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THE NEW CURATE.

CHAPTER III.—ECLIPSE OF THE LONE STAR.

"I'm afraid it won't do, sir. The singers won't like to be turned out of their places in the gallery."

"I should like to turn the gallery out as well as the singers," responded Ralph. "But that is a work of time; meanwhile——"

"Couldn't the new organist teach them as well as the others?"

The curate repressed an outbreak of impatience, remembering the sacred looks of those same old singers upon his pointed canticles, and their amazed repudiation of any knowledge of notes.

"Teach them! Why, there is nothing in them to teach. They don't even know the musical alphabet. There is not one of them who could sing up the diatonic scale of C Major, not to speak of the Doric style, and what would they understand about tonal chanting?"

The old clerk's eyes had opened gradually to their full width during this speech, but when it came to tonal chanting, he gave it up in despair, and let his shoulder drop, with a bleak sort of look at the new instrument.

"It's all very well as far as it goes, but there isn't a man or woman in the whole parish but what misses the good old organ. Talk of sound! there was, as much in one of those pipes as there is in this thing's whole body. But it's all the same, for that matter, be it man or beast; if he's old, shove him away, his time is up. Will you bring the keys, sir, or shall I stop to lock the door?"

"No, I am coming. A great shame that there should be any necessity for locking church doors."

"I remember a time when there was a bass viol, and a fiddle, and a clarionet in that there gallery. I thought an organ was the tip-topper for a church," said the clerk, with exasperating significance.

When he got no answer, he proceeded to mutter something about the minister at the Ebenezer Chapel being glad enough to have the old singers, if so be they were turned out. It was too much for Ralph's forbearance. The insolent, pseudo-

importance of the thing ! That these people should absolutely threaten him, their spiritual director, with an Ebenezzer Chapel, if he presumed to do or leave undone certain things pleasing or displeasing to them ! He turned upon the clerk angrily ; he said something to the effect that their going or staying was their own concern, and perfectly immaterial to him ; a basty speech, which he would not have made if he had stopped to think about it, and which, passing through many mouths, reached the subject of it in the form of an intimation that the curate did not want them at church, and they might go where they liked for anything he cared about them.

Ralph, however, walked on through the churchyard, where there was still so much to be done, and the clerk eyeing him, muttered that it was a pity that such a fine figure of a man should be so cranky.

"Sofra-no and al-to, and tenor and bass," said the old man in a sort of crow. "I've remembered 'em all to tell old Atwell. Mean to persuade me he won't pipe up with his cracked whistle—he's years older than me—in the very middle of 'em ? I've seen the time when there was none but him to sing, and no music, at the wake time ; and to be sure the length he could keep up without fetching his breath was wonderful. It's over now ; smart's the word. And I declare if the old church doesn't look as if it was stretching its sides and yawning ; making believe to come out young and fresh again ! It won't do, old fellow ; no use to come those airs with me, I know better !"

As for the curate, he was confessing to himself that his first choral meeting had not been very successful. Perhaps, however, it was hardly fair to expect immediate success ; the second would be better. What he could not understand was, how there came to be so little knowledge or appreciation of music amongst the congregation. They seemed not only satisfied with the existing state of affairs, but actually averse to improvement. As to the old singers—if they were so foolish, he could not help it. Such discordant noises must be stopped at any cost.

It never occurred to him, though, that he might have effected the change more quietly, or in a more conciliatory manner. If he wanted something done ; it was sufficient to give orders, and get it done ; more he did not trouble himself with ; if people did not like what was proper they ought to like it. It was his business to rule, and theirs to submit. More than this, if he had been told that he was laying up for himself a store of bitterness and enmity in the parish, he would only have accepted it as a sort of martyrdom, which he must bear unflinchingly in the cause of right.

At the entrance to that court with the ugly name he paused for a moment, and then turned up into it instead of going the front way to his lodgings. There was a cottager he wanted to visit. He did visit his poorer parishioners ; but yet on their door steps or in their houses he was like an icicle, which can neither be thawed nor broken off out of the way. Their outpoured complaints met with no response, or else such a one as they could not understand. He knew nothing about them or their wants ; in this department of his office he was helpless as a child. He had never studied it ; looking upon it indeed as an irksome duty, to be done only because it was a duty. He gave away money, it is true, indiscriminately, unless where he suspected imposition ; and for a suspected imposter there was nothing, not even bare toleration. The poor people were amazed at him, not knowing what to make of him. He certainly told them their duty, but it was in some lofty hazy fashion that they could not under-

stand. His money they did understand and appreciate, but even that did not come from him as though he wished it to do them good. He had, indeed, as much courtesy for the cottager in his own house as he would have had for Lord Wellington in his, but the courtesy was still a sort of iced haughtiness, and there was a feeling which crept even along the cottage hearth that it sprang from the respect he owed to himself as a gentleman, rather than from any consideration for others. Moreover, an uneasy consciousness that something was wanting in his intercourse with these people did but increase the coldness and reserve which they took for pride.

As he reached the door of the cottage he had intended to visit, it opened, and a dirty child toddled out, crying dismally. Within he saw the sick woman with her peevish, muddled face, and her coarse, soiled garments, crouching over the fire on the hearth strewn with white ashes; whilst garments hung to dry fluttered on the chairs, and the table bore the remains of the evening meal. While he took this in, a man with a pipe in his mouth slouched across the kitchen; the woman spoke to him sharply, warding off the pipe, and he looked at her and swore.

With a miserable feeling of depression and helplessness the curate turned away. What could he do there if he went in? Nothing; absolutely nothing. The woman would whine and the man scowl, and the dirt and squalor and tobacco smoke sickened him. Not that he would have turned away for that, if there had been any good to do by going in, but in his inmost heart he felt that there was not, at least, that he could do none. So he looked at the pig piston with an exasperated feeling that it was always busy and always effecting something, and went back to his room and his books.

