

D. J. M.

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"Ad profectionem sacrosanctæ matris ecclesiæ."

FIXED PRINCIPLES.

With this number begins a new series of the CHURCH CHRONICLE. At the last meeting of the Diocesan Synod the desirableness of a periodical conveying the news of the Church in the diocese as well as giving a short summary of general Church intelligence, was fully admitted on all sides, but after the expression of a unanimous desire to support such a paper, the matter was referred to the Executive Committee of the Synod for final decision and arrangement. By this Committee it was subsequently decided that as the great majority of Church people will, for a time at least, look for their views and politics to the secular prints, a paper eschewing these topics and—as a general rule—conveying only religious information, must be published at such a price and in such a style as will place it within the reach and intellectual grasp of the humblest of our brethren, who at the same time subscribe for a secular paper. For this reason it was agreed that at first the paper shall be published monthly and at the small price of fifty cents per annum, payable in advance. If its success shall warrant the step, it is intended to increase its size and eventually its frequency of publication and range of contents.

Meantime, as far as its limited compass will allow, we propose to circulate Church of England intelligence, an yet “as far as lieth in us to live peaceably with all men”—a difficult task in these captious days. We cannot expect to please everybody, but will endeavour with God's help to speak the truth in charity, —and in this spirit “actions will be ours—consequences will be God's.” And let us not be judged by one or two numbers, but by the general tone of the paper.

Our object will be to furnish an interesting Magazine which our brethren of the clergy may safely circulate in their parishes, without fear of damaging the cause of our church. A homely proverb saith that “the best way of living at peace with one's neighbours is by keeping up good fences,” and until the re-union of Christendom shall be effected on true Catholic and Apostolic principles, a friendly respect to boundaries is the only basis of peace. Union without unity is but a hollow pretence—a cheap mode of obtaining a short-lived popularity, but a sure method of frittering away the truth. A Church cannot long exist without boundaries, and this is indeed implied in our blessed Lord's immutable promise that He will be with His Church to the end of the world, and that the gates of hell shall not prevail against it.

It is highly important, therefore, that every member of our fold shall know as clearly as possible just what the doctrines of the Anglican branch of the Catholic Church are, and where her boundaries are to be found.

To this proposition it is no reply that “it is better to be a good christian than a