

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
  
- Additional comments /  
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.

# The Church Guardian.

Wm Godfrey

"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. 28.

THURSDAY, OCTOBER 23, 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.

THERE seems every prospect of a great revival in the trade of Canada, before many more months. Soon may it come!

THE British troops under General Roberts have rapidly and successfully marched upon Cabul, and the Afghan Capital is now in our hands.

A STRONG opinion prevails in European circles that an alliance has been formed between Germany, Austria and England, and that Russia is the power likely soon to feel the effects of so powerful a compact.

THE Hanlan-Courtney boat-race fizzle will, perhaps, do good in turning all decently disposed people against the low gamblers who seem to be too prominent in sports of the kind, using them as a means to carry on their immoral practices.

THE Marquis of Salisbury, in a recent interview with the Russian Ambassador, who urged joint occupation of Afghanistan by British and Russian Troops, is said to have declared, in very strong terms, that England did not intend to consult or consider Russia's feelings in the matter, but would take upon herself the settlement of the question.

TROUBLE seems to be brewing in Ireland. No truly loyal man would wish to see the kingdom divided and "Home Rule" substituted, to revive once more the unhappy strifes of former times; still, few will feel disposed to deny that the condition of the tenantry is anything but satisfactory, and calls for immediate amelioration.

THE opposition to the public schools in Belgium on the part of the clergy continues unabated. Indeed, it is said that, acting under the command of the bishop, they now refuse absolution to the parents of all children frequenting the public schools, as well as to the teachers in them, and to the pupils attending the normal school.

DOUBTS having been raised as to the credibility of the statement that Bishop Wilmer, of Louisiana, who recently died, had received four hundred Roman Catholics into the Church during his Episcopate, a letter from the deceased prelate, written some months before he died to a friend, has been published, wherein he declares the figures mentioned to be under rather than over the true number.

ACCORDING to the *Record*, the Bishop of Bedford presided lately at a temperance meeting addressed by Mr. John B. Gough at Oswestry. Mr. Gough having described some scenes which he had witnessed in different localities within East London, the bishop, in the course of his reply to a vote of thanks, said that he was going to live in the midst of that dense population. Speaking of the work then before him, he said: "It will be new to me. I shall have to learn my lesson; I shall have to study my work. But, if God gives me strength and grace to do it, I hope to do something to promote in that district what Mr. Gough described in such a way as to thrill all our hearts—the grand cause of temperance." He then went on to say that he had good reason to "expect to find there, as could be found everywhere, a reply on the part of the people to all earnest, hearty, real, and true work."

THE Church of England, by the consecration of the Rev. A. W. Sillitoe as Bishop of New Westminster, has now seventeen dioceses in British North America. Sixteen of these Bishops are in Canada, and one in Newfoundland.

THE American Church, by her Missionary Bishops and clergy, is making herself known as a power in the missionary field, overcoming great difficulties and oftentimes apparently insuperable barriers, in her successful efforts to break down heathen superstitions and replace them with the pure teaching of the cross. She has now Bishops in China, Japan and Africa.

WE have not before referred to the gratifying fact that the Church press of England and the United States, as well as hundreds of private clergymen in Canada from whom we have received letters, have spoken in complimentary terms of our appearance and of our conservative and independent position. We mean to deserve all that has been said of us, and will try to make our paper still more worthy of our beloved Church in Canada.

AMONG the most noteworthy examples of recently completed church restoration is that of Tewkesbury Abbey, founded by Robert Fitzhamon nearly eight hundred years ago, around which clusters so much of historical interest—especially as the resting-place of the unfortunate prince who was stabbed by "false, fleeting, perjured Clarence" on the battle-field which bears the same name. There was a grand gathering within the walls of the restored abbey, and the bishop of the diocese delivered a noble sermon, expressing the hope that, despite all passing trials of the day, the future of the English Church might be read in the grand and renewed building within which they were then assembled.

UNTIL quite recent times, the opinion of all Nonconformist bodies was, not that an Established Church was necessarily an evil, but that it became one by special circumstances, by errors in the doctrine and vices, in the discipline and practice of the actual Establishment. It was their boast that their predecessors had suffered for conscience sake; but as the suffering had consisted in expulsion from benefices, it necessarily implied that there was nothing to object to in the mere participation in a State endowment. Hence the Dissenter was loud in his condemnation of Church abuses, and at least affected to be as eager as the Liberal Churchmen for their removal. It is very probably the adoption of so many Church reforms, and the spectacle of their results, which has caused Dissenting opinion to take a different turn, and to found itself on the assumption that a Church establishment is bad in itself. Independently of the question whether the Establishment or the Dissenters are the more powerful interest in the country, it cannot but be a misfortune to any party to have a powerful wing of its adherents committed to the position now universally taken up by the Dissenters. The position that an Established Church is a naturally vicious institution, is the merest paradox, unproved and unprovable. The only evidence for it would consist in a contrast of the evils produced by Establishment with the advantages resulting from universal voluntarism, and no materials for such a contrast exist.—*Pall Mall Budget*.

LEST some persons abroad might suppose that the vote in Fredericton was, as has been too often the case elsewhere, Clergy against Laity, we give the figures, which satisfactorily prove that this was far from the case. For the Canon: Clergy 52, Laity 50; Against—Clergy 7, Laity 13.

THE dignified bearing and language of the Bishop of Fredericton during the recent discussion of the Coadjutor question, and the temperate and christian treatment of the subject by both clergy and laity, have greatly added to the position and character of the Diocese of Fredericton in the eyes of all loyal members of the Canadian Church.

THE Church by Divine constitution is composed of three constituent elements—apostles, elders, and brethren; in other words, the Episcopate, the priesthood, and the laity.

THESE have a common and undivided interest, as One Body in Christ, of which Body, an apostle tells us, one member cannot suffer without all suffering. These are to act harmoniously, and each in his place to cause the Body to represent Christ to the world. The real effectiveness of the Church, and her truest welfare, can only be secured by the harmonious action of these its several constituent parts. There must be confidence and mutual consideration. If one seek to coerce the other—to impose its views by any other means than appeals to the judgment and interests of God's work, and the love of God and of the souls for which He shed His blood—there will come unjust and unwise action in legislation; weakness in parochial and diocesan work.

NO true Bishop will ever seek to lord it over God's heritage. No devout and reverent priest will ever make his own self-will the measure of his duty. No layman, worthy of the name, will ever refuse personal effort and a free-will offering, for the support of his pastor and the work of the Church, merely because everything in the parish and the diocese is not in strict accordance with his will, or fancy, or desire. And surely no parish will refuse to do its allotted, constitutional, canonical work in that diocesan body of which it is a constituent part, unless unreasoning prejudice holds sway. But always, whenever and wherever such prejudice controls, trouble, and shame and inefficiency ensue; and then come confusion and every evil work. Where one is really seeking to live and act in accordance with the will of God, personal feeling is subordinate to the higher claim of duty. If, in the work upon which we are now entering, there is the one wish to do God's work in the way most pleasing to Him, then our labors will be crowned with blessings. No legislation in the diocese should be taken, that does not secure the hearty approval of the three constituent parties—the Bishop, and a large majority of clergy and of laity. It is far better to work on in the old way, than that by any present legislation, one element should be tyrannized over by another; or that there should be in any mind a well-founded grievance. No teaching can possibly be more pernicious, than that which inculcates division between the members of the One Body; and no teacher more harmful, than one who sows dissension, and says that there are divided interests in the Household of Faith.—*Bishop of Wisconsin*.

## Foreign Missions.

### AFRICA.

#### BISHOP CROWTHER: HIS LIFE AND WORK.

(CONTINUED.)

#### VIII.—UP THE NIGER AGAIN.

ALTHOUGH for twelve years after the return of the ill-fated Niger Expedition of 1841, the great river seemed to be almost forgotten, the white man was still remembered by the tribes upon its banks. Year by year old King Obi, who had given the visitors so warm a welcome at Ibo, used to look wistfully down the stream for the ship that never came. "The white man," he said to his sons, "has forgotten me, and his promise too"; and he died without again hearing the message of salvation.

MEANWHILE the trade with Bonny, Old Calabar, and other places on the coast, which has since so wonderfully developed, began to be cultivated, and Consul Beecroft, of Fernando Po, visited several places in the delta. When Dr. Vidal landed at Sierra Leone in 1852, as the first Bishop of that colony, a petition was presented to him signed by a hundred of the liberated slaves there who belonged to the Ibo tribes, asking him to send missionaries to their fatherland on the Niger, as had been done for the country of the Yorubas. In response to this appeal, the Church Missionary Society sent a Native clergyman, the Rev. E. Jones, with three of the Ibo Christians, to Fernando Po to see what could be done; but the way proved to be not yet open.

AT length, in 1854, the second Niger Expedition, consisting of a single steamer, the *Pleid*, was fitted out at the expense of that tried friend of Africa, Mr. Macgregor Laird, and under the auspices of Government. Its commander was Dr. Baikie, and a free passage was offered by Mr. Laird to Samuel Crowther, now an ordained and experienced missionary. This expedition was a signal success. The *Pleid* was up the river 118 days, nearly double the time occupied in 1841, yet not one man died, nor was there any serious sickness. It had occurred to Crowther that the mortality in 1841 might have been due to the noxious vapours generated by the raw and green firewood with which the bunkers had been loaded; and suggested that it should now be kept in the canoes accompanying the steamer, and only be taken on board as it was wanted. This was done; and he has always attributed the good health enjoyed by the party to this cause. In other ways, he was of essential service to the Expedition; and on its return, Dr. Baikie wrote to him as follows:

"Your long and intimate acquaintance with native tribes, and your general knowledge of their customs, peculiarly fit you for a journey such as we have now returned from, and I cannot but feel that your advice was always readily granted to me, nor had I ever the smallest reason to repent having followed it. It is nothing more than a simple fact, that no slight portion of the success we met with in our intercourse with the tribes is due to you."

