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NOVA SCOTIA  
Church Chronicle.

Vol. II.

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*"Ad profectum sacrosanctæ matris ecclesiæ."*

SCARCITY OF CANDIDATES FOR THE MINISTRY.

Since writing the article on this subject which appeared in our last number we have been gratified in perceiving that the Executive Committee of the Diocesan Synod have given notice that one of the matters to be proposed for the consideration of the Synod in July next, will be, "To consider the best means to be adopted for increasing the supply of Candidates for the Ministry." One of the great benefits to be derived from the meetings of our Synod is the strengthening of feelings of mutual interest between the different parts of the Diocese. While Parishes continued in the isolated condition in which they have long been placed, it was almost natural that they should feel little or no interest in the welfare of others. But with more intimate intercourse comes greater interest in one another; and greater anxiety to promote that religious prosperity of the parts, which invariably produces its effect on the whole. We trust that this important subject will receive the most earnest attention of the Synod, and that some systematic action may be adopted for the furtherance of the object. In the meanwhile we beg to offer a few brief suggestions in continuation of our subject.

In our last we referred to one or two of the principal causes which, in our judgment, were operating against the increase of Candidates for the Ministry. Our remarks were designed to be suggestive, rather than exhaustive. We must now treat the remedies in a similar manner.

The most obvious remedy for the present undesirable state of things is the removal of the first of the causes alluded to, by providing an adequate maintenance for our Clergy. Of course this is a matter which rests almost entirely with the laity, who indeed, are principally interested; for no one can be blind to the fact that merely considered as a means of obtaining a livelihood, the Ministry is the poorest of Professions; the same amount of preparation, the same unremitting diligence which is required of most of our Clergy, would place a man of ordinary talents far above the reach of want in any other occupation. And we should remember that God may be served just as completely in the counting-house, or in the work-shop, as in the pulpit. Many an earnest man might be deterred from entering the Church, lest the want of suitable provision for his necessities should so hamper him with cares and difficulties, as actually to interfere with that consecration of himself to God's service, which was his most cherished desire. What is required is that the Laity should have a clearer and more abiding sense of their duty and their privilege in this matter, that they should entertain more liberal views, and that they should be rigidly punctual in the discharge of their obligations. They have no difficulty in acting thus in their secular affairs. What is the course

pursued by our Banking or Insurance Companies or other Associations? Do they think it desirable to cut down the salaries of those they employ to the lowest figure? They know that such a course would be contrary to their own interests. They offer such terms to their responsible agents as make it worth their while to exert themselves to the utmost in promoting the interests of their employers, and the result shows the wisdom of such a course. But as soon as they are called upon to provide for the maintenance of him who is to be the guardian of their highest interests, they seem to reverse all their maxims of prudence, and grudge the barest pittance. Ten or twelve hundred dollars is freely given to the cashier of a Bank, or to the Secretary of an Insurance Company, but five or six hundred is considered a magnificent provision for the Rector of the Parish, although the former has little or no expenses attendant on his position, whereas the latter has to maintain appearances and meet demands of a very extensive nature. We are aware that this is the lowest view of the matter; but it is authorized by more than one passage of Holy Writ. "The labourer is worthy of his hire." We need not now enter into the best mode for raising the funds for the adequate maintenance of the Clergy; if the matter is undertaken in a right spirit we think that there are few places where the object may not be attained by ordinary exertion.

Supposing then, that this preliminary difficulty were overcome, how are Candidates to be secured to fill up the vacancies? We are all aware that there are certain qualifications of the utmost importance for the work of the Ministry. All persons do not possess them. Some possess them in a much higher degree than others. We believe that there are many persons who possess many of them, and who would, with the Divine blessing, be eminently useful in the Church, who have been prevented by various circumstances from offering themselves as Candidates. Probably much might be done to remove this impediment by the efforts of individuals, especially of the Clergy. Many of the latter must be acquainted with members of the Church, who have shewn in the discharge of their duties, as teachers in the Sunday-School, as district visitors, or in some other capacity, that they possess many of the requisites for the successful discharge of the duties of the Ministry. Might it not be suggested to such persons that, in the pressing want of labourers in the Lord's vineyard which is everywhere felt, it is their duty seriously and prayerfully to consider whether they ought not to consecrate their lives to the service of God in the sacred work of the Ministry? Might not the sad condition of hundreds of precious souls, perishing for lack of spiritual instruction, be urged upon them? And would it not be right, under the circumstances, to appeal to them, by their own sense of the inestimable blessings which they have received, "to beseech them by the mercies of God," to exert themselves in behalf of others? No doubt those who urge others to the adoption of such a course involve themselves in a deep responsibility, and such a step should never be taken without serious reflection and earnest prayer for guidance; but it is well to remember that responsibilities are incurred just as much by leaving undone that we ought to do, as by doing what we ought not to do, and it behoves us to be equally careful in both respects.

We believe that in some, if not all, of the Dioceses in the United States, there is a systematic action for the encouragement of candidates for the ministry. We are not acquainted with the precise method of procedure adopted, but we conceive that some scheme might be arranged in connection with our Diocesan Synod for the furtherance of this object. Thus a plan might be devised for ascertaining the names of suitable persons; donations might be received toward the education of those whose circumstances were such as to prevent their entering on a college course at

their own charges. Many of us will remember that this latter was originally one of the prominent objects of the Diocesan Church Society, and that probably we are indebted to it for more than one of the most zealous of our clergy. A small annual provision in addition to a scholarship from the S. P. G. and S. P. C. K., and a nomination, would be sufficient to carry any man of moderate wants through his university course.

