

The Church Times.

HALIFAX, SATURDAY, NOV. 3, 1855.

MISREPRESENTATION CORRECTED.

ALTHOUGH it is but too true that religion is often a cloak of hypocrisy, and that a regard for its interests is often professed as an excuse for the most uncharitable effusions, we have rarely seen a composition in a religious paper bearing more evident marks of a malignant purpose, than a letter lately published in the *Church Witness*, from a *Nova Scotian*.—It can do no harm in Halifax, where the facts are known, but it may perplex persons at a distance, and therefore we bestow a few lines upon it. Of the whole we might with justice use the strongest expression of which the English language is capable to designate its falsehood, for the only correct statement the writer makes is, that Salem Chapel has been opened, and then he "does not hesitate to pronounce that the means employed are not calculated to accomplish the end proposed." Unfortunately, however, he does not tell us of any better mode.

Let us see then what are the means employed. A spacious and convenient chapel, situated in the locality where the poor can most readily take advantage of it, has been opened, and they have been invited to come to worship God and hear His word, without money and without price. There is no distinction—all is free and open to every one alike—whilst the Clergyman to whose care it is entrusted, and who has had much experience in this work, is sent out into the highways and amongst the poorest habitations to seek out the poor, the ignorant, and the neglected, and to induce them to come to the House of God. And that there might be no misunderstanding, the Bishop in his Sermon at the opening of this chapel gave notice, that those who could pay for pews in other places of worship were not wanted there; but that the poor would always be welcome "in whatever garb arrayed," even in their ordinary working dresses if they were unable to change them. What more could be done? If after the plain notice given the rich choose to attend there, can they be actually stopped at the door of a chapel free to all? Or could fault be found with "the means employed" on this account? But the fact is, that there are very few indeed of the pewholders of other Churches over there; and it is particularly to the statement that "the Bishop's Chapel is frequented by the most fashionable congregation in the city" that we apply the strong contradictory phrase we have intimated above. Some time is necessarily required before a congregation can be collected from the class sought for, but we believe that its success hitherto has exceeded the expectations of those who have taken the lead in this good work; and amongst others, many of the colored people who have hitherto been as sheep without a shepherd, have begun to attend regularly.

Nova Scotian insinuates what he does not dare boldly to assert,—that the Gospel is not preached there. What he means by the "Gospel" we cannot tell, and we much fear from the style of his communication, that his idea of its teaching must be very vague, for it is evident that he requires instruction in the Law which says, "thou shalt not bear false witness against thy neighbour," and that he does not understand the warning, "with what judgment ye judge ye shall be judged." We are informed that with few exceptions the Pulpit has been occupied by the Clergyman to whom the charge of the chapel is intrusted, who has never, so far as we know, been charged with preaching anything but the Gospel, although he has been many years engaged in clerical duties in this Diocese, whilst the Bishop has only preached there once since the opening service. We have not heard many sermons in Salem chapel, but we have no reason to doubt that the Gospel is as faithfully preached to the poor who assemble there, as it is to any congregation in the city.

Nova Scotian is much horrified because the "old fashioned desk" is not there. He must know very well that the reason he gives for the non removal of the "massive fixture of mahogany," is sufficient to account for the non introduction of another "massive fixture," such as he appears to desire. The Building is merely hired, and therefore no fixtures can be either added or taken away. As the chapel was arranged for the Congregationalists, there was of course no desk nor any substitute for it, and we think it would perplex *Nova Scotian*, or any one else, to suggest any thing more plain and simple than what he calls the "reading shelf" and lectern now used. By the way we may notice, that he brackets the words "says prayers," adding—this is the correct phraseology. Perhaps he will be as good as to explain what he means by these italics. Can

any one doubt that this is correct? We know that the phrase "reading Prayers" is sometimes used, but there is no such expression in the Prayer Book, where "say" is always used, nor can we imagine how any one understanding what Prayer is, can talk of reading it. We may pray, we say Prayers, to the Almighty, but surely it is profane to read Prayers to Him. Neither can we suppose that *Nova Scotian* would have the Ministers read Prayers to the congregation, instead of joining with them in saying Prayers to God, and therefore we repeat, we should like very much to know what he does mean, if he himself knows, by his allusion to the phrase "says prayers."

