

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

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

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

| | | | | | | | | | | | |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 10X | 12X | 14X | 16X | 18X | 20X | 22X | 24X | 26X | 28X | 30X | 32X |
| | | | | | | | ✓ | | | | |

(M)

NOVA SCOTIA
Church Chronicle.

VOL. II.

HALIFAX, SEPTEMBER, 1866.

No. 9.

"Ad profectum sacrosanctæ matris ecclesiæ."

THE UNITY OF THE CHURCH.

ONLY one generation ago, the state of division in Christendom was so bitter and so hard, that few even dared to dream of a restoration of visible Unity between the severed Branches of the one Holy Catholic Apostolic Church; and those few were regarded by all others as visionaries and enthusiasts. Rome and the East had been anathematizing one another most heartily for a thousand years; and Rome anathematizing us as heartily as she did the East, if not more so, and for a greater variety of reasons. The East looked upon the Anglican Church and our own either as under anathema for agreeing with Rome in the matter of the *Filioque* or for agreeing with the Calvinists and Lutherans on the Continent on other points. Anglican Churchmen generally looked upon the East as sunk in ignorance and superstition, and as being quite as bad as Rome in most things, if not worse. As to a visible unity among these three, it entered into no man's head: or, if it did, was considered not desirable; or at most, so impracticable that it was of no use to think, speak, write or labor for any such result.

We all know how wonderfully the face of things has now changed in every quarter. The new life in our own Communion may be traced to the first communication of the Episcopate to the Church of America after the Revolutionary War. Then speedily followed the faint beginnings of the Colonial Episcopate. Then the Evangelical movement in the Church of England, rekindling its zeal, life and fervor—its missionary spirit. Then the Oxford movement, going on to perfect the impulse given by the Evangelical—to perfect it by supplying those elements of Church life and strength in which it was almost totally lacking. With this—felt on our side of the water, too—there has been such a development of earnestness and zeal, of building and founding of churches and Church-schools, of liberality in all good things, of marvellously rapid extension of the Episcopate, and of revival of the depth and strength of Primitive Church doctrine, the like of which all put together has not been equalled in any part of the Church Catholic since the days of Constantine. All this could not but lead to thoughts and efforts looking towards Unity.

Our own Church of America, being the most free to act, first led the way, in the resolution of General Convention looking towards a full communion with the Swedish Church, and the appointment of a standing commission of the House of Bishops on the subject of union with other Churches. Our next step was the appointment, in 1862, of the Committee on Communion with the Russo-Greek Church, which may be spoken of as the first symptom of *real* life; for the other efforts had, as it were, fallen still-born. Our action was immediately responded to by the appointment of a similar committee by the Convocation of Canterbury; and that has been

further reinforced by the establishment of the Eastern Church Association in England, which can do many things as a voluntary society, that could not be well done by a committee of Convocation. The visit of the Rev. Dr. Young, Secretary of our Russo-Greek Committee, to St. Petersburg and Moscow, showed that there was a degree of interest in the subject there, and an earnest readiness to co-operate, such as was not dreamed of at first even by the most enthusiastic. All the subsequent information spread before us concerning the doctrine and actual present working of the Russian Church goes far to confirm the prospects of eventual success, though of course a long time will be needed before the quarrels and misunderstandings of a thousand years are cleared up. The universal diffusion of the Holy Scriptures in the vernacular ought, of itself, to convince a Reformed Church like ours, that the East is willing to undertake any reform that the Scriptures really call for. And the emancipation of the serfs, together with the establishment of schools everywhere throughout the empire, is proof that the *East*, at any rate, is not disposed to take darkness for light and light for darkness. The London meeting, at which Prince Orloff was present, to talk the matter over informally, was an important indication on the part of Russia. The action of a majority of the Patriarch of Constantinople's Synod, sustaining a man who had urged a union with the Church of England as the best means to cure the practical evils of the Greek Church in Turkey, deserves mention in this connection; as well as the degree to which the Church in the kingdom of Greece has been leavened through the instrumentality of our venerable missionary Dr. Hill; and also the reception of the Rev. Mr. Denton to communion in Servia (a fact contradicted, indeed, but never disproved). Finally, at the last meeting of the Convocation of Canterbury, the Committee on the Russo-Greek question requested and obtained permission from the Archbishop of Canterbury to enlarge the sphere of their labours, so that it should include *all* the Oriental Churches.

But what of Rome? Ostensibly including within her Communion a clear majority of the people of Christendom, no scheme of Unity can be worthy of the name that does not include Rome. What then are the signs of an approaching union there? They are worse, and better, than in any other quarter.

They are worse: for in the councils of the Pontiff the most rabid Ultramontanism seems to ride rampant. Pius IX has decreed that to be an article of the faith, which all his predecessors, for hundreds of years, have declined to affirm. His late Encyclical was a re-issue of some of the worst, blindest, and most suicidal blunders of his predecessors, all of which are now sealed with "infallibility"; and free speech, a free press, and civil and religious liberty, are all pronounced utterly incompatible with the religion of Rome:—a true judgment, so far as *that* is concerned; but so much the worse for Rome. Since then, the Holy Father has gone on from worse to worse, until his newspaper organ in Rome has been confided exclusively to the Jesuits, and its utterances are to be received throughout the Roman world as practically the infallible utterances of the Pope himself. When even the most kindly disposed of English Churchmen approach him in a body, with the hope that he will no longer forbid his subjects to *pray* for Unity, the haughty answer is, that there is only one road to Unity, and that is, unconditional surrender to the Pope and the Jesuits. Nothing could well be a *worse* outlook for Unity than *this*.

