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NOVA SCOTIA

Church Chronicle.

VOL. III.

HALIFAX, DECEMBER, 1867.

No. 12

"Ad profectum sacrosanctæ matris ecclesiæ."

NEW RESPONSIBILITIES.

SINCE the introduction of the Free School system into this Province a very wonderful change has already been wrought throughout the length and breadth of the land. Not only in the towns and large villages has the secular education of the country received a mighty impulse, but even in the remote back-wood settlements, and scattered fishing hamlets on the shores have school-houses been built and schools started, where under the old system no efforts could produce such results, nor could the people be aroused to such exertion, for it is not the ignorant man who most feels his own want, and blind selfishness under the voluntary principle is a disheartening thing to deal with. Two or three years ago, Missionaries might travel for days among the out-of-the-way Coves along our shores and find hundreds of families too far removed from any place of public worship to receive regular spiritual instruction, and yet unable to read Bibles, Prayer-book or religious Tracts if left among them,—thus living bringing up families, and dying almost without God and without hope in the world. Often has the writer found the sick in such places unable to read for themselves, and without a near neighbour who could perform the charitable office for them. But even already, since the introduction of the Free School system, a very great change is perceptible. Every morning in such neighbourhoods the children are to be seen rowing across the Coves or threading their way on the footpaths through the "barrens" to the distant school-house, and in almost every family the little ones are able to read in their own tongue the wonderful works of God.

But alas, with the ability to read comes the greater ability to doubt, for "a little learning is a dangerous thing," as the history of the Free School system in Prussia and the United States has abundantly proved. Satan is well aware of the new opening in our Province, and here as elsewhere we shall soon see his books, papers, and tracts in full circulation. Mankind have ever shown a desire for the knowledge—not only of good,—but evil. Along our shores and in many of our rural settlements, thank God, especially where the Scotch and German elements exist, there has always been among the few who could read, a strong preference for religious books, and in the purchase of secular books, a bias in favour of those of a religious or moral tendency. It is for this reason that a few years ago when the D. C. S. sent out an active Colporteur with a stock of such books the ready sales among such people of all persuasions astonished all who watched the experiment.

But why was not that experiment followed up? Why has our Church re-

tired from this highly promising and necessary labour, and left this fruitful field to the care and cultivation of others who having discovered its richness, have year by year sown more plentifully in it until at length a regular system has been organized, by the help of some of our own people, for the regular distribution through the country of a sort of religious books in which the distinctive doctrines of our Church are thoroughly ignored?

We have slept,—clergy and laity. But our sleep has not been refreshing, for it has been under the broad sunshine of Gospel light which we have not to the best of our ability diffused to others. It is time we were fully awake, and each one looking upon this as his particular business. Is the training and guiding of immortal souls a matter of indifference to us? Even if our zeal is so dead as to seek to make no proselytes, shall we make no effort, in these days of increasing secular knowledge, to hold our own? Are our Church principles really of so little consequence to us that we shall make no effort to make them known even to the few enquirers among our own people? For education is awakening a vast number of slumbering minds, and religious education must keep pace with secular instruction, or the knowledge of evil will soon outgrow and choke the knowledge of good.

But some may ask—What books may we, as Churchmen, safely circulate which will be generally acceptable? We confidently answer—the publications of the English Society for Promoting Christian Knowledge. In England amidst all the commotion of our renewed religious animation, no tongue has been raised against the tone of this Society by those who are styled Low Churchmen, for even many Dissenting Sunday School Libraries are largely supplied from its stock. And it is but extreme men among the High Church party who object to it. It pronounces no Shibboleth, for it justly decides that there is enough of God's truth and sound Church principle, common to both extremes, which needs diffusion, to the promotion of Unity and Charity. Every bookseller, whose shelves are adorned with its highly attractive and popular publications, will testify to the large purchases which are made from them by Dissenters of every name, whilst over-cautious Churchmen so far from rejoicing at and assisting towards the success of their great and good Society—seek their mental pabulum from more highly seasoned but less nutritious sources, or from the chilling ices of thick-ribbed Calvinism.

Surely it is the duty of every Churchman to promote the reading and circulation of the Bible and Prayer-Book. The S. P. C. K. is the oldest Bible Society in England, for it was founded in 1698, and its constant effort has been to circulate the Bible and Prayer-Book at reduced prices, until at length it has brought them down to a miracle of cheapness, and by gratuitous distribution to soldiers, emigrants and others, has scattered them to the ends of the earth. It has built and endowed colleges, assisted in the education of clergymen, built and repaired churches and parsonage-houses, and planted and fostered Church of England congregations in all the colonies of the British Empire. There is not, perhaps, one Church of England congregation in Nova Scotia which either for the education of their clergyman, the furnishing of the Parochial Library, the building of the Church edifice, or the supply of the service books, is not more or less indebted to this good Society. We visit three churches and three stations in a poor parish on the Atlantic coast, and here, from the beautiful English windows in the latest-built church, to the Bible and Prayer-Book on the desk at the outmost station, we are every

where reminded of the liberality of the S. P. C. K. Our yearly subscription of a half-guinea to this Church of England Bible Society is one of the most cheerfully paid contributions from our slender means to the cause of God.

The S. P. C. K. is no niggard in its distributions. The humblest classes in the mother country partake of its bounty. It not only sends valuable gifts of books to the clergy in all the colonies, but in many cases furnishes parochial libraries when the parties immediately interested pay half the cost of the books. From Mungo Park to Dr. Livingston, many a celebrated traveller has solaced himself and instructed his savage companions by its publications, gratuitously supplied.

To sum up: It is the oldest Society for the gratuitous distribution and cheap supply of the Bible. It is the oldest Prayer-Book Society. It is the oldest Society for the supply of Religious Books and Tracts. It is the oldest Church Education Society. It is the first Society for Missions in connection with the Church.

Now, as heavy responsibilities devolve upon us by the action of the Free School system, and as we are bound in the sight of God to provide as far as in us lies for the religious instruction of the people, we cannot as Christians now shut our eyes to our duty, or say with Cain—"Am I my brother's keeper?" And if we believe the principle of the English Church to be the nearest the truth, and the best for the people—(for unless we believe this we are keeping up a needless schism)—let us, as honest, earnest men do our best for the spread of those principles in preference to all others. And in what more generally acceptable form can we find those principles than as they are embodied in the publications of the S. P. C. K.

We subjoin a letter from the Manager of the Depository in Halifax. On his shelves a good assortment of these excellent books is always to be found and a more general demand (with prompt payment) would soon increase his stock. Would it not be well, if our clergy and laity as a rule became members of the Foreign District Committee of the S. P. C. K. (as *their* Bible Society) by the annual payment of at least half a guinea? Thus they would secure to themselves a donation of ten per cent on the price of all books, &c. And again,—if the funds of the D. C. S. will warrant the employment of colporteurs, it would surely be well to engage at least one or two earnest men for the work. But if this cannot be done,—as the Halifax Depository is too remote from many of our parishes, let the Rural Deaneries or other associations of country clergy solicit from the Parent Society the privilege enjoyed in England in similar cases, of forming Local Committees, taking up local subscriptions for the Society, and having Depositories of its publications in the towns and larger villages throughout the Province.

DEPOSITORY S. P. C. K.—This Depository is an Institution of the Church, which furnishes Bibles, Testaments, Church Services, Books of Common Prayer, the Psalms and Hymns in use in the Diocese, and a host of miscellaneous publications, at the cheapest rates at which all such Books can be sold. In fact it may be said that the cost and charge of importation being reduced, they are sold at the same rate as they can be purchased at the Society's Depository in London. The Bibles and Testaments are sold at the same prices as those of the British and Foreign Bible Society, and are well and strongly bound. At the Depository in Halifax, kept at the Book and Stationery Store of Mr. William Gossip, a Bible may be purchased for 9d. currency, or 15 cents, and a New Testament, clear print, for 3d. currency, or five cents. At these

rates no one that prizes the word of God need be without his Bible or Testament in Nova Scotia. At similarly low rates the Book of Common Prayer, and the Psalms and Hymns in use throughout the Diocese, are disposed of. A bound Book of Common Prayer with the Psalms and Hymns attached, may be purchased for nine cents. The Psalms and Hymns range from seven cents to fifteen cents, common and strong bindings; superior editions can be had at moderate prices. Church Services gilt edge, are sold from thirty-five cents and upwards, according to style of binding, and whether they have or have not Psalms and Hymns attached.

