

**PROFESSORS AND TRUE CHRISTIANS.**—They that are professors only, and make show of religion for sinners, are like Orpah; in time of temptation they will leave their mother and be gone—they will soon take leave of the Church of God. But they that are true Christians are like Ruth, they will cleave to her, stay by her, live and die with her, and never depart from her.

**FOUR QUESTIONS.**—Ask these short questions, whereby to know whether your heart be truly changed:—Hath thine heart been turned into sorrow for sin? Hath thy sorrow been turned into prayer? Hath thy prayer been turned into faith? Hath thy faith issued in universal tenderness and obedience?

Wilberforce, of a feeble frame, but inured to immense labor, wore out Pitt, Castlereagh, Whitbread, Romilly, and many others, and he attributed his health and vigor to the refreshment of keeping the Sabbath. This gave tone to his mind and kept it in order.

### Correspondence.

We do not hold ourselves responsible for the opinions of our correspondents.

FOR THE CHURCH TIMES.

### THE VOICE OF THE LORD.

No. 2.

The voice of the Lord is mighty in operation. The voice of the Lord is a glorious voice.—Psalm.

When Silence reign'd ere Time began,  
And Darkness veil'd the primal night,  
God spake and all to order sprang—  
"Let there be Light and there was Light."

At His command the earth was made,  
In every mould of beauty cast;  
And pregnant sea and blooming glade,  
Obedient to the word, "stood fast."

His voice the atom's sustains,  
And bends the blue æthereal arch;  
Scents the wild flower that gilds the plains,  
And guides the planets in their march.

Loud as the thunder was His call,  
That bade a faithless world awake,  
To contrite hearts so still and small,  
'T would not an infant's slumber break.

It shook the mountain of the law;  
It hush'd the winds and sea to rest;  
It smote the thousands arm'd for war;  
It soothed the infant at the breast.

And once again the word to all  
The mandate to "come forth" shall give,  
And saints responsive to the call  
Shall bear his glorious voice and live.

'Speak Lord' as when Thy voice was heard  
To say, "thy faith hath made thee whole";  
'Speak Lord', as when Thy pitying word  
In peace dismiss'd the paragon'd soul.

I'll sit like Mary at Thy feet,  
To learn Thy will and mould my own;  
Till changed, thy well known voice I greet,  
And see Thee on the Great White Throne.

W. B.

FOR THE CHURCH TIMES.

### COLONIAL CHURCH GOVERNMENT.

No. 4.

And yet amidst all these sources of division, there could not be any controlling element of unity,—nothing to guide the mind of the Church in such a manner as to preserve the unity of the spirit in the bond of peace. None of our impartial statutes seemed to contemplate the possibility of such a contingency. It is very true that after all the harmony and union of the Church during any part of her progress must necessarily depend on the measure of her advancement in the Christian virtues and graces—in love to God and charity to man. It is this submission to the spirit of the Gospel and the evidence of its active reality, which alone claim the fulfilment of the Saviour's promise to be with her always even unto the end of the world. Still whilst we admit the mystical union which exists between Christ and his Church, and also acknowledge his great power over her fortunes and destiny, we are not for this reason justifiable in overlooking those means and measures for defending and promoting her interests, which common experience has proved to be most effectual for that purpose. The statements of Elizabeth and Charles II., whilst proving their belief in the unity of the Church, yet imposed stringent laws for the establishment and preservation of that principle throughout the kingdom. So the manner ought the Parliament of this present day to pass some statute establishing or rather securing uniformity of discipline and order throughout the parts of the Empire, before it can safely venture to

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gives us unlimited power to govern ourselves. The former is a necessary antecedent to the latter.

