

L. J. M.

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"Ad profectum sacrosanctæ matris ecclesiæ."

DIOCESAN CHURCH SOCIETY.

A most affecting appeal on behalf of a Native Girls' School at Rangoon, Burmah, has just been made (alas! without effect) to the S. P. G. This School, which has been established but one year, has been wonderfully blessed of God to the conversion of the heathen. Eighty native girls are now under daily Christian instruction, and help towards the salary and outfit of an assistant teacher was an absolute necessity, as otherwise the failing health of the principal teacher would necessitate the closing of the school. But the Rev. Secretary of the S. P. G. was obliged to reply—"I heartily wish the Society could support an assistant to Miss Cooke, but if you will only read the appeal prefixed to our annual report, you will see that for the present any new expenditure, whether in the way of salary or passage money is beyond our power."

In our late American exchanges we notice the organization of a new sect who style themselves "Anti-Missionary Baptists," because on principle they refuse to take any part in missionary enterprises. Our first mental query on making the newspaper acquaintance of this extraordinary sect was—where would their share of Christian knowledge have been if there had never been such a thing as missionary enterprise? Our next was—are these people the only Anti-Missionaries in America? Are there no Anti-Missionary Churchmen?

In the first place, our Church in Nova Scotia has no direct connexion with any missionary society except as a pensioner upon missionary funds. In this respect, among all the larger Protestant bodies in this Province we stand alone. Presbyterians, Baptists and Wesleyans stand alone in a different way, for they require no propping-up, no extraneous pecuniary assistance. No S. P. G. or D. C. S. have they in England to assist in the support of their missionaries,—no S. P. C. K. to supply them with religious books at an almost nominal price. No touching appeals are made for them to British philanthropy. This has its disadvantages, as their earnest and repeated appeals to their people for increased contributions, and the frequent and not always satisfactory changes of ministers, as well as some other religious and social indications would show. But as the country fills up and advances in wealth many of these difficulties will disappear. At all events they are not in the meantime at all discouraged by them. They have never fallen into the great mistake of supposing that the less their people subscribe towards religious operations outside of their own neighbourhoods the more they will give towards the support of the gospel at home. They have always—but especially of late years—acted upon and proved the truth of the exactly opposite principle. The Presbyterians of Nova Scotia have for years supported a very expensive mission among the

islands of the Pacific, and have brought the light of the gospel and the blessings of civilization to many who long dwelt in heathen darkness and cannibalism. And not content with this, they have lately at their own desire undertaken the sole maintenance of a mission to the Coolies in Trinidad, which was originated by their brethren in the United States. And the Baptists in Nova Scotia have no sympathy with their Anti-Missionary brethren of the Western States, for they have long sent and supported missionaries among the heathen in Burmah, besides contributing liberally towards a mission to the Acadian and Canadian French.

But what have we done all this time? We have beheld the operations of others and cried well done! We have read of the wonderful opportunities opened up by Divine Providence of late years for the in-gathering of the heathen into the fold of Christ, and therefore at our Diocesan Church Society's meetings we have vigorously applauded the missionary spirit, and to the sound of the organ and melodeon have annually asked ourselves the startling question—

“ Shall we to men benighted
The lamp of life deny?”

and straightway we have gone away forgetting what manner of men the heathen were. For we have not only not sent missionaries to them, but by neglecting to provide for our D. C. S., have made it necessary that not merely a large part of the stipends of our country clergy, but even the passage money of missionaries sent to us from England should be paid by the S. P. G., which now pathetically acknowledges its inability to send an assistant teacher to a most promising school among the heathen.

We have the assured fact staring us in the face that the assistance of the S. P. G. is even now being rapidly withdrawn from our diocese—the oldest on the colonial list, and whilst we behold New Brunswick girding up her loins to the work, and by enlarged contributions every year supplying the increasing deficiency of the English grants to her Church work, our D. C. S. subscriptions show no steady increase proportioned to our wants. Our exertions in behalf of the General Endowment Fund—though crippled and dwarfed by avoidable contentions and general apathy—have induced the good S. P. G. to be more patient with us than with others, from whom its grants are being more rapidly withdrawn. But the end of this liberality will come, and meantime we should—as a Church—be more rapidly learning and practising the duty of self-support.

Although many of the better provided belong to our church, still along our shores and in our back-woods settlements we have many attached members of the church who are far more willing than able to contribute to the support of the gospel among themselves, and these cannot be neglected in the daily ministrations. We have, besides, the care of that large class of careless ones who are ashamed to confess themselves nothingarians, and therefore, call themselves Church people,—who contribute to the general stock little but the blame of their short-comings, and by their censoriousness and illiberality discourage others often less able, but more willing than themselves. And, moreover, we have amongst us a large number of persons who have never yet been sufficiently aroused to the duty of giving of their means to God's work until they feel it.

Now, therefore, whilst the heathen are perishing for lack of knowledge, which we withhold by drawing their light to ourselves,—whilst our D. C. S. is crippled in its most useful work by the want of means,—whilst our General Endowment Fund lies dormant because a large part of the subscriptions towards it yet remain unpaid,—whilst other christian bodies are not only supporting the work of religion

among themselves, but sending missionaries at a great and continual cost to heathen lands,—it is surely time that we were up and doing. Our D. C. S. collections will soon be required, and let us at once show by a vigorous effort that the Gospel story so long sounding in our ears has not been lost upon us, for surely if we have not learned from it that “it is more blessed to give than to receive,” we have indeed learned but little. Let us give till we *feel* it. And let us never be afraid that collections for general religious purposes will reduce the contributions of our people for local objects. Giving is as much a part of the worship of God as praying and indeed praying without giving—where there is the ability to give—is but hollow-hearted self-deception. The christian religion is a religion of cost and self-sacrifice. But it is a religion of glorious recompense and abiding rewards, for “the liberal soul shall be made fat, and he that watereth shall be watered also himself.”

Our people are not less liberally inclined than others,—indeed many of them in this Province are distinguished for true christian munificence. But as a body we are not yet up to the average mark.

PROGRESS—THE LAW OF A LIVING CHURCH.

TO THE EDITOR OF THE NOVA SCOTIA CHURCH CHRONICLE.

Rev and Dear Sir.—In the following summary I have endeavoured to compress within such space as your columns could afford, an interesting and valuable sermon, preached on the occasion of the first festival of the Parish Choirs in Trinity Church—New York—by its Pastor the Rev Dr. Dix.—

The Sermon suffers by compression, but I have—as far as possible, where much curtailment was necessary—used the preachers own words. My object has been not to allow so forcible and able a sketch of the later history of our common Church, to pass, with publication in the New York Church Journal, but so to reproduce it as to ensure its being, seen—in however abridged, and imperfect a form—by Churchmen in British America.

If we truly seek the increase, of faith, hope, and charity,—that blessed charity “without which all our doings are nothing worth,” and which, I think, so characterizes Dr. Dix's remarks—we may be sure, whatever our course in the future, whether as a nation, or as a Church, that we shall, of God's help, be kept “from all things hurtful, and led to all things profitable to our Salvation.”

Be it ours, then, to trust that He who has so evidently been dealing in Grace with the Anglican Church, throughout the world, during the last half century—raising her gradually to a higher standard of faith and practice—will continue to make this movement, as He has made other previous movements, minister to her for good.

I remain, yours faithfully,

HALIFAX, N. S., Oct. 1, 1867.

R. W. LOWRY.

ON THE RITUALISTIC HISTORY OF THE LAST FIFTY YEARS.

It may be neither uninteresting nor unprofitable to remark upon some of the changes which have taken place among us in sundry things ecclesiastical within the last quarter or half century.

Progress is the law in a living Church; and we cannot be thankful enough that at the critical moment in which the connection between the Church of England and the scattered congregation, in the American Colonies, just recognized as a nation, was severed, there was no legislation on matters more essential, of such a nature as to prevent the growth and development of the infant Church.

Let us pass in brief review some of the alterations and improvements of intervening years. The history of the past, so far as externals are concerned, is one of continual change. And first, as regards the structure of our churches, the style of ecclesiastical architecture has been constantly varying. Again in nothing has there been a greater change than in the interior arrangements of the churches. Seventy years ago in large churches with galleries there was a recessed chancel with an imposing altar, in front of which was a large structure consisting of the pulpit, reading desk, and Clerk's desk.

