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NOVA SCOTIA
Church Chronicle.

Vol. IV. HALIFAX, OCTOBER, 1868. No. 10

"Ad profectum sacrosanctæ matris ecclesiæ."

A WORD TO THE WISE.

THE late Dr. Mines in his well-known (and hitherto unanswered) "Presbyterian Clergyman looking for the Church," remarking on the wonderful interest exhibited by all other Christian denominations in all that goes on in the Church of England, is led by this fact to describe that Church as "the eye of the religious world." Hundreds of Romanists and Dissenters may every day abjure or change their religious belief, and no stir is made, no word is said, and it is only to the immediate spectators such facts—as a general rule—are known. But out of the many thousands of clergymen in our Church, let two or three go over to Romanism or Dissent, and at once great is the clamour of all who differ from us. We are, by all odds, the best-watched Church in the world. Touch the ball of the eye, and the whole body is disturbed: touch the Church of England, and a thrill agitates the whole body of Western Christendom. Any of the great lights in other persuasions may strike off from his usual orbit to-morrow, and no notice will be taken, but let one of our smallest luminaries in New Brunswick or Nova Zembla dart out of his proper system, and for a little time he shall be not only "the cyonasure of neighbouring eyes," but a star of the first magnitude to all outsiders.

Thus it is, that in pursuing the even tenor of our middle course between Rome and Geneva—between a cast-iron Superstition and ultimate Infidelity, we Churchmen—like Bunyan's Pilgrim passing through the dark valley—are continually assailed and sometimes discouraged by the clamours on each side, animadverting on our position. If, in the history of our Church, false prophets had invariably been stoned to death, great would have been the slaughter on each side of us,—our way would have been fenced by the bones of our detractors. Ever since the days of the Reformation, Rome has been prophesying our speedy engulfing in Infidelity, whilst Geneva has been as constantly predicting our absorption into the Papacy.

Considering the effect that this constant clamour produced among the many weak-kneed and half-hearted ones in our Church, it is truly marvellous that we managed to hold together at all. Whatever some of ourselves may think, outsiders know well that the Church of England possesses a distinctive system,—a system admitted by candid Romanists, like Newman, to be nearer the primitive model than their own. But the fear of surrounding clamour induces many of our teachers of religion to deprecate, ignore or deny the system, to endeavor to explain away the language of our formularies which teach it, and put their own private opinions in the place of that which, at the most solemn moment of their lives, they pledged themselves to obey. A flock whose pastor has thus

taught them to prefer their own private opinions to the decisions of all (except himself) who are set to be their spiritual guides, and to suspect most the teachers of their own church, is surely in a very forward state of preparation to listen to the uncharitable clamours and predictions of outsiders. It is no wonder that such flocks furnish the great majority of perverts to Rome or her opposites. A Nemesis pursues their shepherd, and in the end he is sure to suffer from the insubordination and suspicion which he himself has taught. Such flocks also are only too apt to fall into their pastor's mistake in pursuit of popularity. Their best defence of any distinctive and Catholic doctrine or practice of their church is some sort of weak, shambling apology, whilst in the lecture-room, the political caucus or the halls of legislation, they, too, often betray an indecent eagerness to sacrifice to outside popularity, not their own whim, convenience, or comfort, but the rights of their Church. And with becoming consistency they labour to belittle the motives and labours of their more pronounced brethren, who are stigmatized on one side as High Churchmen, and on the other as "Mere Anglicans."

How differently do outsiders manage their affairs! Every Romanist is a High Romanist, i. e. he loves his own Church and her doctrines better than all others, and is not careful to make sneaking apologies for her distinctive principles, but rather is determined to carry the war into the assailant's camp, and lead him home a willing captive. Every Dissenter is a High Dissenter, and those who are otherwise soon find that they do not count for much among their brethren. Our insubordinates and popularity-seekers would soon, among them, be brought to see the error of their ways. Dissenters have, it is true, their Liberal as well as Conservative phraseology in religious tactics, but the former is their holiday suit—the latter their working attire. And as a Free Mason, even in his cups, never speaks a word against the "Mystic Tie," so our outside brethren, even in their most gushing fits of liberality, never imitate weak-kneed churchmen by speaking ill of their own denomination.

Izaak Walton, worthy old soul, when impaling a wriggling angle-worm on his hook, was wont to handle him as if he loved him. Thus have we seen our Church handled or impaled by the same zealous hands, even as circumstances required. Far be it from us to hold up such tactics for imitation. But reasonable caution, self-respect, brotherly love and zeal for the good old way are greatly needed among us.

A few weeks ago, the celebrated Spurgeon, fresh from a Wesleyan Missionary meeting in London, came in a little late to make a speech at a similar meeting of his own denomination. Apologizing for his tardiness by giving a recital of the liberality of the meeting he had just left, he added: "I hope I have provoked some of you,—i. e. to good works."

Whosoever loves the Church of England and looks around him in this Province will find a good deal to provoke him. He will find Presbyterians and Baptists not only supporting their ministers without outside assistance, but maintaining very expensive missionary operations among the heathen in various parts of the world. And whilst the most cheering accounts come in from those far off heathens to revive and invigorate the christian liberality of their Nova Scotian benefactors, we cannot be surprised to find that this liberality re-acts upon their churches at home, and their Home Missionary operations are not only providing ministerial labour for their own weaker stations, but are overlapping us, and endeavouring to get into their own folds our stray sheep in neglected places. Thus we learn from the Monthly Record of a large and in-

fluent denomination in this Province, that attention being called to the spiritual destitution of certain places by the Agents of the American Tract Society, Probationers have been sent to many such places since the beginning of College vacation. These probationers have been well received, provided with free board and lodging by the people to whom they were sent, and paid for their labours by their hearers and the Missionary Board. In one locality, the Report says, there are twelve families, two of whom are Roman Catholics, eight Episcopalian and two Presbyterian. “For years these people have lived in this locality, without hearing the sound of the Gospel. They are living as sheep without a shepherd, under no pastoral oversight.” They are without vital godliness, and are a wretched set of sabbath-breakers,—“but,” says the Probationer, “I always obtained a very fair and attentive audience among them.” “In another settlement,” he says, “there are seven families, all of whom have a nominal connection with the Church of England. These families live in miserable hovels, amidst deplorable ignorance and vice. They all possess bibles, but only two persons among them can read. On the Sabbath, when service was held, a goodly number always assembled, and apparently listened with great attention to the lessons of divine truth unfolded.” (This was in Hants Co.)

Another Probationer, on the Eastern Shore, says of one station, “_____ is the only mission station here. The greater part of the people are nominally Episcopalians. . . . We have every reason to believe that labour expended in that quarter would be abundantly blessed.”

The Agent of the American Tract Society is the pioneer. A considerable part of his support is derived from the subscriptions of churchmen. He finds a very promising field of labour for himself and his successor, the Probationer, amongst “nominal churchmen,” who by this means have “the Gospel” supplied to them in some cases for the first time. If these “nominal churchmen” here and there have gained in self-confidence and a spirit of uncharitableness in proportion to their reported lack of Gospel knowledge, their transition to other folds will be easy. But we know their pastors, and doubt the fact.

There is a unity of purpose outside of us which we would do well to copy. The Young Men’s Christian Association lately met in Halifax, and amongst those assembled were several members of our church. Why may not we as well as the Presbyterians and Wesleyans of Halifax have Young Men’s Associations in connection with our own church? Others employ the common platform and thus weaken outside distinctive principle. But with a wisdom which we would do well to copy in time, they have other, interior Associations for young men, in which distinctive principles are clearly defined and taught.

Looking at our lack of missionary spirit, and aggressive zeal, our want of distinctive teaching of the Catholic truth, our ready assistance by word and subscription towards principles antagonistic to those of our own church, the fact that we hold our own is wonderful. What may we not by the blessing of God expect, when by frequently meeting in our Rural Deanaries and Synods, we learn brotherly love and mutual confidence, and begin to work with heart and hand, “*Ad profectum, sacrosanctæ matris ecclesiæ?*”

Let us in the meantime look up our scattered people, and by God’s help make them sound and not nominal churchmen, and real and not formal Christians. Let us do it systematically, and not by mere furtive effort. Let us strengthen the hands of our D. C. S.

FREQUENT COMMUNION.

Our intimate converse with temporal things, and our familiarity with the delights and satisfactions of sense, is but too apt to take off our minds from serious thoughts, and to impair that vigour and resolution which ought to be employed about the one thing necessary. Now frequent communion keeps a lively sense of religion upon our minds, and invigorates them with fresh strength and power to perform our duty. It is the proper nourishment of our souls, without which we can no more maintain our spiritual life, than we can our temporal without eating and drinking.

