

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments: /  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

D. C. K.

NOVA SCOTIA

# Church Chronicle.

Vol. III.

HALIFAX, JULY, 1867.

No. 7

"Ad profectum sacrosanctæ matris ecclesiæ"

## THE PLAIN SONG OF THE CHURCH.

In our last number we referred to the objection of some persons against the Plain Song of the Church, that it is too plain. Some object to hymns in public worship on the ground that they would prefer to sing "the Psalms of David," and complain of the present infrequent use of the metrical psalms in public worship as if Messrs. Tate and Brady rhymed by heavenly inspiration. The truth is that the Psalms are much more sung where the Plain Song is used than they were in the "good old days" of the parson-and-clerk duet, but they are sung—not in the language of human rhymesters, but, in the very words of our English translation of the Hebrew original. The Plain Song is so plain and easy that persons with a very moderate musical capacity can, with its help, sing the words of their Bible itself. Dean Close, an impartial witness, says—"In the chanting of the Psalms a person little skilled in music may soon find pleasure and profit in modestly joining in chants, the air of which is for the most part easy and pleasing." And if this is true even of the Anglican Chant, how much more of the Gregorian? Elaborate chants for the Psalms would never be sung by the congregation, but Plain Song is very soon heard from all parts of the church in which it is constantly used. Who has not observed the love of the labouring classes for devotional singing, and their preference for the old plain tunes? If they were taught to sing the very words of their Bibles, and were thus enabled to make the services of the sanctuary pleasing and profitable to themselves, may we not say that many would likely be found in God's house who now have no relish for the continual *reading* of the services, and therefore spend their Sundays in idleness or sinful pleasure?

But another objection to the Plain Song is that it is popish. If everything used by the Roman Catholics is necessarily popish, King James' answer to the same objection in the mouths of the Puritans showed that shoes and stockings must no longer be worn by consistent Protestants. We must indeed discard the cardinal doctrines of our religion, on the same ground, and no longer use the Collects of our Prayer Book, seeing that they are also to be found in the Roman Missal. Singers must discontinue the use of the syllables to which they sing the gamut because they were substituted for the first seven letters of the alphabet by Guido Aretin Darezzo, a Benedictine monk of the Convent of our Lady of Pomposa, about the year 1013. *U, Re, Mi, Fa, Sol, La, Si*, are simply the first syllables in each successive line of the first strophe of a Romish Latin hymn for St. John Baptist's day, but the syllable *Do* is now used instead of *U*, for the sake of euphony. The truth is, the Gregorian Tones, though first arranged by St. Ambrose in the 4th, and amplified and improved by Pope Gregory in the 7th century, were taken from

Jewish sources. Pope John the twenty-second—no very estimable man—positively forbade the use of them, whilst on the other hand Archbishop Cranmer, the great Reformer, authorized the Plain Song which was arranged by Marbecke, and has been in continual use in the English cathedrals until our day, with the exception of the interruptions in the days of Queen Mary and Oliver Cromwell. Metrical hymns (in Latin) were first composed by the monks in what are called the dark ages, and as those required a different style of music, it is to the monks we owe the first introduction of that style of psalmody which by some of the uninformed is considered essentially Protestant. The Plain Song is the common heritage of all branches of God's Church.

"How shall we sing the Lord's Song, in a strange land?" was the answer of the sorrowing Jewish captives in Babylon when their heathen masters hoped to have heard from them the far-famed music of the Jewish Temple Service. The Lord's Song was a chant, for the chant is emphatically the song of the Bible. The hymn sung after supper by our blessed Lord and His disciples was the Passover Hymn or Great Hallel of the Jews (comprising the Psalms from the cxiii. to the cxviii. inclusive), which was invariably chanted. When the inspired Evangelist described the worship of heaven, it was not as the voice of a single reader, but as the sound of mighty thunders, singing and answering again—"Hallelujah! for the Lord God Omnipotent reigneth."

Space forbids our adducing the testimony of educated dissenters to the wonderful effect of the Plain Song when heard in one of the noble and venerable English cathedrals with its long-drawn aisle and fretted vault, where the grand old music was fitly set, like apples of gold in pictures of silver. Wonderful must be the effect when the Rev. Henry Ward Beecher says that when the prayers were chanted by the choir he seemed "to hear not with the ears but with the soul." "I was dissolved," he says. "My whole being seemed to me like an incense wafted gratefully toward God. . . . Throughout the service—and it was an hour and a quarter long—whenever an amen occurred it was given by the choir accompanied by the congregation. O that swell and solemn cadence rings in my ears yet! Not once—not a single time did it occur in that service from beginning to end without bringing tears to my eyes. . . . Every time it swelled forth and died away solemnly, not my lips, not my mind, but my whole being said—Saviour! so let it be."

In these remarks we do not recommend the Gregorian music to the exclusion of the Anglican, which has its own merits of sweetness and attractiveness. But in order to preserve the majesty and solemnity of "the Lord's Song," and educate and preserve true taste in choirs, the Gregorians should be sung in all the churches in the Canticles or Psalms, or both, so as to form the *basis* of the church music.

We have now but small space left for our few simple directions as to the singing of the Plain Song, and must address ourselves to those who are already acquainted with the American system of solmization in which the key note of the tune is always called *Do*. The only difficulty in the Plain Song on the four lined staff is to find the *Do*—this found, all the other syllables ascend or descend in natural gradation. There are but two clefs, viz:—the *D* or C clef and the *F* or F clef. The *Do* clef is a small figure something like a natural reversed, and like a true clef or key, (as the root word *clavis* means) stands at the beginning of the tune with one of the four lines of the staff between its "wards" or oblique heavy strokes. Every note on the line which thus runs between the wards of the *Do* clef is called *Do*. The

*Fa* clef is of exactly the same shape as the *Do* clef, with the addition of a small square figure behind it like the note called the Breve in this music. Here again every note on the line which runs through the "wards" of the *Fa* clef and the Breve behind it is called *Fa*. The sound of the *Fa* is easily taken from *Do*, which, as in the American system, may be any convenient sound.

In playing the Gregorian music on an instrument, *Do* and *Fa* are respectively C and F natural, and the only semitone is a flat which is always marked like an accidental immediately before the note which is affected by it.

Our copies of the Plain Song are from Novello & Co., London. The arrangement is that of Rev. Thomas Helmore. The price of the book, bound in cloth, and containing the whole service with the Psalms, is 3s. 6d. stg., to which must be added the cost of importation.

### INTOLERANCE.

A Scotch paper says that "a certain Miss Lloyd, of Laques, has given her tenants in Caermarthenshire and Pembrokeshire, wholesale notice to quit, because their wives and daughters wear crimoline—a thing to which Miss Lloyd objects."

Though not in the habit of furnishing our readers with information on merely secular subjects, we give place to the above for the purpose of admitting, "more in sorrow than in anger," that the sex on this side of the Atlantic can furnish veteran specimens of intolerance rather beyond Miss Lloyd. She merely expels from her estates those whose minds can tolerate a greater breadth of view than her own; whilst some in St. John, N. B., would not only starve out but actually desire—as they in their scholarly way put it—to hear the "knell pronounced" (sic) of all who will not run in their own—or rather the London Record's—very narrow groove. In other words the St. John Church Witness has fairly admitted us into the honorable company of sound and worthy churchmen—from archbishops down to sextons—who, in consequence of the systematic and unsparing abuse of such papers as itself, have won the sympathies and ultimate confidence of many right-minded people in New Brunswick and Nova Scotia. We know of many sound churchmen who have been made converts from puritanism, by the uncharitable and unfair attacks of the Church Witness upon men and things in the Church of England. Men's patience will not forever endure the unremitting endeavors of certain professed churchmen to point out to the enemies without the walls every little loop-hole by which they may possibly annoy the besieged, nor will they always patronise a paper which saves certain dissenting editors and orators the trouble of selecting or inventing the tit-bits with which they garnish their assertions that the Church of England is but a whited sepulchre or a religious bear-garden, and that her bishops and clergy are not to be trusted, but by every means hindered in their work, except they crouchingly seek for and receive certificates of character from such as would have them violate the rubrics of their Prayer-book, and twist its plain words by a non-natural interpretation. The last attack upon us which we have seen (and which by the way reached us too late for notice in our June number) reiterates the assertion of Dr. McNeile, that St. Paul did not mean *altar* when he wrote the word altar, and that our Church does not mean priests when in the Prayer-book she speaks of priests. And lest we should irreverently laugh at this non-natural reading of "vital piety," we are led to infer that "the great and good Dr. McNeile" will annihilate us if ever the Atlantic ceases to roll between us.