In St. Paul's Chapel, in New York, may still be seen the immense pulpit out in the nave, overshadowed by its heavy sounding board. The clerk's desk however, has long since disappeared, and the present reading desk easily accessible, and open on all sides, is all that remains of that cumbrous enclosure, with great brass hinges and handles, in which the officiating clergyman used formerly to be shut up. In those days they had enormous cushions, as well upon the altar, as upon the pulpit, and reading desk, heavy with bullion and heavy with huge tassels, inviting the minister to luxurious repose. What a wonderful sight it was: It seemed to say that a sermon is the highest, the most exalted, and the best of all Gospel privileges; that prayers and services are good in their way, but of secondary importance, but sacraments hardly worth considering. After several intermediate changes we come some twenty years ago—to deep chancels with stalls on either side facing each other for the clergy, and for the surpliced choirs, foreseen long before their actual appearance.

Until the deep chancels were introduced, the clergyman in reading the service was always required to face the people. They took it as an affront if he looked anywhere but towards them. They seemed to consider if he turned towards the Lord's Table that he did so through disrespect for them. At length this idle notion was given up; the great reading desk was removed, the clergyman took his proper place in the chancel, and said the prayers at the faldstool as now.

Again, not long ago, the cross was all but unknown among us as a symbol of our faith, and an ornament of our holy places. It was left to the Romanists, by our permission they enjoyed a monopoly of it, as is still the case with other useful and excellent things. I can remember the day when a cross on an Episcopal Church was hardly to be seen. The first that I ever saw was on the Church of the Ascension in this city. I beheld it, and wondered, and rejoiced secretly, as not quite sure whether it was right or wrong. Next as to the manner of performing divine service. There was a time when no music was tolerated except the singing of a psalm, or hymn in metre. Chanting was unknown, and when first introduced was denounced as a Popish custom. A few learned and judicious men fought the battle for the privilege to sing the *Gloria Patri, Venite, &c.*

The Rev. Dr. Smith published, in 1814, a volume of 300 pages to prove that it is lawful to chant, and that people should be allowed to sing something else than metrical psalms and hymns.

He dedicated his work to the Rt. Rev. the Bishops, and the Rev. the clergy of the Protestant Episcopal Church in the United States of America. Dr. Smith began by stating that "from numerous and creditable testimonies it appears that the usage of chanting the psalms and hymns of public worship attained in the times of the Apostles, and continued to be common to all Christian nations until about 260 years since, when it was, in several parts of Europe, more or less interrupted by the struggles of the Reformation."

He then goes on to show that the Psalmody of the Jewish Church, itself divinely inspired, was continued in cathedral establishments throughout the Christian world.

Yet, notwithstanding his arguments, when, for the first time in one of the parish churches of this city, the choir sang the "Gloria Patri," at the conclusion of the psalms, a delegation from among the persons present repaired to the Bishop, calling on him to interpose his Episcopal authority against this abominable Popish innovation.

Again, it has only been within some 20 or 25 years that holy baptism has been ordinarily administered in the churches.

In these times the ante-communion service was always read in the desk, unless when there was an administration of the Lord's Supper, which took place on Christmas, Easter, and Whitsunday, and about 4 or 5 other Sundays. God be praised for the change that has come since that day.

Referring to floral decorations you know how wide spread is the use of flowers at Easter, and how we all love them, but perhaps you do not know with what alarm and horror their first introduction among us was viewed. As an illustration let me refer to a case which happened before my own eyes. It must have been about 15 years ago that, on an Easter morning, the font of one of the churches of this parish, a very modest, shallow vessel, was filled with flowers. The discovery excited the congregation to a wondrous degree; the clergyman quailed before the tempest, and no sooner was the service over than the flowers were removed from the font, and from the precincts of the church. Such was the history of one of the first appearances of those delicious emblems of the resurrection in a parish whose churches now vie with each other in the loveliness of their Easter dress.

Enough has now been said to illustrate some of the changes in things ecclesiastical which have occurred among us during the last half century, and to demonstrate that the history of that period has been one of steady development and acquisition. Let me add that in comparing the past and the present the idea of speaking disrespectfully of our fathers or their customs, has been as remote as it could be from my thoughts. On the contrary, the hearts of their children turn to them with reverence and affection, while at the same time we cannot help perceiving that we have made progress since those days. They walked after the light of those days, and to tell the truth were not conceited enough, like some of their descendants, to regulate matters for all time to come. We do not find fault with the churchmen of the earlier part of the century for not having things just as we have them, any more than with the good people of this city for not using in those days horse cars, steam ferries, or omnibusses. There are some who think the Church alone should show no signs of growth.

Now, as there is a moral in every history, the one which we have been considering—so curious and instructive—must surely be able to convey some salutary lesson, and that lesson ought not to be disregarded by those in high places, whose duty it is to direct great movements, instead of vainly endeavouring to repress them.

Has not, then, all this growth, from what was, to what is, been of the Lord? Has it not been the mere working out in the Church of the law of her existence? The hand of Almighty God has been with us, through all the work of restoration. We could not retrograde; we would not if we could.

The question arises whether the work of restoration should be regarded as complete at its present point, or whether it may be carried still further with advantage to the Church. The future will answer, but there ought to be no legislation to impede the free and healthy growth of the Church according to that law which holds in every part of the visible, historic, Catholic system. 1867 is no better able to legislate for 1967 upon minute details of rite and ceremony, of practice and usage than 1767 for 1867.

We look for great results in the future, because we notice what has been the order of progress in the past. And although the same opposition may be hereafter encountered, which has been met with heretofore on the introduction of improvements in divine service, we are confident that those things will ultimately be approved which prejudice may at first oppose. We are confident of this, because persuaded that the intention of those who have laboured in the work of restoration has been to set forth with sincerity and in simplicity, yet forcibly and distinctly, only such truths as are scriptural, Apostolic, primitive, and Catholic.

Looking about this Church, we challenge any one to point out so much as one smallest object which symbolizes Roman doctrine or Roman error. We disclaim, distinctly and earnestly, any sympathy with the peculiar views, practices, or teachings of Rome. It is not toward them that we move, but toward that happy position, if it can be found, and it must be somewhere, in which all true Catholics may meet in unity of doctrine, discipline, and worship, and where no edict, whether it be promulgated from one extreme or the other, shall have power to vex and distress God's children.

Finally, while speaking of outward things, the inward spirit and life have not been forgotten. What indeed are rites and ceremonies, customs and practices, but so many indications and expressions of hidden life? Let growth in beauty, grace, and dignity be ever so great, it were nothing and worse than nothing if unaccompanied by spiritual development. With joy and thankfulness is the conviction declared that these two processes have been going on amongst us side by side. We have been gaining those things referred to—beautiful churches, noble and richly adorned altars, massive fonts, spacious chancels, choral services, Easter flowers, spire, gable, altar crosses, surpliced choirs, &c. But along with these we have been also gaining, what is better far, a higher view of the position of our branch of the Church toward the rest of Christendom, a knowledge of her history, a love for those holy traditions which reach far back, across the stormy waters of the Reformation, into the era of the six general councils, and the first age of the Church; a deepening reverence for her blessed sacraments, a more correct appreciation of the life to which we are called in her; a clearer view of our duty to ourselves, to men, and to God.

I can bear witness that I have never seen so much as lately of deep longing after holiness, of settled purpose to make His glory the end of existence, of earnest repentance for sin, of energizing faith towards our Lord Jesus Christ.

Behold how, on every side, the Church is putting forth her strength in active charities, in missions at home and abroad, in enterprises for the succour of the orphan, the poor, and the lost, in efforts to win the masses, the labouring folk, and those who are living without God in the world. This growth of Christian love, fervour, zeal, and devotion, evenly with development in the outward expression of reverence toward Almighty God, and with belief in the articles of the Catholic faith gives assurance that the work is the Lord's, and that it cannot be overthrown.

THE TWO BAPTISMS.

[CONTINUED.]

The boys were a good deal older now, and the last day of the holidays had come. Lionel, attended by James, who was grown into a tall strong lad, and had been lately promoted under-gardener, took out his gun for a last pop at the rabbits. The day turned out unsuccessfully; the young sportsman was

put out at his ill luck, and was inclined to blame everybody and everything but his own want of skill.