As long as we carry these frail and sinful bodies about us, the world, the flesh, and the devil, those constant enemies to our true happiness, will be making perpetual assaults upon our virtue, and using their best endeavours to corrupt our innocence. Now frequent communion is the sovereign remedy against all their temptations, by mortifying our passions, by spiritualizing our affections; for how can we yield to any sinful satisfactions that crucified the Lord of glory, or fix our hearts upon perishing objects, when God only deserves, as He requires, the whole man?

One of the great advantages of our Christianity consists in being made members of Christ's mystical body, by reason of those happy influences we derive from our Head; and our happiness depends upon our enjoying this blessed privilege.— Now frequent communion preserves this spiritual union inviolable between Christ and all faithful Christians; by a mutual intercourse of goodness and compassion, in pardoning our sins, in strengthening our feeble virtues, and in communicating heavenly joys and foretastes of happiness; and on our side by repeated acts of adoration and thankfulness, of love and admiration, of resignation and submission to His holy will, and of sincere professions of constancy and perseverance in His service.

We are convinced by fatal experience, that either through surprise, or the strength of temptation, we cannot always stand upright; that we do those things we ought not to have done, and leave undone the things we ought to have done.— Now this holy sacrament perfects our repentance, and ratifies and confirms to us the pardon of our sins; repairs those breaches which our follies have made in our souls; and applies to us in particular that satisfaction which our Saviour made upon the cross, and conveys to us the benefits of that all-sufficient sacrifice, whereby God the Father is rendered favourable and propitious to us miserable sinners.

In this vale of tears, afflictions and calamities are often the lot of the best of men. Now where shall we find comfort under these difficulties, or strength to contend with them, but from that provision that is administered at God's table; from those sufferings which our Saviour endured for us, and no ways deserved Himself? For who can complain of afflictions in any kind, that considers what necessary correctives they are of our follies, what noble improvements of our virtues, and what a testimony they are of our love and affection to the blessed Jesus, when borne with patience and submission; and that withal remembers, that his Lord and Master was made perfect through sufferings? Besides, from this divine nourishment we receive such comfortable impressions as make the troubles of this life lose their sting; and it supplies us with such inward delights as surpass all expression, and which are only felt by those that frequently make the experiment.

This is the most proper method to make our bodies temples of the Holy Ghost, and the most effectual means to fit and prepare our souls for the eternal enjoyment of God.—[Nelson.]

From the Montreal Gazette.

DEATH OF THE METROPOLITAN.

It is our most painful duty to announce this morning the death of the Most REVEREND THE LORD BISHOP OF MONTREAL AND METROPOLITAN. His Lordship died at the See House ye terday evening at 6 20 o'clock. He had been ailing for some days. He had come home on last Thursday from a confirmation tour in the Deanery of St. Andrew's, with an attack of his old complaint, liver disease, and took his usual aperient pill. He partially recovered; so much so that he fully intended prosiding at the Synod, which commenced its session yesterday. Subsequently, symptoms of debility and collapse set in very rapidly, with great prostration, attended by frequent wandering, which eventually terminated in effusion into the brain—a sequense of extreme and rapid decrease of the powers of life. These last symptoms set in on the evening of Tuesday last, and he continued, notwithstanding all the efforts of his medical attendant, to sink till the hour of his death.

The news of his serious illness produced a general feeling of sorrow in the city yesterday; and the news that he is gone will be received with most profound regret to-day, not only in this city, but throughout Cana'a.

Bishop Fulford was a man of commanding presence, of quiet manner, taciturn in speech, but courteous to all. As between parties in the church, he played the part of peace-maker. He steadfastly refused to allow himself to be considered the ally of either the high or the low Church factions; but to both sides he counselled moderation, and the sinking of party asperities. In fact, so neutral was the ground on which he stood that none could ever tell with which side he most sympathized—not even an inadvertent word of his could be seized and twisted to form a clue. His last public utterance on the subject of parties in the Church was delivered at the Montreal Diocesan Synod held in June last, from which we will quote (from our own columns) his closing words, referring to the judgment of Sir R. Phillimore in England:—

“What may be the final issue of the question in England, how far legal decisions may suffice to control the action of the church, and prevent any undue deviation from general practice or revival of obsolete usage, or whether any fresh legal enactments may be thought necessary, will soon I suppose be settled. In the meantime we must remember that there is no necessity for any one uniform ritual being established in every branch of the church alike; and if necessity should require it, we in Canada, according to the terms of the xx and xxxiv articles, may take such order as in the matter may seem needful. At the same time I trust that it will be the wisdom of our Provincial Synod, to whom it would appertain, to avoid all hasty or ill-advised legislation, under any heat of unnatural excitement of existing controversies; and that there will be no attempt to reduce all under too strict and formal a rule. Above all I hope we shall not enter upon this or any other portion of the work committed to us in behalf of the church, in the narrow and bigoted spirit of party, which is the ruin of all true Christian fellowship. If there are excesses on the part of the so-called ritualists, there are undeniably many sad deficiencies in the other extreme. The ritual of the Church of England, if faithfully observed, is fully capable, whether adapted to the service of the noblest cathedral or minister, or in the humblest country church of satisfying the wants and cravings of all her faithful children, without transgressing, what Sir Robert Phillimore remarks, are the only orders given in the New Testament respecting ritual and use of the most general kind; they are the directions of St. Paul to the Corinthians—‘Let all things

be done to edification.' 'Let all things be done decently and in order.' And at the close of his judgment he says: 'The basis of the religious establishment in this realm was, I am satisfied, intended by the constitution and the law to be broad and not narrow. Within its walls there is room for those whose devotion is so supported by simple faith and fervent piety, that they desire no aid from external ceremony or ornament, and who think that these things degrade and obscure religion; and for those who think with Burke, that religion should be performed, as all public solemn acts are performed, in buildings, in music, in decorations, in speech, in the dignity of persons, according to the customs of mankind taught by their nature, that is with modest splendor and unassuming pomp; who sympathize with Milton, the poet, rather than with Milton, the Puritan, and say that these accessories of religious rites—

'Dissolve them into ecstasies,
And bring all heaven before their eyes.'

St. Chrysostom and St. Augustine represented different schools of religious thought; the Primitive church held them both. Bishop Tagger and Archbishop Leighton differed as to ceremonial observances, but they prayed for the good estate of the same Catholic church; they held the same faith 'in unity of spirit, in the bond of peace and righteousness of life;' and the English church contained them both. And now I will end this rather lengthened address by quoting a short passage at the close of the preface to a recent work, entitled, 'Studies in the Gospels,' by the Archbishop of Dublin, already so well known to you from his excellent works on the parables and miracles of our Lord. 'For my labours,' he says, 'I shall be abundantly repaid if now, when so many controversies are drawing away Christian students from the rich and quiet pastures of scripture to other fields, not perhaps barren, but which can yield no such nourishment as these do, I shall have contributed ought to detain any among them.' May we all, amidst the labours and excitement of the battle of life, find time to be much in these rich and quiet pastures; and may the food there gathered by God's grace so assimilate with our natures as to produce in us its own spirit of love, which is, after all, 'the end of the commandment,' and 'the fulfilling of the law.'"

We have seen and known enough of Bishop Fulford from the first day he set foot in Canada to enable us to say with positiveness that, by the sentiment contained in these words, he would wish most to be remembered; and that he would at any time have counted his life cheap, if by its sacrifice he could have established the peace he urged. He seemed to dread party strife, feeling that, in the "church militant" as in patriotism—

"As we wax hot in faction,
In battle we grow cold."

and he set forth on more than one occasion that violence of faction might be accepted as proof, in inverse ratio, of the absence of Christian charity and careful learning on the part of the disputants.

In his first sermon in Canada, after his appointment to the office of Bishop in 1850, in the old Christ Church in Notre Dame street, he stated that he had not come to labour here without some diffidence; and he specially asked for the prayers and co-operation of the members of his church among whom his lot had fallen, lest he, who had left the home of his fathers and the graves of his kindred to come here, should be himself a cast-away.

Nor was the reference to his father's house and kindreds' graves a mere idle figure of speech, for that was the kind of thing to which he had the utmost aversion

—in fact, so much so, that he once delivered a lecture in this city in favour of simplicity of language, and against the too common use of ornament, citing for illustration the couplet—

“Ornament his sword had none,
Save the notches on the blade.”

