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NOVA SCOTIA

# Church Chronicle.

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*"Ad profectum sacrosanctæ matris ecclesiæ."*

## A PARABLE.

THE Parable is a very ancient vehicle of instruction, and in the best of books we find such illustrations, borrowed from homely and familiar sources. Let none then despise the source from which our parable is now to be taken.

It has been said that a skilful chess-player with an ordinary amount of animal courage, would make a good general. We have also thought that a skilful manager of the lower animals—especially of the horse—gives evidence of a capacity for the management of his fellow-men, and might under favourable circumstances be raised from

"a coachman's fate,  
To govern men and guide the state."

Everybody fancies himself able to drive, but how few do we meet thoroughly competent to guide and care for that noble animal—the horse. Among those who attempt to do so we have: first—the rash, impetuous driver. Speed is his object, let what will suffer. If his road is smooth, matters may go tolerably well for all but the smoking team, but should the way be rough or uneven your impetuous driver fears no consequences, but leaves to his successors on the box the danger of guiding a ricketty and half-demolished vehicle. And woe betide all that come in his way! "Let the hardest fend off" is his motto, and it often proves a destructive one for himself and all under his care. His impetuosity blinds him to all but one thing at a time.

Next we have the timid, nervous driver. Observe his shifty and uncertain seat—his lax fingers—his wandering eye—the twitching of his irresolute mouth. He has a terrible fear of coming dangers, but he sees nothing but what is immediately under his right eye and his whip-hand. He can guard no wheel but the one over which he sits. In striving to avoid some small impediment on this side he breaks a wheel against a boulder, or sinks it into a slough on the other. At length, in some devious ways—mistrusting his own judgment and having the instinctive confidence of puzzled and timid people in the guidance of others bolder than themselves, he in an evil moment follows some rash driver's lead and soon comes to grief—suffering by his extreme caution the worst consequences of extreme rashness.

Among the erratic modes of driving, there is one yet left, which—thanks to the heaven-born common sense and prudence of mankind—is not likely to be very generally adopted. We allude to the style introduced into our Province a couple of years ago by an itinerant Yankee "professor." His art was to drive a well-trained horse, with marvellously little harness and no bridle

nor reins. With a very long bow-whip in his hand he sat in his buggy and guided with voice and touch the gentle creature accustomed to this style of driving. We can easily imagine, however, the changed state of affairs had other horses we wot of exchanged places with his "beast." The first loud noise or flaunting cloth, or unusual or tempting sight would have banished all respect for the long whip and the agitated voice, and very soon a stunned driver and a smashed-up buggy would have silently, but eloquently testified to the advantages of a good bit, and a strong pair of reins,—relics though they may be of past ages.

Do we not observe strong analogies to all the foregoing defects, in the various modes by which some men undertake to guide their fellows?

Look at the rash guide. The attainment of some selfish end is sought—the pushing of some favourite opinion—the discomfiture of some adversary. Excitement takes the place of reason. On he drives regardless of ultimate consequences so long as the immediate end is served, and for this, figuratively with blows and shoutings he rides down all in his way—destroys far greater benefits than he secures—arouses the opposition of moderate friends, until that stern policeman Public Opinion—sees his tendencies and drags him from his carriage—if he has one left.

And when put upon his trial for the open transgression of the laws, his favourite plea is that the statutes quoted against him are "obsolete" and not to be compared with the higher law of his own private judgement. What matter if his opinions are proved to be borrowed from Rome or Geneva? They are now *his* opinions to which all must bow.

With some weak judges this plea of modern wisdom had formerly much weight, so that our rash leader has frequently managed among men to escape the penalties of his unfaithfulness. And it is this logic of success in his case which has proved so detrimental to our next unsafe guide—the timid, nervous one.—This man fears church censures a little but he fears the people much—first perverting public opinion and then allowing himself to be carried away by it—fear being the ruling motive from first to last. He thinks the age of martyrdom—like the age of miracles—has passed by. He is a well-meaning man, i.e. means well for himself, and would not willingly do wrong,—especially if his guide—Public Opinion—clearly points out the danger ahead. He is fully impressed with the dangers on the side of superstition, and in his zeal to escape these, observes not the safety-line on that side of the road, viz., Veneration. Or, he has a horror of the danger of Infidelity, and straightway overlooks the safety-line on this side viz., Intelligent Faith. In either case he rushes to the opposite extreme, to that which he would avoid. And in this he is often led astray by some rash guide whom he mistakes for Public Opinion. Unstable as water he shall never excel, and he is most unsafe in times of greatest danger.

Lastly we have an analogy for the Yankee Professor. It is Professor Broad Church. "Observe," he says, "this noble animal—Human Reason. By proper management you may do what you will with him. He has in his time been terribly abused. His poor mouth has been lacerated by the cruel bit of Church Organization and the strong reins of Creeds. He has been badly priest-ridden, and driven almost to death by Pharisaism. But the day of his emancipation has at length come. I shall now drive him without any of these dreadful implements of torture which have come down to us from a

dark age,—and his free and noble action and perfect docility shall prove his gratitude and the wisdom of my theory. But what do I say? I shall not drive him. Though I am the guide and manager to whom he has been entrusted, I shall delegate my authority, and office to these gentlemen, my friends. They are not drivers by profession, but literary men, poets and philosophers. But the perfect docility of this noble animal—without bit or rein—even in the hands of men untrained in the art of driving, shall the better illustrate the truth of my system.”

Well—at first view there is no denying that the absence of restraints does give the creature a free and graceful look. “But,” says a thoughtful-looking bystander, “do you see the spark of the demon in his eye? This animal comes of a bad breed from the very beginning, most treacherous when most relied on. One of the stock in years gone by, in France, by kicking his drivers to death showed how far he could be trusted without restraints. Another is now shewing the peculiarities of this breed in Germany, another in the United States, and another in Natal. Without the bit and reins of organizations and creeds, they have never yet kept the straight road. Indeed we have it on the best authority that “as soon as they are born they go astray,” if left to their own guidance.”

“But,” says the Professor, “we shall have the Book of directions for the road in the carriage, and can guide this animal with the voice. We have also the long bow-whip of Public Opinion, wherewith to admonish him.” “Ah!” returns the other, “some of these amateurs to whom you intend to entrust the driving, care very little for the Book of directions, i.e. the Bible, and as for public opinion, many of them glory in disregarding it. One of them—that poet—as his writings show, is a licentious man and a drunkard—another is a notorious sceptic—all have a rather suspicious disregard of restrictions in their favourite wanderings. Wait until you are passing the bye-lanes that lead off towards the favourite haunts of your amateur driver, when there is a sympathy between him and the steed,—a common preference for the wrong turn.”

“Away!” cries the Professor. “You are an alarmist and a Pharisee! Step into the vehicle, gentlemen, I will insure your safety.” Soon the seats are filled with adventurous spirits. For a little space all goes well,—the pace, to be sure, is a trifle fast—the jolting a little uncomfortable. The horse warms to his work—the old flash lights his eye. The demon is now the driver—the amateurs are in ecstasies with their skill. The straight road is abandoned—the way is on a descending grade. A strange stupor comes over drivers and passengers. At a sudden turn near the edge of a precipice the tremendous pace cannot be checked, and in a moment horse, carriage and all are launched into the yawning abyss of Infidelity.

**THE NOBLE YOUNG MIDSHIPMAN.**—A young midshipman, on entering his ship, was scoffed at by his messmates and ill-treated for saying his prayers before retiring to his berth. As the persecution became hotter, the matter was reported to the captain, who ordered the ringleaders and the object of their taunts to be brought before him. The little fellow, however, would make no complaint against his comrades; and the effects of his example—for he persevered in his prayers—ultimately led to nearly all his comrades joining with him and reading the Bible and nightly devotion. This was entirely owing to the example of a child.

## CHURCH INSTITUTION.

*Sixth Paper.*

GENERAL RULES—(concluded from page 13 of No. 1, Vol: III.)—*simply suggested—and liable to alteration in Committee as well as by the Synod.*

RULE 16.—*New Rules and alteration of Rules.*

That no new rule shall be made, nor any of the rules herein contained, or hereafter to be made, shall be amended, altered, or rescinded, unless with the consent of a majority of the General Committee of management present at a General meeting specially called for that purpose.

