

Correspondence.

The Editors of the *Church Times* do not hold themselves responsible for the opinions of their Correspondents.

TO THE EDITOR OF THE CHURCH TIMES.

DEAR MR. EDITOR,

Your valued and judiciously conducted journal generally finds its way by a slow process of locomotion to a subscriber in the backwoods.

Moreover it sometimes seems to be inspired with a laudable desire of seeing the world, and goes off to visit some distant part of the province in a course opposite to that indicated by your inscribed direction; so that often one in a retired locality finds his eyes for the first time fixed on its pages some fourteen days or more after they have been conned over by the generality of readers.

Being one of those thus unfavourably situated for the early reception of news, you will I hope excuse me for referring to a letter which appeared in your paper so far back as the 19th of September, to which was attached the signature of 'Crito.'

That letter contains in my opinion many valuable suggestions, and is well worthy of the attention of our excellent Diocesan, and of all who have an influence in the management of the affairs of our beloved Church. It is not however my intention to enter upon the various topics of which it treats, but to offer a few remarks upon one or two passages which appear to me not to be quite unexceptionable. One of these is the following—"Is it true that the Church loses disciples? Yes, occasionally. The fact cannot and need not be denied." The truth of this statement I do not dispute; all religious bodies occasionally lose disciples, and it may and probably is true of the Church of England to a much greater extent than it is of any other denomination in this Province. I merely remark that I could point out one or two places where she has fully held her ground. And it is my impression, derived however from a field of observation not very extensive, that she is well able to hold her own when judiciously worked, even without any modification of her present machinery. "Is it also true (the writer goes on to say) that she fails to make disciples of those around her? It is most true." This statement is certainly not universally true, for admitting that it may be proved by statistics, that, taking into consideration the whole province, still I can testify from my own observation that she has not failed in some places to make disciples. That this is not more generally the case is to be lamented, and the causes should be carefully investigated with a view to supply proper remedies. I cannot however concur with *Crito* in his opinion, that the inefficient pulpit ministrations of her clergy is one of the chief causes. "Their style, he observes, is too correct and critical." Long may it deserve these epithets. The most effective sermons I ever heard were sermons in which a word could not well be displaced. Can a language be too correct when the subject is religion? Is not the most effective blade that which has the greatest polish, the highest temper, and the keenest edge? "There is in it (he says) too much of the didactic, the expository, the argumentative." Such I think was very much the character of the discourses of our blessed Lord himself and of his Apostles, so far as we can judge from the specimens extant, and may fairly infer from the style of their epistles. If we read the Sermons of the earlier divines of the Church of England, we will find them so pregnant with thought, so full of argument and theology, that a single passage might be expanded into a modern sermon. I am far from denying that the sermons of our clergy might in general be rendered more popular—that as suggested in a report to Convocation, "plain expositions of God's word and direct address to the conscience might be substituted for more formal addresses." In some places this would prove advantageous, but it is a suggestion that must be taken *cum grano salis* in an age like this, when infidelity and error in all its forms has plausible advocates. I concur in the opinion of *Crito* that it would be well to cultivate extemporaneous preaching, or what is so called, especially before congregations the majority of whom are without education; for other reasons and also because such preaching more effectually secures a sympathy between a Preacher and his hearers. But if in consequence of his assertion that "the unparalleled success of Spurgeon should not be without effect upon our clergy," some of them should attempt to Spurgeonize, they would simply render themselves ridiculous. Every man has a manner peculiar to himself—all are not endued with high oratorical powers or gifted with