There was discomfort in the aspect of that room, with the light straight through from wall to wall, and the meagre furniture, but he shut his eyes to it, with a scornful self-questioning as to whether it was or was not too good for him. He wanted a place to study in, not a lounge. Want of appreciation had not made him careless over the compilation of those sermons which so few understood, or even heard. They were indeed the one aim and object of his life; he gave to them his best thoughts, and brought to bear upon them his highest powers of reasoning. And yet what could he do in his present position? This was his thought as he stopped for a moment and laid down his pen. He summoned up before him the whole body of his hearers and non-hearers; the whole silent stolid mass of people who sat in their pews for the purpose of listening to him. Which amongst them cared for his preaching or his efforts? Could he find one person in the congregation able to give a trustworthy verdict on the fruit of his brain? And there came into his mind the restless, irritating thought—“If I were in a different position; if I had to speak to brain-workers, if I had scope for my powers—a fair field; then I might do something.” But the thought was momentary, though it left its sting behind. The asceticism which made him put away from himself the comforts which other men enjoy innocently, made him silence these discontented longings with a single stern dogma. After all, if he had but known it, he was self-deceived. He was in fact preaching to himself, not to others. He lived, as it were, in the shadow of his own brain, and the sermons which he prepared for an ordinary mixed congregation, were in reality only the working out, link by link, of the chain of ideas and theories springing up in connection with, or in answer to the great philosophical and scientific writers of the day—thoughts which hovered about

some great problem to be solved, or spoke with a tinge of mournful bitterness of life as it must have looked to himself,—a state of perpetual warfare against the genial influences around him. Now it was a series of essays on the development of the human mind, touching upon the vexed question of the origin of species; now on the finite nature of human wisdom, and now an intricate argument on the Essayists and Reviewers' school of writing. And if one of the rough-shod and uneducated did chance to listen with all his might, he sat uncomfortably on his seat to hear an elaborate proof of truths which it had never occurred to him to doubt. Clever sermons perhaps, and satisfactory to the preacher, but for any practical use in such a congregation, valueless. And yet the curate was utterly ignorant of the great gulf which lay between his sermons and the capacities of their ostensible listeners. He had brought up before himself the mean old church, with its sea of human faces, fair and plain, intelligent and heavy. And suddenly across the bare platform on which he worked, far beyond them, there came a single spark from a distant fire. One face there was in that sea which had attracted him; one solitary earnest face, the face of a listener, turned speculatively sometimes towards the pulpit, sometimes away from it, but always in earnest. He smiled at himself for the thought. Was it likely that the delicate, childlike face in that dim corner should be thoughtful with such thoughts as worked in his own brain, or fell from his lips?

The improbability occurred to him, but not his own inconsistency in speaking what to so many must be an unknown language. Involuntarily he thrust away his paper and opened the book nearest to him. It chanced to be the only volume in the room below the hard standard he allowed himself: "Thorndale; or, the Conflict of opinions." It opened at a part whose dreamy beauty drew him on in spite of himself. What could he have in common with a man like Thorndale, that there should come into his mind a passing pity for him? He read as far as this: "I cannot describe her; I could not see her for the light love threw around her." And then he closed the book with a smile, laying a marker in it—the mark of his disapproval, and superiority to any such weakness.

If the great questions hovering round the solemn mysteries of life and death were to be lost in the sorrows of a pitiful love story, he had done; such things had no interest for him; he taught a sterner creed!

TO BE CONTINUED.

Holy Days of the Church.

[Written for *The Church Magazine*.]

FESTIVAL OF ST. MATTHEW.

SEPTEMBER 21st.

MORNING LESSON.—Ecclesiasticus xxxv. EVENING LESSON.—Ecclesiasticus xxxviii.

"Shame on us who about us Babel bear,
And live in Paradise as if God was not there!"

repeated Hugh Clifton as he closed the Christian Year on the evening of St. Matthew's Day; "I feel," he added, turning to his mother, "as if we ought never to forget Him, our home is so truly a little Paradise; but do you really think we are better in the country than in the town?"

"I dare scarcely say that, Hugh," replied Mrs. Clifton, "but I do think the living constantly in daily, hourly, contemplation of God's wonderful and beautiful works of creation ought to make us more mindful of Him, and may be a

talent for which those who possess it will have to render an account ; still remember

‘ We may carry music in our heart

‘ Through dusky lane and wrangling mart :’

and “ only we do our duty faithfully in that state of life to which it hath pleased God to call us, His presence will create a Paradise anywhere.—with the fishermen mending his nets on the lone sea-shore, or with the publican collecting his tithes amid the busy haunts of men.”

“ Who were the publicans ? I know St. Matthew was one, but then publicans and sinners always seem to be joined together in the Bible, and surely he was not a wicked man ?”

“ What his character was before his call, we are not told. We can only judge of it from his conduct afterwards ; but to answer your question about the publicans. At the time we are speaking of, Judea was a Roman province, and the term publican was given to those officers who were appointed to collect the taxes or tribute money exacted by the Emperor from his subjects. Two things made the officers greatly despised and hated by the Jews : first, the very having to pay tribute at all was a continual reminder to them that they had lost their freedom ; and secondly, these officers were, generally speaking, dishonest, covetous themselves upon the profits thus unlawfully obtained. The office of Levi or Matthew was to receive the toll or tax exacted from all who crossed the sea of Galilee, and it was while thus employed, sitting at the receipt of custom, that our Lord called him, as was read to us in the gospel for the day.”

“ How very little we hear of St. Matthew in the Bible ; at first I thought he was the only Evangelist who mentioned himself, till I discovered by the references that Matthew and Levi were the same.”