But seriously, not only have these non-natural teachings inspired a vastly increased and increasing desire for primitive and pure doctrine in this diocese, but in New Brunswick even the secular prints frequently give the utterances of Episcopal correspondents whose feelings have been outraged by the uncharitableness and unfairness of the Church Witness' attacks on their own communion. One writer, a few months ago, after enumerating some flagrant instances of this, breaks out with the indignant exclamation that if it be High Church to disagree with such injustice, he would glory in being called High Church, Puseyite, Tractarian, or whatever else might convey the idea of the very antithesis of the Church Witness' teaching. Another churchman writing from the country to the St. John Church Magazine, last May, gives the report that certain of the St. John clergy despise one of the Church's Creeds, and that several mutilate the Baptismal, Marriage and Burial Services, and that the editor of the Church Witness, "to deceive people, say that devotional expressions must not be taken to have an absolute sense, and that the Catechism requires a charitable construction."

We said in a late number of the Church Chronicle that the uncharitable attacks upon things pure and primitive, as well as modern and ritualistic, which we find in every number of the different echoes of the London Record, published on this side of the Atlantic, would advertise the Ritualists and give them an easy triumph by enabling them to clear their private characters (admitted on all hands to be lameless and self-denying) and to mix up their modern innovations with primitive doctrines and practices, so that one must stand or fall with the other. "A layman" in St. John sees this also, for in the June number of the Church Magazine he complains that any nominally Church paper should supply the enemies of the Church, with material for evil accusations. He thinks it unfair that for the sake of having a fling at practices which do not exist in New Brunswick, unassailable things, such as *Choral Services, Surpliced Choirs, Services on Saints Days and Free Seats in Churches* (and he might have added *Daily Prayer*), should be spoken against. Said we not truly that all this advertising would have a contrary effect from the one intended. Such uncharitableness on the part of a professedly religious paper will first disgust men, and set them to reading for themselves, and no sooner is this done than the old raw-head and bloody bones which for so many years has had so much influence in the hands of the Church Witness editors will become a laughing-stock instead of a terror. We have seen the day when the stigma of High Church would blast the usefulness of a man in many places. Timid men lived on suffrance and dared not assert the doctrines of the Church. That day—thank God—is gone forever!

But it is not Ritualists alone who will profit by the zealous labours of Miss Lloyd's imitators in New Brunswick and elsewhere. The infidel and the free-thinker will reap a large harvest from the seed they are sowing. Side by side with the attack upon our humble serial, the Church Witness gives in large type an extract from the London Record against the Archbishop of Canterbury and the forth-coming General Anglican Council. Because the good Archbishop, in his invitation to the Anglican prelates, says he "humbly trusts that it is not without the guidance of the Holy Ghost" he has decided on calling together this Council, the Record straightway sees "an enormous difference between this and the first Council of the Apostles, wherein St. James could confidently say—"it seems good to the Holy Ghost and to us." Could such a Council be called in the present day, the Record says it would have a right to trust to the overruling wisdom of the Great Head of the Church, to guide and bless the issue. To the Record's mind, the assumption that

the Holy Spirit will guide or bless the deliberations of a "voluntary meeting of Bishops is either the height of fanaticism or the depth of folly." "The thing is of man," it says, "and will come to naught." "Good!" says the infidel. "Two pre-requisites are necessary to a valid Synod, according to this guide, viz. : the presence of the first Apostles and the open and manifest inspiration of the Holy Ghost. What then becomes of your Church Councils, Creeds, Decrees and Reformations? Welcome, zealous depraver of all Church authority!"

We are truly thankful that such teaching is deservedly sinking into disrepute. When such papers, as is their custom at the beginning of every new year, ask the prayers of the faithful that their work may prosper, and yet find right-minded people everywhere condemning it as unholy, it is, perhaps, scarcely to be wondered at that the expectation of the Divine assistance in ecclesiastical affairs is at length pronounced by them to be "either the height of fanaticism or the depth of folly."

No wonder the Rev. G. M. Grant, in his late lecture, quoting Robertson, of Brighton, spoke of "those miserable publications mis-called religious newspapers, whose unhallowed work it seems to be on earth to point out to its votaries whom they ought to suspect, instead of whom they ought to love, and to sow the seeds of dissension, malice, hatred and all uncharitableness."

#### THE DOCTRINE OF THE EUCHARIST.

The Archdeacon of Taunton has had the following letters and paper, with signatures appended, published in the *Guardian* :—

(Copy.)

East Brent, May 30, 1867

My dear Lord Archbishop—On behalf of some who have taken private counsel together in the present distress, and have subscribed their names to the paper which I forward with this letter, I beg leave to place it in your Grace's hands.

It is proposed to make the paper public, upon hearing from your Grace that you have received it—I am, my dear Lord Archbishop, most faithfully and truly yours,

GEORGE A. DENISON.

The Lord Archbishop of Canterbury, &c.

(Copy.)

Lambeth Palace, May 31, 1867.

My dear Archdeacon—I have received by this morning's post the document you have forwarded to me, and I will take care to lay it before the Bishops of my province when next assembled in Convocation.—Believe me, my dear Archdeacon, yours very truly.

C. T. CANTUAR.

To his Grace Charles Thomas, Lord Archbishop of Canterbury, Primate of All England, and Metropolitan, &c.

Whereas at this present time, imputations of disloyalty to the Church of England are current, to the discredit of those who have been, some of them for many years, inculcating and defending the doctrines of the Real Objective Presence, of the Eucharistic sacrifice, and of the adoration of Christ in the Blessed Sacrament; and whereas, by reason of these imputations, the minds of many are troubled; we, therefore, the undersigned, exercising the office of the priesthood within the Church of England, beg respectfully to state to your Grace, and, through your Grace, to our right rev. fathers in God the Bishops of your province, and to the Church at large, what we believe to be the mind of our Lord touching the said doctrines, as expressed in Holy Scriptures, and as received by the Church of England in con-

formity with the teachings of the Catholic Church in those ages to which the Church of England directs us as "most pure and uncorrupt," and of "the old godly doctors," to whom she has in many ways referred us,—declaring hereby both what we repudiate, and what we believe, touching the said doctrines.

(1) We repudiate the opinion of a "corporal presence of Christ's natural flesh and blood"—that is to say, of the presence of His Body and Blood as they are in heaven ;" and the conception of the mode of His presence, which implies a physical change of the natural substances of the bread and wine, commonly called, "Transubstantiation."

We believe that, in the Holy Eucharist, by virtue of the consecration, through the power of the Holy Ghost, the Body and Blood of our Saviour Christ, "the inward part, or thing signified," are present really and truly, but spiritually and ineffably, under "the outward visible part or sign," or "form of bread and wine."

(2) We repudiate the notion of any fresh sacrifice, or any view of the Eucharistic sacrificial offering as of something apart from the one all-sufficient sacrifice and oblation on the cross, which alone "is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual," and which alone is "meritorious."

We believe that, as in heaven, Christ, our Great High Priest, ever offers Himself before the Eternal Father, pleading by His presence His sacrifice of Himself once offered on the cross ; so on earth, in the Holy Eucharist, that same Body, once for all sacrificed for us, and that same blood, once for all shed for us, sacramentally present, are offered and pleaded before the Father by the Priest, as our Lord ordained to be done in remembrance of Himself, when He instituted the blessed Sacrament of His Body and Blood.

(3) We repudiate all "adoration" of "the sacramental bread and wine," which would be "idolatry ;" regarding them with the reverence due to them because of their sacramental relation to the Body and Blood of our Lord : we repudiate also all adoration of "a corporal presence of Christ's natural flesh and blood"—that is to say, of the presence of His Body and Blood as they "are in Heaven."

We believe that Christ himself, really and truly, but spiritually and ineffably, present in the sacrament, is therein to be adored.

Furthermore, in so far as any of the undersigned, repudiating and believing as hereinbefore stated, have used, in whatever degree, a ritual beyond what had become common in our churches, we desire to state that we have done so, not as wishing to introduce a system of worship foreign to the Church of England, but as believing that, in so doing, we act in harmony with the principles and the law of the Church of England, and as using that liberty which has, in such matters, been always allowed to her clergy and her people : having at heart the promotion of the glory of God in the due and reverent celebration of the Holy Eucharist as the central act of divine worship.

In making the above statement we desire expressly to guard ourselves against being supposed to put it forth as any new exposition of the faith ; nor do we seek to elicit from your Grace, or from our right rev. fathers in God the Bishops of your province, any declaration in regard to the subjects upon which we here have stated our belief ; we wish only thus publicly to make known this our profession of faith, for the quieting of the minds of others and for the satisfaction of our own consciences.

BUTLER, W., Vicar of Wantage.  
CARTER, T. T., Rector of Clewer.

