[TRANSLATION.]

LEIPSIK, July 15.

SINCE my last letter, a change of most unusual importance has taken place in the internal policy of the Empire. Germany, the only civilized state which still advocated Free Trade, has abandoned a course so prejudicial to our home-industries and agriculture, and in the newly adopted law with regard to frontier duties upon all imported manufactures and other articles of Commerce, has again entered upon the successful and approved policy of the Prussian state up to 1864. The struggle which took place within the walls of our Parliament building was an exciting one, and the Imperial Chancellor made one more of those weighty speeches which set a matter in a clearer light than all the newspaper articles that can be written.

The struggle was not only remarkable in its results; it was still more so, from the fact that the central party, hitherto such constant opponents of Bismarck's policy, were unanimously on Bismarck's side in the decision upon the question alluded to above, and by their votes turned the scale. The press has of course sought the reason of this alliance in concessions said to have been made by the Prussian Government to the "Clerical party" in the so-called *cultur-kampf*, but this supposition is contradicted, not only by the distinct assertions of Windhorst, the leader of the party, but also by the persistent tone of the Ultramontane press, while the policy, and still more the character of the reigning house of Prussia are a guarantee that no alliance has been formed between the Government and the Ultramontanes. And is it conceivable that the man who stood beside his master in the battle of Sadowa, with the dark determination not to survive that day, should it end disastrously—the man who, by dint of gigantic labour and strength of purpose created the German Empire, should now form a compact with a party, with the purpose of abandoning the hardly-won fruits of a protracted struggle, for the sake of one victory? It is clearly impossible.

The resignation of Dr. Falk, the author of the May laws (*Falk-laws*), our esteemed Minister of Instruction and Ecclesiastical affairs, with that of Friedenthal and Hobrecht, is much commented upon. Falk, however, did not die of the *cultur-kampf*, nor yet of the laws on taxation. The supreme direction of the Prussian National Evangelical Church, and more particularly the composition of the Evangelical Church-council made it impossible for him to retain office. The large majority of the council is composed of men who enjoy the Emperor's confidence, but who are at the same time direct op-

ponents of Falk's ecclesiastical policy. The people, as a whole, certainly regret the resignation of the most esteemed of our Ministers, and the national schools in particular, lose in Falk their most faithful protector and patron.

The Teacher's Convention which took place at Braunschweig, the middle of June, was a strong proof that Falk's administration did not tend towards the "demoralization and godlessness" of the Nation. The meeting composed of 1100 teachers, earnestly engaged in the discussion of means to oppose the frivolity of the age, and to preserve the Religion of the people. This Convention, as regards its members and their conclusions, was more satisfactory than the subsequent Berlin Pastoral Conference, which seems to have arrived at no results of importance.

The melancholy death of Prince Napoleon has aroused a certain sympathy in German circles. I say a certain sympathy, for we cannot speak of profound compassion, either for one bearing the name of Napoleon, or even for the mother who has now to experience the terrible sorrow which she, as the evil genius of her weak husband, was the means of drawing down on thousands of German women.

People were, however, chivalrous enough to wish that the Imperial Scion had met a more glorious death than that from the assegais of the Zulus.

The conduct of Lt. Carey, as represented, has met with general reprobation. The more so from the great respect entertained for the personal courage of the English soldier.

The Emperor is now at Ems, to recruit his health.

Sad to say our summer has not yet arrived, and the heavy rains have dissipated the hopes of an abundant harvest.

PETER HOBING.

### Foreign Missions.

#### AFRICA.

##### THE DIOCESE OF ST. HELENA.

THREE rocky islands, hundreds of miles apart from each other, in the waters of the South Atlantic Ocean, form the Diocese of St. Helena. The residence of a Bishop in this remote and isolated part of the world may to some appear unnecessary, but in fact it is the element of strength where everything else is weak. "The Bishop," as a late Report of the S. P. G. truly states, "is a parish priest as well as Bishop; and, while by his office he gives coherence to what would otherwise be a dispirited and scattered flock, he is doing, day by day, the work which would have to be done by a priest, if there were no resident Bishop."

The largest of the three islands is St. Helena, with its associations of fallen greatness in the person of the ex-Emperor Napoleon, whose billiard-room was for some time used as a place of public worship by the residents at Longwood. St. Helena has 6,000 inhabitants, 5,200 of whom belong to the Church of England, 290 are Communicants. There are three clergymen. Bishop Grey visited the Island in 1848 (see CHURCH GUARDIAN, April 24th), but as he could not afford the time and money to return often, St. Helena was detached from the See of

Capetown, and with Ascension Island and Tristram d'Acunha, constitutes the Diocese of St. Helena, of which Dr. Piers Claughton was consecrated Bishop in 1859. He was translated to the See of Columbo in 1862, and was succeeded by Dr. T. E. Welby, the present Bishop.