Another method of providing assistant-missionaries, especially in parishes where there is a small town or large village, has already been suggested some months ago, by a valued correspondent. It applies rather to the provision for the clergy than to the procuring of candidates; but as these are closely connected, we briefly call attention to it. He suggested that in such places, as is frequently done in the United States, the members of the Church might agree to send their children to a parochial school instead of to the common schools; that a master might be obtained in Holy Orders, who could assist the rector on Sunday and at other times; that the greater part of his salary would be made up from the school, (probably £160 or more); we add that £30 or £40 more might be made up by the parishioners. The rector would thus be relieved of a considerable portion of his duties, and be able to devote himself more energetically to the remainder.

The last means which we shall suggest, and which we have purposely kept for the conclusion, as that without which all others must fail, is that we should, individually and unitedly, be more earnest in "praying the Lord of the harvest to send forth laborers into His harvest." There is no need for any fresh regulations on this subject. Our Church calls the attention of its members to this four times in each year, and if the practice were more general of dwelling on it in the pulpit, and thus making all feel a deeper interest in it, we think the results would soon be visible. We understand that the Bishop is about to comply with the recommendation of the Synod at its last meeting, and to divide the diocese into rural deaneries. We presume that meetings of the clergy in each deanery will be held at least once in each quarter. We think that the most suitable time for these meetings would be in the Ember-weeks, and we should thus ensure that the important subject to which we have endeavored to draw the attention of our readers would be systematically and periodically brought before all the parishes in the diocese.

## NEWFOUNDLAND.

EXTRACT FROM THE BISHOP'S PLEA FOR COLONIAL DIOCESES.

(Continued.)

One of my first objects, after my appointment, before I left England, was to procure an efficient Master for a superior Boys' School, having been informed of the want of such a School in the colony. I was fortunate enough to secure the services of a graduate of Wadham College, Oxford, who had obtained honors in Mathematics. I hired a house for him in St. John's and opened a Collegiate School. This was done entirely at my own risk and expense. It appeared to me of great importance to establish such a School, and I have reason to be thankful that I undertook it, for I know that, besides supplying a sound and useful education, it was the means of attaching several young men, now rising in life, to myself and the Church. After some two or three years, the Legislature of the colony established a General Academy, of which the Master of my Collegiate School was

appointed the first and head Master. Not approving of the mixed education given in this new Academy, I continued my School under a Clergyman, with increased usefulness in some respects, though, of course, not without difficulty by the side of a well-endowed Institution, to which boys were admitted at a trifling charge; until, through the zealous and disinterested efforts of the Head Master, the General Academy was divided into three different Branches, or separate Schools, one of which was, and is, the "Church of England Academy," under the direction of the Bishop and four lay-members of the Church. We have erected excellent buildings of brick, with accommodation for fifteen or sixteen boarders. We have two Masters, one an A.M. of Trinity College, Cam., the other of St. Mark's Training College, both Clergymen; and between thirty and forty scholars.

I found a like want of, and like desire for, a superior School for young ladies, and that also, in like manner, I provided and established, giving up for it my own residence, until the Legislature made me a grant towards the erection, or purchase, of a brick or stone house—my own residence being of wood. I am thankful to say that this establishment has been from its commencement, and still continues to be, very popular, and of great benefit to those for whom it was specially designed. And having purchased for it a substantial and convenient house of brick, I am now relieved of all expense attending it, beyond that of keeping the house in repair, for which I intend to leave to my successor a small endowment.

These Schools are open to children from the out-harbors as boarders, and I hoped might be of special benefit to the Clergy for the education of their children, but I regret to say that, although the terms are lowered in their case, scarcely any have been able to profit by them, on account of the expense.

The "Church of England Asylum for Widows and Orphans" was established by subscription, after an appeal I addressed to the Parishioners on the cessation of the Cholera, and has been liberally supported and efficiently managed from the time the present buildings, which are of brick and stone, were erected. The first house, which I procured for temporary use, was burned down in one of the many fires, which formerly were so frequent and so destructive in St. John's. The Asylum is near to my residence, and to the cathedral, and all the children who are old enough, attend Divine Service every morning at eight o'clock. The whole management of, and provision for, the inmates of the Asylum are superintended by a lady, who, with that object in view, has built her house close to the Asylum, intending to leave it, to be always occupied and used, (by some person who will in like manner charitably superintend the institution,) and to endow it with a sufficient sum to pay the ground rent and repairs in perpetuity.

The "Fund for the relief of the Widows and Orphans of the Clergy" was commenced in the year 1857, three Clergymen in the previous year (1856) having been cut off in the prime of life; two of them by typhus fever, the third perished in a snow drift. The first donation (£75) was by the widow of one these clergymen, another friend gave £100, the Church Society contributed £500; and, by means of other donations, and the annual subscriptions and collections, the Fund now amounts to upwards of £2,000, and may, with the payments of the Clergy, be considered safe. At present, by the good Providence of God, there is only one pensioner.

A "Depository for the sale of Bibles and Prayer-Books, and other Publications, of the Society for Promoting Christian Knowledge," I established soon after my arrival, and maintained for several years; but, within the last three years, the Church Society, by a grant of £300 purchased and enlarged the stock, and

entrusted the management to a Sub-Committee. It is in a flourishing condition; during the year preceding the last Anniversary Meeting of the Church Society, the sales realized upwards of £300, and the stock on hand, with the furniture, is valued at nearly the same amount.