RULE 17.—*Application of Funds.*

That all moneys received on account of contributions shall be applied towards carrying out the objects of the Society, according to the rules and tables thereof; any officer misapplying the funds shall repay the same and be excluded. Donations and fines shall be applied to the management fund.

RULE 18.—*Responsibility and security of officers and members.*

Every officer, honorary member, and member, shall be personally responsible for all moneys, and for such moneys only, as have been actually received by him on account of this Society; and the Treasurer, Secretary and all other persons holding office of trust, or connected with the receipt of money, shall give such security, pursuant to 18 and 19 Vict: Chap. 63, Sec. 21, (Imperial Parliament,) for the faithful discharge of their several duties, as the Executive Committee may direct.

RULE 19.—If any member shall be convicted of felony, or shall resort to any illegal or immoral practice for a livelihood, or shall be discovered to have made any false statement concerning his age, health, income, employment, or connexion with other societies at the time of his admission; or shall by feigning sickness, or by any artful or fraudulent representation or demand, obtain or attempt to obtain any allowance, benefit, or money from this Society, or shall in any way attempt to impose upon or defraud the Society, he shall upon due proof to the satisfaction of the Committee, be forever excluded, and all his interest in the Society shall be forfeited; he shall also repay all sums fraudulently obtained.

RULE 20.—*Revision of the Society's affairs.*

The Society's affairs shall be revised at the expiration of every five years by an actuary to be appointed by the Executive Committee, in order to ascertain if the assets in hand and payments expected are equal to meet the then existing engagements, and whether any alteration, either in its rules or payments may be thought desirable.

THE CHURCH CHRONICLE having now published not only tables of payments and benefits—but all the GENERAL RULES; it is thought that sufficient information has been sent forth to enable the Clergy and others to form an idea of the sort of Institution designed. It is, therefore, most earnestly requested that the probable number of members in each Parish and Mission may be estimated forthwith, and the estimate forwarded without delay to the

REV. D. C. MOORE,  
New Ross.

## Leaves from the Book of Nature.

No. 3.

## THE CANADIAN PORCUPINE.

*Erethison dorsatus.* (LINNÆUS.)

THIS very shy and retiring animal still exists in numbers in our Province. His bones found in the kitchen middens, mixed with shells, prove he varied the diet of those ancient fish-eaters, who have left these their only marks on our shores. A very large specimen, at Staudigl's Saloon, measured, when dead:—Total length, 25 inches; length of tail, 8 inches; length of hind paw to tip of nail,  $3\frac{1}{2}$  inches; length of quills, nearly 3 inches. The general color was black, though a few long hairs tipped with white gave it a greyish appearance. It was covered with spines from the forehead over the back, upper surface of the arms, legs and tail; under surface of the arms and legs and belly had no spines, but were covered with dusky hair. These spines were covered and concealed by coarse hair, except on the back of the head, the lower half of the back and all the upper surface of the tail. In these parts the spines or quills, white with black tips, lay in thick parallel rows, like the teeth of a fine ivory comb. In figure he has a short blunt head, ears buried in hairs, an eye sad, dull, yet very expressive, a short neck, and a very arched back. His arms and legs are very strong. The first time I met with him, was on the borders of Lake Rosignol. Our stock of provisions was scarce; our Indians hungry. He was knocked over, scorched in the fire, scalded in a pot of hot water, scraped, cooked and eaten in half an hour. Years afterwards I came upon one on the southern slopes of the Dalhousie hills; his high, awkward gallop, with his back arched and bristling, and rattling with quills, was soon stopped by a stout stick held on him, and I made him a captive and deposited him in a barrel. The next day my pet was installed in a pen of boards. For several days he kept his head buried between his fore legs, and always presented his arched and bristling back towards me, his tail moving backwards and forwards. I tempted him with hemlock and spruce, potatoes, fresh raspberries, tender lettuce, and soon won his confidence. He now was smooth in my presence, never put himself in armed array, sat up on his hind legs, and used his fore paws in holding food to his mouth. Having a collar bone, he used his paws, with the palms upward, as we use our own hands, not like squirrels, who use the backs of their paws for the same purpose. His great dull eyes were all the time casting shy, sad, but most expressive glances at me; once he escaped into a young willow tree, and sat, gathering in with his hairy paws and eating the tender shoots; the tree got a trimming that ten years afterwards might be seen in its growth. My pet soon attracted the neighbors; first the idle school boy, from the village school hard by, who soon found the means, by poking soft pine sticks at him, to get a crop of quills sticking in the soft wood. I had to protect his temper from these attacks. Next Indian Molly, coming with soft moccasined foot on her begging rounds, (most graceful of mendicants, taking her dole of fish or meal with that proud humility that made you her vassal, and she a forest born princess receiving her dues,) peeping over the pen, says: "Indian people keep porcupine." "Do they, Molly; and where do they keep them?" "Oh, keep them in camp, run in and out, never go woods again, just like little dog." "And what did they eat?" "Oh, we don't know, spose eat everything, eat bread, eat potatoes, eat meat, and drink soup too," says Molly. Here was a chapter of natural history, just fresh from the forest. My old neighbor, Bombardier Telfar, who having served Her Majesty in every quarter of the globe had chosen our village as his final resting place, (he has long since got his freehold of church-yard mould,) now leans his well-brushed jacket of artillery blue over the pen, and says: "When we lay in the

'duke's old bombproof,' meaning the Duke of Kent, our sergeant's wife kept one of them in her quarters. I have often seen the children tumbling and rolling over it, and they never had a scratch or a quill stick in them, and their mother was never alarmed." And here was another bit of nature.

Since that day I have seen their dens in the forest, under some old root, and their path worn in the snow to a tall hemlock, which stood stripped to the top of its branches, the snow beneath covered with them; and over the watch fire at night, Sam Copeland has told me how he has seen them going day by day, and returning from the tree at night, and gnawing snow, for drink; and once or twice, at day-dawn, have I met them scuttling home with their awkward gallop, and stopped my horse to watch them out of sight, and bid them good speed as I thought of my dull-eyed old pet. From all these sources I gathered that the little animal was susceptible of being tamed, of showing strong attachment; that when attacked, he put his head between his fore legs, opposed his back and tail to his enemy; that he had the power of erecting his spines, and I think of detaching them, though not of projecting them; and at other times he could retain them, or else the sergeant's children would have been wounded. A side blow delivered with his tail left a number of spines behind in whatever it struck; this usually would be the mouth of his enemy. Dogs frequently are killed to prevent them dying miserably from such wounds—the spines never coming out, but working their way inwards. I saved the life of an honest rough terrier, who came home with his mouth full, by fixing his head to the ground between the tines of a pitch fork, fastening his jaws open with a stick, and cutting down upon and extracting every spine. The operation was both noisy and prolonged. I have also known these spines to nearly encircle a child's body before they worked out. Of all known animals these Porcupines are most infested by tape worms. Their intestines are literally loaded, and in almost every individual. It bears a singular resemblance to the human tape worm, so much so that their flesh should be avoided. They prefer the bark of the Spruce Hemlock to any other food, though as old Molly tells us, they may be made to drink soup; so, too, they love the most lonely and wild forest, and avoiding the open, save in the warm October night, they sometimes steal out into the clearing, for the apples that lie clustered around the wild trees root. Armed at all points they are timid and avoid contests, and only when cornered will they fight. They are found from Virginia almost to the Arctic Circle.

Audubon, (*Quadrupeds N. America*, 1846,) says of one he kept for six months, "He became very gentle and evinced no spiteful propensities; when we called to it, holding a tempting sweet potatoe, it would turn its head slowly towards us, with a mild and wistful look and take the fruit from our hand. He would gently approach us rubbing its side against our legs. We frequently plagued it to try its temper, but it never evinced any spirit of resentment by raising its spine." Again (page 283) he says, "we are inclined to suppose that the individual just spoken of retired nightly to its comfortable domicile and warm bed in a hollow beech." The usual opinion being that he remained for weeks upon a tree until he had destroyed it, I cannot forbear giving those extracts from this great naturalist, to show how the book of nature, if read by the tongue of truth, gives out the same sound, in all times and places; or how poor Indian Molly, Her Majesty's old pensioner, and the hardy woodsman Sam Copeland, are so exactly verified by the man of science, full twenty years afterwards.