But we have also said that the signs are *better* in the Romish Communion than any where else. And so they are. For there are signs that the mountain of doctrinal and practical developments which has been shooting up with more and more rapidity in these latter days, is about to fall to pieces of its own weight, and leave the good

old Catholic substratum free to act once more. The Pope has been urging forward the most extravagant devotions to the Blessed Virgin, in the belief that *she* would "extinguish all heresies," and add a crowning triumph to the power of the Papacy. The result does not do any such high credit to the means. Since the definition of the new dogma in her honor, the Pope has been nearly stripped of his dominions; and there is a strong probability that the remainder—the city of Rome with the small district surrounding it,—will be annexed to Italy and the *temporal* power of the Pope come to an end. We have his own word—the word of "infallibility," be it remembered—that the temporal power is *necessary* for the maintenance of the Spiritual power of the Popedom. *That* we are ready to believe; and when the one falls, the other—unless infallibility is greatly mistaken, or changes its mind, and it can do *both* when it has a mind to—falls also. The replies to the Pope touching the new Dogma show that large portions of the Episcopate in communion with Rome are *not* disposed to go all lengths with Ultramontaniam. The Italian Parliament has voted the abolition of monasticism in Italy; and the number of Episcopal Sees in that country will be cut down from 235 to 69, thus rendering it impossible that *Italy* alone should have numerical majority on the assembling of any future Council. The Bible in the vernacular, and a constant series of reforming publications, on true primitive principles, are freely circulated everywhere; and a flourishing Society within the Church is laboring strenuously for a true Reformation. Austria, the chief secular reliance of the Pope, has been struck down in the late tremendous war, has lost her hold on Italy entirely, and forfeited her leadership in Germany. Hereafter, the more Catholic minded of the German theologians, like Hirscher and Dollinger, will find that no pressure can be brought upon them sufficient to keep them down. The famous *Concordat* with Rome is blown to the winds. France—the ostensible support of the Papacy, and the real support of Italy,—France, whom the Pope detests while compelled to fawn upon her Emperor,—France who is the *real* object of the Encyclical more than any other one nation,—France seems, with each successive change in her Episcopate, to be growing more moderate; while such divines as the late Laborde and Prompsault and the living Guettee loaven more and more her theology. The divorce grows wider daily between the Papacy and the onward-rushing spirit of the age; and each day therefore brings nearer the final and irreversible breach between the two. With Italy, Germany and France fallen away from Ultramontaniam, there is not another national Church in Communion with Rome powerful enough to resist the return to true Catholicism.

Meanwhile, for a number of years past, the Anglo-Continental Society has been at work, diffusing publications in Latin, German, French, and Spanish, in which are set forth the true principles of the Anglican Reformation: and much good has been done thereby, both in raising the Church of England in the opinion of Continental Christians, and in sowing seeds of future reform where it was most needed. Not long after this was in operation, another and very different Association was founded for Promoting the Unity of Christendom, and its seven or eight thousand members—of the Anglican, Roman, and Oriental Communions,—are *daily* offering up the same prayer for that Peace and Unity which is agreeable to the will of Christ. More than a thousand of these members are Romanists, and have continued their membership even after the Pope has ordered them to withdraw. A periodical is published in London, *The Union Review*, in which writers belonging to one or other of the three Communions constantly advocate the cause; and a similar periodical is published also at Paris. The now celebrated *Eirenicon* of Dr. Pusey

has extended the discussion of the points at issue, and waked it to a life, which is felt throughout all the bounds of modern theology. The penetrative power of that work is not only in its loving tone, but in the masterly analysis separating, in the Romanism of to-day, that which is Catholic from that which is purely and unhealthily Ultramontano; and his exposure is so severe, that from the latter, as shown up by him, many of the Romanists themselves—Dr. Newman among them—shrink in disgust. We cannot agree in all points with the positions taken in that great work, which so splendidly sets forth “the Truth and Office of the Church of England:” but the object of the book was to stimulate the mind and heart of the Church to take hold of the question of the restoration of Unity *in earnest*; and it is bearing good fruit in that direction.

So widely has the yearning for Unity been felt, that the Protestant denominations themselves—the most numerous fruits, the most fruitful seeds, of schisms—have long felt it. The faint first attempt of the Evangelical Alliance has been followed by one effort after another, until the Christian Union Association in which they talk and labor over their acknowledged want, has reached the conclusion that the Nicene Creed must be the doctrinal basis: and when they reach with equal clearness the necessity of the Apostolic Ministry, they will approximate as nearly in reality, as they do in name, to our own Christian Unity Society.

As all Christendom, therefore, evidently feels the drawing together into one, in a way never known before since the great Schism of the East and the West, we think it none too soon to ask the most careful attention of our readers to a series of articles concerning *the principle* which must lie at the basis of such a movement towards Unity, and which alone with the blessing of God, can guide it to a true success.
—*Church Journal.*

THE CHURCH IN NEWFOUNDLAND.

THE annual general meeting of the Newfoundland Church Society was held, pursuant to notice given, in the Cathedral Sunday School Building. His Excellency the Governor presided, assisted by the Right Rev. the Lord Bishop of the Diocese; and there was a large attendance of both clergy and laity, who quite filled up the room, and all exhibited great interest in the proceedings. The report was read by the Rev. G. M. Johnson, secretary, and was of an interesting and satisfactory character. The funds of the institution were shown by the treasurer's accounts to have increased upon those of the previous year to a considerable extent, and the expenditure to have been proportionately extended. The balance in the treasurer's hands at the close of the accounts presented for the years 1865-6 was £340 16s. 8d. against £880 7s. 1d.—the amount standing as the balance from 1864-5. The treasurer's accounts duly audited were submitted by the secretary in the absence of W. H. Maré, Esq., treasurer. The several resolutions annexed were each moved and seconded by a clergyman and a layman, and the speeches made were of an unusually interesting character. We sincerely trust much practical good will result from the meeting both in St. John's itself and in the out-harbours. Being the year of the Bishop's visitation, at which many clergymen are in attendance at St. John's, an opportunity was afforded to the rev. gentlemen who severally addressed the meeting, only occurring once in four years, of communicating much interesting information; and we doubt not those of the out-harbours will return home refreshed and encouraged by the zealous and cordial speeches they heard from their lay and other brethren in St. John's. Would that the opportunities to both of seeing and hearing each other could only be more frequent.—*N. F. L. Times.*

REPORT OF THE COMMITTEE ON THE PAN-ANGLICAN COUNCIL;

*Presented in the Lower House of the Convocation of Canterbury,
June 26, 1866.*

II. In reporting upon the matter entrusted to them, your Committee have to state that they understand that it was intended in the Address of the Metropolitan Synod of the Canadian Church that such a Council as they now propose should be confined to the United Church of England and Ireland; together with those branches of it which exist in the dependencies of the British Crown.