THE geographical results of this Expedition were important. At a point 230 miles from the mouths of the Niger, the

channel divides. To the left appears the Kwana, or Niger proper, coming from the north-west to the right is seen the Eshadda, or Eshu, flowing from almost due east. The natives, fancying they can see a difference in the colour of the two streams, call the former "the white water" and the latter "the black water." Before 1854, only the Kwana had been explored. It was the Kwana which Mungo Park had seen in 1797, in a point something like 2,000 miles further up its mighty course. It was the Kwana on which, only some 300 miles above the confluence, he had been afterwards killed. It was the Kwana which the Lander had descended. It was the Kwana which the *Albat* had ascended in 1841. But the *Placid*, on reaching the confluence, turned eastward, and explored the Eshu for nearly 400 miles; and it might have gone further, but for the failure of fuel. Crowther and Dr. Beattie visited Hamarua, an important town belonging to the Mohammedan Foutah, a dozen miles from the river at the highest point reached.

Not less encouraging were the openings for missionary effort. Crowther wrote to the Society: "The reception we met with all along, from the kings and chiefs of the countries, was beyond expectation. I believe the time has fully come when Christianity must be introduced on the banks of the Niger. God has provided instruments to begin the work, in the liberated Africans of Sierra Leone, who are natives of the Niger territories." \* \* \* \* \*

When the *Placid* descended the river after its successful trip, the sons of King Olu, who had received the expedition warmly, and were assured that teachers should soon be sent to them, said: "The words were too good for them to hope they would be realized, and they could not believe anything till that which had been promised was actually done." And three years more elapsed before the white men again appeared.

The problem was, how to get up the river. Trading steamers had not yet begun the regular runs which for some years past have made the Niger a highway of commerce. Mr. Laird pressed the Government to send a small steamer up yearly, as a beginning; but the Commanche was then filled all thoughts and taxed all energies, and there was no time to attend to Africa. On July 18th, 1856, however, after the conclusion of peace, the C.M.S. Committee presented a memorial on the subject to Lord Palmerston, the result of which was an agreement between the Government and Mr. Laird to carry out his proposal; and when the next 10th of July came round, the *Day-Spring* was ascending up the river, with Samuel Crowther on board, commissioned by the Society to locate Native teachers wherever he found suitable openings.

Difficulties, however, there had been, besides those of transport. In a previous paper we mentioned the visit of Bishop Weeks to Mr. Crowther at Lagos in December, 1856. He was accompanied by two Sierra Leone missionaries, Messrs. Beale and Fry; and together they conferred with Crowther on the projected Niger Mission, and promised to send him for it from Sierra Leone some of the Native teachers of Ibo, Nupe, and Hausa race. But it pleased God to remove all three from the work in Africa. Mr. Beale died at Lagos, and the Bishop and Mr. Fry on their return to Sierra Leone. Under this heavy blow the West African Mission could not make up its mind to spare the promised teachers, though they were ready and anxious to go; and when the *Day-Spring* was to ascend the river, only one was on board. This was an Ibo, the Rev. J. C. Taylor, pastor of Bathurst, the very village in which Samuel Crowther had passed his boyhood. Simon Jones, however, the Christian Ibo interpreter who had accompanied the previous expedition, was again engaged; and also two Hausa youths, who had been brought to England by the travellers Barth, and had been residing with the

Rev. J. F. Schum, and receiving Christian instruction at his hands.

With this amply adequate staff, Crowther proceeded up the river in the *Day-Spring* to lay the foundations of the Niger Mission.

[To be Continued.]

**News from the Niger Field.**

**DIOCESE OF ONTARIO.**

**Harvest.**—St. James' Church was lately decorated with fruit, flowers, vegetables, and wreaths of forest leaves generally, giving a fine effect to the altar, font, and railings. A very impressive thanksgiving service was held by Rev. Canon Johnson. There was a large congregation. —*Ontario Observer*, Oct. 10.

**Ottawa.**—St. Alban's Church.—The annual thanksgiving services in connection with St. Alban's Church were held Oct. 7. There were three services, in which His Lordship the Bishop, Archdeacon Lander, and other clergymen participated. The church was elegantly decorated with flowers, and the services throughout were of the highest character. —*Ontario Observer*.

**DIOCESE OF FREDERICTON.**

**Montereville.**—Very interesting services were held in this mission on Monday and Tuesday, October 6th and 7th. The occasion was a Harvest Festival, but the Rector, the Rev. G. H. Stealing, very wisely took advantage of the occasion for other meetings. On Monday a Missionary service was held at 7 p. m. The following clergy were present: The Rector, Rev. Canon Brigstocke, T. E. Dowling, G. G. Roberts, J. H. Talbot, W. Jeffrey, J. H. S. Swan, W. Green, R. W. Edwards, J. E. Flewelling, and A. Houldley. Prayers were said by the Rev. A. Houldley, the first lesson was read by the Rev. J. H. Talbot, the second lesson by the Rev. W. Green. An address was delivered by Rev. Canon Brigstocke on Missions to the Jews, and another on the progress of the Church in the United States by the Rev. R. W. Edwards. A few appropriate remarks on Missionary work in general were made by the Rev. G. G. Roberts. In anticipation of the Harvest Thanksgiving services to be held the next day, the church was beautifully decorated with flowers, fruit, vegetables, and wheat. Appropriate texts, the skillful work of the Rector, adorned the walls. It was well filled with a very attentive congregation. On Tuesday a devotional meeting was held for communicants at 9.45 a. m. It was conducted by the Rev. T. E. Dowling, who took as the subject of his address the Exhortations in the Holy Communion Service. At 11 a Harvest Festival Service was held. The order of service was that in use in the diocese for such an occasion. The preacher was the Rev. J. Rushon, who took for his text Psalm lxxv. 9. The Rector was the celebrant. After the service the clergy, together with a large number of friends and parishioners were invited to the Rectory to partake of luncheon on the lawn. This was a very pleasant part of the day's proceedings, and while, in response to a vote of thanks, the Rector expressed himself pleased to see so many of his brother clergy around him, and ready to give him their sympathy and help, and also many friends and parishioners, yet all present were no less glad to be there. The afternoon was spent by the company as every one pleased. Some remained on the lawn chatting on the past, present and future; others enjoyed a row on the noble river which flowed by; and others again preferred strolling about under the shady trees. Evening service was at 7 p. m., and again the Church was filled with an attentive congregation. The Preacher was the Rev. Canon Brigstocke, who took for his text Psalm cxxxvi. 25. This service, like those previously held, was hearty and

reverent. The Church, which is carefully watched by the Rector, shined the Palace with much accuracy though we think they would have done so with much greater ease had they not had the church throughout. The hymns were also well sung. The service is certainly to be recommended on the success of this Harvest Festival. It was no ordinary sight to see so many clergy in a village church, and so many communicants in a comparatively small congregation, and such a good attendance at three consecutive services, and a country parish on a week-day. The offertory at each service was devoted to the Society for the Propagation of the Gospel in Foreign Parts. It amounted altogether to \$21.90.—*Can.*

**SESSION OF SYNOD.—(Continued.)**  
**FREDERICTON, Oct. 9, 1879.**

**Evening.**—The Synod re-assembled at 7.30 p. m.  
 Section 3 was carried without debate. Section 4 was carried with the insertion of the words "and any subsequent annual meeting." Section 5 was carried. Section 6 was carried with slight alteration. The 16th section limiting the sole right of nomination to the present Diocesan, caused an exciting debate. Many who were opposed to the general principles of the Canon voted to give up the right of nomination, but desired to limit the nomination to the present Bishop. Mr. G. A. Blair moved that the section be struck out. Dr. Jarvis made a lengthy historical speech showing that the main principle of the Canon was contrary to all ancient usage and advocating the retention of the section. Mr. G. A. Schofield was in favor of the section. He had voted for the Canon for motives of expediency, and on account of the confidence reposed in the Bishop. Rev. E. S. Pentreath said that this was a most damaging statement to come from one of the principal supporters of the Canon. Mr. Schofield had conceded the point at issue. He had shown that the opponents of the Canon voted on principle, and because they looked at the interests of the Diocese. He was reluctantly compelled to vote against the Canon, because unwilling to put expediency in the place of an important principle.

Mr. Wilkinson and Mr. Parkin took objection to the remarks of Mr. Schofield and Mr. Pentreath, both stating that although influenced partly by feeling they were also actuated by principle. Rev. E. Pentreath said the arguments from Scripture in favour of clergy and laity nominating had not been met, and there was no one in the Synod who pretended to question the accuracy of the statement of Rev. Dr. Jarvis, that there was no instance of such a course being adopted in ecclesiastical history. The action of the Synod had cut them off from ancient and modern usage. The question should be taken on its merits, and should not depend on the success or failure of the work of any Bishop.

His Lordship the Metropolitan questioned the historical information given by Dr. Jarvis, and said that Bingham most certainly stated that the Bishop often nominated and appointed his successor. Bishop Mountain was appointed in Canada as Coadjutor, with the right of succession, and he did succeed. He thought that the learned doctor's remarks should be taken *cum grano salis*. He utterly repudiated the idea that the canon had been passed merely through regard for him. The canon had been passed on its merits. He would rather the canon had not passed at all than that it passed through personal regard for him.

The Chief Justice accepted the canon as it was and believed that all the gentlemen had voted through principle. He was strongly in favor of having the last section struck out. If we say the canon is to have force only during the life of the present Bishop it will falsify the motives for which the gentlemen voted.