A large bird flew across the field. Lionel raised the gun to his shoulder. "What do you bet I don't bring him down, Jem?"

There was no answer. Before the trigger could be pulled the muzzle of the gun was struck upwards. The charge flew harmlessly into the air, and the bird soared proudly away into the distant sky. Lionel turned round to James, his cheek flushed, his eye glittering with rage.

"What do you mean by that, you meddling fool?" was all that James heard as a sharp blow struck him to the ground, where he lay for a while motionless and senseless.

When he awoke to consciousness Lionel was bending over him tenderly with a world of remorse on his handsome face.

"Oh! Jem, I'm so sorry. Are you very bad? Indeed I didn't mean it, only I was so mad with you for spoiling my shot."

As he said this he tore his pocket-handkerchief in strips and tried to staunch the blood which flowed from a wound in the poor boy's forehead.

James raised himself with a great effort. "I'm very sorry I vexed you, sir, but I saw, what you didn't, little Tom Baker and his brother, just behind the hedge you were aiming at. If you had fired as you aimed, you *must* have hit them."

"Never mind why it was," said Lionel, thoroughly ashamed of himself, "only tell me whether you think you can manage to get home. Does your head hurt you much?"

"No, sir, it don't so very much." But the pale face belied the words, and it was with a slow step that the boy, leaning on his young master's arm, began his homeward walk.

Now with all Sir John's easy-going, don't-care nature, there was one point on which he was especially firm and determined, and that was putting down any assumption of authority and tyranny towards an inferior. The only time he had ever shewn himself really angry with his son was when Lionel had been guilty of rudeness to one of the servants.

The remembrance of that day caused Master Lionel many uncomfortable feelings in the thought of his father's just displeasure when he should hear of James's accident and its cause.

"I say, Jem," he said, "I was a brute, I know I was; and I'm sure I'm precious sorry about it. But you won't peach, will you, there's a good fellow."

James had not time to answer, for at a sudden bend of the road they met nurse Hudson returning from an errand in the village. She started at the sight of her boy's swelled and bleeding face, and immediately began enquiring how it was the accident had happened.

James did not know what to answer, but Lionel muttered something about his having tripped and fallen against a tree in running after a wounded rabbit. And he went on to make such a desperate fuss about getting poor James home as quickly as possible that nurse Hudson, alarmed at her son's appearance, was only too glad to give him an arm, and ask no further questions. Between them they managed to get him to the Manor at last, and upstairs to his little attic. His mother washed and bound up his wounded head, and put him into bed at once. She did not leave him, but sat with her work in her hand

watching by his bedside until he broke the silence. She was a singularly truthful and right-minded woman; always open herself she always went to the bottom of things, and she never failed to know the rights of everything in which James was concerned.

"Don't stay by me, mother," he said. "You will be wanted down stairs."

"I shan't be wanted yet, James. How do you feel now?"

"My head aches dreadful."

"How did it happen? Did you trip up against a root?"

James made no reply, and the question was repeated.

"Did you trip up against a root?"

"No, mother."

"How came you to have fallen so heavily then?"

"I don't know mother. At least I mean I can't tell you. Please don't ask me any more." and the colour mounted higher in his fevered cheek.

"Very well my dear boy. I'm sure I don't want to tease you. Still I think you should tell your mother."

For a few minutes there was silence. James tossed about on his bed suffering in body, and sad in spirit. He was not used to keep anything from her. Presently she returned to the charge.

"Only this one question, James. Had Mr. Lionel anything to do with it?"

The opening of the door relieved James from his difficulty.

"I've just come to see how you are," said Lionel entering, looking it must be confessed, very gloomy and discontented.

"Thank you, sir, I'm better; I shall be all right after a night's rest." But as he spoke his mother noticed a strange light in his eye which she did not like.

"Mother dear, would you be so kind as to go into the next room for five minutes. I shan't see Mr. Lionel again, and I want to wish him good bye now, for he'll be starting early.

As soon as the door was shut James raised his head from the pillow and looked at his young master timidly.

"Please, sir, I hope you won't be angry, but I must tell mother how it was. She keeps on questioning me so, and I can't go sleep to-night with a lie upon my lips."

"A lie! You told no lie, nor did I for that matter, for you *did* fall against the tree, although I confess I pushed you. Come now, Jem, don't be a sneak."

"I'm not a sneak, sir. If it had been anywhere but on my forehead, my arm or my leg I would't have said nothing about it. It aint the pain I mind but its mother's way to find out exactly how things happen. I never kept anything from her yet in all my life, and you know, sir, she would never tell."

By this time Lionel had worked himself into another of his passions. He did not vouchsafe another glance at the poor patient lad who was suffering from his violence, but walked angrily out of the room, telling James by way of farewell that he never thought he was such a sneak, and that next holidays he would find some one to wait upon him who had pluck enough to hold his tongue. He slammed the door as he went out, and as James heard his footsteps die away along the passage he hid his face in the pillow and sobbed.

His mother came in and tried to comfort him. He told her the whole truth,

making what excuse he could for Lionel, and trying to take a part at least of the blame upon his own shoulders.

Mrs. Hudson listened without remark. She knew it would only grieve James to hear his master blamed. Therefore she contented herself with soothing him with kind and pitying words. And now that there was nothing left to hide he lay more quiet, his eyes fixed upon the text which hung opposite him, one which he knew his mother valued for the sake of the gentle lady whom it had comforted in her last hours.

"Mother," he said at last, "what does it all mean, 'At evening time it shall be light?'"

"My boy, I heard a sermon on those words once, not very long after my lady's death. I've not much of a memory, and I can't remember all the preacher said, for all they were such beautiful words. But the sense of them was, that however hard things might be to bear in this world from the time the Cross was signed on us in Baptism, and all our life long, the evening time (that means the time of our death) wouldn't come with darkness as some folks think if we had tried to do our duty in our lives; but that the harder our troubles were now, and the more crosses were laid upon us, so at the end the light would come to us more brightly."

"Thank you, mother," said James; "that's a pleasant thought. I'll try to remember that the darkness now is nothing to the light that will come to us by and bye. For we don't see everything quite clear now, do we?" And with these words the weary boy fell asleep, and as his mother watched his flushed cheek, and his troubled breathing, there came upon her a strange indefinable dread that her James was one of those whose evening time would come soon, and that his sun would go down while it was yet day.

The next morning, just as Lionel had seated himself in the dog-cart which was to convey him to the station, the village doctor emerged from a side door.

Sir John, whose foot was on the step; turned to speak to him. "Nothing amiss, I hope, doctor. Any of the servants ill?"

Doctor Macpherson looked grave.

"That boy of nurse Hudson's had a fall yesterday, and cut his head open. There's not much in the wound, but fever and inflammation have set in, and I can't say I like the look of the lad."

Lionel was out of the dog-cart in a moment and standing at his father's side.

"Father, may I send the cart round to the stable? I can't go back to school to-day."

Sir John looked proudly at his son; then at the doctor; and said in his hearty manner, "Poor fellow! He's very fond of James Hudson. He has a good affectionate heart; takes after his mother, eh, doctor? She would have borne any pain rather than hurt a fly."

Lionel's better nature was roused at these undeserved words of praise.

Now Dr. Macpherson was the greatest gossip in Whiteford; to tell him anything was to tell all the world. Lionel thought of this and hesitated, but the mention of his mother's name had come to him with a holy, softening, influence.

He stepped forward and said in a low clear voice, "You musn't think better of me than I deserve, father. I struck poor James in a passion. He fell against a tree and hurt his head, so all this is my fault, and I cannot go away until he is better."

Sir John looked sternly at his son, but the penitent sorrowful gaze that met his quite disarmed him, and he turned to speak to the doctor, and hear his real opinion of James.

The good little man rubbed his hand across his eyes, as he answered;

"There's evidently some concussion; it's more than the cut that makes him so bad. I will do my best for him, Sir John, for his mother's sake, and I needn't tell you that if anything could make me more anxious to get him all right again your boy's noble confession is just what will add to my zeal. Not even to Mrs. Macpherson, who is the best of women will I breathe what I accidentally heard to-day. He's worthy of his dear mother, sir, quite worthy, if he don't get spoilt amongst you all."

