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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. 25.

THURSDAY, OCTOBER 2, 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.

LORD CHELMSFORD, when at Aberdeen, characterized General Wood and Colonel Buller as two of the bravest men in the British Army.

A SAVOY paper states that a French Government engineer has received instructions to make a preliminary study of a project for tunnelling Mont Blanc for a railway.

HARDLY has the Zulu war come to an end by the capture of Cetewayo, than news reaches us of troubles with the Pondos, and some other tribes, and fears are entertained that before long more British blood will be shed in Africa.

A GERMAN paper strongly advocates an alliance, offensive and defensive, between Germany, Austria, and China, and argues that these powers have common interests, which means that they all can take sides against Russia—and that, in such an alliance, Europe may hope for the assurance of continued peace.

THE Victoria Cross has been conferred upon Captain Lord William Beresford, 9th Lancers, for having, at great personal risk, during the retirement of the reconnoitering party across the White Umvolosi River on the 3rd July last, turned to assist Sergeant Fitzmaurice, 1st Battalion 24th Foot, (whose horse had fallen with him), mounted him behind him on his horse, and brought him away in safety under the close fire of the Zulus, who were in great force and coming on quickly. Lord William Beresford's position was rendered most dangerous from the fact that Sergeant Fitzmaurice twice nearly pulled him from his horse.

THE unhappy massacre of our fellow-countrymen at Cabul has led to a very general feeling in England that something must be done to protect the lives of those who represent the country there in the future. Many of the papers advocate English occupation, amounting to annexation of the Territory. The Ameer is thought to have been implicated, although he has made strong protestations of innocence, and has expressed himself most anxious to do all in his power to bring the guilty ones to justice. There can be no doubt that, whether guilty or innocent, he has not the influence over his people that he should have, and must therefore necessarily be removed.

THE Nova Scotia Provincial Industrial Exhibition was duly opened by His Honor the Lieutenant Governor, in the presence of his Excellency the General, his Lordship the Bishop, and a large and fashionable assemblage, on Tuesday. The building is quite handsome, and of considerable size. The exhibits are numerous, and many of them very fine. This is particularly true of the fruit, a collection which would do credit to any country in the world. The stock is also good, especially the cattle and sheep. There are a number of very good horses, and a fine display of poultry. The display of manufactured articles, especially in woolen goods, proves that Nova Scotia is making advances in this important direction. Altogether, the Exhibition is a decided success, and has been visited by a very large number of people each day. We shall enter into fuller particulars next week.

THE Convention of the Diocese of New York, which is soon to meet, will, it is thought, take action for the erection of a Cathedral Church, to cost several millions of dollars.

NEXT Wednesday, the Synod of Fredericton meets for the transaction of business. The discussion on the proposed Canon for the election of a Co-Adjutor Bishop will make its sessions more than ordinarily interesting.

THE York Diocesan Conference is fixed for Wednesday and Thursday, October 29th and 30th. Conferences are also to be held this month in the dioceses of Carlisle, Chester, Ely, Oxford, Lincoln, Chichester, Manchester, and probably two or three others.

THE large increase in the acreage sown in wheat this year, both in Nova Scotia and New Brunswick, and the success in its growth, justify us in announcing that, in a year or two more, these Provinces will raise their own breadstuffs, and have a margin for exportation.

SEVERAL delegates are on their way from Europe to examine and report upon Canada as a field for European emigrants of the Agricultural class. There is no doubt as to the North West soon becoming largely populated with an excellent class of old country farmers, and the Pacific Railway, heavy a burden as it must be upon the whole country for a time, will not be built any sooner than it is needed.

WE have to record two interesting anniversaries in connection with the Church, which have recently been held, the one in England, the other in the United States. Canon Harvey, in the first-named Country, and the Rev. Dr. Shelton in the latter, have each completed fifty years of ministerial work, each, we believe, retaining the parish to which he was first appointed. They were both the recipients of many congratulations, and of handsome and valuable gifts.

IN the recent Lulu campaign, Lord Beresford had a horse poisoned by tea, given to it dry, by mistake, with fodder. It was eaten greedily, and produced most startling results. The animal plunged and kicked, and ran backwards, at intervals galloping madly around, finally falling into a donga, where it lay dashing its head on the rocks, and was despatched by an assegai thrust through the heart. The *post mortem* appearances indicated extreme cerebral congestion.

So little is generally known of the Italian literature of our own day, possessing, though it does, great interest and attraction, that we hail with pleasure the translation into English, by an excellent Italian scholar, of the works of the famous novelist, Salvatore Farina, who holds a place in the estimation of his country people equal to that of Dickens among ourselves. The Charing Cross Publishing Company has just published the first of a series of his novels, entitled "Love Blinded," to be shortly followed by a second called "From the Foam of the Sea."

Foreign Missions.

AFRICA.

BISHOP CROWTHER: HIS LIFE AND WORK.

ABEOKUTA—(CONTINUED.)

It is not possible, in these short biographical chapters, to enlarge on the trials and triumphs of the Mission at Abeokuta. In all of them, for several years, Samuel Crowther bore his part; and the practical wisdom manifested by him again and again was gratefully acknowledged in the Instructions of the Committee delivered to him on his return to Africa after a short visit to England in 1851. The motto of those Instructions was, "Sent forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves: but beware of men." And the Committee referred to Mr. Crowther's dealings with the chiefs of Abeokuta, with regard to certain national superstitions, the persecution of the converts by the *babalawos* or priests of Ifa, &c., as illustrations of his having combined the wisdom of the serpent with the harmlessness of the dove.

The persecution here alluded to had occurred two years before. For a while the converts had been forbidden to communicate with the missionaries on pain of death; and Crowther's house was watched day and night. Ultimately he (in conjunction with Mr. Muller and Mr. Hinderer—Mr. Townsend was away) persuaded the head chiefs to interpose. The steadfastness of the Native Christians and the discomfiture of the *babalawos* greatly strengthened the Mission.

On his return to Africa, Samuel Crowther made a short stay at Sierra Leone, preaching in the different churches, relating his missionary experiences in the Yoruba country, and everywhere exciting the greatest interest among the now large Native Christian population.

In June, 1852, he rejoined the Yoruba Mission. This time he landed, not at Badagry as before, but at Lagos, no longer a great slave-trading centre, but a gate for lawful commerce into the interior, owing to the action of the British squadron referred to in our last number. Crowther had not been there since, as a little boy, he was shipped as a slave thirty years before.

On June 14th (he wrote) our little schooner anchored off the place from which I was shipped for the Brazils in 1822. I could well recollect many places I knew during my captivity, so I went over the spots where slave barracoons used to be. What a difference! Some of the spots are now converted into plantations of maize and cassava; and sheds, built on others, are filled with casks of palm oil and other merchandise, instead of slaves in chains and irons, woe and despair.

For the next two years Mr. Crowther continued his varied labours at Abeokuta. To this period belongs the very interesting picture of the Mission drawn by Dr. Irving, R.N., as he saw it on visiting the town with Captain Foote, by desire of the British Admiral on the coast, in January, 1853. He thus describes a service conducted by Crowther:—

We entered the church, which is well lighted, and ventilated, if necessary, by eight windows on either side and two at the end, where is the communion-table, enclosed by a railing; at one side is the

pulpit. On entering we found a full congregation, the male portion occupying the rows of cross benches on the one hand, and the women on the other. There might be, in all, about 300 present, generally cleanly dressed, and many in costume. At one end of the church, where we took our seats, were placed about fifty children of the school, under the eye of the schoolmistress. The service was performed by the Rev. S. Crowther, being in the Yoruba tongue, we of course could not understand what he preached. But from the text (Luke iv. 15—17), which I could not help thinking was an exceedingly felicitous one, and appropriate to the circumstances and situation, it was not difficult to conceive its general tenour. The Yoruba language is full, soft, and sweet; and, delivered in the affectionate and impressive manner of the preacher, seemed to us peculiarly so. The general expression of his hearers was that of grave, serious, solemn, rapt attention; their bearing not abject, but quietly composed. Each, as he took his place without noise or haste, arranged the folds of his country cloth and prepared to listen. It had a strange and most pleasing effect to hear the voices of so many men, women, and children uniting in the service of the true God, rising in the midst of a population degraded, ignorant, superstitious—the slaves of the rites of fetish—with so much earnest humility; and it would be a good thing for the would-be knowing men of the world, who sneer at missionary labour, to take a lesson from the church of Akè.

In November, 1854, Abeokuta was favoured for the first time with an Episcopal visitation. Bishop Vidal of Sierra Leone went up from Lagos, and found in the town and its out-stations, after nine years' labour in a country which had been the chief seat of the slave-trade, more than a thousand Natives worshipping the true God and reading the Scriptures in their own tongue. He confirmed more than five hundred of the converts, and ordained two African catechists.

