

paper elicited the remark that by its means the Missionary character of the Church was destroyed, or at all events much impeded. For if you strictly observe the very letter of the Statute, no licensed Clergyman may legally officiate in any Parish Church, without "presentation and induction," the latter by the Lieut. Governor of course. Is it not absurd to make presentation and induction absolutely binding in a place where there may be but few Church people, no parsonage, no peculiar privilege, no permanent resources, and where the glebe is a wilderness? Who is to be at the trouble and expense of observing those forms? And yet every Clergyman, who is not so presented and inducted has the mortification of knowing that every time he officiates he is actually violating the laws of the land. I conceive therefore that churchmen who have the power and the ability and a sufficient degree of zeal for the common cause, would confer an immeasurable boon on their Church by catering or modifying the clause under discussion, in such a manner as to suit with greater exactitude the real and respective conditions of our several Parishes.

But would this modification if effective, restore you again to the position you occupied in 1850? Would it recall the bounty and favours of the Society at home to its former scale of munificence and profusion? Never. That benevolent institution, gladly avails itself of the excuse which your own act of assumption furnishes for restricting its liberality, in reference to this Diocese, and calls upon you now to provide henceforth for the entire support of your Clergy. And who can blame it for acting on this resolution? For more than a century has its bounty been ungrudgingly extended towards this Province. It has afforded the means of spiritual instruction to your grandfathers, to your fathers, and hitherto to yourselves. In all reason and justice therefore, the Society has a right to look now for some fruit from so much increasing labour and attention, some substantial return which will incontestably prove that its efforts have not hitherto been in vain. It remains for you to prove by your alacrity and willingness to respond to its call, whether its just and reasonable expectations shall be realized, or whether disappointment and chagrin shall be the only results of its long and laborious course of operations in Nova Scotia. Gratitude, honor, self-respect, and self-interest, all point to the only course which is open for you; a course which will ensure the efficiency and permanency of the Church of England amongst you; a course which, it is useless to conceal, will involve many sacrifices of time, attention, and substance. If you recede or turn aside from this honourable and consistent course, it will not require a prophet to foretell that days of darkness and despondency are yet in store for your church, and that the present generation, at least, will pass away, before a brighter promise will dawn upon its future prospects.

Still further to justify the Society's resolutions respecting us, consider the position which this Diocese holds on its list. It is the very first that was erected in a British Colony. It is invariably placed first in the Society's Reports, dating the occurrence of its erection in the year 1787. And you may well imagine the question of establishing an English Bishopric on the continent of America must have been considered of great national importance, when it engaged the attention of the Parliament and the Ministry at that stirring period. The nation was reposing after its unsuccessful struggle with the American colonies, and had just acknowledged their independence. The infidel philosophy of France was convulsing the public mind from one end of the country to the other, rendering it necessary for the Divines of that day, to contend for the very elements of our common faith. The King, George III., then began to shew for the first time, symptoms of that malady, which for a brief space subsequently, partially overclouded his reason; a circumstance which vastly stimulated all the acrimony and animosity of party feeling. Questions were mooted and discussed nightly, within the walls of St. Stephen, which involved in their issues not only the downfall of a ministry or the ascendancy of a party, but the very existence of the monarchy itself. The nation at large was heaving to and fro, as if stirred by the fires of a hidden volcano. And yet among all this turmoil and strife and confusion, under the excitement and intensity of feeling which naturally resulted from these great and overwhelming interests, time was found to pass a law for the establishment of a Bishopric in Nova Scotia.

Think, too, what minds were engaged in this question. Imagine it to have passed through the gigantic grasp of the intellect of William Pitt, to have been discussed by Burke and Grattan, Fox and Wyndham, and a vast array of other high and immortal names. Think too what wisdom the subject would call forth from the stern and masculine mind of Thurlow, who then occupied the Woolsack; how its merits and future usefulness would have been depicted by Bishops Horsley and Horne, Watson and Porteus, and other holy men, whose names are doubtless written in the Book of Life.—And so the attention of England and of the English Church was drawn to the first erection of the See in Nova Scotia, and gave it that prominence in the history of the Colonial Church which it still enjoys, and which let me fervently hope, it will ever earnestly strive to maintain.

