

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

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

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

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

27. 11c

NOVA SCOTIA Church Chronicle.

VOL. II.

HALIFAX, MARCH, 1866.

No. 3

"Ad profectum sacrosanctæ matris ecclesiæ."

SCARCITY OF CANDIDATES FOR THE MINISTRY.

THERE are few subjects attracting attention at the present time of more vital importance than the supply of candidates for the Ministry. From all parts of the world, wherever a branch of the Church of England has been planted, the cry is heard for more laborers in the vineyard. "The harvest truly is plenteous, but the laborers are few." There is no want of spheres of labor, no difficulty in finding congregations ready to receive instruction: the great difficulty is to find a sufficient number of duly qualified men, earnestly devoted to the promotion of the glory of God, and the salvation of souls. This difficulty is felt in England quite as much as in the Colonies, and has of late been one of the prominent subjects for consideration at various clerical gatherings in the mother country. At the recent General Convention of the Protestant Episcopal Church in the United States, it was proposed that a clause should be added to the Litany, praying for an increase of the Ministry. The same want is felt by ourselves. It is true that an unprecedented number of candidates have been admitted to Holy Orders in this diocese during the past three or four years, and that we are perhaps in a better condition in this respect than most of the dioceses of British North America; yet no one who is even moderately acquainted with the state of the Church in Nova Scotia can be ignorant that very much is yet to be done; that there are new positions to be occupied, as well as old missions to be assisted or divided. If we had the men and the means, it would be an easy matter to find employment for twice the number of clergy at present on our lists.

To what cause is this state of things to be attributed? How is it to be remedied? What is the duty of Churchmen at this crisis? These questions are more easily asked than answered. We will, however, endeavor to answer them with especial reference to our own particular case.

The state of things into which we are about to enquire is this. By the providence of God there has been planted in this province a Branch of the Church of England and Ireland, the purest portion, as we believe, of the Catholic Church on earth. Some fifty thousand persons represent themselves as members of this communion. These are to be found in all parts of the province. To provide for the spiritual wants of these we have some seventy clergy engaged in the active performance of their duties. Many of these clergymen have to travel over a wide extent of country in the discharge of their Ministry, and are thus prevented from exercising that constant pastoral superintendence of each part of their flock which is desirable. Much time and

energy is necessarily expended in these journeys, especially at the inclement seasons of the year. A two-fold increase of our missionaries would probably nearly treble the efficiency of our Ministry, by contracting the sphere of the labors of each, and thus diminishing the wear and tear of his physical powers. Yet the complaint is still to be heard that more missionaries are wanted and are not forthcoming.

We may, we think, safely affirm that this want of candidates cannot arise from the nature of the office itself. "This is a true saying, if a man desire the office of a bishop (i. e., of an overseer—a pastor) he desireth a good work." 1 Tim. iii. 1. It is true as Jerome said long ago, it is "*opus, non dignitatem; laborem, non delicias*,"—work, not dignity; labor, not pleasure, that he desires. It is a *work* full of arduous duties and solemn responsibilities. It is a *work* in which no one should engage who has not well counted the cost, who has not learned the only source of grace for its performance, and who has not resolved by the grace of God to devote himself to it. Yet still it is emphatically a *good work*, good in itself, good in its influences on the individual engaged in it, and good in its effects: for it has for its object the highest good, the glory of God. What can be more ennobling than to spend our lives as fellow-workers with God! What can be more blessed than to be constantly engaged in laboring for Him who died to save sinners! How vast are the privileges of him who is stimulated by every motive and by the constant tenor of his life to live for eternity! And how glorious the reward that shall be given to the faithful servant when the Chief Shepherd shall appear! "Surely," we should almost feel disposed to exclaim, "there can be no difficulty in finding numbers of Christian men ready to devote their lives to such an occupation as this. There must be a serious defect somewhere if such cannot be found."

We frequently read in ecclesiastical history of persons who were actually compelled to enter the Ministry by those who knew that they were well qualified for its duties, but from which they themselves had shrunk, from a sense of its vast responsibilities. Many of these men, such as Basil, Ambrose and others, became shining lights in the Church. We do not advocate the revival of such a custom in the present day, but we think more might be done in the way of bringing prominently forward the obligations of Christians in this respect.

Doubtless one of the great hindrances proceeds from the inadequate salaries which are provided for the clergy. A young man is expected, and properly so, to devote six or seven of the best years of his life in preparation for Holy Orders, a preparation which necessarily entails heavy expenses on him or his parents; he is then admitted to a profession which involves a certain expenditure in maintaining its efficiency and respectability, and in which he cannot engage in those methods for adding to his income which are open to others, and with all these disadvantages he has assigned to him a meagre and often ill-paid salary, generally less than that given to the clerks in our banks and offices, who are not required to keep up any appearances or to incur any professional expenses. Let any person who is in the habit of calculating his domestic expenditure consider the difficulties in which the country clergyman is involved who has to keep a horse, harness, waggon, sleigh, etc., provide for the necessary wants of himself and family, keep up a respectable position in society, subscribe largely to the Diocesan Church Society and other local and general purposes, and in some cases pay rent for his house, and all

to be effected with from \$500 to \$600 per annum, a considerable part of which is often paid from six to twelve months after it is due. Such a state of things as this is of itself almost sufficient to deter the most devoted man from entering a profession which, of all others, requires for its efficient discharge freedom as far as possible from worldly cares and anxieties. Whatever other causes may be operating against the increase of candidates for the Ministry, this is the one which most concerns the laity, the one for the existence of which they are responsible, and whose removal is entirely in their hands.