Lionel went straight to James's room. Even after hearing the doctor's opinion he had hardly expected to see so great a change in the boy's appearance; and he drew back horror-stricken. For he felt sure that James was dying, and by his hand, and that he was no better than a murderer. He threw himself on his knees by the bed, and taking James's hot dry hand he sobbed as he had never done in his life before. It was James's mother who spoke words of comfort to him, parting the bright hair from his brow, and caressing him as she used to do when he was a little boy.

"Oh, nurse Hudson," he said, "don't please don't; you would not if you knew."

"I know all, Master Lionel," she said.

"Will he die? oh, nurse, will he die?"

The poor woman nerved herself to answer the question.

"God in His blessed mercy grant that he may be spared, my dear."

The poor woman tried to say a few words of comfort to him, but she broke down, and Lionel, unable to bear it rushed from the room, and went into the woods by himself. To be left alone in his misery was all he asked. The shades of evening fell upon him as he lay full of fear and shame at the foot of a tree. He heard the sound of the village bell calling the people to Evesong, and he thought he would go to Church with them, and pray God to spare James's life. So he hurried off, and went in gently, for service had begun; and all the time, through psalm, and lesson, and creed, through praise and thanksgiving, he knelt crouched down, and hidden from all eyes but His who healeth the broken hearted.

The prayers of the Church were asked for James Hudson, and in the pause which followed there was heard a low stifled sob. The congregation dispersed, but the boy knelt there still, pouring out the agony of his soul in one intense fervent supplication that James might live. Every day for the next week, morning and evening, Lionel was to be seen in his place, a sorrowful shade clouding his usually bright face. Then came a day when those words were no longer said, and James Hudson returned thanks for his recovery from grievous sickness.

There was a smile on Lionel's face at last, and the next morning he returned to Eton. His companions wondered what had made Hayes so much more grave and thoughtful than he used to be. 'Something queer up at home,' they thought. A light broke in upon them before the half-year was over. A boy in a fit of passion struck his best friend. In an instant Lionel's hand was on the striker's arm. "Hold," he cried, in a tone which arrested all his hearers, "if you value your salvation, hold. Last holidays I hit a fellow

in a rage, and for three weeks they thought he would die. All that time I felt like a murderer; and even now I don't think I can ever feel as I did before."

A year afterwards Lionel and James knelt side by side in the Church where they had been baptized. The Bishop's hands were laid upon their heads, and grace from heaven was given them for the battle of life. The vicar had done his duty by them, and Lionel took in good part the caution against his hasty temper. He promised to watch against it, and to pray for grace to control and subdue it. The day of Confirmation was followed by the day of first Communion, and again the lads knelt side by side. As they had been planted together into Christ in their Baptism, so in the Sacrament of the Holy Communion they had their fellowship together with God the Father, and with His Son Jesus Christ their Lord.

"Come and have a walk with me in the shrubbery to-night, James," said Lionel. And that evening they were together for nearly two hours talking over the past and the future, over their Confirmation and Communion. "James," said Lionel, as they wished each other good night, "I shall always be your friend, and you must always be mine. We must never forget this week."

And James replied from his very heart, "I'll follow you anywhere, sir, if it be God's will. Oh! if all our life were as blessed as to-day has been! But God alone knows."

PROGRAMME OF THE EPISCOPAL CONFERENCE AT LAMBETH.

The Archbishop of Canterbury issued the following programme for the Conference, or Pan-Anglican Synod, at Lambeth:—

First day, Tuesday, Sep. 24, at 11 o'clock, a. m.—Prayers and Holy Communion; sermon by the Bishop of Illinois. General subject for the day's discussion—opening address of the President, specifying the general principles and rules of the Conference, and inviting any introductory remarks from home Metropolitans and from distant Bishops. General agreement as to the arrangement of the time and subjects. Resolution—"We bishops of Christ's Holy Catholic Church, professing a faith of the primitive and undivided Church, as based on Scripture, defined by the first four general Councils, and reaffirmed by the Fathers of the English Reformation, now assembled by the good providence of God, at the Archiepiscopal Palace of Lambeth, under the Presidency of the Primate of all England, desire first to give hearty thanks to Almighty God for having thus brought us together for common counsels and united worship; secondly, we desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world; and lastly, we do here solemnly declare our belief that the best hope of future reunion will be found in drawing each of us for ourselves closer to our common Lord, in giving ourselves to much prayer and intercession, in the cultivation of a spirit of charity, and in seeking to diffuse through every part of the Christian community that desire and resolution to return to the faith and discipline of the undivided Church, which was the principle of the English Reformation. Resolution (Notification of New Sees and Bishops).—"That it appears to us expedient, for the purpose of maintaining brotherly intercommunion, that all cases of the establishment of new sees and appointment of new Bishops be notified

to all Archbishops and Metropolitans of the Home and Colonial Church of England and Ireland, the Primus of the Protestant Episcopal Church in Scotland, and the presiding Bishop of the Protestant Episcopal Church in the United States of America." Resolutions (Letters Commendatory).—"That having regard to the conditions under which intercommunion between members of the Church passing from one distant diocese to another may be duly maintained, we hereby deem it desirable—1. That forms of letters commendatory on behalf of clergyman visiting other dioceses be drawn up and agreed upon, and that no strange clergyman should officiate in any diocese without exhibiting such commendatory letters to the Bishop thereof. 2. That a form of letters commendatory for such laymen as may desire to avail themselves of them be in like manner prepared." *The Benediction.*

Second day, Wednesday, Sept. 25.—General subject for the days discussion.—Colonial Churches. Resolution (Subordination to Metropolitan).—"That it be a matter for the consideration of this Conference, and of the Bishops of the Colonial Church especially—1. Whether it be desirable that such colonial and missionary dioceses as have not as yet been gathered into provinces be formed into any province; and 2. Whether any, and, if so, what steps should be taken." Resolution (Discipline to be exercised by Metropolitans).—"That whereas schemes for conducting ecclesiastical affairs and for the exercising of discipline have been embodied in the letters patent granted by the crown to the Metropolitans of Canada, India, Australia, New Zealand, and South Africa, it appears to us to be desirable that the aforesaid schemes so embodied in the letters patent be for the present, and until the local authorities, spiritual and temporal, have otherwise provided, as much as possible adhered to, and that in all cases where a power of coercive jurisdiction is not conveyed by such letters patent, it is desirable to provide by voluntary agreement for the enforcement of discipline, and that with a view to secure this end all Bishops at their consecration, and clergymen of those dioceses, at their ordination or institution to the cure of souls, should be required to pledge themselves to submit to the provision of such schemes." Resolution (Court of Metropolitan).—"That in the case of any charges being preferred against a suffragan Bishop of any province it appears to us desirable that the Metropolitan thereof should summon all the Bishops of his province to sit with him for the hearing of the case and that he should not proceed to the hearing of it without the aid and concurrence of all the Bishops of his province that can be assembled. The question of any charge being brought against a Metropolitan should also be considered." Resolution (Question of Appeal).—"That it be a matter for the consideration of this Conference in reference to Colonial Churches not legally united to the United Churches of England and Ireland what safeguards as to their continued soundness and doctrine and discipline be required by the Mother Church as the condition of the maintenance of spiritual and ecclesiastical communion." *The Benediction.*

Third day, Thursday, Sept. 16.—General subject for the day's discussion.—Cooperation on missionary Action. Resolution (Notification of Proposed Missionary Bishoprics).—"That, in case it should be proposed to found a missionary bishopric by any of the branches of the Church represented in this Conference, it seems to us desirable—1. That notification of such intention be sent to all Archbishops and Metropolitans of the Home and Colonial Church of England and Ireland, the Primus of the Protestant Episcopal Church in Scotland, and the presiding Bishop of the Protestant Episcopal Church in the United States; and 2. That so soon as any person is consecrated to such bishopric the announcement of such consecration be made to the same parties." Resolution (Subordination of Missionaries).—"That in the case of the establishment of any missionary bishop and consecration

of a Bishop to the same, we deem it expedient that all missionaries should place themselves under the general superintendence of such missionary Bishop, subject always to their obedience to such written instructions as may be sent to them by those in authority at home." Concluding resolution.—"That we desire to render our hearty thanks to Almighty God for the blessings vouchsafed to us in and by this Conference, and we desire to express our hope that this our meeting may hereafter be followed by other meetings to be conducted in the spirit of the same brotherly love." The closing Benediction.

FOR THE CHURCH CHRONICLE.