Rev. Mr. Almon spoke in favor of the section.  
 Mr. E. L. Weimore hoped that the

different sections would not be removed. There was no doubt that many who had voted for the second section did so because of the confidence they had in the experience of His Lordship, and no element of man worship can be introduced to such young. If the Synod passes the canon without the different section they are demanding themselves with a canon which they may never get rid of, there may be another Bishop in whom the Synod will not have the same confidence, and whom we would not like to entrust with the task of appointing a Coadjutor.

Rev. Mr. Dingsdale said that he gave no vote on principle only. He hoped the fifteenth section would be struck off. Canon Medley spoke in favor of striking out the last section.

The question on the Canon was then taken and the Synod divided. Yeas, 67; nays, 50.

The section then passed is read. On motion the matter was dropped. The meeting adjourned till to-morrow morning at 10 o'clock.

**TUESDAY, Oct. 9, 1879.**

After Prayers, the roll of Clergy and Delegates was called, and the minutes of the previous Session confirmed. The Bishop ruled that this being a special Session, the rules of order for the conduct of business did not apply, and the business could come up in any order.

The Bishop stated that it was his wish that only his title of Bishop of Fredericton should be used in connection with Diocesan matters.

**THE CANON.**

His Lordship then made the formal request contemplated in the first Section of the Canon, as follows: "Being of the opinion that it is for the best interests of the Diocese that I should have assistance in the duties of the Episcopal office, I hereby request the Synod to declare it to be advisable that a Bishop Coadjutor for the Diocese should be appointed."

On motion of G. W. Wilkinson, Esq., seconded by G. D. Street, Esq., a resolution to this effect was passed unanimously.

**REMARKS OF THE BISHOP.**

His Lordship then rose and addressed the Synod. He was aware that it was the feeling of several persons that it was desirable to proceed with the nomination at once, but, after the gravest consideration, and after hearing what has been said, he was not able, at present, to propose a name. He would state why. In the first place, he could not, with any propriety, apply to any one without the Canon had passed. He did not know about the result of the Canon, and therefore could not state before the terms. He had also much more sense of the deep responsibility resting upon him. He desired to do nothing in haste. He desired to act, as far as possible, consistently with his convictions of duty, and in harmony with as large a part of the Diocese as possible. If the clergy and laity were now prepared to nominate with him any one person it would have the gravest consideration with him. It was just possible that a person might be named that he could not work satisfactorily with, but he did not think so. If the Synod were prepared by a great majority to name any clergyman in the Diocese, he would consider it a great responsibility to reject such a man. But in regard to another and wider choice he did not think it possible at a short notice to say who was eligible. Supposing the choice was out of the Diocese, it would probably be confined to Canada or England. In regard to going to England when Newfoundland was vacant, it was left to an English committee, and it was two years before a selection was made. This showed the difficulty. The Diocese of Fredericton, however, stands in a much better position on account of the means of travelling, and the absence of many of the hardships found in Newfoundland. Still there might be other difficulties, which would prevent persons from wishing to come out. He was perfectly sure that they would never



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 Bishops 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. Danial, 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. Pentreath 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. DUDLEY, 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.

## The Church Guardian,

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

IT IS NON-PARTIZAN.  
IT IS INDEPENDENT.

It will be fearless and outspoken on all subjects, but its effort will always be to speak what it holds to be the truth in love.

Price only \$1.00 per Year.  
The Cheapest Church Weekly in Canada.

Address THE CHURCH GUARDIAN,  
Lock Drawer 29, Halifax, N.S.

### A WORD OR TWO ABOUT OUR PAPER AND THE FREDERICTON CANON.

We have heard it more than once remarked by influential members of the Church, both clerical and lay, that Church papers have proved rather a hurt and hindrance than a help to the Church in these Provinces.

This feeling has, doubtless, originated in the fact that the Church newspaper, as a rule, has been brought into existence to subserve the interests of a party and not of the whole Church, and has, therefore, stimulated and kept alive a partizan spirit and feelings of animosity, instead of helping to allay discord, and proving itself a great power in building up the Church, and in advancing her material and spiritual interests. And because, unhappily, such has been the common fault in the past, both clergy and laity are naturally afraid to see a new work of the kind entered upon, lest feelings happily dormant and fast dying out may be again aroused and revived.

We could not expect, of course, altogether to escape this distrust, and yet,—we say it with our warmest thanks to all concerned,—notwithstanding many have expressed to us these fears, all, without exception, while doubtful about our pledges of neutrality and independence being maintained, have shown their hearty sympathy with our platform and professed principles by throwing no obstacles in our way, and, thereby, giving us the chance to win a name and position for our undertaking.

We have had recently an opportunity of proving ourselves honest and faithful to our principles, and of satisfying, we cannot doubt, the most timid and dubious, that it is possible to be, and that the CHURCH GUARDIAN really means to sustain itself as an independent journal.

We refer, of course, to the discussion over the Canon for a Coadjutor in Fredericton, which has been carried on in our columns for several weeks past.

It may have been thought by some that this question was taking up too much of our limited space, and so it was, but we had a motive for allowing the fullest freedom to correspondents. It was, as our readers must be aware, to prove unmistakably that, while the editors themselves held strong grounds—one of them being opposed to some features of the Canon, the other being strongly in its favor; and, in the case of the one, being ready, when the time came,

to make public his views, as the other would have done had he been so situated—yet that all sides had a right to, and should receive fair play at our hands, and be allowed a full and free hearing.

And what has been the result! Plainly this. Whereas pamphlets and counter pamphlets would have been scattered throughout the parishes, and the secular press brought into use to foment and widen the breach, until the most unhappy bitterness of feeling had been generated and made public, the whole discussion was kept out of the secular prints, and confined altogether to the columns of the GUARDIAN, and we think we can, therefore, justly claim for ourselves the credit of having prevented the recurrence of what has been proved in the past to be an unmitigated evil.

But, it may be said, there was much in the letters which appeared in your columns that had better have remained unsaid, much that was calculated to do harm. Perhaps so. We are not called upon just now to express an opinion. But what we feel like saying is this, You cannot stifle discussion; you cannot pooch pooch people's views which may happen to differ from your own. Better let them say their say, and air their views. Better let them see and feel that their side has had fair play equally with the other, and that every privilege has been afforded them to combat their opponents' arguments and errors. And having done this you have, to a large extent, satisfied them, or, at least, made them feel more willing to bow to the will of the majority, whatever that may be.

Such has been our experience through life, and such, we are confident, will be the result which will follow the Fredericton Coadjutor agitation.

### THE GREAT NORTH-WEST.

ALMOST every paper we take up of late, whether English or Canadian, contains some reference to Manitoba and the North-West Territories of the Dominion.

And this is not surprising. For very many years this vast tract of country was in possession of the Hudson Bay Company, who, to protect their valuable fur interests, kept it "sealed up," so that the outside world knew nothing of its fertility, but imagined it to be a desolate region, fit home for the wild beast and the savage Indian.

Occasionally a more daring traveller than his fellows pierced its borders, and passing over the Rocky Mountains viewed the land beyond, and returning, brought back wonderful stories of its charming Flora, and its magnificent prairies.

But it was not until the Provinces of Canada became united, and the Hudson Bay monopoly had been removed, that emigrants thought of becoming settlers in so distant and unknown a region.

Indeed, ten years ago little was known of, and but few inhabited the country in and about Winnipeg, which to-day is a city of between 15,000 and 20,000 inhabitants.

A great change is rapidly coming over the whole land, and it has been calculated that during the past year fully 100,000 people have been added to the population.

With the tenant farmers in England suffering from the destruction of a large part of their crops by reason of the late disastrously wet season, and with the same

and other causes operating in Germany and France to encourage emigration, thousands upon thousands of respectable and hardy sons of the soil are turning their eyes towards America; and no field offers them fairer prospects than our Great North-West.

We may therefore safely conclude that, with the building of the Pacific Railway, and the more general opening up of the country, millions instead of thousands, will in a few years occupy this vast land, and that Canada, owning as she does three-fourths of the wheat producing area of the Continent, will become the granary of England, if not of the World.

But now, let us look at the religious side of this subject from a Church standpoint. Are we of the Church of England in this Dominion alive to our opportunities and responsibilities, and to the needs of the people in this growing territory; and are we preparing ourselves to take an active and leading part in winning this land for Christ our Lord and Master?

We have good cause to thank God and take courage, when we contemplate our work and the success which has so far attended it.

It may first be noted in this connection that the subdivision of dioceses, and the multiplication of new dioceses, have kept pace with the surprising growth of the country. Indeed, it may safely be affirmed that several of these dioceses have been formed in anticipation of the future enlargement and necessities of the work.

It seems truly a marvellous thing when we contemplate this growth of the Church, and realize that, west of the great Province of Ontario, a country very little known ten years ago, should now have within its borders seven Bishops of the Church of England, over seventy Priests and Deacons, and fully one hundred Catechists and Teachers.

These men minister not only to the English emigrant, but also they have been instrumental, under God, in training, civilizing and Christianizing the once savage Indian, and can point to results which have never been surpassed, as in the case of Mr. Duncan's work at Metlakatlah, and the Rev. Mr. Good's work at Lytton, where may be found over one thousand converts to Christianity, between two and three hundred of whom are communicants of the Church, representing a work unique in the history of Christian Missions.

With the forces already in the field, and with the powerful and able leaders which the Church possesses in the persons of the Bishops, and the faithful zeal so conspicuously displayed by the Missionaries, we may safely predict a leading place for the Church in the future history of this great and important country.

### MISSIONS.

THE Rev. J. S. Cole, unless we mistake the disposition of many of our readers, has not only opened up a wide field for discussion, but has struck a chord which will produce a responsive note in many breasts.