The attention of Churchmen is particularly called to the Prayer Book containing the Psalms and Hymns now generally used. Prayer Books and Church Services which contain them, are sold only at the Depository; and they are informed that what has been generally styled the new version, or Tate & Brady's version, has been superseded in this Diocese by the Psalms and Hymns of the Society for Promoting Christian Knowledge.

It must be evident that the low price at which all the S.P.C.K. publications are sold here, demands cash transactions. But it has hitherto been the practice in some cases to allow a credit to parties who may be more immediately concerned in their dissemination. This practice is not, however, a good one, as the accommodation thus afforded is liable to be so prolonged, as to have a material effect upon the funds of the Committee of the S. P. C. K. established in Halifax, and in some degree tends to impair its usefulness. All persons therefore who are indebted to the Depository are herewith respectfully called upon, (and will no doubt heartily respond to the call,) to remit the amounts of their several accounts. In future, also, it will be advisable in those who order Books of any kind from the Depository, to accompany their orders with Cash, at all events to be prepared on receipt of the books to remit the amount of the account.

W. G.

LOVE. 1st Cor. xiii.

"Now abideth faith, hope, CHARITY." "God is LOVE."

(The word in the original is the same in both passages.)

MAN was created in the image of God,
 Who is of all creation the sole end:
 And as to walk like Him should be our aim,
 Our steps should t'ward the paths of virtue tend.
 But virtue's ways—how numberless!
 The mind would fail each of them to recall:
 Yet, strange to say, there's *one* which, in its "breadth,
 „ And length, and depth, and height," includes them *all*. (a)
Love, saith the word of Him Who is all-truth
 Endureth long, is kind, envicth not, (b)
 Doth never boast, and is not puffed up;
 Nor is she selfish, seeking her own lot. (c)
 Love does not easily kindle into wrath, (d)
 Nor does her mind suspect a friend of wrong. (e)
 Faith, hope, and love abide: yet *love*, the *one*, (f)
 Is *three*, since faith and hope to her belong.
 For thus again we read the word of truth:
Love doth all things *believe*, all things doth *hope*. (g)
 Yea! (far though 'tis from sinful, mortal man
 To comprehend it), "God" himself "is" Love." (h) B.

(a) Eph. iii. 18. (b) 1. Cor. xiii. 4. (c) Do. 5. (d) Do. 5. (e) Do 5. (f) Do. 13. (g) Do. 7.
 (h) 1. John iv. 8.

Poetry.

A D V E N T .

Lonely I tread our sea-girt shore,
I hear Atlantic's waters roar,
As flies the dashing foam toward Heaven,
When on the rocks his waves are driven.

Thy coast and ocean clad in grey,
Not even one sharp-pointed ray
Finds opening in the dreary mass,
Through covering clouds to earth to pass.

Landward I bend my weary gaze,
Nought there my gloomy thoughts can raise ;
The chilly ground, the leafless tree,
Tell but of winter's misery.

More hoarse the south-wind's muttered note,
The gulf-born gusts o'er ocean float ;
Collecting strength, the restless waves
Complain more deeply in their caves.

Far o'er the wide-spread misty waste,
Long lines of leaping billows haste,
Forerunners of the storm well-known,
From tropic islands hither blown.

One solace comes, as homeward turned,
I heed the lesson often learned ;
No shadow falls but from the light,
And dawn succeeds the darkest night.

Thus, as scarce breathes the dying year,
Come brighter thoughts our hearts to cheer ;
Through Nature's dark December days,
The Church bursts forth in Spring of praise.

She tells us of a little child,
For whom a humble mother smiled ;
He came, by wisest kings adored ;
He went, and left a world restored.

He went ; but oh ! a sweeter tale,
His second coming shall not fail ;
His brightest beam must glisten yet,
His splendour flash o'er Olivet.

Nobly on throne of pearl brought down,
All-golden shines the Victor's crown,
With ruby flame, and diamond blaze,
And costly sapphire's sparkling rays.

No need of Peter's weapon now,
Ten thousand at His bidding bow ;
Their trusty falchions glitter bare,
The hope of Heaven and Hell's despair.

Oh hide, my God, the ghastly part
Of him, who unprepared in heart,
Stands trembling in the glare of day,
His veil of works now torn away.

Linger no more, not doomed to die,
Though swift the world's last moments fly ;
The mighty out-stretched hand firm clasp,
And hold salvation in your grasp.

Each faithful loving one erects
A shrine to Him who safe protects
Our lives from harm, our souls from sin ;
Here may our Saviour enter in.

Make beautiful that dwelling-place,
Fitted with ev'ry Christian grace ;
For see, He comes, a King of Kings.
And glorious the court He brings.

V. V.

THE TWO BAPTISMS.

[CONCLUDED.]

Again it was a bright May day, as glorious and sunny as that on which our story opened twenty-two years before.

Those years had brought their usual share of joys and griefs to all the Whiteford villagers. There were more graves in the quiet church-yard. Little children had grown up into young men and women, and had become parents themselves. There was a change too in the inner life of some whom we have known. Sir John Hayes, who had never gone to church on a week-day since the evening of Lionel's christening, was always there now, always had gone since his son sailed for the war. He could not bear to be absent when prayers were going up in behalf of all who were in danger, necessity, and tribulation. And now, although relieved from his fears, and knowing that Lionel was safe on his homeward voyage, he was to be seen day by day in his place, his anxious prayers for his son's protection changed into joyful thanksgivings. And poor nurse Hudson was there too, humble and resigned to her great loss in her childless widow-hood, comforted a little by the way in which every one, from the Colonel to the drummer boy, had spoken of her son, only longing for the evening light to come to her and guide to the home where her heart and treasures were. If she had one wish on earth remaining it was to hear from Lionel's own lips how James had died, to receive from his hands the lock of hair which he had himself cut from James's head on that sad night.

The regiment had disembarked, and Lionel might get his leave and arrive at Whiteford at any moment. The villagers were full of enthusiasm at the thought of his coming, and debated whether they might not give him something of a public reception. They had not lost brother or child in the war. But the childless mother,—she sat in her own room hour after hour, fearing his return quite as much as she desired it. As long as the master was absent she could fancy that the servant might be with him. But how could she bear the sight of the one without the other? how listen to Lionel's footstep and never

hear the echo of James's? how let her eyes rest upon her foster child without turning them hither and thither in search of her own son? One moment she was ready to rush to the door to welcome him, another to wait in trembling until he should seek her out.

From a hint dropped in one of Sir John's letters Lionel gathered that the tenants were preparing some especial honours for the day of his return. At another time, and for his father's sake, he might have been willing to gratify them. But now, out of respect for James's memory and for nurse Hudson's sorrow, he determined to take them all by surprise, and neither to write nor to telegraph to them that he was on his way. Thus it happened that on the bright festival of St. Philip and St. James, the anniversary of his and James's baptism, the young soldier walked into Whiteford.

He knew it was the time for the evening service, and having given instructions about his luggage he took his way across the fields towards the church. Service was not yet over, and therefore as soon as he had satisfied himself that his father was there he sat down in the porch, following the words of the concluding prayers. "We bless Thee for our creation, preservation, and all the blessings of this life; but above all for Thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace and for the hope of glory." The words struck him with a new power; he heard no more, for his thoughts were lost in developing their meaning. "Preservation!—Yes that is God's great mercy to me, and through James's self-devotion. Yet do I not owe almost more to James than my life? His brotherly warning brought me back from my careless ways to the means of grace, and to the hope of glory. His simple piety has perhaps done me a greater service after all than his self-devoted courage. I know I owe him my bodily life: in thinking of that I had forgotten what he did for me in making me think about my soul."

At the last Amen he rose, and walked quietly up to the church to his own seat. A few of the congregation raised their heads in surprise at the intruder: and the whisper buzzed from one to another, "Captain Lionel!" Sir John heard nothing of it. He remained a minute on his knees, raised himself, took up his hat, stick, and gloves, and then saw his son standing before him. Who would attempt to depict this meeting? Mary Hudson was there too. She turned pale for one moment, and pressed her hand to her heart, and then slipped out of church. When Lionel passed through the church-yard, with his father's hand on his shoulder, he saw her kneeling on her husband's grave. He went up to her, and put his hand in hers. "Nurse," he said, "I am come back to be a son to you, for you have been a mother to me, and James was more than a brother." She pressed his hand but did not speak, and he wisely left her to her sorrow.