"*Thou art my beloved Son, in thee I am well pleased*"—LUKE iii 22

If man at the beginning,
With wickedness perverse,
Rushed headlong into sinning,
And earned his Maker's curse:

Why should cold Justice's fountain,
In unaccustomed mood,
Its natural banks surmounting,
Mingle with Mercy's flood?

Why clothed in garment human,
Should God on Earth descend,
And coming forth from woman,
Be born the sinner's friend?

"Deceivers," cries the scoffer,
"Ye ne'er were lost or saved;"
"What reason can ye offer
For life beyond the grave?"

While doubters urge their questions,
And sceptics stand aloof,
All ready for rejection—
Demanding farther proof—

Asserting "blind faith" treason
To human-fangled laws;
Resting secure on reason,
Weighing effect and cause

The Devil's point their error,
Unwilling act their part,
Complaining in their terror—
"Oh God from us depart."

As well the unclean spirits
Who see the heavenly sign,
Quick recognize His merit
And know the man divine.

And we, His name professing,
The Bible as our guide;
Its words as law confessing,
Point to its truths with pride,

And, reading there Christ's story
 Know that God cannot lie ;
 But giving Him the glory,
 Ask not why He should die.

Content to hold our treasure
 As it to us was given,
 Do not apply earth's measure
 To buildings planned in heaven.

And should this fair world's blessings
 Fall bounteous on thy path ;
 Rank, wealth or power possessing,
 Hold steadfast to your faith.

And ne'er forget the giver,
 Who lightens thus thy load ;
 But with each true believer
 Praise Jesus, Son of God.

But when the storm-clouds gather,
 And fortune flees with youth
 Still trusting to the Father
 Cling closer to the truth.

And cry while bending lowly,
 Submissive to the rod,
 " Oh Jesus Christ most holy
 Thou art the Son of God."

V.V.

AGRICULTURAL READING.

The great benefits of reliable agricultural reading, both to individuals and communities, have been too well established during the past twenty-five years, to require any demonstration. But even at this time if one compares the number of farmers as returned by the census, with that of the subscribers to all the agricultural papers published, he will find the latter to compose but a very small fraction of the whole.

Every farmer, however small his farm, can well afford to take a good agricultural paper,—to assist him in the erection of suitable buildings and fences ; in making and saving manure ; in selecting proper implements and the best kinds of stock and fruit ; in feeding and fattening his cattle ; in managing his land and crops ; through it obtaining the united wisdom and experience of science and the best practical farmers, not only of our own country, but of the whole civilized world.

—And every community is benefitted in the ratio of the prosperity of its individual members ; the shiftless diminish, while the thrifty increase ; it becomes attractive to strangers ; every man derives good from the well-being of his neighbours ; he can make better bargains, enjoy pleasanter society, and in a thousand ways, direct and indirect, will have cause to rejoice at the common advancement ; he can put in practice new systems or buy new implements, without necessarily being esteemed a fool till he has proved himself a wise man ; in the very change of public opinion so that it shall support instead of discouraging progressive agriculture, wonders will be effected for the common good. It is true that all this is only to be brought about by slow degrees.

 THE BISHOP OF OXFORD ON SUNDAY SCHOOLS.

The Bishop of Oxford has been making another speech on education. The occasion was a conference of Sunday school teachers held in the Isle of Wight, at which his lordship presided. It seemed to him, he said, that they must divide the children who came to the Sunday school into different classes. Those who were taught during the week should be treated in a different manner from those who came only on Sundays. In great towns, perhaps, they could not get a poor ragged set of children together on any other day, and such they should really and definitely endeavour to teach. Those, however, whom they had under their care every day in the week they should as much as possible avoid teaching on Sunday. Sunday was as much a day of rest for children as for grown up persons, and it was a mistaken idea to take children, whom God hath made volatile, who could not be still for a moment, because it was not their nature, who were always dropping off to sleep on the benches they sat upon because they needed sleep, and would begin to whisper and laugh, just as the bee needed to buzz when he flew about—it was a mistake to take children whom God had made in this way, and set them on a hard bench, and to make horrid faces at them when they began to buzz, or to knock them on the head when they went to sleep. In his experience Sunday school teachers failed very much on the “be good system.” That was the beginning and end of all their teaching, and marvellously unfruitful teaching it would be for men, women, or children. They could not expect the elder children to continue attending a Sunday school where all the little ones of the parish are being taught. The rook never frequented the same ground with the starling, who was a busy talkative gentleman, while the rook was a quiet sort of fellow, and, therefore, when the starling came near, the rook looked at him with a peculiar cock of the eye and flew away. In the same way the fourteen years’ old pupil flew away from the volatile things who sat dozing upon the hard benches. As to these younger ones, no one who was at all acquainted with children would expect to get any real knowledge into them. When these Sunday school children were sent to church, not with their parents, but in a body together, and were placed, as they generally were, a long way off the clergyman lest they should disturb the congregation, how was it possible but that the little volatile things should begin whispering to one another and kicking their legs about; and how could they be expected to pay any attention to the service when they had been tired out with two hours’ previous teaching at school? Then, perhaps, in the afternoon, the little things, having had rather a better dinner than usual, would fall asleep, which was the best thing they could do. No doubt a great deal might be done in showing kindness to these little ones, whose parents did not take them to church—at all events, they might be kept away from the devil’s school, where they played at chuck-farthing and made dirt pies. At the Sunday school everything should be done to make the children happy. Of course there should be some colouring of Christianity and religious teaching about it.

 ABIDETH FOR EVER.

It is a matter of congratulation that the Bible has passed triumphantly through the ordeal of verbal criticism. English infidels of the last century raised a premature pæan over the discovery and publication of so many various readings. They imagined that the popular mind would be rudely and thoroughly shaken, that

Christianity would be placed in imminent péril of extinction, and that the Church would be dispersed, and ashamed at the sight of tattered shreds of its Magna Charta. But the result has blasted all their hopes, and the oracles of God are found to have been preserved in immaculate integrity.

The storm which shakes the oak only loosens the earth around its roots, and its violence enables the tree to strike its roots deeper in the soil. So it is that the Scripture has gloriously surmounted every trial. There gather around it a dense "cloud of witnesses" from the ruins of Nineveh and the valleys of the Nile; from the slabs and bass-reliefs of Sémachorib, and the tombs and monuments of Pharaoh; from rolls of Chaldee paraphrasts and Syrian versionists; from the colls and libraries of monastic scribes, and the dry and dusty labours of scholars and antiquarians.

Our present Bibles are undiluted by the lapse of ages. These oracles, written amid such strange diversity of time, place, and condition—among the sands and cliffs of Arabia, the fields and hills of Palestine, in the Palaces of Babylon, and in the dungeons of Rome—have come down to us in such unimpaired fulness and accuracy, that we are placed as advantageously toward them as the generation which hung on the lips of Jesus, as he recited a parable on the shores of the Galilean lake, or those churches which received from Paul or Peter one of their epistles of warning exposition.

Yes, the river of life, which issues out from beneath the throne of God and the Lamb, may, as it flows through so many countries, sometimes bear with it the earthly evidences of its chequered progress; but the great volume of its water has neither been dimmed in its transparency, nor bereft of its healing virtues.—*North British Review*.

FEAR AND LOVE.

The emotions of fear and love are necessary to constitute that frame and temper of mind wherein the essence of piety or true godliness doth consist. Fear is necessary to keep God in our eyes; it is the office of love to onthrono Him in our hearts. Fear cautions or avoids whatever may offend; love yields a prompt and liberal service. Fear regards God as a Witness and a Judge; love cleaves to Him as a Friend and a Father. Fear makes us watchful and circumspect; love renders us active and resolute. In short, fear and love go hand in hand, and mutually assist each other. Love keeps fear from being servile and distrustful, and fear keeps love from being forward and secure; and both spring from one root, viz., faith in God, as a Being possessed of infinite perfection, and related to us as our Creator and Governor, our Redeemer and Judge.

