

from other religious bodies, separated like ourselves from the Church of Rome; thus effacing as far as possible the lines of distinction between the Church of England, and the sects which have for the most part broken off from her since the Reformation. It should be remembered that, as our Sovereigns are sworn to maintain, not Protestantism in the general, but "the Protestant Religion as by law established," so the designation Protestant, down to the time when that oath was framed, had a distinct and definite meaning in England; signifying, as it did, a member of the Church of England, and not being applied to Non-conformists or Separatists of any class. The belief and practice of the Church of Rome may be protested against on very different grounds, and the protest may be more or less general; directed, either against errors in the Romish system, or against truths which it still retains: and we may hence infer that neither Christian truth nor Christian charity can be advanced by confounding the protest of the Church of England, made on specific grounds, and limited to those grounds, with the protests of other bodies, all of which, more or less, involve our own Communion in the censure which they pass upon the Church of Rome. Others again would overstep the limits, plainly traced by our Church, in the direction of what they are pleased to call "Catholic Principles," and seek to import into the Church's system, under that designation, beliefs and usages which, when closely examined, will certainly not abide the celebrated test of Vincentius, "*Quod semper, quod ubique, quod ab omnibus*;" and which, even if they could abide that test, should be introduced by public authority, not by individual caprice. They who stray in this direction cannot escape the charge of justifying those who stray in the opposite direction. Both alike infringe the rules of the Church, and both, in doing so, plead, with equal plausibility, obedience to a higher rule. Both would, according to their respective views, make the Church more comprehensive; but both are, I believe, engaged in attempts, inconsistent with their position and duties as members of the Church of England; in attempts which, if still persisted in, cannot but issue in the disruption of that Church. May we not, in a spirit of humility and self-denial, "pleasing not ourselves," "forbearing one another in love," be content to feed together in safe pastures, to meet each other on a ground which is, by our own solemn avowal, common to both: learn to approach each other more closely, and to understand each other better, by the reverent and dutiful adoption of that which our Church has undoubtedly commended to us, and by a careful abstinence from practices and usages, by which individuals would affect, at their own discretion, to supply the deficiencies of the Church or to enlarge the narrowness of her spirit? "To obey is" ever "better than sacrifice," and He, whose "continual pity" can alone "cleanse and defend his Church," will, we may well believe, most surely grant us the protection and the purity which we so deeply need, if we strive to love as brethren,

and seek the grace and guidance of the "One Spirit" by acting, with all docility and meekness, as members of the "one body."

GEORGE WHITAKER.

OUR NEW STORY.

WE this week commence a new story, which we are sure will be universally admired. The characters are well sustained and every part of the narrative is full of interest. When we announce that it is by the author of "Still and Deep," we need say no more to bespeak for it a hearty welcome.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

WEYMOUTH.—On Tuesday, the 2nd inst., the inhabitants of this beautiful village of Weymouth assembled in large numbers to witness the laying of the corner stone of their new parish church.

After an appropriate service, everything being in readiness, Mr. Filleul mentioned the contents of the metal box about to be deposited in the cavity of the stone, viz., an account of the old church, and matters of parochial interest, as well as an account of the proceedings of that day: a list of the subscribers to the new building. Also a copy of each of these papers: the Royal Gazette, the Digby Courier, the Dominion Churchman, Church Work, the Weymouth Weekly Miscellany, published in 1861, and the Yarmouth Herald. The coins were, a fifty cent gold piece (eight square), kindly given by Mrs. C. D. Jones; Dominion silver, 5, 10, and 25 cents; an English shilling; a cent coin of each of the four provinces, N. S., N. B., N. F., and P.E.I.; an English half-penny; a French centime, and a U.S. two cents. The corner stone being lowered into its place, the following suffrages were repeated. Minister. "Our help is in the name of the Lord," Ans. "Who hath made heaven and earth." Min. "Except the Lord build the House their labour if but lost that build it."

Then Mrs. Campbell, wife of the Hon. Colin Campbell, striking the stone three times with a mallet, said:

"In the name of the Father, and of the Son, and of the Holy Ghost, Amen."

"We lay the corner-stone of an edifice to be here erected by the name of the Church of St. Peter, and to be devoted to the service of Almighty God, agreeably to the principles of the Church of England, in its doctrine, ministry, liturgy, rites, and usages."