She came in presently when she had dried her tears, and when Lionel went to her room he saw by her face how much she had suffered in that one short hour, and he feared to mention James's name.

"Don't be afraid to speak of him, my dear," she said. "Let me hear all you can tell me, what he did, and how he fell, and how he died. I know by heart all that you've written, and now I want you to tell it."

Then he told her over again all that he had written, and more. He described their conversation on that Saturday night, their walk to the chaplain's tent, and their last Communion on the Sunday before the battle. She made no remarks. He only saw that she clasped her hands tighter and tighter

together. If he stopped she merely said, "Go on. What else?" until he had related the whole history. Then she said, "good night. my dear! kiss me as you used."

If she shed any more tears no one saw them. She heard her son's name mentioned, she spoke of him herself, without betraying any violent emotion. But Lionel one day looked into a prayer-book which was lying on her table and which he thought he recognized. It was, as he guessed, James's, and under the name was written in the mother's hand-writing, "Nov. 5th, 1854. Safe and at rest." The page was soiled by one small round spot;—was it a tear?

Lionel Hayes was not suffered to remain long in the pleasant repose of the Manor. Beneath the hot sun of India he bore himself as bravely as before, and won the plain bronze cross which entitles him to write V.C. after his name, and of which Sir John and nurse Hudson are justly proud.

He is married now, and his eldest son is called James. The little fellow begins to chatter, and lisps out to the visitors at the Manor that he loves papa and mamma very much, and grandpapa; and nurse Hudson too; and do they know, he asks, why he was called James? "It was because nurse Hudson had a son called James, and he saved dear papa's life in battle, and was killed himself. And that is his picture over the door."

Miscellaneous.

THE RITUAL BLUE BOOK.

The evidence printed by the Commissioners on Ritual is much more interesting than their report. We have there the facts on which the commissioners grounded their recommendations, and we are enabled thereby to judge of the reasons and the value of the recommendation, themselves. It is due to the commissioners to say that they made a very fair selection of witnesses, and that the examination of them was thorough and sifting, and well adapted to bring out what most was to be known. It extended to three well-known evangelicals who may be taken to be as thoroughly anti-ritualistic as any of their party, to two of strictly neutral type, to six clergymen advocating advanced Ritual, and to four laymen, two of each side.

The question is thus looked at from several points of view, and everything worth noting is sufficiently brought out. The general impression left on the mind of the candid reader must be adverse from any stringent legislation on the subject as a remedial measure. It will never do to limit too narrowly the present liberty of worship. As long as the human mind is what it is, and the Bible is what it is, there will be varying opinions about theology, and about modes of worship flowing out of that theology. The Church as a national establishment ought to be as comprehensive as possible, so as to preclude as much as may be any excuse for formal schism. But this cannot be unless some latitude be allowed in the celebration of Divine service. An Act of Uniformity may be very well, if liberally construed, but otherwise it cannot but be a burden, and ultimately an offence. It was probably useful in its day, but it is fairly open to question whether it is adapted to the present century.

Different as are the opinions of the opposite sides in this controversy, there is

one bond of union between them, viz., a thorough and avowed allegiance to the Church of England. It is not fair to these men to represent one class as favouring Dissent and the other as furthering the ends of the Church of Rome. The evidence is clearly against any such imputation, and the witnesses are worthy of credit. *Charity then requires us to look at these two opposite Liturgical schools as composed of men equally honest, zealous, and—in their own way—useful.*

At the same time it must not be forgotten that some line must be drawn to prevent the liberty for which we plead from being abused to party purposes; and it is here that the Commission may, at a lower stage, be useful. It may recommend what should be the attire in which the clergy are to officiate under ordinary circumstances, and what ornaments should be allowed as lawful. It may also provide for granting license to use vestments or other ornaments under certain circumstances, and by special permission. The necessity will soon appear. By the evidence of the Rev. Dr. Wilson, the much respected and evangelical Vicar of Islington, the service at his church is as plain as possible. There are no vestments, crosses, flowers or candles. No surpliced chair, the singing is limited to two hymns, and chanting to two canticles. The sermon is preached in the black gown. This, by many, would be called a bald, cold, and meagre service. Yet it is proved to be acceptable to the people of that parish. The church is always full; the communicants number two hundred on a single Sunday. The alms amount to about £503. There are excellent schools and flourishing institutions, and perfect unanimity amongst the flock. What more can any one desire? What alteration can be made for the better? Should not what is well be left alone?

But go to another church in the adjoining parish of St. Matthias, Stoke Newington. There the service is choral, the vestments, light, are used. There are numerous services daily, and frequent communions. It is a model church of the Ritual party. But is full even to overcrowding. Florid, even meretricious, as these services may seem to some, they are the very thing that at least one thousand persons desire and flock to every Sunday. The communicants range from one hundred and fifty to two hundred a week, and on great festivals have reached to four hundred, and the offertory yields £1,000 a year. There has been no objection on the part of the congregation to the services, and by far the larger proportion of the congregation are parishioners. We ask again, is it desirable to disturb this? Who is aggrieved by it? There is not a case of clergy against laity, for both are of one mind; nor is any harm done to those who do not like a service of this kind, because they can go within ten minutes to any church in the neighbourhood of a different character which they may happen to like. Why should not the same liberty be accorded to lovers of Ritual at St. Matthias that is accorded to those who dislike it at St. Mary? But there is another section of Churchmen represented by the congregation at St. Andrew's, Well-street. There the service is choral, the music highly effective, the church free and spacious: the services frequent, but vestments are not used, nor lights, nor incense. This church is crammed with a highly respectable middle-class congregation; the communicants on the great festivals are about six hundred. The offertory yields £2,500 a year, about £1,500 for schools, &c., making a total income of £4,000 a year from purely voluntary sources. It is quite certain that this large sum would not be raised by men dissatisfied with the way in which the services of the Church are conducted. It was elicited in evidence that there is no division in this parish as to the acceptability of the services, and there is no want of unanimity in the congregation. So crowded are the attendances that it has been necessary to multiply the number of services. The clergy are occupied every Sunday from seven in the morning till after eight in

the evening, and the Incumbent says that they have reached their tether in this respect. Now, we cannot deny that all this shows a large amount of general consent, and the people and minister of that church may well claim to be left alone in the pursuit of what seems to answer so well and to be so generally acceptable. Any interference with such a congregation would most probably frustrate a most useful and edifying work. We have touched but a part of the subject; but as far as we have gone the evidence seems conclusively in favour of liberty. All three systems seem to answer in the instances we have quoted. It remains to see what exceptions there are to them, and what provision can be made against the abuse of reasonable freedom of worship.—*Morning Post*.

FROM THE "COUNTRY PARSON" ON "SCREWS."

When Mr. Snarling comes to you and says something uncomplimentary of yourself or of your near relations, instead of your doing what you ought to do, and pitying poor Snarling, and recommending him some wholesome medicine, you are strongly tempted to retort in kind; and thus you sink yourself to Snarling's level, and you carry on the row. Your proper course is either to speak to him kindly, or not to speak to him at all. There is something unsound about the man whom you never heard say a good word of any mortal, but whom you have heard say a great many bad words of a great many mortals. * * * *

There is unsoundness in the man who is constantly getting into altercations with his fellow-passengers in steamers and railways, or getting into angry and lengthy correspondence with anybody in the newspapers or otherwise. There is unsoundness in the man who is ever telling you amazing stories which he fancies prove himself to be the bravest, cleverest, swiftest of mankind, but which (on his own showing) prove him to be a vamping goose. There is unsoundness in the man or woman who turns green with envy as a handsome carriage drives past, and then says with awful bitterness that he or she would not enter such a shabby old conveyance. * * * *

There is unsoundness in the unfortunate persons who are always bursting into tears, and boohooing out that nobody loves them. Nobody will as long as they boohoo. Let them stop boohooing. There is unsoundness in the perverse person who does the opposite of what you wish and expect; who won't go to the pleasure excursion you had arranged on his account, or partake of the dish which has been cooked for his special eating. There is unsoundness in the deluded and unamiable person who, by a grim, repellent, Pharisaic demeanour and address excites in the minds of young persons gloomy and repulsive ideas of religion, which wiser and better folks find it very hard to rub away. "Will my father be there?" said a little Scotch boy to some one who had been telling him of the Happiest Place in the universe, and recounting its joys. "Yes," was the reply. Said the little man, with prompt decision, "Then I'll na gang." He must have been a wretched screw of a christian who left the impression that was on that child's heart.