But Crowther was not at Abeokuta when his old friend the Bishop visited it. He was away up the Niger, whither he had accompanied another expedition sent to open up the river to trade, the first that had dared to ascend it since the disastrous attempt of 1841. But of this journey we shall speak hereafter.

Two years, from June, 1855, to June, 1857, were spent at Lagos; and the journals of the period show the same activity as before at Abeokuta. The work at Lagos itself was trying in many ways, owing to the motly character of the population of a place which was rapidly developing as a mercantile port; besides which, the stations at Badagry and Otta, and two in the Jobu country (since given up), had to be superintended and visited. In December, 1856, Mr. Crowther had the joy of welcoming an old friend in the second Bishop of Sierra Leone after the visitation mentioned above. This was none other than the old West African missionary, Mr. Weeks, from whom Crowther had learned carpentering as a boy, and under whom he had afterwards laboured at Regent. But he too was soon to lay down his life in the cause of Christ and Africa. After a happy visitation of the Yoruba Mission, Bishop Weeks sailed from Lagos, fell ill on the voyage, and died a few days after his return to Sierra Leone.

While at Lagos, Crowther continued his useful labours as a translator of the Bible into the Yoruba language. But his literary work also began to take a wider range. His heart was going forth towards the degraded tribes on the great river he had twice explored; and a Native Christian from Sierra Leone, name Simon Jonas, who belonged to one of those tribes, the Ibos, and had been the interpreter on both the Niger expeditions, was sent to Lagos to assist him in preparing a primer, vocabulary, and some portions of Scripture in the Ibo tongue. Thus both the agents and implements for the future mission were being prepared; and in 1857, the Gospel was planted on the banks of the Niger.

[To be Continued.]

News from the Home Field.

DIOCESE OF TORONTO.

UNBRIDGE.—On Thursday, 25th ult. a very successful S. S. Picnic and Harvest Home Festival was held in connection with St. Paul's Church. At 11 a.m. there was a service of praise in the church, which had been tastefully decorated for the occasion. After partaking of dinner in the Town Hall, the S. S. scholars and their friends spent a pleasant afternoon in the Park. The incumbent of this Parish, the Rev. J. Davidson, M. A., has lately returned from a pleasant visit to his friends in England. The Rev. gentleman seems to have enjoyed his trip immensely, and it has evidently been of great benefit to his health. His duty during his absence was most satisfactorily taken by the Rev. J. Farncomb, B. A., who was lately ordained Deacon by the Lord Bishop of Toronto.

DIOCESE OF ONTARIO.

ACTON'S CORNER, PARISH OF KEMPTVILLE.—This station, four miles west of the Mother Church, at Kemptville, and three miles north-west of Oxford Mills, another flourishing congregation of the same parish, now rejoices in a very handsome little gothic Church, dedicated in memory of St. Augustine of Canterbury. It is built of stone, and consists of nave and porch. The size of the building is 45 feet by 22. The west end is surmounted by a beautiful floriated cross, and contains a neat little rose window, while the sides have lancet windows, three bays, and well-proportioned bitterness. Internally, the body of the Church is fitted with wooden chairs. There is a very neat chancel screen; on the north side of the chancel is a place partitioned off for the vestry, the corresponding portion of the south side containing the choir. The altar, large, well elevated, and handsomely vested, forms the prominent object of sight as one enters the building. Altogether, the whole structure within and without, is a little gem, a model rural Church, and another (I believe, indeed, the *thirtieth*) monument of the untiring energy and church-building zeal of that veteran soldier of the cross, the Rev. J. Stannage, R. D., Rector of Kemptville.

On Thursday, the 4th September, "St. Augustine's" Church was opened for Divine Worship with a Harvest Home Service; and was most tastefully decorated with "various fruits of the earth." On the Retable was a lovely floral cross and six vases of choice flowers; grapes and other fruits also added to the most appropriate adornments of the Holy Table. There were five clergy in surplices. Matins were said by Rev. Wm. Wright, of Newboro', the Lessons being read by Revs. Patton and Low. Then followed a Choral Celebration; the Rev. Mr. Stannage being Celebrant, with the Curate, Rev. W. A. Read, as Deacon. The sermon, a very good one, was preached by Rev. H. B. Patton, a name well known and revered in this part of the country, as the late Archdeacon Patton, the father of the preacher, was the

founder of the Parish; and the Church now being erected in Kemptville—another of Mr. Stannage's laudable undertakings—is raised to his memory. The musical rendering of the whole service was excellent, and was performed by the organist and choir of St. John's Church, Oxford Mills.

After this most hearty and cheerful service, a dinner was held in a grove near by, at which the lady members of St. Augustine's proved themselves admirable caterers. Then followed games, &c. The only drawback to the whole was the unpropitiousness of the weather, which was very rainy and windy all the forenoon. This, of course, kept many who lived at any distance from attending; but the only wonder is that so many did assemble in spite of the storm. Altogether, the venerable rector and his zealous curate are to be congratulated on the success of the day, and on the completion of this one of the old churches being erected in this parish.

The following gifts have been made to St. Augustine's Church: A carved Altar, by the Rector; Lectern and Credence by the Curate; Frontal and Super-frontal by "The Sisters of the Church"; Altar cloth by Miss Rose of Chichester Deanery, England. The architect is the Rev. A. Spencer, of Kemptville.

DIOCESE OF FREDERICTON.

DELEGATES OF THE DIOCESAN SYNOD OF FREDERICTON, interested in the work of Church of England Temperance Societies, are invited to meet in the Madras School room, Fredericton, on Tuesday, the 7th of October, at 8 o'clock, p. m. A proposal for the formation of a United Society of existing Church of England Temperance Societies will be submitted for their consideration. A constitution and rules for such society, approved of by several clergymen of the diocese, will be submitted to the meeting for discussion.

ST. JOHN RURAL DEANERY.—The Quarterly Meeting of the Rural Deanery of St. John, under the Presidency of Rev. G. M. Armstrong, R. D., took place in the Parish of Victoria, St. Jude's, Carleton, on 16th ult. There were eleven clergymen present. Morning Prayers were said by the Rev. Theo. Dowling, and an admirable discourse on Psalm cx. 2 was delivered by Rev. Geo. Schofield, Rector of Simonds. Several of the members of the congregation attended. The collection was devoted to the Diocese of Algoma. A committee was appointed to consider the matter of a Reformatory for juvenile offenders.

ST. JOHN.—A large assortment of S. P. C. K. publications of all descriptions are now being unpacked at Messrs. McMillan's, where the Depository is kept.

PORTLAND.—St. Luke's Church.—The congregation of St. Luke's Church, Portland, have, after many delays, by the indefatigable exertions of their Rector, at length succeeded in getting the completion of their church well under way. For some time past, and at present, the congregation have been worshipping in basement of the church, which will eventually accommodate the Sunday School. The basement and exterior of the church have been finished for some time, and the building roofed in, but the four winds of heaven have sported in the space above now to be finished for the church proper, which will be approached from the basement vestibules, by a broad stairway with pierced panels in ash and richly worked black walnut newels and handrail. Access from the upper vestibule into the church will be had by three separate entrances with double hung doors all opening outward. This is a great advantage in case of fire, and should be insisted on by the authorities in the erection of all public buildings. It is to be regretted that this has not been enforced in the case of many new buildings lately put up in the city. There have been many

instances were considerable loss of life has occurred by reason of the exits being blocked by a crush of people against doors opening inwards.

The church will be finished entirely in ash and Georgia pine, with open roof from floor to apex. The gallery will extend across the south end of the church, with an easy incline; and some of the most desirable sittings will be in the gallery. The front of the gallery will be panelled in hard pine and ash. The chancel will be raised three steps above the nave, and the openings from the vestry and organ chambers into the chancel and aisles will be fitted with tracery in ash. The roof of the chancel will be sheathed to a curve with moulded ribs, and the walls will be all panelled with basswood and black walnut. The spandrels of the curved trusses to the roof over the aisles are to be filled with trefoil and quatrefoil tracery in ash, as will be also those of the arcade between the nave and the aisles. The ceilings of the vestibules, both in the basement, main floor and gallery will be panelled in hard pine, with moulded ribs and corbels under each rib.

