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L. J. H.

NOVA SCOTIA
Church Chronicle.

VOL. III.

HALIFAX, JUNE, 1867.

No. 6.

"Ad profectum sacrosanctæ matris ecclesiæ."

THE PLAIN SONG OF THE CHURCH.

In accordance with the wish of an esteemed correspondent we propose to offer a few observations on Ecclesiastical Music, giving such explanations of the ancient musical staff of four lines as will enable any one acquainted with the common American system of Solmization to sing at sight from this ancient staff with its few simple musical characters.

The great object of Theology, and therefore of all true ecclesiastical art, is to train the thoughts from earth to heaven—from nature to God. We must therefore take man as we find him—in his twofold nature of body and soul—and in our ecclesiastical training observe most carefully the rule that body and soul must each have its "portion of meat in due season," as otherwise religion will degenerate into Puritanism on the one hand or superstition on the other, and man will in the end most certainly reject that which is not suited to his needs.

After a long trial of the sensuous Grecian and Italian styles of architecture, the instinct of our twofold nature has brought about the gradual rejection of these and the restoration of the Pointed—or what is erroneously called the Gothic—style. And why? Because in the latter every arch, every point, every device, every ornament carries the eye and the mind upward, and by these "sermons in stones, and good in everything" the thoughts are wafted to the Three—One God, and to the mansions of the blest. By their liability to wandering thoughts, even in worship, holy men in all ages have discovered and bewailed that natural weakness which is so easily drawn away by surrounding circumstances. It has therefore always been the aim of the true Christian philosopher so to combine and arrange outward circumstances as to help rather than to hinder devotion. This is the ruling principle of the Pointed style in Architecture and in the ancient or Plain Song of the Church.

In the stained windows of the Early and Middle Pointed churches, there is a certain disregard of exact and artistic proportion and finish in the drawing of the figures. And yet pictures in the books and tapestry of the same periods on secular subjects exhibit a far superior style and proportion. The reason is obvious. In the church-window the Scripture subject was so drawn as to merely suggest the inspired story, and then no longer detain the thoughts on man's arts and devices, but suffer them to soar up to the heavenly theme itself.

And so it was with early ecclesiastical music. The design of the composer was not to draw attention exclusively to the sweetness or ornaments of his composition, but to suggest heavenly aspirations. There is a solemnity and grandeur about the ancient music of the Church which may perhaps fail to attract the giddy and

thoughtless, but which can stir the soul of the earnest, the penitent and the sorrowful with a power that will never die. At the Lord's Table or on the sick-bed these are the strains that touch the heart of the Christian and waft his thoughts to the better land. "Compared with these, Italian trills are tame,"—said a true poet,* and therefore a true and close observer of human nature. After the tempestuous tossings of this troublesome world, the ancient song of God's Church soothes the soul like a mother's lullaby—not so much by its beauty as by its pathos.

There must always be a substratum of this Plain Song in our Church music, or its devotional character is soon lost. Why is it that in churches in which modern and florid music alone is used, tunes are so frequently changed that none but the members of the choir can pretend to join in the singing, and thus the congregation of the Lord is robbed of its share of one of the most delightful parts of the public worship?

The reason of these frequent changes is that the choir themselves soon tire of those "pretty tunes," as they are called, for they are of the earth, earthy—and the principle of immortality is not in them. They tickle the ear for a little time but do not touch the heart. And it must sometimes be rather mortifying to the admirers and introducers of those "pretty tunes" to find that their own taste soon agrees with the general verdict and heartily tires of the quondam favorites. So generally is this felt that but few will venture to pronounce strongly for or against any new tune, but will await the verdict of time.

But is there no way of educating the public taste in this matter? Is there no standard by which church music may be estimated?

Yes, surely. Some tunes have stood the test of centuries, and so far from dying out are now as great favorites as ever. They are of the solemn, sober kind—plain and simple in structure, not reaching beyond the compass of half a dozen notes—quite within the power of any voice and memory in the congregation. They are those which are known as our old, standard metrical tunes. But whence were they derived? Singing in the public worship is as old as congregational worship itself. What was the style of congregational singing among the Jews, and afterwards among the primitive Christians? It was chanting, for rhyme is a thing of modern invention. Chanting or musical reading was the primitive music of God's Church.

The oldest religious chants known to us are those called the Gregorian Tones. They are so ancient that it is now impossible to ascertain their exact origin, and indeed some writers do not hesitate to assert that they are derived from the music used in the Jewish worship in the days of David and Asaph. They were reduced to a regular system in the fourth century by St. Ambrose, Bishop of Milan, and still further systematized and varied by St. Gregory, Bishop of Rome, in the seventh century. It was from the last named bishop that their name is derived, because by his judicious rules and variations he increased the number of those Tones from four to eight. In all ancient noted service-books of the Church of England these Tones are set either to the Psalms or Canticles, or both, and from them the Anglican Chants, so called, are mostly derived,—as also indeed, as we before observed, are very many of our best and most ancient metrical tunes.

In these Gregorian Tones—as a rule—the music must bend to the words, whereas in the Anglican Chants the words must give way to the music in any case of contraction or extension. The Gregorian Tone is therefore by far the most flexi-

* Burns.

ble tune for musical reading, and best adapted to the use of the whole congregation.

From the beginning of the last to nearly the middle of the present century,—that is, for something over a hundred years—the Gregorian Tones had for the first time fallen into disuse. But it is a remarkable fact that during all that time the Anglican Chant was sinking, in a continual course of degeneracy, becoming more and more secular in character, until at length in its double and quadruple shape it was difficult in some cases to distinguish it from many more secular melodies. The metrical psalm tunes of the same period—many of them—show the same degeneracy, being for the most part the ephemeral “pretty tunes” which have done so much towards secularizing public worship.

It is related of one of the popular preachers of the last century that he was in the habit of adopting hymns to lively secular airs, on the plea that the devil had monopolized the good music long enough. History shows that it is to the monks we owe the introduction of metrical singing, and in the modern “Masses” the music is frequently so difficult as to be quite beyond the powers of any ordinary congregation, and can, therefore, only be sung by a carefully-trained choir. The natural effect of both these extremes is to rob the devout portion of the congregation of that share in the musical part of the public worship which is their inalienable right.

Another cause of the degeneracy of modern ecclesiastical music was the employment of professional singers in what were called quartette choirs. These singers introduced into the music of the churches in the large cities and centres of fashion in Europe and America a meretricious and theatrical style which soon spread to unthinking country choirs, and the general taste became vitiated.

All these and various other causes effected a great change for the worse in the music of God's house. But about forty years ago a wonderful revival of true religion began to be felt in our churches, and with it—as a natural consequence—came the revival of true devotional music in the congregation. The music of the casino and the theatre in the weekly exhibitions of quartette choirs began to give place to the hearty psalmody of the whole congregation which more than made up in devotion what it might lack in artistic finish. The strains of Babylon were exchanged for the songs of Zion. And from what source did our last reformers draw this true psalmody? From the Plain Song or Gregorian Tones which in the days of degeneracy and captivity had been laid aside. From all sides now we hear of the restoration of these ancient melodies.

Nothing worth having was ever obtained without difficulty, and so it has been and even now is with the introduction of the Gregorian Tones into some churches. The taste must first be cultivated, but it must be gradually—not suddenly—drawn from the theatrical and “pretty” to the ecclesiastical and devotional style. It is a mistake to force a too sudden transition from the one to the other. And the taste in this matter is largely founded on right devotional feeling,—that “little leaven that leaveneth the whole lump.”

One objection against the Georgian music is that it is too plain. So much the better for plain singers or persons with an imperfect musical ear, in the general congregation, and it is desirable for their own sakes that these as well as their more gifted brethren should “sing unto the Lord.” And when a member of a choir complains that he does not like this plain and general singing, he should be reminded that there are others who do like it, but who do not like the theatrical style, and multitudes of others again who are robbed by this latter of their share in the musical part of the services. The plainness and simplicity of the Georgians

enable the whole congregation to join in singing the daily portion of the Psalms—which is ushered in by the exhortation from an inspired Source—"O come, let us *sing* (not let us *read*) unto the Lord." And what can be more truly edifying than this manner of speaking the devotional words with one heart and one voice? On the other hand, what can be more disagreeable to the musical ear than the responsive *reading* of a congregation, some fast and some slow—some in a high key, some in a low? It is no wonder that in many churches the responses are weak, and at last sink into "zephyr-like whispers." But in the singing of these parts of the worship to the music of the Plain Song, the musical hearer is encouraged to join in the response throughout, and the mere listener enjoys the great advantage of hearing and understanding *every word* spoken by the whole congregation. The voice of the minister, too, sustained by the clear musical note, never dies away at the end of a sentence, but is heard distinctly in measured exactness in every syllable to the farthest part of the largest building.