His argument being that ornament in speech or writing should always be useful or a mark of service. But not to digress. He came to this new country from the old land where he had left behind him a long line of ancestors and the graves of many kindred. Who and what these were anybody may learn from “Burke’s Dictionary of the Landed Gentry of Great Britain.” His Lordship, though not noble, belonged emphatically to the class of country gentlemen in England—a class in which we find so many men of the very highest character. The family is of Saxon origin and held “Folefort,” (as written in the Domesday Book) from which place the name is derived, in which the family was seated at the time of Richard the First, and it has continued in possession of the same name and place, now written Fulford, for six hundred years without interruption. Bishop Fulford was the son of the late Baldwin Fulford, Esq., of Great Fulford, Devon. His mother was the daughter of William Adams, Esq., M. P., of Bowden, near Totness. The family is descended from William de Fulford, who, as we have said, held Fulford (Folefort) at the time of Richard I. Bishop Fulford was born at Sidmouth in 1803. He has consequently died in his 66th year. It is all too early an age for such a man to die. It is probable that the pressure of many cares upon him has worn his life away faster than the ordinary course might have done. He married in 1830, the eldest daughter of Andrew Berkley Drummond, Esq., of Cudlands, Hants, the grand daughter of the second Earl of Egmont. His son and daughter (married to Archdeacon Lower) are both in England. A telegram was sent on Tuesday, we understand, for his son to come, but he will come too late to see his father’s face again. Bishop Fulford went to the Grammar School at Tiverton; whence he went to Oxford, and entered Exeter College, where he graduated B. A. in 1824; he was elected a Fellow in 1825; he received the degree of D. D. in 1830; was Rector of Trowbridge from 1832 to 1842; Rector of Croyden from 1842 to 1845; Minister of Curzon Chapel, Hanover Square, London, from 1845, until his appointment to the office of Bishop of Montreal in 1850, and in 1859 by letters patent, he was appointed the Metropolitan Bishop of Canada.

He has seen the Diocese of Montreal greatly grow, and the Church of England greatly prosper during the eighteen years of his stewardship in the office of Bishop in Canada. He saw the great political movement in Canada which ended in the secularization of the Clergy Reserves, and also that the evils which some apprehended would flow from that act never came. But that, on the contrary, the Church of England has, from that time, had an increase of peace and prosperity. This fact made an impression on his mind, and forced the conviction that the removal of a political bone of contention would be likely to advance the real interest of the Church of England in Ireland. His Lordship, accordingly, recently caused to be reprinted a section of the Canadian Clergy Reserves Secularization Act, and the figures of the scheme of commutation which took place under it. These facts have already excited great interest in England; and likely will excite much more before the question of disestablishment is finally settled. In fact, so strong were his Lordship’s convictions on this subject, that he made, much nearer than was his wont, a political allusion to it at the Diocesan Synod in June last, to which we have already referred. As the subject is still so fresh, we think it better to quote an extract or two :—

There are many persons in England who seem to have no confidence in the church, as an institution capable of maintaining and transmitting "the faith," unless it be sustained and controlled by its connection with the civil authorities of the State. It is assumed as a necessary consequence, that, when once we are set free from the restraining power of the civil law, we must be expected to rush eagerly into change and extravagance. There are others who, amongst the anxieties and difficulties which are harassing the rest of the Colonial Churches, point to Canada and say, why may not the same liberty be granted to them as to Canada? So that whether as an example for others to follow or to shun, the position of the Canadian Church has been constantly referred to in Parliament in the discussions in Convocation, and at the Lambeth Conference. Into the very wide subject of the general question of the advantages derived from the legal establishment of national churches I shall not now attempt to enter, though it is, at the present moment, the one important subject most deeply agitating the public mind in England, in consequence of the measures introduced into the Imperial Parliament respecting the Irish Church. But here again the Canadian Church is referred to both with reference to our present position as a disestablished Church and a disendowed one. I had many enquiries made by persons of high influence and office, respecting what one of them termed, "the heroic act on the part of the Canadian clergy at the time when the Clergy Reserves were taken from them by which they secured, though at no little risk to themselves, something of a permanent endowment for the Canadian Church." And I had interviews with more than one of the leading public men, by their desire, for the purpose of explaining "the position of the Canadian Church, especially with reference to the liberty, which she acquired, as in some degree a return for her disendowment." And further I was informed that, "at the approaching Church Congress to be held in Dublin, next September, one of the subjects will be *The Canadian and American Churches, their organization and practical working.*" And I was asked if I could advise any means of procuring such assistance, as might make the consideration of that subject profitable, specially with reference to the present prospects of the Irish Church.

His Lordship, at considerable length, argued that, in view of this situation, it was greatly important for the Church of England in Canada to prove herself equal to the occasion for an example.

Again, referring to the Pan-Anglican Synod, his Lordship said :—

It was one of the objections made to the meeting of such a Conference, where churches forming part of a legalized national establishment were to be united with churches free from any such connection, that it would lead to the disestablishment of the church in England. I feel confident that no such thought was in the minds of those who promoted the meeting, nor do I believe that it was calculated to produce such results. The proposed disestablishment of the Irish church, which followed so close, certainly originated from very different causes. But what has resulted from the Conference and what was avowedly one great object in promoting it, is a juster appreciation of the character and work of the Anglican branch of the church Catholic, as one great corporate body, a Divine Institution commissioned by Christ to bear witness for the truth and maintain "the faith once for all delivered to the saints." I do not apprehend, as many persons do, that, if the Irish Church is disestablished, it will be but the commencement of the work, and that the disestablishment of the Church in England will quickly follow. Their whole position and circumstances and relation to the population are so different, and the church in England is so interwoven with the whole framework of society, and the internal polity of the State, that they seem hardly capable of being disunited without some great political convulsion. But I foresee other dangers. There are spirits at work not to disestablish, but to corrupt. There are able men, and those occupying influential positions, who assert that a national church, ought as a necessary consequence, to embrace the whole of the people; that it ought not to require any special subscription to particular articles on the part of its clergy—or to be limited in its teaching by special creeds, or to set forth any form of dogmatic faith; in short, that it ought not to be the witness for God's eternal truth and the teacher of the people, but in fact really receive its creeds from them. This is the

nature of the attack which I apprehend is likely to be made upon the Church of England; like Balaam, when he sought to corrupt those, whom he was not permitted to curse; and I expect that the influence of the New Parliament will not be unlikely to assist in promoting such results. But a church that ceases to maintain its claim to be a Divine Institution, having its authority from God to proclaim His truth, must be stripped at once of its power to cope with the evil that abounds in the world, and relinquishes every right to the promise of abiding grace. If such a strife be approaching, then, in such a day of trial will there not be reason to rejoice that so many of her children on this side the Atlantic and in the Eastern Hemisphere, who are free from such perils, have already learned to unite with her in the maintenance of the great imperishable principles of our common faith, and given evidence to the world that the real and only abiding foundation, the spiritual foundation of our Zion, was laid not by the hand of man, but of God.

We may say with respect to the Pan-Anglican Synod, that if the idea to hold it did not originate with Bishop Fulford, the measures that led to its being carried into practical effect were due to him.

He has left several volumes of published works, consisting of sermons, essays, and a book on the progress of the Reformation.

He was ever ready to lend his presence on any public occasion to promote secular objects, having an aim to advance the improvement of society, or the cause of education. He was President of the Natural History Society; President of the Fine Arts Association; and, we believe, he evinced interest for the advancement of other societies of which we have not now the particulars. In this way he became acquainted with many men, outside the pale of his own church, and his uniform courtesy and liberal mind, won him many friends and admirers among many denominations of Christians and many sorts and conditions of men. Nothing could be more unostentatious than his habits and mode of life. He sought more to command respect from the innate force of a simple character than from any kind of display.

He had what we may call a cold judicial firmness in administering the affairs of his diocese. He never allowed his feelings to interfere with his judgement. Perhaps this he carried to a fault. We have one or two notable instances in our mind's eye.

In speaking he rose sometimes to eloquence, but generally he seemed most anxious to be careful of his words; and in his style he followed the fathers of the Church.

His loss to his wife and family is unspeakable; but into their grief we may not enter.

His office will be filled in the way that has been agreed upon between the Provincial and Diocesan Synods, namely, the former will supply the names of three candidates, out of which the latter will select one.

We feel that in this brief notice, written hastily after we had heard of his death last night, we have given a very imperfect narrative of his Lordship's life, which will, we have no doubt, be hereafter written by men of leisure, but we believe we have given a true appreciation of his character, founded upon an observation of eighteen years.

“SHEW THY SERVANTS THY WORK, AND THY CHILDREN THY GLORY.”

