

[To the Editors of the Church Guardian.]

SIRS,—I send you an extract from the *Monthly Record* of the Scotch Kirk. It is, perhaps, too long for you to print *in extenso*, but it shows how that very respectable body is waking up to the truth about Religious *versus* Secular Education. For years and years some of us have been writing and (in the Synod, etc.) talking that "something must be done." Yet nothing is done. The Romanists demand and obtain denominational education in this Province; why not Church and Kirk demand the same privileges? Biblical instruction is given in most of the Board Schools, even in England. But this of course suits Unitarians and others as well as Trinitarians. We want something more. "In Scotland," we read, "the Shorter Catechism is taught after the ordinary school hours, and only to children whose parents desire it." But we want something more. Religious teaching consists not in Bible reading, or in learning Catechisms merely. THE TEACHER can put religion into any and every lesson, or eliminate it.

The Romanists refuse to let children learn *History*,—when such children are sent to secular schools,—and they are wise in their generation. For instance, suppose Collier is given as the text-book, and the teacher is an honest Presbyterian unmuzzled, what *delicious* church teaching we should have to expect our children to get when reading the reigns of the Stuarts and the usurpation of Cromwell. I have heard the like. But I must not say more now.

Yours,  
PEDAGOGUE.

#### THE CANON.

[To the Editors of the Church Guardian.]

SIRS,—I do not think that any gentleman will find fault with the respected Rector of Dorchester because he voted in favour of the Rev. George Schofield's amendment of section 2; otherwise, in all reason, and on the same ground, we should require an exculpatory epistle from each of the seven clergy and the thirteen laity who voted—not against the Bishop—but against section 2 of the Canon.

I should rather believe that, rightly understood, every man voted on the principle of what to him seemed most fitting or expedient; a principle, which, when so understood, no well informed man will deny to be most true and reasonable.

I conclude, therefore, that no one has a right to call in question the vote of Mr. Simonds, or of any other member of Synod.

And I am, sirs,  
Your obedient servant,  
J. ROY CAMPBELL,  
Rector of Saint Martin's.

[To the Editors of the Church Guardian.]

SIRS,—I am afraid the one new Parish for which "Clericus" in your last gives Nova Scotia credit is only a new name, and the old one not erased. "Maccan" and "Cumberland Mines" refer to one and the same mission, "Maccan" being then the residence of the missionary, and the site of the only church fabric, was probably, therefore, used instead of the inclusive term "Cumberland Mines."

The missionary no longer lives at "Maccan" but at "Athol," within the same mission. Although no new Parish is there, a new and additional church is fast approaching completion within "Cumberland Mines" mission, viz.: at Spring Hill, through the energy of Rev. E. H. Ball, the excellent clergyman thereof.

Yours,  
CLERICUS, N. S.

#### A GENTLEMANLY DOG.

[To the Editors of the Church Guardian.]

SIRS,—When I got up this morning I drew up the blind to look at the weather

prospects, and I was kept stationary ten minutes watching a scene which interested me greatly. The servant had thrown my setter dog "Milo" his breakfast in the shape of a sheep's pluck, but the cat was eating it, and "Milo" waiting till she had done, stood behind her patiently watching; when she finished he came to the front and took his food out of sight of cat and me. I thought how much more of a gentleman was the poor, kindly dumb brute, than little Jimmy or Johnny, who would make a snatch at baby Mary or Annie, and cry, "give me my breakfast—that's mine; I will have it;" or than the brutal prize-fighter from whom the good dog undeservedly was named. M.

#### DIOCESE OF NOVA SCOTIA.

To the Clergy of the Diocese of Nova Scotia:

MY REV. BROTHERS,—As the sixth day of November is recommended by the civil authorities to be observed as a Thanksgiving Day throughout the Dominion, I request you, if possible, to afford your congregations the opportunity of assembling together to offer their praises and thanksgivings for the manifold mercies vouchsafed to us, notwithstanding some trying dispensations. In any cases where it is not possible to observe the appointed day, you will do well to observe the following Sunday, using the Special Thanksgiving Service.

You will remember that the 31st December is the last day for sending in lists of subscribers to appear in the next Report of the B. H. M., and I would suggest that the collection of the subscriptions for this year should be commenced without delay, so that all may be in the hands of the Treasurer before Christmas. I hope that every clergyman in the Province will do his utmost to secure increased subscriptions, as the grants are in excess of the amounts hitherto annually subscribed, and the Treasurer has no funds to pay the amounts due for the quarter lately ended.

Your affectionate brother,  
H. NOVA SCOTIA.

Halifax, October 21, 1879.

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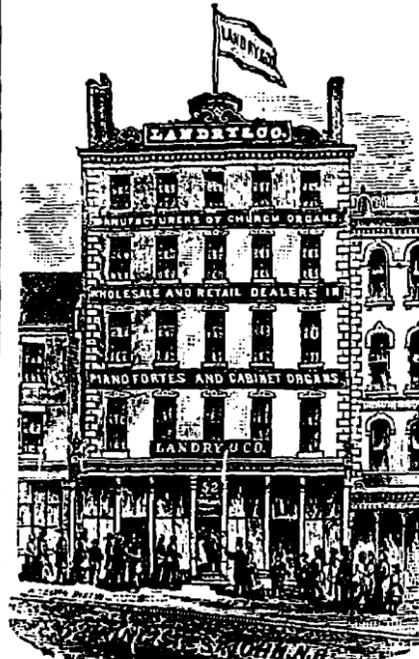
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CHAS. J. MACDONALD,  
Post Office Inspector.

Post Office Inspector's Office,  
Halifax, Sept. 19th, 1879. 25

In speaking of the Bishop of Fredericton's "The Book of Job," while giving due credit to the Messrs. McMillan for the splendid appearance of the book, we omitted to tell our Nova Scotia readers that Messrs. Buckley & Allen are the Halifax agents, from whom we have been provided with a copy of the work.



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