“ Yes, this is one of the instances among many of a Jew possessing two names ; here it is supposed that Levi was the original one, and that Matthew was given after the call to the Apostleship. To the Church of Christ he would be known by the latter name, and therefore while the tenderness and consideration of the other Evangelists is shown by their speaking of him, as a publican, under the title of Levi ; so is his own humility most striking, in that he does not shrink to declare that Levi was himself Matthew ; and in the enumeration of the Apostles where St. Mark and St. Luke simply name him before St. Thomas, he places himself after as ‘ Matthew the publican.’ Again, it is not St. Matthew, but St. Luke, who tells us of the great feast which Levi made our Lord and His disciples ; a feast to which the proud Pharisee and the rich man came, but to which he also especially invited his own profession, in the pious, loving hope, no doubt, that having been found of Christ himself, these too might hear His words, believe and be saved. From this feast we gather that St. Matthew possessed wealth. At the same time St. Luke tells us, that he left all to follow Christ ; he himself says simply that ‘ he arose’ as if he felt all he left as nothing compared to what he trusted to gain. ‘ The god of this world had no longer power to blind his mind, but the light of the glorious gospel of Christ shone upon him, and thus having received mercy, he renounced the hidden things of dishonesty, and henceforth preached Christ Jesus the Lord, and Him only.’ *

“ I had no idea you would be able to find out so much about St. Matthew, from the little that is said of him. I had noticed the difference in the accounts ;

* See the Epistle for the day.

but never thought of discovering his character from that. Will you tell me now, please, what became of him after our Lord's ascension?"

"For the first eight years St. Matthew laboured among his brethren the Jews; he then, at the request, it is said, of the other Apostles, compiled his Holy Gospel, the first written record of our Blessed Saviour's life and death, and shortly after departed for Parthia and Ethiopia; in this latter country he suffered martyrdom, but at what time, or in what manner is unknown."

"I thought he was beheaded with Matthew?"

"There is a tradition to that effect, but no certainty as to its truth. We only know, surely, that, having, like a good and faithful servant, finished the work given him by his master, through the gate of martyrdom he entered into the joy of his Lord, leaving us an example, that we also 'forsaking all covetous desires and inordinate love of riches, may endeavour, like him, to follow our Blessed Lord and Saviour, Who liveth and reigneth with the Father and Holy Ghost, one God, world without end.

L. H. B.

ST. MICHAEL AND ALL ANGELS.

SEPTEMBER 29.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—HEBREWS I. 14.

The Church keeps this feast that we may express our thankfulness for God's loving care and kindness in sending forth guardian angels to minister to His children. They do not appear to us now in visible presence, as in the early days when they were so often God's messengers to men; but we cannot doubt that they are about us still, unseen and unheard, yet ever watchful to shield us from danger, comfort us in trouble, and strengthen us against temptation.

Of little children especially, we are told that "their angels" always behold the face of the Father; and who censure what perils and troubles the heedless feet of the young might stray into, were it not for the constant watch and ward of these "ministering spirits?"

Among the choirs and orders of angels, St. Michael is an arch-angel, that is over one of peculiar power and dignity, having an army of angels under his command, and is frequently mentioned in Scripture as coming to the help of God's servants. He is held as the champion of the Church, watching its welfare and defeating the dragon, the Devil.

OUR CHURCH MUSIC.

Though a great change has been effected within the last ten years in the character of Church music in this diocese, yet, it must be admitted that it is far from being in a satisfactory condition.

To the good taste and untiring exertions of the Bishop of the diocese the progress made within the period named is chiefly due. The Bishop, it must be admitted by all, has faithfully noted the improvements made year after year in the sacred art in the Church in England, and as faithfully endeavoured to apply them to the circumstances of this diocese.

One now no longer hears the ridiculous style of tune that went somewhat after this fashion:—

" Send down Sal—
Send down Sal—
Send down Sal—
vation."

or this:—

" Oh, for a man—
Oh, for a man—
Oh, for a man—
sion in the skies!"

Nor can the reader visit a certain country parish expecting again to hear the psalm lead off by the sturdy blacksmith. But, perchance, another reader, may not have heard of the way this part of the service was "done" of old time by this well-known personage. It was in this wise: When the psalm was given out, this zealous layman, to whom by universal consent the whole singing was delegated, deliberately took of his coat walked forth into a prominent position, and then supporting himself by placing his elbows on the shoulders of two laymen as burly as himself—one on either side—began with well-inflated lungs to sing,—to all appearance with his whole heart, if not "with the understanding, also."

The syllabic style of chanting which was introduced by the Bishop soon after his arrival in the diocese has, of late years, been very properly discarded. In its place, the pointing now chiefly used is that by Dr. Elvey and that by the Rev. Wm. Mercer. A very happy compromise, by the way, between the syllabic and the polysyllabic mode is to be found in the Psalter and Canticles appointed by Monk and Ousley. But we are not yet prepared to point to any division of the Canticles and Psalter as better adapted than any other to New Brunswick. Improvements in pointing are being effected every year in the mother country, and it would be well for our choirs to confine themselves to the two, Elvey or Mercer, until some better division has been produced.

In some of the old churches and in all the new ones of the diocese, the choir is now placed in its proper place, viz.,—the chancel. As a consequence the behaviour of the choristers has become, on the whole, as exemplary as it was once, in too many instances, the very reverse. In the days of organ lofts and choir-gallery curtains, it will be remembered how unseemly and irreverent was the conduct of some in nearly every choir in town and country, concealed as they were, from both priest and people. Organs and melodeons and organ-harmoniums have long since replaced the flute, violin, and violincello; and in many a little country parish can now be heard the stirring chant and the well harmonised hymn-tune.

Some very bad habits, however, still require to be weeded out. First, as to the singing. In most of our choirs this is entirely too slow. Too often, also, is the selection entirely unsuited to the capacity of the soprano voices, and too often, is its melody totally unfitted to the words of the particular canticle or psalm for which it is chosen. The selection is, to a certain extent, a matter of taste, but there can be no excuse for choosing a semi-minor chant for jubilant words, or a major chant of a jubilant character for pathetic or penitential words. Having had much experience in the conducting of a choir, we are fully aware of the difficulty which has all along existed in this diocese of procuring good single or double chants. These can now be got from England through any of the booksellers in St. John or Fredericton at such a rate as can easily be met by the smallest choir in the diocese. "Turle's Westminster Chants" (single and double), and the "Anglican Chant Book" by E. G. Monk are both excellent publications; but there are plenty of others published by Novello & Co., London, which it would be well worth while to introduce into the province.