MAN'S philanthropy would wish to look upon all men as walking in a quick path towards the perfection of civilization. And men are not happy in their good

efforts unless they themselves can see their effects. They are not content to fight for the well-being of a race, and to think that the victory shall not come till the victors themselves shall have been mingled with the dust. The friend of the negro, when he puts his shoulder to the wheel, and tries to preserve his black brother from the degradation of an inferior species, hopes to see his client rise up at once with all the glories of civilization around his head. "There, behold my work, how good it is!" That is the reward to which he looks. But what if the work be not as yet good? What if it be God's pleasure that more time be required before the work be good—good in our first sense of the word—in our sense, which requires the show of an immediate effect?

* * * * *

We are always in such a hurry; although as regards the progress of races, history so plainly tells us how vain such hurry is! At thirty a man devotes himself to proselytizing a people; and if the people be not proselytized when he has reached forty, he retires in disgust. In early life we have aspirations for the freedom of an ill-used nation; but in middle life we abandon our protégé to tyranny and the infernal gods. The process has been too long. The nation should have arisen free at once, upon the instant. It is hard for man to work without hope of seeing that for which he labours.—*Anthony Trollope.*

"SO MANY CALLS."

For what purpose? for the payment of numerous bills made for life's luxuries,—its pomps and vanities? Oh no! "so many calls for the Church:" that is, some six or eight objects a year are presented to our friend's consideration. He was called on only a month ago, and with that call he parries every other, just as the Indian holds up some prisoner he has taken to shield him from the arrows of his pursuers. He gave so much on such an occasion, and that is used as a scarecrow for all future collectors. It would seem that any one loving Christ would rejoice at the increasing calls to extend His kingdom, and would expect that any once made should increase. Christ, through his Church, takes the attitude of a suppliant, that His people may know the superior blessedness of giving to receiving; and yet He is denied, because the calls are so frequent! But He does not call upon you as often as *you* call upon Him, for from Him you daily receive your breath, your reason, and all the comforts of this life. He is called on to protect you by His providence, and to supply mercies as numerous as minutes. Above all, He is called on to spare you under provocations of ingratitude which you daily heap upon Him. And yet, with all these calls, never has "His arm been shortened, or His ear heavy." But when he calls on *you*, and that, too, for your own benefit, you treat Him as some troublesome mendicant. "Freely ye have received" and sparingly do ye give. Suppose He should take you at your word, and say, "Yes, I *have* called too often, I will do so no more:" then, indeed, there would be no more calls on your charity, but then, also, would you lose your ability to be charitable; your talents, unimproved, would be taken away. If your life were spared, which still would be an exercise of His mercy, you would wander abroad an outcast, exposed to every stress of weather, and sensible of your former blessings by their withdrawal. But if there are so many calls on you, suppose you retaliate, and make calls on other people. "By no means," you reply; "you would sooner give than do that; you could not think of exposing your feelings in such a way." Very well! then, of course, you will consider that those who call on you have feelings also, and you will doubtless be particularly careful to render their stony path as smooth as pos-

sible; at least, you will not inflict another pang in addition to the many they have already experienced in their arduous round. The truth is, that a person who for Christ's sake, undertakes a collecting tour, approaches as near a moral martyr as is attainable in the present state of the Church. He, or rather she (for men are not generally courageous enough for this,) deserves encouragement, not only for the worthy object in view, but for cheerfully undergoing that laceration of feelings which every collector must experience.

That there are so many calls, should be a cause of thankfulness to every true friend of Christ. It shows that His kingdom is extending, and that the seed of past liberality is bearing, after many days, its fruit. But, further, the many calls are so many opportunities of securing God's blessing upon our *temporal* affairs. For, Holy Scripture declares, that, as we sow we shall reap; and when the poor widow was about consuming her last provision, the gift from that morsel to the prophet was so productive, that, "the barrel of meal did not waste, neither did the cruse of oil fail, until the Lord sent rain upon the land." An eminent saint once said, that "he was too poor *not* to give. He could not afford to be sparing in seed wheat;" and Baxter said, that "his affairs most succeeded, when he was *most* liberal; and since he had been more sparing in his charities, he had not so prospered." Says another, "I am as now able to increase my contributions to five hundred dollars per annum, for the support of Christ's cause among my fellow men, and to pay it as promptly, as I was seventeen years ago to give twelve dollars per annum, when I first commenced my contributions."

Should there be, therefore, "so many calls," if thou hast much, give plenteously; if thou hast little, do thy diligence gladly, to give of that little: for so gatherest thou thyself a reward in the day of necessity.

Restore to God his due, in tithe and time:

A tithe purloined cankers the whole estate.

Sundays observe. Think, when the bells do chime,

'Tis angel's music; therefore come not late—

God then deals blessings if a king did so,

Who would not haste, nay give, to see the show.

—*Legion, or Feigned Excuses.*

"IT IS SO HARD TO REPENT"

With this view of repentance, God is regarded, as a hard master, and his service a toilsome drudgery, but it can be shown that He requires of us nothing but for our good, and for this end ordains labor as necessary to our moral health, for both morally and physically we "must earn our bread by the sweat of the brow." If the difficulties of religion were *beyond* human capacity, there would be reason in the excuse; but God puts no more upon us than we are able to bear, and no more than is necessary to exercise our good, and mortify our evil dispositions; and without such spiritual labor goodness must die. The difficulties of religion show its value, for could it be obtained without exertion, we should esteem it as the dust of the ground. Gold is sought for, diligently, and is valued because thus sought; and it is this seeking diligently for God's favor which makes us appreciate it when found, for

"As her holy labors rise,

So her rewards increase."

It is indeed hard to repent without continued exertion, and it is also hard when we rely on our own strength; but repentance is practicable when God's aid is sought by earnest prayer united to our own efforts. In such case the imaginary difficulties

vanish as mist before the sun, and the *real* ones diminish. It is your continued impenitence that makes it hard to return, and the longer continued, the more difficult will it become, for habits which might be broken now, in a year will become inveterate. No: the difficulty is in *yourself*. You say, "there is a lion in the way," but the wise man assures us that it is the *slothful* man says so. Shake off sloth, and you are rid of a most formidable enemy.

And it is very questionable whether this excuse of "so hard" will endure your own scrutiny. You do not repent because it is beyond your efforts; in a year it will be still more impracticable. One would suppose, if you really found such difficulty now, you would not allow time to add anything further to this difficulty, but would immediately employ extraordinary energy. The alternative "now or never" would stimulate to *present* work. Nor can you believe that repentance now is impracticable, for this belief would cause a state of mind which would prevent your reading ~~this~~ volume. You would need some opiate for despair, not some excitement for insensibility.

CHURCH MUSIC IN ENGLAND.

I had been at Cathedrals, had attended the magnificent Temple Church, and the resplendent structure of the Ritualists—All Saints, Margaret Street, London. Great was my curiosity to witness the Service in a plain, rustic Church. I had the opportunity, on my second visit to Stoke-Pogis, to hear the Bishop of Oxford. The organ was in one of those little side-chapels, with gable roof, which you see in the pictures. In advance of the organ were the choristers, about two dozen, composed of young boys of the Sunday School, and of a few young men, all unsurplised. There was a congregation of four or five hundred people. The singing was antiphonal, and plain; the body of leading voices full and strong, and the congregation uniting, filled the church with melody, which arose from every corner; it swelled and rebounded from the roof—not a representation of the people's praise—not a slender delegation of song—not a performance of worship by proxy, and that stipendiary—but a common, multitudinous, impulsive ascription of praise to God. The prayers were read, not intoned. The *Amens* were taken up in a musical note, and chanted in fervent strain by choir and congregation at the end of each Collect, thus making it the people's own. The effect was impressive in the highest degree; and in connection with the universally bended knees, and responses by all, gave an air of reality to the Service, which must touch, it would seem, a heart of stone.

I heard in all this nothing which is not within reach of almost every country parish in our land. The music is simplicity itself. Its charm is its appropriateness to our Church. It is of Church Birth. The music of different bodies of Christians has a distinct character in keeping with each. Why should our Service suffer grievous loss, by incorporating upon it that which is alien and incongruous? It is no disparagement of the Masses of Mozart and Palestrina to say that they did not suit our Ritual. We have a plain song older than they, which, like our prayers, comes down from the Elder Church. It is no disparagement of the greater part of the Psalmody in our country, to say that it is unfitted likewise to the genius of our Service. It is no exaggeration to say, that much of what we call music in our churches is not devotion, but sacrilege—absolute sacrilege!

