

reject a man simply because he was proposed by the Bishop. He had no wish to fetter their acceptance or rejection. He wished them to be free men. He did not express a wish to any one. He believed that all voted because they thought that they were right. They who opposed the Canon stood out like men, and voted according to their conscientious convictions. He did not wish them to vote to please their Bishop, but to vote as they had to stand before the Judgment Seat. All must feel satisfied that their deliberations had proceeded on this principle. He trusted that they would always find in their Bishop not only toleration, but thankfulness for conscientious scruples. He trusted that his inability to name a candidate now would be a lasting answer to the charge made by a few that the Canon was a plan made by the Bishop to get in some one whom he carried in his pocket.

Mr. John Sears said the Synod was grateful to his Lordship for the manner in which he had come forward and voluntarily asked the Synod to nominate a man. He felt, however, that before any steps were taken, there should be a resolution of synod with respect to the manner in which the salary would be supplied.

The Bishop replied that in answer to Mr. Jarvis, he had written the Hon. E. Gladstone, enquiring as to the permanency of the fund from which he draw his salary and whether he could transfer a portion of that salary to the Coadjutor. He had received a reply acknowledging the receipt of his letter, stating that it would be laid before the Colonial Bishops Fund Board for consideration. This was all the information he had to give, further than to say that he was prepared to give half his salary—that is a sum of £500 per annum—to his Coadjutor.

This generous offer was received with applause.

Rev. L. A. Hoyt, seconded by Mr. John Sears, moved the following resolution:

Whereas, The Bishop has kindly offered half of his official income derived from the Colonial Bishopric Fund for the support of the Coadjutor:

Resolved, That the Synod thankfully accept this generous offer until further arrangements can be made.

Adopted.

Mr. Whitney reported that he had audited the contingent accounts of the Secretary and found them correct.

The report was received and adopted.

The question of the election of committees, etc., which could not be done at the illegally called annual meeting in July last, was brought up and debated at some length.

Canon Brigstocke, seconded by Mr. Hurd Peters, moved that the Synod proceed to the election of the Standing Committee of the Board of Foreign Missions. This was adopted after a brief debate.

The nominations were: Revs. G. G. Roberts, E. S. W. Penetreat, Theo. Dowling, Canon Brigstocke, Canon Medley, G. M. Armstrong, Edwards and Sterling; and Messrs. W. M. Jarvis, G. R. Parkin, G. W. Whitney, G. Herbert Lee, T. W. Daniel, Hurd Peters, John Sears, E. J. Wetmore.

A ballot being taken, the following were elected: Clergy—Revs. Dowling, Roberts, Brigstocke, and G. M. Armstrong. Lay—Messrs. W. M. Jarvis, G. R. Parkin, G. W. Whitney and T. W. Daniel.

On motion of Rev T. E. Dowling, the report of the Board of Foreign Missions was ordered to be printed with the journals.

Rev. Mr. Rushton moved that the next session be held at St. John on the Wednesday before the first Thursday in July 1880.—Carried.

SUNDAY SCHOOLS.

Rev. Mr. Penetreat read the report of the Committee on Sunday Schools, submitted at the informal session in July last.

The words of the report "that in most cases religious instruction is neglected at home," were criticized by several.

Canon Brigstocke said it was an important matter. He had charge of one of the largest Sunday-schools in the diocese, but he hoped that the work would yet be done better. He agreed with the report that the religious training of children at home was neglected. It was so in his own family and he was glad to say he was blessed with teachers in the Sunday-school to whom he could with gladness entrust the training of his children. The report did not say there were no Christian households; but that the religious training of children at home was not well attended to. He moved that the report be received and printed and referred to a committee to consider the advisability of carrying out its provisions.

This was adopted.

Rev. Mr. Campbell moved that the old committee be empowered to carry out the provisions of their report, but withdrew it till a later period.

Rev. Mr. Almon brought up his resolution relative to the establishment of a Diocesan Church of England Temperance Society, but withdrew it till later on.

Rev. G. G. Roberts from the Divinity School Committee submitted their report.

In moving that the report be accepted and printed, Mr. Roberts stated that it had been fully discussed at the informal session in July. If a committee were appointed, they would be able to raise the money, and put the school on a firm basis.

Mr. Parkin wanted it taken up section by section, and Canon Ketchum moved it be made the order of the day for 2.30 p. m.

Canon Brigstocke hoped that the course of proceeding would be different; but he had been overruled. He hoped they would not go on too fast with this scheme, but pause before it was too late. He would move an amendment to that effect in the afternoon.

Canon Medley, from the Committee on Revision of Missionary work, submitted the report described at the July session.

It was stood over till the next Session.

Mr. W. M. Jarvis renewed his notice of motion with respect to the Divinity Chair.

Mr. G. A. Schofield gave notice of amendments to the constitution of the Synod, to meet the appointment of a Coadjutor.