There may be some, alas! too many, to whom the work of the Church of Christ is neither attractive nor momentous, and who care not to know her trials and her victories, her failures and her successes;

but among others, and they are, thank God, not a few, longing desires are felt, and earnest prayers ever rise for the missionary, whose work, it may be, is in the far-off countries of Africa or Asia, or in the wilds of our own North American forests, where the knowledge of the true God, and of His Son Jesus Christ, is causing the hearts of many to glow with the fire which the great love of the Saviour calls forth.

There was a time,—thank God we have now passed the period,—when it was thought derogatory to the dignity and self-respect of a clergyman or private Christian, for any feeling to be publicly exhibited or expressed, outside the pulpit, in the cause of religion; but a truer and higher interest than mere worldly philanthropy and charity towards our fellowman has raised men above this false idea, and now throughout the world the love of Christ in many hearts is constraining Christians to speak, as dying men to dying men, of their souls' great need, and of their everlasting state.

Alas! alas! that this love is not more developed and that it is not more general; for just as surely as we have been made in God's image, for His glory, so surely can true happiness alone be found in living to His service, and in following the guidance of the Holy Spirit, Who would make us reach out towards our sinning, erring fellow-traveller to eternity, and proffer him the warmth of a christian heart and the fellowship of a christian brotherhood, to bring him to a knowledge of the truth as it is in Jesus, and into covenant relations with his God.

Who can, therefore, resist being interested in the earnestness of our correspondent's zeal for the Church, and for the work which he so warmly advocates! Whether a society such as he suggests be feasible or no we are not prepared to say, but of this we are certain, that much more should be done than is being done for the cause of Missions, and especially for our Missionary Diocese of Algoma.

### RELIGIOUS VERSUS SECULAR EDUCATION.

OUR correspondent "Pedagogue," in referring to religious *versus* secular education in our public schools, touches upon a subject which no Christian and Churchman can lightly put aside.

We hold strong views upon the subject, and believe fully that unless some regard be paid to the religious training of the young during the week-days, our future men and women will have been made educated infidels and scientific doubters.

It certainly ought not to surprise any if boys and girls who have learnt by its absence to consider religious teaching unnecessary and inconvenient, should, in after life, be found to view life as a sphere to gratify selfish passions and to indulge carnal appetites; and to have adopted the barbarous motto: "Let us eat and drink for to-morrow we die."

We have not been able to insert the article from the Presbyterian Record, but shall have something more to the point to say shortly upon this very important topic; meanwhile, we commend our correspondent's letter to the serious attention and consideration of our readers.

THERE are two clergymen in Nova Scotia,—the Rev. Dr. White, of Shelburne, and the Rev. Canon Townshend, of Amherst,—who have each been over forty-five years in the ministry of the Church, the larger part of which has been spent in their present parishes.



REMINISCENCES.

WHILE in Lichfield Diocese it was my lot as Curate in sole charge to be regarded as the Parson of the Parish, and to receive hospitality from the county families to which as a Curate with a Rector resident I should not have been so fully admitted. Staffordshire particularly honoured itself for its loyalty in the troublous times of the unfortunate Stuarts. In Lichfield "fanatic Brook the fair Cathedral stormed and took." He was shot by "dumb Dyot" from the "Tantany (or St. Antony) spire, and there where he fell is a stone in the wall of the house on which one sees the record; while Brook's buff jerkin, etc., which he then wore are seen in the family castle at Warwick. The Whitgreaves of Whitgreave Court, who housed Charles II., as well as the Dyots, were amongst those with whom one became acquainted. While the lessee of the great tithes of my own Parish, and Lord of the Manor, was a Lane of the same family as Jane Lane, who took the king in front of her on horseback, and thus saved him in the disguise of her servant man. The very Parish had "Regis" appended to its name; the principal public-house was "The Royal Oak," the second "The Horse and Crown," being the crest granted by King Charles II. to the family, "a demi-horse supporting the crown." Amongst the pictures at the Manor is a portrait of Jane Lane herself, and the parcel-gilt silver silver, with "the royal arms and C. R. II." given by the king, was handed to the guests on grand occasions, to be used instead of finger-glasses; the very damask of the white table-cloth depicted the scene of the royal escape, the horse, the lady, and the king.

In these days when a man can only be looked upon as "liberal-minded," when he is kind to every opinion but his own, I am glad my reminiscences lead me thus to the Stuart reigns so rudely broken by Cromwellian hands, and enable me to show how the warm loyalty still reigned in the midland counties during the days of which I speak, and, (I doubt not), still reigns there, and in many another county too. Would that false delicacy had never led us quietly to let slip the observance of the 30th of January, for let the faults of the Stuarts be what they were, the kings were "the Lord's anointed"; and many a good Highland Kirkman will join me in the opinion that we did no more than right annually "to implore the mercy of God that neither the guilt of that sacred and innocent blood, nor those other sins by which God was provoked to deliver up both us and our king into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us or our posterity."

NOVA SCOTIA BOARD OF HOME MISSIONS.

THE Secretary of the Board of Home Missions respectfully reminds his brethren of the clergy that, as the subscriptions from their parishes to the Board will be due December 31st, it is desirable that the collections be made as early as possible; especially when the fact is borne in mind that to-day 28 missionaries are waiting the stipends due in September last, and their drafts on the Board through the bank are obliged to go to protest, as the funds of the B. H. M. are not only exhausted, but the balance is on the wrong side of the ledger. It is also hoped that our brethren of the laity will remember that if we are members of Christ, we are also members one of another, and therefore our duty is to observe the command, "Bear ye one another's burdens and so fulfil the law of Christ;" replenish the coffers of the Board, and enable the Treasurer to gladden the hearts of the missionaries with cheques for their small stipends and great needs.

The committee having charge of the grants to parishes held a meeting last Monday, and though pained to be obliged to do it, had to reduce the grants which

they felt were already too small; and if the Church in this Diocese does not arouse to her needs, not only will scanty stipends be diminished, but some of God's houses must be closed, and the missions bereft of Church services.

W.

FIFTH SERIES OF BIBLICAL HISTORICAL QUESTIONS.

201. Define Exodus?
202. What are the five Books of Moses called as a whole? and give the derivation?
203. Who wrote the Lamentations?
204. Is the B. V. Mary mentioned in any of the New Testament Epistles? and where, out of the Gospels, is she mentioned?
205. The word Hail! applied by the Angel Gabriel to the B. Virgin does not involve any degree of worship! Prove this by another quotation from Sacred Scriptures using the same word?
206. Who was called the Seer in the days of Samuel? and who says, "I am the seer?"
207. When was Jericho first taken? and by what General? State the curse pronounced against it? and who rebuilt it?
208. When was the first destruction of Jerusalem? and by what General? State the curse pronounced against it? and who rebuilt it?
209. What is the story, and where found, of "Shibboleth"?
210. Who commanded the Israelites when they fought against the Ammonites in the wilderness? and what peculiar circumstances gained the victory for them?
211. How many letters of the Alphabet does the Bible contain? how many words? how many verses? how many chapters? and how many books?
212. The Bible is said to contain over 18,000 distinct and different words; what great English Dramatist's Plays come next, having over half that number?
213. How often is "grandmother" mentioned in the Bible? and state where the word is found?
214. What word connected with our future state is only mentioned once? and where?
215. Is there a word or name in all the Bible of six syllables? If so, where?
216. Where is the term "Queen of Heaven," as applied by Romanists to the Blessed Virgin Mary, found in the Bible?
217. Who was the Tetrarch of Galilee in the days of Christ?
218. Who was Pontius Pilate? and prove he was married?
219. Is Capernaum mentioned? and where in the Old Testament?
220. Where were Simeon and Nathaniel born?
221. Where was Jonah born?
222. Where was the dead body of King Saul "fastened to the wall"? and who with him were cremated shortly after?
223. Who was Gideon? and mention the wonderful miracle in his career?
224. Why did Bethel receive its name? and who gave it the name? and state circumstances?
225. Who sold Joseph? and for how much? This is a type of whose sale?
226. Where did St. Peter heal the man sick of the palsy?
227. Who concealed Jonathan and Ahimaaz in a well at Bahurim? and what old English word is applied to her?
228. Name the brother and two sisters of Bethany, friends of Jesus?
229. Where is mention made of "chests of rich apparel bound with cords?"
230. What verse contains mention of emeralds, coral, and agate?
231. Name the beautiful metaphor of King David regarding Mount Salmon or Zalmon?
232. Where was Christ crucified? and where transfigured? and where did He ascend?
233. On the top of what mountain did King Abijah deliver his famous war oration? the result of this oration? and how many men of the enemy were slain in the ensuing battle?
234. What Ethiopic king was routed by King Asa? and what was the strength of his army?
235. What river, (and in what song), is called "That ancient (of) rivers"?
236. Where did Jacob wrestle with the angel? and what to him was the end of the struggle?
237. What word by which clergymen are styled is found only once in the Bible? and to whom there applied?
238. Give the three names for the small lake near Capernaum?
239. Why is Mary Magdalene so called?
240. What became of St. John Baptist? and who caused him to be decapitated?
241. Where was Meharai born? and who was he?
242. How many mighty men had David?
243. Who was Uriah, and what became of him? and what beautiful parable was spoken of him?
244. How many miracles did Elijah perform, and name them? and how many and name them, did Elisha, his successor?

245. What is said by St. John of the number of our Lord's miracles, and gracious words which He spoke?
246. Who was a king's cup-bearer? and where did the king reign?
247. What are the poetical books of the Bible? and mention them?
248. Where is Abraham called the "Friend of God" in the New Testament, and where do we find traces of this appellation in the Old? quote the verses?
249. By what other names is Rephidim known in the Old Testament? and what happened there?
250. "A Syrian ready to perish was my father" where are these words found? and to whom are they applied? and on what occasion?