The most interesting Church work in St. Helena is in connection with the Freed Slaves. When Bishop Claughton arrived, he found that 3,000 were being annually landed from the captured slave ships. As vessels were not always ready to remove them, the Government maintained an institution for their reception, costing \$40,000 annually, but no chaplain, or even catechist was connected with it. The Bishop immediately set to work to remedy this state of things. With one of his clergy, he devoted himself to the instruction of these poor negroes. In a dreary gorge, called "Rupert's Valley," he and his interpreter sat under the scanty shade of the bamboo trees, which grow here and there in a stunted fashion, surrounded by a circle of scholars. Sickness and disease had made many of them listless, but the majority had eager, attentive looks as their instruction proceeded. The Bishop was able, after due preparation, to baptize 250 of these coloured people who were about to leave for the West Indies as free labourers. The work thus commenced has been continued by Bishop Welby, and a steady stream of Christian negroes is yearly setting forth to other lands, each of whom may be a missionary to his brethren.

The Rev. Thomas Goodwin was one of the most faithful labourers among the liberated Africans. He began his work among them as a Catechist, and was ordained in 1870. His account of his weekly cottage lectures among them is most interesting. He writes:—"The readiness with which the Africans have given the use of their cottages, has been quite gratifying; for in doing this, they have in most instances put themselves to considerable inconvenience. They have but one, or at the most, two rooms, and they have to remove the whole of their furniture, beds, &c., to give as much space as possible. When I arrive, I find them orderly arranged, and seated. Their attention and behaviour is all that can be desired."

The opening of the Suez Canal had a most disastrous effect upon St. Helena, for its prosperity depended mainly on the number of ships touching at the Island. There was great poverty amongst all classes, and many of the coloured people emigrated to the main land. In 1872, two hundred and sixty took advantage of the Government offer of a free passage to Sierra Leone. Before they left, there was an impressive service for them in St. John's Church, which was crowded. The Bishop made them an affectionate and earnest address.

Since then, the poverty has deepened. Year by year, fewer ships call at the island, and trade is much depressed. The condition of the Church is seriously affected by this decay of prosperity. Mr. Goodwin had to emigrate on account of the difficulty of supporting his large family. He accepted an appointment from Bishop Macrorie in Natal.

The last accounts from St. Helena speak of a fearful flood which occurred in the middle of the night, and partially

destroyed Jamestown. The Rev. P. F. Cadman writes:—"More than 20 houses were washed away, the inmates barely escaping with their lives, some almost without an article of clothing. Many persons were left homeless and destitute. Directly daylight appeared I got permission from the colonel commanding the troops to house the poor creatures in an empty barnack room, and he also kindly supplied me with rugs, &c., for them as a loan. I opened a subscription list, which was at once responded to, the amount of £23 15s. With this, together with donations of food and clothing, I was enabled to keep them until they could provide for themselves. Many of them were ill from fright and exposure to the night air without clothing."

Five hundred miles to the South of St. Helena is Ascension Island. It is the summit of an extinct volcano, and the general prospect is that of bare fields of black rocks, without a blade of green; at the back of the island there is a farm, a beautiful garden, and a large airy hospital, to which many of our sailors attacked with coast fever are brought. There is a chaplain connected with the Institution, and the little Church was consecrated by Bishop Claughton, on the Festival from which the Island takes its name.

The lonely Island of Ascension is one of the most desolate places in which the members of our Church gather together for worship, and yet however isolated they may be, they are constantly reminded by every prayer that is offered, and by every rite that is celebrated that their worship is part of that chorus of praise and adoration which every hour ascends in the very words of the English Prayer Book from some part of the Globe.

An interesting account of Tristram d'Acunha adapted from "Under His Banner," must be deferred to our next number.

### RECENT INTELLIGENCE.

ON the afternoon of Sunday, February 2nd, at a time when the public mind was exercised in contemplating the disaster that had befallen our brave troops at Isandhlwana, seventeen natives belonging to St. Faith's were baptised at St. Cyprian's Church. They had for some weeks previous been very carefully taught by the Rev. H. F. Whittington on the subject of Holy Baptism. At half-past three in the afternoon the whole of the natives attending St. Faith's met at St. Cyprian's, the church in which services for the Europeans are held. The natives numbered between fifty and sixty, and most of them were well dressed. Divine service commenced by the Litany being offered in English by the Rev. Mr. Green, a son of the Very Rev. the Dean of Maritzburg, there being several white persons present. Then the natives sang a hymn in their own language, probably the first one that has been sung at St. Cyprian's. It begins 'Heaven, my home,' and is one of their favorites. After the hymn had been sung, the Rev. Messrs. Whittington, Green, and Blair, proceeded to the font, and the natives who were about to be baptised sitting before it on one set of seats, the congregation on another. Mrs. Blair, who named the two natives who were baptised in September, was also selected to name these converts, and having taken a convenient position before the font, the baptismal service was proceeded with in Zulu by the Rev. H. F. Whittington and the Rev. Mr. Blair, the words 'I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost,' being the only ones said in the

English language. At the words 'I receive this person,' being pronounced by Mr. Whittington, each convert was conducted by him a little way up the church where he knelt for the time, after which he resumed his seat. The service was over at about 5 o'clock, when the natives dispersed.—*Mission Field for June.*