To make the operations of our "Church Society" understood and appreciated, it would be necessary almost to transcribe the last Annual Report, presented at the Anniversary Meeting in June. It may suffice, however, to mention, that while half the Clergy (twenty-three out of forty-six made no return, and while all, who did make a return, retained three-fourths of the amount collected in their respective Missions, the actual nett income of the Society for last year exceeded £1,000. Taking the average of the amounts returned, omitting St. John's, the largest, and Quidi Vidi, the smallest (both exceptional cases) it appears that, if all the Clergy had made returns, the sum placed at the disposal of the Committee would have been (besides, and in addition to, the collections in St. John's and Quidi Vidi) £455; representing, with the three-fourths retained by the Clergy, the sum of £1,820; or, with the collections in St. John's, about £2,530; an amount fully £2,000 in excess of all collected by and for the Clergy twenty years ago.

The change and improvement in the "Theological College," or Institution, may next be noticed. By the aid of grants from the S.P.G. and S.P.C.K. I was enabled to purchase a very convenient piece of land, with a neat cottage upon it, to which I added a hall and dormitories for the Students. I have placed the whole establishment under a Clergyman, as Vice-Principal, who resides in the house, takes his meals with the Students, lectures and instructs them, prays with them in the house morning and evening, meets them at the neighbouring Church every morning, and at the Cathedral every evening, and in every way guides and counsels them in preparation for the work of the Ministry in Newfoundland. The Archdeacon, or Incumbent of the Cathedral, is Principal, and gives lectures also. The present Vice-Principal is an A.M. of Pembroke College, Oxford. He is paid a small salary (about £80 stg. per annum) from the allowance made by S.P.G. for the Students, of the same amount as in Bishop Spencer's time. The remainder or rather more than the remainder, is required for the maintenance of the Students and servants. I have secured also two valuable pieces of land adjoining the College, one by payment of an annuity, the other by purchase. The former, when the annuity ceases to be paid, which is expected shortly, will return at once £40 per annum, and may hereafter pay a much larger rental; the other, with an excellent house upon it, I intend for the future residence of the Incumbent of the neighbouring Church; who, if he is not appointed Principal, will pay some acknowledgment to the use of the College. These rents and returns, however, will do little more than pay for repairs, insurance, water-rates, &c. This indeed is no small matter, but no provision is yet made for the maintenance of the Students, who must always, it is feared, be wholly maintained; for, even thus, I find it almost impossible to keep up the number for whom the Society still consents to make the allowance; so low are the temporal prospects of Missionary life and duty in this Colony, and so little are men attracted by the brighter prospects of eternal reward.

THERE are now 311 churches of all denominations in New York city, distributed as follows: Episcopal, 61; Presbyterian, 43; Methodist Episcopal, 35; R. Catholic, 32; Baptist, 29; Jewish Synagogues, 25; Dutch Reformed, 19; Lutheran, 9; United Presbyterian, 6; Reformed do., 5; Congregationalist, 5; Universalist, 4; Unitarian, 3; African Methodist, 3; Friends, 3; Methodist Protestant, 1; miscellaneous, 19. The Episcopalians have the costliest as well as the most numerous edifices.

## DECLARATION OF THE BISHOPS OF THE NORTH AMERICAN COLONIES.

WHEN, some fifteen years ago, the Bishops of Quebec, Toronto, Newfoundland, Fredericton and Montreal met in conference at Quebec, they published a declaration of their views upon certain questions, in which, as they conceived, the interests of the Colonial Church were involved. As some of these points are likely, at no distant day, to be re-examined, we make a few extracts from the minutes which they published on that occasion, and would invite to them the careful attention of our readers.—*Ch. Witness.*

### II. CONVOCATION.

In consequence of the anomalous state of the Church of England in these colonies<sup>8</sup> with reference to its general government, and the doubts entertained as to the validity of any code of ecclesiastical law, the bishops of these dioceses experience great difficulty in acting in accordance with their episcopal commission and prerogatives, and their decisions are liable to misconstruction, as if emanating from their individual will, and not from the general body of the Church; we, therefore, consider it desirable, in the first place, that the bishops, clergy and laity of the Church of England in each diocese should meet together in synod, at such times and in such manner as may be agreed. Secondly, that the laity in such synod should meet by representation, and that their representatives be communicants. Thirdly, it is our opinion that, as questions will arise from time to time which will affect the welfare of the Church in these colonies, it is desirable that the bishops, clergy and laity should meet in council under a provincial metropolitan, with power to frame such rules and regulations for the better conduct of our ecclesiastical affairs as by the said council may be deemed expedient. Fourthly, that the said council should be divided into two houses, the one consisting of the bishops of these several dioceses under their metropolitan, and the other of the presbyters and lay members of the Church assembled (as before mentioned) by representation.

Upon these grounds, it appears to us necessary that a metropolitan should be appointed for the North American dioceses.

### III. CHURCH MEMBERSHIP.

Doubts being entertained who are to be regarded as members of the Church of England in these colonies, and as such, what are their special duties and rights, we are of opinion that Church-membership requires (1) admission into the Christian Covenant by Holy Baptism, as our Lord commanded, "in the name of the Father, and of the Son, and of the Holy Ghost;" (2) that all Church members are bound, according to their knowledge and opportunities, to consent and conform to the rules and ordinances of the Church, and (3) according to their ability, and as God hath blessed them, to contribute to the support of the Church, and especially to those who minister to them in holy things. Upon the fulfilment of these duties, they may, as Church members, claim at our hands and at the hands of our clergy generally, all customary services and ministrations.

We cheerfully recognize the duty and privilege of preaching the Gospel to the poor, and of allowing to those who can make us no worldly recompense the same claim upon our services, in public and private, which we grant to the more wealthy members of our flocks.

We are further of opinion that Church members in full communion are those only who receive with their brethren the Sacrament of the Lord's Supper, at the

hands of their lawful ministers, as directed and enjoined by the canons and rubrics of our Prayer Book. Persons chosen as representatives of any parish or mission to attend any synod or convocation, should in every case be members of the Church in full communion.