But we also think that a further cause may be found in the want of that earnest missionary spirit which has shone so vigorously in various ages of the Church, when men have been content to go forth in a spirit of self-sacrifice, to give up everything for the sake of the Gospel. Such was the spirit that animated the apostles and evangelists, and first missionaries, who thought not of worldly comforts or future maintenance, but committed themselves in faith to the protection of Him in whose cause they were engaged. Nor have there been wanting men to imitate them even in our own days. The tendency is too often to look upon the Ministry as a respectable profession and one possessing considerable influence, and therefore a desirable one to be entered, instead of looking upon it as the most solemn and responsible of occupations, only to be entered on from those soul-absorbing motives enforced in our Ordination services. If Christians of all classes felt more deeply the value of souls, and the awful responsibility on those who know the truth themselves of seeking to impart that knowledge to others also, we should have far less reason to complain of the scarcity of suitable candidates for the Ministry. We propose reverting to this subject in our next.

P E W S .

MEN become reconciled to evils from custom. Upon no other supposition would they submit to a regulation equally opposed to the letter and spirit of Christianity. To divide the house of God into boxes—to make these boxes subject for sale to the highest bidder,—to give the rich the choice of the most commodious seats, and to shut out the poor altogether from public worship, seems so monstrous a wrong that nothing but long habit could make it even credible in a Christian community. We stop not to enquire into the origin of Pews, nor do we ask if they furnish a ready income to the clergyman; we declare them utterly at variance with the religion which our Redeemer taught, expressly forbidden by the authority of an apostle, and tending more than anything else to keep religion away from the church, the poor and the ignorant.

That within late years the system has been, in some measure, modified, that the auctioneer and sheriff have given place to the assessor and collector, and, in some instances, the public sale has been commuted for the annual rent, we do not deny. But we say that these very modifications, prove the utter corruption of the whole scheme. How does it work? A gentleman, a stranger perhaps, enters a fashionable church. He sees no pew door open. After walking along the whole length of the aisle, he enters the last pew, and is received as an intruder, and encounters an amazed stare. This is the recep-

tion of a respectable man who humbly desires to worship God. Can a poor man stand such an ordeal? He possibly may, but if he does he is turned out, or the owner deliberately leaves his pew.

The reasons advanced to uphold this practice are, that by the aid of pews families sit together, and that pew rents are the only certain source of income. We have seen Churches where every seat was free, and families sitting together by the simple act of coming early. And we have seen a source of income equal to pew rents in amount and superior to pew rents in being the voluntary offering of his servants unto God. Therefore we say, let the house of prayer be open to all, and let the seats be free.

This is a right. The pew system is a usurpation. It gives to crinoline and broadcloth more than their due, not only that which bears the image and superscription of Cæsar, but the things of God—a title to worship purchased by money. It bears the stamp of earth. It savors of the littleness of man. It is in direct contradiction to the whole of our religion. The day is assuredly coming when men will wonder how such a system crept into the Church of God, where pride usurped the place of meekness, and the lowly worshiper was driven away from the Temple of the Lord.

REMAINS AND REMINISCENCES OF ANCIENT ROME.

NO. VII.

A LITTLE further from this palace, which has the good fortune to possess so remarkable a relic, was Pompey's theatre, which was of vast size, and capable of holding forty thousand spectators: the underground remains of it are now covered by another modern palace. It was the first permanent theatre built in Rome. Previous to that a temporary stage, with scenes run up for the occasion, was only used: and in times still further back, it seems that the audience had no seats, but stood during the whole performance. This theatre was afterwards burnt, and was restored by Tiberius. Adjoining it was the Senate House where Cæsar met his fate. This statue was, however, subsequently removed from the curia where it then stood, by Augustus, to another situation not far from it: which agrees with the spot where it was ultimately found. The discovery was attended by a singular dispute. The head was found lying under one house, while the body was covered by another; and the two adjoining proprietors not being able to agree as to the possession of this treasure-trove, actually proposed to divide it between them. The Cardinal de Spada reconciled their differences by purchasing the statue: and thus saved it from destruction. It ran another risk at the siege of Rome by the French in 1849. Several cannon shot struck the palace, and one entered the room in which it stood: the mark of which still shows the danger from which it happily escaped.

To the north of Pompey's theatre, in the centre almost of the old Campus Martius, near the Corso, is one of the most perfect and remarkable monuments of ancient Rome—the Pantheon, once a temple of pagan superstition, as its name denotes; now a Christian church, to which it perhaps may owe its early and continued preservation. It was built by Agrippa, in his third consulate, as the inscription on its entablature still records. He was the friend and

son-in-law of Augustus, and one of the most popular men of his day—a rare distinction to have been at once the favorite of an emperor and of the people. He was more fortunate still in being immortalized by both Virgil and Horace. The latter addressed to him one of his odes, commemorating his naval and military glory: and the other has placed on his brows an un fading naval crown. Horace, too, has recorded the fluttering applause with which his appearance in public was greeted. He was not only popular in his lifetime, but secured the posthumous favor of the people by leaving to them his baths which lay behind the Pantheon. That building is a rotunda in form. The dome, which has always been greatly admired, was open at the top; and exposed as it is thus to the weather, its great preservation is still more surprising. Its magnificent portico—the “Porticus Agrippa” which Horace speaks of—is considered the perfection of architectural skill. This building now contains the tombs of several eminent artists, and among these that of Raphael, the first of modern painters, on which is inscribed the well known epitaph of Cardinal Bembo—

“ Ille hic est Raphael, timuit, quo sospite, vinci
Rerum magna parens, et, moriente, mori.”