### ENGLAND.

THE anniversary service of *St. Andrew Waterside Church Mission* was held on Monday, June 30. The service was at St. Margaret's Church, Westminster, in the morning, at which the Rev. R. T. Whittington, rector of Orsett, Essex, preached. At a meeting in the afternoon at the National Schoolrooms, Broad Sanctuary, Westminster, the Bishop of Gibraltar presided, supported by Mr. J. G. Talbot, M. P., and others. A letter was read from the First Lord of the Admiralty who sent £10, and spoke highly of the services rendered by the Mission. The report remarked, as to the improved thing of sailors, that 1,449 of them who arrived at Gravesend in 1878 had remitted home nearly £22,000 during eleven months of that year under the new scheme of the Board of Trade, and, in addition to this £95,000 was sent home from London alone in 1878. The gifts from sailors to the *Dreadnought Hospital* amounted to £1,000. In the United Kingdom £51,400 was deposited in seamen's saving-banks and £420,749 was forwarded by sailors in money orders in 1878. Notwithstanding that the past year had been exceptionally bad for shipowners, and sailors' wages had been unusually low, still upwards of 70,000 sailors had remitted money home during that period. During the year more than £2,000 worth of books had been received by the Mission as gifts and distributed free among sailors, fishermen, and emigrants, either in ships' libraries or in grants to foreign stations, hospitals, &c. The income of the society, though larger than any previous year, had been quite inadequate to meet the largely extended operations of the Mission, and no fresh work could be taken up until more funds were received, and the debts and liabilities paid off. It was resolved that a special appeal should be made, and that, as St. Andrew's Day this year would be free, the committee should endeavour to secure the help of the Church on that day by Offertories on behalf of the Mission. The incumbents of all the large dock parishes in the port of London, excepting St. Katharine's, which is otherwise provided for, were present, and expressed their great appreciation of the help received from the Mission in supplying them with stipends for Mission curates to work among their seafaring parishioners. Correspondence has been kept up with about fifty foreign stations, to many of which money grants have been made, to all grants of books. The Bishops of London, Chester, Exeter, and Lichfield have added their names to the list of patrons.

### UNITED STATES.

OHIO—*Cleveland*.—An interesting service of the Benediction of a Rectory, in connection with the Church of the Good Shepherd, was held on July 18th. After Evening Prayer in the Church, the Clergy and congregation went in procession to the Rectory, where a short service was held to invoke the Divine Blessing upon the house, and all who should hereafter dwell within its walls. Psalms 23, 91, 121, were read responsively, and appropriate Prayers and Collects said by the Rector, the Gloria in Excelsis and Benediction closing the service. After an address from Rev. Dr. Bolles, a general inspection of the Rectory ensued. This is carrying out the Bible principle of honouring every work by prayer and thanksgiving.

CONNECTICUT.—The contributions from 145 parishes reporting were, for the past Convention year, \$395,633.85.



News from the Home Field.

DIOCESE OF MONTREAL.

HOW SHALL THE EVIL BE REMEDIED.—The Clergy, as a general rule, do not complain. They are hopeful and persevering.—They are energetic and enduring. But when you come to get at the hearts of most of them in the country, you find one evil preying, less or more, on all of them, their wives and their children included. And that is the irregularity practised by the people in paying their contributions to the clergyman's spend.

There are four classes of Parishioners regards this matter. 1st.—Generally few in number, who pay in advance at the beginning of the year. Blessed practice. It blesses their clergymen with peace of mind, and it must doubly bless themselves to know that that duty is performed. 2nd class.—Few in number also, who pay half-yearly at the end of each half-year. This is very well. One knows what he has to depend on in both cases. But I notice that the people belonging to these classes have regular incomes themselves on which they can depend. 3rd class, consists of a large number in most of our Parishes who have no fixed incomes themselves, nor no regular source on which they can depend. They get their money when they can, and pay it when they can, if they pay it at all. They are not really to blame. They cannot help it. They act under the pressure of their surroundings. 4th, also a large class, who are indifferent. They subscribe willingly, and swell the list of names, as well as the sum expected; but alas, they never pay. The clergyman's case, under these circumstances, is easily be defined—he must go into debt. He promises in hope of getting his salary. It does not come in. Faith is broken, and very sad results ensue. Experienced clergymen say that \$400, paid quarterly from the Mission fund, or some other certain fund, is better and more satisfactory in every respect than \$600, paid in the above mentioned way by the people. Then it follows that the clergyman who has a promise of \$600 from the people, actually loses the benefit of \$200, by the way it is paid.—COM.

DIOCESE OF FREDERICTON.

St. JOHN.—S. S. Teachers' Association. A semi-quarterly meeting of the Sunday-School Teachers' Association was held at the School Room of St. Jude's Church, Carleton, on the evening of the 5th, when Canon Brigstocke read a paper on "The Religious Wants of Children." He treated the subject as respects their intellectual, moral, and spiritual wants, shewing that the proper end of a teacher's labours is by no means gained if he merely succeeds in making them acquainted with the Doctrines of the Gospel,—it must be an endeavor to reach the heart and regulate the life. The Paper evinced much thought, and was scholastically written. The Rev. Mr. Brookman held that, as Christian parents are supposed to instruct their children at home, Sunday Schools are designed only for the children of the religious or indifferent. He also strongly insisted that none but converted persons should be teachers, a point that drew forth some remarks from the President, Mr. M. Jarvis, Esq., in his closing address. The Rev. George Schofield thought that the Gospel, if fully taught, supplied subjects calculated to influence the moral, enlarge the intellectual, and create and sustain the spiritual wants of all. The choir of St. Jude's, which is noted for its efficiency, gave two Anthems,—"Garry with Me," and "The Day of Rest cometh,"—which were highly appreciated.