There is unsoundness in the man who cannot listen to the praises of another man's merit without feeling as though this were something taken from himself.

Let me add, that I have met with one or two cases in which conscience was quite paralyzed, but all the other intellectual faculties were right. Surely, there is no more deplorable instance of the mental screw.

CHILDREN.

Come to me, O ye children!
 For I hear you at your play,
 And the questions that perplexed me
 Have vanished quite away.

Ye open the eastern windows,
 That look toward the sun,
 Where thoughts are singing swallows,
 And the brooks of morning run.

In your hearts are the birds and the sunshine
 In your thoughts the brooklets flow.
 But in mine is the wind of Autumn,
 And the first fall of the snow.

Ah! what would the world be to us,
 If the children were no more?
 We should dread the desert behind us,
 Worse than the dark before.

What the leaves are to the forest,
 With light and air for food;
 Ere their sweet and tender juices,
 Have been hardened into wood—

THAT to the world are children;
 Through them it feels the glow
 Of a bright and sunnier climate
 Than reaches the trunk below.

Come to me, O ye children!
 And whisper in my ear
 What the birds and the winds are singing.
 In your sunny atmosphere.

For what are all our contrivings,
 And the wisdom of our books,
 When compared with your caresses,
 And the gladness of your looks?

Ye are better than all the ballads,
 That ever were sung or said,
 For ye are living poems,
 And all the rest are dead.

H. W. LONGFELLOW.

A HAPPY REJOINDER.—At Oxford, some twenty years ago, a tutor of one of the colleges limped in his walk. Stopping one day last summer at a railway station, he was accosted by a well-known politician, who recognized him, and asked if he was not the chaplain of the college at such a time, naming the year. The doctor replied that he was. "I was there," said his interrogator, "and I knew you by your limp." "Well," said the doctor, "it seems my limping made a deeper impression on you than my preaching." "Ah doctor," was the reply, with ready wit, "it is the highest compliment we can pay a minister, to say that he is known by his walk, rather than by his conversation."

Deferred Items.

Our daily contemporaries seem to be hopelessly puzzled as to the meaning and effect of the resolutions agreed to at the Lambeth Conference. Some of them adhere to their old position, that the whole thing was a meaningless sham, while others betray a lurking suspicion that there is a dark conspiracy at the bottom of it. One paper tells us that the result of the conference, as shown in the resolutions, "is microscopically small;" another that they are devoid of all significance: another that they are "for the most part as unexceptionable as they are colourless." With all this they are unable to suppress their belief that the solutions betray a very serious and a very real purpose. They regard the resolutions bearing upon the Natal question as absolutely worthless, but they detect in the propositions for the self-government of the Colonial Church a scheme for erecting "a Protestant Home." We gave the *Times* a week to understand the real position of Dr. COLENSO as it was affected by the action of the Church and the Crown at home, and by the decision of the highest court of appeal at Natal, and especially by the action of the conference; and after five days deliberation it is fain to admit that "the intention" of the resolutions affecting him, is perfectly obvious. But that is "trivial" matter compared with the gigantic scheme of episcopal usurpation, which is developed in the rest of the resolutions bearing upon the condition of the colonial Church. First, it is intended to set up the Anglican Church all over the world as "a rival authority to the law of the land," and, next, to place the independence of the English Church as a National Church at the feet of a synod in which the Colonial and American bishops would have the ascendancy. "And (adds our contemporary with a flourish worthy of Dr. CUMMINGS) the English people will no more endure the meddling of American bishops than of an Italian priest." All this would be matter for grave reflection if it came within the region of fact; but our contemporary is rather apt to run into extremes when it touches upon questions of ecclesiastical interest. At first it adopted Dean STANLEY's picture of the conference as "a convivial meeting," and jeered at the bishops as amiable imbeciles. Now that it has discovered its mistake, it flies to the opposite extreme and denounces them as revolutionists and conspirators against the authority of the Crown and the law of the realm. Our estimate of the purpose and influence of the congress has never varied. We repudiated, at the outset, the notion that it could, by any possibility, assume the proportions of a General Council, and deal with questions of faith and doctrine, or even with the relations of Church and State at home. But we pointed out at the same time that the new position of independence which the State had forced upon several branches of the Colonial Church might fitly engage its attention, and that more especially was it bound to express some opinion upon the Natal scandal, and possibly to indicate the best mode of remedying it. We are tolerably well satisfied with the action of the conference upon both points and knowing that in this respect we are in unison with the vast body of Churchmen of all shades of opinion, we are neither surprised nor disconcerted to find ourselves at issue with the *Times* and the minor organs of Colensoism.

What was the position of the Colonial Church at the time when the conference was mooted? The decision of the Judicial Committee of Privy Council had entirely changed the character of its relationship to the State. The Churches in colonies or provinces possessing a local form of government were abruptly told, that they no longer owed allegiance to the Crown, and that the latter refused to acknowledge

them as bound to accept the Royal supremacy. The letters patent of their bishops were invalid, their dioceses were illegally constituted, and they, their bishops, clergy, and congregations, were mere voluntary associations, denuded of all state authority or patronage, dependent upon themselves alone, and amenable only to such rules as they might themselves draw up and agree upon for their self-government. What was the answer of the Crown when the Metropolitan of Canada inquired last year whether, according to custom, it would issue its mandate for the consecration of the suffragan Bishop of Niagara? Simply that the Crown had no power to create a new diocese in Canada; that its mandate was not necessary to enable colonial bishops to perform the act of consecration, and that it rested with the Canadian bishops "to determine without hindrance or assistance from the Royal prerogative, in what manner the consecration should be effected." It is idle, in the face of a fact like this, to talk of a conspiracy for goading the Colonial Church to throw off the yoke of the Crown. It is the Crown which has repelled the Colonial Church. Is it to be supposed that under these circumstances it was not the bounden duty of the authorities of the Colonial Church to take immediate steps to accommodate her to the new position in which she was placed, and to seek counsel from the home episcopate as to the best mode of doing so by providing for the regulation of her order and discipline? It was the loyalty of the colonial branches to the Mother Church, which prompted the appeal addressed by the Metropolitan of Canada to the Primate of All England, that a conference might be convened for the purpose of taking the whole question into consideration; and the fact that twenty-four of the colonial prelates, including three metropolitans, responded to his grace's invitation, is a strong proof that the proposition was eagerly accepted by those who were entitled to represent the Colonial Church throughout the world. The resolutions prove conclusively that the object sought is to preserve not to sunder, "that closest union with the Mother Church," which has hitherto subsisted between them, and the main condition of which is declared to be "that they receive and maintain without alteration the standards of faith and doctrine" now accepted by the Church of England. With regard to the measures suggested for giving effect to these declarations, it is premature to say much, until the suggestions of the committees which are finally to report upon them are fairly brought before the world; but we can see nothing very alarming, in the proposal that the synods of the several branches should be subordinated to the higher authority of a synod or synods above them; and considering that the Crown has thrown them overboard, it is not to be wondered at that they should contemplate the formation of a spiritual court of appeal in lieu of the tribunal which, under favour of Lord WESTBURY, declared that the Crown had no cognisance of them. Here at home the preservation of discipline and the punishment of heresy are provided for by diocesan courts, provincial courts, and court of final appeal; and the provision of some such machinery for the Colonial Church seems to be indicated in the resolutions which contain the instructions of the newly-formed committee. When the proposals of that committee are made known, it will be quite time enough to discuss them, without going into Erastian hysterics at the idea of a free dis-Established Church taking upon herself to order upon her own affairs without the intervention of the law lords at the Privy Council Office.