—The boldness of the expression may be pardoned when applied to such a genius; but Pope has made it simply ridiculous by transferring it to Sir Godfrey Kueller, a painter of very moderate dimensions and of no genius at all. The translation of our poet is, however, very close to the original—

“ Living, great Nature feared he might outvie
Her works—and dying, fears herself may die.”

—Below the Pantheon, and near the Ghetto or Jews' Quarter, one of the most squalid parts of the city, was the theatre of Balbus. He had been questor in Spain, from which he returned rich with the plunder of those provincials. To gratify Augustus, who was intent on beautifying the city, he laid out part of his ill-gotten wealth on building at his own expense this theatre, remarkable for containing then four pillars of onyx. On its ruins were erected the Cenci palace, to which belongs the dark and dreadful story which has thrown so deep a shade over that house, and to which the genius of Shelley has in our time imparted such a terrible interest.

Following the course of the river downwards we come to the “Ponte di Quattro Capi,” where stands the four-headed Janus—whence its name: it was formerly the Pons Fabricius, mentioned by Horace.* In front of the bridge, on the left bank of the river, are the ruins of the theatre of Marcellus, and the portico of Octavia, which Augustus built, and dedicated, the last to his sister and the former to her son, whom he had himself adopted and destined to be his successor; but a higher destiny overruled it, and the much-loved youth found an early tomb, before them both, in the great mausoleum of the Emperor, already noticed, in the Campus Martius on the banks of the Tiber. Virgil alludes to this in those exquisitely beautiful lines which at once saddened and soothed the disconsolate mother as he recited them before her. The marble monument, with the remains which they covered, have long mouldered in the

* It rested at one end on the Island of the Tiber, on which stood the ancient temple of Esculapius—the legend connected with it may be found in Ovid, *Metam* xv., who has followed pretty closely the account which we have in Livy.

dust: but the poet has raised another to his memory which will endure to the end of time.

I shall detain you by but one further reminiscence of early Rome; and having noticed its other bridges, I could hardly omit all mention of one which was so celebrated in Roman story—the Pons Sublicius—built on piles and of timber from which it had its name. This, the lowest bridge on the River, was that on which Horatius Coeles withstood the army of Porsena, and disputed the narrow passage, till the beams of which it was formed were broken down behind him; when the gallant fellow leapt all armed into the stream, and through a shower of darts, reached in safety the friendly bank. When the river is very low, some small remains of this ancient bridge may yet be seen, but the statue which his admiring country raised to commemorate the heroic act, has long since perished. The Latin historian has, however, perpetuated the story, and the spirited stanzas of Macaulay will help to make his name as familiar to English ears as it was dear to his own countrymen.

“ When the good man mends his armour,
And trims his helmet's plume;
When the good wife's shuttle merrily
Goes flashing through the loom;
With weeping and with laughter
Still is the story told,
How well Horatius kept the bridge
In the brave days of old.”

CORRESPONDENCE.

(The editors of the Nova Scotia Church Chronicle do not hold themselves responsible for the opinions of their correspondents.)

Every communication for insertion should be accompanied with the signature and address of the writer.

TO THE EDITORS OF THE CHURCH CHRONICLE.

Mr. Editor,—“ Alms” and “ offerings” are words which are used in distinct and separate senses in Holy Writ. “ Alms” are gifts to the poor, and—except where public example was necessary—were always to be bestowed in secret. “ When thou doest alms let not thy left hand know what thy right hand doeth.” By this means the needy obtained relief without unnecessary humiliation, and God was glorified by that faith which looked for no other reward than His favour.

But “ offerings” to God were not always done in secret, but in many cases openly, by way of example, so that as St. Paul expresses it, Christians “ considered one another to provoke unto love and good works.” Thus, in the support of religion the Corinthians set a salutary example to other churches, so that St Paul—still further to stimulate and encourage them—said, “ as touching ministering to the saints it is superfluous for me to write to you, for I know the forwardness of your mind, for which I boast of you to them of Macædonia, that Achaia was ready a year ago, and your zeal hath provoked very many.” And these public gifts were not always collections by offertory from churches, but also individual offerings to God. Not to mention the public offerings of the Princes of Israel to the Tabernacle, recorded in Numbers vii., as these may be looked upon as the gift of whole families, we have a notable instance of public liberality in David, the man after God's own heart who in the hearing of the people recounted his indivi-

dual offerings towards the building of the temple. Many such examples set by individuals for the good of the public will occur to all who are familiar with the Old Testament. And we all know the reproof which was administered to the dishonest and hypocritical Judas, who grieved to think that the three hundred pence had not been quietly and secretly dropped into his bag "for the poor," instead of being spent on the costly ointment with which the loving and faithful Mary publicly anointed our blessed Lord for His burial. And when the Christian Church was established after the death of the Great Testator, when "great grace was upon all the disciples, we read of public examples of liberality towards the support of the gospel and the poor, when "so many as were possessors of lands or houses, sold them and brought the prices of the things that were sold and laid them at the apostles feet, and distribution was made unto every man according as he had need."