#### IV. CANONS OF 1603-4.

Although it is confessedly impossible under existing circumstances to observe all these canons, yet we are of opinion that they should be complied with so far as is lawful and practicable. But inasmuch as the retention of rules which cannot be obeyed is manifestly inexpedient, and tends to lessen the respect due to all laws, we hold that a revision of the canons is highly desirable, provided it be done by competent authority.

#### V. ARTICLES AND FORMULARIES.

Whereas the multiplication of sects, among those who profess and call themselves Christians, appealing to the same Scriptures in support of divers and conflicting doctrines, renders a fixed and uniform standard and interpretation of Scripture more than ever necessary, we desire to express our thankfulness to Almighty God for the preservation of the Book of Common Prayer, our entire and cordial agreement with the articles and formularies of our Church, taken in their literal sense, and our earnest wish (as far as in us lies) faithfully to teach the doctrines and to use the offices of our Church in the manner prescribed in the said Book. And we desire that all the members of our Church should accept the teaching of the Prayer Book, as, under the guidance of the Holy Spirit, their best help in the understanding of Holy Scripture, and as the ground work of the religious education of their children.

#### VI. DIVISION OF SERVICES.

We are of opinion that the Bishop, as ordinary, may authorize the division of the Morning Service, by the use of the Morning Prayer, Litany or Communion Service, separately, as may be required; but that no private clergyman has authority, at his own discretion, to abridge or alter the Services or Offices, or to change the Lessons of the Church.

#### IX. HOLY COMMUNION.

We hold it to be of great importance that the clergy should attend to the directions of the rubric which precede the administration of the Holy Communion, respecting "open and notorious evil livers, and those who have done wrong to their neighbors by word or deed, and those also betwixt whom they perceive malice and hatred to reign," and that the members of the Church should signify to the ministers their intention to present themselves at the Holy Table, especially when they arrive in any place as strangers, or when, being residents in such place, they are purposing to communicate for the first time. We conceive that it would greatly promote the welfare of the Church if all our members, who may be travelling from one place to another, were furnished with a certificate of their membership and of their standing in the Church.

#### X. MARRIAGES.

We hold that a clergyman knowingly celebrating marriage between persons who are related to each other within the prohibited degrees set forth in a table of degrees published by our church in the year of our Lord God 1563, is acting in violation of the laws of God and of the Church, and is liable to censure and punishment: and



that persons who contract such marriages should not be admitted to the Holy Communion, except upon repentance and putting away their sin. And we recommend that the aforesaid "Table of Prohibited degrees" should be put up in every church in our dioceses. We are further of opinion that injustice is done our Church in withholding from our bishops the power of granting marriage licenses which is exercised by the bishops of the Roman Catholic Church; and that in several dioceses great irregularities and grievous evils prevail in consequence of the defective state of the marriage law. We also hold that the clergy of our Church should abstain from celebrating a marriage between persons, both of whom professedly belong to another communion, except in cases where the services of no other minister can be procured.

#### ORGANIZATION OF NATIVE CHURCHES IN MISSIONS.

A paper on this subject was discussed by the Committee of the Church Missionary Society at their meeting on the 7th ult. The paper records, for the encouragement of the missionaries, the progress which has been made in native Church organization, and suggests some practical measures for the more speedy establishment of self-supporting, self-governing and self-extending native Churches. With reference to progress, the paper states that the distinction is now understood and recognized between a mission and a native church, viz.: between the agency to be employed by a foreign missionary society to evangelize any people, and the agency to be employed in pastoral ministrations to Christian congregations,—a distinction not observed in the early stages of the Society's operations. The mission should be supported by foreign funds; but the ministrations of the native church should be paid by the people, assisted by endowments and by grants-in-aid. This has been accomplished in Sierra Leone; and throughout India and Ceylon the native Christians have been of late years aroused to the duty of supporting their native pastors. In some districts sums have been raised as endowments for this purpose. In South India these endowments amount to the sum of £3300; but as they hitherto have been accumulating, they afford no relief to the current expenses of the mission. In many congregations contributions are raised for building and repairing of churches and for Church expenses; but in very few cases have any contributions been made for relieving the Society from the charge of native pastors. In the province of Tinnevely £1500 a year is raised by the native Churches for various religious and benevolent objects, while the whole support of the native pastors and village schools, at a cost of £4000 a year, is thrown upon the Society. The paper suggested various practical measures for instituting a Native Church "Sustentation" Fund, for enlisting the laity in the work, and for preparing the native Church for eventual complete independence, under a native bishop, upon the principles explained in the last annual report.

CONGRESS CHAPLAINS — According to the *Times* American correspondent the selection of chaplains for Congress turns much on political grounds, and some of the proposers put in-claims for their *protégés* as good soldiers? There was an attempt on the part of the Democrats to put forward Grant or Sherman as the best fighting men in the States, and therefore best fitted for the post; but the generals were passed over in favour of a parson who "preached a political sermon on Thanksgiving-day, the fine points of which were repeatedly cheered, and who, it is hinted, will soon conduct the religious services of the House with bugle calls and a drum corps.

## LAY AGENCY IN THE CHURCH.

The subject of Lay agency in the Church, is attracting much attention in England.

Lieutenant Pocock, of the Royal Navy, who is taking an active part in the movement for organizing a body of "Lay Deacons," publishes, with the Archbishop's sanction, the subjoined appointment, and rules under which those lay deacons who were, some months ago, appointed by him, in the parish of Dover, are now working.

(Copy.)

## APPOINTMENT.

"Charles Thomas, by Divine Providence, Lord Archbishop of Canterbury, to our well-beloved in Christ—, of the parish of—, in our Diocese of Canterbury, greeting.