St. Paul's, Portland.—The Vestry have contracted for the erection of an iron railing round the Church and Sunday school. The design was prepared by McKean & Fairweather, Architects. The

money has been raised by the ladies through their Sewing Society.

St. Luke's, Portland.—A sale of useful and... articles was held by the ladies of this Church from Tuesday to Friday of last week, (Aug. 5-9.) The proceeds are to be devoted to the completion of the Church.

NEW DENMARK.—The Danish settlement received a visit from the Metropolitan and Mrs. Medley on the 23d of June last. We have had occasion before in Church Work to tell the story of this Mission,—the reception into the Church of England of the whole Colony of Danes, the ordination of the Rev. N. M. Hanson to be their Pastor, and the noble attempt made by these new settlers to erect a Church. We are glad to chronicle evidences of their increasing spiritual and material prosperity. At the Visitation, twelve persons were confirmed, and 44 partook of the Holy Communion. The services were held in a house temporarily used for that purpose. In spite of the disagreeable and rainy weather, and the state of the roads, a large congregation assembled. The want of a suitable Church building is very much felt, and it is to be hoped that the Church now under erection, and nearly finished outside, may soon be so far completed that it may be used inside as well. The room where the service was held was tastefully decorated. The singing was hearty, and the offering of a whole congregation, not of a trained choir. After service, the Bishop and Mrs. Medley visited the Church building and grave-yard. The Church is erected in the Gothic style. It is 55 x 30 feet, with a tower 89 feet high. When complete, it will seat comfortably 250 people, and will be an ornament to the place. The settlement has increased largely this Summer. Over 100 have arrived from Denmark, and we rejoice to know that they have all joined the Church of England. They form a pleasing spectacle of a settlement comprising a united body of Churchmen, one in the objects of carving a home for themselves and children in the forest, and travelling to their heavenly home by the same good old paths.

[We call the attention of our readers to the above account. The Danish settlers have been unwearied in their efforts to build their Church. Their means are limited, but they have worked most nobly, and have received some measure of outside assistance. But they need a small amount more to complete their Church so as to be able to worship in it. Surely some devoted Churchman or Churchwoman, in reading the above record, which we have received directly from the settlement, will gladden the hearts of these people who have come over to us, by a contribution. It is an exceptional case. They are strangers in a strange land. They have come into communion with us, and need a little assistance in the start to build their Church. Let us help them. We shall be happy to acknowledge and forward any sum, however small.—Eps. C. G.]

DALHOUSIE.—We have been asked to point out an error in the Circular recently sent from this Parish to the Clergy of the Church throughout Canada. A typographical error made the Appeal ask for funds to "furnish" the Parsonage, when it should have been for "finishing" the house, the building being still in a very incomplete condition. See Mr. Street's letter in another column, and read the Appeal, which is as follows:—

Rev. and Dear Sir.—The urgency of our case, as well as the bounden duty which our dear Saviour has enjoined upon His Church to help the necessitous members of His Flock, must be our apology for sending to you, and to others, this plea for aid. The Members of the Church in Dalhousie have suffered much by being deprived, for lengthened periods at a time, of the ministrations of the Church. Many have thus been lost to us, and have been absorbed into the ranks of Presbyterianism. During the past two years—since our present Rector took charge of the Parish—we have been making a strenuous effort to erect a Parsonage, feeling that to be the best and only way of securing the continuous residence of a Clergyman amongst us. But the people in connection with the Mission are very few—for the most part very needy,—and they have sustained an irreparable loss by the removal

of several members since the first step towards the building of a Parsonage was undertaken. We have however, tried, conscientiously and faithfully, to do what we could, and the building is now so far advanced that \$400 or \$500 more would render it fit for occupancy. But it is the last straw that breaks the camel's back; and where and how to raise this sum is the vexed question which is now discouraging many who have nobly worked hitherto. We have exhausted our funds, and unless the above sum can be immediately raised, and the Parsonage finished, we cannot expect our Pastor to remain much longer with us, paying, as he is now doing, a high rent out of his "miserable pittance" for the only available house in the place. The Bishop of the Diocese has kindly helped us by a handsome donation of \$50. Will you not, dear sir, for the love of Christ, send us ONE DOLLAR; and also shew this Circular to as many of your Parishioners as you may judge fit? We feel constrained thus to appeal to the Church at large. And, after all, are we not all one family in one common Lord, and, as such, bound to help one another as far as possible? As Members of the Universal Church, we dare not confine our sympathies within local bounds. Your money—and the sum we ask is small—will not be thrown away. What you give to God for the cause of His Church will return in abundant blessings upon you and yours. Did not our blessed Lord say—"INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN YE HAVE DONE IT UNTO ME."