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.

CHURCH PROGRESS ASSOCIATION.

(To the Editors of the Church Guardian.)

SIRS,—In my last I ventured a few suggestions as to Church Hindrances, stating my opinion that, humanly speaking, the use of free discussion in outspoken journals was the great remedy for any evils which may have crept into our system. Now to stimulate thought and action, and give practical effect to the results of discussion, we seem to want some further organization; something to break down the barriers of parochial and diocesan division; and, I believe, that if we mean to place the Anglican Church in the front, we should have a Church Progress Association established throughout the length and breadth of the Dominion. It should be world-wide. Surely for such a purpose a revenue of one dollar a head average throughout our membership might be eventually raised if the matter were taken well in hand, and the bishops gave it a hearty and thorough support. Such a society could not, I know, be legislative, but parliamentary in the original sense, at least, it might be. The time of the sitting of Synods is short; how great would be the benefit if opinions and measures were more matured before presented. Such a society could take a general view of Church operations throughout Canada; it would, of course, cut out its own work; yet, I would venture to suggest presently some points to which it might turn its attention, and for investigation with regard to which it would be specially adapted. It might require considerable reflection, certainly, to settle wisely the principles of its formation; but I am sure that if you, the editors of THE CHURCH GUARDIAN, thought favorably of the plan, you could induce Churchmen to consider it, and urge it, perhaps, at the approaching Synod which is to sit at Ottawa.

The question of our behaviour towards other bodies of professing Christians, and of godly discipline in our own, are among those in which it might be helpful; the encouragement and circulation of essays on various subjects. Tracts, perhaps varying from twenty to a hundred pages on subjects indicated by such titles as "Pastor and People," "Infidelity or Christ," "Canterbury versus Rome and Dissent," if well written in condensed style would be of untold value; as also the thorough dissemination of Church papers. Social questions affect the Church; we must study them; the voluntary system, though certainly a right one, has evils in connection with it which require our united efforts to combat; and such an association, having its ramifications in every parish and every mission, would tend to make each parishioner take an interest in the progress of the Church throughout the world; and to remove that ignorance which is often the bar to loyalty in supporting her; it might draw together moderate men of both parties,

and might train up a race of wise debaters for our Synods, while it would make us all better acquainted with the Constitution of our Church, her adaptability and capabilities, till we came to know her power. Is it not to unity of action that Rome may be said to owe her strength? I am not advocating, nor excusing in that Body, the giving to one man that title of Pope, or Father of Christendom, which our Lord forbade; it is the unity I admire, not the means of gaining it. Is it not to this association principle, and to discussion, that Methodism owes largely its successes? A rightful *esprit de corps* must be engendered; and our missionary dioceses, where the seeds of future victory or failure are now being largely sown, must be known and cared for by our people. I am not in any sense the official mouthpiece of my bishop; but I think I need hardly hesitate to say that I am putting forward views of organization I have learnt to hold from the Bishop of Algoma, or that Dr. Fauquier is a man of very large and extended views upon Church questions.

I read lately in some Church paper that there is a pressing want just now among Anglicans here that some great genius should arise to put things straight, and to give heart to all our people. Cromwell was successful by his Ironsides after Hampden had played first roll in an early scene of that eventful drama; Marathon perhaps owed her victory to the phalanx; Sadowa to the needle-gur. History does not always repeat herself, though the underlying principles may be the same; and the unification of Germany could only be effected by a combination. They found their genius in Bismark; but they required the coöperation of an emperor, and the technical knowledge of a Moltke to effect their purpose. Such an association as I would see formed would, the bishops at its head, have almost imperial sway, so far as is required; its united wisdom would be equivalent to genius; and it could not fail in technical experience. I am not writing to those who would close the page of history, or think we cannot learn from past experience, and I need, I think, on that account make no apology for the historic parallel I seek to draw. If the required genius is not forthcoming let us seek to make a substitute. I wish I could see the Churchmen of the Lower Provinces face to face, for since I have read your paper I seem to be *en rapport* with you; and I feel that this might be if the Association were; and that men of ability and energy would be sent to visit us, and help on the work; that there would be an end to isolation; that, here and there perhaps, one of your students would come over and serve an apprenticeship in our missionary labors and eventually take orders under the Bishop of Algoma. Pray think of it; and may God speed the labors of His Church.

Again, would not such an association be powerful to call England to reflect on her present interpretation of the commands laid on us? Are not the commands to help our baptized brethren more frequent in Scripture, and laid on us with more awful sanctions even than the command to preach among the heathen? Does not England practically deny this? And here in the central mission of the most important district of a new diocese no one holds out the hand of sympathy, and even a surplice is denied us if we cannot find the funds. But might we not be mutually a benefit to England? Have we forgotten the noble efforts of the Marquis of Lorne to raise the stipends of the poorer clergy there? If the bishops in England proposed a bill giving by law one-third the stipend where a curate was required, would that not be a great advance upon the present practice? And had our Governor-General been backed by a colonial organization, might that not have effected something which home authorities were unable to complete? I leave myself and my yet crude notions with you, and I remain, dear sirs,  
Faithfully yours, J. S. COLE.  
Bracebridge, Algoma.

800 000  
500 000  
1300 000

[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.

#### 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.

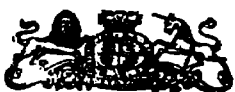
Halifax, October 21, 1879.

THE THANKSGIVING SERVICE compiled by His Lordship the Bishop of Nova Scotia, for the use of his Diocese, can be obtained at this office.

Price 15 cents a dozen, or fifty copies for 50 cents.

#### FITZPATRICK'S PREMIUM STAINED GLASS for Churches

Costs no more than inferior Works.  
Received Prizes, London, England, 1871.  
Centennial, Philadelphia, 1876.  
Address—Box 226, Stapleton, Richmond County, N. Y. 19-1y



#### 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

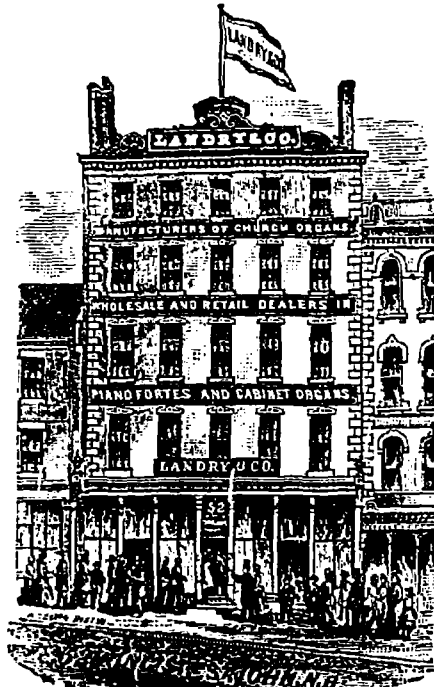
Bridgewater and Shelburne,

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

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.



#### THE CELEBRATED Estey ORGANS.

New and Beautiful Styles.

CATALOGUES FREE.

CARD.

#### NO AGENTS! NO COMMISSIONS!

THE system of employing Agents or Canvasers at a high commission has been strictly abandoned by us, it having proved very unsatisfactory to both ourselves and customers. In future we will sell our

#### Pianofortes and Organs

AT NET WHOLESALE PRICES,

Direct to purchasers. In this way buyers of Pianos and Organs will save from twenty to forty per cent. by dealing directly with us, and, moreover, far better satisfaction can be guaranteed.

We claim to sell the best Instruments to be had, and at the lowest prices consistent with first-class articles.

The cash system enables us to sell at a very small advance on cost of manufacture, although to honest and reliable parties we do not object to allow a reasonable time for payments.

Parties ordering by mail can rely upon getting as fine an Instrument as if personally selected by themselves. Any Organ or Piano not found exactly as represented can be returned to us at our expense. We refer with pleasure to over Fifteen Hundred Pianos and Organs sold by us the last ten years.

Thankful for the very liberal patronage accorded us hitherto, we can only say that we will continue our endeavours to thoroughly satisfy our customers in all their dealings with us.

LANDRY & CO,  
52 KING STREET,  
St. JOHN, N. B.

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

#### Collegiate School, WINDSOR.

HEAD MASTER:  
REV. C. E. WILLETTS, M. A.  
Graduate and formerly Scholar of Corpus Christi College, Cambridge.  
The next Term will commence FIRST SATURDAY IN SEPTEMBER. 1-1y

#### JACOBS' PATENT LITHOGRAM.

Patented in Canada, July 16th, 1879.  
Patent applied for in the United States

WONDERFUL SAVING OF TIME, LABOR AND MONEY.

A New, Simple, Perfect and Wonderful Method of PRODUCING OVER FIFTY COPIES of any Writing, Documents, Plans, &c., FROM ONE WRITING. No Press, Roller, Pad or Prepared Paper required. This apparatus is so simple a child can operate it.

TEN IMPRESSIONS PER MINUTE.

An Invaluable Article to Official Assignees, Lawyers, Architects, Surveyors, Bankers, Merchants, Tradesmen, Schools and others.

Send all orders to

T. P. CONNOLLY,  
Sole Agent for Nova Scotia,  
Corner of George & Granville Streets

#### Compton Ladies' College, Compton, P.Q.

An Incorporated School for the Higher Education of Young Ladies, embracing also a Junior and Preparatory Department.  
ESTABLISHED 1874.

President & Visitor—The Lord Bishop of Quebec,  
Principal—The Rev. J. Dinzey, S. A. C.  
Lady Principal—Mrs. Mines, M. C. L., London, Eng.  
Lady Superintendent of the Household—Mrs. Dinzey.