Your Committee are, however, of opinion that the thing most to be desired is a Council, comprising the American and Scottish branches of the Anglican Communion, together with all the branches of the United Church of England and Ireland and its Independent Missionary Churches: not as in any manner or degree superceding or interfering with Provincial or National Synods, but as supplying the best means whereby such Churches may take council together upon matters of common concern or interest, and may thus more effectually guard their common inheritance.

In the event, however of insurmountable obstacles being found to arise in the way of assembling such a Council, which they see no sufficient cause to apprehend, your Committee are of opinion that no time should be lost in convening a representation of the Churches in lands subject to the British Crown, for the consideration of the special difficulties affecting those Churches, or some of them, at the present time, in respect to their relations to one another, and to the Mother Church.

III. Your Committee proceed to consider:

Some principal advantages to be derived from a Council of the several Churches constituting the Anglican Communion.

Whether there be any substantial difficulties in the way of such a Council.

If there be any such, in what manner they may be best disposed of.

The principal advantages appear to be these:

1. To afford an opportunity for the Churches of the Anglican Communion to confer together upon questions or errors which may appear in these days to imperil the acceptance of "The Faith once delivered to the Saints."

2. To provide a broad basis upon which to found attempts to bring about Intercommunion with other portions of the Church Catholic. The blessings of a reunited Christendom is to be longed and prayed for. But, short of this, there may be degrees of Intercommunion; and while, on the one hand, your Committee believe that it is for the Church of England to take the lead among Churches in this great matter; on the other, they submit that all the Churches of the Anglican Communion have a claim to be consulted upon it: nor, again, can they forget that it is the Church of the United States which has originated in our times that movement towards Intercommunion with the Russo-Greek Church, with which the Provincial Synod of Canterbury has readily co-operated.

3. The discussion and affirmation of the common principle of "a right ecclesiastical discipline" as "one of the notes of the true Church" [Homily for Whitsunday]; to be applied by the several Churches represented therein, each one to itself, according to its own wisdom, legislative powers, and opportunities of action.

4. The consideration of the principles upon which Constitutions and Canons applicable to the whole body of the Anglican Communion may best be framed; to be reduced into practice subsequently, as may be found advisable by each Church for itself.

5. The taking council together as to the best means of sanctifying the commerce, emigration, and colonization of the English-speaking populations throughout the world, for the promotion among them of a Christian civilization.

6. The consideration in what ways the Missionary action of the several Churches of the Anglican Communion may be quickened and carried forward in brotherly co-operation, harmony and fellowship.

Your Committee trust that such Council would not separate without renewing the appeal to a future General Council made by the Church of England at the time of the Reformation.

The Committee proceed to notice the exigencies of the time specially affecting the Churches of the British dependencies.

1. The altered condition of Colonial Churches arising out of recent legal decisions, which in some Colonies have raised the question,—how far, and in what ways, their connection with the Church of England is thereby weakened and put in jeopardy? An important object therefore of the Council would be to agree on the proper mode of obviating the difficulties and allaying the anxieties connected with this question.

2. This would include the endeavor to devise a course of procedure, by which Ministers of the Church whether Bishops, Priests, or Deacons, accused of denying the Faith; or infringing the discipline of the Church, may be duly tried; in a mode recognized by the whole Communion as just, both to the accused and to the Church.

3. Another question which might fitly be submitted to the Council would be this: to what extent decisions of the Ecclesiastical Courts of the Mother Church involving questions of Doctrine affect the Churches in communion with her, but beyond the jurisdiction of those Courts.

V. Of the difficulties supposed to be in the way of assembling a Council of all the Churches of the Anglican Communion, three only appear to your Committee to be worthy of consideration. The first two have to do with the act of assembling; the third with the constitution of the assembly.

It is asked, who is to assemble and by what authority? This is the first difficulty.

The answer to the first part of the question is, that the act of assembling would belong *omnium consensu* to the Archbishop of Canterbury. The answer to the second part is, that your Committee do not contemplate any authoritative assembling, inasmuch as no authority applicable to all those whom it is proposed to assemble anywhere exists. What is contemplated and what appears to your Committee sufficiently to meet the case; is that the Archbishop of Canterbury issues his invitation to assemble in England at a given time.

But it is said further—and this is the second difficulty—Will not such act of assembling be contrary to Article XXI?

Your Committee think that Article XXI has no application to such a Council as is here proposed, but only to "General Councils."

The remaining difficulty has to do with the constitution of the proposed Council. Here, too, your Committee think that a satisfactory solution may be found.

The Church of England is an integral part of the Constitution of England. As such, its framework, its orders, its doctrine, its discipline, its administration, its endowments, rights, and privileges, are part of the common and the Statute Law of the land. It is therefore represented both in Parliament, and in its Convocations.

In the Convocations or Synods of the Church of England the Laity have no place. They have their place in Parliament. The Convocations or Synods, are composed of the Archbishops, Bishops, the Deans, and Archdeacons *ex officio*, and

of the Proctors elected by the Cathedral and Collegiate Chapters, and by the Parochial Clergy.