Our choirs, as a rule, are too exclusive, and, as it follows, too small to do justice to the real Church tunes to be found in "Hymns Ancient and Modern" and like collections. The effectiveness of the grand, substantial, hearty music contained in these tunes lies less in their *melody* than in their *rhythm* and beautiful *harmony*.

Hence it is that the easy "tuncy" affairs to be found in such miserable apologies for Church Music Books, as the "Harp," the "Dulcimer," and the "Shawm" have found such favour with some of the choirs in this province. In the tunes in these books (trashy, indeed, though most of them are) there would appear to be something to tickle the ear and the fancy of those who have previously heard little or nothing better. One of the greatest abominations in some of these tunes is that which causes the fourth line of a common or long metre hymn to be repeated,—a thing repugnant to either rhythm, rhyme, or reason. This is quite as bad as that other impertinence which has hitherto been quite too common in our churches, viz.—a long-spun out interlude on the organ between the verses of a hymn. This has not unfrequently been performed in the very middle of a sentence (so to speak) as, for instance, where the meaning or expression is carried from one verse to the other and cannot be complete without the verse that follows. Sometimes the chain of expression extends to the third verse. Especially is this the case in parts of the metrical version of the psalms sung in our churches. What more out of place, then, than such trifling on the organ keys during this solemn act of worship. Why should priest or people, or choir, endure it any longer?

Another faulty arrangement in the collections just named is the introduction of duetts—to sing which, it is often necessary to repeat the third line of a four line verse. And this in nearly every case weakens the effect of both words and music. The full choral singing of psalm and hymn tunes has now become the "order of the day" in the mother country, and may be heard in those churches in the United States, where the best attention is paid to real Church music. It is that style, and that style alone, which can ultimately lead to the great desideratum of congregational singing. On this head we cannot do better than quote the following remarks by the Rev. Charles Daymond, Principal of St. Peter's (Training) College, Peterborough:—

"It is not seemly that worship should be inaudible, save the feeble response of a clerk, or the dull monotony of the school gallery. It demands our most careful, most earnest service, and cannot be adequately represented by such forms. Therefore we place in our churches bodies of singers, who shall lead the worship of the people with such fulness and earnestness of sound as shall draw out the voice of the congregation. The congregation are themselves worshippers, their own voice should assert itself; they must not worship by proxy, but should make an audible sound, each for himself. We do not say that inaudible prayers are insincere or unaccepted. God forbid! But we put it to you earnestly and humbly, to consider whether the public worship of God should not be audible and united, earnest in sound as well as in heart. * * * Rest not content with the coldness of representative worship. Think not that choir or clerk can worship for you, but pray your own prayers, and sing your own prayers, and your own songs of praise, so that the sound of your worship may fill the temple of the Lord."

(TO BE CONTINUED.)

Correspondence.

August 15, 1866.

MR. EDITOR.

In the last number of the *Church Magazine* you noticed in a few words a most painful subject, which caused some remarks at the time among many of the laymen who visited St. John, in the beginning of July. "There was no religious service held during the week which the delegates were invited or expected to attend." Willingly would I let this miserable fact be buried in oblivion,

were it right to do so. I feel, as keenly as any man, the force of what I heard a clergyman say, "that it was too painful a subject to dwell upon." But sometimes painful subjects *must* be spoken of, in the hope that an alteration for the better may take place.

You say, and with truth, that this serious omission "ought not to have occurred in a city where there are so many resident clergymen." You are not alone in that opinion. It was a shame and a disgrace to the Church generally; and especially to those clergymen who serve the parishes in which such large and important meetings took place. It looked as if we did not really believe in what we profess. We were met together from all parts of the country, some of us at considerable expense and inconvenience, and there was no opportunity given for meeting for worship: there was no "breaking of bread" whereby we might be knit together in the bands of love and fellowship. Men came and met, and spoke, and decided, and went, as men of business might do. All was cold and dead!

I would ask what are the clergy in St. John about? There are in St. John, Portland, and Carleton, seven parish churches and a chapel of ease; and to serve these there are at least nine clergymen. And has not every one of these men promised, at the most solemn period of his life, that he will be diligent in prayers, and in reading of the holy Scriptures? And does not the Church of England lay it down as a rule that Morning and Evening Prayer shall be *daily* said and used throughout the year? And is not every Priest and Deacon to say daily this Morning and Evening Prayer in the church where he ministers, that the people may come to hear God's Word, and to pray to Him. What were we country people to think of these town clergy, when we asked, (as I know several did ask), where we could go to church, and were informed that among all these nine clergymen there was *not one* who thought it his duty to keep his solemn promise to God; and that the only service was one at eleven o'clock on Wednesday, when the greater part of us could not attend.

Now, Mr. Editor, I am a plain country man, but I must take the liberty of saying that I don't understand on what grounds this great neglect can be excused. If I were a minister, I think I should feel it my duty at least to do what I had promised; and what the prayer-book told me to do. And it seems to me that it is a minister's duty to open his parish church twice every day and read prayers; if people come to pray with him, well and good: if not, still *he* is to pray, there and then. I once asked our clergyman about this, and he seemed to admit that he *ought* to do this much, but excused himself on the ground of having great distances to other churches. There might be a reason in this case for neglecting his duty: but surely there is none in the case of town clergymen, who have but one church and parish to serve. I should fancy that when clergymen are engaged in the active duties of their calling, it would be a help and comfort for them to have the stated hour of public prayer day by day: and surely there are in every populous parish some old and infirm people, to whom it would be a great privilege and blessing to have the chance of joining in the service of the Church more frequently than on the Lord's day. At any rate, if the rules of the Church were observed, it would not be possible for nearly all the clergy of the diocese, with lay delegates from a majority of the missions, to come together on the business of the Church, and have no opportunity of common worship. I question if such a miserable accident *could* happen in any other city except St. John.