From the days of Melchisedec to the present time tithes have always been paid publicly.

But there is a fashion in religious as well as secular things, and just now the fashion seems to be setting towards treating offerings with the secrecy of alms, and looking doubtfully upon the system which enables men to *consider one another* to provoke unto love and good works. This new fashion is no doubt largely owing to the righteous indignation which some time ago was felt in England at the hypocrisy of certain vaunting professors of religion who managed for many years to conceal the shameful dishonesty of their business transactions by their ostentatious gifts to a class of popular religious objects. But there is an extreme in the other direction which we can best stop short of by remembering that fixed principle is better than fashion in religion. It is our duty to *consider others*, and not to hide our light under a bushel or under a bed, but so to let it shine before our fellow-men that they may be provoked to good works. Emulation is a strong principle in every healthy mind, and like every other gift of the all-wise Creator, was intended for legitimate action towards a good end, by the help of His grace.

I am induced to offer these remarks by a rumour that it is the intention of the D. C. S. Executive Committee to discontinue publishing the names of donors to the funds of that Society. I would most earnestly advise that this innovation be not adopted, because:—

1st. The public method of presenting gifts and offerings to God's service is supported in Scripture by precept and example.

2nd. Because by the good examples of the liberal, many are first induced or provoked to give, who are afterwards generally led to give from higher motives.

3rd. Because so far as the two methods have been tried, the experience of the D. C. S. is in favour of the open or public mode as a means of exciting the sympathies and obtaining the contributions of the people.

4th. Because the publication of the names and sums is a satisfactory form of receipt and a guarantee for the proper distribution of every man's money, which prevents fraud or forgetfulness in the giver and receiver, a guarantee not unnecessary in the Christian Church since the days of Judas Iscariot, Ananias and Saphira.

5th. Because the lists of names form a valuable Church Directory of the Diocese, by which the zeal of congregations and individuals may be in some measure gauged, and the value of their subscriptions to petitions, &c., &c., on Church matters estimated with some degree of correctness.

6th. Because the publication of the names of some need not prevent themselves or others from contributing secretly at the same time as much as they choose to any good object. It leaves *freedom to all*, which the omission of all names from the D. C. S. Report does not. And "why is my liberty judged of another man's conscience?"

7th. Because we must take men as we find them, endeavouring for the Lord's sake to utilize—not to ignore—the deep principles of human nature. "Be ye, therefore, wise as serpents and harmless as doves."

8th. Because by seeing their names as well as those of others in the D. C. S. lists, children are trained to consider themselves members of the Church, and as such bound to contribute to its funds. Thus a good habit is early formed, which in many cases will last through life.

It is difficult to estimate the power or set bounds to the influence of a good

EXAMPLE

Dear Sir,—I was rejoiced to see the article on "Public Catechizing," though some of your words, as "*omitted by our clergy,*" and "*allowed by our people to fall into disuse,*" may lead to an impression that in no parishes in Nova Scotia are the children publicly catechized. I am happy to say such is not the fact; but it will be a good day for the diocese when the parishes which omit are as few as those which now perform this important duty.

It may not be amiss to call your attention to the very words of the rubrics and canon which enjoin catechizing. For, strange as it may seem, many Church people appear to think that these are only to be read and obeyed by the clergy, whereas the second rubric quoted is specially for the direction of the laity.

The Curate of every Parish shall diligently on Sundays and Holy-days, after the second lesson at Evening Prayer, openly in the Church instruct and examine so many children of his parish sent unto him, as he shall think convenient, in some part of this catechism.

And all fathers, mothers, masters, and dames, shall cause their children, servants, and apprentices (which have not learned their catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

The canons are not so much brought before the laity, and therefore it is probably hardly at all known by them, that the 59th canon adds "If any minister neglect his duty herein, let him be sharply reprov'd upon the first complaint, and true notice thereof given to the Bishop or Ordinary of the place. If, after submitting himself he shall willingly offend therein again, let him be suspended; if so the third time, there being little hope that he will be therein reformed, then excommunicated and so remain until he be reformed. And likewise if any of the said fathers, mothers, masters, or mistresses, children, servants, or apprentices, shall neglect their duties, as the one sort in not causing them to come, and the other in refusing to learn as aforesaid; let them be suspended by their ordinaries (if they be not children), and if they so persist by the space of a month, then let them be excommunicated."

These rules show that every Sunday and Holyday catechizing is to be performed. There is no rule for a sermon after "Evening Prayer," and it can hardly be doubted that catechizing took the place of the more formal discourse. From several years' experience, it can positively be stated that the practice produces effects, such as inevitably follow obedience to the Church. Grown people enjoy the catechizing, and profit by it (especially the illiterate) more than the sermon. Reason, too, shows that if catechizing were the custom, the future churchmen and churchwomen would be far better grounded in "the faith" than those are who, alas, had no such advantage in youth; indeed it is a mere matter of fact that had not this wholesome practice fallen into disuse, nonconformity could never have gained so many adherents from amongst the children of the Church.

Yours, &c.

D. J. 1842

NEWFOUNDLAND.

We do not generally receive much information relative to the progress of our Church in the sister Diocese of Newfoundland. We propose therefore, to insert some extracts from "a plea for Colonial Dioceses," which has been put forth by the noble-hearted Bishop of that land in reply to some strictures on the S. P. G.

published in England, and in furtherance of the claim which the Colonial Church still has upon that Society.