Contributions will be most thankfully received and acknowledged by The Rector, Rev. J. H. S. SWET, S. A. C., Dalhousie, N. B. Or by the Wardens, H. A. JOHNSON, Esq., J. C. BARBERIE, Esq., Dalhousie, N. B.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—St. Mark's.—St. Mark's Sunday School Picnic took place on Friday last, by train to Windsor. The new depot, at half-past seven, represented a scene of busy life. Several hundred passengers of all ages and both sexes, (ladies predominating,) were crowding into the cars and filling every inch of available space. At 8 p. m. the children of the Sunday School arrived, with a brilliant array of banners, and being arranged in their seats, the motley "Six Hundred" charged for Windsor, and arrived safely at 10.30, and proceeded to the College grounds. The weather was lovely, and so were the ladies, and the grounds well adapted for such a scene. Those who loved publicity and games revelled in the closely-mown lawns in front and rear of Alma Mater, whilst others took their quiet walks and well-filled baskets to the leafy dells, abounding in beauty and life; and, so far as the writer observed, there was not—

"One temper spoiled," nor "One bran-new bonnet spoiled."

The Museum was duly inspected and admired; and that admirable gem—the Memorial Chapel—came in for a share of the general admiration.

The thanks of the party were due, and are heartily tendered, to the College authorities, for the kindness manifested by throwing open the grounds, museum and chapel; and also specially to Professor How, V. P., who so kindly descanted on the various curiosities, and acted as guide in the Museum. All praise is due to the curate, Rev. H. J. Winterbourne, and to the S. S. superintendent, J. G. Smith, Esq., so busy were they in superintending, interesting, and catering for all; and the general verdict in the train returning was, all have had a lovely time. Order, peace, and happiness reigned supreme throughout the day.—COM.

ACADIA MINES.—Great improvements have recently been made in the grounds around the Church at this place. A neat fence has been put up, a good carriage drive made, and the walk nicely gravelled, at an expense of \$150. When we consider that only a few weeks ago, one of the furnaces was put out, and many men thrown out of employment, this improvement speaks volumes for the zeal of the Church people. In addition to this good work, it is contemplated at an early day beginning the construction of a Rectory. Steps have already been taken towards this object. Mr. Harris

is beginning well, and is to be congratulated upon his success. A school for boys and girls will be opened on the 18th August, at the Mines, under the management of the Rev. Mr. Harris, assisted by Miss Harris sister of the Incumbent, and Miss Roberts, of P. E. Island, all experienced and successful teachers. It is to be hoped that this new school will meet with a large patronage.

SYDNEY, C.B.—A Branch of the Church of England Temperance Society was organized in St. George's parish, on Tuesday evening, July 29th. The chair was occupied by the Rev. Professor Wilson, who has charge of the parish during the Vicar's absence. The Professor having, at a recent service, preached an eloquent sermon on this subject, gave a short address, in which he expressed his deep interest in the work and urged those present to deeply consider the additional obligation they were undertaking. He also directed their special attention to the necessity of making their resolution of abstinence, fully relying upon the strength which proceeds alone from God.

Selwyn H. Shrove, delegate from the Diocesan Society, gave a brief account of the work of the society in England and this Diocese; he explained its objects and gave some general information regarding its work. After the officers were elected and committees appointed, twelve of those present took the total abstinence pledge and were admitted members of the society by the President, Professor Wilson, who used the impressive service provided in the Manual.

On the following evening (Wednesday), immediately after service, another meeting was held in St. George's School-house. After some business matters had been disposed of, five more joined the ranks of the Society. Speeches were made by Professor Wilson, Messrs. Shrove and McLean, of Sydney, the latter explained the legislative restrictions as they at present exist.

Rev. Clarence W. McCully, Incumbent Louisburg, delivered an earnest and eloquent address of some length, which was listened to with deep attention. He spoke of our Baptismal covenant, and the privileges and responsibilities of every member of the Church of Christ. He referred to the reason given by the Church for adopting this special means to meet the prevailing sin of intemperance. He earnestly besought those who were led away by this sin to become total abstainers at once, and above all things to seek the aid of the Holy Spirit to enable them to keep their promises.

The society hopes very shortly to provide a reading room for its members; books, papers and magazines will be very useful to them, and will be thankfully received by any of the officers of St. George's Branch, Sydney. We wish the society every success in its work, and hope soon to hear of the organization of Branches in other parts of the Diocese.

DIOCESE OF NEWFOUNDLAND.

The following appointments have been made by the Bishop in the diocese of Newfoundland:—Rev. J. J. Curling, Rural Dean of the Strait of Belle Isle; Rev. D. V. Gwilym, Curate-in-Charge of Spaniard's Bay; Rev. William How, S. P. G. Missionary at Greenspond; and Rev. J. G. Cragg, S. P. G. Missionary at Catalina.

Do you subscribe for the little monthly paper called "Church Work?" All the Bishops and Clergy of Canada endorse it. Only 30 cents a year. Send your subscription in stamps to this office.

Marriages.

KAULBACH—MCLEAN.—On the 7th Inst., in St. Luke's Church, Hubbard's Cove, by the Rev. H. Stamer, Rector, Creighton Kaulbach, of Lunenburg, to Ellen McLean, of Mahone Bay. WAGNER—FORBES.—At the Church of St. Bartholomew, Mission of Louisburg, C. B., on Tuesday, 22d July, by Clarence W. McCully, Deacon, in charge, Leonard Wagner and Annie Forbes, both of Louisburg.