Chanting is now so common, at least in all towns, that one could not have supposed it liable to the objections of any, however suspicious and uncharitable. But the fact is, that in the Bishop's Chapel there is no choir, and frequently there is no singing beyond two metrical Psalms. At other times the Canticles and the doxologies after the Psalms are chanted, and nothing more has ever been attempted except that on two occasions when many of the Clergy being present, viz., at the Ordination, and the Meeting of the Diocesan Assembly, the Psalms also were chanted. But any approach to the choral service, of which the chief feature is intoning the Prayers, has never been attempted, and we do not believe that there is any desire to introduce it even if it were possible. The statement about the formation of a choir for this purpose is like the rest of the letter, for probably the Bishop's Chapel is singular in this, that it has no regular Choir, and his Lordship has more than once explained, that he wishes the congregation to keep this part of public worship to themselves, and not to delegate to a few the duty of praising God for them. And to facilitate this, a singing class has been commenced, and instruction is given every Friday evening to those who desire to receive it, by the Rev. T. Dunn. About 120 avail themselves of this opportunity.

We hope that we have now satisfied all Members of our Church that there is no danger of the "puerile innovations on the decent simplicity of our Protestant worship" by which *Nova Scotian* hypocritically pretends to be "grieved," whilst in reality he is only anxious to slander the Bishop, and to throw suspicion upon one who is endeavouring to promote the spiritual welfare of those committed to his care. He has himself furnished a clue to the cause of this malice and ill-will, by another letter in the same Paper, from which it appears that he is one of those who have opposed the formation of a Diocesan Assembly, and having been defeated is now gnashing his teeth from rage and disappointment. But hark as he will, he cannot bite; and though his other letter is of a like spirit with that on which we have commented, he will gain nothing by his misrepresentations, for the people are beginning to open their eyes and to understand who are their true friends. He is doubtless one of the few who wish to have the whole Diocese subject to their control by stifling all voices except their own, whereas the Bishop has said that all the Members of the Church shall be heard, and have their own weight and influence in the management of their own affairs, and unless we are very much mistaken no long time will elapse before *Nova Scotian* and such as he, who have been endeavoring to prejudice and mislead the people, will be understood and treated according to their merits.

The Bishop has granted the Laity a boon, which they have never yet enjoyed, and which after a little experience of its value will be highly esteemed. But if, when it has had a fair trial, it should be found that the members of the Church, generally, do not appreciate it, or judge themselves unfit or unworthy to exercise this privilege, we have little doubt, considering what has been publicly stated by his Lordship, that he will readily consent to be released from the trouble of holding these Assemblies, and to assume the uncontrolled government of the Diocese.

We must now conclude our remarks upon *Nova Scotian*, with a recommendation to him to study the precepts of the religion, for the extension of which he pretends so much anxiety, and to consider "what manner of spirit" he is of. Let him not seek to excite prejudices against a good work. If he will not himself enter in, let him at least cease from his endeavors to hinder those who are entering. Let him not grudge the poor man the crumbs which fall from the rich man's table; and whilst he enjoys his comfortable lined and cushioned pew, and carpeted Church, let him not regard with jealousy the more humble building, devoid of such invidious distinctions and drawing-room luxuries, and yet sufficient for its purpose, where the poorest need not anything to remind him of that disparity of condition, of which all traces should be obliterated, when we fall down together before the throne of the Most High.