My fellow Churchmen, if the origin of this Diocese may be traced to a period which is marked in history, not only by the vastness and importance of its events, but also by the galaxy of bright and transcendent intellects that adorned it, you are imperatively called upon to act in a manner which may hereafter be deemed worthy of your privilege, and of the benevolent interest that first gave you a Bishop. The eyes of the

Church at home and abroad are upon you at the present crisis, and the results of your efforts will now remain as monuments of praise or dispraise in all time to come. You are now called upon to *act history*: do it well, I beseech you. If indeed the spirits of departed greatness are permitted to feel still an interest in the affairs of man, or to be affected by their consequences, think how the bright and immortal intellects, referred to above, must be ready to chide and upbraid you, if you fail to hand down, unsullied and unimpaired, to the growing generation, that sacred trust, which they have committed to your keeping. Think not to do this by assuming privileges which do not legitimately belong to you, by enacting Statutes that impede, instead of forwarding the missionary work of your Church, or by observing short sighted parsimony, until the generosity of others may supply your necessities and deficiencies. But come boldly and resolutely to the task. Purchase with your substance every privilege that may attach to your position before you assume that privilege in law or in fact. And the opinion of your fellow churchmen all over the world will gladly accord to you the perpetual possession and exercise of such privilege as being absolutely your own by every right, which justice and integrity recognize amongst men.

In my next I will show the inconvenience and mischief resulting from the presentation clause of the Revised Statutes.

[I would be sorry to throw cold water on the zeal of Churchmen, which *Crito*, labours to stir up, for truly it is cool enough already.]

But we think he has over stated the case between the Society, and the Diocese. As far as we are informed, that case has not been affected by the Provincial Statute, with many holes, which is the subject of *Crito's* strictures. We believe the Society's liberality is only limited by its means, upon which the calls are a hundred per cent. greater than they were 20 years ago. We have heard of no change of its intentions, in regard to Nova Scotia, since the visit of the Secretary, the Rev. Ernest Hawkins, in October 1849, when he assured the Diocesan Church Society, that we may still look for aid from the S. P. G. F. in proportion to our own exertions here, only adding, that in places where the people are able to support their Clergy, no aid can be expected, after the death of present incumbents, which is certainly a most reasonable decision.—ED. C. T.

FOR THE CHURCH TIMES.

MR. EDITOR,

It was with no small feeling of honest pride as a Churchman, and certainly with feelings of humble gratitude to the Great Head of the Church, the giver of every good, that I read the account in your paper of the 9th inst., of the noble, the praiseworthy, and successful efforts made by the members of St. Paul's Parish at Halifax, to free their Churches from the heavy debt, which long had pressed upon them, and which had accumulated to the large sum of well nigh £5000. This will indeed prove, what may and can be done, even under discouraging circumstances, by ready hearts, and by the united exertions of a people willing to make some little sacrifice, even, to accomplish a desirable end. The fervent prayer of every sincere Christian will be, that the Divine Head of the Church will "remember those," who thus gave from religious motives, "and wipe not out the good deeds they have done for the House of their God and the offices thereof." The fact you allude to, of the "liberal things" always done by the friends of the Church in Halifax, to assist others in different parts of the Diocese, I am inclined to think not only every clergyman, but every Layman also, who at any time has taken a "subscription list," to Halifax, will readily corroborate the statement you made, as to the ready help, always afforded by Halifax Churchmen.

It is fervently to be hoped that the good example thus afforded will be imitated, by the members of the Church in different Parishes in the Province, where difficulties of a similar kind, have like an incubus, hitherto paralyzed their efforts; that they will see the necessity, and advantage of personal exertion, instead of, as formerly, depending altogether upon donations from Religious Societies in the Parent Kingdom, or help from the members of neighbouring Parishes who have enough to do at home. The time indeed has come, when such exertions must be made by the real friends of the Church, if they wish the privileges of the means of grace, they so long have enjoyed, continued amongst them. Churchmen are not, generally speaking, poorer than dissenters who have all to do for themselves, nor will they, I presume, rest quiet under the charge of being "less pious," or "less zealous," for the increase and prosperity of the Church of their affections.

That exertions of the kind alluded to, are being made among the members of other congregations in the Diocese, beside those of St. Paul's at Halifax, and further, that they waited not, to be stimulated to action, by the example, so nobly afforded by the Churchmen of your city, I am most happy to inform you.