## 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 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 Viceregal 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 Louise 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 at a 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.—"Cyclopaedia 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 desired.
- 4.—All letters and answers must be addressed to the Rev. J. Douglas Borthwick, Mary's, Hochelaga, Province of Quebec, and 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:



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. Cleonor'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

were not fermented, but simply the pure juice of the grape. Be this as it may, I am sure that He who came to bring "peace on earth and good will to men," would not bestow with His own hand that which He knew would keep men so far from the Kingdom of Heaven. One of your correspondents says that "Temperance is an unpalatable thing at the best." I am afraid he argues against it because he knows very little about it. I do not think he knows personally anything about the other side of the question, or he would not write as he does. Does he countenance moderate drinking? How many fair forms are laid in a drunkard's grave, who commenced in moderation! I know from bitter experience the evils of moderation. I conclude by remarking that the word "Wine" occurs 261 times in the Bible; 121 times it contains warnings; 71 times it contains warnings and reproofs; 12 times it denounces it as poisonous and venomous; 5 times it totally prohibits it; and finally it sums up the whole thing in one sentence, viz.: "No drunkard shall inherit the Kingdom of Heaven." No moderate drinker can ever be sure that he will not at some time be a drunkard. Is it worth the risk?

Yours truly,  
E. C. FAIRBANKS.

Halifax, N. S.

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### Notice to Contractors.

SEALED TENDERS addressed to the undersigned, and endorsed "Tenders for Heating Apparatus," will be received at this office until WEDNESDAY, the TWENTY-SEVENTH instant, at noon, for Heating Apparatus required for the Penitentiary for the Maritime Provinces, Dorchester, N. B.

Plans, specifications, &c., can be seen at the Lachine Canal office, Montreal, at the office of M. Stead Esq., Architect, Saint John N. B., and at this Department, on and after TUESDAY the 12th inst., where forms of Tender, &c., and all necessary information can be obtained.

No tenders will be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signature, occupation and place of residence of each member of the same.

The tender to have the actual signature of two solvent persons, residents in the Dominion, and willing to become sureties for the due performance of the Contract.

This department does not bind itself to accept the lowest or any Tender.

By order,  
F. BRAUN,  
Secretary,  
Department of Public Works,  
Ottawa, 8th August, 1879.

### A NEW DEPARTURE.

The Subscriber begs leave to inform his friends and the public generally that he has recommenced business as

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AT THE OLD STAND,

No. 139 HOLLIS ST., HALIFAX,

where by a prompt and strict attention to orders, by the most painstaking effort, he hopes to suit the tastes and insure the comfort of customers, and by keeping constantly on hand a large and assorted stock of best procurable Goods in his line, suited to the wants of customers, he hopes to merit and attain a renewal of the satisfactory relations with his friends and the public which he has enjoyed in past years.

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TERMS—All accounts rendered quarterly for payment. A liberal discount for Cash. 4w-16

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Men's, Youth's and Boy's CLOTHING made to Order or Ready Made. Good Value. Orders carefully and promptly executed.

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Music Lessons, with use of Piano, \$12.00 per term. During the holidays, a few children needing change of air can be taken charge of.

Apply at THE WOODLANDS, Beaver Bank, Halifax County, or to MISS GROVE, 91 Hollis Street, Halifax 15-1f

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HALIFAX, N. S.  
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## MAIL CONTRACT.

TENDERS, addressed to the Postmaster-General, will be received at Ottawa until noon, on

Friday, the 29th August,

for the conveyance of Her Majesty's Mails, three times per week each way, between

East Side of Pubnico Harbor and Pubnico Beach,

under a proposed Contract for three years and eleven months from the 1st November next.

Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Offices of East Side of Pubnico Harbor and Pubnico Beach, or at the office of the subscriber.

CHARLES J. MACDONALD,  
Post Office Inspector.  
Post Office Inspector's Office,  
Halifax, 18th July, 1879. 3i-17



## MAIL CONTRACT.

TENDERS, addressed to the Postmaster-General, will be received at Ottawa, until noon, on

Friday, 29th August,

for the conveyance of Her Majesty's Mails, six times per week each way, between

Barrington and Upper Wood's Harbour,

under a proposed contract for three years and eleven months, from the 1st November next.

Printed notices, containing further information as to conditions of proposed contract may be obtained at the Post Offices of Barrington and Upper Wood's Harbour, or at the office of the subscriber.

CHARLES J. MACDONALD,  
Post Office Inspector.  
Post Office Inspector's Office,  
Halifax, 18th July, 1879. 3i-17

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FROM PROFESSOR LAWSON,  
Secretary Central Board of Agriculture of Nova Scotia.

DALHOUSIE COLLEGE,  
HALIFAX, May 6th, 1879.

DEAR SIR,  
I am glad to hear that you are about to resume the agency for the North British Co.'s "Nutritious Condiment," originally introduced by you in 1872. It was then well appreciated by horsemen, cattle feeders, and dairymen in this Province, and the animals shown at the Provincial Exhibition in October, 1874, for the special prizes offered by you, were very creditable and attracted much attention.

I am, dear sir,  
Yours truly,  
GEORGE LAWSON.  
GEO. FRASER, ESQ.,  
AGENT, HALIFAX.



THE VICE-REGAL PARTY IN NEW BRUNSWICK.