The building will be heated by steam, and the lighting arrangements will be very effective: corone lighting four ways, being arranged around the girt moulding half way up the clustered columns supporting the arcade; and lighting also three ways around the girt mouldings of the clustered shafts of the chancel arch. Besides these there will be a pendant of about 50 burners to light the centre of the church hanging from the curved brace of the roof. The style of the gas fixtures will, of course, correspond with that of the general finish of the church, Geometric or Fourteenth Century English Gothic, which is considered to be the period in which the Gothic style was most vigorous before the rather enervated flamboyant or debased perpendicular had become the fashion in ecclesiastical art.

The architectural detail of the church is especially good, and the workmanship has seldom been equalled: and we hope soon to be able to congratulate the parishioners of St. Luke's on having one of the handsomest interiors in the province. The architect is Mr. C. Osborn Wickenden, of Chubb's building, under whose personal superintendence the work is now being pushed rapidly forward; and the contractors for the work are Messrs. Bond & Mildon, who also carried out the Queen Square Methodist church.

St. Luke's church, it is hoped will be ready for occupancy in the church proper about Dec. 1st., and much credit is due to the congregation, particularly the ladies, for their strenuous and untiring efforts in aid of the building fund for completing the church.—*St. John Telegraph.*

The Beaufort Settlers.—On Tuesday Afternoon, August 12th, we started to walk from Kent to Beaufort, a distance of 19 miles. On reaching the flourishing settlement of Glassville, 8 miles from the present Railway Station, Mr. Love drove us on an excellent road 7 miles on our journey. We then struck a grub-road into Beaufort.

A few facts are deserving of record: Nineteen St. John men are under canvas and at work. James W. Stakehouse has four acres of upland chopped, which is beautifully sheltered with hard wood. Facing him, William Lee has four acres chopped. Edmund Blatchford has about two acres chopped. Arthur Kyle has about one, and George Baily nearly two acres chopped. The intention is to put all hands at work on the different lots till each man has about four acres chopped. Mr. Mills' seven acres of potatoes, six acres of buck-wheat, and four acres of turnips for the use of our St. John settlers look well.

The Reverend A. Hoadley, Deacon, has been placed in charge of the new Mission of Kent and Aberdeen, under the superintendence of our indefatigable Carletonian, the Reverend Leopold A. Hoyt. A lot in the centre of the first appropria-

tion of land, which is partially cleared, will be set apart for a Church, Parsonage, and School House.

After an impartial inspection of the Settlement, we do not hesitate to state that with God's blessing, and steady perseverance, there is as bright a future for Beaufort as for their well-to-do neighbours in Glassville. Hundreds of St. John families in Glassville, Johnville, and Tilley Settlements can and will testify to-day to the truthfulness of King Solomon's words.

"He that tilleth his land shall have plenty of bread."—Prov. c. xxviii. 19.

—*St. George's, Carleton, Parish Church Work.*

DEANERY OF ST. ANDREWS.—A meeting of this Deanery was held in the Parish of Grand Manan, on Tuesday, Sept. 16th. There were present: the Revs. R. E. Smith, Dean Rural of St. George; Canon Ketchum, of St. Andrews; W. S. Covert, of Grand Manan; J. Rushton, of St. Stephen; J. W. Milledge, of St. David; and Mr. F. W. Vroom, King's College, Windsor.

The clergy went over on Monday in the steamer *William Stroud*, which runs between St. Stephen and Grand Manan. When the boat touched at Indian Island a fresh breeze was blowing, much to the discomfort of one of the clergy, whose hat was blown overboard. After a short space of excitement, however, it was recovered with a boat-hook.

On the arrival of the boat the clergy were met by the Missionary of the Island, and, thanks to the friends of the Church, were hospitably entertained.

Evening Prayer, followed by a Missionary meeting, was held in the Public Hall, North Head, at 7 o'clock, P. M. There was a large and attentive congregation. The service was read by the Rev. W. S. Covert, the lessons by the Rev. C. P. Wilson. After service addresses were delivered by the other clergy. The speakers were introduced by the Rev. W. S. Covert. The Rev. the Dean spoke of the recent Church movement in Tinnevely, comparing it with the results of the Apostolic preaching on the day of Pentecost, which moved the people to cry out, "Men and brethren, what shall we do?" Dr. Ketchum drew the attention of the people to the requirements of the D. C. S., and urged upon them greater zeal in the support of their pastor. Mr. Rushton pointed out the great growth of the Church in Africa, since the consecration of Bishop Gray. At the conclusion of his address he advised the people to erect a Church at North Head so that they might worship God in His own house, instead of in an unfinished Public Hall. Mr. Milledge, after explaining the terms, Bishop, Diocese, Parish, for the benefit of the Dissenters who were present, went on to speak of the history and wants of the Missionary Diocese of Algoma.

The responses and singing during the service were heartily sustained, and an organ was kindly lent for the occasion by Captain Pettis, of Marble Ridge Hotel.

On Tuesday morning the senior clergy drove to Grand Harbour, a distance of 7 miles, and the rest walked. Matins, followed by Holy Communion was said in St. Paul's Church at 10.30 A. M., and an excellent and practical sermon from the text, "They that be with us, are more than they that be with them," was preached, by the Dean. The number of communicants was 18.

After service the clergy adjourned to the parsonage, where through the kindness of Mrs. Covert, an excellent dinner was provided.

The Chapter met in the afternoon. After Prayers, Hebrews iv. was read in the original, and discussed. The exhortation and questions, in the office for the ordering of Priests, were also read. The next meeting was appointed to be held at St. George in January, when Hebrews v. is to be ready; also a Paper by the Rev. C. P. Wilson, and one by Mr. Vroom on *psyche and pneuma*.

Evensong was said in the Church, at 7 p. m., by the Rev. C. P. Wilson, and

The Lessons read by Mr. Vroom. Addresses were then delivered by the other Clergy. Mr. Covert, in a few preliminary remarks, introduced the speakers. The Rev. the Dean, drew attention to the immense field for Missionary labour among the teeming millions of China, and referred to the fact that there are still five hundred millions of Buddhists in the world. Dr. Ketchum spoke of the small amount given by the people towards their Pastor's Salary, and urged them to contribute more largely, observing that they "paid their district schoolmaster, and often a woman at that, more for his services." He further stated that the time would soon come, when the grant from the D. C. S. would have to be reduced, and the assessment on the parish correspondingly increased. More money must be raised, and he would show them how to do it, namely, by dividing the Island into districts, with a collector for each district, and thus leaving the Rector to attend to his own duties.

Mr. Rushton impressed upon them the duty of contributing towards the spread of Christ's Church, stating, that if one or two would take the lead, their zeal would be contagious.

Mr. Milledge followed with an appeal for the Diocese of Algoma, and particularly brought before the people the claims of the Shingwauk and Wawanosh Homes for Indian children, showing the necessity for liberal contributions to this Mission, that the good work might not be confined within any circumscribed limits. The offertories altogether amounted to \$11.00, and are to be divided between the D. C. S. and Foreign Missions.

The music at the Services was well selected, and heartily rendered, reflecting great credit upon Mr. A. Durham, the organist.

Owing to heavy rain, which fell on Tuesday, many were prevented from being present, yet the Services were well attended.

On Wednesday morning, the Clergy returned to their respective homes; and although there was a dense fog, and a strong southerly gale, the stout steamer *Stroud* brought them safely through the perils of the deep.

It is earnestly hoped that this, the first Deanery meeting on Grand Manan for many years, will encourage the growth of the Church in that prosperous Island.

J. RUSHTON, Secretary.

DIocese OF NOVA SCOTIA.

WINDSOR.—King's College has lost another of its Professors, making the fourth who has been called to his account within the short space of two years; we allude to the Vice-President, H. How, D. C. L., who departed this life on Sunday last. Dr. How had been in feeble health for some time, and his death was not therefore unexpected. Added to a love of hard work, which made him lead a very active life, Prof. How was an enthusiastic student, and an original investigator, many of his papers in connection with the Geology and Flora of Nova Scotia having been read before several of the learned societies of England, of which he was a corresponding member, and have more than once attracted special attention. All the old and present students, with a host of others to whom Dr. How had greatly endeared himself, will join us, we know, in extending heartfelt sympathy to the bereaved family.

LUNENBURG.—This Parish is soon to lose the services of its indefatigable Assistant, the Rev. Chas. E. Grocer, who has accepted an appointment in the Sandwich Islands. Mr. Grocer, during the few years he has been in the Diocese of Nova Scotia, has shown himself a hard working, zealous priest. The Rev. gentleman will carry away with him the best wishes of all his old parishioners, who pray God he may be blessed in his future home. The Rev. Andrew Gray, late City Missionary, Boston, Mass.,

has been named as Mr. Grocer's successor in Lunenburg.