This well-known School for the daughters of gentlemen, so noted for the Healthiness and Beauty of its situation,

WILL RE-OPEN SEPT. 10th,  
With an able & efficient Staff of Teachers;

The facilities offered in this Institution for a thorough education are second to none in the Dominion, while no effort is spared to make the School a REFINED, CHRISTIAN & HAPPY HOME for the pupils.

THE MUSICAL DEPARTMENT is under the able management of MISS HOLLAND. FRENCH, by a FRENCH teacher, is taught DAILY in the School.

YOUNG PUPILS will be the exclusive charge of a kind and experienced Governess, specially engaged for the purpose, and will also be tenderly cared for by the Lady Principal and Mrs. Dinzey.

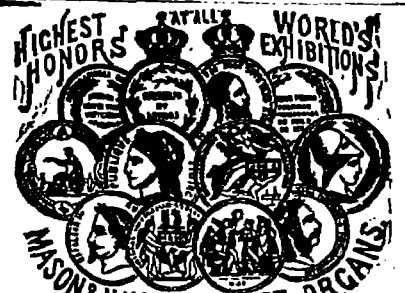
#### TERMS.

Board, Laundry, and Tuition Fees, including the whole Course of English, French, and other Modern Languages, taught in the School, Drawing, Painting, Callisthenics, Needle-Work, Medical Attendance, and Medicine, \$185 per annum.  
Music, with use of Piano, 36 "

A reduction of \$20 per annum for each Pupil is made in case of sisters and the daughters of Clergymen.

#### REFERENCES.

Rev. J. A. Kaulbach, Truro, N. S.  
E. Kaulbach, Esq., M. P., Lunenburg, N. S.  
Wm. M. Jarvis, Esq., St. John, N. B.  
Hon. J. J. Fraser, Fredericton, N. B.  
\* \* \* For "Circulars," address the Principal,  
REV. J. DINZEY, Ladies' College, Compton, P. Q. 16-1f



#### NEW AND BEAUTIFUL STYLES

Now ready, at Reduced Prices. ONE TO TWENTY-ONE STOPS, \$44, \$66, \$73, \$84, \$99, \$105 to \$200 and upward. Before purchasing or trying any organ, send for our latest ILLUSTRATED CATALOGUE, PRICE LIST, and CIRCULARS with useful INFORMATION FOR PURCHASERS. Sent free. MASON & HAMLIN ORGAN CO., BOSTON, NEW YORK or CHICAGO.

TO

#### Sunday-School Teachers.

Being anxious to increase our circulation, and at the same time interest Church people in Church matters, we offer you

#### Twenty per Cent. Commission

On all New Subscriptions to this Paper. That is to say, we will mail you a copy of the paper FREE, on receipt of Five Subscribers' names, with the money.

Our Subscription Price is ONLY ONE DOLLAR A YEAR.

"HE CARETH FOR YOU."

If I could only surely know  
That all these things that tire me so  
Were noticed by my Lord.  
The pang that cuts me like a knife,  
The lesser pains of daily life,  
The noise, the weariness, the strife,  
What peace it would afford!

I wonder if He really shares  
In all my little human cares,  
This mighty King of Kings,  
If He who guides each blazing star  
Through realms of boundless space afar,  
Without confusion, sound or jar,  
Stoops to these petty things.

It seems to me, if sure of this,  
Blent with each ill would come such bliss,  
That I might covet pain,  
And deem whatever brought to me  
The loving thought of Deity,  
And sense of Christ's deep sympathy,  
No loss, but richest gain.

Dear Lord, my heart hath not a doubt  
That Thou dost compass me about  
With sympathy Divine.  
The love for me once crucified  
Is not a love to leave my side,  
But waiteth ever to divide  
Each smallest care of mine.

—Selected.

DIARY OF A POOR YOUNG LADY.

(From the German of MARIE NATHUSIUS.)

[Translated for the Church Guardian.]

A TALE FOR YOUNG GIRLS.

(Continued.)

October 5th.

We had to leave at five to catch the train. The rain was still falling heavily. I stepped to aunt's bedside to say good-bye. Jacob waited in the ante-room, Trichen stood with us; we all wept. "Forgive me all the pain that I have caused you, take my thanks for all your work and care for me." What pain there is in parting from those we love! I shall be lonely, they will be lonely. "The life will be gone out of our life, dear Fraulein, when you are gone," said Jacob. And how will it be with me? I lay back in a corner of the carriage, and not having slept through the night I fell asleep. When we drove through a swollen wood stream I awoke, and then I heard the rain rushing through the leaves. My limbs and heart were cold. As the day was breaking we left the hills and woodland, and got into the level grain-country. It had stopped raining. The villages looked dreary, nothing but houses without trees, and to-day everything a grey colour. In one of these villages was our station, where we left the carriage. In the waiting-room we only found a few postillions and peasants. Jacob watched me as a hen does her chicken, and ordered tea for me, but I only took a cup, and left him the rest. Some time afterwards carriages drove up, and a number of gentlemen came in. They seemed to be staring at us and whispered together. I felt frightened. Jacob said: "They think it is one of the Princesses travelling incognito; it does not happen every day." I had to laugh. But when the marvellous engine was rushing away with me, and carrying me away in such dreadful haste from Jacob and from all I loved in the world, I felt as if my heart would break. But I controlled myself, I would not give way. I spoke to a lady and inquired about the stations, so that I might not miss the right one. The staring and whispering went on; some people who walked up and down the platforms when we stopped always looked curiously or laughingly into the windows. I reflected what could be so remarkable about me, for as even the good woman opposite looked shyly at me I could not doubt that I was the object of attention. It might possibly be my blue plaid dress, Trichen has lengthened it with a piece of black satin, and the sleeves too, but it was covered with my grey shawl; it could only be the bonnet! I was very sorry that Trichen had put that feather on it, but she had covered a shabby place with it. I had to get out at a solitary inn. I wanted to conquer my timidity. I had my trunks and parcels handed out; but when the porter

himself seemed to be smiling at me I looked very dignified, as aunt had advised me. That helped me. The man even carried my travelling-bag into the room. No carriage had come yet, the train rushed away. I was utterly alone in the cold inn-room, and looked out into the grey, desolate, rainy country. My heart swelled, my lips trembled, but with our Lord's help I overcame it.

"Alone, and yet not quite alone."  
Only patience, He is here too in the strange, dreary world, He has hearts here too in which He dwells, He will draw hearts to me if I can trust Him; oh, yes, He will do it all, only patience. I hesitated whether I should order coffee, it was past noon, but I was afraid of the expense, and ate my bread and butter. Aunt had imagined that I should be received here ceremoniously, that I should have had refreshment provided for me, and then been taken on my journey. I thought so too. It was the first disappointment, I fear more will follow.

Some time afterwards there came a shabby, splashed carriage, with horses and a coachman to match. I could hardly believe that it belonged to Frau von Schlichten, but so it was.

(To be continued.)

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

PIANOS AND ORGANS.

A NEW DEPARTURE.  
BEST INSTRUMENTS AT WHOLESALE PRICES.  
\* \* See the Wonderful ORGANETTE for the Church or Drawing-Room. Descriptive Price List mailed free.

W. H. JOHNSON,  
123 Hollis St., Halifax.

Also, General Agent for the celebrated Wheeler & Wilson

SEWING MACHINES  
Special Prices to the Clergy. 3m-19

WILLIAM GOSSIP,  
United Service Book and Stationery Warehouse,  
NO. 103 GRANVILLE STREET.

Winsor & Newton's Oil and Water Colours; Drawing Papers, all sizes; Bristol Boards; Crayons, and Crayon Papers; Wax in Cakes, and Sheet Wax; Moulds, Pins, &c., &c., &c.

Writing and Note Papers; Mourning Note; Foreign Note, &c.  
Account Books; Blank Books, all varieties. Slates and Pencils; School Requisites; COLLEGE AND SCHOOL BOOKS; General Literature; S. P. C. K. School Libraries; BIBLES; Church Services; Books of Common Prayer; Sermon Paper. Superior Writing and Copying INKS, black, blue, and red,—Antoine's, (Paris); Walkden's, (London); Stephens', (London.)

PAPER HANGINGS,  
All New this Spring, beautiful patterns, bales and lesser quantities.  
Aiken & Lambert's Celebrated GOLD PENS.  
Subscriptions received for every description of Periodicals.  
BOOKS IMPORTED TO ORDER.  
WILLIAM GOSSIP,  
United Service Book and Stationery Warehouse,  
3-1yr 103 Granville St.

Boarding and Day School for Young Ladies,  
ROLLESTON HOUSE,  
TORONTO, ONTARIO.  
Principal, MRS. NEVILLE,  
Sister and Successor to Miss Stubbs, (now Mrs. Dashwood, of Halifax.)

The above School has been established 13 years, and is now in full operation, offering undeniable educational advantages, combined with the comfort of a refined home. 2-1y

BOARD OF FOREIGN MISSIONS.

DIOCESE OF NOVA SCOTIA.

President, - - - THE LORD BISHOP.

Collections—Offeratories earnestly asked.

Funds Greatly Needed.

"Freely ye have received freely give."

Treasurer—Wm. Gossip, Esq.,  
Granville St., Halifax  
Secretary—Rev. R. Wainwright,  
P. O. Box 494, Halifax.

St. Margaret's Hall,  
HALIFAX, N. S.

DIOCESAN SEMINARY FOR YOUNG LADIES.

VISITOR.

The Right Rev. the Lord Bishop of Nova Scotia,  
PRINCIPAL.

The Rev. John Padfield.

This School will Re-Open August 21st. Classes will be formed at once for the University Examinations. The title "Associate in Arts," can now be obtained from King's College, Windsor.