This subject has grown upon us beyond the space first intended. We propose to finish it in our next number.

Leaves from the Book of Nature.

No. 4.

THE DAWN OF SUMMER.

Every one must be aware how anxiously all look for the return of summer, that joyous season when nature resumes her most pleasing attire, and presents to the eye a varied aspect charming in the highest degree. It is this very anxiety, however, which leads to much difference of opinion in regard to the commencement of this season. Some say, "what a very long winter we have had, surely summer will *never* come," others again, "what a backward season, I'm sure the trees have *never* been so late in leafing for many years." Now, if those who live in the country in the midst of trees and flowers would only take the trouble (a sad term to use) to mark down the precise time when each tree began to bud, or to put forth leaves; when each flower, or at least, the more common ones, bloomed; when the different birds arrived, and began to build their nests; when frogs began to whistle and croak, or in fact registered any occurrences connected with the revival of Nature from her long winter's sleep, it would not only afford a very interesting source of enquiry, but would tend to exhibit the exactness and punctuality with which all Nature's laws are carried out, and prove most clearly that the ever wavering mind of man and his discontented disposition alone, cause our winters to appear longer, and the summers shorter than they really are.

Let us proceed to enquire how far the gradual leafing of some of our more common trees in the vicinity of Halifax has differed during the past seasons. First, we will take the Red Maple, (*Acer rubrum*.) In 1864, which our readers may recollect succeeded a winter of extraordinary mildness, during which robins were heard singing in February, this tree was in bud on the 2nd of May; its flowers were falling on the 15th, and its leaves opened on the 26th of the same month. In 1865, its leaves opened on May 20th. In 1866, on May 25th; while this year, it was in bud on April 17th; in flower May 12th, and opened its leaves on May 28th.

Now, as we have had within the four years mentioned winters of extreme severity, and springs of unusual chilliness, as well as those of the very opposite character, extreme mildness, and singular forwardness, we shall not err very greatly if we take an average date for the leafing of the red maple from the four dates given for the last four years,—viz: the 24th of May, and we think our readers will generally find that this tree will at all events in the neighbourhood of Halifax, expand its leaves within three or four days of either before or after, that date. In the case of the Birch, we may take both kinds which are common near the city: the white, or Paper Birch (*Betula papyracea*), and the Black Birch (*B. nigra*.) The two species vary from each other so slightly in their time of leafing, that we may for our purpose consider them as one. With the leafing of the birch, we are even more familiar than that of the maple, for we find it marked down in our note book as early as 1860, in which year it was in leaf on May 26th. Of 1861 we have no record, but in 1862, the date is put down as May 20th. In 1863, May 24th. In 1864, May 25th. In 1865, May 20th. In 1866, May 17th; and this season 1867, May 26th. Taking the average of these dates, we find May 23rd to be the medium, and three or four days at most before or after this date, will be found to include the date of leafing of this tree.

On looking over our note book, we perceive that all the trees, shrubs, and plants we have observed, varied no more in their time of leafing, than the trees we have named, so we may take those trees as a criterion to go by in considering the question of the supposed backwardness of certain spring seasons. In the case of the maple during the space of five years remarkable for excess of heat and cold we only find the time of leafing to oscillate over a period of six days; and as regards the birch, during the space of seven years, the variation did not extend beyond the same bounds. Here then, we have an unfailling record by which we can prove 'beyond a doubt' that the Nova Scotian seasons vary but slightly, and that the oft-repeated declaration that more frequently than agreeably "winter long lingers in the lap of spring," is incorrect. Let him who is prone to murmur at Nature's apparent delay in opening the door of her vast store-house on the approach of summer, rather rest satisfied with the annual bounties she so invariably bestows, and return his heartfelt thanks to the Great Ruler of nature—

"Who all things form'd, and form'd them all for man,
Who marked the climates, varied every zone,
Dispensing all His blessings for the best,
In order and in beauty."

J. M. J.

Selections.

THE SUNDAY MORNING'S DREAM.

My first day of returning health, after many weeks of severe illness, was a bright Sunday in June. I was well enough to sit at an open window in my easy chair, and as our home stood in a pleasant garden in the suburbs of London, the first roses of the year scented the soft breeze that fanned my pale cheeks, and revived my languid frame. The bells of our parish church were just beginning their chimes and the familiar sounds awakoned in me an intense longing to be with my family once more a worshipper in the house of God. I took up my Bible and Prayer-book, which had been placed ready on the table beside me, intending to be-

gin to read when the hour of the eleven o'clock service should be announced by the ceasing of the bells; and, in the meantime closed my eyes, and soothed my impatient wishes by picturing to myself the shady avenues of blossoming limes that led to our church, and the throngs that would now be entering it for the public worship of the day.

All at once I seemed to be walking in the beautiful church-yard, yet prevented from gratifying my eager wish to enter the church, by some irresistible though unseen hand. One by one the congregation, in their gay Sunday dresses, passed me by, and went in where I vainly strove to follow. The parish children in two long and orderly trains defiled up the staircases into the galleries, and except a few stragglers, hurrying in as feeling themselves late, I was left alone.

Suddenly I was conscious of some awful presence, and felt myself addressed by a voice of most sweet solemnity in words to this effect: "Mortal, who by Divine mercy hast just been permitted to return from the gates of the grave, pause before thou enterest God's holy house again; reflect how often thou hast profaned His solemn public worship by irreverence, or by inattention, which is in His sight irreverence: consider well the great privilege, the unspeakable benefit and blessing of united prayer, lest by again abusing it thou tire the patience of thy long-suffering God, and tempt him for ever to deprive thee of that which hitherto thou hast so little valued."

Seeing me cast down my eyes and blush with conscious guilt, the gracious Being continued in a milder tone, "I am one of those Angels commissioned to gather the prayers of the Saints, and form them into wreaths of odorous incense that they may rise to the throne of God. Enter now with me, and thou shalt, for thy warning, be enabled to discern those among the devotions about to be offered which are acceptable to Him, and to see how few in number, how weak and unworthy they are."

As he ceased speaking I found myself by the side of the Angel still, but within the church, and so placed that I could distinctly see every part of the building.

"Observe," said the Angel, "that those prayers which come from the heart, and which alone ascend on high, will seem to be uttered aloud. They will be more or less audible in proportion to their earnestness,—when the thoughts wander, the sounds will grow faint, and even cease altogether."

This explained to me why the organist, though apparently playing with all his might, produced no sound, and why presently after, when the service began, though the lips of many moved, and all appeared attentive, only a few faint murmurings were heard.

How strange and awful it was to note the sort of deathlike silence that prevailed in whole pews, in which as was thus evident, no heart was raised in gratitude to Heaven. Even in the *Te Deum*, and *Jubilate*, the voices sometimes sunk into total silence. After the Creed there was a low murmuring of the Versicles, and then, distinct and clear above all other sounds, a sweet childish voice softly and reverently repeated the Lord's prayer. I turned in the direction of the sound, and distinguished among the parish children a very little boy. His hands were clasped together, as he knelt his eyes were closed, his gentle face composed in reverence, and as the Angels wrote on his tablets the words that fell from those infant lips, his smile, like a sunbeam, illuminated the church for a moment, and I remembered the words of holy David, where he says—"Out of the mouth of babes and sucklings Thou hast perfected praise."

Presently I was again reminded of a scripture passage—the prayer of the publican. A wretched-looking man, who swept the crossing near the church,

louged into the centre aisle during the reading of the lessons, his occupation being for the hour suspended. The second lesson was the 24th chapter of St. Matthew, some verses attracted his attention: he listened with more, and more seriousness, until at length he put his hand over his face and exclaimed aloud, "What will become of me at the day of judgment! Lord have mercy on me a sinner." That prayer was inserted on the Angel's tablets. O may it not stand alone, but be an awakening of better things. May God indeed have mercy on such poor neglected ones as he, and raise up some to teach them, and care for their immortal souls.