J. B. G.

OUR prayers must be fervent, intense, earnest, and importunate, when we pray for things of high concernment and necessity. Our desire must be lasting and our prayers frequent, assiduous, and continual; not asking for a blessing once, and then leaving it, but daily renewing our suits, and exercising our hope, and faith, and patience, and long-suffering, and religion, and resignation, and self-denial, in all the degrees we shall be put to. This circumstance of duty our blessed Saviour taught, saying, that "men ought always to pray, and not to faint."

## Miscellaneous.

### ADDRESS TO THE BISHOP OF CHESTER.

We take the following from one of our English exchanges :—

*To the Right Rev. the Lord Bishop of Chester :*

My Lord,—I have been requested to transmit to your lordship the accompanying address respecting Church practices, signed by several respectable laymen, whose number might have been materially increased had this been considered necessary.

With sincere respect for your lordship's person and office, I am, my lord, your lordship's most obedient servant,

ALFRED CASTELLAIN.

AIGBURTH, near Liverpool, Jan. 5, 1867.

*To the Right Rev. the Lord Bishop of Chester.*

May it please your lordship,—Certain of the clergy of Liverpool having signed an address to your lordship with a view to obtain an expression of opinion against one particular school of thought in the Church, we, being lay communicants of the Church of England, venture to address your lordship on the same subject.

Without committing ourselves to the teaching of any party, we beg most respectfully to express to your lordship a hope that no sanction will be given by those in authority to any attempt to narrow the limits of our Church.

In such a large town as Liverpool all schools of opinion may well be represented in order that the Church may gather within her fold men of different views, and any attempt on the part of one section to put down another must prove most mischievous, and in our opinion, comes with a bad grace from that party which for years has been notorious for open violations of the Rubrics.

Your lordship may not be aware that the following breaches of the rubrics have been common, and we believe are still to be found in some of our churches, and this disobedience to the Church's laws and the ordination vows has for a long time been a great scandal to many lay members of the Church :—

1. Daily Matins and Evensong omitted.
2. Saints' days and Holy Week not observed.
3. Such Holy Days as Ascension Day and Ash Wednesday not observed..
4. No notice given of fasts and festivals.
5. Not bowing at the name of our Lord, as ordered by the 18th Canon.
6. Prayer for the Church Militant omitted.
7. Extempore prayer used before and after the sermon not authorized by the Book of Common Prayer.
8. The sermon preached in the gown, a Popish custom, for which the Prayer Book gives no authority.
9. The oblations not presented and placed upon the holy table at the proper time.
10. The alms carried into the vestry instead of being offered.
11. The words of administration said once only to several communicants.
12. The Exhortation to the Holy Communion cut short at the end of the first sentence.



13. Absolution pronounced by a deacon.
14. The remains of the Sacred Elements not consumed in the Church, but carried to the vestry or reserved for the evening communion.
15. Apocryphal Lessons not read when ordered.
16. Athanasian Creed omitted.
17. One shilling demanded before the baptism of every child.
18. Baptism not administered after the Second Lesson.
19. Marriage service curtailed.
20. In one church not a single morning celebration of the Holy Communion throughout the year.

In the face of such irregularities and flagrant violations of the law, we humbly submit to your lordship that it is unreasonable to complain if others use a certain amount of liberty.

If a rigid uniformity to the letter of the law is to be enforced, then we hope all sections of the Church will be prepared to obey.

At present such uniformity could be purchased only at the cost of much strife, and would fail to heal the religious differences that now exist. Time and wider exercise of charity will, in our judgment, lessen our differences and heal our divisions.

In the meantime we venture to express a hope that any scheme which would lessen the comprehensive character of the Church of England will not receive episcopal sanction.

Praying that your lordship may be guided by the Holy Spirit to a right judgment in all things, we are, my lord, your Lordship's obedient servants.

[Signed by 130 Lay Communicants.]

HAWARDEN CASTLE, CHESTER,  
January 14th, 1867.

My dear Sir,—I will beg the favour of your conveying to the 130 lay communicants, who signed the address transmitted by you, my thanks for the considerate tone of that document, and for the assurance that their bishop has the benefit of their prayers amidst the perplexities of these days.

There has been all along from the time of the Reformation, and there must, in all likelihood, be expected always to exist, more than "one particular school of thought" in the Church of England. Each of these may, in the comprehensive spirit of the Church, be well content to give the other credit for sincerity and good intentions, if the one will, as occasion calls for it, put due restraint on any tendency to ceremonial excesses, and the other does not allow itself to be betrayed into variations and mutilations of the services and offices.

Both parties have in this diocese, as well as elsewhere, given proof of earnestness and diligence; and I shall be glad if they will unite in permitting me to remind them, that while the Church to which they are devoted has dangers and difficulties to exercise their utmost combined efforts, her strength must, under God, depend very much on the union of her children.

Nowhere can the most hearty, thoroughgoing, combined action in this spiritual warfare be more needed than in Liverpool; and I heartily unite in the hope expressed in the address, "that time and a wider exercise of charity may lessen our differences and heal our divisions."

I beg leave to remain, my dear Sir, faithfully yours,

WILLIAM CHESTER.

### BISHOP COTTON'S INDIAN JOURNEYS.

These journeys were not those of a luxurious traveller or of an Eastern potentate. There were days, doubtless, which were spent in all the comforts of a lieutenant-governor's yacht, towed against the Ganges' stream by a Government steamer. There were districts, also, which were traversed by railway, or on macadamised roads. But often, for days together, the only conveyance was a palanquin; sometimes an ox-carriage; sometimes as in Oude, the slow progress of an Indian camp; elsewhere, the back of an elephant, or a camel. Weeks were spent, and many letters written to home friends, from the cabin or deck of a sailing-brig. There were districts where the only conveyance was the "charpoy," lashed between two inflated ox-hides and steered by natives holding on at the head and foot, through rocks and rapids, at the speed of ten miles an hour. And he who had passed safely through all the fatigues and perils was doomed to perish crossing the few feet of plank that led from the river-bank to his steamer.—*Macmillan's Magazine*

### HOME AND COLONIAL SCHOOL SOCIETY.

At a teachers meeting of the Home and Colonial School Society, in London, Mr. Liebstein, a Jewish Christian gentleman, of Foreign birth, but now for some years resident in London, delivered a most interesting lecture on modern Jewish customs which bear upon the statements and allusions of Holy Scripture. His examples were successively taken from the home life—the religious life—and the scholastic life of the Jews in those parts of Central Europe where the ancient national customs are maintained; this not being, as he said, the case among the Jews in our country. For the purpose of familiar illustration he introduced his audience to the family of a supposed Rabbi Moses, at Warsaw, describing first the dress and appearance of the Rabbi and wife, next the mutual salutations on reception of visitors, and then the hospitable supper. When the guests were gathered at the table, servants brought water for washing their hands, the host meanwhile audibly repeating in Hebrew Psalm xxiii.—

"The Lord is my shepherd;  
I shall not want."

This the lecturer applied in explanation of the allusion, "All the Jews, except they wash their hands oft, eat not, holding the tradition of the elders," &c. In connexion with the position of host and guests at the table, he pointed out the Jewish ideal of the family as depicting heaven;—so the father, as representing God, breaks the bread. And thus in the New Testament repasts, Christ, and never the disciples, broke bread. The supper was followed by a grace, which was, in fact a long prayer. Then, on retiring from the room to the bed-chamber for the night, each person touched something on the door, containing, as he showed, a piece of writing from the law; this custom reminding us of the command, "And thou shalt write them upon the doorposts of thine house," &c. All having gone to rest, at midnight or towards morning, a mourning sound was heard, on every night except on the eve of Sabbath. It was the Rabbi, who, at that lonesome hour, had arisen, and, with ashes on his head, was audibly bewailing the desolate condition of the nation; thus literally fulfilling the Psalm,

"If I forget thee, O Jerusalem,  
Let my right hand forget her cunning."