On the other hand, in those Churches of the Anglican Communion which are not established or national, the Laity having, as Churchmen, no representation in the Legislature of the country, have, where Synods exist, their representation in the Synod itself.

Under these differences of constitution, there is a difficulty in assembling a Council of representatives of the Churches of the Anglican Communion in which lay representation shall find a place, because the United Church of England and Ireland can, on her part, send no such representation from her Synods to the Council.

It appears to your Committee that the true way of dealing with the difficulty is to take the Established Church and the non-Established Churches as they are found to be; to exercise upon all hands a generous confidence, and to throw no difficulties in the way of assembling a Council in the form which it would naturally take of a representation from each Church, in the form which it may seem good to each Church to send it: it being understood that every Bishop be included in the invitation.

Your Committee desire, in illustration of the advantages to be derived from such a Council, to cite here some memorable words of the President of the House of Clerical and Lay Deputies of the General Convention of the Church of the United States, in introducing to the House the Prolocutor of the Provincial Synod of Canada, October, 1864.

The President said:—

“ Permit me to say also to the Reverend Prolocutor that, during the visit which I had the honor and pleasure to pay to your province not long ago, I was deeply impressed with the fact that God in His Providence had brought these two Churches together side by side, so that they may not only help but instruct each other; that they may communicate to each other that which is peculiar to each and better in each. For I thought I saw that the American Church, in her experiment of independence, had left out some of the ancient things of the Catholic Church which you are illustrating alongside of us, and which it would be well for us to return to.”

In conclusion your Committee humbly and devoutly give thanks to Almighty God, for that He has put it into the hearts of His servants to seek to take council together, after the example of the Holy Apostles, and the Universal Church, for knitting in one, in the Unity of the Spirit, all the Churches of the Anglican Communion by the use of means which are not only natural and legitimate, but necessary to the end in view; the means of common prayer, united deliberation, and concerted councils upon common interests surpassing all other in their weight and value. Your Committee believe that no movement has been made, or can be made, more essential to the well-being of the Churches of the Anglican Communion, and therein to the extension of the Primitive Faith and Apostolic Order throughout the world, than that which has arisen out of the Address of the Church in Canada. With earnest prayer that the answer of the Convocations of England may be an answer of sympathy and encouragement, your Committee submit their Report to the consideration of the House.

AUSTRALIA.—The Australian Church is moving toward the establishment of a Provincial Synod. At present the only coherence of the Dioceses is the subordination of the Bishops to the Bishop of Sydney as Metropolitan.

EXTRACT

The following is from the "Annual Address," 1866, of the Bishop of Wisconsin:—

"On one subject, after years of painful hesitation, duty, I think, at last demands that I should speak with all plainness: If men, after all the pains taken by Rectors, Professors, and Bishops, to convince them of the sacred duties of the ministry, will, voluntarily, declare in the public congregation, their trust that they are inwardly moved by the Holy Ghost to take upon themselves this office and ministration to serve God for the promoting of His glory and the edifying of His people—if they will receive the awful commission, Be ye faithful dispensers of the Word of God, and His Holy Sacraments, and then, from any motives save those of the most pressing, overwhelming *necessity*, will abandon or even relax their exertions, and continue so to do in spite of loving entreaty and solemn warning, no course seems left to their Bishop, but tremblingly and tearfully to urge them rather to resign the ministry, even though it may be at the hazard of their own soul's salvation, than bring discredit on the cause of Christ by retaining a position whose duties they will not strive to perform. If the whole soul is not in the work; if it is no longer a labor of love; if trials and disappointments do not act as stimulants to fresh efforts and more entire devotion, the responsibilities of the sacred office will prove to be awful and eternally tremendous.

In the cholera wards of the London Hospital, in a scene of suffering and death sufficient to try the stoutest heart, a lady volunteer nurse has passed her time since the beginning of the epidemic, moving from bed to bed in ceaseless efforts to comfort and relieve. So very youthful and so very fair is this devoted girl that it is difficult to control a feeling of pain at her presence under such circumstances. But she offered help at a time when, from the sudden inroad of cases, such assistance was urgently required, and nobly has she followed up her self-sought duty. Wherever the need is greatest and the work hardest there she is to be seen toiling until her limbs almost refuse to sustain her. And the effect of the fair young creature's presence has been that the nurses have been encouraged by her never-failing energy and cheeriness, so that dread of disease has been lost in efforts to combat it. This is an instance of devotion which it would be an insult to praise—it need only be recorded.—*The Lancet*.

CORRESPONDENCE.

TO THE EDITOR OF THE CHURCH CHRONICLE.

PICTOU, August 2nd, 1866.

The Bishop arrived here on Friday evening, the 27th ult., by coach from Truro,—a most fatiguing drive; and became the guest of the curate, in the absence of the rector, during his stay in Pictou.

Saturday morning at eleven o'clock, was appointed for the consecration of the New Cemetery; and I may as well add a few words here, with reference to this new burial ground. It is situated about a mile north-west of the town, and if properly laid out, may become one of the prettiest cemeteries in the Province. In some respects, it is certainly well chosen, and it has no little natural beauty connected with it, a sloping bank covered with trees, running down to the water's edge, gives as pretty a picture of a last sleeping place, as perhaps any of us could desire.

After the consecration, which did not occupy many minutes, returning to town, his Lordship spent the rest of the day in visiting.

Sunday morning was the time appointed for the confirmation; and there were on this occasion 23 candidates, mostly females. The Bishop's address to the candidates was in some parts peculiarly affecting, and few hearts, one would think, could withstand such appeals.

After the celebration of the holy communion, the morning service ended. A confirmation at the Albion Mines was held in the evening. On Monday, his Lordship returned from the Mines, and left in the Island' boat, for Charlottetown, at about six in the evening.

Certainly, such visits are of very great benefit; and, apart from the blessings which surround confirmation, there is a fresh life and vigour imparted, which renews our energies and repairs our wasted strength, until the time again arrives for a fresh impetus.

