

Rev. G. B. Fortescue, the Rev. R. Seymour, and the Rev. W. Gresley.

DEATH OF THE LATE BISHOP TORRY.—The remains of the late Bishop of St. Andrew's, Dunkeld, and Onnolane, were buried on Wednesday, under the Altar in the Cathedral Church of St. Ninian's, Perth which was consecrated by him two years ago. The funeral service was performed by Dean Fortescue, assisted by the Bishop of Brechin, and the sermon preached by the Rev. Mr. Pratt, of Orden. Those were present also, Bishop Eden, Dr. Wordsworth, Warden of Trinity College, &c.

STYLE IN ECCLESIASTICAL ARCHITECTURE.—We hold to the belief that the time will yet come, when much which now partakes of the fashionable rage in church building will be repudiated by all good Protestants, and with the puerilities of a 'tawdry and absurd ecclesiology,' 'upstart, and leave few vestiges behind. Floral signs are occasionally hung out, which show that some who have hitherto been remarkable for their advocacy of mediæval principles and abuses, are recovering their senses, and getting to be heartily ashamed of the position in which they had placed themselves, 'as servile imitators of the fourteenth century.'

A meeting was recently held in the town of Leeds of the Yorkshire Architectural Society, and perhaps the most remarkable man present was the well known vicar, the Rev. Dr. Hook. The editor of the paper from which we quote, *The Church and State Gazette*, observes, that:—

"The opinions of this revered and esteemed individual have double interest attached to them, inasmuch as that for some time past they have been giving evidence of his gradual return from the confines of Popery, to those better, healthier, and more reasonable, as well as more religious, sentiments from which at one time he appeared to have departed for ever."

As additional testimony in favor of Dr. Hook, and in proof of the more advisable course which he is now pursuing, we are furnished with an extract from the address made by the vicar at the above meeting, upon the material objects in Church Architecture. It will be seen that his address—or that portion of it, rather, which has reference to this particular subject—strongly censures the development of a taste, which Tractarians have cherished to such excess as to damage very materially the body of which they affect to be the very essence. Dr. Hook speaks with admitted authority, and his words merit as wide circulation as the press can give them.

To be familiar with mediæval principles is desirable enough; but a party among us has attached such a spreadness to those principles as to induce many to think that mediæval superstitions and abuses of faith were in themselves mysteries to be accepted with reverential belief, and to be entertained without questioning. Dr. Hook shows clearly that, in building new churches, we are not to construct what might without trouble be converted into Popish mass-houses. The Tractarians think and act otherwise, but it is because they avowedly hate the name, forms, and spirit of Protestantism.

But let us hear Dr. Hook:—

"If at any time an architectural society were a valuable institution, it is especially so in an age like our own, which has, to its disgrace, no style of its own. The future historian will have to record that there exists, so far as the Church is concerned, no architectural style in the nineteenth century. We have been building churches for the last half century; but instead of considering our requirements, and building churches adapted to the liturgy of the nineteenth century, we have been servile imitators of the churches of the fourteenth century. The liturgy in the fourteenth century was professional, and the sermon made no part of the ordinary service, and there were other more important differences: it was quite absurd, therefore, to suppose that churches built for the requirements of such a liturgy can be calculated to meet the wants of the present generation and the reformed liturgy. Our successors will hold us in derision when they record that to meet the wants of the reformed liturgy we built churches on the method of those erected to meet the wants of the unreformed liturgy. It is time that we begin to act on sounder principles. The examination of the ancient churches is important, for all new principles to be correct, must be based on old principles: modern civilisation is closely connected with ancient civilisation, and historical investigation and antiquarian research are necessary as well as independence of thought.—The attention to antiquarian research, which regards mediæval architecture, was commenced by Mr. Rickman, has been invaluable. Still the time he hoped had come, or was coming, when architects will refuse

to become mere imitators, and will give full play to their genius and their powers of invention in adapting buildings to our existing wants. The existence of sufficient genius when called for, is proved by the wonderful work of last year—the building erected for the Exhibition. It is to be hoped that the genius of the age will be applied to the formation of a church architecture peculiar to our own age. Already have one or two great ecclesiastical architects indicated a determination to raise themselves above the position of mere imitators—Mr. Scott and Mr. Butterfield have asserted their independence, and it is to be hoped that in this course they will be followed by church builders in general."