"Whereas we are duly informed of your desire to assist in the pastoral administration of your parish, by undertaking the work of a lay deacon amongst the people, and under the direction of the parish priest, that—

"We do hereby give you our ordinary authority and commission to execute such office of a lay deacon in the district to be assigned you of the said parish, and according to the rules in that behalf revised and appointed by us.

"Given under our hand this 16th day of October, 1865.

(L.S.)

(Signed.)

"C. T. CAR." 

## "RULES.—ST. MARY'S DOVER.

"Each deacon to have a small defined district—He is to devote an hour a day to diaconate work—To acquaint himself by visitation with the names, persons, and calling and habits of the labouring population in his district—To specially seek out such children not baptized, attending no school, being neglected, or otherwise in an outcast state—To mark the case of any outcast adults whom there may appear any chance to reclaim—To note cases of sickness, &c., make them known to the parish priest, and assist in their visitation—To be ministrants of alms to the sick and needy in connexion with lady associates, now known as district visitors—To assist the parish priest in parochial work wherever his services can be of use."

The Bishop of Oxford closed his second Lenten Mission by a conference of the Clergy and Laity, over which he presided and after congratulating the meeting upon the success of the Mission he pointed out the duty of laymen to aid the clergy in their work.

It was wholly impossible that the Church's work should prosper unless the clergy and the laity worked unanimously together in the great work of God. In point of fact it was not the duty of the clergy to do the secular work of the Lord Jesus Christ, of which the lay members were just as essential a component part as those who held office in the Church. It was a mistake to suppose that the clergy were to do all the work, and that the lay members were to have no hand in the conversion of sinners, for it was just as much the duty of every public man to do Christ's work, as it was the duty of the ordained minister in the sacred office which God had given to him. He should be thankful if any of their lay friends or clergymen would suggest, how, under present circumstances, the lay members of the Church and the clergy could act together more unitedly and completely than they had hitherto done, not only in the kindly feeling which so eminently pervaded them in this town, but also in saying what portion of the parish work should devolve upon them. The more the clergy were relieved from the secular part of their office, in order to give them time to devote themselves to the real study of God's Word, the better, and that was just one of the things in which the welfare of the whole community was concerned. If the clergy were shallow in

their views, and did not keep up to the current literature which more or less bore upon the great religious questions of the day, they were not equal to their office. It was just the same as a man in the high medical science, who only knew it as it was a hundred years ago, who did not understand the new forms disease had taken, and knew of no new light thrown upon the treatment of them, and applying those remedies which were formerly used, he would be altogether useless in his profession; and so it was in the same degree with the clergy. They must know the aspect of the present times, and they required time to study them. The time of the clergyman was now wholly occupied in work, a portion of which might be borne by religious laymen, by making themselves useful in promoting the welfare of the Church, by acting with the clergy, and settling what part of the burden each would bear.

### SOUTH AFRICA.

The Bishop of Capetown has published the following appeal to the younger clergy and candidates for Holy Orders in the Church of England:—

“The applications which I continually receive from the diocese of Natal for additional clergy induce me to appeal to you in behalf of that most tried and threatened outpost in the kingdom of our Lord, and to ask that a small and devoted band of faithful men will place themselves at my disposal for a period of three or five years, for service in South Africa. I am sure that there are many amongst you who are ready to give themselves simply and unreservedly to Christ, to witness for Him, and maintain His truth wherever, at the moment, the need may be the greatest.

“In my belief the need is very great at this time in Natal, and in the adjoining diocese of the Free State. In the name of our Master, I invite those who have no more important work to do for him in England to offer themselves for work in this land. In Natal; at a most critical period, the clergy are being reduced in number. One of that small and faithful band has just broken down. Another has recently left. Four churches are at this moment without clergy. Several posts where there are no churches are vacant. It is a great reproach to the Church that no clergyman has been sent out from England during the last two years, to uphold the truth in that afflicted diocese, though the most earnest appeals for men have been put forth. What can be expected of a Church left thus without a ministry?

“The Society for the Propagation of the Gospel has made additional grants to the diocese of Natal, and their committee in Natal will recommend them, I understand, to send out four or five clergymen with stipends from the Society, amounting to £100 or more per annum, which will probably be increased by local contributions to about £200 in every case.

“Clergy to fill these vacancies are what we now most urgently need.

“I shall myself continue, as metropolitan, to superintend that widowed Church until the consecration of a Bishop.

“There is a noble field for work also in the Free State, and a most loving and devoted Bishop, who is now almost alone. Two or three men are urgently needed for that work.

“If the Society for the Propagation of the Gospel is unable to pay more than a portion of the passage out of clergymen, I will be responsible for the remainder; and I shall gladly receive at Capetown, at my house, any who may come out. It may be worth observing, that any clergyman with a delicate chest will find both Natal and the Free State—especially the latter—countries suited to his complaint. If care be taken at first, men who cannot work in England find themselves able to work in South Africa.

“R. CAPE TOWN.”

"Fulgentius, asking the question why David's confession should be held for effectual penitence and not Saul's, answereth, that the one hated sin, the other feared only punishment in this world. Saul's acknowledgement of sin was fear, David's both fear and also love. This was the fountain of Peter's tears; this the life and spirit of David's eloquence, in whose admirable hymns, entitled Penitential, where the words of sorrow for sin do melt the very bowels of God remitting it, and the comforts of grace in remitting sin carry him who sorrowed rapt as it were into heaven with ecstasies of joy and gladness. The first motive of the Ninevites unto repentance was their belief in a sermon of fear; but the next and most immediate, an axiom of love—"Who can tell whether God will turn away his fierce wrath, that we perish not?" No conclusion such as theirs—"Let every man turn from his evil way," but out of premises such as theirs were, fear and love. Wherefore the wellspring of repentance is faith, first breeding fear and then love; which love causeth hope; hope resolution of attempt—"I will go to my father, and say, I have sinned against Heaven and before thee;" that is to say, I will do what the duty of a convert requireth."—*Hooker.*

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CORRESPONDENCE.