It has sometimes occurred to me, as a layman, that the *clerical* mind must be peculiarly formed. Would the clergy be satisfied if lay people undertook the most solemn engagements and never *tried* to fulfil them? And do they fancy that *we* do not observe *their* shortcomings? I can assure the reverend clergy that this is not the age when duty can be ignored and neglected without observation. Particularly would I suggest to those reverend editors who for a number of years past have been engaged in sowing dissension and distrust in the diocese, and have set themselves against all authority to which they were bound to submit, that they would be much better occupied if they would serve these churches more frequently, and try to wipe away the reproach which attaches to the city of St. John, of being probably the only place of its size in her Majesty's dominions in which there cannot be found *one* clergyman sufficiently pious and

conscientious to give his people the chance of worshipping God daily according to the rules of the Church whose bread they eat.

Hoping that these few words may meet the eye of those concerned, and that if ever I should again be sent to St John, on Church business, I may have an opportunity afforded me of worshipping God, I remain your friend and subscriber,

A COUNTRY STOREKEEPER.

BOWING AT THE NAME OF JESUS.

With much astonishment and great regret the writer of this paper learns that there are, among the professing Churchmen of this province, those who refuse to bow the head at the name of Jesus Christ.

To hear this beautifully significant and time-honoured custom has been dropped by any member of the Church, is sad; but further to hear that it has been dropped by *Clergymen* of the Church, ambassadors of Christ, whose duty it should be to preserve with care any such ancient and honorable custom, leaving out of the question the many evil consequences arising from its omission, is, truly, more than any one should be prepared to hear.

It is to be hoped that those who have dropped this sacred custom have not done so wilfully, with a knowledge of its history; but that they have been ignorant of its antiquity, of the canon of the Church which expressly commands its observance, of the great and weighty reasons for which it was begun, and of the fearful consequences to which its omission may, and, probably, in time, would lead.

Much space, therefore, need not be occupied in explaining these several reasons for the observance of the custom under consideration.

It is almost impossible, at this day, to say what gave rise to the observance of this custom—Scriptural command we do not claim for it, because we do not consider that the words of St. Paul, “that at the name of Jesus every knee should bow,” are a correct translation of the original, and that the text can be taken as a command for that particular gesture of the body which we observe. The custom was probably begun, in the early ages of Christianity, by those noble champions of the faith who fought so boldly against the fearful heresy of Arius, which, in the fourth century, was so rapidly spreading over the world. The reverent bowing of the head *whenever and wheresoever* the name of Jesus was repeated would, no doubt, be a strong and palpable reason against that awful heresy which denied the Divinity of our Blessed Saviour. These reasons, taken with a consideration of the reasonableness of the thing in itself, is, certainly, good and sufficient cause for the observance of the custom. That it is a very ancient custom is plain from the wording of the eighteenth canon of the Church of England, which, in the following words expressly commands its observance:—“When, in time of Divine Service, the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, *as it has been accustomed*; testifying by these outward ceremonies and gestures, their inward humility and due acknowledgment that the Lord Jesus Christ, the true Eternal Son of God, is the only Saviour of the world, in Whom alone all the mercies, graces, and promises of God to mankind for this life and the life to come are freely and wholly comprised.”

This canon, it must be observed, did not first introduce the custom, for the words “*as it has been accustomed*” show that that custom, which had been voluntarily observed from an indefinite time, was now to be enforced by law, and for reasons which we implied in the canon itself.

It must now be plainly proved that this custom of bowing the head at the name of Jesus, is a very ancient one. It must also be plain that the reasons given for its observance are enough to sanction its continual practice; and that one of the reasons given for its observance, and that a most fearful one, may, and probably would, upon its omission, again arise.

Can any of those who have dropped this sacred custom persuade themselves that they and all who may be pleased to follow their example in things spiritual, are so filled with all love for their Saviour Jesus Christ, and are so sure never to

swerve in their duty towards Him and in their acknowledgment of every homage which to Him belongs, that they can afford to omit this reverential custom? They will do well to consider the consequences to which their conduct may lead. In this age of the world there are not a few who deny the Divinity of our Saviour and, now if ever, surely we should be zealous, in the observance of that custom by which we acknowledge our belief in His Divinity and Divine mission.

Then shame on those who by their silence now,
Would almost seem this faith to disavow,
Who never "at the name of Jesus" bow!

W.

Colonial and Foreign Church News.

THE SYNOD.—All that the *Church Witness* as the organ of those who oppose the establishment of a Synod in the diocese has to say may be briefly stated. It says that "our diocese has its own peculiarities, and that what may be desirable for others, may not in all respects be suitable for us." It would seem also to infer from the fact of the question never having been discussed "in the past days of colonial life" that it was quite unnecessary to entertain it now. A most "lame and impotent conclusion," truly!

The Rev. Prescott Merritt of North Gower, (diocese of Ontario), has lately been on a visit to St. John, his native city. He has been but a few years in Holy Orders, but has given proof of his zeal and sound Churchmanship wherever he has ministered. While here, he assisted at several of the services in St. Paul's, (Valley). His sermons were most earnestly delivered, and by their practical teaching were very effective. He has already been the instrument of numerous conversions from Methodism to the Church, and has proved that one great cause of his success is his system of constantly visiting his parishioners, and ministering to spiritual wants.

He was heartily welcomed, we hear, on his return to his parish. Among those who turned out to meet him was a woman more enthusiastic than the rest who cried out "Hurrah! here comes his Reverence!"