THE GOOD WIFE.—Andrew Fuller, when once preaching in London, quoted the language of Solomon, "Whoso findeth a wife findeth a good thing," added the remark, "Observed the wise man says, a 'wife.'—It is not every woman, even though married, who is a wife." The sturdy divine was right, for the first wife was given to the man for a companion,—a helpmate; and if woman does not fill such an office, she is not, in the highest sense, a wife.

Perhaps we enter on no engagement in life with so little of serious thought and of earnest prayer as on marriage. Sudden caprice often leads to a union on which the larger part of our subsequent happiness throughout life depends. Without prayer, and unless we act from pure motives, how can a man, in such a matter "obtain favor of the Lord?" Manoaah found a good thing in his wife, but Job a bad one. Some, as Bridges says, in allusion to this connection, "find a crown to their head;" others "rottenness to their bones."—That alone which deserves a good name is indeed a good thing. If in a state of innocence it was not good for man to be alone, much more in the world of care and trouble, "two are better than one," for mutual support, and sympathy. Aristotle says, and here a heathen showed wisdom, "He who has been disappointed in a wife has lost more than half the happiness of his life."

The question may be well asked: what is this good thing? And we assuredly reply without error, that there must be godliness and a suitable fitness between the parties.—The good thing is found only when a man marries in the Lord, and one who is the Lord's. Alas, in how many instances does a good man enter on this union with a child of Satan,—presenting a sad anomaly of a friend and an enemy of holiness united in the closest of all bonds for life! "I wish," said the pious Bishop Hall "that Manoaah could speak so loud, that all our Israelites might hear him. Is there never a woman among the daughters of the brethren, or among all God's people that thou goest to take a wife of the uncircumcised Philistines? If religion be any other than a cypress, how dare we not regard it in our most important choice? Is she a fair Philistine? Why is not the deformity of the soul more powerful to dissuade us than the beauty of the face to allure us? The destruction of the old world grew out of this self-pleasing delusion; and many a flood of iniquity has entered a godly man's family from the same source. And yet how many are determined to break through the hedge, even though they know the serpent will bite."

Nor is piety alone necessary to constitute this a good thing. It must lie at the foundation, but the building will be out of proportion if it presents undue variety of taste and ornaments. There must be fitness of age, temper, education and general connections.—There must be a readiness on the part of each to study the happiness of the other, and an earnest desire to make the marriage life contribute to the happiness of eternity, as well as of time.

This "good thing" is to be found where all other good is, at the throne of God; there we should present our resolution, "Thou shalt choose mine inheritance for me." We should labor, think, and pray that a companion for life may come as a "favor from the Lord," and then shall we find such an associate a truly "good thing." "A good WIFE," says Cobden, "is the gift of a good God."

Correspondence.

FOR THE CHURCH TIMES.

An Address presented to the Lord Bishop of Nova Scotia, by the Churchwardens and Parishioners, of Musquodoboit, 24th Oct. 1852.

MAY IT PLEASE YOUR LORDSHIP,

We the undersigned Wardens of Trinity Church, Musquodoboit, on behalf of ourselves and the Members of the Congregation, beg to offer our congratulations on the occasion of this your first visit to this part of your Diocese.

We at the same time respectfully beg leave to call your Lordship's serious attention to the condition of this congregation.