As we said on a previous occasion, it would have been an act of criminal cowardice in the assembled bishops to have shirked the Natal question, in itself the gravest illustration of the state of things which is likely to prevail in the Colonial Church, unless measures are promptly taken to adjust its mode of government to its new circumstances. In Natal we see what mischief may be worked by

a single COLENSO, and it is the bounden duty of the Church to take measures for the restraint of such hinderers for the future. Here we have a divine, who has been deposed by the court of his metropolitan setting his authority at defiance forcing himself upon an unwilling clergy, and creating a schism. This is the sort of thing which the *Times* and the Colensoites desire to see perpetuated, and it is because the conference has taken action to abolish it that our contemporaries are so bitterly incensed. They affect to ridicule the resolutions of the conference, but we suspect the real ground of complaint is that they are only too effective. It is true the resolution of the Canterbury Convocation defining the mode of electing and consecrating the new bishop, proceeds hypothetically—"If it be decided that a new bishop should be consecrated;"—but this resolution is more than fifteen months old, and was drawn up when the proposal to send out a new bishop had hardly been formally broached. It was very desirable that the conference should endorse that resolution as emanating from convocation, but its affirmation at the present moment, when it is perfectly notorious that the new bishop has been elected, and will shortly be consecrated by the direction of the Primate, does not admit of the conditional interpretation fastened upon it by the Colensoists. If any doubt could exist as to the intention with which the conference accepted it, it is removed by the emphatic language of the preceding resolution, in which it is stated, "That in the judgment of the bishops now assembled, the whole Anglican communion is deeply injured by the present condition of the Church in Natal." After this, for the Conference to proceed gravely to lay down the manner in which "a new bishop for Natal" is to be elected and consecrated, without having the smallest notion of pledging itself to the adoption of its suggestion, would have been a piece of farcical absurdity which the *Times* would have been the first to stigmatise. It is an unpleasant thing, no doubt, to find oneself on the losing as well as on the wrong side, but there is no help for it. The new bishop will go out to Natal with the sanction of the conference and the express approval of the Archbishop of CANTERBURY, who is himself a subscriber to the endowment fund of the new see, and he will carry with him the good wishes of the immense majority of churchmen of all parties, who, it is pleasant to find, are for once in a way cordially united in approving the action of the bishops, and in condemning the policy which finds favour only with the anythingarians, freethinkers, and narrow-minded Broad Churchmen whose oracle is the *Times*.—*Standard*.

"Unto thee shall every one that is godly pray." *Ad Te*, to God, because he can hear; and then *ad Te*, to God, because he can give. Certainly it were a strange distemper, a strange singularity, a strange circularity, in a man that dwelt at Windsor, to fetch all his water at London Bridge. So it is in him that lives in God's presence (as he does that lives religiously in his church), to go for all his necessities by invocation to the saints. David was willing to be our example of prayer; but he gives no example of scattering our prayers upon any other than God. Christ Jesus was willing to give us a rule for prayer; but if he had intended that his rule should have been deflected and declined to saints, he would have taught us to say, Our brother who art in heaven, and not only Our Father; to pray to our brethren who are there too, and not only to our Father who is in heaven. If any man have tasted at court what it is to be ever welcome to the King himself, and what it is for another to speak for him, he will bless that happiness of having immediate access to God himself in his prayers. They that come so low down the stream, as we said before, to London Bridge, they will go lower and lower to Gravesend too; they that come to saints, they will come to the images and relics of saints too.—*DONNE*, 1573-1631.

PEWS.

FROM THE RECTOR OF MORELAND.

Tilton, Boston.

"I found on inquiry that—church where Rev. Dr.—officiated was quite near; I took a seat in a side slip about half way to the chancel. The people came flocking in; I tried to compose my thoughts, but my heart would return to our own quiet Moreland church and my dear pastor's voice. I was recalled by the commencement of the service. The clergyman was reading the Exhortation and I was feeling thankful and homelike, hearing the old familiar words; when a gentleman and two ladies came to the pew. I moved towards the door, giving the ladies the upper seats but they did not enter till I left the pew, and the young man closed the door, leaving me in the aisle. I cannot tell you how *dark* everything looked to me for an instant. I found myself going out of the church and was only arrested as I came near the porch, by a kind old gentleman who beckoned me into his seat. I felt my face grow very red. I kneeled and tried to join in the confession, but mortification and I fear a little anger disturbed my devotions. Indeed through the whole service, the affront I had received was uppermost in my mind. I am ashamed of myself now, that I should have *felt* so much, and I resolved on my way home to tell no one of it but you. I spent the intermission in trying to become reconciled to things as they were. I confess my dear father, I felt a pain of discontent with my situation, the "little Kempis" came to me like your own encouraging voice, while I read "all things are to be borne patiently, as the loss of property, vexations of enemies, sickness, *incivilities*, severity of speech, want of consolation, the affection of friends, by these a man is proved, and is as if purged in the fire. Come unto me all ye who labour."

I had resolved not to go to the church in the afternoon; but in this self was not allowed to conquer and I took my seat again with the kind old gentleman and his lady. My soul was cheered by the words I had heard from my infancy. The music was so different from our simple country singing, that I could not join with the choir till the hymn, when they sung that dear hymn of good Bishop Ken, "Glory to thee my God this night" and in the familiar tune I joined with all my heart. After church, the old lady kindly complimented me on my singing, but added that the choir were not pleased to have the congregation sing! * * *

The past week, a parcel came into the shop wrapped in a Church newspaper. In looking over it, I saw a notice of the "Free church of S——." I thought you would be willing I should go there. I inquired of Miss——as to its locality, and found she passed it on her way to meeting. I cannot express to you how delighted I was with all I saw and heard. The Rev. Dr.—is the Rector. If you are willing, I have no wish to look further for a place of worship."

This is no mere fiction—the person who extracted the above was witness to a worse scene—when a clergyman with a gown on waiting to preach actually held the door of the Rector's pew against the daughter of the Clergyman who was saying the prayers. Surely there is truth in the words,

"The rich and poor meet together
The Lord is the maker of them both."

FAITH.

As in mathematics certain numbers are wrought into given quantities by means of affixed indices or powers, so power-inspired words have hidden meanings—revelation—within revelations, which grow upon the spiritual recognition until the simple words, stone cut out of the eternal mountain, fills the whole soul.

Correspondence.

(The Editor of the Nova Scotia Church Chronicle does not hold himself responsible for the opinions of Correspondents.)

SYDNEY RURAL DEANERY.

THE Clergy of the above Rural Deanery assembled at Cow Bay, on Friday, the 18th of October, being St. Luke's Day. The Rev. Dr. Uniacke, R. D., the Rev. W. H. Jamison, and the Rev. Alfred Brown, were present. They most sincerely regretted not seeing amongst them, as usual, the esteemed Rector of Sydney Mines, whose sermons and counsel were always highly appreciated by his brother clergy as well as by the congregations. The cause of his absence was a serious attack of inflammation in the eyes, arising from cold taken in a recent missionary visit to Bedeque—a distant portion of his charge. We are happy to say, however, that he has since quite recovered.

The agricultural settlement of Cow Bay has amongst its inhabitants a goodly number of intelligent and consistent Churchmen, who, with their families, always gladly respond to a call, at any time, to meet their ministers and “go up to the House of God in company.”

These people came over to Cape Breton amongst the Loyalists who left the American States at the time of the first Revolution. As a body they are as loyal to their Church as they have been to their King; and for general good character, and earnest and becoming devotion in the House of Prayer, they are worthy of imitation.

Christ Church—erected during the time of the late Travelling Missionary, the Rev. W. Y. Porter—was opened for divine worship at 11 o'clock. As the Church is built on one side of the Bay, and many of the congregation live on the opposite shore, and also up and down in other directions, the water soon became enlivened with boats, as the hour of service approached. We crossed in rowboats, shifting our course a good deal, to keep the channel and to avoid the eel-grass, which at low tide shows itself, in some places, near the surface of the water. A congregation of a hundred persons assembled. The Rural Dean preached from Psalm 122, verse 6, and also read the lessons for the day. Rev. Mr. Jamison read prayers, and Rev. Alfred Brown took the chief part of the ante-communion service. The Holy Communion was administered to 18 communicants, exclusive of the clergy. After holding our usual private meeting at the house of the late George Spencer, and partaking of the kind hospitality of the family, we assembled at the Church again at 3 o'clock, where a good congregation once more awaited us. Prayers were read by the Rev. Mr. Brown, Incumbent, and the lessons by the Rural Dean. The Rev. Mr. Jamison preached an excellent and appropriate sermon from Galatians, chap. 4, verse 26.