CHAMBERLAIN, T., Vicar of St. Thomas the Martyr, Oxford.  
 CHAMBERS, S. C., Perpetual Curate of St. Mary's, Crown-Street, Soho  
 COURTENAY, C. L., Vicar of Bo:ey Tracey.  
 DENISON, G. A., Vicar of East Brent, Archdeacon of Taunton.  
 GRUEBER, C. S., Incumbent of St. James the Less, Hambridge  
 LIDDELL, R., Perpetual Curate of St. Paul's, Knightsbridge.  
 LIDDON, H. P., Student of Christ Church, Prebendary of Salisbury.  
 LITTLEDALE, R. E.; L.L.D., D.C.L., Priest of Diocese of London.  
 MACKONCHIE, A. H., Perpetual Curate of St. Alban's, Holborn.  
 MAYOW, W. M., Perpetual Curate of St. Mary's, West Brompton.  
 MRED, P. G., Fellow and Tutor of University College and Curate of St  
 John Baptist, Oxford.  
 MURRAY, F. H. Rector of Chiselhurst.  
 PERRY, T. W., Curate of St. Michael and All Angels, Brighton.  
 PUSEY, E. R., D. D., Professor of Hebrew, Canon of Christ Church.  
 RICHARDS, W. U., Incumbent of All Saints', Margaret-Street.  
 SKINNER, J., Vicar of Newland, Great Malvern.  
 WARD, W. P., Rector of Compton Valence.  
 WHITE, G. C., Perpetual Curate of St. Barnabas, Pimlico.  
 WILLIAMS, G., Senior Fellow of King's College, Cambridge.

## A LETTER TO A YOUNG PERSON, ON BECOMING A MEMBER OF A CHURCH CHOIR.

*My Dear Friend,—*

As you are now a member of our Choir, permit me to address you a few suggestions as to the mode in which you may perform your duties acceptable to both God and man. Praise is a part of the public and private worship of Almighty God; it is that by which our feelings of devotion are most delightfully expressed, and by such expression the sacred fire kindles from heart to heart. Besides this, it is a means of grace whereby our faith and love are strengthened, and the "communion of saints" felt to be a reality. Each person owing praise to God for mercies received, our church requires of her assembled members common *praise*, as well as common prayer. She declares that they assemble not only to ask for "necessary things," but "to set forth God's most worthy praise." She invites her children, in the words of the Psalmist, to "come and sing unto the Lord;" and "all the people" are exhorted to "praise Him," in order that "God, even our own God, may give us his blessing."

Praise may be partial in churches, where the Priest and Choir alone officiate, but it is "common," or intended to be such, in the Protestant Episcopal Church; this appears from the Rubric, in the Communion-office before the Trisagion, "then shall be said or sung by the Priest and *people* as follows."

In the responsive parts of the service, (as the Psalms,) all persons who can read should unite; but, as in singing, more skill is required to produce harmony, and to avoid any irregularity which might disturb devotion; the Rubric before the Psalms in metre directs that "it shall be the duty of every minister, either by standing directions, or, from time to time, to appoint the portion of Psalms which are to be sung. And further, it shall be the duty of every minister, with such assistance as he can obtain from persons skilled in music, to give order concerning the tunes to be sung at any time in his church, and especially it shall be his duty to suppress all light and unseemly music, and all indecency and irreverence in the performance, by which vain and ungodly persons profane the service of the sanctuary.



The Church thus places praise on the same ground as prayer; and as the minister leads the latter, in which the people unite, so, under his direction, his "assistants" sing such tunes that the people may with facility follow their lead.

It is true, that some persons cannot sing, but many now silent would, by encouragement, acquire a practice of chanting, inasmuch as the chants are permanent; and also of singing the Psalms and Hymns, inasmuch as the minister may confine his "assistants" to such tunes, that the congregation may become familiar therewith.

The Choir, then, are not a *substitute*, but assistants of the "minister and people." They occupy a prominent position, and have great influence on the congregation. *They are to sing suitable tunes, with becoming reverence.* As to the *tunes*, you must have noticed that there is a disposition to substitute the light airs of the day, for that solemn music suitable to the majesty of divine worship; to transfer to the church, with some modification, the performances of the theatre and drawing-room; a disposition which is increased, in that many persons come to church merely for the music, and such music as is most agreeable to their own worldly taste. And then, again, the leader and other members of the Choir, having often no heart for God's prayer, have none for His praise, and regard their singing rather as an exhibition to man, than a sacrifice to God. Sometimes, after the most solemn service, the pious members of the congregation, with the minister, are shocked at some waltz or quick step, as though a ball were terminated, instead of sinners dismissed. But the Church, foreseeing the danger, wisely enjoins upon the minister to "suppress all light and unseemly music," and thus by his selection of *what* is to be sung, and (if necessary) the accompanying *tunes*, suitable music is secured, *if he do his duty.*

The music, however, may be very appropriate, and yet the Choir set a very *bad example.* A modern writer thus explains:—"Even at the present time, to my certain knowledge, there are Choirs in our Church to which a pious churchman cannot resort, without being pained with the most palpable violations both of decency and reverence on the part of some of the principal performers. In this, the organist is discussing the merits of some speculation with some friend, perhaps the leader, during the reading of prayers. In that, during the sermon, one is turning the leaves of a music-book, and with a (hardly) suppressed whistle, studying some new piece for rehearsal. In another, a member does not think it necessary to remain during the sermon; but, as soon as singing is over, will take up his hat and leave the church." And you yourself must have noticed laughing, talking, not conforming to the postures, but walking about and sitting when the congregation knelt, and a general regarding of the two Lessons only as convenient pauses for finding the places, and other improprieties. In addition to this, there is a peculiar disposition to *IRRITABILITY*, so that *offence is taken from* some supposed slight, because such a tune is sung, or such an one is not sung; because a book was not offered, or a prominent seat retained—some will leave without *any* apparent cause, and some churches are happy that they have not a *yearly* rupture.

Now this has a most pernicious effect upon the *Choir members themselves*; for it is a law of our nature, that the practice of religious duties, without their proper spirit, has a peculiarly hardening influence on the mind. It tends, moreover, to grieve God, who complained that His "people drew nigh with their lips, while their hearts were afar off," and who regards "the multitude of sacrifices," without "pure hands," as "vain oblations" and "abominations." Moreover, while *all sin disqualifies for Heaven*, irreverent praise peculiarly does so, because the prin-

principal occupation of that holy place is an unceasing harmony of heart and voice. "Angels and archangels, and all the company of heaven, laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy Lord God of hosts; heaven and earth are full of thy glory; glory be to thee, O Lord most High! AMEN"

It has been my observation, that persons who were devout in their place among the congregation below, became undevout in the Choir; and of some thirty non-communicants, who during my ministry have been members of the Choir, not one has become so seriously disposed as to apply for admission to that holy Sacrament.

But besides the influence upon themselves, such misbehaviour is injurious to the congregation, and especially the young children, whose tender minds receive the stamp of example much deeper than mere instruction. The people, seeing such things, regard the praise of God as an unreality; and beautiful though it be, yet wanting heart, the effect is lost. It is as the eloquent sermon of the preacher, which is contradicted by his own life.

It is true, that the people from their position often do not witness this irreverence, but the minister does, and frequently is he so pained (a pain he endeavors to stifle) that his devotion is disturbed, and the day of rest is a day of burden. Now the Church has a remedy for these improprieties, in making it the minister's duty "to suppress all indecency and irreverence in the performance of music, by which vain and ungodly persons profane the service of the sanctuary." But the misfortune is, that the minister's suggestions are often disregarded, and if he attempt to enforce his duty, it is at his risk of losing his "assistants," who thus "punish" his interference; and this, too, when the Church gives him exclusive control over this, as over every part of public worship. The members of the Choir occupy the same relation to him as the Sunday School teachers, and he can no more surrender his control over the music of the Church, than he can abandon the charge of the young of his flock.

I have thus, my friend, endeavored to explain your duty as a member of the Choir. It is not here required that you be religious, but that you be serious, at least, when engaged in the worship of God; for, "as the benefit is great" if you do it properly, "so is the danger great" if you sing "unworthily." It is, like teaching in Sunday School, a means of grace by which you may become a devout communicant, but which, misimproved, will harden your heart more than ever. Why so few Choir members become religious, is not from necessity, but owing to this, that public worship is a means of receiving God's grace, *provided* there be purity of heart and attention of mind; but if the mind be exclusively on the tune to be sung, God is forgotten, and such singer loses the grace that is offered. And *again*, the seeking that "honour that comes from man" creates undue excitement at success, and irritation at failure, both of which states are unfavorable to devotion. *Again*, the singing, with the idea that it is merely for others, leads you to believe that the rest of the services also are for them, and that your part is done when you have sung. Hence, though you have a soul to save as well as they, if you do not consider the *object* of praise, the most fervent prayers and pungent sermon fall upon "stony ground." Nay, praise itself does the performer no more good than the organ, which, though it exalt the devotions of others, is itself insensible. A familiarity with the works of God tends to make "the undevout astronomer mad;" so irreverent skill in the worship of God tends to obduracy, and the individual may be exquisitely performing the dirge of his own soul.