great histrionic talent, and it is unreasonable to expect that all clergymen should be such, neither is it necessary. Such men as Mr. Spurgeon may be good skirmishers in the cause of religion, in a particular locality where are thousands who never think about it and require something extraordinary to rouse their attention. If however all preachers were to resemble Mr. Spurgeon, especially in his slipshod assertion of the truth of particular tenets, with respect to which wise and good men have differed with as much absoluteness as if they were mathematically demonstrated, the result would be I am persuaded a fruitful harvest of skeptics and fanatics. A keen observer thus writes—"Not only unaffected earnestness of manner, but perhaps even still more any uncouth oddity, and even ridiculous extravagance, will by the stimulus of novelty, have the effect of rousing hearers from their ordinary lethargy. So that a preacher of little or no real eloquence will sometimes on such a subject as religion produce the effects of the greatest eloquence, by merely forcing the hearers (often even by the excessively glaring faults of his style and delivery) to attend to a subject which no one can really attend to unmoved. It will not of course be supposed that my intention is to recommend the adoption of extravagant rant. The good effects which it undoubtedly does sometimes produce, incidentally produce in some, is more than counterbalanced by the mischievous consequences to others." I was intending to point out other causes beside the character of her pulpit, which I think retard the progress of our Church, but as some of these have been touched upon by 'Crito,' and as, moreover, the thought suggests itself that I may be busying myself with matters too high for me, which should be left to others; that it would more befit my location to put the axe on my shoulder and repair to the wood; in deference to these considerations, I shall say no more, at least for the present. Yours respectfully,

A BACKWOODSMAN.

FOR THE CHURCH TIMES.

MR. EDITOR:—

With your kind permission, I avail myself of the columns of your useful journal to publish a list of Testaceous Mollusca of Nova Scotia, collected by me up to the present time. I did not intend doing so until my collection, already pretty extensive, was completed. And I am now only induced to alter my plans, that I may not give offence to many impatient friends and correspondents, to whose opinion due deference should be paid—and who are anxious to know how much or how little Nova Scotia can produce in the conchological field. As many of the genera are but thinly represented in this province, instead of classifying, I have merely arranged them, for the sake of reference, in alphabetical order, premising, of course, that many of your readers have some knowledge of the fascinating Science of Shells.

I will be pleased to give the localities, depth of water, &c., where any specimen can be procured, to any correspondent who may think proper to address me a post paid communication on the subject. The name of any specimen marked * is new to the Province.

Anomia Ehippium.	Littorina Littoria.
" Squamula.	Lymnaea Chalybeus.
" New.*	" Subglobosa.
" New.*	" Emarginata.
Amnicola Porata.	Leda Myalis.
Anodonta Femisciana.	Lacuna Vincia.
Astarte Sulcata.	Lyonsia New.*
" Castanea.	Modiola Americana.
Anatifa Dentata.	" Plicatula.
Ancylus parallelus.	Mytilus Borealis.
Alasmod Margaritifera.*	Modiolaria Discors.*
Aporrhaia Occidentalis.*	Maclura Gigantea.
Anatina Leana.*	" Solidissima.
Buccinum Undatum.	Mya Arenaria.
" Trivittatum.	Margarita Obscura.
Balanus balanoides.	" Cinerea.
Bela Turricula.*	" Undulata.
Bulla Tritica.*	Natica Clausa.*
Cardium Pinnulatum.*	" Heros.
Cyprina Islandica.	" Triseriata.*
Crepidula Convexa.	Nucula Sapotilla.
" Fornicata.	Ostrea Borealis.
Cerithium Sayi.	" Virginiana?
Cyclas Portuensis.	Panurella Noachiana.*
Cordata Borealis.	Planorbis Deflectus.
Cytheria Convexa.	Purpura Lapillus.
Coronula balnearis.*	Paludina Decisa.
Clypeaster?	Physa Heterostrophia.
Echinos Granulatus.	Pholas Criticus.
Fusus Pygmaeus.*	" Dactylus.
" Decemcostatus.	Petricola Philodiformis.
" Ventricosus.	Planorbis Campanulatus.
" Rufus.*	Patella Amoena.
" Bamflus.*	Pecten Magellanicus.
Glycimeris Siliqua.	" Islandicus.
Helix Subglobosa.	" Concentricus.
" Arborescens?	Solen Ensis.
" Hortensis.	Saxicava Rugosa.
" Hesperida.*	" Distorta.
Littorina Tenebrosa.	Spirula Peronii.
" Palliata.	" Spirillum.