Judge Fisher gave notice of alteration of constitution, so as to permit the election of parish delegates, one of whom may not be a resident of the parish.

Rev. Mr. Almon moved a resolution relative to the establishment of a Diocesan C. of E. Temperance Society. He reviewed the progress of this institution, and the action taken by the Synod from time to time on the subject. At a former Session of the Synod, a committee was proposed for the purpose of organizing a Diocesan C. of E. T. Society, as soon as possible. This was not negatived, but was disposed of by a side issue. He called on the Synod to meet the question squarely now, and for the sake of the members of the Church of England, he appealed for the sanction of the Synod to the work of their parish societies. He explained that there was no attempt to force any one to aid this work, but the basis of this society was so broad, he could not see how any Churchman could object to it. The gentleman working with him felt they were placed in a hard position by the Synod not recognizing this movement. Diocesan Societies were in existence in Nova Scotia and two other dioceses. The only object of the society was to practically combine individual efforts for the suppression of intemperance. He showed the hold this movement had on the English bench of Bishops, and touched on the good work now being done in the Empire.

Mr. W. M. Jarvis seconded the resolution. Rev. Canon Medley moved in amendment—

That the Synod considers it undesirable to form a Diocesan Temperance Society and is unwilling to commit itself to any measure of a more stringent nature in this matter than that of recognizing the establishment of a Parochial Temperance Organization.

Mr. G. A. Schofield supported the amendment. He could not support the means taken by these parochial societies, and especially objected to clergymen of the Church of England bringing into their parishes at meetings the clergy of other denominations to instruct the people with respect to temperance. He thought the clergy of the Church of England were competent to instruct their own people. (Applause.)

Mr. T. W. Daniel asked if the speaker referred to St. Mark's Church of England Temperance Society, as he was a member of that Society.

Mr. Schofield—No.

Rev. G. M. Armstrong felt that the Synod ought not to coolly pass by this subject, which was engrossing so much public attention at present. He thought the Synod as a body ought not to throw cold water on the efforts of those men who were endeavoring to stem a great evil. He suggested that Mr. Almon modify his motion so as to provide for the appointment of a Standing Temperance Committee, who should report from time to time. He had listened to Mr. Schofield's individual rebuke of the efforts of certain temperance workers in the church. Temperance workers were thrown together, and though he had never invited any but a churchman to speak in his meetings, on one occasion a Christian gentleman, not of his church, did make an address. He did not think the Synod as a whole should cut off temperance workers, who were not of their own fold.

Mr. T. W. Daniel would like to see all who use liquor abstain for a year and throw the money thus saved into the Church fund. (Applause.)

Mr. Wilkinson intimated that the spirit which dictated that remark was a strong reason why the Synod held aloof from the movement. The principles of the Church were so essentially temperance ones, that the great majority felt there was no need for a Diocesan movement. A Diocesan Society once formed, and there would be a lot of temperance itinerants travelling about through all the parishes. He advised them to stay at home and make model parishes of their own. There was no scriptural ground for making men total abstainers.

Rev. L. G. Stevens, as a temperance man, would like to see the Synod throw more cold water. As a temperance worker in Portland, he would like more sympathy shown for their efforts to rescue the fallen. (Applause.)

Canon Brigstocke said the longer he lived the more he saw the evil of mild forms of intemperance. He agreed with Mr. Armstrong's remarks, and also with some of Mr. Schofield's; but he would have to vote against Rev. Mr. Almon's motion to give a committee power to establish a Diocesan Society, which would over-ride all parish bounds. He had the greatest possible sympathy with these temperance workers. He moved in amendment to the amendment.

That the Synod appoint a Committee for the purpose of preparing a scheme for the organization of a Diocesan Church of England Temperance Society, &c., and submit the same at the next session of the Synod.

Mr. G. W. Whitney seconded the motion. Rev. Mr. Almon said he would accept this.

A motion to adjourn prevailed, and the Synod rose till 2.30 o'clock.

(To be Continued.)

DIOCESE OF NOVA SCOTIA.

HALIFAX.—Church of England Institute.—The Debating Class, which last winter attracted so many listeners to the rooms of the Institute, resumed work on Monday, evening, 13th inst. This debate was what is termed a private debate, being confined exclusively to members of the Institute. The following question was discussed: "From which is the greater happiness derived, the pursuit or possession of an object?" A lively and interesting discussion ensued in which the following gentlemen took part:—E. L. Fenerty, opening, in favor of pursuit; John Menger, respondent, possession, J. T. P. Knight, D. Whiston, W. J. Stewart, S. H. Shreve, J. Osman, Thos. Brown, and W. H. Wiswell. After argument on each side had been fairly advanced a vote was taken giving Mr. Fenerty's side a small majority.

1st Monday of each month. Debate; private. 2nd Monday, Lecture; these will be open to all wishing to come. 3rd Monday, Elocution Class. 4th Monday, Debate; public.