TO THE EDITORS OF THE CHURCH CHRONICLE.

As your readers always seem to take an interest in hearing of our Bishop's progress from parish to parish on his confirmation tour, and in learning what has been said and done for the good of the church in each parish, they will no doubt be pleased to hear of the Bishop's visit to this part of the diocese and what their brother churchman have been doing here. His Lordship in visiting the eastern part of the Province for the purpose of administering the sacred rite of confirmation, has usually divided the one Sunday between the parishes of Pictou and the Albion Mines, generally taking the Mines in the morning, crossing over to Pictou for the evening service. This year however at the request of the rectors of both parishes, the order was reversed, and he arrived in Pictou on Friday 27th July, consecrated the New Burial Ground which the church people of that place have purchased, on Saturday, administered the rite of confirmation and celebrated the holy communion on Sunday morning, and having lunched with W. H. Davis Esq., of Pictou, in the afternoon crossed the harbour in a yacht belonging to the General Mining Association, which had been kindly placed at his Lordship's disposal and was met by the rector of this parish, at Fisher's Grant, a place opposite the town of Pictou and distant about ten miles from the Albion Mines, after an hours drive his Lordship reached the Mine's parsonage where he remained the guests of the rector during the rest of his visit. As it was drawing near the time appointed for the service when he arrived, the Bishop proceeded almost immediately to the church, which he found filled with a large attentive congregation. After the evening service, which was read by the rector, the Bishop addressed the congregations congratulating them upon certain improvements made in the church, the interior of it having been painted and the windows nicely stained since his last visit, and spoke of the pleasure it afforded him to see the church looking so neat and orderly. He next alluded to the changes which had taken place in the congregation since he was last among them, mentioning particularly the death of James Scott, Esq., late manager for the General Mining Association at this place, reminding them that he was one who had done much for the church, and expressing his gratitude to the Almighty, that he had sent one to fill his place who had already proved such a friend to the church; he then congratulated the choir upon the able and efficient manner in which they performed their part of the service, passing them the very high compliment of saying that their style of chanting and singing was more correct than that of almost any other country church in the diocese, and concluded his remarks by expressing a wish that this congregation would adopt the S.P.C. K., Hymn Book, and have holy communion celebrated monthly.

The introduction to the confirmation service being read, the candidates were then called upon to come forward, when the largest number that had ever been admitted in this congregation at once assembled round the chancel rails, and were addressed in a warm and affectionate manner by the Bishop, who clearly and forcibly explained to them what a solemn vow they were about to take upon themselves and told them where

alone they should seek for strength to enable them to perform the same, and concluded by earnestly exhorting them to yield their hearts unto God now in the time of their youth. Few could have listened to his Lordship addressing those young people without being moved, so earnest were his words and so kind his manner, that not only the candidates themselves, but even many of the congregation were evidently affected, and some who went there disposed to ridicule or at least to think very lightly of confirmation have since admitted that they were much impressed with the solemn manner in which the sacred rite was administered. After each of the candidates had been admitted to the "laying on of hands," the Bishop ascended the pulpit and preached an excellent sermon from the text "Behold I stand at the door and knock." And after the sermon was ended and the benediction pronounced the congregation departed, pleased and I trust benefitted by what they had seen and heard. The next morning the Agent of the G. M. A. ; sent his carriage to take the Bishop round to visit a few of the church families on the mines and also that he might drive out and see the new mines which have lately been opened by an American company, at the distance of about a half mile from the works of the G. M. Association; his Lordship was much astonished to see the wonderful changes which had taken place in this quarter in a very short time. What was on his last visit a little better than a wilderness is now a flourishing mining district, laid out into beautiful roads and streets built up with comfortable miners' houses and shewing all the signs of active mining operations. These works are under the superintendence of Jesse Hoyt, Esq., who is also a useful member of our church. In the afternoon the Bishop proceeded on the association's railroad, to the loading ground and crossed over to Pictou from whence he sailed in the evening for Prince Edward Island. As we only have the opportunity, in this parish, of seeing and hearing our Bishop once in three years, his visit is looked forward to with much pleasure and causes quite an excitement amongst our church people which is attended no doubt with very good results, such as making them anxious to have the church looking well for his visit and making them take a renewed interest in church matters in general. We hope, however, that when the railroad, which is now being erected between this and Truro, is completed that we shall oftener have the pleasure of seeing and hearing our Bishop.

ALBION MINES, 1866.

TO THE EDITOR OF THE CHURCH CHRONICLE.

THE BISHOP'S VISIT TO PRINCE EDWARD ISLAND.

On Wednesday, August 1st, the Bishop of Nova Scotia, held his triennial visitation in St. Paul's Church, Charlottetown, and delivered a charge to the clergy, after which there was a meeting of the clergy and lay delegates, to consider the utility of establishing a synod and other matters connected with the welfare of the church in the Arch-deaconry, the report of which was published in the last Church Chronicle.

The following is a list of the times and places appointed for holding confirmations, and also the number of persons received into full communion with the church:—

| | | | |
|-------------------------|---------------|----------------------|-----|
| Aug. 5th. Charlottetown | 22 confirmed. | Aug. 21st. Port Hill | 10 |
| 7th. Crapaud | 10 | 22nd. Lot eleven | 10 |
| 12th. Georgetown | 6 | 23rd. Kildare | 10. |
| 13th. Cherry Valley | 3 | Alberton | 7 |
| 17th. Southport | 6 | 26th. St. Eleanor | 18 |
| 19th. Milton | 56 | 27th. Irishtown | 18 |
| 20th. Springfield | 3 | | |

On the 28th inst., his Lordship held an ordination in St. Thomas's Church, New London, when the Rev. James Arminius Richey, was admitted to the order of priesthood. The candidate was presented by the archdeacon the Rev. Dr. Read, who, with the Rev. J. W. Foraythe, M. A., assisted in the laying on of hands. The Bishop preached a faithful and eloquent sermon on the duties of ministers and people, in which the latter were enjoined to strengthen the hands of their minister, by their united and

continued prayers. There was holy communion of which several of the congregation partook with the bishop and clergy.

