

Notes and Notices.

THE Bishop will leave England for Nova Scotia on the 23d inst.

CONFIRMATION.—His Lordship the Bishop proposes, immediately after the session of the Diocesan Synod, to proceed on a confirmation tour, on the Eastern Shore and Cape Breton.

TOO MANY COOKS.

Our editorial labors were becoming a little pensive, but the "*Church Witness and Monitor*," of April 8th, has reached us. It says that our periodical has not been received at its office for some months. This is no great wonder, seeing that the *Witness* editors neither exchange with nor pay for the *N. S. Church Chronicle*, so far as we know. The investment of the modest sum of fifty cents Canadian currency, will enable them to keep their eye on us for one year. But we do hope they will have the fairness to quote us correctly, and not, as in the paper before us, with their "sacred forms."

The editor of the *N. S. Church Chronicle* is happy to perceive that the *Witness* has given him a lift in the world. From being a missionary in a fishing station, on the Atlantic coast, he finds himself—in the *Witness* now before him—described as a "high authority." His name has been crowded out of the "imprint" on the last page of this paper since September last, but one of the Halifax editors of the *Witness*, determined that unobtrusive merit shall not remain in the background, quotes from our March number some remarks on Synods, and affirms that they were penned by "high authority." That "high authority" is the Rev. John Ambrose, of St. Margaret's Bay, and no other.

The truth is, we are not—like the *Church Witness* since its late marriage—labouring under a plethora of editors. In the leading article of the *Witness* before us, one of the St. John editors quotes the 140th Canon to prove that the sacred Synod of England, assembled under the authority of the Queen, includes as well the absent as the present, and that all sorts of persons who refuse to obey the decisions of such Synod are to be excommunicated, and not restored until they renounce their wicked error. But in the very next column, one of his brother editors, of the Halifax corps, tells us that the unity of the Church means the general concurrence of all believers in the principles of the Christian faith, "and must by no means be mistaken for the decisions of certain assemblies or synods, or of particular rulers, arrogating the right to speak in the name of Christendom."

So one editor sustains the national Synod, and the other at one fell swoop, destroys the authority of all Synods, even to the First General Councils of the undivided Church. The Council of Nice A.D. 325, drew up one of the Creeds which we recite every Sunday in all our churches. Vain work, since we are now assured in the *Church Witness* of April 8th, 1868, that Christ's Word should be freely diffused among the people, and His authority fully respected "in contravention of human creeds!"

Are our creeds superhuman, or inhuman, or do they contravene the Divine Word and authority?

Verily the *Church Witness and Monitor* is a sheet scarcely large enough to cover the newly-united bedfellows. "For the bed is shorter than that a man can stretch himself upon it, and the covering narrower than that he can wrap himself in it."