YARMOUTH, QUEENS AND SHELBURNE COUNTIES have been visited in our interest by Mr. Shaw with gratifying results. We have now in Annapolis, Digby, Yarmouth, Queens, and Shelburne, over four hundred subscribers. If only the other counties of the Province will do as well when Mr. Shaw visits them, we shall have a goodly list of names before the year is out. There ought to be no difficulty in getting two or three thousand subscribers in Nova Scotia.

SYDNEY MINES.—The Rev. R. Wainwright, Clerical Secretary, on his Missionary tour, arrived at North Sydney and Sydney Mines, Saturday, September the 6th, with the intention of spending a portion of the Sunday on this side of the water. He preached at Trinity Church Sunday morning, Sept. 7th, giving the people an opportunity of hearing, and it is to be hoped, profiting by his great talent as a preacher. The offertory at this Service was \$2.53. A special service was also held in the afternoon at 3 o'clock, at St. John's Church, North Sydney, notice having been given of the same by placards, Saturday afternoon. This Service gave the people of that part of the Mission an opportunity also on Sunday of hearing and benefiting by a beautiful and instructive sermon from the Secretary. The offertory in the afternoon was \$5.35. Immediately after the Service, he left for Sydney, to be present at the Evening Service there. Tuesday, Sept. 9th, he returned to North Sydney, and gave a lecture in the evening at St. John's Church, of two hours length, in behalf of Home Missions, his appeal giving good satisfaction, and drawing from his audience the sum of \$15.00. The next morning he departed for Glace Bay Mission. Again, on Wednesday evening, September 17th, he visited Sydney Mines and addressed the people at Trinity Church, in behalf of Home Missions, which was listened to by an attentive audience, and realizing the amount of \$7.00. The sum total collected by the Secretary for the B. H. M. was \$29.88 a very good amount from a Mission nearly self-supporting, and one which has done so much, the last three years, erecting Church and Sunday School House, and keeping the parish Church in order.

G. METZLER.

GLACE BAY MISSION.—A meeting was held in St. Luke's Chapter, Big Glace Bay, on Tuesday evening, Sept. 23d, for the purpose of considering the subject of Church repairs. The congregation consists of thirteen families, all without exception very poor, and the church in its present condition will compare favorably with any of the dwellings of the congregation. Great unanimity of feeling was expressed. It was unanimously decided to commence work on the following Monday. Materials of lumber, shingles and timbers were to be placed on the grounds before that date. Seventy days labour was promised, and the pay of a boss carpenter guaranteed, one half of this last amount was paid the same evening. Nails and a few other small expenses are still to be provided for, will any one help?—Com.

SYDNEY, C. B.—The Rev. R. Wainwright, Secretary for the Board of Home Missions, has been at Sydney, and has visited other parishes in this Island. He is sowing a good seed, which may, in after years, be reaped in the success and financial prosperity of the excellent cause he so earnestly and eloquently advocates. He was somewhat unfortunate in the time of his visit to the old and highly respectable parish of St. George. The first missionary meeting held there was adjourned with the intention of making his visit and movements more widely known, in order that a larger assembly might be gathered to listen to him. In fact, his

appearance at Sydney was somewhat unexpected, for his circular, being addressed to the absent vicar, never reached the hands of the clergyman officiating during Mr. Smith's absence, until the Rev. Secretary himself had arrived. He preached, however, to a crowded church on Sunday, the 7th ult., and an adjourned meeting for missionary purposes was duly advertised for Tuesday, the 15th. On Tuesday evening, however, it rained very heavily, and but few were in the Church when Rev. Mr. Wilson took the chair, and opened the meeting with prayer. Rev. Mr. Wainwright then addressed the small number present. After giving a lucid account of the position and work of the Board of Home Missions, he proceeded at some length to urge upon his hearers the duty and the privilege of giving material support to the Board. He rendered his address doubly interesting by the personal reminiscences, always to the point, with which he seasoned an appeal, which was listened to with respect and attention.

At the conclusion of his Address, it was moved by Robert Martin, Esq., and seconded by C. J. Clarke, Esq., Senior Warden:—

"That this meeting recognizes the duty incumbent on Churchmen in Sydney of supporting to the utmost of their power the work of the B. H. M." This having been unanimously carried, Charles Sterling, Esq., proposed a vote of thanks to Rev. the Secy. B. H. M., for his visit, and interesting and instructive addresses. Henry LeCras, Esq., seconded the motion, which was accordingly presented and carried.

We believe that those who attended this meeting carried home with them a vivid impression of the needs of the Diocese, and their own responsibilities. Undoubtedly, the next time the Secy. of the B. H. M. visits us, he will command much larger assemblies, and a greater measure of material contribution to the work he advocated.

We are expecting the Rev. David Smith, our respected and popular incumbent, to return from England early in October, when it is to be hoped a local association will be formed for systematically collecting subscriptions for B. H. M.

DIocese OF NEWFOUNDLAND.

ST. JOHN'S.—On Sept. 23rd, the subjoined address was presented to the Rev. F. R. MURRAY by Members of the Cathedral Church of St. John the Baptist, on the eve of his departure for Heart's Content. It is to be regretted that the Rev. gentleman is leaving St. John's, where he is made very many friends; but we hope that the day is not far distant when we will have him amongst us again, administering to the wants of a congregation that very much appreciate his past valuable services;

To the Rev. F. R. MURRAY.

We, the undersigned Members of the Cathedral Congregation having heard with deep regret of your intended departure to another field of labor in this Diocese, desire to convey to you our best wishes for your welfare, and to assure you of our appreciation of your labors and ministrations while in charge of the Cathedral.

By most of us, your removal is regarded as a personal loss, and to the great body of the congregation it is a matter of deep regret.

We recognize and appreciate the earnestness, zeal, and self-denial which have been so prominent in all your labors, and we assure you that the kind and generous sympathy which so many have experienced at your hands, will not be readily forgotten.

We do not relinquish the hope that your absence from among us may not be of a lengthened or permanent nature, and, if in that hope we should not be disappointed, we shall rejoice to renew the associations which have existed between us.

We are,
RICHARD HARVEY,
HENRY J. STABB,
Church Wardens.

Here follow the names of 155 male parishioners.

To the above address, the Rev. gentleman made the following reply:

THE RECTORY,
ST. JOHN'S, Sept. 23rd, 1879

MY DEAR FRIENDS,

I thank you very much for the kind and sympathizing words of farewell with which you have honored me on my retiring from the work of the Cathedral, and departure from St. John's

Valuing as I do the kindness and friendship of those amongst whom I have endeavoured to do my Master's work for some years past, and believing that no spiritual tie, such as exists between Priest and people, can conscientiously be severed without due cause and weighty reasons, you will readily believe that other than personal motives have actuated me in thus separating myself from a flock, by almost all of whom I am beloved, and to whom my ministrations as Incumbent and Curate have been acceptable.

The peace, unity, and welfare of the Church are far above all personal ties, dear though they may be, and are—these I have sought in the step which I have so recently taken.

I am fully conscious of my many imperfections in the carrying out of the work of Christ and His Church, yet I have endeavoured to act upon the principle, *Animarum salus est optimum sacrificium*, and I can not but be thankful, yet humbled, in the thought that my labours have been appreciated.

I would also beg to take this opportunity of thanking you all for the kind and generous gifts of the purse of money with which you welcomed my recovery from the late sickness, which necessitated my leaving home for a while, whereby I was enabled to get that change and rest, which, by God's grace, and your generosity, permitted me to resume work quite recovered and strengthened.

Whilst fully appreciating your kind hope of a renewal of those ties which have just been severed, I cannot allow myself to entertain any such hope; yet as this is the *spes gregis*, I will leave it *judicio Dei*.

That the blessing and peace of God may continually be with you and yours is the hope and prayer of

Yours most faithfully in Christ,
FREDERIC R. MURRAY.

To the Church Wardens and Congregation of the Cathedral and Parish Church of St. John the Baptist, St. John's.—Newfoundland Times.

Marriages.

LEE—LEE—On Tuesday, Sept. 23rd, at St. Ann's Church, Fredericton, by the Rev. Canon DeVeber, assisted by the Rev. G. G. Roberts, William Lee, Esq., of St. John, to Isabella, daughter of the late Rev. Dr. Lee, formerly Rector of Fredericton.

Deaths.

FULLERTON.—On Wednesday morning, the 24th ult., in the Communion of the Church, John Fullerton, Esq., in his 65th year.

SMITH.—At Amherst, 29th Sept., Bessie, widow of the late J. Royer Smith, C. E., and third daughter of J. D. Kinnear, Esq.

Try the Standard Remedies advertised in another column by Allison & Co. They will all be found reliable and efficacious.