After this, growing accustomed to the broken murmurs and interrupted sound, I followed many a humble Christian through large portions of the Litany: though often, while I was listening with hopeful attention, a sudden and total pause showed but too plainly that the thoughts of the kneeling suppliant had wandered far away, and that he who appeared so earnest in his devotions had become languid and silent like the rest of the congregation.

"Thou art shocked at what thou hast observed," said the Angel, "I will show thee greater abominations than these. God is strong and patient; he is provoked every day. Listen now, and thou shalt hear the *thoughts* of all these people; so shalt thou have some faint idea of the forbearance God continually exercises towards those who draw near to him with their lips, while their hearts are far from Him."

As the Angel spoke, my ears were deafened with a clamour which would have been shocking in a public meeting, but which here in God's holy house was awfully profane. The countenances remained indeed as composed and serious as before; the lips moved with the word of prayer, but the phrases they uttered were of the world and its occupations.

"How shamefully late Mrs. Slack always comes," said one woman, who looking over the edge of her prayer-book saw her neighbour and a train of daughters bustle into the next pew: "What an example to set her family; thank goodness no one can accuse me of that sin." "New bonnets again already?" exclaimed the last comer, returning the neighbourly glance from the other seat, ere she composed herself to the semblance of devotion: "How they can afford it, heaven only knows, and their father owing all his Christmas bills yet. If my girls look shabby, at least we pay our debts."

"Ah! there's Tom S.," nodded a young man to his friend in the opposite gallery, "he is growing quite religious and respectable, I declare. He has been at church two Sundays running; how much longer will the devout fit last?"

These were shocking and striking examples of irreverence: there were happily not many such, the involuntary wanderings of thought were more common.

I was much interested in a young couple near me, whose attention for a considerable part of the service had been remarkable. From the dress of the young man, I judged him to be a clergyman; the lady wore deep mourning: they were evidently betrothed,—they read out of one book. Gradually he forgot the awful Presence in which he stood, his eyes wandered from the Bible to her gentle face, and fixing there, called off his thoughts from Heaven. "How good she is," he began to say, "how attentive to her prayers, as to all other duties! what a sweet wife she will make! How happy I am to have won her love." By this time the countenance of the young girl wore an expression which showed that she felt the earnestness of his gaze; her eyelids trembled—her attention wavered, and though she looked at the book some moments longer, she too began to murmur of earthly things, and I heard her say, "O how he loves me—even here he cannot forget that I am beside him." It was many minutes before either of them returned in spirit to their devotions.

As the service proceeded, the attention of the congregation flagged more and more—the hubbub of worldly talk increased. One man composed a letter he intended to send, and even altered whole passages and rounded elegant periods, without one check or recollection of the holy place where he stood. Another repeated a long dialogue which had passed between himself and a friend the night before, and considered how he might have spoken more to the purpose. Some young girls rehearsed scenes with their lovers—some recalled the incidents of their last ball. Careful housewives planned schemes of economy, gave warning to their servants, arranged the turning of a gown, or decided on the most becoming trimming for a bonnet.

To me, conscious of the recording Angel's presence, all this solemn mockery of worship was frightful. I would have given worlds to rouse this congregation to a sense of what they were doing, and, to my comfort, I saw that for the involuntary offenders a gentle warning was provided.

A frown from the Angel, or the waving of his impatient wings as if about to quit a place so desecrated, recalled the wandering thoughts of many a soul, unconscious whence came the breath that revived the dying flame of his devotions.

Then self-blame, tears of penitence, and bitter remorse—of which those kneeling nearest knew nothing—wrung the heart shocked at its own careless ingratitude, wondering at and adoring the forbearance of the Almighty, while more concentrated thoughts, and, I trust more fervent prayer, succeeded to the momentary forgetfulness.

In spite of these helps, however, the amount of real devotion was small; and when I looked at the Angel's tablets I was shocked to see how little was written therein.

Out of three hundred Christians, thought I, assembled after a week of mercies, to praise and bless the Giver of all good, these few words are the sum of what they offer :

“Look to thyself,” said the angel, reading my inmost thoughts. “Such as these are, such hast thou long been. Darest thou, after what has been revealed to thee—act such a part again! O could thy mortal ears bear to listen to the songs of the rejoicing Angels, before the throne of the Almighty, thou wouldst indeed wonder at the condescending mercy, which stoops to accept these few faint, wandering notes of prayer and praise. Yet the sinless Angels veil their faces before Him, in whose presence man stands boldly up with such mockery of worship as thou hast seen this day. Remember the solemn warning, lest hereafter it may be accounted to thee as an aggravation of guilt.”

Suddenly the sweet solemn voice ceased, the glorious Angel disappeared, and so oppressive seemed the silence and loneliness, that I started and awoke. My watch pointed to the hour of eleven, it must have been the stopping of the bells that interrupted my slumbers, and all this solemn scene had passed before my mind in the short space of a few minutes.

May the lessons I learned in those few minutes never be effaced from my heart: and if this account of them should aid in recalling one wandering thought in the house of prayer, or teach any to value more highly and cultivate more carefully the privilege of joining in the public worship of our church, it will not have been written in vain.

PHILOSOPHY.

Philosophy! It is love of wisdom; not knowledge simply or abstractedly, but only as a means of gaining wisdom. The man of knowledge is not always the man of wisdom.

“ Knowledge and wisdom, far from being one,
Have oftentimes no connection. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge is proud that he has learnt so much:
Wisdom is humble that he knows no more.”

You may know pretty nearly all a vain world can teach you, and yet live and die a very fool. What creature, human or angelic, knows more than the fallen angel Satan? But is the devil, are his angels, wise? The truly wise man, the real philosopher, is the sincere doer and devoted follower of the only wise God, our Saviour—the true believer in that crucified Saviour whom we preach as Christ the power of God and the wisdom of God. Philosophy! It is that fear of God which is the beginning of wisdom. Philosophy! It is the love of Christ shed abroad in the heart by the power of the Spirit! Philosophy! It is the assurance of pardon through the blood of the Cross, and the enjoyment of a good hope through grace. Philosophy! It is to be enabled to say with the Apostle, “Of him are ye in Christ Jesus, who of God is made unto us wisdom—wisdom and righteousness, and sanctification and redemption.” Again: “When I am weak, then am I strong; I am become a fool in glorying.” And once more: “For me to live is Christ, and to die is gain.” Yes, the true believer is the true philosopher. Who so wise as he who makes time a preparation for eternity, the world a stepping-stone to heaven, so that all things work together for his good? Who so wise as he who is able to affirm—“All things are mine, things present and things to come, life and death, all are mine; for I am Christ’s, and Christ is mine?” Who so wise, whatever his circumstances in this world, whether rich or poor, young or old, learned or unlearned, as he who at the last can triumphantly exclaim, “I have fought a good fight, I have finished my course, I have kept the faith?” And who so great a fool as he who lives and dies forgetful of our Lord’s own question, “What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?” How is it with you? Is yours the folly of the sinner, or is yours the wisdom of the saint? Are you one of those fools who despise wisdom and instruction, or a philosopher of the highest style in whose estimation Divine “wisdom is the principal thing?” Go home and ponder these questions; the Lord bless them to your eternal good. And as you retire forget not that “Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates, in the city she uttereth her words, saying: How long, ye simple ones, will ye love simplicity, and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit upon you; I will make known my words unto you.”

A preacher who had been a printer, said in one of his sermons, that youth was like a comma, manhood like a semi-colon, old age like a colon, to which death puts a period.

 SPRING LOVE.

Yea, I love the Spring
 Best of all sweet Seasons,
 For I find it bring
 Rapture fullest reasons.

Gloriously it speaks
 Gladness after sorrow,
 Bearing balmy weeks
 On to brighter^{er} Morrow.

What is Summer's glory
 When its hue doth fade?
 What sad Autumn's story?
 'Ruthless Winter's trade;'

And *his* ghastly features
 Bear the gloom of death,
 'Minding Mortal creatures
 Of their fleeting breath

Ask the delighted mother
 Where her fount of bliss,
 Who, before all other
 Loves her Infant's kiss.