On rising in the morning, all, in whatever weather, and before taking any food, resorted to the Synagogue for prayer. This led to a description of the construction and services of the Synagogue, one of the points of which was a practical illustration of the account of the Lord's reading in the Synagogue the passage of Isaiah lxi, prophetic of himself. Each Jew, on entering the Synagogue, enveloped himself in a fringed and bordered woolen scarf covering the whole body. The ideal of this was, that there might not be any distinction of persons (as rich or poor) from dress, all being outwardly the same. But the heart of man perverted this; so that by varying the fineness of the scarf, the length of the tassels, the decorated bordering, &c., the difference of rank became manifest. So also in regard to the phylacteries—leathern caskets larger or smaller, containing scrolls of the law, bound on the wrist and forehead. Hence the point of the description of the Pharisees, "They make broad their phylacteries, and enlarge the borders of their garments." Among the prayers which the men offered in the Synagogue was one offering thanks to God for not being made a "heathen," "a slave," or "a woman." On one occasion the wife of a Rabbi, hearing a poor man uttering this last clause, complainingly told her husband, who replied, "Never mind, my dear, just be quiet, every man only means his own wife." Some of the prayers were, however, very beautiful. It was the Jewish custom to fast every Monday and Thursday; and the Jewish fast was a rigid abstinence from food or even water. But in any time of festivity, as, for instance, on the occasion of a wedding, the customary fasting was intermitted; in fact, the Jew thought, at such times, he served God better by not fasting than by fasting. Hence the bearing of the question, "Can the children of the bride-chamber fast while the bridegroom is with them?" On the subject of the preaching of the Synagogue, the lecturer gave some interesting examples of the parabolic style customary among the Jews. Passing next to the collegiate phase of Jewish life, he explained how much the aptitude of this people for studentship was founded on home teaching from infantile years, learning never being made a task, but always, in some way, associated with pleasure. In more advanced life the Rabbin pursued the catechetical method; imparting knowledge by answering questions, and otherwise so exercising and drawing out the minds of the scholars, that they seemed to discover the truths of themselves. He showed how remarkably this system of teaching, in the Rabbinical schools, threw light on the argumentative method of the Pauline Epistles, especially that to the Romans. After dwelling, in the same interesting manner, on some other points, he cited two or three curious anecdotes from the Talmudic teachings; and then drew to a close with some very impressive reflections, showing the wretched uncertainty at the last connected with any system of "going about to establish their own righteousness" compared with the joyous confidence of faith in a crucified Saviour expressed by St. Paul, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them that love his appearing."

We extract from the Atlantic Monthly the following paragraphs. The strictures of the writer are none too severe. In the fearfully rapid demoralization of American social life which the past five years have witnessed, "round dances" play a prominent part:

"What a glaring inconsistency is there manifested in the toleration at the time of a posture which, under any other circumstances, would blast a reputation! No pure woman would suffer a man to retain her hand in his, much less to encircle her with his arm, in the ordinary relations of social life; and yet at the bidding of fashion, and because the additional stimulus of music is superadded, she will not only permit these liberties, but will remain willingly strained to his breast for a quarter of an hour at a time, publicly exhibiting herself in a position which in itself she virtuously condemns.

"Favors which would properly be denied to the most favorable of her acquaintances off the dancing floor are there accorded freely even to notorious libertines, for no guarantee is required from those to whom fashion intrusts the persons of her female devotees, all mental or moral disqualifications being condoned by the single merit of dancing well.

"Many a young girl who intuitively shrinks from the endearments innocently proffered by her affianced lover, unthinkingly subjects herself to the contaminating embrace and irreverent comment of debauched wittlings, whose every thought is a concealed insult. Not that we would imply a sweeping censure upon the male portion of the community, for many—perhaps most—are gentlemen, and, as such, incapable of harboring an idea repugnant to female purity.

"But in so composite a society as ours some evil characters are inevitably introduced: and, even of those whose antecedents and position should vouch for their refinement, there are many whose coarse tastes and dissipated courses render their contact with virtuous women almost a sacrilege."

#### UNITED STATES AND CANADA BOUNDARY LINE

This line running in accordance with the Ashburton Treaty, cost the labour of 300 men eighteen months. For 300 miles a path was cut through the forest, 30 feet wide, and cleared of all trees. At the end of every mile is a cast iron pillar, painted white; square, four feet out of the ground; and bearing in raised letters on its sides, the names of the Commissioners who ran the line, and the date.

#### COLD FAVOURABLE TO LONG LIFE.

SIR HENRY HALFORD was informed by the Russian Ambassador, Baron Brunow, that there was a level country of about 100 leagues square, sloping in the south, on the borders of Siberia, where a year rarely passed in the course of which some person did not die of the age of 130. The question asked, of course, was, "can you depend upon your registers there?" To which the reply was: "anybody who knows the practices of the Greek Church will tell you that the Bishops are more careful of their registration there, if possible, than your parochial clergy are in England."

In the year 1835, there died in the Russian Empire 416 persons of 100 years of age and upwards; the oldest was 135 years, and there were 111 above 110 years old.

## THE PREVALENCE OF COVETOUSNESS.

We are deceived in regard to the empire which covetousness holds among men. There is, perhaps, no sin more ignored by those who give themselves up to it than covetousness. "No one confesses the sin of covetousness," said a pious bishop, who had long officiated at the confessional. The drunkard or the adulterer cannot conceal his infractions of the law of God; the proud man, even, the vindicative can perceive and condemn the passions which govern him; but the covetous man scarcely ever knows himself. The object desired by the drunkard and the adulterer being bad in itself, they are treated as open enemies. It is not so with the love of money. Money is good in itself: money is necessary for the preservation of the life; money is useful even in doing good. Beyond this, what ready excuses have you for acquiring it? Well, we refer you to your consciences; but, let it be understood, to a conscience fair and enlightened. We wish simply to propound to you a few questions, upon which we leave to you the care of examining yourselves before God. They will bear upon three points; the means which you employ in order to acquire money, the ardour with which you seek it, and the use which you make of it.

Are the means which you employ to gain money always honest? Do not be offended by this question; I do not speak of those means that lead to the galleys or to the prison; but as exempt from crime, are yours always legitimate in the sight of men, and especially before God? Is there no one among you who lends money at an interest which the laws of the country, as well as charity, forbid? In your business transactions are there no secrets which you would blush to see revealed? Is fraud absolutely unknown in your affairs? Have you no false weights, no false measures, no false samples, no false charges of expense, nothing, in short, that is false? Is falsehood banished from your transactions? Have you never promised what you could not perform, nor deceived a buyer as to the quality of your merchandise, or as to its value, or as to the place whence it came? Do you never demand for what you sell an excessive price, and one which the chances of commerce cannot justify? Do you never abuse the position or the ignorance of those with whom you have to do, in order to impose upon them onerous conditions, and such as you yourselves would not accept? Has the love of gain never prompted you to retain some office or receive some commission which your conscience disapproved? Have you never risked the property of others in hazardous speculations? Have you never enjoyed the fruits of wrongs committed by others, or refused to restore what you justly owed, but what the law could not compel you to pay? Have you never resorted to harsh means in collecting what was due to yourself, forgetful of that touching recommendation of God to Moses: "If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: for that is his covering only, it is his raiment for the skin; wherein shall he sleep?" Do you never, in order to increase your fortune or to preserve it, engage in divisions, family quarrels, lawsuits, which would not have been found to be unavoidable if you remembered this passage of Scripture: "There is utterly a fault among you, because ye go to law one with another. Why do ye rather not take wrong?" Finally, if you are entirely innocent of all these bad practices, is there not one of them to which you would have resorted if you had not been restrained by the terrors of the law or by the fear of opinion? Examine your hearts. I do not pretend to judge you; I wish simply to aid you in judging yourselves, before your own conscience and before God.—*Christian Society.*

## For the Young.

### MONKEYS.

Would you like, dear readers, to have me tell you something about monkeys? I guess you would, so I'll tell you:

The small pox having spread fearfully among the monkeys of South America, a physician thought he would try and arrest it by vaccination. But how was he to do this? The monkeys were not going to come to him, as his patients did, and say, 'Doctor, will you vaccinate me?' and catch them he could not, for they could run up the trees, spring from branch to branch, and soon be far, far beyond his reach.

This is what he did: he took two boys, bound their hands and feet so that they could not move, and then vaccinated them in the presence of an old monkey; then he left the room—taking care to leave his open lancet on a table, with some vaccine,—and stood near the open door, where he could watch, knowing that the monkey, as soon as he was left alone would try to imitate what he had seen him do.

Soon the old monkey caught hold of a young monkey, bound his hands and feet, and taking up the lancet, proceeded slowly and gravely to vaccinate him.

Many are the interesting stories told us by travellers of those imitative, mischievous creatures. Their enmity to mankind is so great that whenever they see a traveller enter the woods, they at once commence their attack on him, considering him an invader of their dominions. At first they merely look at him saucily, then they jump from branch to branch, pursue him as he goes along, and then chatter loudly to call their companions together, and then, when they have assembled, they commence their attack on the poor traveller in earnest, grinning, threatening, and throwing down on him branches of trees and anything they can find. If one of them gets wounded in the fight, the rest at once come to his assistance, putting their fingers into the wound, perhaps to see how deep it is, then chewing up leaves and stuffing them in, to stop the bleeding.