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, six times per week, each way, between

Bridgewater and Shelburne,

under a proposed contract of four years from the 1st January next.

Conveyance to be made in vehicles drawn by not fewer than two horses.

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 Bridgewater, Liverpool and Shelburne, or at the office of the subscriber.

CHAS. J. MACDONALD,
Post Office Inspector.
Post Office Inspector's Office,
Halifax, Sept. 19th, 1879. } 25



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. } 25

The Church Guardian,

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

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THE CO-ADJUTOR BISHOPRIC.

By the time our next issue reaches our readers, the question of the Co-Adjutor Bishopric for the Diocese of Fredericton will, no doubt, be decided. We have abstained from taking any side in the matter, preferring to leave the discussion to our correspondents. If it were a matter of vital importance to the Church, our voice would not be silent; but, though the right of nomination is of considerable importance, it is a matter of Church order, which can only be settled satisfactorily by the Synod, and we are content to abide by its decision, composed as it is of representative and practical men. There is, no doubt, that a Co-Adjutor is imperatively needed. The Metropolitan's advancing years, and increasing labours, entitle him to the assistance for which he asks. And the growth of the Diocese, the new work opening up, the demands for additional Episcopal labours, called for by the energies of the Missionaries, and the development of the Province, require the full strength of a young and active man. In fact, there is enough room for two Dioceses, and work enough to keep two Missionary Bishops actually employed. We do not know of any one who is indisposed to give his Lordship the relief he requires. The contest is over the mode of granting it. We hope that the discussion on this point will be marked by that courtesy and absence of personalities which with rare exceptions characterize the debates in the Synod of Fredericton. The resort to personalities, or anonymous printed sheets, however cleverly written, should be at once condemned by all members of the Synod, who feel, that as Representatives of the whole Diocese, they have the honour of the Diocese in their hands, and that their words and acts go forth as the words and acts of the representative men of the Church. Whichever way the matter is settled, we hope the election of a Co-Adjutor will be proceeded with at once, or at the very least, that the nominations will be laid before the Synod at this Session—to be acted upon next July. The Bishop needs assistance, not at some indefinite time in the future, but now.

And there is plenty of work, ready and waiting for the "Coming Man." Even should the election take place in October, it would be some months before the consecration would take place, and some time

after that, probably, before he would enter on his duties. While, if the election took place in July, the winter would be on us, before the Co-Adjutor would be fairly at work. We do not advocate unnecessary haste, but we deprecate tedious and unnecessary delay.

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.

(To the Editors of the Church Guardian.)

SIRS,—“Loyalty” begs to assure “Canon” that he is an individual entirely distinct from “Eirenicon.” “Eirenicon” and “Churchman” have so effectually met “Canon” that “Loyalty's” words were not needed. “Canon's” assertion on this point is of a piece with some of the statements made about the proposed Canon and its opponents. They are simple assertions and assumptions as destitute of foundation as the assumed identity of “Loyalty” and “Eirenicon.” “Loyalty” would like to present two points for the consideration of the friends of restricted nomination:—1. Granted that the object of the Bishop in restricting the nomination to himself was to prevent conflict and party strife. Judging from the present state of matters is it at all likely to accomplish that desirable object? Looking at the contest waging over the nomination, which would never have occurred if the principle of the old Canon had been adopted. And men's minds are just stirred up enough for a contest over the name or names to be brought down, because rightly or wrongly there is a belief in an attempt to force persons on the Diocese *The Bishop's plan to prevent strife is a FAILURE*, and has provoked the very state of things which he tried to avoid. 2. The great cry of the supporters of the Canon is that the Bishop is the only one who knows what kind of a man we ought to have, and from his intimate knowledge of the Diocese and men outside of it he is best qualified to decide upon his successor. Do Bishops never err in their judgment? Are there no clergymen who have spent their lives in this Diocese, yes, and laymen in the Parishes, who are competent to know the kind of Bishop we want, and to fix upon a man? They are men of experience and devotion to their Master, and not such ignoramuses as this Canon would make them. If among the “multitude of counsellors” there is not wisdom enough to nominate a suitable man for Bishop of this Diocese, and the Bishop alone has sufficient knowledge, why should we elect? If he submits two names the same incapacity which unfits them for nomination unfits them for deciding between them. What is the use of submitting names for election to a set of men who have not judgment enough to know the kind of man best suited to oversee the Parishes in which they work?

LOYALTY.

THE FREDERICTON CANON.

To the Editors of the Church Guardian.

SIRS,—The Canon submitted by the Bishop of Fredericton to his Synod for the election of a Bishop-Co-Adjutor affords a subject which might well be discussed without reference to parties or individuals. It deals with a matter common to all Dioceses; and concerning which, among free churches, no very great divergence of legislation is likely to occur. If, therefore, invective and re-

crimination are resorted to it is impossible to acquit disputants having recourse to them of either party rancour, or personal mistrust or antipathy.

In the discussion of the Fredericton Canon which has appeared publicly it is not difficult to see that some points alleged against it are fairly debatable, and that others are raised merely *ad captandum*. Thus, it can have nothing to do with the framing of a Canon, which is to be a permanent law of the Diocese, whether the necessity for a Co-Adjutor has or has not arisen; nor whether the “right man” for the first appointment to such an office has or has not yet been discovered upon the Diocesan horizon; nor whether such a person ought or ought not to have drawn his first breath within its salubrious limits; nor whether the particular mode and means of providing his salary are or are not satisfactory; nor where he should reside; nor what exactly shall be the work assigned to him. These, and possibly other similar questions have been raised as arguments against the Canon. But, to any unprejudiced person, perusing it carefully, it will be seen at once that they do not apply. The Canon is not a general law for all time; such objections as these are transitory and ephemeral, and may or may not be essential when there is occasion to act upon it. To raise them now is a clear case of jumping before you come to the hedge. But some people like curvetting in the air, especially if spectators are numerous, better than the leap itself.

On the other hand, the Canon undoubtedly does present points which are fairly debatable. Of these, two points overshadow all others, and are those on which the Canon will probably stand or fall; because, shorn of these two features, it cannot pass. It is, therefore, a case, not of compromise, but of Canon or no Canon.

The two points are the right of succession, and the right of nomination. As to the former, a great effort has been made to produce authority, and much of it is papal authority, and therefore to be received *cum grano salis*, to prove that giving the right of succession to a Co-Adjutor is uncanonical, and contrary to primitive usage. It would be easy enough to quote collateral passages quite the contrary of these selected by opponents of the Canon; but, as the whole American Church, and most, if not all, of the Colonial Dioceses which have made provision for the appointment of a Co-Adjutor, have adopted and sanctioned the principle of succession, it seems late in the day to discuss this point. It is impossible also to conceive either that the Bishop of Fredericton would confirm a Canon depriving a Co-Adjutor of this right; or that he would accept, as his assistant and co-worker, a Priest who should be willing, at His Lordship's demise, to subside into a “returned empty”!

But the *Cruz* of the Canon is no doubt the Bishop's claim to the right of nomination. As to this point, it lies in a nutshell. No one denies that, in the appointment of a Co-Adjutor, the Bishop must have either nomination or veto. If he has the former, he does not need the latter. But no reasonable person could wish or hope to thrust upon any Diocesan, far less upon one who has, just now, no enemies, whom everybody admires, and some love, an Assistant likely to prove offensive, or even uncongenial. The simple question remains then,—which of these rights shall the Bishop exercise? which is more convenient? which, if evils attend both, is attended by the lesser evils? If nomination is confined to the Bishop, clergy and laity, it is said, are shorn of their rights, but how is it, if the Bishop be left to his veto? What becomes of these much valued rights then? In the one case, he may withhold a name which would forthwith secure the necessary majority of both Orders. In the other, he would be at liberty to reject the man, whom both Orders had elected. It is easy to say, No Bishop could do that! But it is quite as

easy, and most reasonable, to assume that no Bishop would withhold a name desired alike by two-thirds of the Clergy and Laity; and, that he would not arbitrarily, as has been asserted he might, refuse to give other names, because the first name sent down was rejected. And surely, in practice, if a disagreement occur, it is far preferable that the Synod should decline the nomination of the Bishop, even several times over, than that the Bishop should be shut up to rejecting the choice of the Synod.

In discussing this point in the Canon, it is most essential to keep in view the very great difference between the election of a Co-Adjutor, and the filling of a vacant See. In the latter case, there is no Bishop to consult or to be consulted; clergy and laity have it *all to themselves*. In the former, the Bishop exists; is the person chiefly concerned for the time; and, in any way of arranging things, clergy and laity must share their rights with him.