[TO BE CONCLUDED.]

## DEATH IN OLD AGE.

We pray in the Litany to be delivered from sudden death. Any death is to be deprecated which should find us unprepared: but as a temporal calamity, with more reason might we pray to be spared from the misery of an infirm old age. A woman in New Hampshire, North America, had reached the age of 102, when one day, as some people were visiting her, the bell tolled for a funeral; she burst into tears and said, "Oh when will the bell toll for me! It seems as if it never would toll for me! I am afraid that I shall never die!" This reminds me that I have either read or heard, an affecting story of a poor old woman in England;—very old, and very poor,—who retained her senses long after her body had become a weary burden; she too when she heard the bell toll for a funeral used to weep, and say she was afraid God had forgotten her! Poor creature, ignorant as she spake, she had not forgotten Him; such impatience will not be accounted to her for a sin.

These are extreme cases, as rare as they are mournful. Life indeed is long enough for what we have to suffer, as well as what we have to learn; but it was wisely said by an old Scottish minister (I wish I knew his name, for this saying ought to have immortalized it,) "Time is short; and if your cross is heavy you have not far to carry it."

Were the term shorter, it would not suffice for the development of those moral qualities which belong peculiarly to the latter stage of life; nor could the wholesome influence which age exercises over the young in every country where manners are not so thoroughly corrupted as to threaten the dissolution of society, be in any other manner supplied.

There is indeed a tranquility which nature brings with it as duly toward the close of life, as it induces sleep at the close of day. We may resist the salutary influence in both cases, and too often it is resisted, at the cost of health in the one, and at a still dearer cost in the other; but if we do this, we do it wilfully, the resistance is our own act and deed,—it is our own error, our own fault, our sin, and we must abide the consequences.

The greatest happiness to which we can attain in this world is the peace of God. Ask those who have attained the height of their ambition, whether in the pursuit of wealth, or power, or fame, if it be not so? Ask them in their sane mind and serious hours, and they will confess that all else is vanity.

Fond man, that looks on earth for happiness,  
And here long seeks, what here is never found!

This His own peace, which is His last and crowning gift, our Heavenly Father reserves for us in declining life, when we have earned our discharge from its business and its cares; and He prepares us for it by the course of nature which he has appointed.—SOUTHEY.

Your besetting sin is that by which you most frequently offend God, and offend Him most. They who would keep a fortified place against an enemy, would defend its weakest points. It is there that he would most assail them. So Satan most assails thee where thou art weakest. But wherever he gains power over thee he gains power over thy whole self. If thou sinnest it is thy whole self which sinneth. It needs not to make thee a sinner that thou shouldst have the whole weight of all sin upon thee. If Satan holds thee by any one sin, he holds thee effectually back from God. It is by thy besetting sin that he makes thee most often displease God. By thy besetting sin he keeps thee down to earth, afraid of God, a stranger to God, empty of God, because thou art filled with things which displease God.

"BE YE DOERS OF THE WORD, AND NOT HEARERS ONLY."

*Epistle 5th Sunday after Easter.*

CHRIST'S troops are rallying fast  
Before a desperate host,  
God's love to man their countersign,  
The blood-stained cross their boast.

Now, arm, the daylight breaks  
The conflict may be long,  
But the stout heart ere evening come  
Shall sing the conqueror's song.

Now is the hour to strike,  
To-day throw off sin's chain;  
From the grim dungeon snatch the souls  
There pining in their pain.

Advance! shake off the Flesh,  
'Tis Satan's firm ally;  
Our captain Christ our company leads,  
With Him 'tis gain to die.

Heed not the scoffer's laugh,  
Fashion's reproaches brave,  
Go out among your fellow men  
They all have souls to save.

Come, Christians, join our ranks  
*Professing, why not do?*  
Christ's life was not a theory,  
He lived and died for you.

Go to the dens of crime,  
Where fiends incarnate yell,  
Go and behold what's painted there,  
With colours drawn from Hell.

Stoop down and cut sin's grasp,  
With sword of Spirit keen;  
Raise up those brothers vice-besmeared,  
Christ's blood can wash them clean.

Again a fairer fort,  
The world, with face of stone,  
Built by the Devil's chosen ones,  
A godly garrison.

Assault in Jesus' name,  
Uproot it every sod,  
Capture Christ's foes on every side,  
And bring them bound to God.

Yes *bound*, by silken bonds  
Which ne'er shall gall the neck;  
"The easy yoke,"—"The burden light,"  
Repentant sinners deck.

Then praises ring through Heaven,  
 Angels shout down to men,  
 Christ's Kingdom comes, and sin's o'erthrown  
 Never to rise again.

Then arm each Christian true,  
 Now e'er the day decline,  
 Let not one precious soul be lost :  
 Be yours the blame—and mine.

V. V.

### THE ANTIQUITY OF MAN.

If plants or animals had been created at more than one time, there would be not only strongly marked geological lines separating those epochs, but also divisions in the orders of animals and vegetables; but there are none, and Prof. Agassiz said, in a recent lecture on Brazil, in New York, "the form of the young of the fishes of the earliest days of creation resembles the form of the young of the fishes of our day in the most striking manner; and fossil history says, this is true of the whole animal and vegetable kingdom. We have a tolerably correct history of the last nineteen centuries, and there is no record of the appearance of a new plant or animal, except as new species have been developed from previously existing species. There are three ways in which man's remains can become fossil; first, by falling into soft mud and becoming embedded and converted with the mud into stone; second, by being infiltrated with mineral matter and becoming what is called petrefaction; and third where the bones leave only their cast in the rocks, the animal substance disappearing. Commonly only the solid parts of man are thus preserved, but there have been cases where even the wrinkles and veins of the flesh were preserved, and where the process took place so rapidly that it was rather a work of preservation than of death and burial. Some of the breccias, schists, and limestones, enclose the remains in a matrix harder than the original bones; and these have been preserved for five thousand years, and they will last until the end of the world. And thus has the wisdom of God stereotyped all His works from the beginning, and recorded on the rocks and everlasting hills the history of the origin and expansion of the animal and vegetable life on earth all along its course from creation to our present day.

As no human remains will be long preserved unless they are deposited in water, or buried in mud, or infiltrated with mineral, it is not to be expected that they will be found in the oldest fossiliferous formation; the oldest strata were all deposited in deep ocean. There are but few remains of land animals until we come to the third series of ascending fossil strata; there should be none of man or animals before this according to the Mosaic account of creation; their absence proves the truth of Genesis, which says man lived then a thousand years, and the land animals are all longer lived than the marine species found in the oldest geological formations. The shortest lived animals and plants occupy exclusively the oldest fossiliferous rocks; many generations of them would live and die before a single land animal would be likely to die under conditions to secure its preservation in a fossil state.

Less than half a century ago Baron Cuvier said, that no human remains had been found in the strata which hold the remains of extinct animals; and

none of the apes or any other quadrupeds; and so he argued that they were created before man. And Sir C. Lyell now says, that there are no such remains in any formation older than the alluvial unless they have been carried there by some modern agent.

If these statements were true they would be a death blow to the Mosaic record; we should be compelled to let geology establish itself on its ruins. But modern explorations furnish *facts*, solid remains, which controvert both of their assertions. And since Cuvier wrote, the richest deposit of mammals has been found in the secondary series of stratified rocks, and the tracks of quadrupeds and birds have been discovered in the old red sandstone, which is the beginning of that series; and the remains of man have been found enclosed in the secondary rocks, and in the dilluvium and drift, with the remains of extinct animals in different parts of the globe. Before Cuvier's death, twenty animals said to belong to "extinct and wholly unknown species, since the earth was peopled by its present inhabitants," were found in the strata known to be of recent formation, and with them some animals of living species. And with their remains were found fragments of pottery, flint, spear, and arrow-heads, the rude work of human hands, testifying that men then lived. And every year living species are being traced back to more and more remote epochs, showing that all have existed together from the beginning, and that all now living are descendants from original parents whose remains are buried in the oldest fossil strata.

Another reason why no human remains are to be looked for in the oldest strata is, that there are but three deaths of men recorded for the first nine hundred years after creation; and these were probably buried in the earth and soon turned to dust. And as all the oldest fossil rocks are marine, and but few casualties would occur among a pastoral people, it would be centuries before a death would occur where the remains would be likely to be preserved. It is, therefore, probable that for one thousand years after creation the remains of no single man became fossil. But that many died soon after that, our next article will show.—*N. Y. Episcopalian*.

