

Our spiritual horizon has been unhappily clouded in times past, but we trust a new era has dawned upon us, and, that in obedience to our unerring Guide and the true spirit of Christian charity, we will cast away all rancour and vindictive feeling, forget what is past, and forgive as we hope to be forgiven: in aid of this, we must love and observe with greater zeal the ordinances of our most Holy Faith, our strife will then be directed (only) against the common Enemy of the Soul in which we have the promised assistance of Him whose ways are ways of pleasantness, and all whose paths are "Peace."

A PARISHIONER.

EPISCOPAL VISIT TO AXLESFORD.

TO THE EDITOR OF THE "CHURCH TIMES."

Aylesford, 20th June, 1855.

DEAR SIR,

The Lord Bishop of the Diocese arrived here, from Wilmot, early on Tuesday, the 19th inst., and alighted at the Rectory, where His Lordship and Mrs. Binney were hospitably entertained during their stay, by the Rev. Richard Avery.

At 11 o'clock the Bishop proceeded to St. Mary's Church, where a full congregation attended the Morning Service, and the Rite of Confirmation was also administered to several young persons.

In the afternoon, the Bishop, attended by the Rector, Warden, and many of the Parishioners, drove over the North Mountain, and arrived at the Village of Morden, situated on the shore of the Bay of Fundy, at 3 o'clock. The immediate object of his Lordship's visit to this new and extending settlement was the consecration of the Church, which by the liberality of many persons in King's County and elsewhere, aided also by the Grant from the Diocesan Society, as well as the Society for Promoting Christian Knowledge, has recently been erected there. I had never witnessed the forms necessary to be observed on such an occasion, and was forcibly struck with the imposing and interesting ceremony. The Bishop was met at the door of the Church by the Rector, Warden, and several of the Parishioners, when a petition was read aloud, praying for the Rite of Consecration; and the assent of the Diocesan having been publicly pronounced, the Bishop, followed by the Rector, Warden and others, slowly advanced towards the Chancel, reading portions from the Psalms set apart for this service.—On approaching the Chancel, it was opened for his Lordship to enter, and then closed. The Bishop then demanded the Title Deed of the land on which the Church is built, when it was handed to his Lordship by Colonel Butler, who had been deputed to do so. The building was then in a very impressive manner, set apart and consecrated to the worship and service of Almighty God.

The Service afterwards proceeded, and the Rite of Confirmation was also administered in the most solemn manner. After an appropriate exhortation from the Bishop, and I have seldom beheld a more touching scene than I witnessed on that occasion, upwards of thirty young persons grouped together at the altar, in a kneeling posture, waiting for the Benediction of their Diocesan.

The Services of the Church concluded, the Bishop preached a plain, practical, but no less impressive and instructive Sermon, and which, I doubt not, will long be remembered by many who were privileged to hear sound wisdom. His Lordship dwelt on the necessity of our looking upon God's House as a House of Prayer, the feelings we ought to experience on entering it, our conduct whilst in His Temple, our decent and respectful posture in prayer, and heartily joining with the Minister, in our beautiful Liturgy.

On leaving the Church, an Address numerously signed was presented to the Bishop by the Rector, on the part of the Parishioners, expressive of their gratification at his Lordship's visit to this portion of his Diocese—to which a suitable reply was made. After having spoken in terms of high commendation of the interior arrangement of the Church, (which was built by Mr. John E. Organ, of Morden, and contains upwards of 200 free sittings,) the position of the Pulpit, Reading Desk, &c., the Bishop returned to the Rectory, and the following morning proceeded on to Kentville, there to pursue those high and important duties, which for a considerable time past he has been so laboriously fulfilling.

Shortly after his Lordship's departure, a Deputation from the Inhabitants of Morden and its vicinity, waited upon Colonel Butler, at his House, by whose exertions much benefit has accrued to the community

at large in the Township of Aylesford, for the purpose of presenting him with the following Address.

TO COLONEL EDWARD BUTLER.

Martock House, Windsor.

Respected and Dear Sir,

We, the Inhabitants of Morden and its vicinity, in the Township of Aylesford, feel a desire to record our sense of the generous spirit you have displayed in the prosecution of the important works which have proved so beneficial to all classes of the community.

The Pier constructed on the shore of the Bay of Fundy, in which you have taken so deep an interest, affords to the mariner a safe harbour, and to the merchant greater facilities of commerce.

The rising settlement of Morden, together with the Church recently erected there, and this day Consecrated by the Lord Bishop of the Diocese, is another instance of the kind and Christian feeling you have invariably shewn towards its inhabitants.

We pray you, Sir, to accept our best wishes for the happiness and welfare of yourself and family.

(Signed)

R. AVERY, Rector

J. Farnsworth,

Abraham Van Buskirk.

R. Farnsworth,

A. Patterson, J. P.

John E. O. pin,

W. Miller, J. P.

Inglis Van Buskirk,

A. Walker, J. P.

Silas Saleon,

Edw. Palmer,

Wm. Morton,

Jas. T. Palmer.

Geo. Neilly.

To which the Colonel made the following Reply:

GENTLEMEN,

I am extremely gratified at receiving from you so very complimentary an Address, on my visit to Morden, and while I feel myself scarcely entitled to the credit you have so kindly awarded me for my exertions in promoting the important works which have been prosecuted in this fast increasing settlement, you do me but justice in believing me to have been in a great measure actuated by a desire to confer on its inhabitants benefits, which I sincerely pray may prove permanent and lasting.

With many thanks to you for so kind and flattering an expression of your sentiments towards myself and family,

I remain,

Gentlemen,

Your devoted Servant,

E. BUTLER.

To the Inhabitants of Morden and its vicinity, in the Township of Aylesford.