A very worthy Wesleyan minister was stationed for three years in one of the most radical and dissenting portions (the two things ever go together!) of this Diocese, where in the rebellion of '37, a church was burnt down, as supposed by the rebels, and no clergyman placed there since. At the end of his term, however, this gentleman lately sought and obtained orders from the Bishop of Huron, and *remaining where he was*—no bad testimony to the esteem in which he was held—has, by the blessing of God, gathered the scattered flock together, adding some of his Methodist friends to them: and a short time ago I assisted in opening a neat church nearly out of debt, in that so lately most unpromising locality. And I think Mr. P—himself is likely to make both an earnest and, from thoughtful conviction, a sound Churchman.—*Canadian Paper*.

A PLEA FOR THE HORSE.—At the meeting of the British Association in Dublin in August, 1857, Mr. Charles Bianconi, of Cashel, read a paper relative to his extensive car establishment; after which a gentleman stated that at Pickford's, the great English carriers, they could not work a horse economically more than ten miles a day, and wished to hear Mr. Bianconi's opinion on the subject. Mr. Bianconi stated, he found by experience, he could *better* work a horse eight miles a day for *six* days in the week, than six miles a day for *seven* days in the week. By not working on a Sunday he effected a *saving of twelve per cent.* This statement elicited loud applause.

Mr. Bianconi's opinion on this point is of the highest authority; for, although the extension of railways in the land has thrown thirty-seven of his vehicles out of employ, which daily ran 2446 miles, still he has over nine hundred horses, working sixty-seven conveyances, which daily travel 4244 miles: it is also founded on the result of forty-three years' experience.

Thus it appears, that if men merely act from selfish motives, "in keeping God's commandments there is an exceeding great reward."

Correspondence.

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

SYDNEY RURAL DEANERY.

A meeting of this Rural Deanery was held at Mainadieu, Cape Breton, on Wednesday, the 21st of August last. It was attended by the Rev. Dr. Uniacke, Rector of Sydney, R. D., Rev. Wm. Meek of Sydney Mines, Rev. Alfred Brown of Glace Bay, and Rev. W. H. Jamison, resident Missionary of Mainadieu. Three services were held in the Village Church, and all were very well attended by the inhabitants, who shewed by their sustained attention that such opportunities were properly appreciated by them.

The Holy Sacrament of the Lord's Supper was administered to a good many communicants besides the Clergy. The Rev. Mr. Brown read prayers in the morning, and Rev. Mr. Meek the lessons. The Rural Dean took the Ante-communion service, and preached from Psalms 84, verse 10. The Rev. Mr. Jamison with Mr. Meek, read the Gospel and Epistle, and assisted in the administration of the Communion. In the afternoon the Rural Dean occupied the desk. The Rev. Mr. Brown reading the lessons, and Rev. Mr. Meek preaching from Revelations: Chap. 1, part of 5th verse.

The Rev. Mr. Jamison read the lessons; in the evening another very faithful and impressive sermon from Acts (Chap. 24, verse 25,) was preached by the Rector of Sydney Mines. I cannot omit making mention here of the exemplary behaviour of the congregation in Church, and the cordial manner in which the responses were made. The choir sang well, and the chanting of portions of the service was excellent; in this also the congregation joined heartily.

After being hospitably entertained at dinner in the house of Mrs. Verner where the Missionary resides, the usual private meeting of the Clergy was held. This, being preceded by prayer, chiefly consisted of a friendly communication of sentiments upon many points relating to the general prospect of our Church, and upon subjects connected with parochial duty. It was determined at the same time to hold the next meeting at Cow Bay upon St. Luke's day, which falls upon the 18th of October.

As we had many miles to travel before reaching Mainadieu, we felt thankful for the very fine weather with which we were favoured during the whole time. Mainadieu is a thriving fishing settlement, prettily situated upon the sides and at the base of a curved range of hills, which enclose the little Harbour,—and which is an extremely picturesque piece of water. The inhabitants of the place consist altogether of Roman Catholics and members of the Church of England. The Church has lately received the addition of a tower and spire,—which although rather defective in architecture,—

nevertheless distinguishes the building as a place of worship; and looks well as it appears almost the first object which strikes the eye in descending the hill that overlooks the Village.

Sydney, C. B., Sept 6th, 1867.

R. J. U.

The following came too late for insertion in the last number of the Church Chronicle.—Ed.

TO THE EDITOR OF THE CHURCH CHRONICLE.

Rev. and Dear Sir.—As the Church, of which your paper is the authorized organ, has suffered to some extent in this parish by the gale of Saturday morning August 3rd, it may not be uninteresting to your readers to have some little account of the matter on your pages.

The members of the Church on the south side of the Kennetcook river in the parish of Rawdon, together with a few warm friends from the other side of the river and on the confines of the neighbouring parish of Newport, have long been anxious to erect a church for the Public Worship of God according to the rites and ceremonies of the Church of England, and in spite of a good deal of discouragement from members of other denominations, who wished to have a building open to all sects, they succeeded in their desire so far as to put up a very good frame, built in ecclesiastical style, and capable of being finished so as to make a neat and appropriate church which would accommodate about 120 people.

They expected as soon as the hurry of haying was over to board and shingle the building, and in fact to a great extent finish the outside before winter set in. But alas for human expectations, the frame which up to Friday night was the admiration of all beholders on Saturday morning presented the melancholy sight of a tangled mass of shattered timbers. But the cause is a good one and we are not disheartened. It was not without an effort that during the past season, one of the hardest the country ever knew, the people of that district prepared the material for the exterior of the church: but let us hope that with the blessing of God upon their labours, and by His Holy Spirit influencing their hearts, they will be enabled cheerfully to replace the damaged timbers, and that before winter comes upon us we may yet have a church as far advanced as though this disaster had never happened.

There being but eleven church families in the district and those far from wealthy, it has always been the intention of the building committee to solicit aid from those who of their abundance, or of their liberality are able and willing to give to so good an object, and after the loss that has been sustained they feel more emboldened to make an appeal through the medium of your columns, and to state that any sums forwarded to Rev C. Bowman, rector of Rawdon, or to Benj. Smith Esq. Douglas, will be thankfully received and gratefully acknowledged.

ONE OF THE COMMITTEE.

TANGIER RURAL DEANERY,

The first regular meeting of the members of this Deanery was held at Dartmouth, on Wednesday, 11th September. There were present the Revs. R. Jamison, Rural Dean, W. F. Pryor, J. Richardson, J. S. Smith and O. M. Grindon; Revs. E. Ansell and A. D. Jamison being unable to attend.

The proceedings began by the celebration of the Holy Communion in Christ Church at 10½ A.M.; the sermon was preached by the Rural Dean, on "the Church, the pillar and ground of the truth." The clergy then adjourned to the residence of the Rector; after prayers, the Rural Dean communicated to the meeting a statement of all that had taken place hitherto in connection with the Deanery, and also copies of the enquiries he is empowered to make in each parish of his Deanery. Much general conversation followed on various practical questions of interest; a secretary was appointed and several rules agreed to. The preachers were then nominated, and the subjects to

be specially considered, decided upon for the next meeting to be held (D.V.) on Wednesday, the 8th January; when it is intended that there shall be two public services—in the morning, at St. Peter's, Eastern Passage, in the evening, at Christ Church, Dartmouth.

O. M. GRINDON, *Secretary.*

TO THE EDITOR OF THE CHURCH CHRONICLE.

Dear Sir,—Although I cannot claim King's College, Windsor, as my *alma mater*, and am not even an associated *alumnus*, yet, being deeply interested in the welfare of the University, I have been much troubled at the statements, (made too frequently of late) that the number of students is falling off.

I have been looking at the Calendar for 1866—and I arrive at the following conclusions which any one can test at the expense of a little trouble.

1.—The annual average number of matriculations for the years 1857 to 1866, is *more than double* the annual average for the years 1803 to 1856.

I believe, moreover, that two names are omitted from the list of matriculants for 1866.

2.—The average number of gentlemen who proceeded to B. A. degree during the years 1863 to 1866 is *more than three times* the average number of those who received that degree from 1807 to 1862.

Yours,

"SEMPER FLOREAT." *M.L.*

THE ROYAL COMMISSION.

Mr. Editor,—The evidence taken before the Royal Commission has issued from the Press, and its publication has excited the most intense interest in England. It is the evidence of representative men of every phase of thought and every mode of practice; and being the development of facts rather than the expression of opinion, it affords a fair specimen of either party. As such I hope you will commend it to the churchmen of Nova Scotia, and I am quite satisfied that they must arrive at only one conclusion, as to who are the most earnest worshippers and the most hearty workmen of the Lord, and when a fair and unbiassed comparison is made, although we may not seek the distinction, no one has reason to be offended in being numbered with those who are charged with disloyalty and are reproachfully called High Churchmen.

