

among themselves, but sending missionaries at a great and continual cost to heathen lands,—it is surely time that we were up and doing. Our D. C. S. collections will soon be required, and let us at once show by a vigorous effort that the Gospel story so long sounding in our ears has not been lost upon us, for surely if we have not learned from it that “it is more blessed to give than to receive,” we have indeed learned but little. Let us give till we *feel* it. And let us never be afraid that collections for general religious purposes will reduce the contributions of our people for local objects. Giving is as much a part of the worship of God as praying and indeed praying without giving—where there is the ability to give—is but hollow-hearted self-deception. The christian religion is a religion of cost and self-sacrifice. But it is a religion of glorious recompense and abiding rewards, for “the liberal soul shall be made fat, and he that watereth shall be watered also himself.”

Our people are not less liberally inclined than others,—indeed many of them in this Province are distinguished for true christian munificence. But as a body we are not yet up to the average mark.

PROGRESS—THE LAW OF A LIVING CHURCH.

TO THE EDITOR OF THE NOVA SCOTIA CHURCH CHRONICLE.

Rev and Dear Sir.—In the following summary I have endeavoured to compress within such space as your columns could afford, an interesting and valuable sermon, preached on the occasion of the first festival of the Parish Choirs in Trinity Church—New York—by its Pastor the Rev Dr. Dix.—

The Sermon suffers by compression, but I have—as far as possible, where much curtailment was necessary—used the preachers own words. My object has been not to allow so forcible and able a sketch of the later history of our common Church, to pass, with publication in the New York Church Journal, but so to reproduce it as to ensure its being, seen—in however abridged, and imperfect a form—by Churchmen in British America.

If we truly seek the increase, of faith, hope, and charity,—that blessed charity “without which all our doings are nothing worth,” and which, I think, so characterizes Dr. Dix's remarks—we may be sure, whatever our course in the future, whether as a nation, or as a Church, that we shall, of God's help, be kept “from all things hurtful, and led to all things profitable to our Salvation.”

Be it ours, then, to trust that He who has so evidently been dealing in Grace with the Anglican Church, throughout the world, during the last half century—raising her gradually to a higher standard of faith and practice—will continue to make this movement, as He has made other previous movements, minister to her for good.

I remain, yours faithfully,

HALIFAX, N. S., Oct. 1, 1867.

R. W. LOWRY.

ON THE RITUALISTIC HISTORY OF THE LAST FIFTY YEARS.

It may be neither uninteresting nor unprofitable to remark upon some of the changes which have taken place among us in sundry things ecclesiastical within the last quarter or half century.

Progress is the law in a living Church; and we cannot be thankful enough that at the critical moment in which the connection between the Church of England and the scattered congregation, in the American Colonies, just recognized as a nation, was severed, there was no legislation on matters more essential, of such a nature as to prevent the growth and development of the infant Church.