ST. ANNE'S CHURCH, CAMPOBELLO.—A very handsome Pall has lately been procured for this church. The material is cloth of a violet colour, with a cross on either side reaching from end to end; on one side, of white cloth, on the other, of crimson. The sides of the Pall are bordered with violet fringe. The Pall was supplied by Whipple, of Exeter, at a cost of \$19.50; rather more than half of which was generously borne by the ladies of the Church Needlework Society, and by his Lordship, the Bishop of the diocese.

It is hoped that this beautiful covering for the remains of the departed may help to dispel some of that unchristian gloom, with which we have been so long accustomed to surround the burial of the dead.

ST. STEPHEN.—A meeting of the Rural Deanery of St. Andrew's was held here last month. On Wednesday, Aug. 22nd, there was Morning Prayer at 7.30; and at 10.30, Litany and Holy Communion, with a sermon by Rev. R. E. Smith. The preacher took for his text the words "As my Father hath sent Me, even so send I you," and delivered an eloquent discourse on the necessity of an apostolic ministry. In the afternoon, the clergy read and discussed Romans xi. and went through their ordinary routine of business.

Evening prayer was said at 7.30, when Rev. J. S. Williams preached on St. Luke, xxiii. 33, Thursday began by Choral Communion at 7.30, the Rector being celebrant.

The service was in monotone throughout with the exception of the *Ter Sanctus* and *Gloria in Excelsis* which were sung to the plain song accompanied by the organ, and the Epistle and Gospel which were read. The clergy met for breakfast at the Rector's house, after which the proceedings of the Deanery were continued. The Rev. J. S. Williams read a paper on the Use of the Order for the Burial of the Dead, which gave rise to an interesting discussion. Evening Prayer was said at the Church at 4.30. At 7.30 a Missionary Meeting was held in Grant's Hall, the rector of the parish in the chair. The chairman, after some brief introductory remarks, called on Rev. J. S. Williams to address the meeting.

The speaker dwelt on the general division of missionary work into home and foreign, alluding to the Bishop's recommendation that district associations in behalf of the Society for the Propagation of the Gospel, should be formed in the province. The meeting was next addressed by Rev. Edwin Murray, of St. Anne's Church, Calais, who gave a deeply interesting account of the progress of domestic missions in the United States, and of the influence of the Church as the pacificator among the discordant elements of Society in that great country. Mr. Robert Watson followed in a speech of great warmth, and dwelt in a way which could hardly have

been done by the clergy on the insufficient provision made by the laity of the diocese for the support of the Church.

The concluding address was by Rev. W. Q. Ketchum (Rural Dean), who took that subject, which is so near his heart, and on which he has bestowed so much labour, the position, financial and otherwise, of the Diocesan Church Society. A hymn was sung with great spirit both at the opening and close of the meeting; and a collection was taken up amounting to eleven dollars.

The services of Friday (St. Bartholomew), were as follows. Litany at 7.30. Holy Communion at 10.30, at which Rev. F. S. Williams was celebrant, and also preached on St. Matt. xix. 13-15. The *Gloria in Excelsis* was again sung. Evensong was at 7.30, and was followed by sermon by the Rev. Edwin Murray on the words: "What doest thou here, Elijah?" Walmesley's Choral Hymn: "From all that dwell below the skies," was sung after the sermon. The musical part of the services on each day was most creditable to the Choir, and to the patient labours of the Rector, (Rev. E. S. Medley,) who has bestowed on them constant careful training. The attendance at the services, in spite of the rain, and the reverent conduct of the worshippers, must have been most gratifying to him, as it was to the other Clergy present.

We cannot close this notice without an expression of honest admiration for the beautiful fabric of the church. For its quaintness and solemnity, its height and lightness, it is unequalled among the parish churches of the diocese, and shows how effective wood may be made as a material for church building. The east window by Wailes is an exceedingly good one, and adds greatly to the beauty of the interior.—*Com.*

The following reached the office of publication too late for insertion in the magazine, last month:—

According to previous announcement his Lordship the Bishop of the diocese came to Springfield on Monday, July 23rd. The first service was held on that day in the parish church of Holy Trinity. Fourteen persons presented themselves to the Bishop for Confirmation. The prayers were read by the Rev. W. E. Seovil, Rector of Kingston; the lessons by the Rev. Richard Simonds. The commencement of the Confirmation service was read by the Rev. Geo. Rogers, Missionary of the parish. The large and very attentive congregation then listened to an impressive address from his Lordship, the concluding part of which was more particularly directed to the young persons who had that day dedicated themselves to God.

The next day his Lordship proceeded to the parish church of St. John, Johnston, when eleven candidates were confirmed. Divine service began at eleven o'clock. After Morning Prayers and the Confirmation Service were concluded, his Lordship delivered a very happy and instructive discourse. The church was filled, to overflowing, notwithstanding the intense heat for so crowded a congregation, and every one listened with the deepest interest to his Lordship's address,—at once both impressive and instructing.

DIOCESAN CHURCH SOCIETY.—We are glad to state that the total of the subscriptions from St. James's Parish, St. John, is considerably in excess of the amount last year—this, too, notwithstanding withdrawals and deaths.

NOVA SCOTIA.—We learn from the *Church Chronicle* that the "Memorial Lectern" has been placed in the Cathedral Church. It is a carved oak Eagle, well proportioned and suitable for the purpose, and is generally approved. A brass band around the globe on which the Eagle rests has the following inscription:—

THIS LECTERN
Was Presented by the Clergy of the Diocese,
To be a Memorial of the Piety and Brotherly Kindness of the
V^{EN}. ROBT. WILLIS, D. D. & D. C. L.,
Rector of St. Paul's Church, Archdeacon of Nova Scotia, and Canon of this
Cathedral.

"Distributing to the necessity of Saints, given to Hospitality."