The same simple, sweet strains, led by children near the chancel, and in which the congregation united, greeted me in the Strand, in London, in the fine old Church of St. Clement the Dane. This is a Low Church (so-called). Again in the beauti-

ful English Chapel at Melrose, Scotland, where I spent a Sunday, the music was of like character. This, likewise, is called a Low Church. Again, at Broughton Ferry, Dundee, in the English Chapel, I heard the reproduction of the same plain, enthusiastic melodies, firing the soul of the people. The Service was plain, and technically unritualistic. But here was a choir of boys, sons of the gentry of the parish; their reverent demeanor exceeded that of any of the boy choirs I saw in the Cathedrals.

I worshipped in London Stoke-Pogis, Windsor, Oxford, Geneva (Switzerland), York, Durham, Melrose, Dundee, Broughton Ferry. In Great Britain I saw a community liturgically educated for generations—trained up by a Prayer Book transmitted from sire to son. I saw their Church Institutions, their Church Universities, their Church schools, their asylums, hospitals, Bible societies, and Church presses teeming with the most mature and fruitful literature on earth, for high and low, learned and simple. As an unestablished Church, free and unincumbered by political disabilities of all sorts, and not having Jews, infidels, and enemies to legislate for us, we, the Daughter Church, have many points of superiority over the venerable, and, in this country, much misunderstood and ignored Church of England. But the Daughter has yet some momentous lessons to learn of the Mother. Prominent among these, is the important and undervalued department of Church music. The Church of England is, in this respect, fifty years in advance of our Church, whether in city or country.

Neither in cathedral, collegiate church, parish church, nor chapel; neither in city nor in country; neither in Church High nor Low, nor Ritualistic, fashionable nor humble, did I hear (apart from the anthem) one strain of the Quartette. The Anthem is the only elaborate music. The organ accompanies, never leads. Woman's voice is heard only as blending with the multitude. The Psalmody is extremely simple, rapid, universal, and without interlude. Mark the testimony of Professor Hoppin, recently the chaplain of Yale College: "There is one thing to be admired in the worship of the English Church—the apparent unity and fervour of devotional interest and feeling in the congregation. The moment the text is announced, there is a general opening of Bibles, all following the preacher's explanation of the passage with the greatest earnestness. The singing also is diffusive and congregational. There are no instrumental interludes between the stanzas of the hymn. There is no flourishing of trumpets in the playing of the organ, and nothing like *executing* music. Art is subordinated to devotion more than it is with us. The choir is mixed up with the congregation, thus giving correctness and fire to the singing of all the people. I have never heard, in Catholic (Romish) countries, or in any part of the world, Church music, that, for beauty, animation, and fervour, at all equalled the choral singing in the public service of the great English cathedrals."

"ONLY PRAYERS."

And accordingly some never go to church except when there is a sermon, and sometimes not then, because it is too long. "Only prayers!" But does not Christ say that His house "is the house of prayer?"—a place where prayer not only is made, but answered? And have we not the example of Apostles for going up to the Temple to pray? What are those prayers that they are so neglected? They are not in a foreign language; nor does the minister omit anything essential; on the contrary, they comprise everything necessary to public devotion,

for the people have met together "to render thanks for the great benefits received at God's hand, to set forth His most worthy praise, to hear His most Holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul." Now one would think that if all this were only done sincerely, a great deal would be accomplished. Why even Gurney, the Quaker, said he derived the greatest benefit from an attendance on the week meetings, (silent.) And Archbishop Leighton says, in his Charge to the Clergy, 1662, "Whatsoever ministers do, they should beware of returning to their long expositions, besides the sermon, at one and the same meeting; which, beside the tediousness and other inconvenience, is apt to foment in people's minds the foolish prejudice and proud disdain they have taken against the Scriptures read without a superadded discourse; in which conceit, for all their zeal against popery, they seem to be too much of the Romish opinion, as accounting the Holy Scriptures in themselves as so obscure that it is some way dangerous, or at least altogether unprofitable, to intrust the common people either with reading or hearing any part of them at any time, unless they be backed with continual expositions." Truly, if those who object to "only prayers" would only make the experiment of entering more fully into their spirit, every objection would be silenced by their beauty.

Dr. Johnston said the reason why he attended week-day prayers was, that so few being present, his presence was more serviceable than on other occasions of worship; but for this reason-of the doctor's, most persons stay away.

THE TRANSIENT.

Perishing splendors pass away,
 Vanish, ye glories that decay,
 Onward I haste and cannot stay;
 Mine is the rest to come.
 Not for me are the joys that fleet,
 Not for me is the music sweet,
 Mine be the tears at Jesus' feet,
 Mine the eternal home.

Not for me are the glittering gems,
 Not for me are the diadems,
 No delights can I find in them,
 Since my Lord was crowned with thorn:
 Mine be the tears that pilgrims know,
 Mine be their portion of toil and woe,
 Mine be the way that my Lord did go,
 And the cross that He hath borne.

Not for me is the trump of fame,
 Brawling abroad my worthless name,
 Telling the story ever the same,
 Of pride and vanity:
 Mine be the toil, the sighs, the tears,
 Mine be the weary, wasting years,
 Mine be the hope when Christ appears,
 That I shall His glory see.

H. L. H.

"THE SPONSOR'S DUTY IS TOO WEIGHTY FOR ME."

It is pleasant to hear some one estimate properly the much neglected sponsor's office. But is it *too* weighty an undertaking? Some person, in case of the parents' death or inability, should watch over the child's spiritual interests. They have chosen you as suitable for that purpose, and why should you decline so charitable a work? If the orphan's *temporal* affairs required a guardian, there would be no want of friends and relatives to undertake *that* duty; that would not be too onerous; but is it not as necessary that some one should guard the orphan's heavenly inheritance; some particular persons who may feel a special interest therein? Is the child's soul to be exposed because none will attend to it? "But the promises are beyond my ability. I cannot answer for its renouncing all sin, believing all God's word, and keeping all His commandments. I can hardly answer for myself, much less for another." From these remarks you evidently misunderstand the sponsor's duty. For the answers which you make to the minister, being for the child, do not bind *you*. The transaction is between CHRIST and the infant, the minister being CHRIST's agent, and the sponsor the infant's agent. And as what the minister says does not bind him personally, he acting in the name of the Father, and of the Son, and of the Holy Ghost; so what the sponsor says does not bind *him* personally, he acting in the name of the infant. Such answers not only do not bind you, but they do not *create* the obligation which binds the child; for in private baptism, where there are no sponsors, the child is bound by the act of baptism alone. What then, it may be asked, is the use of the sponsor's answers, if they do not bind the sponsor? Their use is to express the nature of the covenant, which consists not only in privileges received, but in duties to be done; to do for the unconscious child what you would do for a dumb adult, who, unable to speak, answered through your mouth as his interpreter; to place baptism in its true light before the people, that they may be reminded of their obligations, and to keep before the sponsors the great object of certain duties which, by the sponsorial office, they *do* undertake, and which are, "to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession, he hath here made;" to "call upon him to hear sermons, and chiefly" to "provide that he may learn the Creed, the Lord's prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health." These, and the other qualifications of sponsors expressed in the exhortation in the Public Baptism of Infants, are perfectly practicable. If these be done and the child yet be lost, the sponsor is in no way responsible. Says Bishop Griswold, in his Pastoral Address to the Eastern Diocese, "It is an error to suppose that the promises of baptism are made by sponsors in their own name and behalf. The whole engagement is made in the name of the child, and nothing more or less is required and intended. The sponsors express audibly that engagement which baptism lays on the infant; they act as agents for another in the performance of a charitable work, and what they engage is not for themselves, but for the child only They promise to perform *nothing*, not even that they will teach the child religion, or bring him up in the faith and fear of God. But it is highly necessary that this should, by some one or more, be done: in the nature of the thing it is most proper, and it is generally expected that they who present the child for baptism, should see to the performance of this most

essential duty. And accordingly the Church, as she ought, enjoins it upon them. 'It is your parts and duties to see that this infant be taught.' This is no part of their verbal engagement, but in the reason of the thing, as also from the authority of the Church, and the general understanding of Christians, it justly rests upon them, and would so rest were no responses made." It should further be noticed, that in the selection of sponsors, care should be taken to select piously disposed Episcopalians, so that the duties they undertake may be faithfully performed.—*Legion, or Feigned Excuses.*

CANON LAW.—The sin of Antichrist is lawlessness, and it is with unaffected apprehension that I look at the tendency toward that ultimate form of evil which seems to be increasing in the world, and even in the Church. I charge you, then, my reverend brethren, to avoid the first approaches of this subtle but malignant temptation of the Devil. If the Canon Law of the Church of Christ has ruled a point, whether it appertain to the Apostolic ministry, the worship of the Church, or matters of diocesan and parochial interest, I charge you observe the law for Christ's sake, and by your teaching and example animate the laity of the Church to regard the canon as no mere titling of mint and anise and cummin, but as an Evangelical safeguard against the anti-Christian lawlessness of self-will. Do not be moved from your Evangelical principles by any discussions as to the subject matter of the Canon Law in any part of its particulars. The only point for your consideration is, what is the law, and knowing that, to obey it as the loving disciples of Jesus and the loyal members of His Mystical body. It is not, therefore, a controversy between man and man, when disobedience to the Canon Law is attempted by any one but it is a controversy between man and God. The ordinance is God's, the administrator of law is God's representative; and the disobedience, no matter how ingeniously defended, and earthly discipline avoided or defied, must be accounted for to the real Head of the Church in that day when He shall come to judge the clergy as well as the laity—when judgment shall begin at the House of God.—*The Bishop of New Jersey's Third Triennial Charge.*

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.