Though our Church has been erected nearly twenty years, it is only within the last three years that we have enjoyed the stated services of a Minister, previous to which we had only occasional services at long intervals, a period of two years having at one time elapsed without the Church doors being opened for the celebration of Divine Service, the consequences have been that the members of the Church being driven to frequent the services of other denominations, have become lukewarm and too many have altogether withdrawn themselves from our communion, and even now that we enjoy the services of the Rev. Mr. Dixon, the number of his engagements and the distance of the places at which he is called upon to officiate, confine his services nearly entirely to his pulpit ministrations, it being utterly impossible that he can find time to visit the members of the Church at their residences, and from the distance at which he lives it is equally difficult for them to wait upon him, the results have been that the junior members of families are not sufficiently attended to, and thus no improvement has taken place.

The dissenting Ministers resident in our neighbourhood, (no fewer than three) are men zealous in their calling, and omit no means of improving their time among their people, this places a Minister circumstanced as our missionary is, at a very great disadvantage and will further account for the state of the congregation.

We are perfectly satisfied with the services of Mr. Dixon, and do not imply the slightest complaint against him, but feel that while he is connected with Truro, he cannot do more among us than he does.

We beg to represent to your Lordship our opinion, that could a resident missionary be placed amongst us, the condition of the congregation might be greatly and rapidly improved. And we are enabled to inform you that there is a piece of land to the extent of twenty eight acres of which a great part is cleared and in cultivation with buildings on it, ready to be given as a glebe—it is situate in the immediate vicinity of the Church. A new residence would require to be erected, which we feel confident the congregation with some assistance would provide.

We beg further to represent that the same gentleman who offers the above land, is also willing to give another piece estimated at five acres for the purposes of a Church School, that is to say for a School-house and ground, and a residence and garden for the teacher, this land is situate immediately opposite the Church.

We submit these facts to your Lordship, and trusting to your kind and favourable consideration of them, We are, My Lord, Your Lordship's most humble servants,

THOMAS JAMESON, } Church Wardens.
W. HARRISON. }

[On behalf of ourselves and the congregation.]

Substance of the Lord Bishop's reply:

He thanked the churchwardens for their congratulations on this his first visit to that part of his Diocese. He said that his attention had been seriously directed to the condition of this as of the other parts of the Diocese. That he was perfectly aware that the congregation had until lately been supplied with services at long intervals, and regretted that he did not see any means by which he could have them increased at present. In the event of the withdrawal of the Missionary from Truro, he did not see how the deficiency thereby made in his salary was to be replaced. It is necessary to consider that our ministers must live, and that the necessary funds are supplied by giving them a number of stations. There are many congregations in the Diocese more numerous than this, who have not services so frequently as you have.

Under these circumstances the Bishop regretted that it was not in his power to avail himself of the generous offer of 28 acres of land, which perhaps when he could wish to do so might not be available. He observed further with respect to the offer of land for school buildings that if the means of education in the principles of the Church either by daily or Sunday schools is not furnished for the children of the members of our Church, they cannot be expected to grow up with that thorough knowledge and attachment to the Church that he could wish. But there are difficulties in the way.

It was then pointed out to his Lordship by the churchwardens and others present, that the missionary would save by the erection of a parsonage, the sum which he at present pays for House rent, and that the annual value of the land offered could not be less to a resident Missionary than £10 or £12 per annum. And that there was every prospect that the increase of the members which might be reasonably looked for would enable the salary to be kept to its present amount.

It was further explained that it was not expected that the Missionary should devote his whole time to our service. That which was principally wanted was to separate him from his connexion with Truro, when this would be a convenient place for his residence, from which he might supply Stewiacke, and Gay's River, as also several parts of this district to which he had occasionally extended his services, and where they were very acceptable.

His Lordship listened to these representations with great attention and after some further conversation said that if a suitable residence could be constructed for the Minister, and one calculated to stand for some time, as it would not be alone for the present incumbent but to be constantly maintained as a Rectory, he would withdraw the Missionary from the Truro services, and that he should not be called upon to go further to Stewiacke, and he suggested that steps might be taken for getting out the money during the coming year.