For the first time in our brief history a daughter of the reigning house has visited a Colony of the Empire. It was a wise stroke of policy of that far-seeing politician, Earl Beaconsfield, to send the Marquis of Lorne, and his Royal wife to occupy the Vice-Regal Throne of "fair Canada." The Princess, wherever she goes, evokes that spirit of loyalty to the Queen and Throne latent in the breast of every true Canadian, while, perhaps, no one could have been chosen, who could call out such enthusiasm, independently of his rank as Viceroy, among a people who are largely Scotch, or their descendants, as the heir of MacCallum More Well, New Brunswick has received the distinguished visitors with open arms. We are not a shouting people, our enthusiasm does not rise to the surface and bubble over. We want some improvement in cheering, the "British cheer," does not seem to have come to us as a part of our inheritance, but attachment to the Throne is deep-seated in the Province, and delight at the committal of the Princess to our keeping broke forth in the demonstrations of our citizens. The secular Press, with commendable enterprise, has laid before the people a minute record of the proceedings, but it is hardly right for a paper devoted to the interests of England's Church to pass over the visit of the occupants of the Vice-Regal Throne, the representatives of England's Queen.

The Royal party arrived in Moncton on the 6th, in the midst of a storm of thunder, lightning and rain, which we do not remember to have seen equaled in the place. As they had been formally received last Fall by the Town, this time the reception was undertaken by the French Acadians of the Province. A handsome arch had been erected; on one side were the words, "Vive La Princess Louise," on the other, "Le Marquis de Lorne et la Princess Louise, sont bien-venus en Acadie." The platform was carpeted. The crowd, with the greatest good humour, stood out in the drenching rain for three quarters of an hour, while the occupants of the car took breakfast on board the train. During a temporary lull in the storm, the reception proceedings began. The Lieut.-Governor went into the car and was presented. Immediately the Marquis and Princess stepped on the platform, the Members of the Government of the Province were presented by the Governor, the Marquis shook hands with each, and the Princess bowed. Accompanied by the Lieutenant-Governor, the Members of the Government, Lieut.-Col. Maunsell, and Lieut.-Col. Perley, the Governor-General and H. R. H. the Princess Louise mounted the dais, and received the Address of the Acadians, read by Mr. Girouard, M. P., for Kent. A bouquet was presented to H. R. H. by Miss Poirier, of Shediac. The Marquis replied.

While the train was being shifted to the other track, the Vice-Regal party were conducted to one of the offices of the Railway, where the Princess chatted pleasantly with the Lieut.-Governor. The Marquis placed a chair for the Lieut.-Governor beside the Princess, while he and the Members of the Government remained standing. An excellent opportunity for seeing the distinguished visitors was provided, as the delay was considerable. Several ladies were fortunate enough to be in the office when the Princess came in, and so were very near her. They describe her as being most affable and pleasant in conversation, her whole face lighting up as she speaks. For the benefit of our lady readers, we give the dress of the Princess at Moncton. It was very simple, much more so than many of the dresses of those who went up to see her in the pouring rain. It consisted of a blue serge dress, a "circular" pinned carelessly over the shoulder, black gloves, and an ordinary straw

hat, very simply trimmed. A plain brooch was the only ornament. There was simple frilling at the neck and sleeves. So says our informant, a lady who had a good opportunity of judging. We are thankful for the example thus set to Canadian ladies of simplicity in attire. It appeared that the day was the birthday of the Marquis, and the 57th Anniversary of the marriage of Governor Chandler. At Sussex, between five and six hundred people were present, and the decorations were very handsome. After receiving and replying to the Address from the County, little Miss Mary Arnold presented a bouquet to the Princess. A band was in attendance, and a *Highland Piper*. At Hampton, the scene was very fine. The children were a prominent feature, and ten girls in white sang a verse of the National Anthem. Miss Wedderburn and Miss Posie Otty presented a bouquet. At St. John, the visitors were received with a perfect ovation. Thousands of people lined the streets. The decorations were in excellent taste. The illuminations were general, and St. John gave the party a right Royal welcome. We have no space to describe anything, but simply chronicle the result. Reid's Castle has been fitted up for the party in elegant style. It commands a magnificent view of the surrounding country. In the afternoon, the Marquis embarked on board a tug, and inspected the Breakwater, Partridge Island, and the harbour. On landing, he inspected the Cavalry Camp. In the evening, there was a grand torchlight procession, said to be the most imposing ever seen in St. John. The Vice-Regal party were apparently delighted with their first day's greeting. It was a spontaneous outburst of welcome from the Province of the Loyalists.

SECOND DAY.

At eleven o'clock on Thursday, the Vice-Regal party drove through Portland, and over the Suspension Bridge to Carleton. They were received right loyally by the Carleton people, and the town was gay with bunting and arches. They visited the asylum. On their return, they were preceded by the Carleton Serenade Band. On King street, Carleton, were two pipers. The barouche was almost filled with flowers, showered on the Marquis and Princess. The arch on King street was crowded with children, who sang the National Anthem. They recrossed by the Carleton Ferry, and visited the Wiggins Orphan Asylum, the Home for Aged Females, and the Victoria School, and returned to their residence. The popular outburst of enthusiasm, and the decorations, it is understood, were highly appreciated by the visitors. In the evening, a drawing-room was held, in the Court House, which had been fitted up for the purpose. The *Telegraph* calls it "the crowning success of the Vice-Regal visit." Nearly 400 names are recorded in its columns of persons presented. Contrary to any precedent, the ladies and gentlemen were allowed to remain in the room after presentation, and remained for an hour after the departure of the Marquis and Princess. This feature was very popular, and the *conversazione* after the departure is said to have been the most brilliant ever held in St. John. The clergy of the Church of England, who were presented, were Revs. G. M. Armstrong, W. Armstrong, Canon Brigstocke, G. Schofield, L. G. Stevens, Canon deVeber, F. S. Sill, H. S. Wainwright, J. R. Campbell, W. Greer, and R. E. Smith. The Lieut. Gov., his Secretary, and Col. Saunders, A. D. C., dined with H. E. and the Princess on Wednesday.