AUGUST 26th, 1868.

SIR,—On the 11th page of the Journal, for 1868, of Diocesan Synod, the following paragraph occurs:—"It was moved by W. C. Silver, seconded by Dr. Crane, and resolved, That the Bishop be recommended to adopt the declaration, page 20th on the 5th report of Lambeth Conference."

The inference which would naturally be drawn from reading this paragraph would be, that the resolution was passed unanimously. The resolution was strongly opposed, and I believe that 15 clergymen and several laymen voted against it. Believing that the adoption of this declaration by the Bishop would be injurious to the Church of England in this Province, I wish to call the attention of your readers to the reasons which have led me to this conclusion. The Bishop has been advised by the majority who voted for this resolution to ask every clergyman to be admitted to the cure of souls, or any office of trust in the Church; and every person to be admitted to Holy Orders to make the following declaration:—

"I, A B, do declare that I consent to be bound by all the rules and regulations which have heretofore been made, or may from time to time be made by the Synod of the Diocese of—or Provincial Synod of—or by either of them; and in consideration of being appointed, I hereby undertake immediately to resign said appointment, together with all the rights and emoluments appertaining thereto, if sentence requiring such a resignation should at any time be passed upon me, after due examination by the tribunal appointed by the Synod of aforementioned Province and Diocese for the trial of clergymen, saving all rights of appeal allowed by said Synod."

This declaration is unnecessary, because the judgment of Privy Council in the case of Long *vs.* the Bishop of Cape Town has established the principle, that the rules passed by such an assembly as the Synod, unless in themselves contrary to law, are binding on such members of the Church of England as have expressly or by implication assented to these rules. It requires a promise of *unqualified* obedience not only to all the laws which have been passed by the Diocesan and Provincial Synods, but all that they may pass in future. As Synods are not infallible, these bodies may pass laws opposed to the Word of God or the Prayer Book, or the law of the land. Clergymen swear to pay canonical obedience to the Bishop of the Diocese in all things lawful and honest. The committee of Privy Council have declared that the oath of canonical obedience does not mean that the clergyman will obey all the commands of the Bishop against which there is no law, but that he will obey all such commands as the Bishop by law is authorised to impose. Suppose that one of our clergy, appointed by the Parishioners to a Rectory, is willing to make the usual declarations, is attached to the doctrines of the Church of England, but unwilling to pledge himself to such obedience as this declaration requires, what right has the Bishop to refuse to induct or license such a clergyman? The law of the land requires the Bishop either to license any clergyman of the Church of England whom the Parishioners may present for induction, or to give his reasons in writing for such refusal of license, as no reason for refusal of license but unsoundness in faith or morals, or physical inability to discharge the duties, is valid; would not the Bishop, by acting on the advice of the majority of Synod and refusing to license such a clergyman be opposing the law and the right of the Parishioners to elect their Rector? Again, a candidate for the Ministry, inasmuch as neither Synods Diocesan or Provincial are recommended by our Church or form part of its constitution, might be opposed to joining them, or if willing to join, be opposed to this declaration, by what right is he to be told that he cannot be ordained? Our discipline bill is admitted to be most defective, and no one can defend the principle which appoints the Bishop to name the clergymen from whom the accused is to select his judges, and to be one of these judges, inasmuch as it contravenes a plain principle of justice, that the accuser should not choose the judges by whom the accused is to be tried. It also establishes a court without power to compel attendance of witnesses or administer oaths to them—a court not bound to adhere to the decision of Privy Council—a court whose whole constitution is opposed to those principles of fairness which characterize trial by jury. And yet the majority wish us to promise obedience to such a tribunal, which, after being formed in opposition to the first principles of justice and British law by having allowed the accuser to constitute the court, has the inconsistency to add, that the course of proceedings shall be, in all respects, as far as possible in conformity with the ordinary practice of courts of justice. This discipline act passed by a majority of the Synod, for I have been informed by one of its members that 10 persons voted against it, may yet be supplemented by a Court of Appeal, such as recommended not by the Bishops assembled at Lambeth, but only by a committee of Bishops; for it is a clear fallacy to say, that the whole Assembly of Bishops approved of reports, at the reading of which the majority were not present; and those who were present passed no resolution of approval but simply the following:—

"That this adjourned meeting of the Conference receives the report of the committee now presented, and directs the publication thereof, commending it to the careful consideration of the Bishops of the Anglican communion as containing the result of the deliberations of that committee, and returns the members of the same its

thanks for the care with which they have considered the various important questions referred to them."

Since the Bishops have declared that these reports contain the results of the deliberations of the committee, it was most incorrect to argue as was done at our Synod in support of these reports, that they came to us supported by the authority of *all* the Bishops assembled at Lambeth, and therefore that those who opposed the adoption of these reports, were opposing the sentiments of all the Lambeth Bishops.

I object to a Court of Appeal sanctioned by these reports, and to promise only to submit to such, because in these courts there is no recognition of the Royal Supremacy so plainly declared in the Articles of our Church—no recognition of the decisions of the Privy Council, the highest court of our Church—no Presbyters or Laymen, learned in the law, are to sit as judges with the Bishops.

It is the doctrine of the Church of Rome, as stated by some of her Bishops in Ireland in their letter to her Majesty's government, that Bishops alone have the right to decide on doctrine; but where is the authority from English Law, or the Bible, or the Book of Common Prayer, for claiming such a right as to be sole judges of doctrine for the Bishops of the Reformed and Protestant Church of England? No one can say that a Court of Appeal, constituted as these reports propose, might not condemn for heresy a clergyman holding the doctrines of our Church, because he differed from the interpretation put on these doctrines by the Bishops who judged him.

In conclusion, I feel it my duty to deny that our deliberations on these and other subjects of importance were characterised by a spirit of harmony. There was, indeed, fair and free discussion; and we, I trust, can agree to differ. I hope that changes sanctioned by these reports, but opposed to the principles of liberty, to our rights as citizens in a free country, and to the principles of the Church of England, will, as their real nature and tendency is exposed, encounter an opposition which, by God's blessing, will ensure their ultimate rejection by the Synod.

I am, yours faithfully,

F. H. ALMON.

The Month.

GREAT BRITAIN.—The successor to Bishop Sawyer, Bishop of Grafton and Armidale, whose melancholy death by drowning we lately recorded, will be the Rev. J. F. Turner, Vicar of North Tidworth, Wilts. The Bishop designate, who is a son of the late Lord Judge Turner, graduated at University College, Durham, in 1851. The diocese was formed out of the see of Newcastle about two years ago, the endowment being principally provided by an Australian Cabinet.

We understand that the Very Rev. Henry Douglas, Dean of Capetown, has accepted the Bishopric of Bombay, *vice* Dr. Harding, resigned, and that the Rev. S. Galloway Cordan, incumbent of St. John's, Hammersmith, will most probably become Dean Douglas' successor.

We have to record the death of the Bishop of Peterborough, after an Episcopate of hardly four years. He was educated at Pembroke College, Oxford, where he took his B.A. degree in 1820, being first-class in classics. In 1834 he was appointed to the head mastership of King Edward, the Sixth Grammar School at Birmingham, and this post he resigned in 1848, on being appointed to the Deanery of Jersey. In 1848 he was elected master of Pembroke College, Oxford, in which capacity he took high Evangelical ground, and was the determined opponent of Dr. Pusey and the conductors of the "Tracts for the Times." He was subsequently Vice-Chancellor of the University of Oxford, and was nominated by Lord Palmerston to the Deanery of Lincoln in 1864, and in the same year, by the same Minister, to the Bishopric of Peterborough. The late Bishop was of Liberal principles.