Pupils not desiring to pursue the higher Studies, as prescribed by the University, can make a speciality of Arts and Belles-Lettres. Unusual facilities are provided for the acquiring of a thorough and correct knowledge of the French Language.

There is a Preparatory Department for young Pupils.

STAFF.

THE REV. J. PADFIELD, MISS WATKINS,  
MADAME DELAMARE, MISS COCHRAN,  
Mlle. MARIE-PAULE PAROT, VISITING MASTERS.  
\* \* For Terms, &c., apply to the President.  
18-1f

WORCESTER'S THE STANDARD.

"The best English writers and the most particular American writers use WORCESTER as their authority."—New York Herald.  
"The best existing English Lexicon."—London Athenaeum.

The standard *code-mecum* of the correspondent and reader.

WORCESTER'S POCKET DICTIONARY.

Profusely Illustrated. With Valuable Tables and Rules. 310 pages. 24mo. Cloth. 63 cents.

For the School the Office, and the Counting-Room.

WORCESTER'S COMPREHENSIVE DICTIONARY.

Profusely Illustrated. With Valuable Appendices. 608 pages. 12mo. Half Roan. \$1.75.

For the Family and the Library.

WORCESTER'S QUARTO DICTIONARY.

Fully Illustrated and Unabridged. 1554 pages. Library Sheep, Marbled Edges. \$10.00.

For sale by all Booksellers, or delivered free of expense, on receipt of price, by the publishers,  
J. B. LIPPINCOTT & CO., Philadelphia.



Canadian Pacific Railway.

TENDERS FOR WORK IN BRITISH COLUMBIA.

SEALED TENDERS, addressed to the undersigned and endorsed "Tenders Pacific Railway," will be received at this office up to noon on MONDAY, the 17th day of NOVEMBER next, for certain works of construction required to be executed on the line from near Yale to Lake Kamloops, in the following sections, viz:  
Emory's Bar to Boston Bar.....29 miles  
Boston Bar to Lytton.....29 miles  
Lytton to Junction Flat.....28½ miles  
Junction Flat to Savona's Ferry.....40½ miles  
Specifications, bills of quantities, conditions of contract, forms of tender, and all printed information may be obtained on application at the Pacific Railway office in New Westminster, British Columbia, and at the office of the Engineer-in-Chief at Ottawa. Plans and profiles will be open for inspection at the latter office.

No tender will be entertained unless on one of the printed forms and all the conditions are complied with.

By order,  
F. BRAUN,  
Secretary.

Department of Railways and Canals,  
Ottawa, October 3rd, 1879.

SIGN OF THE GOLDEN KETTLE.

RENT'S STOVE & KITCHEN FURNISHING DEPOT,  
31 Barrington St., Halifax, N. S.

Fall Stock complete of all the leading  
BASE BURNER STOVES,  
such as the CROWN JEWEL, SULTANA, GOLD COIN, SILVER MOON, and QUEEN; also a nice assortment of

Portable Cook Ranges, and Cook, Parlor, and Bedroom Stoves,

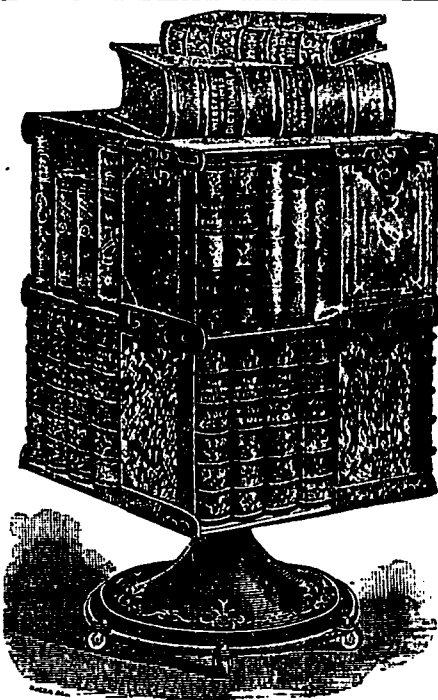
All of which, having been purchased for Cash, at a very low figure, are offered at prices that defy competition. Also a full Stock of

TINWARE AND KITCHEN FURNISHING HARDWARE,

In Dish Covers, Toilet Ware, Bird Cages, Jelly and Pudding Moulds, COAL VASES and FIRE IRONS, Hearth Brushes, Door Mats, Clothes Wringers, and everything required for House Furnishing, Wholesale and Retail.

EXTRA DISCOUNT allowed to clergymen purchasing at this establishment.

GEORGE RENT, - - PROPRIETOR.



THE JOHNSON REVOLVING BOOK-CASE.

FOR  
Lawyers, Clergymen, Physicians,  
Editors, Bankers, Teachers,  
Merchants, Students,  
and all who read books.

Holds more books in less space than any other device—Rotates at a finger's touch—Shelves adjustable at heights desired—Each shelf 16 inches square, holding a set of Appleton's Cyclopaedia. Made of iron, it cannot warp or wear out. Beautifully ornamented, making a handsome and novel piece of furniture. Sizes for table hold 1 or 2 tiers of books; sizes for floor hold 2, 3, or 4 tiers of books, as desired. Send for descriptive price list. Send 25 cents for our NEW ILLUSTRATED CATALOGUE with over 300 illustrations of Educational and useful articles.

BAKER, PRATT & CO.,

School Furnishers, and Dealers in everything in the Book and Stationery line,  
HEADQUARTERS FOR ALL SCHOOL SUPPLIES,  
142 & 144 Grand St., New York.

1879 1879

Army and Navy HAT STORE.

THOMAS & CO.

Hats, Caps and Furs, Umbrellas, Rubber Coats, Trunks, Valises, Satchels and Carpet Bags, Sleigh Robes, Horse Clothing, Gents' and Ladies' Fur Coats, and Mantles.

Civic and Military Fur Glove Manufacturers,  
MASONIC OUTFITS  
Always on hand.

OUR SILK AND FUR HATS are from the Best Makers in England, viz: Christy, Woodrow, Bennett, Carrington, and Luck.

\* \* To Clergymen, on all purchases we allow 10 per cent. Please give us a call.

44 to 48 Barrington St.  
CORNER OF SACKVILLE. 1-6m



**A. STEPHEN & SON,**  
Manufacturers and Dealers in  
**First-Class Furniture & Woodenware**  
OF EVERY DESCRIPTION.  
SHOWROOMS, 101 & 103 BARRINGTON ST., & 34, 36  
& 38 PRINCE ST.  
**TO THE PUBLIC.**  
HALIFAX, April 1st, 1879.

As in the past, it is our intention to keep always on hand the largest and best assorted stock of **FIRST-CLASS FURNITURE**, suited to the times, to select from, in the city. We have at present a better and larger stock than ever, and shall have an increased assortment of goods for the **SPRING TRADE**.

The reduction in prices of Furniture at present is astonishing. Now is the time to buy, as prices must advance soon. Our **PRICES, STYLES and QUALITY of work** will always compare most favorably with others. **PARLOR and CHAMBER FURNITURE** a specialty with us; 35 different styles and prices Chamber Suites to select from. **Woodenware—Pails, Brooms, Zinc Washboards, Clothes-pins, &c.,** wholesale only. Prices lower than American or Canadian manufacture.

"Our reputation as the **CHEAPEST FIRST-CLASS FURNITURE ESTABLISHMENT** in the Province we are bound to sustain." Please call and see our goods or get our prices and satisfy yourself as to what we sell, and sell at, before you purchase from us or others. Particular attention given to packing and shipping goods.

**A. STEPHEN & SON,**  
1 1y HALIFAX, N. S.

**CANVASSERS IN QUEBEC.**

A thoroughly reliable man and experienced Canvasser is wanted for each of the Dioceses of Quebec, to canvass for

**"The Church Guardian"**  
AND  
**"Church Work."**

To the right men a very liberal commission will be given.

**PROVINCIAL BOOKSTORE,**  
195 HOLLIS STREET.

**BIBLES,**  
**CHURCH SERVICES;**  
**PRAYER BOOKS.**  
**CHURCH HYMNS,**  
**HYMNS, Ancient and Modern; Steps**  
to the Altar, Earnest Communicant,  
Eucharistical and other Altar **MANUALS**  
in various bindings.

**STATIONERY,**  
Of all descriptions.  
**SCHOOL BOOKS, SLATES.**

Subscriptions received for all English and American Newspapers and Magazines. Price List mailed free on application.

Latest Books, Newspapers and Periodicals always in stock.

2-1y **C. C. MORTON:**

**SUMMER!!**  
**ICE CREAM FREEZERS,**  
"Torrey's Arctic" and "White Mountain."

**WATER COOLERS.**  
Ice Cream and Jelly Moulds,  
Wire Dish Covers,  
Hip, Hat & Flat Circular Sponge Baths,  
**TOILET SETS,**  
Rubber Hose, Watering Pots,  
**OIL STOVES,** for Summer Cooking,  
Mrs. Potts' Polishing Irons.

**TINWARE, OF ALL KINDS,**  
And the numberless  
**CULINARY CONVENIENCES**  
USUALLY FOUND IN A STOVE SHOP.

**REILLY & DAVIDSON,**  
59 BARRINGTON STREET,  
HALIFAX, N. S.  
1-6m

**THE BISHOP STRACHAN SCHOOL**  
**FOR YOUNG LADIES.**

President.....The Lord Bishop of Toronto.

This School offers a liberal education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department. The only extras are Music, Painting and Dancing, while open to all, are the Languages (English, French and German), Mathematics, Natural Sciences, Drawing, Needlework, Callisthenics and Vocal Music in Class. Special attention is given to the English Language and Literature and English Composition.