Visiting, as I occasionally do, different parts of the Province, I left the little town of Chester, on Saturday the 9th inst., and after travelling for some hours, over a road, a large portion of which, would I think, equal if not surpass any in the Province for depth of mud holes, broken bridges, and projecting rocks, I reached the Settlement of Sherbrooke. On

Sunday the 10th I attended Divine Service in the Church, appropriately situated on a hill in the centre of the Settlement. I found the Holy Building filled to overflowing with attentive worshippers, indeed the chief difficulty appeared to be, especially with those who came after me, to find a vacant seat. I was particularly pleased with the quiet, and apparently devout deportment of the congregation, and with their uniform attention to the rubric and order of the Church, kneeling at the time of Prayer, and standing, when they sang the praises of their God.

On this day, I had the pleasure to see, (rather an unusual sight in a Country Church,) two young men, with their respective intended brides, and the parties and friends attendant upon each, stand up before the altar, in the presence of more than two hundred persons, to be joined together in the Holy Bands of Marriage. The service appeared to me in a peculiar manner solemn, particularly when the parties more immediately concerned, knelt at the altar to receive the blessing from the officiating minister, the Rector of the Parish. I likewise witnessed, together with all the assembled worshippers, the baptism of four infants, who were thus publicly received, in accordance with our Lord's command, into the congregation of Christ's Church. I had also the pleasing satisfaction and, I humbly trust, the profit, of receiving on this day, with well nigh thirty communicants, the blessed Sacrament of the Lord's Supper. I was afterwards gratified to learn that within the few past weeks some necessary alterations suggested by our Bishop when he visited the Settlement, had been made in the interior of the Building, that the floor and steps of the altar, as also the steps leading to the Reading Desk, and Pulpit, had been neatly carpeted, the outside of the Building repaired and materials for painting it provided, and, the requisite materials also received, for the erection of a singing gallery; with other repairs and alterations. The names of many who take an active and a willing part in the good work might here be enumerated, but I shall now mention only a few, viz.—(the family of the late Lieutenant Ross, who was considered the father of the Settlement, that of Mr. George Turner, the Society's Catechist, and the family of the late Mr. Thomas Russell, who died about eighteen months since in the 84th year of his age; he was a Sergeant of Artillery and fought under the command of the late noble Duke of Wellington. The names of the following persons who are ever ready and willing to lend a helping hand, ought to be mentioned, Messrs. Hiltz, Wambolt, Meisters, Seltzman, Hatcher, Legg, Moser, Calder, Winrow, and others.

The humble and sincere members of our holy faith therefore, need never fear for, or be over anxious on account of, the future increase and prosperity of our pure and Apostolic Church, against which, her Author and founder has said "not even the gates of Hell should ever prevail," since, altho' for the accomplishment of the Divine purposes, it may be appointed to many trials, surrounded at times by darkened clouds or enveloped in seeming dangers, we still may rest in confident assurance, that nothing shall destroy it. Like her ancient type, the ark of the old world, which remained safe upon the sea, notwithstanding the raging of the waves, and the violence of the storm, so shall the Church, the ark of the new covenant, upheld by her own buoyancy (?) and safe under the guidance of an invisible power, rise above every storm of depravity and sin, which may threaten the world, and rise, the sacred deposit of all that can rejoice our race, the sacred deposit of true religion, the rallying point and resting place of all, from the discord strife and division, which now, as permitted for a time, rend the Body of Christ His Church.

October 20th 1852.

A CHURCHMAN.

[The satisfaction to be derived from the above record of "liberal things," at Sherbrooke, (Co. of Lunenburg,) would be much diminished if we could believe that a real "Altar" is among the Ecclesiastical improvements in that quarter, as twice intimated in the foregoing communication. But we presume our correspondent knows well, that we have no such articles in the Church of England, and, that he only speaks as we all used to do in old times, without "meaning any harm," when simply intending the "Communion Table," which rubrical designation is strictly appropriate to what we saw in the Church he describes some years since. It is just as well however, now-a-days, to drop the other word, lest mischief come of it, and we be mistaken for those who still "offer sacrifice" forgetful that "there remaineth no more sacrifice for sin."—

ED. C. T.

FOR THE CHURCH TIMES.

DEAR SIR,—The position of the Province is a critical one. That wretched system of Schools which has too long been an insult to the understanding of Nova Scotians, is about to be abandoned; and education, we fondly trust, about to be settled upon that firm and enduring foundation, upon which it is undeniably the wisdom of our Legislature to place it. Would it be presumptuous to speculate upon the future? May we picture to ourselves a people intelligent, wealthy, and enterprising? A soil boundless in agricultural productions and mineral stores, and yielding both with inexhaustible munificence? A country holding that intellectual and commercial status among the nations of the earth, to which Nature has entitled her? The wide, the unbounded prospect lies before us, and our eyes