The serpent is the only animal that ventures to attack them; they wind up the trees and surprise them when they are napping, swallowing the little ones at one meal. Thus they divide the forest between them, the serpents clinging to the branches near the trunks of the trees, while the monkeys inhabit the tops, robbing the birds nests, sucking their eggs, or throwing them to the ground when they've satisfied their hunger.

Some species of monkeys are said to hold regular meetings; mornings and evenings they assemble in the woods to receive instructions. We'll take a peep at them as they sit there, though we can't understand their chatter. One of them has taken his place on the highest part of the tree—how dignified he looks as he beckons to his companions to sit around him and listen! Now they are quiet, and all eyes are bent on their instructor, while he talks in a loud voice and so rapidly that, at a distance, one would think the whole company was speaking. Now he has finished and is waiting for them to speak, and you may be sure they make the best of the opportunity, all speaking at once, until he raises his hand to show them that he has listened long enough, and wishes to speak to them, and again they become silent listeners.

Monkeys are very fond of fruits, rice, and corn, often visiting, in large companies, the orchards and corn fields, and destroying more than they eat or carry away. Whilst the little thieves are thus busily employed selecting the best of the fruits or ears of corn, one of them stands sentinel on the top of a tree, to watch,

and give notice if danger is near, and should the owner of the orchard or field happen to approach, he immediately cries out 'Houp, houp,' and away they all scamper, throwing down what they have in their left hands, but carrying as much as they can hold in their right, and never parting with that until compelled to by their pursuer.

When they become tired of fruits, rice, and corn, they go crabbing and oyster-ing. To catch crabs, they make a crabbing line of their long tails, putting them in the holes under the water where the crabs have hidden, and as soon as a crab fastens on it, they jerk it up and land him safe on the shore. And when they wish an oyster supper, they pick up a stone as they walk along to the sea-shore, and when they spy an oyster, lying with open mouth, quietly enjoying himself, they slip the stone between the shells, thus preventing the poor oyster from shutting his mouth, and then they eat him at their leisure.

Monkeys can be taught many amusing tricks if they are taken and trained while young; but they make rather troublesome pets, they are so imitative and mischievous.

I once heard of a little girl—we will call her Mary—whose uncle sent her a monkey from India. Mary soon became very fond of it, and taught it many things; but the poor monkey was often punished, not only for his own mischievousness, but for his little mistress's faults.

Mary, I am sorry to say, was not a truthful, honest child; she would go to her mother's closet, take cakes and sweatmeats, and then, fearing that she would be punished for it, would put pieces of cake and lumps of sugar in her monkey's hands, and scatter crumbs on the floor, that her mother might think it was the monkey. Once, when she was invited to spend an evening with her young friends she begged her mother to let her wear her gold chain, to which was attached a very beautiful and costly vinaigrette; this her mother refused, not because she was afraid it might get broken, but because it was not suitable for a little girl to wear. Mary, however, had set her heart on wearing it (thinking how pretty it would look around her neck, and how much she would be admired, by her companions), so she stole softly upstairs to her mother's room, opened her casket of jewels, and taking the chain out, put it around her neck. But it did not afford her the pleasure she anticipated; she was afraid to join her friends in their merry games lest something might happen to it, and would have sat quietly in a corner of the room all the evening, if they had not insisted on her joining them in a game of 'blind man's buff,' telling her that they would think (if she did not come) that it was because she was so proud of her gold chain.

Soon Mary was laughing merrily, running in and out of the ring, and trying to escape from her pursuer, when he caught her by the chain; in a moment it was broken, and the little vinaigrette lay in many pieces on the floor. Mary cried bitterly, while her young friends crowded around trying to comfort her, but it was in vain; she knew she had done wrong, and how grieved her mother would be when she found her jewel broken, for it was highly prized—the parting gift of a very dear sister.

Instead of confessing her fault, Mary sprang out of bed early the next morning, and put the chain around her monkey's neck, that her mother might think he had broken it, and thus she would be saved from punishment.

'What a naughty, wicked girl! I think I hear you saying—'to steal, to disobey her mother, and to let the poor little monkey be punished for her faults.'

Yes, she was indeed a very wicked girl, and when she gave the cake and sugar

to the monkey, and hung the chain around his neck to make her mother think he was the guilty one, she was telling a lie, as much as if she had told it in words. Did you ever think of this, dear readers, that you can tell a lie by your actions as well as by your words; or that there are action lies and tongue lies? I hope you will never, never deceive your parents, your teachers, or any one, by your actions; try to act right, to set a good example for your little brothers, sisters, and companions; they are imitative little creatures, and always try to do what they see others doing.—*E. F. S. in N. Y. Ch. Journal*

For the Church Chronicle.

ST. JOHN, CAP. viii—v. 3-11.

HARK the verdict Christ has given!  
 Pressed by Scribe and Pharisee,  
 Lost on Earth, but not in Heaven,  
 Let these words remembered be;  
 "He among you sinless living  
 Be the first to cast a stone."  
 God than man much more forgiving,  
 Holds forth mercy in His tone.

Speaks the Saviour:—"Where the accuser?  
 None condemneth?—Neither I."  
 Pardon He does not refuse her,  
 Leaves her not in Hell to lie;  
 "Go and sin no more," thy sentence,  
 Wanderer on the fatal road,  
 E'en for thee there is repentance,  
 Heed the mandate—turn to God.

Ye who Christ profess to follow,  
 Let His words your actions guide,  
 From the depths where thousands wallow,  
 Raise them, call them to your side.  
 The step that costs most, most is needed,  
 Well begun the work's half done;  
 Be not God's command unheeded,  
 Published through His pitying Son.

Oh thou worldling cruel-hearted!  
 At each moment tempting wrath,  
 Save for thee she had not parted  
 From her girlhood's virgin path.  
 Save for thee she now might waken  
 Love in some pure trusting breast;  
 'Neath a roof-tree now forsaken,  
 Blithely welcome virtuous rest.

Hear'st thou not that mother's weeping?  
 Brings a father's curse no fears?  
 Is thy soul within thee sleeping?  
 Is thy joy in others' tears?  
 Halt in that wild track of error—  
 Seek for mercy, sue for grace,  
 Then from that abyss of terror,  
 Fallen victims help to raise.

Elders now, with youths repenting,  
 To the voice of mercy yield;



From your frozen breasts rélenting,  
 Pour at last the stream unsealed.  
 Mark the words your Lord has spoken,  
 Mingle pity where you chide,  
 Shun her not though bruised and broken,  
 "Passing on the other side."

But in vain the young man striveth,  
 Vain the proffered help of age,  
 While a *woman's* breast still liveth,  
 Unforgiving scorn and rage.  
 Sisters wreathed with maiden graces,  
 Gentle wives, and mothers pure,  
 Turn your cold averted faces,  
 Rests with you the ready cure.

Whisper to the fallen, pardon,  
 From the world's expelling ban ;  
 Quick, ere wax to granite harden,  
 In this mission lead the van.  
 She, who now a child in sinning,  
 Waits but one kind word to hear,  
 Soon the downward course beginning,  
 Virtue's presence scarce will bear.

Downward, downward, ever flying,  
 Hell the goal, and vice the guide ;  
 Till beyond thy reach she's lying,  
 Shorn of hope, return denied.  
 Satan mocking, devils jeering,  
 From the choir she hears for aye ;  
 With the fiends forever sneering,  
 "Where is Christian Charity?"

List! one gentle voice has spoken!  
 Sister, rise, the path is clear,  
 Lies o'erturned the barrier broken,  
 Come, and welcome, sister dear."  
 Quick, like flame through stubble darting,  
 Other lips catch up the sound,  
 Fairy fingers heal the smarting,  
 Hearts nigh broken, now are bound.

Hear the demons jarring voices,  
 Disappointed, shriek in rage,  
 While the angel band rejoices,  
 Wiping clean the sin-blurred page.  
 Woman! thine this task most holy ;  
 Take from off our land the stain.  
 Followers of Jesus lowly,  
 Great the work, but great the gain!