The meeting at this place completed the round which has been made during one year, by the Clergy of this Rural Deanery, in their several parishes, since the establishment of this Institution in the Diocese. Thus each parish, in its turn, has had the benefit, during the past year, of the public services of the clergymen residing in it; and that their joint ministrations have been appreciated, we have but to refer, as proof, to the good congregations assembled, on week days, and to the number of communicants presenting themselves at the Lord's Table. That such meetings are agreeable and encouraging to the Clergy themselves, we have no doubt will generally be acknowledged by them.

We may notice, with much thankfulness, that the weather during our visit to Cow Bay, as well as in all our previous journeys, was remarkably pleasant.

R. J. U.

SYDNEY, November 1, 1867.

Church News.

ENGLAND.—Lord Campbell having decided that the Church of England has no existence outside of England, the Colonial Churches began to bethink them by what name each should designate itself. But when in the late trouble with Colenso, the Church with this decision in view styled itself the Church of South Africa, Lord Romilly came down with another decision to the effect that any colonial daughter of the Church of England designating itself as the Church of South Africa, the Church of Canada, &c., would thereby cut itself off from its English mother. The effect of the decision in South Africa has been to force many timid and unstable souls to accept Colenso as their Bishop, rather than be cut off from their mother Church. In order to obviate these difficulties it is now proposed that as the name of our mother Church was originally the "English Church" and not the "Church of England," so the various colonial branches of this Church should be called the "English Church in South Africa," "Canada" or elsewhere, as the case may be.

At Bombay, the English government makes Ascension Day a public holiday, to all such of its servants as belong to the Roman Catholic Church, but expects all members of the English Church in their employ to attend on that day to the ordinary business of their offices, as do the heathen.

S. P. C. K.—At the October meeting of the Society for Promoting Christian Knowledge, it was agreed that in the Society's Almanack for 1868 no mention be made of the diocese of Natal. (The Synod of Capetown, the Convocation of Canterbury, the various Synods of our communion in America, the Lambeth Conference and the great Missionary Societies of the Church have thus cast off Colenso.)

At the above mentioned meeting of the S. P. C. K. the Bishop of Rupertsland, in a communication written in the autumn, brought to the Society's notice the prospect of the utter destruction of next year's crops in his diocese, owing to the extraordinary quantities of grasshoppers which were then devouring almost every green thing; but as these creatures had come to breed and to lay their eggs, their numbers next year were likely to be vastly greater than in this.

A grant of Bibles, Prayer-books &c. in the Turkish and Arabic as well as the foreign European languages, was made to the Bishop of St. Helena, for distribution to sailors and others touching at that island.

Manuscripts of a most excellent Dictionary, as well as a very superior translation of the Prayer-book in the Malaguese, (the language of Madagascar) have been sent home by the Bishop of the Mauritius, and will shortly be published by the Society.

A grant of £25 worth of books was made to St. Thomas, Turks Island, where the population (of 5000) lost by last year's hurricane £200,000.

Hon. Baptist Noel is about to retire from the active duties of the Baptist ministry.

The Encyclical or Pastoral Letter of the Lambeth Conference has—at the request of the Archbishop of Canterbury—been translated into Greek by Archdeacon Wordsworth, for circulation in Greece and the East.

A very excellent movement has been begun in England by the opening of the Church of St. John Baptist, Bothwick, on all week-days between the hours of ten in the morning and five in the evening, for the purpose of private devotions and meditation.

Swansea has been lately held up as a model of decency and order in church affairs. At Trinity Church in that town evening Communion is the rule. The service being delayed, a few Sundays ago, whilst one of the Churchwardens hurried off for the Communion Plate which the Rector had forgotten, a woman went within the altar rails and laid the white cloth on the Table.

A strong desire is being manifested to take advantage of the Abyssinian Expedition, to open friendly relations with the ancient branches of the Catholic Church in that country, which has for more than a thousand years preserved more or less of gospel truth, encrusted with an accumulation of errors which may now be got rid of, so that the Abyssinian Church may become the evangelizer of Central Africa, in the deadly climate of which it now appears no European can long exist. A native Pastorate is now being looked upon as a necessity for Asia and Africa.

On a late occasion "the spacious Church of St. Mary, Haggerston, was thronged from end to end; numbers of really poor inhabitants standing through the whole service, which was magnificently rendered by a volunteer choir. The Bishop of Tennessee was the preacher. There was nothing calling for notice in his sermon; but before he gave the Benediction he addressed the congregation in a strain of enthusiasm very unusual in the English Church."

"After a brief reference to the feast of dedication, he said that in America they sometimes heard that the Church of England, by whom his Church was begotten, and at whose ample breasts she had been nourished, was an old and effete institution. What he had witnessed in the length and breadth of the land convinced him how fallacious was this view. Only on Friday at Ely he had been present at a missionary meeting, where there were Bishops from Europe, Asia, Africa, and America; and the Island Church was now the mother of Churches all over the world. It was a great thing to be a citizen of this mighty empire, but it was far greater to be a Catholic Churchman. "If," said the Bishop with great energy, "we are not Catholic Churchmen, we are nothing." Having said that Rome could never prove her claim to be the only Church so long as the Churches of England and America held as they did to what had been enunciated by the first six Councils, he concluded by saying that he was told dark times were in store for this Church; that her barque was riding in a tempestuous sea; but he was confident that she would be more than conqueror, and that children yet unborn should arise and call her blessed."

The *Church News* states that at one of the churches in Frome the preacher offered up the following extempore prayer before the sermon:—"We pray Thee to guide those in authority, that they *pitch upon the right man* for the bishopric of Lichfield."

We are sorry to hear by late papers that it has been decided that Mr. Butler should not go to Natal. He acts on the advice of the Primate and Bishop of Oxford in whose hands he has unreservedly placed himself. The Primate considers Mr. Butler too extreme a Churchman to send to a Diocese so disturbed as that of Natal, but is still in favour of the early consecration of a new Bishop. It is not an enviable post that the Bishop of Pietermaritzburg will hold—one where a priest might say sincerely "Nolo Episcopari" but it seems a mistake not to send out a man with views directly opposed to those of Natal—a staunch defender of the "faith once delivered to the Saints" such as the Rev. W. J. Butler.

Lord Carnarvon has made a very good speech on the condition of the Church at the annual meeting of the Leeds Church Institute.

Chichester Cathedral has been reopened—Nearly eight years ago the spire fell and involved in ruin the entire centre of the Cathedral. The cost of restoration was £60,000 and the spire stands in the same proportion and beauty as formerly.

The service in the evening was with regard to the number of the congregation

and the heartiness of the singing the most splendid of the whole festival. The Bishop of Oxford preached, and after the whole congregation of at least 3000 had joined in singing the 100th Psalm the venerable Bishop of the Diocese holding his Pastoral Staff in his hand pronounced the benediction.

We learn from the Guardian that the late Bishop of Lichfield was not originally intended for the Church but for the Bar; after taking his degree at Cambridge he entered as a student at Lincoln's Inn. He was not however "called" as was Bishop Thirlwall. But his legal knowledge stood him in good stead in after life and he was often able to give good advice to his clergy and save their pockets.

There has been a large meeting in St. James's Hall under the presidency of Earl Nelson "for the adoption and presentation of a memorial to the Ritual Commissioners." Admission was by tickets and attendance confined to gentlemen only. Prayers were read by the Ven. Archdeacon Denison concluding with the Lord's Prayer, which, intoned by the vast body of male voices was very impressive.

The meeting was at first interrupted by a few opponents who had succeeded in getting in. No prominent ritualists spoke. After the first resolution was moved and seconded, a Mr. Cooper claimed the attention of the meeting "Simply because he was a working man, who had looked at the question from a working man's point of view."

"He loved the Church of England so well that he should never wish to see her the Church of a sect. There were some persons who really required and wanted a high ceremonial and who loved it; and if it could bring them nearer to God, and help them in the performance of their duty in the world, by all means let them have it. He, as a working man, could bear testimony that the most abused men were the hardest workers. At the present time, when bigotry, prejudice, and ignorance were rampant there ought to be union, earnestness, and perseverance in all who love the faith."

It is stated that such of the Bishops as remain in England will re-assemble at Lambeth on December 20th to receive the reports of committees and conclude the Conference of 1867. Since the last meeting, earnest attention has been given to the consideration of ecclesiastical tribunals and the establishment of Synodical action.