The extracts we give will tend to shew what advance has been made during the last twenty years in the work of the Church:—

“ Let me here express my earnest hope and desire that, if it should be made to appear that much progress has, by God’s blessing, been effected, during my episcopate of twenty years, it may not be supposed that I have any intention of magnifying, or displaying, my own labors or services. I believe that any Bishop, favored and assisted as I have been, would, with the Divine help and blessing, have effected as much; and that many would have, as some in similar situations have, effected more. Looking at the progress of the Church in New Zealand, or South Africa, or Canada, I can well believe that the zeal and piety of a Selwyn, a Gray, or a mountain would have secured better provision, and, it may be, supervision, for the many still desolate places, and scattered sheep of this poor Diocese.

“ Still further I desire thankfully to profess, that I have but carried on the work of progress and improvement zealously and successfully initiated by my predecessor (Bishop Spencer); who, in a short episcopate, of little more than four years, consecrated several new Churches, considerably increased the number of Missionaries, (obtaining for them, severally, double the amount of stipend now granted by the Society,) and provided for the maintenance and education of candidates for the Ministry, by aid from the same bountiful source. Still the work of extending the Church in Newfoundland, was but begun; the time for greater and wider efforts had not been granted him, when he was called to a larger and more important sphere.

“ When I arrived in Newfoundland (July 4, 1844), there were in all that part of the Diocese twenty-four Clergymen (including the Chaplain who accompanied me), all stipendiaries of the Society for the Propagation of the Gospel; thirteen receiving £200 stg. per annum; five, in subordinate stations, receiving £150 or £100; and six Deacon Schoolmasters, partly paid by S. P. G. (£50 stg.) and partly by the Newfoundland School Society. The stipends of these twenty-four, from the Society, amounting to £3,550. In Bermuda three or four Clergymen were receiving together from the Society, £230.

“ Bishop Spencer had not been able to extend his visits farther to the North than Twillingate, in Notre Dame Bay, about 200 miles from St. John’s the capital, or than Harbor Buffett, in Placentia Bay, nearly the same distance, to the South. In these visits he consecrated nine or ten new Churches, but several of them in an unfinished state; a circumstance which need not be regretted, as the preference for pews, and galleries, and pulpits in the centre of the building, was then very strong. In many of the Churches the pulpit was against the east wall, the prayer-desk and the clerk’s-desk on either side, a small table under the pulpit in front, with a semicircular enclosure, just allowing room for one Clergyman within the rail. The Parish or Mother Church of the capital, taken and used as the Cathedral, was an old wooden building, of the early Newfoundland style. Considerable subscriptions had however been raised, previous to my arrival, to replace it with a more comely structure of stone, but the drawings furnished did not give much promise of improvement in design or arrangement. There was no font of stone in the whole Island, and, I believe, in only three churches vessels of silver for the Holy Communion. * A second wooden church had been built in St.

* One set of the three was presented by His late Majesty (when serving in the Fleet,) to a Church in Placentia, where his ship had been stationed during the war with France.

John's, a short time before Bishop Spencer arrived, and was consecrated by him, but the arrangements were similar to those already described. There was in St. John's one Cemetery or Grave-yard common to all denominations, in which Roman Catholic Priests had liberty to officiate; but other persons, of whatever denomination, were buried, if any funeral service was used, by the Rector of St. John's. In several districts there were buildings for Public Worship (not consecrated) used by the Clergy of the Church and other Protestant Ministers; or, as the people expressed it, 'by any good man that came along;' his goodness and other qualifications being, I believe, determined by his own representations, and his ability to 'hold prayers.' The whole number of consecrated Churches in Newfoundland, on my arrival was forty-three; all, with the exception of eleven or twelve before mentioned, consecrated by Bishop Inglis, in one or other of his two visitations of this portion of his enormous Diocese.

"A Church Society had been established three or four years previously, but the income, after the first year, appears not to have exceeded £212. No part of the Collections had been appropriated to the extension of the Church, and, except in St. John's, very little, if any, aid was given to the Clergy by their Congregations. An idea was very commonly entertained, and sometimes, I fear, by those who might, if they pleased, have known otherwise, that the Clergy in Newfoundland were maintained by the Government in England.

"The Theological College, or Institution as it was then designated, had its origin in the provision obtained by Bishop Spencer from the Society, for the education and maintenance of a few candidates for the Ministry. The Society allowed the Bishop to draw £50 per annum for each of six Students, and made a grant for the erection of a Lecture Room. But this allowance was the whole endowment and income of the Institution, part of which (nearly one third) was paid to the Clergyman of the new Church for meeting and instructing the Students in the Lecture Room, the remainder to a widow-lady, a *dissenter*, in whose house they lodged and boarded, who presided at their meals and had the oversight of their behaviour.

"There was no Depository for the sale of Bibles and Prayer-books, and other publications of the Society for promoting Christian Knowledge—no fund for the Widows and Orphans of the Clergy—no Asylum for the Widows and Orphans of the Church's poor—no School for the Education of the Boys or Girls of the upper classes, under the direction or supervision of the Bishop and Clergy, or members exclusively of the Church of England.

"It cannot be necessary, I conceive, to insist upon the importance of every one of these Institutions in connection with the Church, in a Colonial Diocese. I have shown how this Diocese was provided or circumstanced in respect of them twenty years ago; and will now proceed to describe our present condition, taking them in the reverse order."
(*To be continued.*)

IMPROVED PROSPECTS IN NEW ZEALAND.