As the matter now stands in New Brunswick, with five-sixths of the clergy entirely at one with the Bishop, and the laity vary half and half on the subject, it is amusing to hear the tocsin so loudly rung to stir us up to a sense of the right, at which is aimed such a deadly blow; and to witness the self imposed labor and expense of the few to save the many from spoliation. It only proves that the day for Don Quixote has not gone by; and that here, as elsewhere, the amateur detective and constable still deems himself indispensable to the safety as well of the Church, as of Society. LAYMAN.

(To the Editors of the Church Guardian.)

SIRS,—I must ask space for a few words with reference to your correspondents from Montreal and Nova Scotia.

It is pleasing to have the witness of “Montreal” as to the excellent choice made in the case of Bishop Bond. “Montreal's” testimony is the more valuable, because, evidently given with reluctance, I opine that your correspondent did not give his influence in Dean Bond's favor. He would prefer a system such as that under which the Dean's name was in 1868, kept back from the Synod. But at Montreal in 1878, the nomination or election was free. Dean Bond became Bishop; and now, even those who opposed him, are forced to express their thankfulness that “God has over-ruled man's frailness, and given us the earnest of so useful and devoted an episcopate.”

All that “Montreal” throws in about “party,” “astute and crafty minds,” “management,” and so forth, may go for what it is worth. There are several methods of choice to the episcopate:—direct appointment, as with Romanists, the Crown, through the *conge d'elire*, as in England; nomination or election by the Bishops or Bishop, with a negative in clergy or laity, as in the repeated Canon of Montreal and the present proposal, and free election by all orders, as generally in the United States and the Colonial Church. Doubtless, all have their difficulties. My contention is, that of all, the last mentioned is the best. The Diocese of Fredericton has already affirmed it. Why give it up for another system tried but once, and then condemned.

It is, of course, not easy to prove that Dean Bond's name, if put in nomination in 1868 at Montreal, would have been accepted by majorities of both orders. I think that it would. Certainly, he would then have been nominated, had the Synod been free.

But the sum of the matter is this. The example of Montreal is against the proposed Canon, for 1. Under a like system of nomination and rejection party struggles took place as great, or greater than at any other election which has occurred.

2. After a protracted struggle the difficulty was only solved temporarily by the choice of a comparative stranger.

3. The Montreal Canon was less likely to precipitate such a struggle than that now proposed, first, because the contest was between the Synod and four Bishops without the Diocese, instead of one within it; and secondly, because some semblance of choice by the clergy and laity was there retained in the clause which provided that at least *two* names should from time to time be submitted.

But your correspondent H. from Nova Scotia, coolly asserts the proposed Canon, if carried, will "secure the just rights of the laity," and rescue the election of Co-Adjutor from party strife.

Surely even he must see on consideration that the proposed Canon does not "secure" any rights to the laity, but, on the contrary, abridges and lessens the just rights they now have. At present they may elect. It is proposed that they shall give up this right for the merest negative.

H. complains that he was handed at the door of the Montreal Synod Hall a fly-sheet stating that the Diocesan Funds for Missionary purposes would be lessened and salaries reduced by an adverse vote.

Doubtless, whatever of truth may be in such a statement, the use of such weapons is undesirable. So far as this Diocese is concerned, the only "sheet" distributed at the door of the Synod Hall was issued by the supporters of the Canon.

If the proposed Canon be carried without amendment, it will be on the ground of sympathy for the Bishop, and against the protest of many of the clergy and lay delegates who have thought seriously upon the questions it involves. Party spirit, which was rife enough in the Diocese of Fredericton during the earlier years of the present Bishop's episcopate, has been happily for some time past almost unknown. If the result of the present movement is again to introduce contention and strife, the responsibility must and will rest upon its promoters.

EIRENICON.

P. S.—I fear my handwriting has puzzled your printers. In your paper of the 25th ult., "Bishop's clergy" should read "Bishop, clergy"; "imperative" should be "inoperative"; and one or two other verbal errors will be readily corrected.

CANON FOR A CO-ADJUTOR.

(To the Editors of the Church Guardian.)

Sirs,—It is perfectly useless to argue with some men, and I fear your correspondent "Eirenicon" is one of that class.

Of course "Eirenicon" does not expect me to notice as fair argument, or having any point, his very questionable procedure of twisting my language so as to make me say what I had no intention of saying. It is quite sufficient for me to reply to him that all I said about "so new and untried a thing," etc., referred to Montreal, and not to the other dioceses; and that the words which I put into our Bishop's mouth were spoken of Montreal and Toronto, the dioceses to which reference had already been made by "Eirenicon," and of which my language was perfectly true.

"Eirenicon" makes a fine flourish in attempting to prove my statements untrustworthy, but when what he says is looked into I find that it is all mere assumption, unsupported by the semblance of proof, except in one particular, I allude to my mistake in supposing that "Eirenicon" and "Loyalty" were one and the same person. This was, however, a very natural conclusion to arrive at on my part; and, while, as the editors of the GUARDIAN have allowed "Eirenicon's" denial to pass unchallenged, I must consider it reliable, still, it seems difficult to believe that such a happy (?) combination of virtues exists in the diocese outside of one person.

Why will "Eirenicon" deliberately insult the intelligence of his fellow Churchmen by repeating his oft-disproved assertion that, because the Bishop *nominates*, therefore he *elects* his successor? It may be that he cannot see that he is

simply "talking against time," when he occupies so much space in re-affirming this perfectly absurd and worn-out objection to the Canon.

Both "Loyalty," "Eirenicon," and "Churchman" have tried hard to make it appear that the Bishop's Canon is to be blamed for the party spirit and strong feeling which has been shown, or which may be displayed in the Synod, over the election. Now this may be very ingenious and may deceive some, but it is certainly very flimsy and very puerile. Everybody knows who is at all aware of what is transpiring around him, that the question of the election of a Bishop for Fredericton, and, for that matter, for anywhere else in Canada, whenever it should come up, was likely to produce a spirit of strong opposition among a certain party, representing here as elsewhere a small minority of the clerical order, and a few more of the laity; and it was because the Bishop knew this that he has chosen the present course as the lesser of two evils, and as best calculated to give him the assurance before closing his work on earth, that the affairs of his beloved diocese in the immediate future, will be ministered by a learned and godly man and sound Churchman.

Why does "Eirenicon" continue to bring up the case of Montreal as analogous to the present one, and a pattern for us here in Fredericton to follow, when he ought to know well the cases are altogether different; and, as regards the election in the first named Diocese, I am supported by two gentlemen, both of whom were present, one from Nova Scotia and the other from the Diocese (Montreal) itself, in maintaining that so far from "Eirenicon's" views about the success and happy working of the "free" election held in that Diocese being true, the whole thing was a sad blot on our Christianity, and a striking warning to the Church everywhere?

Why will "Eirenicon" persist in a course which is only misleading his brethren, first, by commending the Montreal election, which he ought to feel ashamed to even mention, and then in stating, what cannot be sustained by the shadow of proof, viz., that the Synod of Fredericton is having a well understood right, handed down from the Early Church, denied to it by the Bishop nominating, and that such nomination is virtually taking the election out of the hands of the Clerical and Lay Delegates.

I suspect "Eirenicon" never would have written as he has done had he first read your Montreal correspondent's letter, and had he studied more closely "Dr. Smith's Dictionary," and "Bingham Antiquities."

"Montreal" and "H." have most thoroughly disposed of "Eirenicon's" misrepresentations of the Montreal election, and it has been shown by myself that in other ways this election, upon which "Eirenicon" principally relies, was altogether dissimilar from the one soon to come before our Synod in Fredericton, and therefore to be ruled out of the discussion altogether.

"Eirenicon" labours very hard and very unfairly, to make something out of the expression used by the Bishop in his Address before the Synod in July last, that, "while he was perfectly willing to trust the Synod, he felt that he knew better than they possibly could do, the needs of the diocese." And yet, what can there be in these words in anyway objectionable to the Clerical and Lay Delegates? Does his Lordship say they are not competent to choose a fit person for the office? Does he throw doubts upon their intelligence, or honesty, or judgment? By no means. He simply says what no sane person, save those anxious to promote opposition, would care to deny, or would be inclined to misunderstand, viz., that he as Bishop of the diocese has had special opportunities of knowing the needs of the diocese. And, surely, when we consider, that for thirty-five years he has gone in and out almost yearly among the people of the whole Province, closely

watching and recording all the features of the work, it cannot be depreciating his Clergy and Laity for him to say that all these years of watchful care and oversight have given him an advantage over others. And when we have so shrewd an observer, so fair a man, so wise a counsellor, so learned a theologian, added to all these years of personal observation and acquired information, to judge for us, it can be only the vanity and self-importance of "Eirenicon," which makes him speak as he does in the matter, or which could make him wish to take the nomination of his own Co-Adjutor—his own assistant—out of his Lordship's hands, while the Synod has preserved to it the right and power of election.