The Premier has nominated Canon McNeile, of Liverpool, to the Deanery of Ripon, vacant by the death of the late Dr. Goode. The new Dean is well known as a leading Evangelical.

The Rev. Henry Hart Milman, D.D., Dean of St. Paul's, died at London, on the 20th ult. The late Dean enjoyed a great and well-earned literary reputation. His chief works were "The History of the Jews," "The History of Early Christianity," and "The History of Latin Christianity." He was above 90 years of age.

The Archbishop of Dublin has received a memorial, signed by the Archdeacon (Lee) and 120 of the clergy of the diocese of Dublin, requesting his Grace, in conjunction with the Irish Bishops, to apply to the Crown that the customary writs should issue for convening the Convocation of the Church of Ireland. In reply, the Archbishop announced that the Bishops are about to take measures for the attainment of this object. The Dean of Kildare and a large body of the clergy of that diocese have also addressed the Archbishop of Dublin, their diocesan, to the same effect.

The anniversary services of the Association for the Promotion of the Unity of Christendom, were held at All Saints, Lambeth, St. Alban's, Holborn, St. Mary Magdalene's, Munster-square, and, it is said, 200 country churches. The ritual in the London churches was very elaborate. This was especially the case in All Saints, Lambeth, of which church Dr. Lee is the Incumbent. This gentleman, who has been the mainstay of the Association, has found it necessary to resign the secretaryship.

The Bishop of Chichester has inhibited the Rev. J. Knapp, an incumbent in the Diocese of Winchester, from preaching in his diocese. The Rev. gentleman lately took part in a religious service for the opening of a Baptist Chapel at Brighton, in the Diocese of Chichester, and also preached on the occasion, thus, in the words of the Bishop, "becoming guilty of an ecclesiastical irregularity, and violation of our Church's discipline."

The "Church Times" finds it necessary to rebuke the wayward zeal of a "small clique that think they can never have enough of bowing, or prostration, or the sign of the cross." It is very angry also with some erratic worshippers at St. James's-in-Haydock, London, who, on the occasion of a harvest thanksgiving, placed on the altar of that church, amongst other offerings, "eggs, pats of butter, and, most astounding of all, a pig's head!"

The "Church News" states that Dr. Pusey has in the press a letter to Dr. Newman, treating of the Immaculate Conception, and Corporate Re-Union, as well as other topics.

The Rev. Dr. Sadlier, Rural Dean, when reporting to the Archbishop of Dublin at the Visitation, relative to the churches in his deanery, of Dublin North, mentioned two cases of irregularity, one, the preaching of a clergyman not of his diocese, in his ordinary walking dress. His Grace directed that the offending preacher should not be invited to preach again in that church.

The English papers are full of election news. The Irish Church, of course, is a leading battle-ery. The address of the Conservative leader is eagerly looked for, as the declaration of his policy with respect to this question.

The Annual Conference of Wesleyan Ministers was held in Liverpool some few weeks ago. During the session the President read a letter which he had received from Dr. Pusey with respect to the founding of Sectarian Colleges in Oxford. The letter was prompted by the probability of Mr. Coleridge's Universities' Bill soon

becoming law, and the consequent influx into the Universities of Socinian and others who deny the Divinity of our Lord, as well as their admission into the governing and teaching bodies of the College and University. It seems to Dr. Pusey and his friend, Mr. Liddon, of Christ Church, that it would be better to devote part of the endowments of the older colleges to the founding of Sectarian Colleges, than throw open all the colleges to men of every shade of opinion. By this means many would be preserved from the influence of erroneous teaching. Dr. Pusey therefore asked the Wesleyans to consider his scheme—suggesting that their youth, as well as that of other Trinitarian Dissenters, would by this measure be guarded from Socinian or infidel influence. The letter was received in a manner worthy neither of the subject, nor of the assembly, nor of the spirit in which it was sent. Much attention was drawn to the letter. The "Times" and other Broad Church or other semi-infidel papers rejoice at the rebuff received by Dr. Pusey. Dr. Pusey found it necessary to write an explanation of his letter. He expresses his belief that the day of establishments are numbered, and the question to be considered by Orthodox Churchmen is how disestablishment is to be carried out. In this letter, as in the former one, he concerns himself only with Mr. Coleridge's Bill, one of the numerous agencies by which it is sought to undermine the position of the English Church. He believes it to be pernicious to religion generally. He believes, too, that it would benefit no Dissenting body except the Socinians, and that the Trinitarian Dissenters would prefer his system, whereby they would gain the intellectual advantages of the University, while they retained the religious teaching of their sons by those of their own persuasion, to one in which they might be taught in turn by a Baptist, a Paulist, or contrariwise a Roman Catholic. He also states that he never looked for any answer from the Conference; but only wished them to consider a question which affects their consciences, not his.

Latest.—At last we have the long-expected Report of the Irish Church Commissioners. The evidence they have obtained in their 2,000 returns, and embodied in schedules appended to their Report, will no doubt be very useful to Mr. Gladstone and his colleagues when the latter come to settle that very difficult part of their programme—the details of the disestablishment and partial disendowment of the Irish Church. The Commissioners are divided as to whether it is advisable to retain one, or both, of the present Archbishoprics; the majority think one enough, and would abolish that of Dublin. They propose to cut off four Bishoprics, and make the uniform income of the remaining Bishops £3,000 a year. Instead of thirty titular Deans and Chapters they think eight real corporations will be better. The united dioceses, it is suggested, should be contented each with two Archdeacons, excepting Kilmore. All parishes in which the Church population does not exceed forty the Commissioners recommend should be abolished and their endowment vested in the Ecclesiastical Commissioners; and an *ad valorem* tax to be levied on all others not having a population of more than 100. The Report composes a very ponderous volume, comprising about twenty large pages of Preface and report proper, and 650 pages of tabular matter, containing statistical information concerning the Church and its property of every kind.

The Bishop of Fredericton's last Charge is looked upon by the London Guardian as a very interesting document in the present posture of affairs in the English Church, giving as it does the calm and unprejudiced opinions of a sound Churchman of colonial experience on the connection of Church and State.

The Archbishop of Canterbury, we are glad to hear, has returned from the Continent much relieved from rheumatism, and was able to hold his Ordination on Sunday in Addington Church, though suffering somewhat from a bronchial attack. The sermon was preached by the Rev. A. P. Cust, of St. Mary's, Reading.

UNITED STATES.—The Rev. Mr. Cracraft, a Presbyter of Ohio, having read and believed a pamphlet recently published in Philadelphia at the "Episcopalian" office, entitled: "Are there Romanizing Germs in the Prayer Book?" has come out with an affirmative answer, and, like an honest man, has left the church. The "Episcopalian" having first published this production, which, like the Zulus' objections to Christianity, has proved too much for a weak-minded teacher, now blames Mr. Cracraft for not remaining in the church—at the same time reiterating its charge of unsoundness against it. From three or four columns of mingled assertion and threats against the language of the Prayer Book, we take the following as a specimen:—

In regard to the 'Sacerdotal and Sacramentarian Theories,' and the unholy and unscriptural demands made on conscience by the expressions of the offices, in regard to the image of baptismal regeneration and sacramental grace, and all their related doctrines, we have to say as the immortal three of old said, 'If it be so, our God, whom we serve, is able to deliver us, and he will deliver us out of the hands of oppressors. But if not, be it known unto them, that we will not serve their gods, nor worship the image which they have set up.'

The General Convention of the Protestant Episcopal Church, which meets in New York this month, bids fair to be a remarkable one. North and South will be fully represented, and Reconstruction, which, so far, has baffled the State, will be effected in the Church.

A Catholic Commission, consisting of thirty members, will likely be appointed to enquire into the present state of all branches of the Catholic Church and Modern Sects with a view to the recognition of the Holy Catholic Church in all its parts. The question will be raised—"What doth hinder this recognition?"

Late trials for breach of Church order have broken down by reason of looseness in the ecclesiastical judiciary. This is to be set right, and some advance in church discipline attempted. Parties who have, so far, been a law unto themselves are, in view of this, hinting not obscurely at schism as their ultimate refuge.

The question of Ritualism is also likely to come up. But American Churchmen, wiser than their brethren in Canada, (who on this question have all but separated themselves from the Mother Church of England,) look upon the Ritual question as one which is fast settling itself, and in which hasty legislation can do no good, but may work incalculable injury to the cause of unity, peace and concord.