At a recent meeting of the Church Missionary Committee despatches were read from New Zealand, which give a somewhat more hopeful account of the state of things. Archdeacon Hadfield writes from Otaki, on the South-west Coast, Nov. 10th, 1865:—"I certainly observe more interest in religious duties than was apparent a short time since. Last week, at Manamatu, there were several communicants present who had of late been absent, and their grief for

recut lukewarmness was mentioned to me with much apparent sincerity and humility. There is likewise a conviction among the more thoughtful persons that the fanaticism now rampant in various parts of the island is attributable to the coldness and indifference of many really sincere men, which has given occasion to unbelievers to represent Christianity as anything but a reality."

WHO FOUNDED CHRISTIANITY IN ENGLAND?

THERE can be no doubt that the plot of marshy land known to the ancient Britons by the name of Ynswitrin, or Avalonia, and subsequently called by the Saxons Glassenberg, or Glastonbury, was the spot where in the first century of the Christian era was erected the first English temple of the Christian faith. However contradictory the ancient chroniclers are as to who was the planter, all unite in fixing upon this spot for the planting. They are also unanimous as to the apostolic character of the planter; but from the mazes of monkish legends, blackletter chronicles, and ecclesiastical records, three theories are compiled, each pointing to a different apostle as the first Christian missionary to the British isles—the one, founded only upon the conjecture strangely emphatic, in some degree supported by contemporary history, but in no degree by the history of England, points to the Apostle Paul; the other, founded wholly upon conjecture, and totally unsupported by history, save that of two doubtful writers, claims the honor for St. Simon; but the last and most reasonable, and based upon a fair amount of ecclesiastical history, upon charters granted in different ages, each quoting its forerunner, and strongly confirmed by the annals and antiquities of the country, is that which fixes upon St. Philip as the apostolic instigator, and St. Joseph of Arimathea as the actual missionary, who, in the midst of the darkness of paganism, first planted on the marshy isle of Avalon the cross of Christ.—*Dublin University Magazine.*

PER PACEM AD LUCEM.

I do not ask, O Lord, that life may be
 A pleasant road;
 I do not ask that Thou wouldst take from me
 Ought of its load;
 I do not ask that flowers should always spring
 Beneath my feet,
 I know too well the poison and the sting
 Of things too sweet.
 For one thing only, Lord, dear Lord, I plead,
 Lead me aright—
 Though strength should falter and though heart should bleed
 Through Peace to Light,
 I do not ask, O Lord, that Thou shouldst shed
 Full radiance here:
 Give but a ray of Peace, that I may tread
 Without a fear.
 I do not ask my cross to understand,
 My way to see—
 Better in darkness just to feel Thy hand,
 And follow Thee.
 Joy is like restless day, but Peace Divine
 Like quiet night:
 Lead me, O Lord, till perfect day shall shine
 Through Peace to Light.

—Miss Proctor.

MARRIAGE OF A ROMAN CATHOLIC PRIEST.—A Naples letter in the *Temps* states that a priest named Pasquale de Francesco, of Caserta, aged forty-six, presented himself recently before the deputy mayor of the Montecalvario district, furnished with all the papers necessary for marriage, and demanded to be united in matrimony to Seraphine Velardi, of Naples, aged twenty-seven. The functionary applied to declared that, in consequence of doubts as to his power in such a case, he must refer to the Government law officers. This was done, and the Neapolitan judicial authorities, after a serious discussion decided, according to the formal opinion of Procureur-General Mirabelli, that, as the civil code in vigour since the 1st January, 1866, mentions no explicit or implied restriction concerning persons bound by ecclesiastical vows, Pasquale de Francesco had certainly the right to marry. In conformity with that decision the above-named priest was married at the mayor's office of the section of Montecalvario on the 29 January.

SUMMARY OF CHURCH NEWS.

THE Legislature commenced its session on the 23rd ultimo, but we shall not attempt to chronicle any of its proceedings, except so far as they affect our communion. There was no reference to the important subject of education in the Governor's speech, but a Bill to amend the Act of last year has been introduced by the Committee on Education, with the approval of the Government. It substitutes assessment for voluntary subscription, and is in other respects in accordance with the report of the Superintendent, upon which, as well as upon the Registration report, we purpose making some observations hereafter.

The commissioners appointed to investigate the claims of the S. P. G. to the management of the school lands, have reported in favor of the Society; but, upon a motion of Mr. Archibald, their report was referred to a committee of seven, of whom only two are members of the Church of England.

THE convocation of Canterbury and York have both met as usual. The discussions of the former will relate to subjects of great interest to the Church.

A deputation, headed by Lord Ebury, presented a memorial to Earl Russell praying for the appointment of a Royal Commission, for a revision of the Prayer Book. In answer Earl Russell stated that in case of the appointment of such a commission, both parties in the Church might be represented and seek for changes, and much difficulty would be found in making an arrangement to suit both. He stated, moreover, that he thought it especially necessary to refer the matter to the Archbishop of Canterbury, before advising her Majesty as to the course to be adopted.

A similar memorial was presented to the Archbishop of Canterbury, asking his support for the appointment of a Royal Commission. His Grace firmly replied that he could not accede to the request.

A deputation from some of the clergy of the Metropolitan parishes, headed by Archdeacon Wordsworth, presented a memorial to the Archbishop, against

ritualistic innovations in the celebration of divine service. They did not suggest a remedy, but prayed his Grace to devise such measures as would secure uniformity.