The English papers are full of the Fenian disturbances, Garibaldi and the Bread Riots. The Government having taken so decided a step in hanging Allen and his fellows, it may be hoped that we will hear no more of Manchester Fenianism. The Press are down on Garibaldi since he is on the losing side, and if one can believe the reports of the horrid acts of sacrilege he has permitted his followers to commit, he well deserves to lose the sympathy of his former friends.

IRELAND.—The clergy of Down, Connor, and Dromore, repudiate the sentiments of their Diocesan. An address to the Bishop of Down, signed by two Archdeacons and sixty-six clergymen, was on Friday transmitted to his lordship:—"It complains that in his 'place in Parliament he had spoken of the Church in Ireland as possessed of superfluous wealth, and to have proposed that its revenue should be, in part, confiscated—that five bishoprics and one of the two remaining archbishoprics should be suppressed, and the number of the clergy should be considerably reduced. More recently, at the Congress of the Social Science Association, when the distinguished nobleman who presided openly advocated, under certain circumstances, 'the disendowment and disestablishment of the Episcopal Church' in Ireland, and characterised it as 'one of the greatest blots that ever sullied the constitution of a great people,' your lordship not only thought it fit to listen to such statements without protest, but, further, consented to propose a vote of thanks for the valuable, thoughtful, and admirable address.—*Guardian*.

Irish churchmen, looking with alarm at the present hostile attitude of the British Parliament towards the Irish Church Establishment, and the still greater danger to be apprehended when the recent democratic enlargement of the franchise shall fill the English Parliament with their enemies have been holding meetings to protest against disendowment. But the wiser and more practical sort, foreseeing the inutility of such meetings, are now most anxious to revive Convocation and Synodical action in the Irish Church. Conference is seen to be absolutely necessary in the hour of temporal danger, and too many now hope that in spiritual matters its benefits may soon be perceived.

Rev. E. Maturin, whose perversion to Rome whilst Curate of St. Paul's, Halifax, and subsequent re-conversion to the Primitive Catholic faith, will be well remembered in this diocese, has been lately appointed to the charge of the parish of Cleenish in the diocese of Clogher.

A Royal Commission has been appointed to inquire into the amount and distribution of the revenues of the Irish Church. The Commissioners named are Earl Stanhope, Earl of Meath, Viscount de Vesci, Sir J. Napier, Robert Shafto Adan, J. P. Ball, E. P. Shirely, G. Clive and S. Howes. Dr. Elrington is appointed Secretary to the Commission.

UNITED STATES.—At Philadelphia recently an Evangelical Conference was held, in which Bishop McIlvaine and some of his clergy united in religious exercises &c. with the ministers of several of the religious denominations around them. At the Church of the Epiphany the prayers were read in an abbreviated form by some of the Episcopal clergy, and the Rev. Newman Hall, a congregationalist minister, preached. One of our contemporaries, notices this with much approbation as a decided step towards unity, and writing also of the kindness of Presbyterians in Illinois, in lending their place of worship to Episcopalians, earnestly wishes that Episcopalian churches may in like manner be lent to the various non-episcopal ministers when endeavouring to obtain a footing where the Episcopal Church has already broken ground. During this week the sessions of the Evangelical Societies of the Episcopal Church and the Presbyterian Synod being contemporaneous deputations from each body waited on and were publicly received by the others. These indications of the great desire for unity which is now so wonderfully leavening the Christian world, were somewhat marred by the old sectarian, antinomian propensity on both sides to look upon the very framework of Christ's Church as non-essential, and to make this untenable assumption the first plank in their union platform.

The Bishop of Iowa, before leaving England, addressed a long letter to the Bishop of London against altar-ritualism. By this letter it appears that the Lambeth Conference abstained from deliberation on the subject of Ritual, first, because so far as England is concerned in it, it is now in the hands of the Royal Commissioners whose final decision (in February) it is desirable to await, and secondly because the majority of American Bishops have already by their "Declaration," settled the matter so far as they could in their own country, where Mormons and Free Lovers practice their obscene rites without fear of State interference. It will be extremely interesting to watch and compare the different modes of treating this Church agitation in the two countries. In one, Legislators of all and no religious persuasions have the power to enforce outward obedience to their interpretation of the laws of a Church which many of them would fain see overturned. In the other all such matters are settled in Church courts or rather Synods and Convocations by the faithful members of the Church whose desire is for her

prosperity. The decisions of such men are far more likely to be obeyed by their brethren than those of an Erastianism which in days gone by drove Whitfield, the Wesleys and other zealous men out of the Church of England in which at that very time their earnestness and devotion were so much needed, and in which also—as after events proved—any exaggerations would eventually have been quietly pruned down by brotherly love and christian conference in revived Synodical action.

Immediately on his return from the Lambeth Conference, the venerable Bishop of Vermont met his clergy and laity in Burlington, and with them held a service of Thanksgiving to Almighty God. At this a zealous anti-ritualist paper is grievously exercised, and earnestly wishes such imitations of the Lambeth Conference had been left in England. (Why will people injure a reasonable cause by such unreasonable objections?)

As instances of American liberality we notice that the subscriptions towards the re-building and insuring of St. Paul's Church, Wallingford Ct. which was lately destroyed by fire, have already reached \$37,000. Also that the new Church recently consecrated at Meriden, Ct. cost \$40,000, and that the first collection taken up in it (not for itself, but for a new and struggling Parish,) amounted to \$350. Also that a New Orleans clergyman has lately had the offer of \$10,000 a year to become the pastor of a New York congregation,—another congregation in the same city offering him \$15,000 in case he refuse the first.

A few persons who attended the late Evangelical Conference in Philadelphia, has started an agitation for the revision of the Prayer-book. They are for altering the Apostles' Creed, expunging all reference to Baptismal Regeneration, and changing the words "Priest" and "Altar" for others less offensive to their conscientious scruples.

In the eighty-fourth Annual Convention of the Diocese of New York, at their meeting on the 13th ult., a Reply to Pastoral Letter of the Lambeth Conference was adopted and ordered to be transmitted to the Archbishop of Canterbury. In this document a reverent estimation of the Conference, and devout thankfulness for the inspiration which suggested, guided and assisted it is expressed, as also the fullest concurrence in all its Resolutions as well as its Pastoral Letter. It also conveys a strong desire that the late meeting at Lambeth may be followed by other similar meetings.

Bishop Potter on his return to New York, has received from his clergy an address of welcome, and in his reply gave an account of his brethren in England, and of the enjoyment he had had in the company and conversation of the Primate, of whom he speaks in words of highest praise: "no more humble, exemplary and kind Christian man could occupy so exalted a station." He spoke also of his visits to several Episcopal palaces, especially of those to Salisbury, Oxford and Lincoln, "of the council of Prelates he had simply to say that it was a gathering of one accord. The spirit of that assembly was of the loftiest and purest character, and the tone of the most unquestionable catholicity of sentiment."

NEW BRUNSWICK.—Rev. Canon Gray, in consequence of ill health, intends to spend the winter in Nova Scotia.

NOVA SCOTIA.—Rev. J. P. Sargent has been appointed to Antigonishe, and the Rev. H. M. Burrows to Pugwash.

On the week beginning November 25th, special services were held in St. Margaret's Parish, St. Margaret's Bay in all the churches and also at Dover. A series of most stirring sermons was preached by the Rev. J. C. Edghill, Chaplain of H. M. Forces, in which Jesus Christ the only Saviour was faithfully and effectively set forth. The churches were crowded with devout and attentive congregations,—

the large proportion of men being very observable. A wonderful earnestness was manifest, and at the celebrations of the Holy Communion in each of the Churches, the whole congregation remained, whilst the faithful in large numbers drew nigh to their Lord in the Blessed Sacrament. The subjects of the sermons were "Son Remember!" "Jesus the Stone of Stumbling.—"Jesus the Sure Foundation." "The one family in heaven and earth." The opening of the Book." "From henceforth." Sermon on "Hell." "I have the keys of hell and death." Rev. Mr. Edghill also delivered addresses on the Holy Communion on all the occasions of its administration. Jesus was the constant theme, and His amazing love, mercy and purity were most clearly portrayed. May the seed sown take deep root in all hearts, and may the highly-gifted, earnest preacher, and his grateful hearers rejoice together in a blissful eternity!

"We understand that the Queen has been pleased to appoint Dr. J. D. Everett, at present assistant to the Professor of Mathematics in our University, to the chair of Natural Philosophy in Queen's College, Belfast."—*Glasgow Herald*.