The question of marriage and divorce is also forcing itself on the American Church, and though looseness in this vital point has in the lapse of years penetrated very far through all grades of society, rendering legislation of any kind a most delicate and difficult matter, it is now felt that Christians must please God rather than man, and the Holy Estate of Matrimony must be rescued from utter degradation.

Here the laws of the Church, if they be made consistent with the word of God, must in a greater or less degree conflict with those of the State. The wisdom of our ancestors in permitting none but Christian men to make laws for Christians will soon become apparent at home and abroad.

CANADA.—The Provincial Synod, which met last month in Montreal, extended every courtesy to our respected delegate, Col. Lowry, but apart from this, matters

would rather repel than attract us in that quarter. Courtesy to the family and the memory of their deceased Metropolitan would have suggested an adjournment of the Synod until after his funeral,—but this was set aside, and stormy debates under the same roof with the quiet body were the order of the day. Courtesy again would have accorded a civil reception to the Bishops, when for the purpose of consultation in the unlooked-for deprivation of their Metropolitan, they visited the Lower House. But Canon Bond in an intemperate speech, resented their visit as an impertinent intrusion. At different stages of the proceedings, one of the lay delegates found it necessary to rebuke the untoward conduct of his brethren on both sides of the House.

Well, so far, we have had peace and mutual forbearance in our Synod,—perhaps our peace will be best preserved by the formation of a Provincial Synod of the Maritime Provinces.

A petition was sent from both Houses to the Governor-General asking for the establishment in the Dominion of Canada of an Asylum for Inebriates.

A letter from the Archbishop and Provincial Synod of York to the Metropolitan of Canada was read in Synod. Expressing the liveliest satisfaction with the growth and prosperity of the Church in Canada, it desired perfect unity between that and the Mother Church of England. The Canadian Synod had shortly before tacitly agreed to the assertion of a legal member of high eminence, that “the ecclesiastical law of England being inapplicable to the circumstances of Canada, had been carefully excluded from this country. The constitution given to us would have been of no value at all if it had not given us independence.” In his opinion they had power to alter any Canon of the Church or to declare what interpretation they placed upon it, or reject any Canon passed in England. They had also just passed a Resolution, i. e. on the seventh day of session, after a stormy debate, and in a comparatively thin house, which struck out the “Ornaments-Rubric” of the Church of England Prayer Book. The language of that Prayer Book will—not unlikely—be the next object of attack. This is the Resolution:—

“Whereas, the *elevation* of the elements in the celebration of the Holy Communion, the use of *incense* during Divine Service, and the *mixing of water* with the sacramental wine are illegal, it is resolved by this Synod that the above mentioned practices are hereby forbidden in the Church of this Province; and whereas the Rubric at the end of the Communion office enacts that the bread shall be “such as is usual to be eaten,” the use of wafer bread is hereby forbidden. This Synod would express their disapprobation of the use of lights on the Lord’s table and vestments in saying the public prayers and administering the sacraments, and other rites of the church, except the surplice, stole or scarf and academical hood, and their determination to prevent by every means their introduction into the Church of this Province.”

Various petitions on the subject of Ritual were laid before the Provincial Synod. Some are for making such a prohibitory Canon as will render inoperative, or rather directly contradict the Rubric on Ornaments at the commencement of the Church of England Prayer Book. The same parties are also anxious to alter the language of the Prayer Book in the Offices for the Administration of the Sacraments, the Visitation of the Sick, and elsewhere. This provokes the determined opposition of moderate men, who are anxious to avoid irregularities of excess and defect, and to preserve the unity of the Canadian Church with the Mother Church of England, and the Catholic faith of primitive contiguity.

The Synod of the Diocese of Montreal will be called together on the 9th of November next, for the purpose of electing a successor to the late Lord Bishop and Metropolitan. Several names are mentioned in connection with this high and im-

portant office. The Right Rev. Dr. Machray, Lord Bishop of Rupert's Land, and the Rev. Dr. Balch, The Very Rev. Dean Bethune, Archdeacon Leach, and Canon Bancroft, are spoken of as candidates. As the House of Bishops, however, have the selection of names, it is probable that they will submit two of their number first, if they do not recommend the selection of a Bishop from the Mother Church of England.

MISCELLANEOUS.—The *Liberte* states that from the Amphictyonic League (1486 B.C.) to the Treaty of Zurich, in 1859, not less than 9,697 treaties have been concluded, out of which one only has been respected—the Methuen, between England and Portugal.

An awkward, though perhaps not quite undeserved, accident happened lately to the semi-official *North German Gazette*. It gravely announced from London that, in his perplexity on whom to bestow the Governor-Generalship of India, the Premier had at last chosen the "Lord Mayor." It is obvious that a sagacious editor or printer must have supplemented Lord Mayo's name with an *r*, inspired with that unflinching faith in the potentate of the Mansion-house which still lives in the hearts of our foreign brethren.

NOVA SCOTIA.—We notice that at the meeting of the Halifax Presbytery of the United Presbyterians of Nova Scotia on the 16th Sept., attention having been called to the effort now begun in favour of Separate Schools, it was resolved unanimously that a petition be sent to the Local Legislature against the measure. The petition was drawn up accordingly and forwarded to the House.

Notices.

Shortly after his return from his Eastern visitation, the Bishop took a short vacation visit of a fortnight to Prince Edward Island, but, *more suo*, filled up his holiday season with work, looking to the welfare of his charge in that Island, and preaching on both Sundays in the Parish Church of Charlottetown.

On the 16th Sunday after Trinity, the Lord Bishop of Nova Scotia celebrated early Communion in St. Luke's Cathedral, and admitted to the Deaconate Mr. D. Nickerson, of King's College, Windsor, and Mr. David Smith, of St. Augustine's College, Canterbury, Eng. Rev. Mr. Nickerson is to assist the Rev. Mr. White, at Shelburne. Rev. Mr. Smith, who, by the way, is Prizeman of his College in Classics, Mathematics, Hebrew and Theology, is to assist Rev. John Ambrose, of St. Margaret's Bay, in his parish and private school.

The Bishop's Confirmation tour, which began on the 18th of July, lasted six weeks, and knowing, as we do, the encouraging and stimulating effects of these visitations, it is matter of regret that the pen of the ready writer seems to have been enjoying its midsummer holidays, instead of cheering and edifying the Church of the Diocese.

SYDNEY, C. B., September, 1868.—A subscriber of the "Church Chronicle," residing at Cape Breton, must express his regret that the number for the present month has not mentioned the visit of the Bishop to that Island, where his Lordship's services for the welfare of the Church are so highly appreciated.

Our subscriber's regret is not greater than our own that persons in the various localities did not furnish us with the much-desired information upon the Bishop's last visitation. The worthy Rector of Antigonishe has our best thanks for his exceptional conduct in this matter.

Mrs. Binney and family arrived by the English steamer from Liverpool on the 6th inst., all well. The last three days of the passage were very stormy.

We have received the Calendar of King's College for 1868, and are glad to observe that, in these days of business depression and denominational emulation, our Alma Mater holds her own,—the number of students not being less than in former years. Even in Divinity, Dissenters can scarcely object to her curriculum, seeing that the works of Adolphus are among her Text Books. But, as the Reverend Secretary well observes, "The zeal with which other denominations concentrate their energies on their own peculiar institutions is worthy of imitation by members of the Church.

Owing to the Nominations, some eighty in number, which exempt the nominee from college fees, and also to the many prizes which are open to competition, a student of ordinary ability may, if he choose to apply himself, obtain at this institution the very best education which the country affords almost free of cost. But this supposes a thorough preparation before entering the college. The Collegiate Academy is under the charge of the Rev. G. B. Dodwell, a thorough scholar and experienced and successful teacher.

The Provincial Agricultural and Mechanical Exhibition for 1868 has proved a decided success. Very considerable progress was manifested in some branches of manufactures since the Exhibition of 1854, and for this we are, no doubt, partially indebted to the occasional sojournings of our young men in the New England States. But the greatest stride has been made in Agriculture, though even in this it seems we are still far behind P. E. Island. Some splendid specimens of pure breeds of horned cattle were on exhibition, but the horses were, on the whole, we thought, rather a failure. A clerical friend remarked to us that our Nova Scotia horses are deteriorating, but a parson's eye for a horse is sometimes hypercritical. Cereals, roots and fruits were magnificent, and the Exhibition, on the whole, suggested devout thankfulness to the Giver of all good, and encouragement still further to develop the manifold resources of the goodly land in which our lot has been cast.

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