SIGMA.

Church News.

ENGLAND.—On Sunday, Aug. 25th, at St. Matthew's Church, Croydon, the Archbishop of Canterbury consecrated the Rev. Archdeacon Kelly, Coadjutor Bishop of Newfoundland. The newly-consecrated Bishop was formerly Vicar of Kirk-Michael in the diocese of Sodor and Man, and for many years Chaplain to the Bishop of that See. The present Bishop of Newfoundland gives up nearly half his income to his Coadjutor, in order to provide more effectually for the Episcopal ministrations required in his extensive diocese.

The Earl of Shaftesbury's Clerical Vestments Bill, admitting the present legality of the Ritualistic Vestments, has passed away, still-born, owing to the prorogation of Parliament. Its author, in laying it finally on the table, laid the blame of its miscarriage on the intentional delay of the Royal Commissioners in making up their report. This was at once repudiated by the Archbishop of Canterbury and the Bishop of London.

Church Congresses are now a fixed institution in England. The Congress for this year will meet at Wolverhampton on the first day of this month. With respect

to the expenses, a guarantee fund to the extent of £600 is already promised, but it is not likely that any portion of this sum will be required. The executive committee have issued circulars inviting residents of the town and locality to accommodate visitors, and have already received an encouraging number of replies. [A good hint to the Business Committee of our Synod.] The houses of many of the nobility and gentry of the neighbourhood will be full during the Congress week. There will be no sectional meetings, as in former Congresses, and thus visitors if they wish may hear all the discussions. The papers to be read and discussed take up some of the most interesting subjects of Church work and extension. This is a wonderful age for the amicable discussion of Church questions. Isolation is a thing of the past.

Legislation without the consent of Convocation.—The Archbishop of Canterbury has returned the following answer to a memorial deprecating legislation on Ritualism without the consent of Convocation:—

Addington Park, July 24, 1867.

“Dear Mr. Archdeacon Denison,—I have duly received the memorial which you have forwarded to me, deprecating any resort to Parliament for the regulation of the rites and ceremonies in our churches without the deliberate advice and consent of the spirituality of the Church assembled in Convocation. I have already, on several occasions, expressed my opinion that no parliamentary enactment on such subjects should take place without such consent; and my best endeavours will be used to prevent a violation of that principle. Believe me, dear Mr. Archdeacon, very faithfully yours,
—[*Eccl. Gazette.*]

C. T. CANTUAR.”

Lord Lyttleton's bill for the increase of the Episcopate having failed, the preponderance of public opinion seems now to be in favour of suffragan bishops. Matters cannot possibly remain much longer as they are. The connexion between Church and State stands greatly in the way, but either by the appointment of suffragans or excusing some of the bishops from attendance in the House of Lords the crying want of the Church will ere long be supplied.

The controversy on the orders and orthodoxy of the Scandinavian Church is waxing very lively. Religious systems are everywhere on their trial, and in the test of results now being applied to the Scandinavian Communion it comes out that in Sweden, where that church has no opposition, 1 in every 114 of the nation was, in the year 1837, accused of crime, and 1 in 140 convicted. The proportion of illegitimate to legitimate births was in Stockholm 1 to 2 $\frac{3}{10}$, the worst state of female morals in any Christian community.

In another column will be found the programme issued by the Archbishop of Canterbury for the General Anglican Church. Much adverse criticism has been expended upon it by such as would have bishops to be the exponents of one or other extreme class of opinions. But the impartial reader will observe that whilst the language is most dignified and guarded, lest the presiding Archbishop should be accused of prejudging any case, the resolutions give scope for the promotion of unity, the revival of godly discipline and the condemnation of deadly heresy. Devout prayer for God's guidance rather than uncharitable aspersions intended to weaken and divide the Council and bring its decision into contempt, seems to us to have been the proper work of sincere followers of the Prince of Peace.

Since the publication of the first part of the Report of the Royal Commission on Vestments, the President and Council of the English Church Union, at a special meeting expressed themselves satisfied with the Report so long as the repressive measures recommended by it, be confined to vestments introduced by the clergyman against the wish of *bona fide* members, *i. e.* communicants of the congregation, but

most earnestly prepetrate any one-sided interference with externals, which would wink at the deprivation of the great and vital doctrines of christianity.

The Report of the Royal Commissioners, so far, deals only with the husk, but by leaving the kernel, viz:—the doctrine of the Holy Communion untouched, have but made the gunpowder a little more dry and compact for the real explosion which will make a thorough re-adjustment necessary, unless the difficulties be in the meantime cleared away by the more quiet and charitable method of fraternal discussion in an Anglican Council to be assembled for the purpose.

The General Anglican Synod has met at Lambeth, and is viewed with scowling contempt mingled with alarm by Rome, with exactly similar feelings by extreme Protestantism, with wonder by the Greek Church, and with hope by the Church of Sweden. It is both over-rated and under-rated,—over-rated if looked to for anything decisive, seeing that it is an assembly of Bishops, and not a Council of the whole Anglican branch of the Church, but under-rated by those who affected to see in it a mere social gathering of right reverend gentlemen,—forgetting that these Bishops largely represent the feeling of the Church in their several dioceses all over the world, and that the Synod itself is most likely, but the precursor of a General Council which must come with returning Catholic unity and truth.

It is reported that the Rev. W Butler has definitely declined to accept the vacant Bishopric of Natal, and has made this known to the Metropolitan of South Africa. The decision of the Archbishop to avoid the Colenso case at the Lambeth Council has no doubt produced this course of action.—*Church News*.

If this be true, Dr. Butler will perhaps reconsider his decision, seeing that the Lambeth Council have condemned the heresy of Dr. Colenso.

The Bishop of Carlisle last month commenced the regular triennial visitation of his diocese by delivering a most energetic charge against Ritualism, but injured the effect of the charge in some degree, by allowing his Chaplain, standing at his Lordship's right hand, and *within the altar rails*, to announce, immediately after the sermon, that the Bishop would be glad to see any of the Clergy present *at dinner*, at the *County Hotel*.

Every irregularity, indecency and superstition, is now closely watched and immediately exposed, so that extremes on either side of the Church are likely soon to be put down, and the Apostolic rule to be enforced, viz:—"Let all things be done decently and in order."

UNITED STATES.—At a special ordination lately in St. John's Church Mission, Dolores, California, the Bishop admitted to Deacon's Orders C. Montgomery Hoge, late a minister of the Methodist connexion.

The organ recently purchased by the Central Presbyterian congregation, Norristown, contains 38 register or draw stops, has three banks of keys comprising great organ, choir and swell organs, with pedal organ and pedal bass keys, and contains nearly fifteen hundred pipes. This tolerably sizeable "kist fu' o' whistles" is shortly to be greatly improved, both in style and tone.

Great interest in the General Anglican Council has been manifested in the United States, and prayer everywhere offered, imploring the Divine guidance and blessing on its deliberations. With all their antagonism to England in matters political, the desire of our brethren in the Republic for close and intimate union with England's Church is very remarkable and cheering.

A young clergyman of the Protestant Episcopal Church has lately offered himself as a missionary and instructor to deaf mutes (of whom it seems there are a large number) on the Coast of Africa, if only a few hundred dollars can be raised for his outfit. Rev. Dr. Gallaudet is stirring in the matter.

At the close of the civil war, the liberation of the slaves involved the great responsibility of their proper education on the part of those who freed them from their former masters and protectors, and suddenly invested them with the tremendous power of vote by ballot and universal suffrage. Here, however, was a field for missionary labour of surpassing interest. A wide door was opened to the Protestant Episcopal Church, for the responsive nature of her services and the chanting (and other musical capabilities which it includes, her decent but not superstitious regard for externals, the order and respectability of her organization—all these outward marks would draw the negroes within reach of her inward influences. The Roman Catholics were not slow to perceive the opening, and have entered with great vigour into the field. From their fraternities and sisterhoods as well as from other sources they have at marvellously little cost drawn a large number of teachers—who are in fact all missionaries, animated by one central idea and labouring earnestly for one end. They do not confine themselves to the blacks, but have opened schools of a high order, in which the children of the higher classes—now restricted in their means—may obtain a thorough education at a merely nominal cost.