It has also been made plain that so far from the Bishop's nomination being an unknown thing to the Early Church, we have Dr. Smith's Dictionary of Antiquities (our opponent's own authority) for asserting that it was the ordinary practice in every case of a vacant See for the first 500 years, for the Bishops of the Province to nominate, and the people simply to sanction the choice.

Therefore, to say that this course is uncanonical, and against primitive custom, is saying what has been, and can be easily disproved.

But it certainly would be supposed from the dogmatic manner in which "Eirenicon" and "Churchman" write, that *Co-Adjutors with the right of succession* were not only unheard of in the Early Church, (will they withdraw that reckless statement now that they have had pointed out that "Dr. Smith" and "Bingham" are against them?) but that this was so well understood that the thing was never dreamed of in the English Church, much less here in Canada.

And yet, I beg to call the attention of these champions of imaginary rights to the fact, that there are two such cases even in our youthful Canadian Church, where Co-Adjutors succeeded to the see on the death of their Bishops.

I refer to Dr. G. J. Mountain, who was consecrated Co-Adjutor to Bishop Stewart, of Quebec, in 1836, with right of succession, and, upon the death of that Prelate in the following year, succeeded him; and to the case of Dr. A. N. Bethune, the late Bishop of Toronto, who was consecrated Co-Adjutor to Bishop Strachan in 1867, with right of succession, and succeeded to the Bishopric after his death the same year. (See Clerical Guide, 1st Edition, 1866, page 63). So that, if we want precedents more modern and nearer home than "Bingham's" references, we have them among ourselves.

I particularly desire this plain fact to be understood by the members of the Synod. *Here are two clear cases in the Canadian Church—one only 12 years ago—of the appointment of a Co-Adjutor with right of succession.*

Surely these proofs of the fact are worth more than a good many pamphlets and newspaper articles to the contrary, and take the ground from under the feet of Messrs. "Eirenicon" and "Churchman," and ought to silence all further opposition to the Bishop's Canon.

CANON.

A CO-ADJUTOR BISHOP.

(To the Editors of the Church Guardian.)

St. JOHN, N. B., 29th Sept., 1879.

Sirs,—In my letter which you kindly invited in your paper of the 11th inst., I made the statement that the office of Co-Adjutor Bishop with right of succession to the See was "uncanonical and forbidden."

In support of the statement, I submitted at same time a few extracts from Dr. Smith's Dictionary of Antiquities, to which reliable authority I referred your readers for further proofs, as it would be impossible even in the generous space you have afforded us in your paper to produce all the facts contained in said book on the subject.

Referring to this, your correspondent "Canon" in his letter on the 18th inst., used the following expression:—"A more glaring misrepresentation of the facts of Ecclesiastical History, and the voice of antiquity with reference to Co-Adjutor Bishop is scarcely possible, and this, I am fully prepared to prove.

Since then, of course, I have been waiting for "the proof," which I presume "Canon" now considers is contained in his letter of 25th inst. He must not, however, be annoyed with me when I tell him that I am of a different opinion, and that I have been unable to find in his letter one single quotation from either of the two authorities (Dr. Smith and Bingham) that he refers to which is a confutation of the statement made by me. Surely, he does not suppose that the extracts from Bingham, which he gives is contrary to what I asserted. What does it say? After asserting that the common rule was to have *but one Bishop* in a city, it says that there were certain exceptions to this rule, one of which exceptions was that of Co-Adjutor Bishop. And after citing seven such cases, it adds—"These instances are evident proof that it was not thought contrary to the true sense of the Canon, (i. e., the Nicene,) in case of infirmity or old age to have Co-Adjutors in the Church," and that is all. Does this say *Co-Adjutors with right of succession to the See*? Most decidedly not. I did not assert that simple Co-Adjutor Bishops were uncanonical and forbidden, but Co-adjutor Bishops *with right of succession to the See*. And I deny that this quotation is a contradiction of what I asserted. "Canon" states that "Co-Adjutor Bishops were neither nominated nor elected by the people in the Early Church. Indeed, as a matter of fact, that the people knew nothing whatever of the affair until it was all over." Now, there is no doubt that as a rule (to which however there were many exceptions) this was the objectionable practice in regard to simple Co-Adjutors who hold office merely during the lifetime of the Bishop they were appointed to assist. And I am pleased to note that even "Canon" in his reference to such appointments, says, "in the Early Church it was held, *and very rightly so too*, that such Co-Adjutors could not properly succeed to the Bishopric." And so little confidence does he really seem to have in the selection of a Co-Adjutor by the Bishop alone that further on in his letter, he breaks out again in this strain:—"Dr. Smith's dictionary of antiquities *very properly declares* that the general sense of the Church was against such men becoming successors of the Bishops after their death."

Why, really "Canon" is more with us at heart, I fancy, than against us, otherwise he would not make such damaging admissions as these. For I maintain that it is most inconsistent to grant the Bishop the sole right of nomination, and then refuse to allow him the right of appointment. If we admit that he alone is competent, and should have the right, to select, we ought to be prepared to let him appoint. And so the staunch supporters of the "Canon" would do. More than one of them, in this city, has plainly told me so. But the truth is, they are afraid to ask the Synod to agree to that. That would be "too much to expect," although it is what they would like. But "Canon," in comparison with them, is only half a supporter of the principles involved in the measure. And how annoyed the "extreme men" of the party must be at his "milk and water" support of their scheme.

But the main argument, or rather assertion, (for he gives no proofs in support of it,) that "Canon" advances, is that the laws of the early Church were only against granting the right of succession to such Co-Adjutors as were appointed solely by the Bishops themselves. This assertion I distinctly contradict, and I challenge "Canon" to produce, (either from Bingham or Dr. Smith's works, one par-

ticle of evidence to prove that it was ever considered right to grant the right of succession to Co-Adjutors elected in any form.

The authorities I have referred to give numerous instances of Co-Adjutor Bishops, some elected by the Bishop alone, and others in a great variety of ways, in many of which elections the people also took a part. Yet knowing all this we find the article on "Bishops" in Dr. Smith's Dictionary winding up with this unmistakable impression: "*Co-Adjutors with right of succession were forbidden*," and further on in the same book the article on "Coadjutor Bishops" commences in this manner: "*Co-Adjutor Bishops with a right of succession was distinctly against Canon*," and I maintain that the whole sense of the legislation in the early Church was against allowing the Bishops any rights in connection with the appointment of their successors. Dr. Smith is evidently of this opinion when he refers (page 220) to Conc. Rom. A.D. 606, which he says "in order to prevent Bishops nominating their own successors forbids election until the third day after the last Bishop's death." And on page 228 we find the following to the same effect: "And Pope Boniface III. in a Roman Council A.D. 606, forbade any formal discussion about a successor to a deceased Bishop until the third day after his decease, the clergy being assembled and the sons of the Church, then the election should be made."

In regard to what your correspondent says about the nomination of Diocesan Bishops, I would suggest to him that he had better read the whole article to which he refers in Smith's Dictionary, extending from page 213 to page 219, and he will find that the practice he refers to was not universal, and only pertained for a certain length of time. And if he wants a still more reliable guide as to what is the right course to adopt in such elections let him refer to his Bible, and he will there find (Acts i. 15-26) that when the election of an Apostle became necessary in the place of Judas the nomination was not claimed by the other Apostles nor by their leader, St. Peter, but was conceded to "the disciples," who nominated two persons, of whom they themselves elected one, viz., Matthias, and he was numbered with the Apostles, and became one of them. Surely if the right of nomination was not claimed by or for St. Peter in the case referred to, it is not necessary to grant it now to the Bishop of Fredericton in the election of his Co-Adjutor. Let us rather follow the scriptural plan and leave the nomination with the people.