Did not new born gladness
 Every pain remove,
 Drowning sharpest sadness
 In her bliss of love.

So Spring flowers dancing
 On their Mother's breast,
 And her young ones glancing
 Green and newly dress'd

Slender growing grasses
 In a romp of play,
 Where the torrent passes
 Tumbling to the bay,

Move me with a pleasure
 Nigh as warm as hers,
 While to music's measure
 All the forest stirs.

I too feel requited
 For true love the while,
 Watching long delighted
 Nature's *Infant* smile,

There in more than seeming
 Dwells her Virgin soul,
 Nature's glory gleaming
 Part of a wondrous whole.

Part of God's creation
 From a frozen tomb,
 To this bright Salvation
 Brought from yearly doom!

Sacred lessons learning
Of a guardian grave
And the Truth discerning
He is strong to save.

Here I trace protection
Of a spirit flown,
Waiting Resurrection
To reclaim its own.

Watching the dead, and hoary
Winter work of strife
Rise in the Verbal glory
Of immortal life.

THE CHURCH RESPECTABLE.

DIFFERENT people are attached to the Church from different motives: some more or less satisfactory;—others more or less unworthy and untrue. Some belong to her forsooth, because she is *respectable*. To the mind of the writer few motives could be less satisfactory—few more unworthy and, if we take the origin and objects of the Church—more untrue.

Of the want of satisfaction in the motive—there can be no doubt, when we think what are the real motives for which men should desire to belong to the Church, viz:—

1. That they may be placed in covenant with GOD the CREATOR, SANCTIFIER and REDEEMER.

2. That they may be aided by the means provided in that Church to abstain from what is displeasing to HIM—and to attain to those things which please Him.

3. That they may have the privilege of helping to bring others into the same state of Salvation, and by this means—

4. Promote the greater honor and glory of HIM who would that *all men* should be saved.

What has *respectability* (in its common acceptation) to do with any of these objects? Is it not altogether “of the earth earthy” and unworthy also of such Divine and Heavenly motives? That *Respectability* is an untrue motive, that is, false to all the objects and the origin of the Church, who may doubt? Was it a respectable member of society who came crying “the Kingdom of Heaven is at hand”?—He came not in “soft raiment,” but clothed with “camels hair” and girt with “leather”—he did not seek the *respectable* either, but “said to the multitude, that came forth to be baptized of him, Oh! Generation of vipers, who hath warned you to flee from the wrath to come.”

Was it into the *respectable* class of Society that the GREAT HEAD and founder of the Church first entered? Born in a stable, cradled in a manger, His Blessed Mother a carpenter's wife. He says, “the foxes have holes and the birds of the air have nests, but the son of man hath not where to lay His head.” Was the proof of His membership “to the respectable,” or, “to the poor the Gospel is preached”? Were they those—who owned farms and merchandize and oxen—the *respectable* people—who were deemed worthy of seats at the marriage feast—or were not his servants sent out into the highways and hedges to find those who

should furnish His table with guests? Was it said by HIM to the poor or to the *respectable* "how hardly shall they enter into the Kingdom of Heaven"? Is it the poor that will find it easier for the camel to go through the eye of the needle—or the *respectable*—than that he should enter into the kingdom of heaven? Were his first followers chosen out of the *respectable* classes of society—or were they poor fishermen, publicans, &c.? Had not the respectable people to be his disciples "secretly" for fear of losing their *respectability*—like Joseph of Arimathea, and Nicodemus?

The *respectability* of the Church is one of its greatest drawbacks. *Respectability*—(I will not go beyond our own Anglican branch) it is—which has prevented the Mother Church from doing much work for CHRIST. It was the kid-gloved *respectable* clergy of England—who drove zealous John Wesley out of the Church because Methodism was *vulgar*—fit for the common people—Kingswood colliers and such like soul-possessing—CHRIST-bought beings. It is the *respectability* of being the established Church which even now,—(comparatively low and CHRIST-like as she has become) hinders many good works:—which indeed to a greater extent are being done—but done by those who throw off the absurd pomposity of former days, and are found in the Courts and alleys, and Cholera Hospitals, and Fever Wards—pointing the poor and dying sinners to HIM who for our sakes became poor, instead of dancing attendance on some Squire or other specimen of *respectability*—in hopes of getting "a good fat living." Degrading thought! that a "cure of souls" in CHRIST's Church should ever have come to be commonly expressed by the term "a living"—as if the Shepherd were so *respectable*—he must have the *fleece* and the *meat* to clothe and feed himself withal—let what would befall "the sheep of His pasture" who gave him the charge. Is the *respectability* of the Church hurt when she provides for the "Publicans and harlots of St. George's-in-the-East," or of Whitechapel, or of Westminster—or of Clare Market in London? If *respectability* were considered would Mr. Hecker have established his ~~Messiah~~ chapel in a building as redolent of cattle as the stable in Bethlehem.

If *respectability* alone were to be provided for, what need of a Salem Chapel free to all the poor of Halifax? It is this *respectable* motive which St. James so positively condemns: "My brethren, have not the faith of our Lord Jesus Christ *with respect of persons*. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment: and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool: are ye not then partial in yourselves and become judges of evil thoughts? Harken my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love Him. But ye have despised the poor." Neither should the poor presume upon these words and despise the rich. The pious rich will never despise the poor,—witness the great Duke in St. James's, Piccadilly, at the early Lord's Supper. A poor man in patched garments—ignorant of the earthly rank of his fellow-worshipper, was kneeling down close beside him—when an officious Beadle bid the poor man move away or wait. Deaf as the Duke was he understood the movements, and laying his hand on his neighbour's shoulder he pressed him downwards, saying, "stay where you are my friend—we are all equal *here*." The faithful rich, no matter what their rank, will ever be humble and "esteem others better than themselves." King George the 3rd., it is well known—ran his pencil through the

words "*our Most Gracious King and Governor*," in the Prayer Book used by him in the Royal Closet, and made the Petition in the Litany read thus, "*that it may please Thee to keep and strengthen in the true worshipping of Thee, in holiness and righteousness of life, thy Servant GEORGE, a poor miserable sinner.*" Neither the King nor the Duke valued the Church for her *respectability*—but rather valued their poorer brethren because they were equally with themselves—"members of Christ, children of God and inheritors of the Kingdom of Heaven."

In this, as in all else, the *truth* is to be found in the word of GOD. He says, "mine house shall be called a house of Prayer for *all* people." He tells his servants to "go unto *all the world* and preach the Gospel to *every creature.*" The Church is for *all men every where*—that is, she is *ubique*—which is only another word for Catholic: and she is to be valued not for her *respectability* but for her CATHOLICITY.

"Vox clamantis in deserto."

EARLY RISING.

It has been truly said that "He who would thrive must rise at five;" and "that the difference between rising at five and seven o'clock in the morning, for the space of forty years (supposing a man to go to bed at the same hour at night), is nearly equivalent to the addition of ten years to a man's life." After many years' experience of early rising, the writer can truly say that the hours when he has enjoyed most of communion with God and gained most profit from the Word of God, are between the hours of six and eight in the morning. The mind at that time seems especially open for the reception of Divine truth. Let the day's din of business be once entered into, and the powers of mind and body become absorbed, and the opportunity is lost.

Rise late, and you seem in a hurry all the day, and night overtakes you ere you are aware of it. My young friends, let me urge upon you the habit of early rising; you will find it an immense advantage through life.

SELF-GOVERNMENT.

A venerable Icelandic writer, who lived at the end of the twelfth century, gives the following good advice for self-government:—"Accustom thyself to a busy and wakeful life, but not so as to injure health by over-exertion. Keep aloof from sadness, for sadness is sickness of the soul. Be kind and gay, equable and changeable (that is, of easy manners, and not stiff). Avoid evil speaking, and give your counsel to him who will accept it. Seek the company of the best men. Keep thy tongue carefully; it may honor—it may also condemn thee. If thou wax angry, speak little, and that little not vehemently. Men would give gold sometimes to buy back a passionate word; and I know of nothing that so destroys unity, as the exchange of evil language, especially in the moment of strife, and there is no nobler, no higher power than that by which a man can keep his tongue from cursing, slandering, and other foolish prate. There are other things to be avoided, like the fiend himself—the sensual excesses, gaming wagers, and other improprieties and vices. These are the roots of many worse evils, and, unless great care is taken, will hand thee over to great shame and sin."