On the other hand Dissenters of fifteen different denominations have united in two incorporated bodies, called respectively, "The American Freedman's Union Commission," and "The American Missionary Association." With these it is a fixed rule that none of their agents shall preach or teach anything objectionable to any of the fifteen associated sects, thus allowing a vast variety of strange doctrines to pass scot-free. Each teacher must present a creed without a doctrine, a christianity made up of protests and denials, and baptised in the spirit of unrestrained individualism. "The teachers must give instruction in *Christian morality*, but must in no case meddle with *Christian Doctrine*. This is to be the present religion of perishing souls!

A middle course between Superstition and Negation is manifestly required, which shall *immediately* give to those newly-awakened millions "all that is healthfully conservative and centralizing in Romanism, and all that is healthfully progressive and diffusive in Puritanism." The Anglican Church exactly represents this, when she is herself properly represented.

At the General Convention of the Pt. Episcopal Church in the United States, in 1865, it was unanimously decided that a "Protestant Episcopal Freedman's Commission" be appointed, and the labour of evangelization in the South immediately commenced. But not more than one in ten of the congregations in the North has, as a body, entered into the work, and a strange indifference has so far paralyzed this important work. Moreover, many churchmen, ignoring the organization appointed by their own General Convention, have thrown their energies into the nothingarian "American Missionary Association," and "American Freedman's Union Commission." Among these are Chief Justice Chase—a Churchman—and the Bishop of Ohio. "It cannot be denied, mourn over it as we may"—says an able writer—"that there is an incurable and chronic itching in some quarters to affiliate with the miscellaneous sect movements of the day, to the utter neglect of organizations bearing the stamp of the wisdom and authority of our own councils."

Thus by apathy and want of unity the well-meant intentions of the General Convention have, so far, produced but little effect. The evil is now felt and acknowledged, and a vigorous effort is about to be made to provide a remedy. O for unity in these days of marvellous opportunities!

Latest per Cuba.—PAN ANGLICAN SYNOD.—WE learn from a private correspondent that there was a preliminary meeting of the Bishops on the 17th ult., at which the

programme was submitted by the Archbishop of Canterbury and which reached us by the last mail. This programme had been prepared by himself and some others whose assistance he had sought, and it was intended that it might be varied by amendments, but, that no absolutely new matter should be introduced. It has been severely criticised as meagre, and it will be observed that *Natal* has no place in it. On the 19th, 20th and 23rd, all the Colonial Bishops met to consider the programme so far as it regarded them, and they prepared certain modifications and suggestions, so as to avoid needless discussion at the conference. The Bishop of New Zealand was the President, and afterward represented the whole body in the Synod. On the 24th, seventy-five Bishops united in the celebration of the Holy Communion, at which the Primate was the celebrant, assisted by the Archbishops of Armagh and Dublin, and the Bishop of Montreal. At the conference, on one side of the Primate, were the Archbishop of Dublin and the three Colonial Metropolitans; on the other, the Archbishop of Armagh, the presiding Bishop of the United States and the Primus of Scotland. The Bishops sat daily from 11.30 to 5.30. At present we have not a full report of the deliberations, but we learn that a letter has been addressed to the members of the church throughout the world, and which we are led to expect by the next mail; it is confidently stated that it will commend itself to all and be deemed worthy of the occasion.

A committee has been formed to consider how the *Natal* scandal is to be removed, and besides this the conference declared its acquiescence in the advice given by convocation respecting the election of a new Bishop, which will probably lead to Butler's acceptance of the office. On the 27th there was a public meeting in St. James' Hall, for the purpose of greeting the American Bishops.

On the 28th the conference was closed with the celebration of the Holy Communion in Lambeth Church. Throughout the session special services were held in several of the churches, especially at St. Lawrence Jewry, at which crowds of worshippers attended, and the whole proceedings have created a deep and solemn interest among churchmen, and notwithstanding the taunts and sneers of the *Times* and the *Record*, must produce a wide and lasting influence. Much business has been submitted to committees who are to report to another meeting to be convened before the conclusion of the year.

The Archbishop expresses his entire satisfaction with the result of the Synod, and his grateful acknowledgment of the sanctity and charity of its proceedings.

Notes and Notices.

D. C. S.

The next meeting of the Executive Committee, will be held on Friday, October 18th.

The Secretary acknowledges the following error in the 29th Report: *Yarmouth list* — Rev J. R. Campbell should be \$5 not \$2.

The Rev. Canon Gilpin, Secretary of the D. C. S., will be very thankful to any one who will send him a copy of the Seventh Annual Report of the Society. }

TO THE CLERGY.

It having been notified that His Excellency Sir Fenwick Williams will relinquish the Government of Nova Scotia, and embark for England on the 24th inst., I have thought it would be an acceptable service to my brethren of the Clergy, to express the grateful sense we entertain of the deep and constant interest manifested by him in the work of the Church, and the liberal support he has contributed to the Missionary and Collegiate Institutions. For this purpose, I venture to invite the Clergy in and about Halifax to meet and agree upon an Address, at the Cathedral Chapter Room, on Thursday the 17th inst., at half-past four o'clock.

Thursday, 3rd Octr.

WILLIAM BULLOCK,
Dean and Com'y.

NOTICE.—The Clergy are earnestly requested to ascertain the probable number of persons in their respective Parishes, likely to join a Church Institution for mutual aid in sickness, &c., and for mutual edification in matters secular as well as religious. No matter how few can be found—the numbers should be forwarded to the undersigned, who will also be obliged by any suggestions from his Reverend brethren as to the Constitution, Rules, Limitations, &c. under which they deem it best to establish such an Institution.

New Ross, August, A.D., 1867.

DAVID C. MOORE.

WORTHY OF IMITATION.—We have much pleasure in publishing the following extract from the Will of the late Wm. Metzler, Esq. who, having been warmly attached to the Church in his life, did not forget her when making arrangements preparatory to his death. In England every man with any regard for religion, when making a disposition of his earthly goods, recognizes the claim of Him whose steward he is, and leaves legacies, (frequently to a very large amount,) for the good of his fellow creatures. Unhappily in this Country, such gifts are rather the exception than the rule, but we hope that the good example now recorded, will have many imitators. If every man would bequeath, we will not say a tithe, but even a tithe of a tithe of his property towards some good object, our religious and charitable institutions would be much more flourishing than they are. £10 deducted from each £1000 would not be felt by the heirs, but a goodly number of such gifts would largely increase the funds of our Societies engaged in promoting the spiritual and temporal welfare of the people of this Province.

Extract.—"To the Lord Bishop of Nova Scotia for the time being, *one hundred pounds*, N. S. currency, payable a year after my decease, with the request that his lordship will appropriate the same to benevolent objects and Church purposes in such sums as he may think proper."

We are the more pleased with the terms of the above bequest, because we are of opinion that the Bishop ought always to have a fund placed at his disposal, to be appropriated by him according to the wants of the Diocese.

We are indebted to Miss Katzmänn of the Provincial Bookstore, Granville street, for late English papers.

Some of our exchanges have gone astray. We have not seen the N. Y. Church Journal, the Huntingdon (Canada) Journal, or the St. John, N. B. Church Magazine for nearly two months.

As a manual of Family Prayer, we would strongly recommend a late publication of the S. P. C. K., to be found at the Depository, W. Gossip's Bookstore, Granville street. It is called "Daily Services for Christian Households," by the Rev. H. Stobart M.A., Rector of Warkton, Northamptonshire. Besides a number of short, but very comprehensive prayers for every morning and evening of the week, it contains many excellent occasional prayers, most useful in every family, besides suitable devotions for the Feasts and Fasts of the Church all largely derived from grave and ancient sources. The language and style are plain and simple, and the occasional introductions of the shorter versicles and responses of the Liturgy keeps alive the attention even of children. It is prettily and substantially bound, and costs but twenty-five cents.

We have received and are much pleased with the New Dominion Monthly for October. Though it does not contain much original matter, it has some very good and interesting selections for family reading. It is published by Dougal & Co. of Montreal and can be had of any bookseller in town,—price one dollar per annum.

Errata in last Ch. Chron.—On p. 187, for "man and nature," read "man's nature." On p. 188, for "sacrifice and praise," read "sacrifice of prayer and praise."

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