The Archbishop replied that he was fully impressed with the gravity and importance of the subject and expressed his opinion that the first step to be taken should be to ascertain distinctly what the law allows and what it does not allow.

A memorial which issued from the English Church Union, signed by 40,000 communicants, was presented to the Archbishop on the 3rd Febry, "respectfully objecting to any alteration being made in the Book of Common Prayer." The subject of the memorial was supported by Lord Carnarvon, Archdeacon Denison and other speakers.

In answer the Archbishop said, that ~~was~~ he to encourage any attempt at a revision of the Prayer Book, he was confident he would be acting in opposition to the wishes of a large majority of the clergy as well as the lay communicants. He repeated his determination never to consent to any alteration in any part of the Book of Common Prayer without the full concurrence of convocation. At the same time he expressed his regret at the practices of those whose extreme ritualism had led to the present uneasiness on the subject.

The Church of England has cause for much thankfulness that she has in the present crisis a Primate of such firmness and moderation.

A majority of the English Bishops with several from Ireland and the Colonies met at Lambeth on the 5th February, for the discussion of the Subdiconate, of the Ritual question, and of the expediency of addressing the Western Church on the subject of Mariolatry. Their meeting was strictly private.

Dr. Colenso has written a letter to the Archbishop of Canterbury, remonstrating with him for having written a letter to the Dean of Maritzburg and the clergy of the diocese of Natal, in which the Archbishop had prejudged his case. To this letter of remonstrance the Archbishop has just made the following reply:—

“Lambeth Palace, February 10.

“My Lord,—I have duly received your letter of the 30th of November, containing a complaint of a wrong which you imagine I have done you by a letter that I wrote to the Dean of Maritzburg. In answer to this charge, I have no hesitation in avowing that, according to my belief, you have been duly and canonically deposed from your spiritual office, according to the common law of the Church of Christ, as set forth in the concluding paragraph of the 26th Article of the Church of England; and I must decline to hold myself responsible to you for entertaining such a belief. I have never obtruded this opinion upon others in my capacity as Primate of the United Church of England and Ireland, but I have not hesitated to avow my private opinion when it has been sought for; nor when my counsel was asked by those who were in doubt and difficulty did I shrink from imparting it. I never expected that my letter would have been given to the public, nor am I responsible for the fact; but as those to whom I addressed it have thought fit to publish a portion of it, I do not disavow the sentiment therein expressed. At any rate, I could not have objected to the course they thus took from any apprehensions that I might one day be called to sit as a judge in your case, because I have high legal author-

ity for saying that there appears to be no mode of proceeding by which I could be legally called upon to act in that capacity. The censure, therefore, which you would impute to me on this ground proves to be entirely without foundation.

“As you ask me to point out the errors to which I have alluded, I have merely to refer you to the reasons for your deposition, as stated in the judgment of deprivation passed upon you, and to state my belief that for such errors in doctrine an English clergyman would have been ejected from his cure.

“I am not aware that I have ever endorsed with my approval every act of Bishop Gray's connected with your deposition, up to the time at which you wrote, as you seem to assert.

“No one can more deeply deplore than I do the present unhappy condition of the diocese of Natal; but let God be the Judge with whom rests the responsibility of this lamentable division in a regularly constituted branch of the Church of Christ. May it please Him to guide into the way of truth all such as have erred and are deceived, and to restore peace where there is now, to our great sorrow, discord and dissension.—I am, my Lord, your faithful and obedient servant.

“C. T. CANTUAR.”

THE Archdeacon of London made a statement to the assembled clergy recently, at the close of a meeting on Convocation reform, in reference to a proposed new order of lay deacons in the Church, about which many erroneous reports have appeared in the Church papers. He said that a number of gentlemen interested in the subject was held at his house a few days since, when it was held that the time had come for recognizing lay agency in the Church, inasmuch as it was known that a great many persons were willing to help. He had undertaken to receive the names of the gentlemen who were so disposed. For the step he had taken he had the authority of the Archbishops of Canterbury and York and the Bishop of London; indeed the Bishop of London wished it to be known that the course now adopted was taken with his full approbation. When the names of the gentlemen were sent in, it would be considered how this important matter could be put into due order and regularity. In reply to questions from the clergy, the Archdeacon explained that the duty of the new order of deacons would be to assist the ordained ministers, but at present there certainly was a difficulty as to the authority that should be committed to them. That at present was a matter which had not been defined. When the number of gentlemen willing to help was known, he thought there would not be much difficulty in defining the authority which should be conferred upon them. He hoped this public invitation to persons to come forward to engage in the work would be a prelude to a calm consideration of the whole matter by the heads of the Church. The Rev. A. J. Ram (Rural Dean) and other clergymen said they knew persons who would be willing to assist, but that they felt some delicacy in coming forward until they knew what would be the nature of the duties required.—*Christian Times*.