THIRD AND LAST DAY OF THE VICE-REGAL VISIT.

During the morning, His Excellency was indisposed, and received medical aid from Dr. Wm. Bayard. The Princess and Marquis remained at their residence all the morning. In the afternoon, H. R. H. the Princess, accompanied by Mrs. DeWinton and Capt. Harbord, A. D. C., and also by Mayor Ray, and Chairman

Jack, of Portland Town Council, drove in barouches, and visited the Public Hospital. The Princess shook hands with Dr. Bayard, and Miss Higgins, the matron, and children, very pleasantly. "Some first-class artist ought to have been there," says the *Telegraph*, "and depicted the astonishment and gratification of the matron, when the Princess gave her a hearty shake of the hand." She visited the different wards, and conversed with some of the patients. The party then proceeded to the Convent of St. Vincent de Paul, where they were received by Bishop Sweeney in his robes. A raised dais had been erected in the parlour, and a large number of interested persons was in attendance. The children were ranged round the room in semi-circular form, and three little girls read an original poem of welcome. Some of the children then handed bouquets to the Princess.

Messrs Rankine & Co.'s Biscuit Factory was next visited. Never was York Point in such a state of agitation. A few minutes before 5 o'clock, the party arrived. A dense crowd of working people had gathered. The Princess, by her request, witnessed the process of making the biscuits, and put several questions to Mr. Rankine. Mrs. T. A. Rankine and Mrs. Alex. Rankine were presented, the Princess cordially shaking hands with each. Our Irish citizens, on her departure, cheered most lustily, and blessed her most heartily. The Princess has won the hearts of all classes, and created an impression that will be ineffaceable. The kindness, absence of all affectation, and hearty sympathy, which make her the idol of the English people, have been brought out in the visit of to-day. Afterwards, the N. B. Cotton Mills were visited, and the party returned to their residence. A dinner-party, comprising a few representative men, was given by the Gov. General and Princess in the evening.

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THE REV. R. WAINWRIGHT,  
Having been appointed  
CLERICAL SECRETARY OF THE  
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(Vice VENERABLE ARCHDEACON GILPIN, Resigned,) requests that all Communications, Reports, and Contributions from the various Parishes be sent to him, addressed REV. R. WAINWRIGHT, Clerical Sec., P. O. Box 494, HALIFAX, N. S.

The Rev. Secretary will be happy to see his Friends of the Clergy and Laity, when in the City, at the Diocesan Rooms, Church of England Institute Building, 54 Granville St. 4-tf

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The next Term will commence FIRST SATURDAY IN SEPTEMBER. 1-1y

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HALIFAX, 7th May, 1879.

This is to certify that for many years past I have known the North British Cattle-Food Co.'s Nutritious Condiment to be used extensively in London, Liverpool, Manchester, Edinburg, and Glasgow, and in every instance it has proved itself to be a most useful article, in fact the only one that I know of that can be relied upon. It was used largely amongst the horses of my own regiment during the late epizootic. It is an invaluable preventative in both horses and cattle of colic and febrile diseases, so common in the spring and autumn. At the Exhibition of the Royal Agricultural Society of England, held at Swansea in 1872, numbers of the owners of cattle who obtained prizes, acknowledged that it was due to the effects of this Condiment.

CHARLES BYRNE,  
Veterinary Surgeon, M. R. V. C. Edinburg.  
GEO. FRASER, Esq.,  
AGENT, HALIFAX, N. S.



SUBSCRIPTIONS RECEIVED.

(Continued.)

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(To be Continued.)

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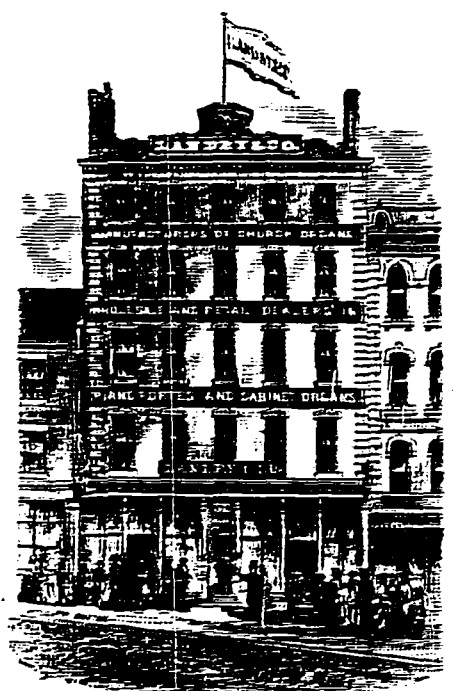


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