During the Bishop's sojourn at this part of the diocese he has been indefatigable in his episcopal duties, having held a visitation and delivered his charge to the clergy, presided over a meeting of the clergy and lay delegates, admitted 179 persons into full communion with the church, delivered 13 addresses to the confirmed and to the several congregations, preached 21 sermons, consecrated 3 churches and a burial ground and admitted a deacon to the order of priesthood.

It is gratifying to notice the marked progress of the church of England, in P. E. I., during the last 3 years, and there is scarcely a parish in which some improvement has not been made. It is to be hoped there has been a corresponding spiritual growth in the hearts and lives of her members, who have their duly appointed ministers, commissioned to feed the flock of Christ which He has purchased with His own blood.

On Saturday, Sept. 1st. our good Bishop left the Island, in the early morning steamer for Brule, Nova Scotia, after a visit of nearly 5 weeks, which has, we doubt not, been as profitable to the church, as it has been pleasant to his Lordship. May Dr. Binney be spared, to supervise the ecclesiastical affairs of the diocese for many years—whose labors in his heavenly Master's service are unwearied, and who is so well qualified, both in head and heart, for the office and work of a Bishop in the Church of God.

SUMMARY OF CHURCH NEWS.

Thursday, 9th ult., is a day much to be remembered at Salisbury, and was well calculated to stir up the hearts of Churchmen in missionary work. It was the anniversary of the two venerable societies, the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel, and was celebrated with more than usual heartiness. The Church at home and the Church abroad were well represented. There was present from the American Church the venerable Bishop of North Carolina. The Colonial Church was represented by the Bishop of Brisbane, a former incumbent of the diocese of Salisbury; the more strictly Missionary Church of India by two of its clergy, the Rev. Joseph Higgins, a missionary from South India, and the Rev. F. Gell, an East Indian chaplain. The Salisbury diocese gathered in large numbers, as it knows the way to do, under its active and self-denying Bishop. The laity numbered amongst others, Earl Nelson, always ready to do his duty, and Earl Pembroke, bidding Churchmen hope that, like his father, he would be found faithful in the works of his father's Church. The Cathedral body mustered strong, the Dean and three Canons, four Archdeacons, and many Prebendaries. The diocesan clergy, many of whom as Rural Deans and school inspectors had been sitting in council for two days at the Palace, assembled in large numbers. The other home dioceses sent two of their ablest prelates to help Bishop Osmond's successor in his work—viz., the Bishop of Oxford and the Bishop of Gloucester and Bristol. At 11.30 a.m., giving time for the early trains to bring up their living cargoes, a procession was formed in the cloisters, consisting of the cathedral choir, headed by its precentor and organist, diocesan clergy in surplices, about eighty in number, vergers, cathedral clergy, and two foreign Bishops and two chaplains, the two home Bishops and their chaplains, and last the Bishop of the diocese, preceded by his domestic chaplain bearing his pastoral staff. In this order the procession moved onwards through the cloisters and up the nave of the cathedral, singing the 15th hymn in the *Salisbury Book*, "Christ is our corner-stone" (Handel's

148th), lately sung at the Choral Festival in this diocese. This hymn was most effective, and was well sustained throughout the long line of procession, partly, we believe, from a judicious arrangement which had been made of placing a small portion of the cathedral choir at the entrance of the nave, who could be heard both in the cloisters and in the cathedral, and thus kept up the time and tune between those at the head and those in the rear of the procession. The cathedral service was most hearty and inspiring, and the musical portions of it, especially Mendelssohn's anthem, a part of the 95th Psalm, "O come let us worship," were most effectively rendered. The missionary character of the service was kept up by the two Lessons being read respectively by the Bishop of North Carolina and the Bishop of Brisbane. The Communion Service was chanted by the Bishop of the diocese, the Hon. Canon Gordon and Precentor Lear being Epistoller and Gospeller. We are rejoiced to think that in this cathedral a great improvement has taken place in the whole service being rendered chorally. That was a poor and painful arrangement which has too much prevailed, of degrading the latter part of the Communion Office, the Eucharistic service, by allowing it to be read as in some small country church. It was a sad transition from a *Te Deum* and *Benedictus* well set and well sung, to a *Sanctus* and a *Gloria in Excelsis* read and sometimes gabbled. But this has now been altered at Salisbury, and on Thursday last the whole office was rendered chorally, the Bishop chanting the service well as he celebrated, and the choir assisted him, whilst the congregation were enabled to feel as a reality the high communion which the Liturgy proclaims—"With all the company of heaven we laud and magnify Thy glorious name, evermore praising Thee and saying, Holy, holy, holy," &c. The sermon was preached by the Bishop of Gloucester and Bristol, and was an eloquent and thoughtful appeal to his hearers to look to the furthest issue and remotest bound of the Christian work in which they might be for a time engaged. It was grounded on the words of his text (1 Cor. xv. 28), "That God might be all in all." The service ended, the Bishop of Salisbury threw open the doors of his Palace and exercised that large-hearted hospitality for which he is so well known to all who choose to avail themselves of it. At five o'clock Evensong was offered in the cathedral. At half past six there was a meeting for Missions in the Town-hall. The large room was crowded. The Bishop of the diocese presided, and the audience were addressed by Earl Nelson, the Bishop of Gloucester and Bristol, the Rev. J. Higgins, the Bishop of North Carolina, the Rev. F. Gell, the Bishop of Brisbane, and then, last but not least, by England's most eloquent son, the Bishop of Oxford, who by the words he spoke and the way he spoke them, did his best to persuade his hearers to meet with boldness the present difficulties of the Colonial Church, and to lay aside all lukewarmness in doing the work of God. The alms collected both morning and evening amounted to 87*l*. At the end of the meeting, the Bishop of North Carolina, who had spoken of the union of the American and English Church, was asked by the chairman to cement that union by giving the Blessing. This he did, and thus ended a day spent in the cause of Missions, long to be remembered by those who took part in its proceedings.