The Building possesses great advantages in size and situation, the arrangements for the health and comfort of the inmates are perfect, and the grounds spacious and secluded.

The Lady Principal and her assistants earnestly desire the happiness and well-being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.

The Scholastic year is divided into four Terms of ten weeks each. Michaelmas Term begins **WEDNESDAY, September 3rd.**

Fees per Term, \$6 to \$18. Additional for boarders \$45

Apply for admission or information to  
**MISS GRIER, Lady Principal,**  
18-6mos. Wykeham Hall, Toronto.

WE understand that the whole of the **STOCK OF Large and Extensive Household Furniture,** of all kinds, including **PARLOR, CHAMBER, and KITCHEN FURNITURE, in BAXTER'S Furniture Warerooms, PRINCE STREET,** is selling off **At Cost.** Now is the chance to get what you want at **VERY LOW PRICES** for Cash or Good Paper.

**BOOKS. BOOKS.**

**PASTOR IN PAROCHIA.** By the Rev. **WILLIAM WALLHAM HOW, M. A.** \$25.  
**LESSONS ON THE LIFE OF OUR LORD.** For the use of Sunday School Teachers and other Religious Institutions. By **EGINE STOCK.** Complete in 1 vol. \$1.75.  
**ESSAYS, Historical and Theological.** By **J. R. MOZLEY, D. D.** 2 vols. \$7.00.  
**SERMONS.** By the Rev. **PHILLIPS BROOKS,** Rector of Trinity Church, Boston. \$1.75.  
**MEMOIR OF THE LIFE AND EPISCOPATE OF GEORGE AUGUSTUS SELWYN, D. D.,** Bishop of New Zealand and Linchfield. By the Rev. **H. H. TUCKER, M. A.** 2 vols. \$7.50.  
**A NEW TESTAMENT COMMENTARY,** for English Readers. By various writers. Edited by **CHARLES JOHN ELLICOTT, D. D.,** Lord Bishop of Gloucester, and Bristol. 2 vols. vol. 1. \$6.00.  
**THE PRAYER BOOK,** its History, Language, and Contents. By **EVANS DANIEL, M. A.** \$1.75.  
**HISTORY OF ENGLISH LITERATURE,** By **H. A. TAINE.** Translated by **E. VAUGHAN.** Cheap edition, two volumes in one. \$1.50.  
**THE HISTORY OF THE JEWS,** from the Earliest Period down to Modern Times. By **HENRY HART MILMAN, D. D.,** Dean of St. Paul's. 3 vols. \$2.25.  
**THE BIBLICAL MUSEUM,** a collection of Notes, Explanatory Homiletic and Illustrative of the Holy Scriptures. By **JAMES COWPER GRAY.** Per vol. \$1.50.

For sale by **J. & A. McMILLAN,**  
98 PRINCE WILLIAM ST., ST. JOHN, N.B.  
16-1y

**Boarding and Day School for Young Ladies.**  
**Cambridge House,**  
25 and 27 Tobin Street, Halifax, N. S.

Principal, **MRS. DASHWOOD,**  
(Formerly Miss STUBBS, for Ten Years Principal of Rolleston House, Toronto.)  
assisted by  
**Dr. Dashwood, Two Resident Governesses, and a Complete Staff of Daily Visiting Masters.**

Terms begin September 3rd, November 10th, February 9th, April 20th. 1-1y

**I. MATHESON & CO., ENGINEERS**  
AND  
**Boiler Makers,**  
NEW GLASGOW,  
NOVA SCOTIA.  
1-1y

**MENEELY & COMPANY,**  
**Bell Founders, West Troy, N. Y.**

Fifty years established. **CHURCH BELLS and CHIMES, ACADEMY, FACTORY BELLS, etc.** Improved **PATENT MOUNTINGS.** Catalogues free. No agencies. 1y-20

**MENEELY & KIMBERLY,**  
**BELL FOUNDERS,**  
**TROY, N. Y., U.S.A.**

Manufacture a superior quality of **BELLS.** Special attention given to **CHURCH BELLS.** Catalogues sent free to parties needing bells. 1-1y

**The Result of the Exhibition**  
**RECENTLY HELD IN HALIFAX**  
Proves unquestionably the **GREAT VALUE** of



**The North British Cattle Food Co.'s**  
**NUTRITIOUS CONDIMENT**  
In the Feeding of Live Stock.

All the cattle which took the leading prizes, as well as the special prizes presented by the agent of the above Company, were really **SUPERB AND HANDSOME LOOKING ANIMALS,** and received the encomiums of all who saw them. As a consequence of the demand for the Condiment *has increased a hundred fold.*

Wherever used according to directions, this valuable article, never fails to produce the most satisfactory results. See pamphlets.

**THE NUTRITIOUS CONDIMENT.**

The Reporter says:—"This article has become an institution. Its great success and unlimited demand are victorious and have proved its efficiency; cattle to whom it is given are always in first-class condition, and a large per centage is saved in the cost of feeding by the use of this condiment, and they are less liable to be attacked by disease or plague; but, if attacked, it has been proved that they are most likely to escape fatal results; in fact, they enjoy an almost complete immunity from the ravages of any disease. Geo. Fraser, Esq., the managing agent for Nova Scotia, generously offered special prizes for cattle using this condiment, and the condition of the various animals entered for the following prizes was the best proof of the excellence and value of this celebrated and useful condiment, and furnished handsome testimony of its advantages. These facts are of interest to stock-raisers, and others owning cattle. The following is the list of **Ald. Fraser's** special prizes for the nutritious condiment:—Best and fattest ox, \$15, C. Baker, Amherst; best milk cow, \$15, 50, Colonel Starratt, Paradise, Annapolis Co.; fattest cow, \$12.50, Edwin Chase, Port Williams, Kings; fattest hog, \$10, Dr. Lawson, Lucyfield, Bedford; fattest sheep, \$10, P. Allison, Newport.

**GEO. FRASER, General Agent,**  
76 Granville Street, Halifax, N. S.

**DAILY BREAD,**  
The Antitype of the Evening and Morning Sacrifice is **ESSENTIAL** to the **REDEMPTION** of the BODY; the Perfection of the Spiritual Life; and a **DUAL RECEPTION** is in harmony with **FASTING COMMUNION.**

An 8vo Pamphlet of 24 pages. Price Two pence. Post free to any part of Canada and United States for Five Cents in stamps.  
Address **H. T. WHITFORD & CO.,** Publishers,  
110 Upper Stanhope Street, Liverpool, England.  
15-3m

**W. & C. SILVER,**  
11 to 17 George St., cor. of Hollis,  
Are now showing a Stock of  
**Carpets, Floor-Cloths,**  
**AND DRUGGETS,**  
Second to none in the Maritime Provinces,  
**Hair-Cloths, Cretonnes, REPS, DAMASKS,**  
And Imitation Leather Cloths, in immense variety. A splendid assortment of  
**Rich Lace Curtains,**  
**RUGS, Cornices, Stair Rods, &c.**  
**TABLE DAMASKS** of all widths and qualities,  
**FAMILY SHIRTINGS, and SHEETINGS**  
in all the favorite makes.  
One Case **Rich Black SILKS** from best makers

**CLOTHING.**  
Entrance, 11 George St.

500 Men's Suits. } Well-made;  
250 Boys' do. } Sound materials;  
40 dozen Fine Dress SHIRTS;  
Gloves, Braces, Handkerchiefs, Underwear, &c.  
Prices in every department the very **LOWEST** current in the city. 1-1y

**STANDARD REMEDIES that can be relied on.**  
**DR. HARRISON'S ICELAND BALSAM.**

The most speedy, safe and effectual Cure for Sore Throat, Whooping Cough, Hoarseness, Loss of Voice, and similar affections.

The most harassing Cough soon yields to a few doses of this delicious Compound; it at once removes all strictures of the Lungs, and if taken in season will not fail to arrest tendency to Consumption. **TEST IT FOR YOURSELVES.**

Price 25 Cents Per Bottle.

Ask your Druggist for it and be sure you get the right article.

**PERISTALTICS.**  
(Universally Prescribed by the Faculty) A Tonic Laxative, Refreshing & Medicated Lozenge for the immediate relief and effectual cure of Constipation, Piles, Dyspepsia, Headache, Billiousness, Worms, and all diseases resulting from **COSTIVENESS** the prolific cause of **ILL-HEALTH.**

Price—25c. and 50c. Per Box.

**Use Pectoral Troches of Wild Cherry.**  
They are Pleasant to the taste and CURE all Affections of the Throat and Lungs. Price 25 cents per box.  
For sale by all first-class Wholesale and Retail Druggists.

The **PERISTALTIC** or **PECTORAL TROCHES** will be sent to any address on receipt of price, which can be remitted in one cent postage stamps or money.  
**ALLISON & CO., Proprietors,**  
P. O. Box 769, Montreal, P. Q., or Sackville, N. B.  
1 1y

**MODERN & CORRECT STYLES**  
In Chalice, Paten,  
And **WINE CRUETS,**  
**FOR HOLY COMMUNION.**

**Watches, Jewellery, Sterling Silver,**  
And **Electro-Plated Wares.**

The Best Assortment and Value in the Market, at  
**M. S. BROWN & CO.'S**  
(ESTABLISHED A. D. 1840.)  
**JEWELLERS and Silversmiths,**  
128 GRANVILLE STREET,  
HALIFAX, N. S. 1-1y

All letters for *The Church Guardian* should be addressed, and P. O. Orders made payable, to the **REV. JOHN D. H. BROWN,** Lock Drawer 29, Halifax, Nova Scotia.

*The Church Guardian Office is at* No. 54 Granville St., same entrance as Clerical Secretary.