V. V.

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WHATEVER you do, do with all your might ; work at it, if necessary, early and late, in season or out of season, not leaving a stone unturned, and never deferring for a single hour that which can just as well be done now. The old proverb is full of truth and meaning, "Whatever is worth doing at all, is worth doing well."

## Correspondence.

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

## TO THE EDITOR OF THE CHURCH CHRONICLE.

Dear Sir,—I have a few thoughts, with your leave, to offer to your readers on the subject of Charity—Christian Charity—I say christian charity; for the idea of clothing the bodies of the naked or feeding the hungry, is as much a virtue of the heathen man as it is of the Christian man: the reason for this, being that it is simply the exercise of a gift of nature, and not a grace of the spirit. Yet I have no doubt but that the prevalent popular notion amongst Christian men and women respecting charity, is, that it signifies no more than the supplying the wants of the needy; or at most in conjunction with that, the disposition to put the best construction on an apparent shortcoming. And what may seem stranger still is that many will have a vague notion that the word “charity,” in the Bible, means “love,” and will yet continue to attach some indefinite notion of active Christian benevolence to the word.

Now that this cannot touch but the hem of the garment of Christian Charity, is plain from Saint Paul’s 1st Epistle to the Corinthians, xiii chap., which was read on Quinquagesima Sunday as the Epistle for the day. For, it is undoubted from what he there says, that a man who is uncharitable may learnedly converse in many tongues—nay! that he may even understand the Angelic conversation, and be able to take part therein; he may be faithful to the degree of removing mountains; and he may even endure martyrdom, after having in common benevolence parted with all that he had, and yet lack Charity, for the mere fact that it is impossible that these suppositions should all meet, even in the best of men; but what the Apostle designs is, to show how easily we may deceive ourselves on this point of charity. What a most holy religion, then, is ours, which thus refuses to allow that to be charity which is more than man can do.

Surely, then, it well becomes us to understand what that true charity is, which is the “greatest” of all the gifts of the spirit. Can we say of it that it is less than love in its most exalted and most extended sense; love to God, that is, for his own sake, and love to man for God’s sake, in whose image he was made?

Yes—Charity! that charity which abideth, when even faith and hope, great as they are, as gifts of the spirit shall have vanished away—is nothing else than love to God for his own dear sake, for he is love as saith St. John, “God is love”; and since this is the character of God, it is impossible but that we should love Him; and particularly for this further reason as given by the same apostle: “we love him because he first loved us.” Thus do we love God for his own sake. But we also love man our fellow man, it matters not who, we love him for God’s sake—for Christ’s sake, who has also taught us to look on charity, or love as the true sign of a genuine christian man.

Very fully has the apostle spoken of the characteristics of this heaven-born gift in that same chapter before referred to, so far as it pertains to man. Therein we may learn what true charity is. It “suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, heareth all things, believeth all things, hopeth all things, endureth all things—charity never faileth.”

Now in the midst of much that may seem to be reprehensible; in the midst of much that may be reprehensible, let us never forget to be charitable. Charity never falsely accuses, charity never makes uncharitable assumptions, charity never vaunts or boasts itself pharasaically on its pre-eminent goodness, virtue, and godliness, for where these things are there the spirit of God is not,—and where the spirit of God is not, there is not charity.

Let us never cease then to pray for that “most excellent gift of charity, the very bond of peace and of all virtues.”

DIACONUS.

*Mr. Editor.*—In a recent number of the Church Chronicle you mention the existence in the city of Boston, of a Church Reading Room, which serves as a sort of Club House for Churchmen whether clerical or lay, and ask “when shall Halifax have one?” This Boston Reading Room has been in existence now for some years, although I am glad to learn it has been enlarged. When a stranger in Boston a few years ago I found the advantage of having such a place to resort to. You there met Churchmen from various parts of the country, and were welcomed by them a fellow member of the body of Christ. It was then supported by the *young men* of that city. I am glad to see by American Church papers that similar rooms now exist in many parts of that country. There are few young men at the present day who are not connected with some association or another. Many belong to Temperance or Masonic Societies, and many connect themselves with Young Men’s Christian Associations, or associations connected with the congregation to which they belong. As Churchmen we cannot but deplore the fact that there is no society with which young Churchmen can be connected, in which the principles of their Church are not ignored or condemned; and that there is no Church Society for improvement and recreation which they can join.

I doubt not—in fact as a young man I can positively assert it, that many young men who now seek company and recreation in the societies I have mentioned, would much rather connect themselves with an association under the superintendence of the members of their own Church, which whilst it aimed at their elevation and improvement would do so in subordination to the principles of the Church of England. Such associations are more suited to cities where a number of Churchmen are gathered together than to rural districts where they are few and scattered.

I have long felt the necessity which exists in Halifax for an association for young men in connection with the Church of England; and as a young man myself, a native of Halifax and a Churchman, I beg to say a few words to my fellow Churchmen in the metropolis on the necessity for and the advantages which would result from the establishment of a young men’s society in connection with the Church. In the city there are upwards of 5000 members of the Church, and any one who knows Halifax at all, knows that there is an abundant material for the formation of a Church Association. The Young Men’s Christian Association has long been in existence; and the fact that many Churchmen cannot conscientiously join it is a strong argument in favour of providing something in its place. Dissenters are now forming societies for their young men in connection with their respective congregations, and this too, in Halifax. It can be only because the Y.M.C.A., is not sufficiently distinctive—even for them. If they find it not sufficiently distinctive, how much more so must Churchmen? Two societies—one called, I think, the “Young Men’s Society of Chalmers Church”; and another in connection with Poplar Grove Presbyterian Church, have been established in Halifax; and other religious bodies have, I believe, similar associations for their young men. If our young men belong to a *religious* association at all, it should be one in which the Church’s Pastor, and the established principles of the Church, are recognized, and deferred to. And if they join a society, for company or recreation’s sake, it is certainly far better that it should be one in which religious principles are acknowledged, than one in which they are overlooked if not ridiculed and despised. Societies such as I advocate are not uncommon in England, they are open to all members of the Church. The wealthy by becoming life members, and by subscriptions, aid in their support, while all the members contribute a stated sum monthly or quarterly. By means of the society, Reading Rooms can be established,—young men can be gathered for Bible classes, &c., and lectures on scriptural, ecclesiastical, and general subjects, can be delivered.

The benefits which would arise from an association of this sort in a city like Halifax, are so obvious, that I need not occupy your space in enumerating them. I give some of the Bye-laws for the use and regulation of the Rooms of the Oxford Churchmen’s Union, which will give an idea of the sort of association which have been so successful in England.

I.—That the Rooms be open from 6 p.m., till 10 p.m., every evening during the year (except Sundays, Good Fridays, and Christmas,) for Reading and Recreation.

II.—That the following newspapers and periodicals be taken in:—the “Times,” “Evening Standard,” “Star,” “Telegraph,” “Illustrated News,” &c. &c.

III.—That the following games be allowed:—chess, draughts, backgammon, dominoes, solitaire, German tactics, &c., as boards and the necessary materials can be supplied,—and that writing materials be kept in the Room for the use of members.

IV.—That singing and other classes, and Lectures be arranged from time to time as may be found desirable.

I give also a few of the Lecture subjects before this association in 1861:—six on Church History,—several on Switzerland and mountain travel,—on light and colour,—how to keep out of the Doctor's hands,—photography, &c., &c.

I have now indicated what sort of society it would be desirable to establish and to invite the young Churchmen of Halifax to join. There can be but one opinion as to its necessity,—and as to the beneficial results which would arise from it. I have but briefly laid the matter before your readers, as I know your space is limited; but I hope that what has been said may draw the attention of Churchmen in the capital to the subject, whom I am sure must all see its great importance. I am, yours, &c.

GLACE BAY, Feb. 28, 1867.

CLERICUS.

*Rev. and Dear Sir,—*

It may interest some of your readers to see the following extract from a letter lately received by me from J. A. Shaw Stewart, Esq,—honorary Sec'y of the Keble Memorial Fund. Writing on the subject of this fund, he says, “I trust we may receive considerable support from the Colonies, and sister church of America.

We have now about £32,000 promised, and in a few days, we shall be in a position to say that we have secured an admirable site of between 4 and 5 acres adjoining St. John's College Gardens, and with a frontage to the Parks, and New Museum.