Arrangements have been made by which the Archbishop of Canterbury consecrated two Bishops for the Colonial Church, on St. Bartholomew's day, August 24, viz :

"Rev. A. B. Suter, nominated by the Bishop of London, elected by the

Synod of Nelson, approved by the General Synod of New Zealand, and also subsequently by the Archbishop of Canterbury, to Nelson. The Rev. H. L. Jenner, to Dunedin, New Zealand.

The Lord Bishop of the diocese held the annual meeting of the Archdeacons and Rural Deans at the Palace on Friday. Various subjects of general and diocesan interest, the state of the Colonial Church, lay readers, diocesan inspection, &c., were discussed. The most interesting circumstance, however, connected with the meeting was the formal appointment of J. D. T. Niblett, Esq., as a reader for the parish of Standish, in accordance with the resolutions come to at Lambeth by the Archbishops and Bishops on Ascension day last. The service, which took place in the chapel of the Palace, consisted of the Litany and a short form of prayer, accompanied with the formal giving of the New Testament by the Bishop to the appointed reader. Mr. Niblett was presented to the Bishop by the Rev. J. W. Sheringham, vicar of Standish, and is, we believe, the first reader in our Church appointed under the recent useful resolutions above alluded to.—*Gloucester Chronicle*.

The *Naval and Military Gazette*, writing on the Church in the navy, says the want of the Naval Church is more *voluntary* services for those who seek them:—

Valuable as are the compulsory services for which the police provide the congregations, these cannot supplant *voluntary* action, for religion is eminently a delicate sensitive plant, calling for careful nurture, and cannot be coerced on the wills of men. The communicant classes and pastoral visitations are, in fact, the little feeders to the great congregation, and the Holy Communion is a public office instituted by a far more positive command than any other portion of divine worship. All that is required to supply these wants of officers and men is to allow the naval clergy some of the liberty and conveniences accorded to their brethren in the sister service. The chief great want is a screened place for meeting men off duty during the evening hours. In all ships bearing chaplains this could be easily effected, as it already is with good effect in some.

The Committee of the *Hawaii Mission* has just given directions to Mr. Slater to put in hand immediately the first portion of his design for the memorial church at Honolulu—viz., the choir with its aisles, and the tower, which is placed at the north-west side of the choir. Its estimated cost is between £5,000 and £6,000. It is hoped that additional funds will have come in by the time this portion is finished, to enable the committee to complete the church. We should have failed to mark adequately the universal appreciation of Queen Emma's virtues, if her visit to England did not produce the £10,000 necessary to complete this church for her islands, which is also to be the appropriate monument to her late husband.

On Sunday, August 26, fifty-four convicts at Portland received Confirmation at the hands of the Bishop of Salisbury. His lordship arrived in the morning with his chaplain, and conducted the Communion Service himself. Altogether in the Chapel there were about 1,200 convicts including William Roupell, who, although looking careworn, evidently took much interest in the proceedings. The Fenian prisoners, twenty-three in number, were, of course, absent, but were receiving the ministrations of a Roman Catholic gentleman in another building jointly with others of the same creed, altogether about sixty. His lordship also preached to the convicts in the morning, and during the afternoon service, in the course of which the Confirmation took place, addressed himself especially to the catechumens. He hoped they would consider the final account they would have to give, and well

weigh the solemn promises made in their baptism and that day renewed. He implored those present who had not received the sacred rite neither by word nor deed in any wise to retard by sneer or contempt the good work that day begun. The singing of the *Te Deum* by 1,200 convicts in union was particularly striking.

On Sunday, August 19, the Bishop of London passed the afternoon and evening in visiting the cholera patients in the workhouses of St. George's-in-the-East and St. John-of-Wapping, and in preaching to the people in the new Church of St. Peter, Old Gravel-lane; which is the centre of the cholera district; and assuredly, if ever the Premier Bishop of England spent a day well, says the reporter, that did Bishop Tait among these poor afflicted people. The right Rev. Prelate and Mrs. Tait arrived at St. Peter's Church, Old Gravel-lane (which his lordship consecrated on the 29th of June last,) and was received and taken into the always-open church by the Rev. C. L. Lowder, the incumbent, who has worked the district for ten years and successfully overcome all sorts of difficulties—ecclesiastical, parochial, and pecuniary. Thence the Bishop and his wife were conducted by Mr. Lowder to a building detached from the workhouse of St. George's-in-the East, set apart for cholera cases. Most of the patients appeared to be in a convalescent state, especially one female who had suffered from the horrible blue cholera or blue plague. Nothing could be better than the arrangements: the kind Sisters of Mercy attended on the poor people; there were cleanliness, plenty of air, disinfecting fluids on the floor, and on the walls appropriate texts of Scripture. In the particular ward the Bishop's party went into there were about ten or twelve patients, but there were happily some vacant beds. The right Rev. prelate, after speaking to several of the patients—Mrs. Tait also making kind inquiries as to particular cases, and saying a few gentle words of comfort to the people—knelt down and offered up a fervent extempore prayer suitable to the occasion, and gave his blessing.