A meeting was held recently at Lambeth Palace, under the presidency of his Grace the Archbishop of Canterbury, to raise a fund for the purpose of increasing the incomes of curates of long standing. A paper was read by the Archdeacon of Exeter, explaining the main object of the fund—viz. : to augment by an additional £100 a year the incomes of curates of fifteen years'

standing and upwards. It was stated that in one diocese alone there were no less than sixty-eight curates of from fifteen to fifty years' standing. The following resolutions were carried unanimously:—1. That the assistant curates of this country discharge such high and responsible duties, and so frequently cannot obtain independent positions for a long series of years, that it has become an act of simple justice that means be taken to secure to them a better and more permanent provision than is at present within their reach. 2. That the scheme presented to this meeting for creating a fund to be styled the "Curates' Augmentation Fund" is, in its general features, well adapted to carry out this object, and deserves the confidence and support of the members of the Church of England. A provisional council was formed to carry forward the proposed scheme on the basis of the draught constitution submitted to the meeting.

THREE colonial bishops-designate are waiting consecration, namely, the Rev. John Postlethwaite, M.A., of Trinity College, Cambridge, who has been appointed to the recently founded bishopric of New Westminster, formed out of the enormous diocese of British Columbia; the Rev. Henry Lascelles Jenner, LL.B., of Trinity Hall, Cambridge, who has been nominated to the new-founded bishopric of Dunedin, New Zealand, which will include the Provinces of Otago and Southland, now in the diocese of Christ Church; and the Rev. Andrew Burn Suter, M.A., of Trinity College, Cambridge, who has been nominated to succeed Dr. Hobhouse in the Bishopric of Nelson, New Zealand. The bishopric of Victoria, Hong Kong, which became vacant several months since by the resignation of Dr. Geo. Smith, has not yet been filled up. It is said to have been offered to several clergymen, and refused; it is endowed with £1000 sterling a year, payable from the Colonial Bishopric's Fund, and includes the island of Hong Kong and the congregations of the Church of England in China.

The archdeaconry of Christ Church, New Zealand, has been conferred on the Rev. H. W. Harper, M.A., of Merton College, Oxford.

It is said that the title of the Bishop whom the Bishop of Capetown is about to consecrate in the room of Bishop Colenso will be not the Bishop of Natal, but the Bishop of Pietermaritzburg.

The first notice of motion given in the convocation of the Province of Canterbury was by Archdeacon Denison, for an address to the Archbishop requesting him "to take such measures as might seem to him best for assembling in London a *Synod of the English Communion*."

The Right Rev. Bishop Wilmer, having complied with the conditions required (in his special case) by the late general convention has been fully recognized as Bishop of Alabama.

The Diocese of South Carolina also, by a resolution of its Diocesan Council, has followed in the same course. When the resolution passed the council rose and joined in singing the *Gloria in Excelsis*, in commemoration of the restoration of peace, harmony, and reunion of the Protestant Episcopal Diocese of South Carolina with the Church of the United States.

There remain now Virginia, Mississippi, Florida and Louisiana, which have not yet placed themselves in their former position.

A movement is on foot in the Southern States, to erect a memorial Cathedral to the Confederate dead. As embraced in the Cathedral system, it is pro-

posed to build a house of refuge for the widows of fallen heroes, and a college for the sons. The whole is to be placed under the jurisdiction of the Convention of the Protestant Episcopal Church in the United States.

The Bishop of Kingston, Jamaica, writes to the *Times*, enclosing a "copy of an address to Mr. Eyre, signed by the bishop, archdeacons, and nearly nine tenths of the clergy in a few days." It contains the following:—

"We fully share in the conviction, general in this island, that your promptness, decision, and energy have saved Jamaica from ruin. And we would hope that the time is not far distant when many of those who have been led to join in unfair attacks upon your Excellency will be convinced of their error, and will be forward to acknowledge that they have grievously wronged you.

"Those of us who have had the privilege of private intercourse with your Excellency are prepared to testify that never were charges of injustice and inhumanity more inappropriate than those with which your detractors have assailed you; but rather that decision, kindness, and humanity have uniformly characterized your conduct

NOTICES.

D. C. S.

At the meeting of Executive Committee, Feby. 16, a grant of \$50 was made toward building a new church at Little Glace Bay, C. B.

Notice of motion was given for a grant toward completing the church at Stormount.

The next meeting of Ex. Com. will be on the 16th inst.

The Secretary respectfully reminds the clergy that all returns and lists of subscribers must be sent in before the 1st of April, in order that they may be printed in the next Report.

DIOCESAN SYNOD.

THE Executive Committee of the Diocesan Synod give notice that the next Meeting of the Synod will be held on Wednesday, July 4th, and that representatives of the Laity are to be elected by the parishes and districts entitled to be represented at the meeting on the Monday after Easter. In conformity with Rule VI they also give notice that the following important matters will be proposed for the consideration of the Synod, but it is to be understood that any member of the Synod will be at liberty to introduce any other subjects at his discretion after the Synod shall have disposed of those proposed by the Committee.

1st.—Business standing over from last Session.

To consider what amendments may be required in the present Church Act, more particularly in order to adapt it to those Parishes in which there are neither pewrents nor assessments.

2nd.—Whereas the 29th Canon of the Church of England relative to Sponsors at baptism and Canons 36, 37 and 38, relative to the subscriptions and declarations to be made by Candidates for Holy Orders and by applicants for the Bishop's license to officiate, have been altered by the convocations of both Provinces in England, and the act of uniformity has been amended by Parliament, the Executive Committee recommend the Synod to consider how far we may be affected by these alterations and whether it is desirable to accept them if we are not already bound by them.

3rd.—To consider the best means to be adopted for increasing the supply of Candidates for the Ministry.

4th.—The most advantageous method of employing lay agency in the Church.

By order of Executive Committee,

EDWIN GILPIN, Secretary.