## THE END OF THE WORLD.

### A SUMMARY OF PROPHECIES.

A correspondent of the *Carlisle Examiner* thus sums up the prophecies which have been current in various ages regarding the end of the world:—

1. The Jews had an ancient doctrine, that the world will last 6,000 years—2,000 before the law, 2,000 under the law, and 2,000 under the Gospel.

2. There was a time when the duration of the world was thought to be bound up with that of the Roman empire, and every comet, every earthquake, was regarded as a portent of doom.

3. On being asked by the Bishop of Salone whether the end of the earth was near, St. Augustine replied that in all probability a few years respite would be given to it.

4. From year to year, however, the date of the crash was put back and finally the end of the ninth century was fixed upon when there was a special expectation and dread lasting till the year 1000, which had been definitely fixed upon as

the wind up of all things. During that century many grants of estates were made to the churches and monasteries under the formula, 'Termina mundi appropinquante'—Whereas the end of the world being nigh.

5. In 1179, astrologers sent letters all over the world announcing that the world would surely end in September, 1186, amid storms and thunder.

6. In 1524 there was a great terror as John Stoffier, a German seer had foretold an universal deluge for the following February in England, France, Spain, and Italy, thousands fled to the hills, and a Professor of Divinity of Alcalá built himself a boat raised on four pillars. When rain began to fall in February, people said, 'Now it beginneth!' The four weeks passed over well; the astrologer says an old writer, 'for his excuse sayed that in his computation he had mistaken and miscounted in their number an hundred years.'

7. In 1586, the Sieur Andress announced that in two years the world would come to an end, and that immediately afterward all power would be given into the hands of the Turks.

8. Whiston predicted the crisis in the middle of the last century.

9. A Frenchman, M. Turien, thought that Antichristianism was born about the year 1450, it shall die about the year 1710. This may happen sooner but I do not see that it can go much further than 1714. He fixed the millennium for 1785.

10. Richard Brothers, an oracle in 1790, proclaimed that the very loud and unusual kind of thunder heard in January last was the voice of the angel mentioned in the 8th of Revelations, and fixed the 15th of August, 1793, for the destruction of London.

11. Write, write, the spirit says write, prophesied an old woman in Suffolk, 94 years ago, the High Priest shall never have another dinner.

12. Dr. Cumming says it will come in 1867.

---

### PROTECT THE BIRDS.

At a meeting of the Farmers' Club of the American Institute, Dr. Trimble said that he had recently visited the grounds of the Pennsylvania Hospital for the Insane, at Philadelphia, where the good effects of protecting birds are very strikingly exhibited. About fifty acres are enclosed by a high stone wall; and for twenty-five years no one has been allowed to discharge a gun on the grounds, excepting Dr. Trimble, who, for scientific examination, has been allowed to shoot two or three birds not to be found elsewhere. In consequence of this protection, all the birds that will live there are found in the enclosure in great numbers. There are Cherry-trees on the grounds; and, when the cherries first began to turn red, the trees were swarming with birds, especially the grackle, or crow-blackbird. But they soon became cloyed with the fruit; and by the time the cherries were ripe had almost entirely ceased to eat them. Dr. Trimble visited the grounds, in company with a number of naturalists, and they made a search for worms, but none were to be found; the birds had exterminated them. Two crow-blackbirds were shot, and their crops examined; not a fragment of a cherry was found in either, but the crops were filled with water-beetles from the neighboring marshes, showing that the birds had learned to come to this enclosure for protection, even when they were obliged to seek their food elsewhere.—*Scientific American*.

## DR. ADAM CLARKE AGAIN.

On St. Matthew xxviii. 3. the learned commentator remarks:—"The Angel was clothed in garments emblematic of the glad tidings which he came to announce. It would have been inconsistent with the message he brought had the Angel appeared in *black robes* such as those preposterously wear who are themselves successors, in the ministry of a once *suffering* but now *risen* and highly exalted Saviour. But the world is as full of nonsense as of sin, and who can correct and bring it to reason and piety?"

Dr. Adam Clarke, the pious and learned Wesleyan, would surely have been called a Ritualist by some amongst us had he lived in our day.

## Deferred Items.

The *English Independent* exclaims:

Is it not a hard case after the expenditure of such enormous sums of money, special pleading in obtaining the legal decision that a clergyman might understand the baptism service to signify the very opposite of which it says, to find the Latitudinarians and Ritualists using the Evangelical precedents of non-natural interpretation with resistless force for the support of their sceptical and papistical abominations? The Evangelical party are the authors of the present condition of affairs in the Church of England. It is they who succeeded in establishing the baneful precedents of non-natural interpretation, which have been faithfully followed by the Broad Churchmen and by the Romanizers; and they must now at length undergo the penalty of their success. They have sown the wind, and they must reap the whirlwind.

ENGLISH CONGREGATIONALISTS AND A LITURGY—At a recent meeting of the English Congregational Union, considerable discussion took place upon the use of a Liturgy. The Rev. Newman Hall made the following statement:

Would it be well to associate the people more in the outward utterances of worship, and thus render it more thoroughly congregational? Might we with advantage have some services entirely for praise, thus cultivating the musical talent of the congregation, and consecrating it to the highest purpose? Might not the people be encouraged to take a greater audible share in prayer also? With this view might some forms of prayers be expedient? Is it not possible to be as spiritual in the use of a form of prayer as in that of a form of praise? As the Liturgical service of the Church of England is, on the whole, very scriptural and beautiful, and as a large portion of our countrymen cling to it with all the tenacity of early and hallowed associations, might we not in some cases use our liberty by introducing at least some portions of it into our service? Are there not many who admire our principles, and enjoy our ministry, but who cannot altogether give up the Liturgical service they have long loved? Would it be better to prepare a new Liturgy ourselves, or to adopt in whole or in part that grand old ritual, which is rather the inheritance of the Universal Church than of any one section of it, and which we may reverence as Englishmen, rather than as Churchmen.



## Church News.

ENGLAND.—The Duke of Buckingham stated that it was the intention of the Government to introduce a Bill in reference to the Colonial Church; but having regard to the conference about to be held at Lambeth, they would not deal with the matter in that Bill further than was absolutely necessary.

The Royal Commissioners lately appointed, are to make full and impartial inquiry with respect to the differences of practice which have arisen from varying interpretations put upon the rubrics, orders, and directions for regulating the course and conduct of public worship, the administration of the sacraments and the other services contained in the Book of Common Prayer, and more especially with reference to the ornaments used in the churches, and the vestments worn by the ministers at the time of their ministrations. They are further to consider the proper lessons appointed for Sundays and holy days, and the tables of first and second lessons, and to suggest such alterations and amendments as they may think fit to recommend.

There are 29 commissioners, of whom 10 are to be a quorum, and they are to report, as soon as may be possible, upon the matters first named. Lord Shaftesbury's Bill, for the prohibition of all vestments except the surplice, was on the 14th of May deferred for two months.

The *Record* objects vehemently to the composition of the commission. The *Guardian* says, "a glance at the list of names in the 'Ritual' commission is enough to show that there has been every desire to constitute it fairly. Whether this even balance of opinions will conduce to a decisive result of its deliberations is very doubtful. Impartiality, however, was the necessary condition of the appointment of a body which was to deal with disputed questions, and a disregard of this principle would have been fatal to any hopes that may be entertained of its success."

The Archbp. of York, the Bishop of Durham, and Lord Shaftesbury have declined to act as Commissioners, the desire of the last-named peer being that the Royal Commission may fail to do its work, and thus leave the way open for the passing of his Vestment Bill. In the present disputes upon this vexed question, there appears to be among all parties a perfect unanimity on one point, viz: such a determination to resist dogmatic interference as promises small success to religious persecution or intolerance in the present day. Counsel and argument, and not brute force, are the remedies clearly indicated in the present crisis. The advocates of the Prayer Book as it is, though disliked by both extremes, are carrying the body of the Church with them.

A number of Welsh colonists having settled in Patagonia, on the broad and fertile region between the La Plata and Chupat rivers, are now looking for the regular ministrations of religion. A society has been started in Wales, with the object of sending out to those people—first, two or three Welsh-speaking missionaries, and as soon as practicable a Bishop having his orders from the Welsh part of the United Anglican Church.

The S. P. G. has undertaken the management of the funds to be collected in England, for the Universities mission to Central Africa, under the supervision of Bishop Tozer. A paid organization in England, such as first took charge of this mission, was found to absorb too much of the funds, and moreover involved "too much of exaggeration and false sentiment."

