

CHURCHES IN HALIFAX.

As a guide to Churchmen visiting the city, we insert the ordinary time of services in all our churches:—

THE CATHEDRAL.—On the Lord's Day: Celebration of the Holy Communion at 7.30 A. M. Full Service at 11 A. M., 3 P. M., 7 P. M. On every third Sunday in the month the Holy Communion is administered at the 11 o'clock service. Daily Morning Prayer at 9 o'clock. Thursday Evening at 4 o'clock.

ST. PAUL'S.—On the Lord's Day: Full Service at 11, 3, and 7. Holy Communion on every first Sunday of the month. Prayers with Litany on Wednesdays and Fridays throughout the year.

ST. GEORGE'S.—Full Service on the Lord's Day at 11, and 7.

ST. MARK'S.—Full Service on the Lord's Day at 11, and 7.

TRINITY (Free) CHURCH.—Full Service on the Lord's Day at 11, and 7. Celebration of the Lord's Supper on every second Sunday of the month.

GARRISON CHAPEL.—On the Lord's Day, Celebration of Holy Communion at 8 o'clock. Full Service at 11, and 7. Prayers and Lectures on Wednesdays. On every fourth Sunday the Blessed Sacrament is administered at the 11 o'clock Service

* And all the Festivals at 7 P. M.

ERRATA.—An important item of Church news in our last number, was so mangled by the compositor, that we give it anew:—

"It is a curious fact that in the late debate in the York Convocation on union with the Wesleyans, the most earnest advocates were High, whilst its principal opponents were Low Churchmen. Two very prominent writers in favor of the Union, whose letters are awakening much interest, are of the Ritualistic school. One of these, Mr Clarke Smith, thinks we might do worse than get some of our Bishops and Deans from among the Wesleyan ministers. He and his brother High Churchmen propose that we shall at once admit all their fairly educated ministers to Holy Orders, by the hypothetical form "If thou hast not been already ordained," &c., so as to avoid wounding their feelings.

"They would recognise the present itinerary and local system. They would license the meeting-houses, as places of Church of England worship. They would recognise the class system. They would permit the use of extempore forms, except for the Sacraments, and they would have the Wesleyans keep their own endowments.

"No man was ever yet induced to change his religious opinions, either by abuse or over-complaisance. The first only confirms him. The second shows him he is well enough and quite right as he is. Persons who come to us on conviction are by far the most valuable converts.

"Mutual concessions and true charity will best promote union."

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