Now, Sir, there is no doubt, I believe, that the Church in the United States is entering most cordially into the furtherance of the Keble Memorial College at Oxford, and also that it is intended so to turn the Subscriptions from that country that they may return in some shape into the Church which sends them. In short that a portion of the endowment of the Keble College should be more available to give the benefit of that College's education to students from the United States. Surely in no better way could a bond of union between the two Churches be maintained, than by adopting and carrying out such a course. Could any plan be conceived more akin to the spirit of him whose memorial it is to be.

And shall we not do what in us lies to show our lasting appreciation of those “strains which may not die,” and of the saintly life that has passed away from earth? Is it not possible, Rev. Sir, that some such move could be made from this Diocese, and, if made, would they not return in the manifold blessing of a closer Union between the church at home, in the States, and in our coming great Confederation.

I remain, faithfully yours,

Halifax, 11th March, 1867.

R. W. LOWRY.

## PRESENTATION.

DEAR MRS. RICHEY:

The ladies of Trinity Church, beg you to accept the accompanying Tea Set, with their kind regards and best wishes.

MATTLAND, Feb. 20th.

REPLY.

Mrs. Richey begs to say to the ladies of the Church of Holy Trinity, that she accepts with many thanks, this present, as an expression of kind regards and good wishes, and hopes frequent visits at the Rectory will cause the pretty Tea Set to be often in requisition.

RECTORY, MATTLAND.

## Reviews.

**DIES PANIS:** Boston, E. P. DUTTON; Toronto, HENRY ROWSELL; Fredericton, J. R. MILLER.

We have received from the author, Rev. T. E. Dowling, Rector of Douglas, N. B. this tract, advocating Weekly Communion. It is mainly a compilation of texts of Holy Scripture and extracts from the formularies of the Church of England, and the works of some of her holiest members, showing the necessity for and advantages of the celebration of the Lord's Supper on every Lord's Day, which for this reason was by the primitive Christians called "Dies Panis," or "the Day of Bread." The last extract and one of the strongest in the book, by way of additional testimony, is from one of the Rev. John Wesley's Sermons.

**THE CHURCH CHOIRMASTER AND ORGANIST,** *Published Monthly.* Price 3d.—at 5 Burleigh St., Strand, London. To be had of all Booksellers.

Now that the taste of our people, in Ecclesiastical music is getting beyond the "American Vocalist" with its jiggish hymn tunes and its doubtful orthodoxy,—and whilst our clergy to whom the direction of the Church Music properly belongs and looking around for some guide of acknowledged taste and judgment, we hail with much pleasure the arrival among us of the above named serial, being just the thing needed. It is devoted to Church Music, Hymnology and Musical Ecclesiology,—Church Choir and Organ News,—Reviews of Music and Musical Works, &c. We notice that its Editors are not—like Rev. T. Helmord and his followers—entirely devoted to Ancient Music, but aim at bringing out of the Church's treasury things new and old. We wish it a wide circulation.

**A FULL REVIEW OF THE REV. G. M. GRANT'S LECTURE.** BY J. G. Marshall.

The haste in which this Review must have been written accounts in some measure for its severe personalities—a mode of argument not the most likely to convince or reclaim the followers of a disproportioned Charity. But if even by fierce disputes a pure creed, a primitive organization and an authoritative interpretations of Holy Writ be eventually found indispensable requisites in the Church of Christ the Lecture and its Review will not have been written in vain. The Charity of the one author and the wholesome fear of Rationalism so perceptible in the late Review of the other, would set up one well-balanced theological writer.

**THE CHURCH MAGAZINE.** Wm. M. WRIGHT, *St. John N. B.*

We heartily congratulate this serial on its enlarged size and improved appearance. With its interesting and orthodox contents, its really well executed illustrations (six in the April number) its tasteful cover, and its 28 pages, it is wonderfully cheap at 75 cents a year. We wish it all the success it deserves.

## Church News.

**NOVA SCOTIA.**—The Rev. R. F. Brine, of Arichat, C.B., and his people are building a Parsonage in that parish and will be thankful for any assistance from outside. The Rev. Alfred Brown, also lately asked assistance through our columns towards paying for and furnishing a new church at Glace Bay, C.B. A liberal response to such appeals, not only exercises our self-denial and love to God, but also draws more closely the bonds of sympathy between givers and receivers throughout the Diocese. This is one of the practical ways of showing that we are all one Body.

We are happy to notice on all sides a growing desire in this Diocese, to make Lent truly a revival season in the Church. It is only the Holy Spirit who can revive God's Church, but the Lord has always blessed the faithful use of scriptural

means. Self-denial attended by that hearty desire to pray, which leads to a more frequent resort to the closet and the House of God, is a cheering sign of God's favour already, whereof we may rejoice. In town and country the Lenten services are every year more fully attended. May the increase of faith, hope and charity, crown the Easter joys of all our worshipping assemblies!

The Rev. Dr. Blackman is appointed to Newport Parish, vacant by the resignation of the late esteemed Rector, the Rev. James J. Hill. Dr. Blackman, however, will retain the charge of the Collegiate Academy until the end of the half year.

NEW BRUNSWICK.—We regret to learn by the Church Magazine that the Rev. R. L. Nelson, Curate of Woodstock, who has done so much for the Church in that part of the Diocese, is about to leave permanently for England,—and also that the Rev. Charles P. Bliss, Rector of the Parish of Sussex has been obliged to resign that living on account of severe bronchial affection brought on by over and continued exertion in his various parochial labours.

During a thaw about New Year's Day, as the Rev. D. W. Pickett was returning homewards on the St. John River, from Wickham—a distant part of his extensive mission, his horse fell through the ice and was drowned, the Rev. Mr. Pickett himself narrowly escaping with his life. His many friends in this Diocese will be glad to hear that a short time ago his parishioners at a donation visit presented him with \$100 wherewith to replace his horse.

"Caution" and "Conscience" are striving hard to prevent the establishment of a Diocesan Synod in New Brunswick. But a Synod there certainly will be. The spirit of the age cannot be resisted.

A strong desire is felt and expressed that the Bishop should reside one half the year in St. John. Some simple people would seem to prefer the tyranny of one ruler to that of half a dozen.

ENGLAND.—The sword invoked against the Ritualists seems to be a two edged one. Though the position of a moderate man may be a thankless one he does not often receive a back-stroke, like that lately administered by the Archbishop of York to a number of the Liverpool clergy, who—noted for errors of defect—invoked his Grace's anathemas against those of their brethren who erred in excess. In the course of his reply the Archbishop said:—

"I protest against these insubordinate proceedings, not because I think they will give pain and inconvenience to Bishops, or cause them to falter in the path of duty; I protest against them because they are a shame and a reproach to a Church having the Episcopal order of government; because I think it more consistent to deny Episcopacy altogether than to take away that tie of filial duty on one side, and of fatherly guidance and protection on the other, which have always been the essence of its working; because, in the cases where clergymen are betrayed into them (I am thankful to say these are but few), they are contrary to a solemn obligation voluntarily assumed at ordination; because they proceed, not of the spirit of love, but of a spirit of strife, and of self-exaltation, and of division."

The present ecclesiastical status of Dr. Colenso is thus described by the Archbishop of Canterbury in a note to the Dean of York:—

"LAMBETH Palace, February 23, 1867.

"Dear Mr. Dean—I did not fail to lay before the Archbishops and Bishops of the United Church of England and Ireland, assembled at Lambeth in the early part of this month, the address of 'the undersigned clergy and laity of that Church, praying us to take steps to remove the grievous scandal now attaching to our Church from the apparently permitted continuance of Dr. Colenso amongst its Bishops.'

"The prayer of the petition was carefully considered, and the following resolution was unanimously agreed to:—

"Resolved—That it is desirable to take an opinion on the question whether there be any, and if so, what, mode of bringing before the courts at home the scandal alleged in the prayer of the petition."

"A Case will accordingly be prepared, and counsel's opinion taken in the matter.—I have the honour to be, Dear Mr. Dean, your faithful friend and brother,

"C. T. CANTUAR."

The Archbishop of Canterbury has issued invitations, to a "Meeting of the Bishops in visible communion with the United Church of England and Ireland," to be held at Lambeth, on the 24th of September, and the three following days. His Grace says, "such a meeting would not be competent to make declarations, or lay down definitions, or points of doctrine. But united worship and common counsels would greatly tend to maintain practically the unity of the faith, whilst they would bind us in straighter bonds of peace and brotherly Charity."