We fear that, if it had depended upon such an *Nova Scotian*, to supply this great want in our city, the poor would have long been left as they long have been, without any House of Prayer open to them. And now the boat atonement he can make for his past neglect, and his malicious attack, is to come forward and contribute liberally towards the rent and other expenses of this fine Chapel, which, as we have good reason to believe, the Bishop has undertaken to defray out of his own pocket, without the promise of any assistance either from Societies or individuals. And let him endeavor to believe, what is evidently now beyond his comprehension, that a Christian may labour to do good without any ulterior design, and simply actuated by the love of God and of his brethren.

A writer in the *Sun* over the signature of *Fair Play*, has replied to an attack upon the Bishop which lately appeared in that Paper. The Editor observes in a Note that he has never "attacked Dr. Hinney," but we fear that his memory must be very treacherous, for we can remember more than one occasion when he has done so, and he appears to forget that he endorsed the late communication to which *Fair Play* seems particularly to refer, with some contemptible scurrilous rhymes, disreputable to himself, and beneath our notice. We now only allude to the subject, in order to repudiate the style and language of the letters of *Fair Play*, who is evidently a Romanist, professing to support the Bishop in order to have a sting at the Presbyterians. As Churchmen we have much and just cause of complaint against both the *Witness* and the *Catholic* on account of their false statements and unfair insinuations, but we desire to treat even our most violent opponents with courtesy, and being confident of the strength of our position, and knowing that in the end the truth must prevail, we are not driven to abuse or angry words, which are the arms of those who feel that they have espoused a bad cause. Whether the Bishop has or has not addressed a remonstrance or a threat to Dr. Twining we know not, but we do know that in any case this must be a matter of discipline and that Mr. Nugent's Journal can have no right to intermeddle with such matters, any more than we should have to find fault with any steps taken by Bishop Walsh with reference to an offending Priest of his Church.

His Lordship the Bishop left town on Saturday last on a visit to the Parish of Musquodoboit, where the Rev Mr. Green officiates, and reached there, through the heavy rain, the same evening. His Lordship held a Confirmation, and officiated at the Grant, and returned to town on Monday.

An account of the Micmac Missionary Meeting, similar to that published in some of the city papers, has been left with us, from which it appears that the cause has made some progress among the Indians during the past year. The collections and expenditures have been much larger than heretofore, and the Society is desirous of forming a missionary establishment at Hantsport to keep the Indians in employment. It appears that the Missionary meets with much opposition in the prosecution of his labours amongst the degraded race of aborigines which inhabit this Province.

Some offense has been taken in Quebec, at a speech of the Governor General after a grand lunch given to His Excellency by the citizens of Hamilton, C. W. Hois represented in one report of his speech to have given credit for the superior improvement of Canada West, compared with Canada East, to the persevering character of the Anglo-Saxon race, contrasted with the slow progress of the habitants of the Lower Province. There does not appear to be sufficient ground for charging His Excellency with the fall extent of this truth, which is however unquestionable.

The Provincial Parliament of Canada stands prorogued to the 24th November, at which time it is summoned to meet at Toronto.

The *Bermud. Royal Gazette* complains of the "iniquitous non-postal arrangement" which has had the effect of diminishing the actual supply of papers from the West Indies.

The Hon. Thomas McTear, a member of the Legislative Council of Canada, died at Quebec on Tuesday Oct. 2.

The Liverpool Steamboat Company is the name of an association which is engaged in procuring a tug steamboat for the accommodation of the lumber business of the harbour, and for other purposes. We believe they intend to run this boat occasionally to Halifax. Some delay has occurred in getting her completed, but she is expected to be in Liverpool before the middle of November. Will Hall six allow both Yarmouth and Liverpool to outstrip her in steamboat enterprise?

The alarm of fire on Sunday afternoon at 4½ o'clock was occasioned by a burning chimney in a house in Bedford Row, nearly opposite the Court House.

There was another alarm of fire on the evening of Thursday, when a stable on Quaker's Hill was burnt to the ground.