An effort is to be made to raise funds for the diocese of Natal, as Dr. Colenso is threatening legal pains and penalties against all who will not take up with his liberal and Broad-Church offer to the clergy, to preach what they pleased, so long as they would recognise and obey his authority. Dean Green of Pieter-Maritzburg, having issued a circular to ascertain which among the communicants, (male and female) of Natal, would receive, and which reject Dr. Butler as their Bishop, a most satisfactory response has come in, and has placed the question of the willingness of the diocese to reject the old and accept the new Bishop, beyond doubt. Dr. Butler is likely, therefore, to accept the office with its arduous labors. The endowment of the bishopric will soon be forthcoming, as English sympathy is thoroughly stirred in the matter. Meantime Dr. Colenso is venting his anathemas against the S.P.G., and like the London Record in its partisan indignation against our bishop a short time ago—has called on the public to withhold all support from this moderate, orthodox and truly Church Society, to which all the British colonies owe a debt of gratitude which they can never repay. Not long ago the extreme Ritualists in their papers were accusing the S. P. G. of complicity with Colenso. Moderate people are sure to be abused by extremists, but to be justified in the long run. "Let patience have her perfect work."

A petition has been presented by the Bishop of Lichfield, drawing the attention of the Convocation to the steps taken by the American Church with a view to intercommunion with the Church of Sweden, and praying the Convocation of Canterbury to take some action towards so desirable an end.

The House of Commons, by a majority of 44, has agreed to so alter the Act of Uniformity that Dissenters shall be admitted to fellowships in the great Universities. Measures are in progress which promised to result in the erection of Dissenting colleges in the Universities out of the funds of existing colleges.

The late extension of the franchise is exciting the apprehensions not only of churchmen, but the great bulk of the upper and middle classes of all denominations. But having embarked like the Prince of Wales on the raft in the Ottawa rapids—they must now shoot the fall. A few of their moveables will be swept off before they reach smooth water.

The University of Oxford has petitioned Parliament in favour of the Scotch system of optional non-residence of students in the colleges.

The three new Sees lately petitioned for are granted, but ordered by Government not to be set off until a very large sum, by way of endowment, shall have been provided for each of them by private liberality. Meantime there are three dioceses at least in which the bishops are incapacitated, by age or infirmity, from the discharge of duty; and the diocese of London has long been quite beyond the management of any one man. How much better they manage these things in countries where the Church is not hampered by State interference.

At a meeting of Bishops at Lambeth on Ascension Day the main subject considered was the Pan-Anglican Synod. The Bishops of Carlisle, and Worcester have, we are informed, declined to attend it; but more than sixty prelates have already accepted the Archbishop's invitation, and it is known that others intend to come. The relations of the Colonial Churches to the mother Church of England will be one of the leading subjects of consideration.

A sort of High and Low Church controversy is getting up among the Romanists, headed on the one side by Archbishop Manning, and on the other by Dr. Newman. The converts may yet "cost more than they come to."

*Convocation*—The Lower House of Convocation has adopted the following resolution :—That according to the constitutional principles of this Church and realm no alteration ought to be made in the Book of Common Prayer or in the rubrics thereof until the advice of the Clergy in their Convocations has been first had touching the same, and that the fact of such alteration having been so adopted by the Synods of the Church, ought to be formally recited in every Act of Parliament by which the same may be enforced in accordance with the precedent finally established by the words inserted in the Statute 13th and 14th Car. II., cap. iv. to that effect.

It appears that the amended 29th Canon has not yet received the sanction of the Crown, in consequence of the non-concurrence of the Convention of York with that of Canterbury in the last amendment made by the latter. And the Bishops having sent down a further amendment for consideration, the Lower House requested permission to defer the consideration of alterations in that Canon until the committee appointed to consider the whole body of the Canons of 1603 shall have made their report. It is well, therefore, that our Synod, at its last session, refused to adopt the Canon passed by the Convocation of Canterbury in 1865.

The Lower House presented a request to the Archbishop; that at the opening of future Convocations, there shall be a celebration of the Holy Communion; and that if possible the Litany shall be choral.

A Dissenting Minister of some celebrity, the Rev. H. Christopherson, late Professor of Theology in the Congregationalist College, near London, was lately ordained Deacon by the Bishop of London.

NEW SOUTH WALES.—Out of a population of 350,800, the last census assigns 160,000 to the Church of England, under the care of 135 clergymen. Generally speaking, as to income and social position, the clergy in N. S. W. are much upon the same level as their brethren in the other Australian Colonies, that is, they are, with some exceptions, the most highly educated, and, without any exception, the worst remunerated, of all classes in the community. This is not the case with the ministers of other denominations, whose people are not on a level with the members of the Church, in worldly means. It is not that the English clergy are wanting in learning or zeal; far from it, as in both of these respects they equal the clergy of any other Church, and in the former (as a rule) are much their superiors. The fault lies in the people, who have yet to learn their duty, and the obligation to give out of their means for the service of God.—*Colonial Ch. Chron.*

MELANESIAN MISSION.—The following extract is from the journal of a Missionary, who accompanied Bishop Patteson in his last voyage amongst the Islands :

On Monday we spent a hard-working morning in a manner very necessary for the success of our voyage, yet not corresponding exactly to the notion that people usually form of the duties of a Missionary. At seven, A.M. the Bishop, Mr. Palmer, and Mr. Atkin, with three of our scholars, went off to a boat cove nearly two miles distant, where a large party of natives was assembled in great excitement, each man carrying yams, or sugar cane, or a pig, or some other article of trade. The boat was surrounded in a moment, each man pressing forward to sell his goods. We succeed in most places, after one or two visits, in making the people understand that we must buy by weight, and not by the number of the yams, which of course vary greatly in size. So the Missionaries become yam and pig-dealers for the time; a steelyard is hung upon the nearest branch, and a hatchet is given for 70 lbs. or 80 lbs. of yams. The people deal honestly enough, bringing more yams to make up any deficiency in weight, and highly approving of our honesty when we return a yam from a basket

above weight. The noise is deafening; every one is anxious to get rid of his produce; every one talks at the same time and at the top of his voice; men shout, and women scream, and pigs squeal, and every one is wet through with wading, and covered with the fresh soil from which many of the yams have just been taken, and stained with the turmeric which covers the bodies and mats of the people. At last the boat, quite full of yams and pigs, is shoved off, and then the excitement subsides; the people sit quietly round the Missionary, who remains on shore while the boat returns to the schooner. Pigs and yams are forgotten for a while, and the talk is of their affairs in the island, and our customs in New Zealand; questions are asked about our motives in taking away some of their young people; many volunteer to come with us, and we have no difficulty in securing any amount of attention while we tell them, when we know the language sufficiently well, the old and new story, and contrast a life of peace and happiness with their suspicious mode of life, their quarrellings, and fightings.

There is now good reason to speak here of such things; two of our acquaintances were sitting wounded by us, three had lately been killed and eaten by a neighbouring but, as usual, hostile tribe. They assent, as a matter of course, to all that we say, but by most of them it is alas! soon forgotten; yet some lads come away with us, and it is through them that we hope to work upon the people.

HONOLULU.—The corner-stone of a Cathedral has been laid in Honolulu by the King Kamehameha V.; and the Bishop writes, "the affairs of the mission never were so bright, the congregations never so large, the feeling in the Islands so good, or the interest in our work so strong."

UNITED STATES.—Within a stone-throw of the once Puritan, and now free-thinking university of Harvard, stands Christ's Church—a spiritual home for all students who seek the privileges of our communion. (Students from the Provinces will do well to make a note of this.) A delightful special service was lately held in this Church, in which the Rev. Dr. Dix, Rector of Trinity Church, New York, by special request preached before the St. Paul's Society of Harvard University, on the subject of the One Holy Catholic and Apostolic Church. In the days of the Puritan founders of this institution of learning, such a sermon would not unlikely have cost the preacher at least one of his ears.

The Rev. Dr. Young has accepted the Episcopate of Florida.

The venerable Bishop of Vermont, having signified to his Convention his intention to attend the General Anglican Synod, a vote was immediately and unanimously passed that the diocese should defray the cost of the Bishop's visit to England—a worthy example of affection and zeal. The good bishop is not unlikely to take Halifax on his way to England. He has lately published a History of the Church in Verse for the use of schools, in which the Romish errors which crept in during the Dark Ages, when but very few could possess or read the scriptures, are fully exposed, as might have been expected from this sturdy Protestant Bishop.

A Rev. Mr. Smith, who has lately returned to New York, from a visit to England, has come out strongly in favor of free churches, in which he is warmly endorsed by the N. Y. Episcopalian. Hear him:—

"When once a large meeting of the working-classes were asked to state themselves in their own way, reasons why they never go to church, representative men from more than a dozen trades, a butcher, a saddler, a shoemaker, etc., stated each the same fact, that they couldn't afford to go to church, because pew rent is so high—and in this country it is too much so. Religion, like justice, has become a luxury, and few get it unless they pay for it. The most costly temple ever built in the world was built on Zion Hill by order of Christ, and yet it was as free to the poorest as to the richest."