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CHESTER, March 8, 1866.

*Dear Editor.*—I think most of your readers will own that it is a sign of increased life in the Church—when the clergy of different neighbourhoods meet more frequently together, to join in prayer and praise and exhortation, and to consult together as to the best means of advancing Christ's kingdom on earth. I therefore feel assured that you will kindly be glad to give publicity to the news that the clerical meetings of the county of Lunenburg have, after many years discontinuance been revived. The Rev. the Rector of this parish (Rev. C. J. Shreve, B. A.) as the oldest clergyman in the county was good enough to take the initiative—and summoned us to attend the very pleasant meeting which just terminated.

The County has within its bounds nine clergy—of these seven were present to breakfast at the rectory, yesterday morning—(the Rev. Messrs. Spike and Shannan being unable to attend.) at 11 A. M. Divine Service in St. Stephen's commenced; Morning Prayer, litany, and anti-communion service being divided between the Rev. Messrs. Owen, Stainer, Payne, and W. Bullock. The Rev. Mr. Moore preached on the appointed subject, "The great evils of schism—the oneness of CHRIST'S Church,—and the duty to preserve the unity of the faith in the bond of peace." The rector then celebrated the Holy Eucharist,—assisted in the administration of the elements by the Rev. W. H. Snyder.

It was most pleasant to see so large a congregation gathered on a week day. It doubtless would have been larger, but that it so happened the Chester Agricultural Society held its meeting at the same time. As it was, the number was greater than I expected to see, and the communicants, including the Clergy amounted to 45.

After service the Clergy adjourned to the rectory, to enjoy the hospitality of Mr. and Mrs. Shreve, and after dinner the "Clerical meeting," strictly so called, was held at which the regulations of our new organization were determined,—the subjects for consideration in future settled, and various matters connected with the welfare of the Church most harmoniously discussed.

At 7 P. M. a congregation far larger than that of the morning assembled at the Church. The Clergy taking different parts in the Evening Prayer, after which the Rev. W. Bullock, B. A. of Bridgewater—preached on "The Christian Ministry."

This morning a third service has been held in Church, similar in its arrangements to the two former. The Rev. H. Lamberth Owen, B. A., was the preacher: his

subject, "The great necessity in these days of peril, &c., for those who profess to be members of Christ's Church to be united." He took for his text, Psalm cxxxiii., and made us all feel, indeed "How good and joyful a thing it is for brethren to dwell together in unity."

The offertory collections at each service, were for the D. C. S.

The association cannot do otherwise than express their thanks to the Choir for their help at the different services,—and to the following persons who so kindly proffered their hospitalities to the distant clergy:—The Rector, Miss Tongue, Thomas Whitford, Esq., Mr. D. Whitford, C. Lordly, Esq., and Mrs. M. B. Mitchell.

The next meeting will be held (D.V.) at New Ross, on Tuesday, June 26.

Yours, very truly,

THE SECRETARY, PRO. TEM.

### NEW CANONS.

A subscriber having asked us to publish the changes lately made by the convocations of Canterbury and York in the Canons, we give such information as we can obtain. The Synod will be called on to consider at its next meeting how far we shall be affected by the changes.

The new Canons have not yet been received in this province, with the exception of the 29th. The change omits the prohibition in the first clause, and begins "No Godfather or Godmother shall be suffered, &c., &c."

The title is also altered in harmony with the change. The effect being solely to admit parents to be sponsors for their children.

36th—The "three Articles" are repealed and the following declaration substituted for them:

"I, A. B., do solemnly make the following declaration: I assent to the 39 Articles of Religion, and to the Book of Common Prayer, and to the Ordering of Bishops, Priests and Deacons; I believe the doctrine of the United Church of England and Ireland, as therein set forth, to be agreeable to the Word of God: and in Public Prayer and Administration of the Sacraments, I will use the form in the said Book prescribed and none other, except so far as shall be ordered by lawful authority."

37th and 38th—Are merely altered verbally, so as to harmonize with the change in the 36th

40th—The alteration is:

"I have not made, by myself or by any other person on my behalf, any payment, contract or promise which, to the best of my knowledge or belief, is Simonical touching the obtaining, &c."

Instead of the Oaths of Allegiance and Supremacy, a new oath was substituted by an Act of 1858, which is to be administered *before* ordination or granting a license; there is to be no oath at the ordination.

### SUMMARY OF CHURCH NEWS.

SIR George Gray has introduced a bill to substitute a simple oath of allegiance for the Parliamentary oaths now required. The proposed form omits all pledges relating to the Church, which perhaps in the present constitution of Parliament is not to be regretted.

The Prime Minister, in a published communication, informs Lord Ebury that the Government has determined on not advising the issue of a commission for the revision of the Liturgy. The obvious reason is assigned, the Government desires peace, and Lord Ebury's proposal leads direct to discord.

The Government having declined to appoint a day of fasting in respect of the visitation of the cattle plague, the Primate addressed a letter to the Bishops calling upon them to request their clergy and congregations to observe some convenient day during Lent for that especial purpose. Several of the Bishops at once did so.

Lord Russell has made an explicit statement that the Government do not propose to offer a provision to the Irish Roman Catholic clergy, and do not contemplate appropriating any part of the revenues of the Irish Church Establishment to educational purposes.