K. S.

FOR THE CHURCH TIMES.

His Lordship the Bishop held a Confirmation in St. James's Church, Kentville, on Thursday the 21st instant. The weather which early in the morning threatened to be unfavorable turned out fine; and notwithstanding some preventing circumstances the attendance was large. Eighteen persons openly ratified and confirmed their Baptismal vows, of whom five belong to the Kentville congregation, while the remainder were from the adjoining mission of Cornwallis and Horton. The Bishop's forcible address, and his eminently practical Sermon on Phil. iii. 20, were listened to with close attention by the congregation present, amongst whom it may be confidently hoped they will be faithful to the glory of God and the salvation of souls.

The Church Times.

HALIFAX, SATURDAY, JUNE 30, 1855.

EDITORIAL.

We agree in the main with the conclusions of the following article, and only except particularly, to that wherein the writer would accept the alternative of becoming a religious partizan himself, under the designation of a Broad Churchman. Party in the Church whatever may be its name, is Secularism, and the opposition it calls forth is too often well calculated to drive members of the body into ultraism, and rarely if ever has a tendency to win them from it. Most of the Church papers of the present day afford melancholy evidence of the uncharitable and unchristian feelings growing out of an indulgence in its exercise. We have no doubt that the true position of the Church is between the errors of Rome on the one hand, and those of the Sectarians on the other—and if there are parties within the Church who favour either the one or the other, that they are both in the wrong. Between these extremes we have ever deemed it our duty to conduct the Church Times;

and we believe that this course affords a broad margin as distinguished from exceedingly narrow ground on either side. If this broad platform is really the Church, as we sincerely believe, then the title of Churchman is more applicable than any party designation can be, to those who take their stand upon it. It is not a question of party, and no party name that those who differ from it may bestow, can be considered applicable or warranted. As the numbers of those who are disgusted with the divisions which work so much injury to the Church, increase, so will the true Churchmen multiply, and the result may be confidently left to the good pleasure of Him who has deemed it meet that his Church should be tried, by internal dissension, as if by fire. Little we believe, did the Fathers of the Reformation, conceive, when for the quieting of tender consciences, they formed a basis whereon the greatest number might meet and agree upon the general principles of our common Christianity, that they were erecting a Church to be divided against itself, or that the perversity of human nature, rebelling against the unity implied in their design, would have so marred their best intentions. But we look for better days for the Church—that as through her instrumentality the truths of religion have been spread abroad through all the earth, and that by common consent of all, so by the grace of God, the opposing parties will merge in one scheme of general unity, when the designations that now divide her members shall no more be remembered, and the days wherein they existed shall be accounted to her as those of her probation and trial, to fit her for a state of more perfect holiness.

The remarks appear in a New York paper, copied from the English Clerical Journal, and are intended as a reply to an article in the Christian Observer, which attempts to range under the designation of a Broad Church party, all who do not favor the extreme views of either party which unhappily for the peace of the Church, exists within her pale.

"We have said that we do not recognise such a party as is here described, although we may refer to individuals to whom the principal features will apply, if features can be predicated of a phantom. But as we read further we plainly discover that the Christian Observer includes in his description and his censure all the Clergy, Tractarians excepted, who do not take their stand with a party, and that party his own. This we think he would not deny, and therefore we need not prove our position before we proceed further. A clergyman must call himself Evangelical, or he will be classed, if not a Tractarian, with the Broad Church, and there will be predicated of him indifference, latitudinarianism, and all the other hateful terms with which the odious theologian bespatters those who will not adopt a particular colour and flock to a particular standard. The whole paper we are examining maintains that a man, to be useful and consistent, must be more than a Churchman believing the Articles and conforming to the Rubrics, and preaching from the Scriptures; he must be a partisan, or his principles will be stigmatised as "unscriptural, unreasonable, and unprofitable." Against all this we enter our solemn and decided protest; we do so for ourselves, and we do so for the thousands of our brethren, who with us refuse to side with any party in the Church, although, if we must classify ourselves, we should prefer the title of the Broad Church to any other. We will now endeavour to defend ourselves in the position we have taken, and to show that Clergymen may be both godly themselves, and useful to others as Christ's ministers, while refusing to swear fealty to any self-constituted body of men.

"Understanding by a Broad Churchman, one who is not a party man, we are prepared to maintain that such a one takes a course far more consistent, honorable, and useful, than falls to the lot of those who adopt extreme views on either side. It surely cannot be maintained that the Church of England is so deficient in creeds and other doctrinal standards, that it is necessary to set up something additional in order to define her credenda and agenda; and yet this is the result to which the Christian Observer would lead us. Let us, then, state what a consistent Churchman should be as to his belief and his practice, and what he may be without having the slightest connection with any party whatever. This is necessary for our own defence against ill-natured remarks, and also for the silencing those who find on the one hand the creeds and formularies they have adopted too stringent and numerous, and yet, on the other, would frame new articles and lay their obligations upon their brethren.

"A Broad Churchman, then, as we understand the term, can delight in being a member of the Catholic and Apostolic Church of England, is satisfied with the gonus, and echoes all special appellations. He has given his ex animo assent and consent to the Articles and the Formularies; does not repent of having done so, nor seek to make others dissatisfied with them—knowing that, if not perfect, they are a sufficient bond of union, and a proper basis for a successful ministry. He loves the Bible, and would extend it and explain it to the poorest of his flock; yet receives the testimony of antiquity, as his Church always has done, as illustrating what is revealed, and supplying what is wanting. He believes in the Atone-