DISSENTERS FLOCKING BACK TO THE CHURCH.

WE insert the following at the request of a correspondent:—"We mentioned that Mr. Cowell, Baptist Minister, of Taunton, and others, were leaving Dissent and joining the Church. [Mr. Cowell has since received valid Orders at the hands of the Bishop of Worcester.] Mr. Cowell was converted through reading Mr. Spurgeon's Sermon on 'Regeneration,' and the crushing *replies* to it by "Churchman." A distinguished Baptist at Hull, Mr. Bailey, has also published an able pamphlet declaring that he has been misled; recent discussions set him reading, and turned him into a Church advocate. He says *hundreds* would, if honest, speak out and do as he has done. But, while the Baptists are losing some of their best Ministers, it seems Wesleyans are doing the same thing on a larger scale. Their own paper, the *Wesleyan Times*, says—"We are informed that Mr. S. H. Ireson, formerly a Wesleyan Minister, has recently been ordained by the Bishop of Chester (after two years' residence at St. Aidan's College); we are also surprised to hear that nearly fifty itinerant and local preachers have gone to the *same* College during the last eighteen months, whilst *hundreds of others* are contemplating the same steps. The late Bishop of Chester was applied to by more than *eighty* Wesleyan Ministers in the course of a few years, for information as to the mode of admission into the Ministry of the Church' We trust this good disposition shewn by the Wesleyans may result in the return of the whole body; they have never been hostile to the Church, and their founder John Wesley, never contemplated *separation* from it. 'Avoid whatever has a tendency to *separate* men from the Church; let all in our meetings go to Church *once* on Sunday *at least*, and exhort *all* to keep close to the Church and Sacraments.' (*Minutes of Conference, 1770*); such was the language of Wesley and his times."—*South Tawton, Devonshire, Magazine.*

THE NORTH POLE.—Two French gentlemen recently explored the island of Spitzbergen in a manner never before done. They have measured the mountains, mapped the whole coast, examined the vegetable products, the geological compositions, &c., of the island. They found that the long day, extending over several months, during which the sun never sets, became intensely hot after a month, by the unceasing heat from the sun. In this period vegetation springs up in great luxuriance and abundance. The North Pole is only a matter of 600 miles from the island, and is thought by the two explorers, as by many others, that the Pole itself, and the sea which is supposed to surround it, could be reached from Spitzbergen without any great difficulties being encountered. A singular fact noticed by the explorers in connection with this island is the enormous quantities of floating timber which literally cover the water of the bays and creeks. A careful examination of the character, condition, and kind of those floating logs would no doubt lead to a conclusion as to whence and how they came, and probably suggest new theories for the solution of geographical problems connected with the Arctic Seas.—*London paper.*

WARMTH OF SNOW.—Much controversy existed as to the warmth imparted to the earth by a covering of snow, until M. Bussingault, during the winter of 1861–2 found that a thermometer plunged in snow to the depth of four inches sometimes marked *nine* degrees of heat greater than at the surface.

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.

On Saturday, the 18th May, the Lord Bishop of the Diocese commenced his Tour of Confirmation: leaving Halifax in the morning, he reached St. James' Church, Head of St. Margaret's Bay, at 3 o'clock in the afternoon, where he was received by the Rev. John Ambrose, Rector of St. Margaret's Bay, and the Rev. Henry Stamer, Incumbent of Hubbard's Cove. The attendance was not large, owing in a great degree to the unfavourable state of the weather, the day being wet and stormy; 13 young persons were confirmed, some of whom remained to receive the Sacrament of the Lord's Supper; after the Service the Bishop proceeded to the Parsonage at Hubbard's Cove, accompanied by the Rev. Messrs. Ambrose and Stamer, where he remained for the night. The next day being Sunday, many of the parishioners might be seen approaching the parish Church at an early hour; the day was every thing that could be desired, and the large, but yet unfinished, building was completely filled: 39 were presented by the Incumbent for Confirmation, and both they and all present seemed deeply impressed by the solemnity of the Service. In the afternoon the Bishop left Hubbard's Cove for Chester, accompanied by the Rev. Charles Shreve, Rector of Chester, and the Rev. Henry Stamer, to fulfil an appointment there at 4 o'clock.

BLANDFORD AND BAYSWATER.

On Monday, 20th May, the Bishop, with Rev. C. J. Shreve and H. Stamer, visited this Mission. His Lordship was received by the Missionary, Wardens and Vestry, and immediately service commenced. After a heart-searching address from the Bishop 12 persons were admitted to full Church-privileges by the Apostolic supplemental rite of Confirmation. The Bishop preached in his usual impressive style from Hebrews xi. 1, and a large number remained to partake of the Lord's Supper. After service his Lordship, attended by the building committee, visited the Blandford Church, now in a forward state, and under contract to be finished this summer. Next morning, Tuesday, the new Church at Bayswater was to be consecrated, and a large congregation assembled. The Petition was read by the Missionary, and the procession headed by the Wardens, Rev. H. Stamer, and the Missionary advanced to the Communion Table, the 24th Psalm being read alternately, the Bishop beginning. The donor of the site, W. Cleveland, Esq., then presented the deed, and the Commissary, Rev. C. Shreve, read the sentence of consecration, in which it was dedicated by the name of "All Saints." After being fully addressed by the Bishop, five more here renewed the promises and vows made at their Baptism and afterwards were admitted to the Holy Communion. Several of the Candidates were unavoidably absent from home. The Sermon by the Bishop, from James i. 22, was a most beautiful exhortation. His Lordship spoke repeatedly in terms of approval of the Church, the attention paid to the responses by the people, and of their invariably kneeling during prayer. Early in the afternoon the Bishop and party left for Chester, his Lordship again being pleased to express the gratification he had derived from his visit.

NEW ROSS, THE QUEEN'S BIRTHDAY, A. D., 1867.

Rev. and dear brother.—

Our Right Reverend Father has been, and blessed us, and is gone again. Would that it were possible his visits could be made less transient! Arriving from Chester on Wednesday, at noon, the Bishop held his tri-ennial confirmation in Christ Church, at 2 P. M. The Rev. W. Shannon, Deacon, said morning Prayer (the Bishop pronouncing the absolution). The Lessons and the Preface to the order of Confirmation

were read by the Missionary in charge. The number of candidates who have been under preparation is very large, but owing to the distressing character of the times only 23 were able to present themselves and receive the benefits of the Apostolical rites.

The Bishop, in his charge, spoke most feelingly of the needs of our poor brethren, bidding them to take their trials as sent in love, and doubtless intended to draw their hearts upwards. The offertory collection was appropriated to the purchase of seed for some of those whose crops failed last season.

Before speaking more directly to the Confirmation Candidates, the Bishop as usual addressed the Parishioners generally; congratulating them on having so far completed their parsonage house, of which he was pleased to express the opinion that it was commodious and beautiful. He was glad to see that the fences of the Church-yard and Burial-ground had been put into new and improved condition: and he said that it gave him great gratification to observe that in removing the former unsafe and never very sightly spire they had taken the opportunity of placing on their Church (as it ought to be on all Churches) the emblem of man's redemption. Speaking to many who are now children and grand children of British Soldiers, he felt sure that their hearts always swelled at the sight of the British flag, and that they would stand by it if need were, even to the death: not that it had any great value in itself—it was but a piece of bunting—but because it symbolized the great and glorious nation to which we were all so proud to belong. This flag we did not, however, think it needful to hang on all our private dwellings; but on the *public* buildings it was ever seen to wave. So we, sworn as we all have been to fight manfully under Christ's Banner of the Cross, raise the standard of our allegiance on those houses which are especially His; not, however, with any superstitious idea, nor with any idea of adoration of the Cross of wood. For if at any time he found this to be the effect on the people committed to his charge, he would be the first to cause the removal of what he yet believed to be a significant and beautiful sign and symbol of the faith of a Christian man. The Bishop preached,—*how*, I need not say.