One of the effects of the late decision in the Natal case, is to cause uneasiness as to the tenure of the Endowments. Miss Burdett Coutts having endowed the three bishoprics of Capetown, Adelaide and British Columbia, fears that under present circumstances the funds provided by her for the endowment of the respective Colonial Sees, may possibly revert to her or to her representatives. She requests that steps may be taken to give legal effect, if possible, to the arrangements which Her Majesty's Letters Patent were intended to sanction, but which are found now to be of no effect at all.

Amid all the perplexities which have arisen from that decision, the feeling is every day gaining ground that the Colonial Church must act entirely for itself, and be freed from those impediments which the Ecclesiastical law of England has been hitherto supposed to throw around it.

The formal excommunication of Dr. Colenso took place on Sunday the 7th of January, at the Cathedral of Maritzburg, at the early service, when the Dean read out the sentence as follows:—

"In the name of our Lord Jesus Christ—We, Robert, by Divine permission, Metropolitan of the Church in the province of Capetown, in accordance with the decision of the Bishops of the province, in Synod assembled, do hereby, it being our office and our grief to do so, by the authority of Christ committed unto us, pass upon John Wm. Colenso, D. D., the sentence of the greater excommunication, thereby separating him from the communion of the Church of Christ so long as he shall obstinately and impenitently persist in his heresy, and claim to exercise the office of a Bishop within the province of Capetown. And we do hereby make known to the faithful in Christ that, being thus excluded from all communion with the Church, he is, according to our Lord's command, and in conformity with the provisions of the Thirty-third of the Articles of Religion, 'to be taken of the whole multitude of the faithful as a heathen man and publican.'—(Matt. xviii. 17. 18.) Given under our hand and seal this 16th day of December, 1865.—R. CAPETOWN."

The "Colonial Church Chronicle" contains a notice of the first meeting of the Synod of the Diocese of Colombo. The "Declaration of Principles" passed by the Synod is identical with that of the Diocesan Synod of Capetown, except that the declaration of Colombo makes provision for the alteration of the Canons "by the Synod of this province, lawfully convened, in which this diocese shall have been fully represented." It is worthy of remark that the Synod of Colombo desire that the declaration be henceforward subscribed by all clergy to be ordained in the diocese, by all who, from England or elsewhere, shall, by the Colonial Secretary or by any other persons, be nominated to any ecclesiastical office in Ceylon, and also by future Bishops of the diocese before their enthronement.

Bishop Whitehouse has consecrated the British cemetery near Madrid (Spain), in the suburb of Caravanchel, about one mile out of the Toledo gate. The Bishop acted at the request of the chaplain of the British Legation, "and a very interesting and impressive ceremony it proved to be."

UNITED STATES—The Bp of Honolulu sailed on 1st March for his distant diocese, taking with him two clergymen for the service of the Church there. On the day of his

departure a farewell service was celebrated in Trinity Church, New York, at which the Bishops of New York, Western New York, Tennessee, and many of the clergy were present.

The Diocese of Florida has returned to her former union with the Protestant Episcopal Church in the United States of America.

A communication in the "Gospel Messenger" gives the following account of the new bells of S. Mary's, Burlington. (New Jersey):—

The makers of the bells are Messrs. Mears & Stainbrook, London. The largest one weighs 2800 pounds, and is inscribed as follows:

"This peal of eight bells is the gift of Margaret S. and Mary McIlvaine to S. Mary's Church, Burlington, New Jersey, Christmas, A.D. 1863. Glory be to God on high, and on earth peace, good-will toward men."

2. The Bishop's Bell: "In memory of George Washington Doane, second Bishop of New Jersey. The glorious company of the Apostles praise Thee."

3. The Priest's Bell: "O ye priests of the Lord, bless ye the Lord, praise Him, and magnify Him forever."

4. The People's Bell: "O ye servants of the Lord, bless ye the Lord, praise Him, and magnify Him forever."

5. The Festival Bell: "My mouth shall speak the praise of the Lord, and let all flesh give thanks unto His holy name forever and ever."

6. The Funeral Bell: "O ye Spirits and Souls of the Righteous, bless ye the Lord, praise Him and magnify Him forever."

7. The Marriage Bell: "Those whom God hath joined together, let not man put asunder."

8. The Patriotic Bell: "Give peace in our time, O Lord."

For this appropriate selection of mottoes the parish is chiefly indebted to the former rector, the Rev. Dr. Hoffman. During his charge of the church the large debt was paid off, the estimable ladies who have now so liberally remembered it having at that time given \$6000 to head the subscription. The sum given for the bells was about \$10,000, with a fund additional to pay the ringers forever. But the elder of the Misses McIlvaine was not permitted to hear them, having been taken to her rest some two years ago. That the surviving sister may be spared for many years to listen to the sound of these church-going bells is the sincere desire and prayer of

A MEMBER OF S. MARYS.

**NEW BRUNSWICK.**—The Bishop of Fredericton has issued a circular to the clergy and churchwardens of his diocese, requesting them to appoint lay delegates to meet in July next, for the purpose of considering the question of the desirability of synodical action in that diocese. This step has been taken in consequence of the following resolution passed by the clergy at the last visitation:

*Resolved*, "That his Lordship be requested to call a meeting of the clergy and lay delegates of the Church, to take into consideration the question whether it be desirable to have a synod or not, and if so, under what particular organization."

**NOVA SCOTIA.**—The Bill to permit the clergy of the United States to officiate in this diocese with the sanction of the Bishop, has passed both branches of the Legislature. A Bill making some changes in the Court of Marriage and Divorce has passed the Council, upon which it may suffice to observe that it abolishes pre-contract as a ground for divorce, and permits the persons separated by any judicial decision to marry again. There are Bills before the Assembly to amend the Education and Registration Acts. The former has been, we understand, adopted as introduced by the Government without material alteration. Under its provisions teachers will receive from the Provincial Grant as follows: Men, \$120, \$90 and \$60 respectively, according to their class; and women, \$90, \$60 and \$45. The county assessment for education will be at the rate of thirty cents per head for every man woman and child entered at the last census, and any additional sums required are to be raised by assessment upon the several sections.