Sanguinolaria Fusca.
Salaria Groenlandica.
Tellina Tenebris.
Turritella Erosa.*
Terebratula Caput Serpentis

Trichotropis Borealis.*
Unio Complanatus.
" Radiatus.
Venus Merconaria.

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Selections.

CHURCH SOCIETIES.

The Exeter Diocesan Anniversary of the Church Societies was celebrated in the cathedral on Thursday (Sept. 17,) under circumstances of more than usual interest. At the service were present, amongst others, the Lord Bishop of the Diocese, the Hon. Mr. Justice Coleridge, Sir J. Duckworth, Bart.; R. S. Gard, Esq., M. P.; S. T. Kewich, Esq.; Archdeacon Bartholomew, Prebendaries Brown, Ford, and Woolcombe, the Worshipful the Mayor of Exeter, accompanied by the office-bearers of the city, &c. The anniversary sermon was preached by the Revd. J. F. Mackintosh, rector of Honiton, who took for his text 2 Corinthians xii. 14—"I seek not yours, but you," on which the reverend preacher enlarged in bold and powerful language. The sermon is printed at length in the *Exeter Gazette*. We make the following extract:—

"Turn now to that vast peninsula, too familiar to us by all the horrors of these sad summer months. Ask the natives of Hindostan, if you dare, for a testimony to your zeal for their souls. 'You came to us,' they will reply, 'as traders; you dwell with us as rulers of our land. You came to seek a mart for your manufactures, and an outlet for the busy youth who found their island home too narrow for their enterprise. We marvelled at your fleets; we saw your factories rise on all our coasts; new arts, new tokens of power amazed us at each step of your progress. But it was long before we knew that you had a religion in those western lands; your soldiers and magistrates spent long lives of exile without one act of public worship; your tax-gatherers traversed the villages, where your priests were never seen. For half a century you did not show us even an outline of the Church to which you say that you belong; a century has passed, and it is but an outline still. Nay, you have encouraged our rites, and given your countenance to the gods we serve. It was dangerous, you said, to make converts of us, impolitic to teach us the faith in which you hoped to die. And whilst you annexed kingdoms, after kingdom to your empire, can you wonder if we mistrusted these lessons of Western civilization you condescended to impart, and interpreted your acts, not as the benevolent efforts of men who strove to win us, but as the devices of the cupidity which sought to appropriate all we had, and would subvert the old religion that alone remained to limit your sway?' To such an answer I know not what rejoinder we could make. For never, surely, since Constantine did homage to the Cross has any Christian State manifested as little anxiety as England to win subjects to the faith of Christ. It was not required of her that she should impose a new religion on others; but at least she was bound to vindicate her own. Her seats of empire should have been centres of Christianity too; her governors should have borne with them the evident profession of a holier faith; the Church should have lifted its towers among her palaces—the ministers of religion should have stood beside her rulers and her captains on the conquered soil. So might she have been united to her subjects in bonds of Christian sympathy, and in the hour of trial have found multitudes ready to fulfil a brother's part. Who has not read with deep emotion the story of that young soldier's dying word of consolation to his fellow-sufferer of an alien race, and blessed God for his constancy and love? Who has not wondered that among all the tales of horror, this alone should tell us of a native Christian strengthened by an English brother's faith? But why dwell, you ask, on these charges of past neglect? The one business now is to reconquer the territory we have lost, to punish the rebel, and to strike terror into the subject race. So men speak; and therefore it is that the Christian preacher is constrained to take up his testimony. I do not deny that it may be needful to reconquer, or that it is right to punish. But there are other necessities, higher duties than these: and it will be woful thing if, the present troubles ended, we shall be found pursuing the old track of selfish indifference again. Nay, it may be even worse than before;—for there are those who cast the blame of the rebellion on our proselytism, and bid us abstain even from the feeble efforts we were making to evangelize the land. Thus