The first lecture will be given on the second Monday in November, the name of the lecture and the subject will be announced in a later issue. The first Public Debate of the season will take place on Monday evening next, 27th inst. The following is the question for discussion:—"In the history of Nations during the past century has Peace or War been the greater promoter of National Greatness?" Mr. J. T. P. Knight, opens in favor of Peace; Mr. D. Whiston will respond, favoring War.

The Institute, since removing to the new rooms on Granville Street, has made great advance both as regards popularity and increase of membership. The reading room is used more than at any previous time, and thus a knowledge of the work of the Church both at home and abroad, is being more generally diffused, which stimulates and encourages those who are interested and engaged in the same.

As this Institute is intended as a pleasant place of resort and recreation for the young, their interests are not overlooked. An American billiard table has been lately placed in the rooms, and now the lovers of this scientific game can play it both after the English and American styles. The gymnasium has been fitted up with useful articles, conducive of physical strength.

Whilst the Church is desirous of providing healthy recreation for all the members of the Institute, her chief aim and prayer is that all who are connected with her in the battle of life here may so make use of their liberties and privileges as to secure for themselves a happier home in the Church Triumphant above.

LUNenburg.—Our Mr. Shaw reached this pretty town last week on his tour through the Western part of the Province looking up subscribers for the GUARDIAN. The good long list of names from this and the neighboring towns of Bridgewater and LaHave, proclaim his success, and show the warm interest clergy and people take in our paper. When last heard from Mr. Shaw was in Chester. He desires us to acknowledge his obligations to the clergy particularly, without

whose aid and advice he could do but little.

PORT MEDWAY.—The Rev. H. W. Atwater is soon, we understand, to enter upon his duties as Incumbent of this Mission.

The ladies are preparing for a Tea Meeting to come off in a few weeks, the proceeds to be devoted to paying some old debts, and the balance to go towards necessary repairs on the parsonage.

The Rev. Andrew Gray is still warmly remembered by his old parishioners at this place, who never omit speaking of his good work among them.

CORRECTIONS.—"In Clerical Secretary's visit to Arichat, C. B."—20th line, period, not comma, after "dark;" needs and work instead of "needs and wants," in 61st line: and Giver of all good gifts in lieu of "given," &c., in 76th line.

OUR BOOK TABLE.

THE CHILDREN'S HYMNARY: A Collection of Hymns for the Sunday Schools. Selected and arranged by Rev. LORENZO G. STEVENS, A. M., Rector of St. Luke's Church, Portland, St. John. St. John, N. B.: W. W. DODLEY, Prince William Street.

Mr. Stevens has selected 150 Hymns for the use of Sunday Schools, and in so doing has displayed a great deal of taste in a difficult undertaking. The collection is singularly free from trashy words, and several of the Hymns, noticeable for their beauty, are from unfamiliar sources. They will be new to most people, and are sure to become favourites. There is an Appendix containing the Canticles, pointed, according to the "Eclectic" Pointing, based in part on Elocy's Method, though not following it on many occasions. The Music is not supplied with the Hymns.

1. THE HERESY OF THE REV. CHARLES CHENEY, OF CHICAGO, EX-BISHOP CUMMINS, AND OTHERS, viewed in the Light of the Holy Scriptures. pp. 16. By Rev. D. FALLOON HUTCHINSON. Toronto: Third Edition.

2. THE TWO EXTREMES OF DISSENT: The Heresy of the Anabaptists, and the Schism of the Romanists. By the same. Toronto: Third Edition.

The first of these Pamphlets is a reply to some papers put forth in the beginning of the Cummins schism, in justification of that movement, and shows, in forcible language, some of their inconsistencies and perversions of Scripture.

The second is in two parts. The first takes up Baptism with especial reference to a violent Sermon preached some years ago by Rev. C. H. Spurgeon, and widely circulated, attacking the doctrine of Baptism as taught by the Church. The second part examines a recent statement of Archbishop Lynch, Romish Archbishop of Toronto, that "The Church of Rome is the only true Church in this country"; and, among other points, brings out this undoubted historical fact, which our readers should ever remember, viz. that the Church of England was not a new Church at the Reformation, but the old Church RE-FORMED and cleansed from error, and that, instead of the Church of England seceding from Rome, in point of fact the Romanists attended the Parish Churches for many years after the Reformation, and for eleven years during Elizabeth's reign, and it was only when Pope Pius excommunicated that Queen, and absolved her subjects from allegiance, that in 1570 THEY SECEDED FROM THE CHURCH OF ENGLAND and formed a distinct sect. In all English-speaking countries Romanists are schismatics, and seceders from us. These pamphlets will be useful to put in the hands of many church-people and others.



Mail Contract.

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

Friday, the 31st October,

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

Noel and Walton,

under a proposed contract for four years from the 1st of January 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 Noel and Walton, or at the office of the subscriber.

CHAS. J. MACDONALD, Post Office Inspector.

Post Office Inspector's Office, Halifax, 19th Sept., 1879.