Dr. Everett was Professor of Mathematics at King's College, Windsor, from 1859 to 1864.

THE LATE GALE AT LABRADOR.

THRILLING INCIDENTS—AN HEROIC BOY!

There are true heroes in the humblest walks of life, as well as in the high places of the field. "The short and simple annals of the poor," if written would disclose some of the noblest instances of self sacrifice, and brave endurance for the sake of others, that have ever glorified our humanity, and lifted our souls to higher levels. A very touching illustration of this has been related to me, by one who has recently returned from Labrador. I shall endeavor to tell the tale briefly and simply.

The awful hurricane that raged along the coast of Labrador on the 9th of October, 1867, has no parallel in the memory of the oldest inhabitant. The sea rose, in many places, thirty or forty feet higher than it had ever been known to rise before. Cliffs that had stood the buffeting of the waves, without perceptible change, for half a century, gave way before the furious rush of the watery battalions. Huge boulders that the united efforts of twenty-four strong men could not move, were hurled from their beds and carried far up the beach by the mighty swing of ocean. Blinding snow drifts, showers of hail, sleet and rain accompanied the tempest. Alas! for the poor fishermen along that iron-bound coast, whose frail barques were not sufficiently sheltered from the storm. In a few hours thirty vessels were driven ashore, or swallowed in the boiling surge; some fifteen hundred beings were shipwrecked, and more than thirty met a watery grave, or perished of cold and hunger on the inhospitable coast. The produce of months of hard toil was swept away,

A vessel named the *Renfrew*, Delaney, master, a large number of men, women and children, on board, tried hard to ride out the hurricane; but at length she dragged her anchors and went ashore. With great difficulty all on board were safely landed. Drenched with rain, blinded by the snow-drifts, shivering in the cutting blasts, they found themselves without food or shelter, the nearest huts being five miles distant. Night closed in as the last of them were being dragged ashore. Their only hope lay in endeavouring to reach the huts; and through the darkness and storm those who were able staggered on along the pathless wilderness in search of shelter. Who can picture the horrors of that awful night of suffering.

When the morning sun shone out, nineteen women and children lay dead along the shore. One group of children were found clasped in each other's arms, sunk in mud to the knees, frozen all dead! During the darkness and confusion of landing, four young children were separated from their parents who sought for them in vain, and at length gave them up for lost. A boy of fourteen years of age encountered these poor little ones; and on learning their deplorable plight, he resolved to do what he could to save their lives. Making the shivering children lie down, locked in each other's arms, he set to work resolutely collecting moss and piling it on them, layer after layer, till at length the piercing cold was partially excluded. Then having fortunately discovered a fragment of a sail, he spread it over all, rolling stones on the extremities to keep it in its place. By hard toil he collected more moss, and increased the rude covering, until the poor little children ceased to cry with the bitter cold, and sank into a slumber. Through all the dreary hours of that awful night, this heroic boy remained by these children, guarding them from the blast and speaking to them, when they awoke, words of cheer and hope. He might have taken refuge in the huts, but he would not leave his helpless charge. At length daylight appeared, and then he turned his tottering footsteps towards the huts, to look for aid. When half way, he met the parents of the missing children coming out to search for their bodies. He told them where they were to be found; and on lifting the covering of moss their hearts throbbed joyfully to find their children alive and refreshed with sleep. But alas! on the way back, they found the noble boy who had saved their children's lives, at the expense of his own, lying dead! Nature was exhausted after the fatigue and exposure of the night; and unable to reach the friendly shelter, he sank and expired.

The survivors dug a common grave for the dead; and in it, with bitter, heart wrung tears, husbands laid the uncoffined bodies of their wives and children, and friend buried friend. No coffin or shroud for any form; no memorial to mark their resting place; no words of Christian consolation breathed over their dust. The young hero whose tale I have told sleeps with the others in this lonely grave. But another form that was laid there—that of a mother who was found dead, with a living infant clinging to her breast, endeavoring to draw nourishment from her bosom—wring tears from men who seldom wept. With a love stronger than death, the mother had stripped herself of her clothing, wrapped it around her babe, and then clasping it to her bosom so as to shelter it from the blast, she sank into the death stupor. In the morning, the unconscious babe looked up smiling into the faces of the survivors, from its shelter on the dead mother's bosom. O mighty power of love, that throbs often most strongly in the bosom of the humblest—those whom we in our pride and scorn, pass by with contempt—prompting to deeds of self-sacrifice that show what depths of tenderness slumber unsuspected in human hearts, and proving to what heights humanity may rise. How poor does many a deed that has been sung by poet appear, when contrasted with the acts of this nameless fisher-boy and poor, loving mother. Dead boy! Dead mother! How your deeds of love brighten the scenes of horrors, carrying our thoughts up to that Infinite Love who gave Himself for our poor humanity; rebuking our cold selfishness, and saying to all go and do something to help and comfort your suffering brothers! O dark mystery of sorrow, pain and death! In presence of such examples of love breathed into the soul of man from the Divine source of Love, we can better believe, notwithstanding the dark chain of sorrow that encircles our race, that the universe is rooked in the arms of Everlasting love; and that

“Every cloud that spreads above,
And veileth love, itself is love.”

M. H.

—*Nfld. Public Ledger.*

We are requested to remind the Clergy of the necessity of sending in their annual returns to the S. P. G. in time to be forwarded by the second mail of the next month.

An auspicious meeting of the two Bishops of Newfoundland took place in the Cathedral of St. Luke, on Advent Sunday—and they commenced their united work there, on the first day of the Christian year—the Lord Bishop being the Celebrant—when the Lord's Supper was administered to two hundred and twenty communicants, the Coadjutor Bishop preaching to a crowded congregation.

In the evening Bishop Kelly preached at the Garrison Church to an immense assembly of worshippers, and the Titular Bishop to the congregation in the Cathedral. We humbly pray that their united ministry may be richly blest, and that it may be to our brethren in Newfoundland, as to many of us on our Advent Sunday—a continued refreshing from the presence of the Lord.

There is a Wednesday evening service during the season of Advent at the Garrison Church at 7 o'clock.

Now is the time to send in lists of new subscribers to the Church Chronicle.

Our thanks are due to Miss Katzman, for late English papers.

To CORRESPONDENTS.—H. M. B., J. M. J., J. M. H., G. W. H., in our next.

Reviews.

ELLEN'S BAPTISM, OR DO LET ME BE CHRISTENED. *London*, Simpkins & Marshall.

An interesting tale for the young, conveying also a valuable lesson to heads of families. It is written in an easy and pleasing style by the sister of an English clergyman in this Diocese.

NEW DOMINION MONTHLY.—The second number of the NEW DOMINION MONTHLY, has reached us, and we note an increase in the number of original articles. If the Hon. T. D. McGee is right in his estimate of the literary talent of our Dominion, it were well that at least one good magazine should bring our writers together and draw out their latent abilities, "as iron sharpeneth iron." The present number of the Monthly contains a very interesting (if true) account of the recent discovery of certain remains on the banks of the Potomac, proving the truth of the old Sagas which attribute the discovery of America to Northmen in the beginning of the eleventh century.

EMPLOYMENT FOR DESTITUTE FISHERMEN.

Owing to the extraordinary failure of the shore fishery in Halifax County, this year, many fishermen's families will, in a short time, be in a state of utter destitution. These people are most unwilling to beg, and in this parish will very thankfully receive employment. Old and young in every family are well skilled in the manufacture of fishing nets. If, therefore, instead of purchasing their fall stock of machine made nets, merchants and others will—at some appointed place in Halifax—furnish our poor fishermen with the proper twine, it will in a short time be returned to them in the shape of fishing nets, according to order, at the rate of 25 cents per lb. for the labour of netting, (with a very small charge for freight) and thus the poor manufacturers and their families can be put in the way of earning their bread until spring.—The subscriber, who knows by personal observation the poverty of these people, will most gratefully receive orders for netting or other employment for them. Address—

REV. JOHN AMBROSE,
St. Margaret's Bay, N.S.

MARRIED.—On 13th ult., at St. John's Church, Arichat, C.B., by Rev. R. F. Brine, Rector, Captain Charles James Graham, to Miss Elizabeth A. Welling, only daughter of the late Benjamin Welling of Arichat.