NOTICES.

The Bishop purposes (D.V) holding an Ordination on Trinity Sunday. The Examination of Candidates will commence in Halifax on Wednesday, May 23rd, immediately after the morning service at the Cathedral, which will be at 9 A.M.

D. C. S.

At the last meeting of the Executive Committee (Mar. 16) a grant of \$50 was made, to meet \$150 from the people, in order to finish the Church at Stormont, Country Harbor.

The usual additional grant of \$60 was made to Rawdon, for 1865, on condition of the parishioners having paid \$130.

The Ex. Com. expressed their opinion that a return of parochial statistics should be regularly and punctually made by every missionary drawing any part of his salary from D. C. S.

Notice of motion was given for a grant to a new church at River John, Pictou County.

The next meeting of the Executive Committee will be held on the 18th instant.

We notice with much pleasure the renewed activity of the Local Com. of D. C. S. at Sydney, C.B. The returns, so far as they have been yet sent in from the several parishes, promise an increase of income for 1865.

HALIFAX CLERICAL ASSOCIATION.—The Clerical Association met on Monday evening at the Rectory of St. George's Parish. There were present thirteen of the clergy, including the Right Rev. the Bishop.

The meeting was saddened by the recent death of the Rev. A. Gray, who had always taken warm interest and derived much pleasure from its proceedings.

The portion of Scripture for critical reading was ii. Timothy, 2nd chap., at verse 3rd.

The subject for discussion was, "First communion of the dying."

The Rev. E. W. Milner, the founder and honorary Secretary of the Association, announced his return to England by the next mail packet.

The Association, feeling its debt of gratitude to Mr. Milner, unanimously agreed to record the following resolution upon its minutes:—

We, the members of the Clerical Association of Halifax, N.S., having received an intimation from our Secretary, the Rev. E. W. Milner, that he must resign the office, being about to return to England, cannot allow him to depart from among us without recording on our minute book some expression of our gratitude to him and our Christian regards towards himself and his family;

*Resolved*, That the sincere thanks of this meeting be tendered to Mr. Milner for his kind services as Founder and Secretary of our Clerical Association. In all future meetings we shall remember him with brotherly affection and esteem, and recall with pleasure the many happy and profitable evenings we have passed together. The Christian virtues which adorn his character in public and private life, and the warm and liberal interest he has ever shewn in the advancement of our Church and the support of our charitable institutions, will long be retained in grateful recollection by his brethren and members of the Clerical Association.

DIED—Suddenly, at Windsor, on Saturday, the 7th inst., the Rev. Archibald Gray, for some time retired missionary resident at Halifax, N.S.



# UNIVERSITY INTELLIGENCE.

*King's College, Windsor, Easter, 1866.*

## TERMINAL EXAMINATIONS.

<i>In Literis Humanioribus</i>	<i>In Disciplinis Mathematicis et Physicis.</i>	<i>In Theologia.</i>	<i>In Scientiis Naturalibus.</i>	<i>In Linguis Recentioribus.</i>
Smith } Nickerson } Cox } Borden } Chipman Brown Metzler Symonds Davis	Cochran  —  Borden  —  Symonds Davis Chipman } Nickerson }	Matthew Filley, B. A. Croucher, B.A.  —  Brown Nickerson Metzler Smith, <i>æg.</i>	<i>Geol.</i>  Cochran Chipman Borden  —  King Weldon DeWolf	<i>1st French.</i> Cochran Davis Weldon Symonds Nickerson } King } DeWolf }
—  King Weldon Wheelwright, <i>æg.</i>	—  Chipman } Nickerson }	—  —	<i>Chem.</i> DeWolf	<i>2nd French.</i> Borden Smith Chipman Poyntz Bowman
—  Wiggins Bowman Poyntz	—  Weldon King Wheelwright, <i>æg.</i>  —  Cox Wiggins Bowman Poyntz	—  King Weldon Poyntz Bowman	—  Wiggins Bowman Poyntz Shaw  <i>Prac. Chem.</i> Borden Chipman DeWolf	<i>German.</i> Cochran } Nickerson } King }  <i>Spanish.</i> Cochran Davis Symonds

*In Classics.*—Sophocles, Euripides, Thucydides, Herodotus, Homer, Tacitus, Juvenal, Horace, Composition Themes and Essays.

*In Logic.*—Third part.

*In Hebrew.*—Grammar continued, Genesis.

*In Theology.*—G. T., Acts Romans; Ep. Timothy and Titus; Horne; Compend. Theol.; Ecclesiastical History; Liturgy and Articles; Paley's H. P.; Hopkins' C. C., vol. 1; Homiletics.

*In Mathematics.*—Algebra, Trigonometry; P. and S., practical and analytical, with astronomical problems; Mensuration, Euclid, Statics.

*In Geology, &c.*—As far as the carboniferous age; illustrations by specimens of rocks and fossils, also by drawings, as usual, for the subdivisions of the animal kingdom.

*In Chemistry.*—Non-metallic elements and laws of combination and nomenclature of chemistry, with experiments.

*In Practical Chemistry.*—The Making of Preparations; Medical Testing; Regular Analysis.

*In Modern Languages.*—Entretiens and Grammar, &c.; Exercises in French; Adler, with grammar, and Schiller's Poems in German; Ollendorff and Velasquez in Spanish.

*Discipline.*—The Professors' reports are on the whole satisfactory as to attendance, diligence and deportment.

Easter term will begin on Monday, 9th April.

GEORGE MCCAWLEY, *President.*