THE Bishop of Nova Scotia held his Visitation of the Archdeaconry of Prince Edward Island, on Wednesday, 1st August, for Ordination Consecrations and other Episcopal acts throughout the Island. Divine Service was held in the parish church of Charlottetown the Prayers were read by the Rev. D. Parnter; after which his Lordship delivered to the clergy one of the most lucid and admirable charges which it has ever been our privilege to hear, giving utterance to words of warning and encouragement, which made a deep and we hope a lasting impression on all who were there.

The several delegates who had been elected from the different parishes were present, with a few exceptions.—*N. S. Church Chronicle.*

A Synod is now being established in the Island.

TORONTO.—We are happy to be able to report that the Venerable Bishop of this Diocese, now in his 89th year, is still seriously engaged in the discharge of his Episcopal functions.—*Canadian Churchman.*

The Lord Bishop of Quebec left by schooner on the 30th July, for the Labrador coast, for the visitation of that lonely and desolate region, and for the purpose of holding confirmation among the few scattered settlements of the fishermen who reside there.—*Ibid*

UNITED STATES.—We learn from a Boston paper that the "Rev. Dr. Huntington has declined his election to the Episcopate of Maine by reason of the demands of his present peculiar field of labor, and the earnest request of the Church at large that he should not relinquish his important position in connection with the diocese of Massachusetts."

RUPERT'S LAND.—The Bishop of Rupert's Land has recently completed a visitation tour over more than a thousand miles across the snow. His Lordship, in a letter addressed to the *Christian Knowledge Society* from Bishop's Court, Red River Settlement, speaks, in terms of much satisfaction of the efforts made since his arrival to get the people to do something for themselves, which he observes, were succeeding beyond expectation. They had the weekly offertory established in all the ten churches of the Settlement, and in one of the missions in the interior.

The Bishop was about to hold a conference, at the end of May, of the licensed clergy of the diocese, and two lay delegates from each of the four parishes of the settlement, preliminary to the calling of the first Synod of Rupert's Land. His Lordship also contemplates the resuscitation of St. John's College, for educating catechists and teachers for the Missions, and these again as clergymen as well as for giving a general education.—*N. S. Ch. Chron.*

The subscription for the Keble Memorial now amounts to £24,324. The following letter has been received by a member of the committee:—

Bishopthorpe, York, July, 1861

My dear Lord—In answer to your letter I write to say that, in my opinion, the Church of England owe a great debt of gratitude to the author of the *Christian Year*. That beautiful book has done so much for the cause of true spiritual religion amongst us, that probably only three or four works in the whole history of the Church could be compared with it.

A mere monument to Keble would be a waste of money and pains; his book is his monument. But a college for the education of young men now debarred from University education may well be erected in his memory, for it would have had his support and his prayers if he had remained amongst us. Such a college might be made useful to the sons of clergymen, of whom there are very many who desire to serve God in the ministry, but have no hope of passing through a University because of their poverty. From this class the alleged deficiency of candidates for holy orders might be most fitly supplied. I therefore wish well to your undertaking.—I am, my dear Lord, yours most truly,
W. Eboæ."

The Earl Beauchamp attended the recent annual conference of the Oxford clergy. One of the subjects discussed was lay agency. At the conclusion the *Bishop of Oxford* said that "evidently all the speakers had an earnest craving for lay help:—

They would be interested in learning that on Holy Thursday, after prayer and communion this subject had engaged the anxious attention of a large meeting of the Episcopate, including all the Archbishops, and several of the Colonial Bishops. They had resolved, subject to the enquiry as to whether one point of their scheme could be carried out consistently with the Act of Uniformity, that an order of "Readers" should be established—"Lay deacons," as a designation, had been rejected. These "Readers" were to be publicly appointed, with prayer (not imposition of hands), and were to labour, under the parish clergyman, after Episcopal examination, and with Episcopal authority, in the outlying districts, in ministering the Word &c. The clergy would visit the stations periodically and administer the Communion. The communicants thus gathered in would be invited once annually, at least, to communicate in the mother Church. In this Church the Readers were not to officiate. In answer to Archdeacon Wordsworth, the Bishop stated that the "Readers" were not to be addressed as "Reverend," and were to wear the surplice in their ministrations. What was needed was official recognition and *status*.

The Colonial Church Bill is withdrawn for this session and the Archbishop of York's motion for a Select Committee shares the same fate. We regret it, but not very much. In principle the Bill was thoroughly right; but the frame of it was not beyond criticism, and probably not beyond improvement; and, with litigation actually pending in respect of the Natal Trust, we may submit with a good grace to a further six or eight months' delay. The brief debate has some value, for it shows that Lord Carnarvon is able to grasp the points of the question with which he will have to deal, and is not afraid of it; and almost as much may be said for the Duke of Argyll. As a Presbyterian, yet a genuine enough Liberal and a very clever and thoughtful man, his point of view is not exactly ours, and his turns of expression are by no means such as we would choose; but he, like Lord Carnarvon, sees what are the necessary consequences of the actual *status* of the Colonial Church—sees what the supremacy means, and sees that a Church cannot exist without a creed, whilst he also sees the danger lest in a comparatively small and isolated religious society the term of communion should be unawfully narrowed or unintentionally changed. Of the petition which gave occasion to the debate, and in his treatment of which Lord St. Leonards did himself no credit, the less said the better. Miss Coutts is a lady of enormous fortune, who out of her abundance, has given munificently to various Colonial Churches: if, in consequence of what has happened, she wants her money back again, we hope and trust there may be the means of restoring it to her. But it must be

distinctly understood that we cannot defer, now or at any future time, to her wishes or opinions as influences which should determine the constitution or organization of the Churches in the very slightest degree. The idea is indeed to be propounded seriously.—*Eng. paper.*

In memory of Keble, it is proposed to establish a College in which young men now debarred from University education may be trained in simple and religious habits, and in strict fidelity to the Church of England, with the hope that, among other advantages, it will tend to promote the supply of candidates for holy orders.