An announcement has been made in one of the papers that Madame Parepa Rosa, the celebrated Italian Prima Donna, is engaged to sing in the choir of the

new St. George's (Dr. Tyng's Church). One of our contemporaries who detests Gregorians, and wonders "the angels do not come down and wring the necks off those who sing them," thinks that Madame Parepa's engagement to run up the pew rents of St. George's, is going to the other extreme, and doubts the truth of the story.

The following is a description of the re-opening of a Methodist Chapel in Cambridge, Maryland:—The frescoing is fine, and one of its features is the introduction of a Maltese cross, with the initials I. H. S. in the panel over each window. The communion table is made of white Italian marble, its front forms three compartments, the middle one of which is ornamented with a gilt Latin cross, and the monogram I. H. S. in *alto relievo*. At the morning service the choir first chanted the *Te Deum*. The commandments were read and the Apostles' Creed was repeated. The anthem was "The Lord hath chosen Zion."

DOMINION OF CANADA.—*Ontario*—At the late Synod of the Diocese of Toronto, the following resolution was adopted:—

"That this Synod most strongly disapproves of the innovations in ritual which have been condemned by the Convocations of Canterbury and York, and doubts having been raised as to the competency of this Synod to deal with the question by canon, the Lord Bishop of this Diocese be requested to appoint a committee, consisting of four clergymen and four laymen, to draft a memorial on the subject of Ritual to the Provincial Synod, to be reported on at the present session; and that it be an instruction to such committee in that memorial to condemn the innovations above adverted to in the plainest language; and pending the action of the Provincial Synod in this matter, this Synod deprecates in the strongest terms any attempt on the part of any of our clergy to introduce them into this Diocese."

*Quebec*.—On the 18th ult, Christ's Church Cathedral, Montreal, was consecrated by the Metropolitan; the debt of about £10,000 which remained at the date of its completion eight years ago, having at length been liquidated.

*New Brunswick*.—The *St. Croix Courier* of the 12th ult., says that the Presbyterian congregation of St. Stephen, appealed to the Presbytery against the decision of their minister, the Rev. P. Morrison, who it seems had tendered his resignation because of the use of a melodeon in the church. The Presbytery decided against Rev. Mr. Morrison, and refused to justify or accept his resignation.

In addition to their present expensive missionary enterprise in the South Sea Islands, the Presbyterians of the British Provinces have just undertaken the missions to Trinidad, formerly under the care of the United Presbyterian Assembly of the United States. This last-named body, however, are not slacking in their missionary zeal, having voted *one hundred thousand* dollars for Foreign Missions last year.

## Correspondence.

(The Editor of the Nova Scotia Church Chronicle does not hold himself responsible for the opinions of Correspondents.)

### TO THE EDITOR OF THE CHURCH CHRONICLE.

The Bishop of the Diocese arrived at Chester on his Confirmation tour at 4 p. m., on Sunday, 19th of May, a large congregation had assembled; and the service was particularly interesting. Three adults were admitted into the covenant with God by Baptism: and to these with thirty-two others the apostolical rite of Confirmation was administered. It was remarked by many that they never heard a more earnest and impressive address from the Bishop, to the candidates, who gave proof by their serious

department that it was felt and understood by them. The language of the Bishop on the subject of baptism was clear and unmistakable; and we may hope was not lost upon those who unhappily are not with us, while it served to strengthen the members of the Church. All acknowledged that the service was very impressive, and we trust that by many the day will never be forgotten. His Lordship left Chester accompanied by Rev. H. Stamer and the Rector, on Monday morning, and returned on Tuesday evening. On Wednesday the Bishop proceeded to New Ross, and on his return the next day very kindly preached at the Grant.

Two candidates belonging to this parish, were confirmed in the neighboring parish of Mahone Bay.—*Com.*

*Dear Mr. Editor.*—His Lordship the Bishop in the progress of his tour to this western part of his Diocese, arrived in Shelburne on the evening of the 4th June. On the following morning, at half-past 10, there was divine service at Church-Over, when 12 candidates were presented for the holy rite of "laying on of hands." In the evening of the same day confirmation was administered to 26 persons in the Parish Church. Both services were attended by large congregations. To say that the Bishop's addresses and sermons were well adapted to the occasion and to the people, is saying nothing more than all, who are acquainted with his intellectual powers, his zeal and love for Christ and his Church might naturally expect. May his affectionate encouragements, his earnest exhortations and gentle reproofs be long remembered and bring forth fruit in us to the Glory of God. S.

The Lord Bishop, accompanied by the Rev. Dr. White, Rural Dean, visited Tusket, on Saturday, June 8th. The service was in the evening at seven o'clock. Prayers were said by the incumbent, the Rev. J. P. Sargent, the first lesson was read by the Rural Dean, the second by the Rev. J. T. T. Moody, Rector of Yarmouth, after which, one adult and three infants were admitted into the Church by Holy Baptism. The anthem was from Isaiah lii. 7, "How beautiful upon the mountains." The hymns were from the S. P. C. K. collection, Nos. 115, 126. The preface to the confirmation office having been read by the Rural Dean, the Bishop addressed the congregation paying a feeling tribute to the memory of the late incumbent, the Rev. John Moody, who, at the time of his Lordship's last visitation was entering upon an active and useful career in this mission, and was shortly afterwards called to rest. This part of the address was deeply felt by all present, by whom the late incumbent was beloved and respected. Six candidates were then admitted to full communion by the apostolic rite of confirmation. After delivering a plain and practical sermon the Bishop dismissed the congregation, having blessed them in the name of the Lord. J. P. S.

## Notes and Notices.

### KING'S COLLEGE.

ONCE more we have to chronicle the annual celebration at Windsor, to recall its old associations, and to renew the warm affection we bear to our time-honored alma mater.

On Wednesday, the 26th ult, the associated Alumni assembled in the College Hall, to receive the Report of the Ex. Committee, and to fill up the vacancies in the Board of Governors. A part of this Report, which referred to the declension in the number of students, and called for an enquiry into the cause, occasioned some discussion, and the Very Rev. the Dean moved that the prayer be granted, and that the Governors be requested to institute the necessary enquiry. He considered, that without some explanations, such a statement must spread abroad an unfavorable character of the College, especially as an anonymous writer had already prepared the public mind for an unfair interpretation, by insinuating that there existed something wrong in the teaching or the discipline of the University. But, Professor Hensley, after stating that the fluctuation in the strength of the College was no proof of its vitality or decline, clearly showed that at present there was no such falling off as represented in the Report; and that with the recent matriculations the number of students was considerably above the average.

This statement was fully corroborated by the other Professors in the Hall. Several of the Alumni expressed the same view of the matter; and it was almost unanimously admitted that a mistake had been made. Whereupon it was moved by the Rev. George Hill, and carried *nem. con.* that the whole of the objectionable passage be struck out of the Report.

This amendment made for Truth's sake, may save the College from some misrepresentation; although we are persuaded that the parties assailed may safely challenge the most searching enquiry, and that we never had a more efficient and effective staff of Professors. The two Governors elected, by a large majority, were the Rev. Thomas Maynard, M. A., and Henry Pryor, Esq., D. C. L.

On Thursday the *Enœmia* commenced with divine service at the parish church, to which the Governors and Alumni in their academical costume, walked in procession, preceded by the students of the University. Prayers were said by the Rector of Windsor, Lessons read by the Rev. H. L. Owen and the Very Rev. the Dean. The sermon was preached according to custom, by the Rev. J. M. Hensley, Professor of Divinity, upon the use and abuse of private judgment, from the text "*Prove all things, hold fast that which is good.*" In the present disturbed state of public opinion, the sermon must be considered of special value, and of grateful assurance to the members of the Church, whose sons are to be educated at King's, and whose minds must be influenced by the teaching of her Divinity Professor. Good service would be rendered to the Church by its publication, to be at once a protest against an assumed infallibility, and a presumptuous rejection of rightful authority; claiming on the one hand the privilege, and insisting upon the duty of imitating the noble Bereans in searching and enquiring of the only infallible word for the mind of the Lord, and rebuking that loose and licentious spirit, which examines nothing, proves nothing, pauses at nothing, but, presumptuously pronounces judgment upon every thing.

The members of the University having returned to the College, they were met in the new Hall by a large assembly of ladies and gentlemen, by whom his Excellency the Governor was heartily greeted as he entered and took his place on the Dais, at the right hand of the President; the seat on the left hand being occupied by the Right Rev. the Visitor, to whom the newly elected Governors were presented by Dr. Curren, D.C.L.