The congregation was too large for the church;—and as we have no desire to lessen the former, and as there is no way of increasing the latter—be-galleried as it already is—I suppose we must now begin to collect means for a new one. Indeed the old one is in such bad condition that to patch it would only make the rents worse. The Churchwardens and Vestry, took the opportunity of presenting an address, (unanimously voted at the Easter meeting) to his Lordship—expressive of welcome, gratitude for provision made for their spiritual care, sympathy with his anxieties, and ending with earnest hopes and prayers for his safe conduct to and from the Council at Lambeth: the consultations at which they hoped might tend to the edification of the Universal Church. On his way towards LaHave, ou Thursday, the Bishop preached in the School House at Chester Grant, Evening Prayer having been said by

Your loving brother in Christ,

DAVID C. MOORE.

PETITE RIVIERE, Lunenburg Co., June 1, 1867.

On Wednesday evening, May 29, the Lord Bishop, accompanied by Revds. J. Ambrose, W. H. Bullock, P. Brown, and H. M. Spike, arrived at the Rectory in the parish of New Dublin. The following day being Ascension, divine service was held in St. James' Church, Lower Dublin. After the Confirmation the Lord's Supper was administered, in which 32 persons participated. The burial ground surrounding the Church was then consecrated with a solemn and impressive service. The Bishop preached on the subject of the Ascension, and spoke of the degeneracy of the age in which we live: while many commemorate the birth and crucifixion of our Redeemer, they completely ignore his triumphant ascent to heaven. In the evening his Lordship preached at Petite Riviere on the same subject, the Ascension. On Friday morning a confirmation was held at Broad Cove. The Bishop's address to the candidates for confirmation both at Lower Dublin and Broad Cove, was earnest, affectionate, and

faithful, showing most decidedly that the same preparation required for Confirmation was requisite for the Supper of the Lord, that is penitence, faith, and obedience.

53 persons of the parish of New Dublin, received the Apostolic rite of the laying on of hands. His Lordship left Broad Cove on Friday afternoon for Mill Village.

BRIDGEWATER, June 3, 1867.

Dear Mr. Editor,—In a very few words I will, in compliance with your wishes, give you an account of our good Bishop's visit to this mission. On Wednesday, the 29th ultimo, his Lordship administered the holy rite of Confirmation to thirty-four persons, in the Church of the Holy Trinity, Bridgewater. The day was all that could be wished for, and the Church was well filled by an attentive congregation, many of whom we trust were true worshippers. The greater part of those confirmed drew near to their Lord in the Blessed Sacrament of His most precious Body and Blood, and the whole number of Communicants reached to nearly 70. There were eight officiating clergy beside the Bishop.

In the afternoon his Lordship drove to St. Luke's, Conquerall, and administered the apostolical rite to ten candidates. A large and attentive congregation was also present in this pretty little church, uniting in the sacred service.

I do not think that any of us will very soon forget the holy solemnities of that day.

W. H. E. B.

MAHONE BAY.

On Sunday, May 26th, Confirmation was administered in St. James's Church, Mahone Bay. Among the numerous candidates were the Rev. Andrew Gray, and his amiable wife. This event was the more interesting to the good people of Mahone Bay from the fact that within a short period Mr. Gray had been officiating in their midst as a Wesleyan minister.

On Monday, the 27th, a very interesting service was celebrated at Maitland, near Mahone Bay. The new church—a very pretty structure in the Early Pointed style, with open-timbered roof (with stained wainscot—not plaster), and rolled cathedral windows with handsome bordering, was duly consecrated and set apart for the worship of Almighty God. This beautiful and very correct structure has occupied but seven months in the building, and has been entirely paid for by the voluntary contributions of those who expect to worship within its walls. The only donation from outside was a finely-toned bell, presented by a connection of the Rector—the Rev. W. H. Snyder.

It was much to be regretted that the worthy man who gave the site and two hundred dollars, and otherwise liberally contributed towards the building—though in very moderate circumstances—was lying on the bed of languishing during this interesting day. The Bishop in the course of his address alluded to this poor man's liberality and present illness in very feeling terms. "May the Lord remember him whilst he lieth sick upon his bed!"

The impressive rite of Confirmation and the Sacrament of the Holy Communion, were also administered, and here as at the other places in this old episcopal county, the whole congregation remained in Church during the celebration of the Lord's Supper, and the newly-confirmed partook of the Heavenly Feast.—*Com.*

[The account of the Confirmations at Chester and Lunenburg Parishes have not yet reached us.]

NEW GERMANY, June 5th, 1867.

Dear Mr. Editor,—After the very beautiful and interesting services at Maitland on Monday 27th of May, the Bishop and clergy drove to New Germany, and were dispersed among and quartered upon the faithful. Tuesday morning 28th, was a Geo. Herbert morning, "so cool, so calm, so bright." The clergy assembled at 10 o'clock,

A. M. The Church was filled, about 300 present. The altar-table was vested in a green frontal with a gold monogram. The Clergy entered in the following order :— Rev. Andrew Gray, Deacon; Rev. Curate, do.; Rev. G. W. Hodgson, M.A., Priest; Rev. W. H. E. Bullock, B. A., do.; Rev. Chas. Bowman, M. A., do.; Rev. the Rector of Parish; the Bishop. Matins were read by Rev. W. H. E. Bullock. 1st lesson, Rev. G. W. Hodgson; 2nd lesson, Rev. Andrew Gray. After Matins, "*Veni Creator Spiritus*" was sung, the candidates were addressed earnestly upon the necessity of self-dedication to God, and 23 were then admitted to Communion by the Apostolic rite of "Laying on of hands."

The Bishop preached from John xiv. 2. The Offertory collection, \$4.50, was taken up for the purpose of defraying expenses of furniture of Church. The Bishop then proceeded to the Holy Communion as celebrant, assisted by the Rector and Rev. C. Bowman, when 47 exclusive of clergy, communicated. All the confirmed partook of Blessed Sacrament.

The Bishop and clergy dined with the curate, and at 4 o'clock left together for Bridgewater, where they arrived about 7½ P. M.

Yours, very truly,

CURATE OF MAHONE BAY.

ARICHA, C. B. May 18th, 1867.

The parishioners of St. John's Church, Arichat, Cape Breton, presented Miss Fixott, daughter of the late Charles Fixott, Esq. M. D. on Thursday 16th inst, with a handsome and valuable Gold Chain, as a testimony of their appreciation for faithful and voluntary services rendered the Congregation in her capacity as Organist.

The onerous duties of our young friend, have ever been cheerfully performed; and if the knowledge of having given entire satisfaction to her Pastor and his flock, be pleasing to possess, 'tis hers.—*Com.*

PRINCE EDWARD ISLAND.

Mr. Editor.—There was a clerical meeting held at Charlottetown on Wednesday, the 8th of May, for promoting Christian union, and encouragement in the work of the ministry—the Archdeacon presiding. The proceedings commenced with prayers by the Rector. A part of the 1st Epistle to Timothy, in the Greek Testament, was read, and analyzed philologically and exegetically; and the inspiration of the Holy Scriptures was discussed. Before the meeting separated the following resolution was moved by Rev. D. Fitzgerald, seconded by Rev. D. B. Parnter, and adopted unanimously:—

"*Resolved.*—That the Clergy desire to express their sense of thankfulness that the controversy between the Bishop and the Rev. G. Hill, has terminated, and they take this opportunity of recording their confidence in the Bishop's administration of the Diocese, with thanks for his lordship's Pastoral Letter."

The meeting, which was both edifying and interesting, was closed with the Benediction.

It is sincerely hoped, that these clerical unions which are proposed to be convened three times a year, will cherish the spirit of Christian love and labor, and incite those who should be one in heart and aim "to hold the faith, in unity of spirit, in the bond of peace and in righteousness of life."

Church News.

ENGLAND.—Colenso finding that he is not to be invited to the great Council of Anglican Bishops, shortly to assemble in London, has expressed his intentions to go to England and claim a place in the Council without an invitation. He has some idea of resigning his letters patent, in accordance with the advice of some of his Broad Church friends.