By what device it may be asked should I propose to effect the object in view? How could future union and uniformity be secured in the various Dioceses of our colonial empire? Simply I answer by establishing, on the requisite authority, some living sign or mark of unity, in the order of our ecclesiastical government. Let there be an Archbishop or Metropolitan appointed to each group of Colonies wherever situated; one for India, one for Australia, one for the West Indies, and one for North America. Let this be done either by an Act of the Imperial Parliament, or by a special exercise of the royal prerogative, and not only shall the principle of union and collected action be recognized and maintained, but the system of the mother Church will be transferred to the Colonies, in its fulness and completeness. We should have Archbishops as well as Bishops to superintend our interests and to provide for our spiritual necessities: thus representing the action of our parent system, and reflecting the image of that strict order and graduated authority which characterized the earliest period of the Church.

For this important measure there is another reason which if less convincing to a devout mind and of less consequence in its immediate results, is nevertheless of a very cogent character. I refer to the scale or order of precedence which has been sent to the several Colonies during the administration of Earl Grey some seven or eight years ago. This order appears to have had its origin in the Bequest Act, which was passed by the Imperial Parliament about the years 1845 or 6, (I quote from memory), and which provided that the ecclesiastical titles of Roman Catholic Prelates should henceforth be acknowledged,—a violent innovation and infraction of the Emancipation Act, and which at the time was well understood to be the result of some legal or diplomatic stratagem. Yet the order in question based on such doubtful authority, made its appearance simultaneously in all the dependencies of the Empire, and among other things decided authoritatively, that in every colony the dignitaries of the Church of Rome should enjoy that station and precedence which belonged to their office in their own church—or words to that effect. Now what is the practical result of this arbitrary order? Simply this. On state occasions wherever there is a Roman Catholic Archbishop he will necessarily take precedence of a Protestant Bishop. For instance, if Archbishop Walsh of Halifax presented himself at a levee at Government House, at the opening of the Provincial Parliament, or on any other state and ceremonious occasion, he would legally, in virtue of Lord Grey's instructions, take precedence of the Protestant Bishop Dinwiddie. Rome would lead England as in days of yore, and show her supremacy on British ground. The Governor and his Council would be compelled to be witnesses of this act of humiliation on the one hand and annoyance on the other: they could afford no redress. But let us have an Archbishop of our own—a Protestant Metropolitan; and then we shall be in a position, in virtue of our protestant ascendancy, to forestall foreign authority, and to surround our civic dignitaries on all state occasions, with the proper functionaries of our own Church.

Until something of this nature shall have been effected both for securing the future harmony of the Church and for maintaining her dignity among the institutions of the British Empire, it is contended that Synodical action in the Colonies is altogether premature.

CRITO.

FOR THE CHURCH TIMES.

### MELFORD—ITS PROSPECTS.

No. v.

CLOSELY connected with this, is another object, of similar importance, equally worthy of accomplishment, and which should be brought prominently into view; that is, the appointment of a small steamboat, to cross the Strait from McNair's Cove to Ship Harbour. The present ferrying system has many disadvantages; to mention a few,—accommodation insufficient and uncomfortable, want of safety, time required in crossing, and crossing sometimes altogether impracticable. Beside, much of the irregularity along the entire Mail route, is owing to this defective system. Towards the establishment of a steamboat, the Government have already promised a liberal grant of money,—to be paid as soon as a company come forward, to guarantee the undertaking. Surely, there are men eligible for it on both sides of the Strait, and who must be sensible of its desirableness and importance. As a speculation, it could not but be profitable,—if not immediately, at least after a time. Were the proposed new road, and this undertaking completed, travelling would be increased, beyond all precedent, in this direction.

There is another road, extending from McNair's Cove about 8 miles down the Strait, and from thence across the country to Manchester, a distance of about 12 miles more. This road is in a very imperfect condition, and difficult to travel. That part of it (in extent about two miles) lying between McNair's and Pirate Cove, as it is indeed for 4 miles below the latter place, is exceedingly hilly, and unfit for purposes of hauling or carriage. As these places are constantly increasing in business importance, the necessity of a convenient mode of carriage and communication between them, is also increasing in the same ratio. As the present road over hill and dale, a fair specimen by

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the way, of the old idea, could never be made to answer this necessity, but by an expense which would be enormous, it is proposed to make a new road around the shore, for that purpose. As the ground is generally level, this could be effected at a comparatively trifling expense. The advantages which would result from this improvement would be, as before intimated, the easier and more expeditious mode of conveyance and communication, the gradual extension of the two marts towards combination, and the ultimate union of the business men, now in different communities, for mutual assistance and for the common good.