The President then proceeded to deliver the Oration. We were truly glad to observe the heartiness and the vigor exhibited by Dr. McCawley; always chaste and elegant, always kind and pleasing, there were no signs of declension in anything he said, as he viewed the past with exultation, and looked forward to the future with hope. He spoke gratefully of the Professors, of their ability, and willingness to work; of the students, of their docility, and readiness to learn; of the whole College, as fulfilling its high trust and mission in the Province. "*And that which has been, shall be.*" In this assurance he referred to the recent examinations for admission to the College; and especially to that of Edwin Gilpin, the son of the learned Canon of St. Luke's Cathedral, by whom he was prepared. He designated the papers of that young gentleman as remarkable for correct scholarship, and pronounced his Latin composition altogether faultless.

The President spoke, in strong language of the benefit to the College of the valuable prizes founded by Sir W. F. Williams, and was able to express his entire satisfaction with the results of the first examination: the examiners having certified that the successful candidate in each department was well worthy of the prize awarded to him. The College was much indebted to the able men who had kindly given their services as examiners and had prepared the papers of questions of which printed copies were upon the table. He paid a graceful tribute to the memory of Dr. James Cogswell, Dr. Wm. Almon, Junr., and Charles Harris—all of whom had been taken away during the last year, and who have left their fame upon the annals of the College.

After the delivery of the Oration, Dr. How read a paper upon the importance of the study of Mineralogy, and mentioned several instances in which he had received gratifying testimony from former pupils to the benefits from attendance upon his lectures.

Professor McLeod read a paper upon the nature and source of heat.

The following degrees were conferred:—Professor Hensley, *D. D.* Beamish Murdoch, *Q. C.*, *D. C. L. honorary.* Smith, *B. A.*, Nickerson, *B. A.*, Metzler, *B. A.*, Brown, *B. A.*, Davis, *B. A.*, Symonds, *B. A.*, Chipman, *B. A.*, Borden, *B. A.*

The General Williams' Prizes were awarded as follows:—*Mining and Mineralogy*, Bowman; *Mechanics and Civil Engineering*, Armstrong; *Modern Languages*, Wheelwright.  
WELSFORD PRIZEMAN—E. OWEN. ALUMNI CERTIFICATES—*Chemistry*, Shreve; *French*, S. Boyd. PROFESSOR McLEOD'S PRIZE OF BOOKS—*Algebra*, Mutoh; *Euclid*, Shreve.

Messrs. Weldon, Wheelwright, King, Metzler, had passed the examination for the degree of B. A. Beamish Murdoch, Esq., returned thanks for the honor conferred upon him, in an able Latin speech.

The business having been concluded, the Bishop, on behalf of the Board of Governors, thanked His Excellency for his attendance, and for the interest which he had invariably manifested in the welfare of the College, expressing his regret that they would henceforth be deprived of the honor which they had so frequently enjoyed, of the presence of the representative of the Sovereign at their annual commemorations.

His Excellency responded, in a brief speech, assuring the assembly that his interest in the College would not cease with his departure from the Province, and that it should be, at any time, on this Continent, at the right season of the year, he would certainly endeavor to be present at the *Encaenia* at Windsor.

The proceedings terminated with the National Anthem, and cheers for the Queen and the Lieut.-Governor.

### D. C. S.

The Annual General Meeting of the Diocesan Church Society was held in the National School Room, on Tuesday, the 2nd July, at 2 P. M. H. Pryor, Esq., was appointed Vice-President, and Messrs. Henry Clarke, M. Brown, S. P. Fairbanks, Charles B. Bullock, and M. B. Almon, Jr., members of the Executive Committee; the Rev. Canon Gilpin, Secretary, and B. G. Gray, Esq., Assistant Secretary. The Secretary was appointed Treasurer.

The following report was read from the Church Endowment Committee:—“The Committee desire to report to the Annual Meeting D. C. S., that there has been paid in \$57,549 on account of subscriptions and donations, that \$11,361 interest has been realized, making in all \$68,910. Of this sum \$34,872 is invested on mortgage; \$15,500 in Provincial Debentures, and \$16,900 in Deposit Receipts Bank of Nova Scotia. That in October last a circular was addressed to the clergymen of the several parishes, embodying the resolution of the D. C. S., July 2nd, 1866, and calling their early attention to the subscriptions due, and earnestly requesting them to adopt such means as they might deem advisable to obtain the subscriptions; and recommending the appointment in each parish of some confidential person to make the collections who might be allowed ten per cent. on the amount paid to the Treasurer.

The Committee hoped that this course would have called forth greater effort in the several parishes, but they regret that the result has not been more satisfactory, \$548.50 only having since been paid in from the country parishes.

That the Chairman, by request of the Committee in December last, addressed a letter to the Honorable Enos Collins, who subscribes £1,000 on £10,000, and £1,000 on £20,000 being paid in, which he declines to pay for reasons assigned in his letter to the Chairman, which correspondence is submitted.

There are four vacancies in the Committee, two by death (C. W. H. Harris and J. C. Cogswell) and two who have resigned (P. C. Hill and Brenton Collins). The Committee regret that they are to lose the services of the Secretary and Treasurer (N. Clarke), who has sent in his resignation. These vacancies have not been filled up.

The Committee earnestly hope that the present year may be attended with larger payments of subscriptions, and they will be glad to receive any suggestions from your Society; but they feel the necessity of the clergymen in the several parishes earnestly impressing upon their people the importance of fulfilling their obligations, whereby the Fund may come up to the amount required to bring it into operation.

All which is respectfully submitted.

HALIFAX, 24th June.

M. B. ALMON,

Chairman of the C. E. Committee.

It was resolved, that the W. and O. Committee be instructed to provide a scheme and report to the next Annual Meeting by what means greater benefits may be secured to the orphans of clergymen holding certificates. Two notices of motion relative to change of W. and O. Rules, were referred to that Committee to consider and report upon at the next meeting.

The following resolution (notice of motion having been given at the last meeting)



was adopted:—"That the church property in any parish which is actually occupied by the incumbent of the said parish, be valued by competent valuers, upon his taking charge, and be considered at the same value for purposes of salary during his incumbency; and that the valuers be appointed as follows, viz: one by the Parish, one by the Executive Committee of D. C. S., and another by those two.

A further sum of \$250 was directed to be paid toward meeting the deficiency in the Block Sum, now amounting to \$1450.

### SYNOD.

A meeting of the Executive Committee of the Diocesan Synod was held at the Bishop's house, Wednesday, July 3. Four vacancies in the Executive Committee were filled up, subject to the approval of the Synod, by the appointment of Rev. J. Abbott, Rev. Dr. Blackman, Messrs. J. Norman Rudolph and Jas. H. Thorne.

A list of questions for the Rural Deans was submitted and adopted.

The Secretary presented a copy of the "Journal of the Diocesan Synod of N. S.," which had been prepared by order of the Synod.

A scale of assessment to meet the expenses of the Synod was submitted and adopted. The Secretary was directed to inform each parish of the amount requested for the above purpose.

The Bishop informed the Committee that he had been summoned to the meeting of the "Pan Anglican" Council, on the 24th Sept. next.

The Committee requested the Bishop, as Ordinary, to issue a form of Prayer to be used by this Diocese, previous to and during the session of the Council, asking for the blessings of God upon its deliberations, and for the guidance and safe return of our own chief pastor.

The town members of the Executive Committee were directed to act as a Committee on the Church Paper, until the next meeting of the Executive Committee.

### TO THE CLERGY.

*Rev. and dear Brethren.*—In order that there may be uniformity throughout the Dominion, I have to desire you to substitute the words, "Governor, General of this Dominion," in the Prayer hitherto used for the Lieut.-Governor of this Province.

HALIFAX, July 9, 1867.

Yours, &c.

H. NOVA SCOTIA.

The following ordinations, by the Lord Bishop of Nova Scotia, were accidentally omitted from the last number:—

W. J. Ancient was ordained Deacon at the Cathedral, and has been sent by the Colonial Church Society to Terence Bay.

Andrew Gray, lately a Probationer amongst the Wesleyan Methodists, was ordained Deacon, at Maitland, Lunenburg County, and has been licensed as Curate at Liverpool.

Rev. John Roy Campbell was ordained Priest at Yarmouth, on Whitsunday, being presented by the Rural Dean, Dr. White, in the absence of the Archdeacon. He is to continue in his present position as assistant to Rev. J. T. Moody.

St. LUKE'S CATHEDRAL will be re-opened on Sunday next, and there will be a celebration of the Holy Communion at half past seven o'clock.

NOTICE TO CORRESPONDENTS.—In order to insure admission, all communications must be in the Editor's hands not later than the 1st Wednesday in each month.

Communications from Revs. Alfred Brown and J. M. Hensley, received too late for this number. Accounts from Yarmouth and Weymouth, of the Bishop's visit, crowded out—will appear next month.

**ERRATA** in the May No.—Many, among the rest on p. 109, 6th line from the bottom read *this* for *the*—an important change. Page 110, read "The memory of the just is blessed."