It is rather odd that the principal objections—so far—to the forthcoming Council of Bishops, come from the Evangelical school, who at the same time loudly proclaim the existence of manifold dangers in and around the Church. The Law rather than the Gospel—*persecution* rather than *deliberation* and *counsel*, is by some looked upon as a proper cure for those evils. One of our contemporaries decides that the Council of Bishops can only be “gossipy,” because the Archbishop of Canterbury says:—

“I propose that at our assembling we should first solemnly seek the blessing of Almighty God on our gathering by uniting together in the highest act of the Church’s worship. After this, brotherly consultations will follow. In these we may consider together many practical questions, the settlement of which would tend to the advancement of the kingdom of our Lord and Master Jesus Christ, and to the maintenance of greater union in our missionary work, and to increased intercommunion among ourselves. Such a meeting would not be competent to make declarations or lay down definitions on points of doctrine. But united worship and common counsels would greatly tend to maintain practically the unity of the Faith, whilst they would bind us in straiter bonds of peace and brotherly charity.”

At a meeting of the “Church helpers” of Great Yarmouth, one cause of the prevalence of dissent was alleged to be the expensiveness of a university education, by which many young men were obliged to look outside of the Church for ordination, who would otherwise have gladly labored within her pale. The Ven. Archdeacon Emery stated that at St. Aidan’s, Berkenhead, and at other theological colleges a number of dissenting ministers were preparing for holy orders.

The Rev. H. F. Beckett, Canon of Cumbrae, Scotland, is about to proceed to South Africa as the chief of a band of missionaries. His mission will be named after St. Augustine, and will be under the direction of Bishop Twells.

The case of the Rev. Dr. Lee, which is agitating the Presbyterian body in Scotland, was brought by appeal before the Synod of Lothian and Tweeddale, which met at Edinburgh last week. The result of allowing the innovation of a set form of prayer, it was urged, would practically be to divide the Church of Scotland into two bodies—the ritualists and the anti-ritualists, and to render it impossible for one half of the clergy to hold ministerial communion with the other. On a division, the motion of Dr. Cook, affirming the decision of the Presbytery against the practice, was carried 39 to 10. Dr. Lee and others appealed to the General Assembly.

Notice has been given by the Dean of Norwich, that on and after Whitsun Day next (June 9th), the Holy Communion will be administered in the cathedral church of Norwich every Sunday; and also that on every Sunday the morning service will be divided as follows:—Morning Prayer, ending with the Third Collect, and the Prayer of St. Chrysostom, at 8 A. M. Litany, anthem, sermon, Holy Communion, at 11 A. M. The Sunday afternoon service as before, at 3.30 P. M.

HONOLULU.—The Ember week—March 10–17—was observed by the Bishop and clergy as a week of special prayer and conference, and on Sunday, at the close of it, two persons were admitted to the priesthood and one to the diaconate, in the presence of overflowing and most attentive congregations. The English and American clergy joined in the imposition of hands, thus illustrating the catholicity of our Church.

Judge Robertson, one of the heartiest supporters of the Church—a former Presbyterian—was suddenly called to his rest during the same week. His remains were interred at the public expense. The funeral service was choral—crowds attended it.

Mr. Gladstone and Lord Carnarvon,—assuming as they appear to do, to the full extent, the nullity of Lord Romilly's judgment and arguments for every other purpose than that of the legalisation of poor Dr. Colenso's salary,—address themselves to the great question now about to arise, indeed which has already arisen, on the basis of the now admitted severance of the Colonial Churches from the trammels of establishment—viz., what relations are to subsist between these Churches, as thus separated, and the Church at home.

“Are we to attempt,” says Lord Carnarvon, “to force upon the reluctant colonies *the shadow of an Established Church?* Why, that proposition condemns itself in the mere stating.” Again, “we need fear no disconnection in the eye of the law; *because that has long since taken place.*”

But,—“My right hon. friend” (Mr. Gladstone), “by the illustrations he has used, has shown conclusively how little there was in the apprehensions entertained by many honest and conscientious persons respecting the views I have just expressed.” “With the Episcopal Church of Scotland, there is no Royal Supremacy, no bond of temporal union, no legislation which can effect that Church, yet we are in full and complete communion with the Episcopal Church of Scotland. So, too, with the Episcopal Church of the United States.

It would be idle to talk more of supremacy in legislation, yet the communion between ourselves and the Episcopal Church of the United States is not only complete and perfect, but growing in completeness day by day.” Why not, then, with the Colonial Churches also,—the abolition of the Royal Supremacy there to the contrary notwithstanding?—*Guardian.*

UNITED STATES.—The Rev. J. Lloyd Breck, D. D., long and favourably known as the Principal of a Theological Seminary in Faribault, Minnesota, has resolved to emigrate. His intended destination is supposed to be the newly acquired territory of Russian America. He leaves the Theological Seminary at Faribault in the charge of the Rev. E. S. Thomas.

The Church in California is waking up to a sense of pecuniary responsibility. One of its discoveries is that Bishop Kip, during the twelve years of his Episcopate in that golden land, has actually paid out in support of the enterprises and work of the Church \$80,000, and received \$19,292 all told, leaving a balance of \$60,708 as the actual cost to him of serving the Diocese. Not much noise is likely to be made there about the Apostolic Succession, until accounts are brought into a more creditable position.

During the late sanguinary outbreak among the Indians in the Western Territory, those who had been under Christian instruction proved loyal to the U. S. Government, and faithfully warned the whites of the proposed attack. Bishop Whipple, of Minnesota, the Red Man's friend, has made another most affecting appeal in behalf of those helpless victims of wrong and robbery—the U. S. Indians—who are at length goaded to the wild law of revenge. It seems that every sale of their lands has only served to enrich a lot of harpies among the whites who act as agents or middlemen between the Government and the Indians, defrauding both. The Christian Indians—though faithful to their white oppressors in the late difficulties, are now with the rest driven back to the Upper Missouri, where starvation is rapidly reducing their numbers.

The solemn season of Lent, and especially the crowning solemnities of Good Friday, were remarkably well observed this year. The New York "Episcopalian" says also—that not merely in the Ritualistic church, but in all both High and Low, the floral decorations at Easter far exceeded anything of the kind ever before seen in the States. In one church the flowers were estimated by the *cart load*.

The wonderfully increasing desire to make the sanctuaries and services of God distinguished "for glory and for beauty," is by the *Episcopalian* ascribed in a great measure to Evangelical clergymen, who first in Sunday School celebrations used symbols, and "processions carrying banners and flowers arranged in tasteful and beautiful contour." And more recently, in a book entitled "The Ritualism of Law," written to controvert the Bishop of Vermont's "Law of Ritualism," the author—an Evangelical clergyman says:—"We shall not despise but relish God's own emblems of the greenery of Christmas, and the flowers of Easter, and the beautiful and simple devices of the Sunday Schools," p. 175. So it seems that the question of church ornamentation, and attractive and impressive ritual is after all only one of degree. No wise man in these days ventures to advocate a return to the barn architecture, the wretched church (?) music, or the pocket-sparing "simplicity" of puritanism. Let the experiment be tried, and mark the effect on the young, the warm-hearted, and the poor. No wonder a complaint of empty churches arises from some quarters. And still some well-meaning but very impractical people in the States, will obstinately shut their eyes and ears to the signs of the times, and by curtailing and abasing the musical portion of the services, drive such as cannot sympathise with them, and begin to mistrust their zealous exaggerations, to listen even to the opposite extreme. During all this, many feel themselves qualified and called upon to judge the hearts of their opponents, and condemn them of impiety.

On the morning of the Feast of SS. Philip and James, the Rev. Daniel Sylvester Tuttle, S. T. D., was consecrated Missionary Bishop of Montana, with jurisdiction in Idaho and Utah. The consecration, with full choral service, took place in Trinity Chapel, New York. The Bishop of Colorado, who signed the late Episcopal declaration against Ritualism, walked in the surpliced procession, and went through his part of the services, showing that in his estimation the authorized services and observances of the Church, were in no way objectionable.

The Rev. J. F. Young, D. D., assistant minister of Trinity Church, in New York city, has been elected Bishop of the diocese of Florida.

St. John's Church, Beltsville, Md., was destroyed by fire on Good Friday. By extraordinary exertions the organ and furniture were saved.

The late election of the Rev. Francis Mumford Whittle, as assistant Bishop of Virginia—though acceptable in choice of the man—is strongly objected to as a mode of getting rid of the division of the Diocese (which has become necessary,) and also because by the appointment of an Assistant, whilst the Bishop of the Diocese is not incapacitated from labour, the Canon is evaded which in such cases orders the division of the Diocese. An Assistant, moreover, doubles the Episcopal vote of the Diocese in the General Convention, whilst the clergy and laity still have each only their *one* vote; whereas the division would give the clergy and laity also an additional vote.