The three main objects of immediate importance to the entire community at Melford are, first, the completion of the new road from McNair's Cove to Tracadie Bridge,—secondly, the establishment of a steamboat to cross the Strait,—and thirdly, the effecting of a shore road from McNair's Cove to Pirate Cove. The accomplishment of any one, we may hope, will surely lead to that of the rest, all are very practicable, and there is fair prospect of all being accomplished.

Melford is also destined to be a thoroughfare for ships, and for those that travel by water. The number of vessels which pass annually through the Straits from almost every part of the world, is immense.—Harborage, and the distance from Halifax are such, that the smallest advantage, were it to be obtained, would induce many to put in at Melford. But what is simply necessary to secure a vast thoroughfare, is a Market, which must shortly, in the very nature of things, be established. There are resources, both for farming and fishing, which, when drawn out, must inevitably make for that end. There is also excellent timber for ship-building at hand, and mill streams may be found in every direction. The position of Melford appears also to make it most eminently favourable for the erection of a Dry Dock, an undertaking which would require capital, but which would bring certain reward. Men of capital and enterprise only are required to set the wheels in motion, and it is believed they will soon be here.

Nov. 1854.

RESIDENT.

FOR THE CHURCH TIMES.

### SINGING IN THE CHOIR.

PROVIDENCE opens to the zealous and devout Members of the Church, many ways, in which they may contribute to her efficiency, and take a part in services, which promote the glory of God and increase the devotions of his people. Besides teaching in the Sunday School and uniting with devotional spirit in the common responses of the Sanctuary, they may employ their gifts and capacity for Music in assisting to conduct the psalmody of the congregation. And this is a very important part of the public Worship of God.—We will not dwell upon its origin in the Word of God, for that is generally understood. The Psalms of David (which were originally sung to the harp), and the employment of various instrumental as well as vocal music in the worship of the Temple, and especially the constant use of hymns amongst the primitive Christians,—show us undeniably that this part of public worship was the constant practice of the Church under all its dispensations. But nature alone teaches us this; and the heart at once prompts us (as far as the power is possessed) to employ this gift of the Creator, in expressing the gratitude and joy of the soul; and proclaiming the glory of the Author and Giver of all good things. Without something of this the services of the Sabbath seem imperfect. If no concert of voices, or no instrumental sounds, lift the notes of praise on that holy day; if no opportunity is given for uttering the feelings of holy joy and gladness that beat in the Christian's heart in the course of his communion with the "Lord his Strength," "and his Redeemer,"—he feels as if some important string was wanting in the general instrument of devotion, which is to bring the soul into unison with the spirit of holiness and love.

If Sacred Music then be so important a part of public worship it ought to engage serious attention, and excite to the means of ensuring its efficiency and power. It would be well indeed if the whole congregation could join in that part of divine worship; but as nature has not given alike the same means of doing so, and even the natural gift requires some training and exercise, some means must in this case be adopted to ensure the general performance in a proper and effective manner. For that purpose Choirs are generally introduced. Congregational singing is sometimes very good, where a large part of the congregation have good voices and an ear for Music; but even then there must be a certain number to take the lead; and for the most part this mode of singing (especially in large Churches) wants energy and spirit. A well organized and effective Choir then is a very great and important aid in the performance of this part of Divine Worship. By having a good Choir, the congregation will be the better enabled to join in it: and thus a general disposition will be cultivated and extended, for such sacred music as will promote devotion and proclaim the honor and glory of God.

What a delightful and useful field is here opened for the consecration of talents and gifts to the honor of God and the service of his Church! What a noble occupation for those on whom God has bestowed powers of this kind; or in whom soul and industry have improved them—to devote them to so holy a purpose. None then who have peculiar gifts of this kind, should be reluctant to exercise them in this laudable manner. Prudent men point out to them this mode of being useful in the cause of the Church: and when the call