At Warwick assizes a young lady named *Mills* was charged with publishing a libel on the Rev. G. Latimer, Rector of St. Paul's Birmingham. The young lady had been an attendant at Mr. Latimer's church and a district visitor in his parish, and, with or without cause, got the idea into her head that she had some claims on the affections of the rev. gentleman. Towards the end of last year it became known that Mr. Latimer was about to marry another lady, and on the 1st of January last Miss Mills wrote a letter of reproach to him saying she would stop that "shameful marriage," threatening to strangle the "mouldy old bride," and uttering other reproaches and threats, including the horse-whipping of the pastor before all his congregation. A fortnight afterwards she attempted to force her way into the vestry of the church to get at him. She also wrote to the half-brother of the lady, saying that in the event of the marriage she was prepared to make charges against Mr. Latimer which would prevent him retaining his position as a clergyman. The result was that the contemplated marriage was postponed for a few days; but was solemnised in the middle of the next month, Miss Mills failing to give any good reason why it should not take place. Mr. Latimer, on being put into the witness-box, utterly and indignantly denied that there had been any attentions, familiarities, &c., on his part to serve as a foundation for the conduct of Miss Mills. Mr. Justice Mellor observed that Miss Mills must have been labouring under a delusion, and suggested that she should plead guilty and enter into recognisances not to offend again. She, however, rejected the suggestion, and was found guilty by the jury—there having been no substantial defence—with a recommendation to mercy. His lordship concurred in the recommendation, and liberated Miss Mills on her own and her father's recognisances for future good behaviour, attributing her conduct to excitement.—*Eng. paper.*

Choral Festivals were held at the following, among other, places, in England, in the months of June and July:—

Hereford, Lichfield, (where there were upwards of 1200 singers), Coventry, Weybridge, Castle Hellingham, Chelmsford, and Oxford. The annual Cathedral Festival of the Peterborough Choral Association is the seventh which has been held. It is the largest association in England, having enrolled during the last seven years 200 choirs, held upwards of fifty district festivals, and sold nearly 50,000 copies of its various service books. The main objects of these festivals is to promote and improve congregational singing.—*Guardian.*

Queen Emma of Hawaii has met with substantial sympathy in England; over £3,000 have been subscribed to the support of the Church there.

TASMANIA.—The *Church News* for this diocese speaks in terms of great satisfaction of the results of the meeting held at Hobart Town in the course of April last; instancing particularly the attempt made to extend into the parishes the ramifications of the agency of the Synod, by the establishment of "Parochial Associations," whose representatives are to have an official place in the Finance Committee of the Synod.

Confirmations have been held this year by several Bishops, acting under the licence of the Bishop of London, in Russia, Sweden, Denmark, Germany, France, and Belgium. The Bishop of MORAY and ROSS has confirmed at Moscow, 75; St. Petersburg, 101; Riga, 10; Cronstadt, 14; and Berlin, 5; total, 206 candidates; Bishop WHITEHOUSE, of Illinois, at Copenhagen, 9; Gottenburg, 8; and Stockholm, 2; total, 19; Bishop MORRELL, Coadjutor of EDINBURGH, at Bonn, 41; Aix-la-Chapelle, 3; Cologne, 5; Dusseldorf, 10; Zurich, 8; and many other places which returns have not yet been sent: the Bishop of BANZOR at Bolougne-ser-Mer, 14; Tours 14; Brussels, 40; St. Pierre, 80; St. Germain, 13; Dunkirk, 21; Bruges, 18; Paris, 80; total, 400.

EDITORIAL NOTICES AND ANSWERS.

SUBSCRIPTIONS RECEIVED DURING LAST MONTH.—Rev. J. S. Williams, Campobello, \$4.90 Bathurst, per Rev. W. L. B. McKiel, 60 cents; Woodstock, \$1.20. Rev. J. Black, Kingsclear, \$7.80.

Subscribers in Apohaqui will please send in their subscriptions in postage stamps if they find it inconvenient to send the money.

Correspondents and contributors will please bear in mind that it is necessary their favors should reach the office of publication before the 20th of the month.

We shall have much pleasure in inserting the account of a "self-supporting Diocese" in the number for October. It reached us too late for the present number; and, as it is, there are several papers already in type for which we could not possibly find room.

Rejected articles will only be returned when requested.

"Young Communicant."—*The Companion to the Altar* published by Nelson & Sons, Edinburgh, is not the style of Manual you would imagine from its title. In selecting books of devotion, or Church teaching, you will have to be governed by the names of the publishers, and may soon learn who publishes the right kind. 2. It is a matter of both annoyance and regret that the Holy Communion is so coldly and incorrectly administered in the churches in St. John. It is a comfort, however, that St. Paul's is such a happy exception to all the others in this respect.

"Canada West" fears that some of our clergy and people are becoming Erastians. We trust he is mistaken, and that the example of the faithful among the laity as well as the clergy may check any such tendency in this diocese.

We are glad to report an increase in our subscription list since last month.

"A Parish Priest."—Dr. Pusey's speech was not copied from the journal you name, but from one of the English Church papers you sent to your Dean Rural. We regret that such a faulty report of the speech should have appeared in our pages. Send on the *P. M.*; it will be taken care of. 3. The verses shall appear as soon as a place can be found for them.

"H.—1. A cheap edition of the *Church Catechism* will shortly be printed at the office of this magazine. 2. We hear complaints on all sides that the *Church Catechism* is not generally taught in the Church Sunday Schools of St. John.

ADVERTISEMENTS.

CHURCH NEEDLEWORK SOCIETY.

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Secretary,—Rev. W. Walker, Jun'r.

Treasurer,—Miss M. Walker.

All kinds of Church Needlework done by this Society. N. B.—Will those Clergy who have not yet paid for their Sermon Cases, please send their remittances as soon as possible, so that the accounts for last year can be made up?

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