"Other foundation can no man lay than that which is laid, even Jesus Christ, who is God over all blessed for evermore; and in Whom we have redemption through His blood, even the forgiveness of sins." Amen. Some more suffrages were offered, after which a comprehensive prayer was read. Several addresses were then delivered. The Rector commenced his remarks by expressing deep thankfulness to Almighty God for the realisation of a wish, often uttered and often ejaculated, during a ministry now extending over nearly 26 years. He briefly referred to the age, and condition of the old church, and concluded by saying that he should do injustice to his feelings did he fail to refer to the zeal and energy displayed by the "Weymouth Ladies' Sewing Circle;" and that it was in reality mainly through their zeal and "labor of love" that the idea of attempting the erection of a new church had originated. Two appropriate collects were offered up, after which the blessing concluded the happy employment of this good day. The Rector had anticipated the presence of his friend and brother, the Rector of Digby, but much to his regret, he was unable to be present.

It may be interesting to know that the old church of St. Peter is about 90 years old. It was moved about 20 feet more to the north, on the 12th and 13th June, by Mr. Chute, of Bear River. Here Divine Service will continue to be held until the new building is ready for consecration. The

The foundation of the new church is partly on the site of the old. The dimensions of the edifice in course of building, are 39x29 ft. the Chancel is 21x19 ft. It will have a south porch. The tower will be in the angle formed by the east gable and the Chancel. The base of the tower will be the Vestry; The organ chamber being on the north side. The roof will be open, having truss arches resting on hammer beams. The church is to be entirely free and unappropriated. The estimated cost (when completed), will be about \$4,000.

The building committee take this opportunity of soliciting aid from friends and well wishers, and they anticipate that, if their reasonable expectations are realised, the church will be dedicated to the service of Almighty God in the early part of June, 1879.

In bringing this account to a close, the committee feel constrained to give utterance to their feelings in the words of the xc. Psalm, 16 and 17 verses: "Let thy work appear unto thy servants and Thy Glory unto their children. And let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

WILMOT.—On June 13, a meeting of the Rural Deanery of Annapolis was held in this parish, for the first time. A variety of valid reasons prevented several of the clergy of this Deanery from attending. Present: the Rev. P. J. Filleul, A.B., and Rural Dean the Rev. W. M. Godfrey, A.B., Rector of St. Clements; and the Rev. George Maynard, Rector of Wilmot, who said morning prayer in the parish church. The Rural Dean preached from, "And He is the Head of the body, the church—Col. i 18. A large proportion of the congregation remained to feed on the precious symbols of the Lord's Body. After dinner at the Rectory, the clergy repaired to Mr. Maynard's study, where two hours were profitably spent in the discussion of Church ordinances and practice. At 7:30 p.m. service was again held in the church. The Rural Dean offered the prayers, and the sermon was by the Rector of Clements, from the words, "And we are witnesses of all things which he did"—Acts x 39. The Rector of Wilmot is a son of Canon Maynard, D.D., Rector of Windsor. This parish has, for a long course of years, abounded with sectaries, and hence a discouraging element enters into the labours of an extensive mission. But doubtless here, as in other unpromising fields, faith, patience, earnest prayer, and laborious toil, will in due time, yield fruit. May it be the Rector's happiness, not only to be able to "build up his own people in their most holy faith," but may he, in answer to his fervent intercessions, have the deep gratification of seeing many of those who have in days gone by strayed from the wholesome fold of our truly Apostolic Church, "return as doves to their windows." The musical part of the services receives very effective aid from the Rector's wife. On the following day the clergy from Clements and Wilmot bade adieu to their kind friends of the Wilmot Rectory.

AMHERST.—The chancel of Christ Church, with the recent addition of the three stained glass windows, is now complete and presents a very handsome appearance. The middle one, which consists of two lights is a memorial window to the late Hon. Judge Stewart, C. B., and is intended to illustrate the 14th and 15 verses of the third chapter of St. John. It has this inscription: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him should not perish, but have eternal life." The second is to the memory of Cecil Wray Townshend—son of the Rector—Canon Townshend—and represents the Good Shepherd carrying the lambs in his arms, with the inscription, "I am the Good Shepherd."

The remaining three are also memorial windows to three daughters of Lt. Col. C. J. Stewart, and represent the following subjects: The first is an illustration of the second verse of xviii chap. of St. Matthew, with the inscription, "Jesus called a little child unto Him." The second is intended to illustrate the raising of Jairus' daughter, with the inscription, "She is not dead but sleepeth."—St. Luke viii 52. The third is intended to illustrate the inscription: "Suffer