On Sunday afternoon August 26, the Lord Bishop of Chester a second time visited the Cholera Hospital in Ashfield-street, near St. Martin's Church, Liverpool. He was attended by the Rev. Cecil Wray, Dr. Evans, the superintending physician, Messrs. Croskery and Heys, surgeons, Mrs. Wray, and the Rev. J. W. Fawcett. His lordship passed through all the compartments, and showed a deep interest in the condition of the patients. At the conclusion of the visit, the Bishop having been requested to ask a blessing upon the work in which the medical officers and nurses were engaged, as many as could be momentarily spared assembled at the entrance of the convalescent ward so as to command a view of both rooms, and having knelt down, his lordship offered some prayers from the Liturgy, with the following:—

“O Lord God Almighty, without whom man has neither strength nor wisdom, grant Thy blessing to the efforts that are being made here for the assuaging of pain and the checking of disease. Give patience to those who suffer, courage and thankfulness to the nurses, and wisdom to the physicians; and strengthen and prepare us all to do or suffer whatever Thy wisdom may order for us, through Jesus Christ our Lord. Amen.”

UNITED STATES.—In the Diocese of Indiana out of 65 persons confirmed in Christ's Church, Indianapolis, within six months, there were, of Church Education: 16; Presbyterian 18; Methodist 14; Congregationalist 5; Baptist 5; Campbellite 4; Romanist 1; Universalist 1.

A granite Church, in memorial of Washington Irving has been commenced at Tarrytown, on the Hudson, in the parish where his grave is placed. The corner stone of the building was laid by Bishop Potter on 6th July.

At the recent Diocesan convention in the State of Maine, the Rev. Alexander Burgess was elected Bishop of the Diocese. He declined to accept. The Convocation then elected the Rev. F. D. Huntington, D.D. of Boston. He also has declined to accept the Bishopric, in consequence of the earnest request of the Church at large that he should not relinquish his present field of labor in connection with the Diocese of Massachusetts.

The *New York Church Journal*, informs us that the Rev. Dr. Baleh, Secretary of the House of Bishops, has accepted an appointment (Canon) in the Cathedral of Montreal—an appointment not only honorable to himself personally but also intended as a fraternal compliment to the Church in the United States.

A movement has begun in the Diocese of Massachusetts, to establish a body of preachers who shall be known as "Evangelists." It has received the sanction of the Bishop and of many of the Clergy. "The policy proposed and pledged is, to go only where the door is opened by those in lawful authority, and never to interfere with the Canonical rights of Rectors."

CANADIAN.—At the late meeting of the Synod of Toronto, a draft of a Bill was adopted for its incorporation, and the amalgamation of the Synod and the Church Society. The following extract from a resolution by the Church Society, was presented, showing that there was no opposition on the part of that society, should the Synod also affirm the necessity for the proposed changes:

"That this society affirm the principle that it is no longer desirable to continue the incorporation of the Church Society, when the Church has now acquired, by means of synodical action, a higher organization in which the former may be advantageously merged, with a view to the promotion of the highest interest of the Church."

The Synod also resolved to proceed as soon as possible to the election of a Conjoint Bishop. The 19th day of September is the day appointed for the election. This step was taken in accordance with the express wishes of the Bishop of Toronto, who now in his 89th year, and still zealously engaged in the discharge of Episcopal functions, feels that he needs help.

Previous to the departure of the Metropolitan, of Canada, for England, addresses were presented to him by both the Clergy and Laity of Montreal. In his reply the Bishop informs them that a "Permanent form of Thanksgiving after Harvest," has been drawn up by the Bishop, and that the second Wednesday in October of each year is to be observed as "a day of thanksgiving for the In-gathering of the Harvest," unless some other day should be named by Proclamation of the Government. He congratulates them upon "the great benefits resulting from combined action and good understanding between the clergy and laity, in the active and successful working of diocesan and provincial synods."

"A Churchman's Association" has been formed for the Diocese of Toronto, with the approval of the Bishop. The constitution contemplates the establishment of Parochial Associations, for the promotion of Church objects, the clergyman being resident, and the president and one lay member of each parochial association to constitute a diocesan committee under the presidency of the Bishop.

The Bishop of Quebec has gone upon a visitation to the coast of Labrador, for the purpose of episcopal ministrations.

COLONIAL.—In the Diocese of Montreal the Most Rev. the Metropolitan lately held an ordination at Sabrevois. Four candidates were presented, two of whom had received their education at the institution established in that place. Many French speaking people being present, and most of the congregation understanding French, morning prayer was said in French, the responses being well made by the aid of prayer books in that language.

The Canadian papers inform us that the Rev. Mr. Kellogg, of St. Mary's, has been appointed by Dean Hellmuth as his Curate in the Rectory of St. Paul's, London, C. W. The *Perth Standard*, says:—

“We deeply regret that Mr. Kellogg, is about to leave for not only is he a gentleman of fine talent, but a truly christian Minister and highly esteemed by all classes here. However much we may regret our loss, we should not stand in the way of our esteemed Minister's advancement, and we must congratulate the church in London on a valuable acquisition. He will leave early next week for his new charge, and he certainly as well as his amiable lady will carry with them the best wishes of the people of St. Mary's for their temporal and spiritual welfare.

NEWFOUNDLAND.—The Newfoundland “Times” informs us that the Bishop has recently held confirmations and consecrated new churches at Kiels and Bonavista Bay. These churches are said to be vastly superior in size and appearance to any of the “early Newfoundland style.”

On his way back the Bishop visited the *Great Eastern* to offer his congratulations to the Directors and Officers of the Anglo-American Cable Company, on the success of their enterprise.

NOTICES.

The Bishop has returned to Halifax, after an official tour of more than three weeks, through P. E. I., and the N.E. portion of the Province.

There will be an ordinary meeting of the Executive Committee of the Diocesan Synod on Tuesday, the 18th inst., at 10 P.M. The principal business to be discussed, will be the establishment of a Church Paper for this Diocese.

D. C. S.

The next meeting of the Executive Committee, will be on Friday, October 19th, when a statement of funds will be made and the Missionary grants revised.

☞ The Editor will be thankful for a copy of the Report of S. P. G. for 1859, and for any copies previous to 1814.