Mrs. Harriet Beecher Stowe has become a member of the Episcopal Church. Her sister, Miss Catharine Beecher, has been a member of the same communion for some time.

CANADA.—The whole of the remaining debt upon the Cathedral of Montreal having now been paid off, the building will be consecrated on the 18th day of this month, on which day also the Synod of the Metropolitan Diocese will meet. Several bishops and a large number of clergy, both from the British North American dioceses and the United States, are expected to be present.

NEW BRUNSWICK.—The Rev. Charles Medley, late of St. John's, Newfoundland, has returned to New Brunswick, and is to succeed the Rev. Charles P. Bliss, as Rector of the Parish of Sussex. He is himself succeeded in Newfoundland by the Rev. Mr. Caswell, son of the well-known Dr. Caswell, Rector of Figheldean, Eng.

We are glad to hear that the Rev. J. J. Hill is winning golden opinions in his scene of labour.

The young Marquis of Bute utterly denies the truth of the paragraph which has been going the rounds of the papers relating to his perversion to the Church of Rome. He declares that he has no intention of joining the Romish Church.

The Archdeacon of St. John's Nfld., is shortly to be consecrated co-adjutor Bishop of the diocese.

Reviews.

STEPS TO THE ALTAR, by W. E. SCUDAMORE, M. A., Rector of Ditchingham.

We have seen no manual of preparation for the Holy Communion so well suited to the wants of the great body of churchmen as this. It is a compilation from the writings of men, eminent for holiness and learning, but with the language so simplified as to be useful to a larger class of readers than can be expected to profit by the ordinary manuals. It contains a week's preparation for the Lord's Supper, with devotions at and after the celebration,—an office for spiritual communion, for invalids, and others who cannot attend,—and an appendix with prayers and meditations, from various authors.

It is withal so cheap as to be quite within the reach of our people.

We have received the Report of the Medical Commission on the state of the Lunatic Asylum at Mount Hope, Dartmouth, and perceive by the Report of the Committee of the House of Assembly, appended to the pamphlet that the recent complaints against the Institution in the case of Richard Hurley have had a tendency to weaken the confidence of the public in its management, an effect deprecated as groundless by the Committee. The work of the Medical Superintendent has evidently been too great for any one man, and the wonder is how Dr. Dewolf succeeded so well as he did. The change lately inaugurated in the Institution will now place it beyond criticism, and its rate of mortality has always been far less, whilst its recovery-rate has been greater than those in the majority of the Lunatic Asylums of America.

We are again indebted to Miss Katzmann of the Provincial Book Store, Granville Street, for late English papers.

Our friends in town and country would do well to send in lists of additional subscribers for the remaining six months of the year. Twenty five cents pay from June to December.

Notes and Notices.

We have much pleasure in noticing the increasing reverence for the Feast of the Ascension, exhibited here by the well attended services in the Cathedral. There was an early celebration of the Lord's Supper, which was partaken of by a large number of communicants, and the morning and evening service attracted almost Sunday congregation. This is the first time there has been an early celebration on that day at St. Luke's the Bishop having always held it in Salem.

On Whitsunday evening the Rev. J. C. Edgehill preached in St. Luke's Cathedral, in aid of the D. C. S. The eloquent lecturer did not spare rebuke, but pointed out the party spirit prevailing "in our midst," as the element to be stamped out before we could hope to see our religious societies prospering. The collections at the morning and evening services amounted to \$100.

We have just received L.'s communication, but have only space to notice that part of it referring to the Parish of Lunenburg:—

On Friday, May 24, the Lord Bishop of the Diocese proceeded to St. Matthew's Church, Upper LaHave, in the Parish of Lunenburg, where he was met by the Rector, the Rev. H. L. Owen, and the assistant minister, the Rev. G. W. Hodgson, also by the Revs. Messrs. Spike, Bullock, and Wainwright. A most impressive service was held there, during which 22 young persons were confirmed.

The next day the Bishop very kindly met and addressed a Parish meeting at Lunenburg beside visiting several widowed members of the congregation."

We congratulate the Presbyterian congregation of St. Andrew's (Old Kirk,) Halifax, and their worthy minister, Rev. C. M. Grant, on the introduction of a fine organ into their church, last month.

GENERAL ANGLICAN COUNCIL.—Great results flow from small beginnings. Seventeen years ago the first movement towards Synodical action in the Colonial Church, took place in Canada. Some persons saw insuperable difficulties in the way of such action—others predicted no good of it, others again would believe nothing as likely to result from it but what could be clearly pointed out and explained beforehand. But the small seed planted in faith, hope and charity is filling the whole land, and we perceive that the thing was of God, and will be irresistible. From the same diocese in which it originated, came lately the proposal for a General Anglican Synod. We have need of counsel in the solution of our present difficult questions. The same opposition to the proposed Council again arises—but the finger of God is in the matter, and His wisdom will be seen and acknowledged. Let us have faith in the Great Disposer of all events, and pray for His blessing in this good design.

TO CORRESPONDENTS.—"V. V." next number.

A correspondent informs us that he has lately seen an Altar-Cloth prepared by a lady in Halifax, for a church in New Germany. The sacred monogram was beautifully worked with gold bullion.

We understand that altar cloths, surplices and other such articles of church adornment, can be made in Halifax at a less cost than they can be procured in England, and that the work will well bear a comparison with the English manufacture. Any information will be given by Canon Gilpin, or W. M. Brown, Esq. Halifax,

D. C. S.

The Annual General Meeting of the Diocesan Church Society (open to all its members) will be held (D. V.) on Tuesday the 2nd. July, at 2 P. M. in the National School, Halifax.

☞ The Rev. Edwin Gilpin having been appointed temporary Secretary of the Block Sum of S, P. G., the Clergy on that list are requested to draw upon him for their salaries for the half year ending June 30th., 1867.

There will be a meeting of the Executive Committee of the Diocesan Synod, at the Bishop's house on Wednesday the 3rd. July next, at 10 A. M.

MONIES RECEIVED.—Bishop of Fredericton, 2; Rev. J. T. Moody, 14; Jacob Fralig, 1; J. W. K. Johnston, 1; Rev. W. W. Walker, 1; Rev. W. Walker, 1.

MARRIED.—May 10th., At Hiltzboro', New Ross, by the Rev. D. C. Moore. Benjamin, son of Mr. George Hiltz, to Catharine, daughter of the late Mr. Wm. Turner. May 26th, at Stoddart's, Annapolis Co., by the same, Mr. John Philip Crous, to Sophia daughter of Mr. Jacob Langille.

DIED.—May 11th., At Aaldersville, New Ross, Mr. George Knock. May 20th, At New Ross, David Michael youngest child of Mr. Michael Keddy, aged 3½ year.

At Thornhill, Lower Horton, on the 9th. ult., after a protracted illness, Charles W. H. Harris Esq., Barrister at Law, and Queen's Counsel, aged 64 years. Devoted to his profession he was for many years the leader on the Western Circuit.

The Church of England, of which he was a consistent member has lost in him a warm supporter, and King's College, Windsor, where he took "optime" an affectionate alumnus.

THE CHURCH CHRONICLE is printed at the office of Messrs. James Bowes & Sons, 153 Hollis St., and issued on the second Wednesday of every month.

Financial Agent, the Rev. Canon Gilpin, D. D. Subscribers names and payments received by the Financial Agent, and also by WILLIAM GOSSIP, Esq, Bookseller and Stationer, 109 Granville Street, and Miss Katzmann, Provincial Bookstore, Granville St., Halifax. Subscriptions for the year—fifty cents in advance.

Communications, exchange papers, &c. to be addressed to the Editor, Rev. John Ambrose, St. Margaret's Bay, N. S. In order to insure admission it is necessary that all communications, &c. should reach the Editor a week before date of issue.

Mails are made up at Halifax for St. Margaret's Bay on the evenings of Tuesday, Thursday and Saturday in each week.

Subscribers not receiving their papers regularly, will please notify the Financial Agent as soon as possible of the omission.

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