In regard to the pamphlet, as I was one of the number of Churchmen in this city who drew it up, it is not for me to pass any opinion upon it. I may say, however, that the object kept constantly in view by its framers was to state fully and fairly the whole case, giving the arguments *pro and con*, and entirely free from personalities or party expressions. As to whether they succeeded in this I leave its readers to judge. If the statements contained therein were "exparte and grossly at variance with the facts" as asserted by "Canon," I think it would have been promptly answered, and "Canon" would have been one of the first to attack it. But, on the contrary, up to this time no attempt has been made to refute its arguments, and the inference, to my mind, is plain that it is practically unanswerable. The coming debate in the Synod will, I suppose, show us anything further that can be said on the other side of the question, and we can then judge for ourselves. As to the discussion of the matter outside of the Synod, I entirely repudiate "Canon's" idea, which apparently is that because in New Brunswick we have a Diocesan Synod to which each Parish sends delegates, therefore Churchmen generally are to be debarred from discussing, either in meetings or print, such important questions in relation to the Church as the present. And I trust the day is far distant when such "Synodical tyranny" will prevail in this

Diocese. Evidently St. John people do not think as "Canon" does, for there have been numerous meetings both of clergy and laity, here on the subject during the past three months. At the last meeting of the clergy in the Deanery of the County of St. John this was the subject fixed for discussion by them, and only yesterday the Rector of St. Paul's gave public notice in the Church that in compliance with a written request handed to him by the Parishioners, a meeting would be held in the School House on Thursday evening next to discuss the subject. It is highly gratifying to find laymen particularly taking such a lively interest in the affairs of the Church, and it is to be hoped that the action of the Synod in this important matter will be such as to *increase* and not *decrease* that interest.

One word more, and I have done for the present. "Canon" boldly states that 63 out of 70 of the clergy are in favor of the Canon as proposed by the Bishop. Whoever has been "prospecting" for him has made a sad mistake in the figures. Why in this Deanery alone the clergy are in the proportions of 3 to 1 against it!!! And the lay delegates are similar in number. I notice "Canon" speaks more cautiously about the lay delegates throughout the Province. He well may, for he will find, when the voting takes place in the Synod, that an immense majority of them will vote against the Canon.

CHURCHMAN.

P. S.—I must not neglect to call "Canon's" attention to the fact that he entirely forgot (1) his intention, as announced in the opening sentence of his letter, of proving that I was incorrect in asserting "that the proposed Canon would interfere with the present rights of the clergy and laity." Perhaps "Canon" has changed his opinion on this point.

A CO-ADJUTOR BISHOP.

(To the Editors of the Church Guardian.)

SIRS,—One would imagine from the zealous and untiring manner in which the opponents of the proposed Canon for the election of a Co-Adjutor Bishop have utilized every means of building up the cause, that they were conscious of its weakness. We were, in the first place, favoured with Mr. Jarvis' letter, which was circulated very extensively, only to be followed by the "Pamphlet," to which your correspondent "Churchman" refers as "embodying the arguments that exist against the terms of the proposed Canon." The anxiety, too, which the opponents of the Canon have shown, to delay the time of its consideration, as exemplified by Mr. Jarvis' motion to refer it to a committee, said committee to report at next annual meeting; and also exemplified by the satisfaction with which they welcomed the fact that the Synod had not been legally summoned in July last, seems also to point to conscious weakness of their cause, everything to be gained, and nothing lost by delay.

Your correspondent "Churchman" kindly states that "the pamphlet" embodies the arguments that exist against the terms of the proposed Canon," so that, apparently, it will only be necessary to show the fallacy of some of these arguments, and the weakness of others, in order to render the purpose of the publication of this wonderful pamphlet futile, and this will be pretty effectually done at the coming session of the Synod, or your correspondent is much mistaken. It is greatly to be hoped that the publication of this pamphlet may not have the effect of causing any member of the Synod to commit himself as a supporter of either side of the question, until he shall have heard the discussion that is to ensue at the approaching Synod meeting in Fredericton.

A few general remarks with regard to this pamphlet may not be out of place, seeing that your space for correspondence will not admit of going into details,

In the first place, it is wanting in the calm, dispassionate statements that ought to be characteristic of a question of this nature. No lawyer, in making up his case, could have been more assiduous in making use of every little thing that could be in any way made to support his cause, than have the originators of this pamphlet. As a natural consequence, it is in places inconsistent with the statements formerly made in Mr. Jarvis' letter; many of its arguments are fallacious; and its facts are so highly coloured and distorted as scarcely to be recognizable. In a word, if this illogical summary "of the arguments that exist against the terms of the proposed Canon" is all that our opponents can bring forward, the vital principles of the Canon are in no danger of being overthrown.

And now, to consider the question from a common-sense standpoint. Your correspondent "Churchman" says that every delegate ought "to consider well every measure that is submitted to the Synod, and to vote against the passage of anything that is either uncanonical or contrary to the interests of the Church." With that sentiment, I cordially agree; only adding, that in the opinion of several members of the Synod, the proposed Canon is neither "uncanonical" nor "contrary to the best interests of the Church."

The position of the Church in this Diocese of late years has been characterised by a striking amount of harmony, and in the various addresses lately presented to our good Bishop, we have expressed our gratitude that such has been the case; and we have also professed our confidence, not only in his wisdom and experience, but in the way he has avoided everything that tended to engender party strife. For my own part, I should be willing, in the event of a Co-Adjutor Bishop becoming a necessity in this Diocese, to leave the appointment entirely in the hands of the Bishop, believing him to be a better judge than myself, after his thirty-four years experience, both of the wants of the Diocese, and also of the qualifications of the person appointed to the post. But this is not the power the Bishop asks. All that his Lordship asks, is to be allowed the privilege of nomination, leaving the question of election to the Synod. I am fully aware that there are those who would scout the idea of leaving the appointment entirely in the hands of the Bishop; and I am also fully aware that there are men in the world whose actions savour of personal (not Papal) infallibility. Your correspondent lays no particular claim to the grace of humility, and yet he is not ashamed to say that he believes his Bishop to be a better judge than himself in this matter.

It will not be difficult to show, when the time comes, that the question of nomination resolves itself into one of expediency, and that there is no cast-iron rule about the matter. This Canon is not a desirable one, perhaps, for every Synod to adopt, but in the case of a Diocese in which the utmost confidence has been repeatedly expressed in its Bishop, time and again, and in which harmony has reigned supreme for some years past, we contend that this Canon is that best suited for the present exigency; and as such, it is to be hoped we will adopt it. Its supporters do not pretend to say that there can be no amendment in its details; and no one would more gladly welcome a suggestion that would tend to advance the welfare of the Diocese, than his Lordship the Metropolitan of Canada, whose last wish would be to destroy the work of his lifetime by any hasty action. The cases of the Dioceses of Montreal and Toronto are not analogous to ours, and even if they were, I very much doubt if the history and result of those elections is such as to excite the envy of our own Synod. Certainly, if a desire for a similar result is the hidden mainspring that animates the opponents of the proposed Canon for a Co-Adjutor, the sooner our friends show themselves under their true colours, the better.

One thing is certain with regard to the proposed Canon, its rejection will be a direct expression of "want of confidence" in our Bishop, and as such, his Lordship will receive it.

Trusting that the ensuing meeting of the Synod may happily dispose of the question which has aroused such a wide spread interest,

I remain yours truly,

J. R.

(To the Editors of the Church Guardian.)

St. John, Sept. 29th, 1879.

Sirs,—Several clergymen deeply interested in the work of Church of England Temperance Societies, met at my house in May, and, after conference on the subject, agreed that it would be desirable as soon as possible to form a union of Church of England Temperance Societies of the Diocese of Fredericton, and agreed on rules of such Society, to be proposed for the consideration of those who would aid in such Society.

Will you kindly insert a notice of meeting of Delegates of Synod who may be willing to aid us in forming a united society, and promoting Church of England Temperance work in Diocese of Fredericton.

Yours truly,

F. H. ALMON.

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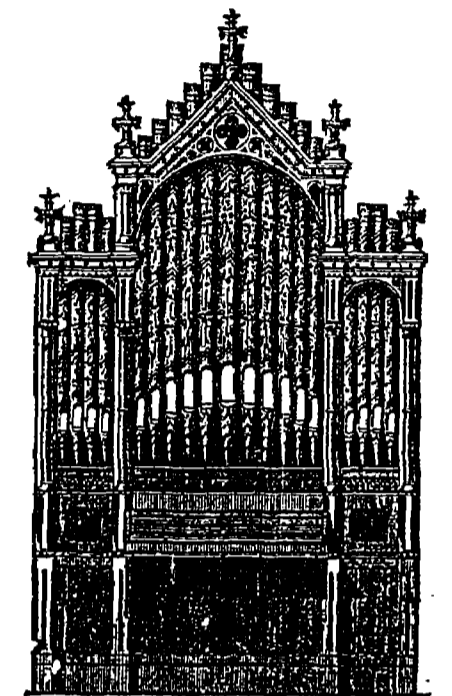
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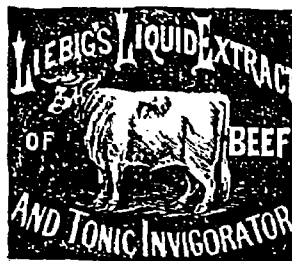
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