It was at one time proposed, that each Bishop should be accompanied by a clergyman and a layman, but this proposition does not appear to have been adopted. The whole number of Bishops, included in the invitations, is said to be 144, not reckoning those who have resigned their Dioceses.

This will be by far the most important of all the Ecclesiastical Assemblies that have been convened since the Reformation, and although it cannot pretend to any legislative powers, the results of its deliberations will be received with deference, and will exercise an influence over the whole of these formed branches of the Catholic Church. We think therefore that special prayer should be henceforth offered by all Churchmen, until after the meeting, that God will be pleased to guide all who may propose to take part in it, and that He will vouchsafe to the Assembly the presence of His Holy Spirit.

The London Record says—"what the subjects to be discussed, out of the vast number which at present claim Episcopal attention, will be is not yet known, but one of the earliest questions for consideration will undoubtedly be the relations of the Colonial Church to the Mother Church, with especial reference to the schism in the Church of South Africa.

The Prince of Wales, as chairman of the British Commission, has forwarded to the Society for the Propagation of the Gospel a donation of 25*l.* towards the fund now raising for providing a temporary iron church for the use of the English and Americans visiting the Paris Exhibition of 1867. The contract for the erection of the church has been entered into.

At the time of the return of Charles II. from exile, the number of bishops in England was found to be quite inadequate to the wants of the nation, and the lapse of time since then has increased this inadequacy immensely. A large and very influential body of clergy and laity headed by the Archbishop of Canterbury, lately waited upon the Earl of Derby, asking an increase in the Episcopate by the sub-division of sees as well as the appointment of Suffragan Bishops. The Earl of Derby's answer was civil but non-committal. But the increase of the Episcopate is only a question of time. Time and Necessity are the only things which can overcome English caution. The present opponents of the desired increase in the number of bishops are the extreme Ritualists, the Evangelicals and the political Dissenters.

It appears by a letter of the Rev. Ernest Hawkins that the Colonial Bishops Council do not intend to appeal against the late decision of the Master of the Rolls by which they were ordered to pay Dr. Colenso's salary as Bishop of Natal, after his excommunication. Their present decision arises from the fact that the payments to other Colonial Bishops depend on questions in this case, and moreover that their appeal would involve charges of heresy, whereas the court to which the appeal should be sent has no jurisdiction over such charges.

So it seems in this case the State has the power to compel the maintenance of heresy but disclaims all power to check it. And yet we are loudly called upon by certain parties to sign petitions, now in course of circulation, to fasten the bonds of State interference more firmly around the Church.

A bill abolishing the declaration against Transubstantiation &c., which now forms part of the religious tests to be passed before assuming office by the Lord Chancellors of England and Ireland, the Chancellors of the Universities of Oxford and Cambridge and Dublin, and Officers of the Crown who by law could not be Roman Catholics, was, read a few days ago, a second time in the House of Commons without opposition. This does not look as if much may be expected in the way of coercive legislation against extreme Ritualism. Nor may any great effect be expected from the Bishops Resolution lately adopted in a qualified sense by the Lower House of Convocation, nor yet from the late

Declaration of twenty-eight out of the forty-four American Bishops on the same subject. Declarations and resolutions such as these are only binding on conscience, so far as they agree with law ecclesiastical and civil, and we have seen in our day what queer things may be done on the plea of conscience and non-natural interpretation of formularies. Authoritative injunctions so exceedingly liable to evasion sometimes injure lawful authority.

Extreme Ritualism owes its existence and sustenance to extreme men of both sides in the Church, and for its cure we would recommend a careful study of Gamaliel's advice, to be found in Acts v, 38,39.

*Ireland.*—The Bishop of Down, has just published a pamphlet in which he shows that the revenues of the Irish Church, are not expended in the proper localities, and therefore recommends a proper system of distribution.

*Scotland.*—The kirk session at Crieff, has censured Dr. Cunningham for introducing an organ into his church, and has ordered its discontinuance in public worship. An appeal against the decision will be made to the synod.

## Notices.

APPOINTMENTS FOR CONFIRMATIONS.—April 10th, St. Paul's; 12th, St. George's; 14th., Garrison Chapel; 23th., Dartmouth and Eastern Passage. May 5th, St. Margaret's Bay; 18th, North Shore; 19th, Hubbard's Cove; 19th, Chester; 20th, Blandford; 22nd, New Ross.

Further appointments will be announced in our next number. The Clergy are requested to have the lists, of names and ages of Candidates, ready for the Bishop, *before* the Confirmation in each Church.

The Bishop, having been summoned to the meeting at Lambeth in September, will be obliged to defer till next year some of the Confirmations which would otherwise have been held in the Autumn.

### D. C. S.

At the last meeting of the Executive Committee, notice of motion was given for a grant towards a church at the Ponds, Melford.

The next meeting of Executive Committee will be Friday, April 26th.

### SUBSCRIPTIONS RECEIVED.

King, Otis, Windsor; Kaulbach, Rev. J., River John; Kelly, Henry, do; King, Mrs. A., Arichat; Le Brogue, And., Georgetown P.E.I; Love, Wm., Albion Mines; Lowry, Colonel, Halifax; Lawson, Dr., do; Lattemore, Charles, Arichat; Le Grande, Mrs., do; Le Vesconte, Mrs. Wm., do; Myers, Colonel, Halifax, 4; Miller, John, St. Margaret's Bay; Moor, Miss H., do; Meade, Alex., do; Manuel, Jas., senr., do; Morton, Fred., P., Georgetown, P. E.I; Morse, Albert, Bridgetown; Mingo, David, River John, 5; Murphy, John, do; Murphy, Jas, do; Moren, Mrs. Bedford; Morse, Charles, Liverpool; Morgan, Jas, do; Maskill, Wm., Arichat; McLean, Dartmouth; McNab, A., Halifax; Owen, Chas., Georgetown, P.E.I., Owen, Thomas, do; Partridge, Chas., Albion Mines; Publicover, Fred., New Dublin; Publicover, Jas., senr., do; Publicover, Jas., jr., do; Publicover, Jacob, do; Publicover, John, do; Pryor, Henry, Halifax; Reynard, Jas, New Dublin; Robie, Mrs., Halifax; Romans, Mrs., do; Robertson, J.C., do; Richey, Rev, T., Georgetown, P.E.I; Ruggles, Rev. J. O., Kentville; Robinson, Joseph, Bedford; Rees, Thos., Liverpool; Roberts, R., do; Rindress, John, Arichat; Robertson, J.J., do; Rigby, Samuel, Little Glace Bay, C.B; Silver, Wm., Halifax, 2; Salter, B., do, 2; Schweinheimmer, George, St. Margaret's Bay; Sbatford, J. E. do; Smith, Rev. R., St. Andrews, N.B; Shreve, Rev. C.J., Chester; Saunderson, Wm., Georgetown, P. E.I; Stamer, Rev. H., Hubbard's Cove; Shipley, W. H., Bridgetown; Smith, B., Douglas; Smith, Rev. J.S., Bedford; Smith, Mrs. Jno, do; Spike, Rev. H., New Dublin, 4; Smith, Tho. do; Snow, J. Liverpool; Sterns, Miss, do, 4; Smith, H.W., do; Sponagle, Lewis, do; Smith, Mrs. sr., Arichat; Smith, John, jr., do; Smith, Elizabeth, do; Smeltzer, David, St. Marg'ts. Bay; Spencer, Henry, Little Glace Bay, C.B; Spencer, W.Y., do; Spencer, Hezekiah, do; Snyder, Rev. W.H., Mahone Bay; Stewart, C.J., Amherst; Thompson, Robt., Albion Mines;



Tupper, Wm.; Kentville; Townsend, Rev. G., Amherst; Teel, Edward, New Dublin; Tupper, Stephen, Liverpool; Tucker, E.D., Halifax, 2; Uniacke, A.M., Halifax; Vaux, Joseph, Albion Mines; Vogler, Thos., New Dublin; Vogler, Leonard, do; Wilson, B., Halifax; Wyldie, Chas. J., do; Wilkinson, Captain, do; Wilkins, Rev. L. M., Albion Mines; Wentworth, Jas., do; Wright, Jno., Hammond's Plain; Wentzill, Henry, New Dublin; Wagner, Elkanah, Wolf, Henry, do; Williams, Richard, Liverpool; Welling, Mrs. Arichat; Wiswell, W. H., Halifax; Yewens, Rev. H.L., Digby; York, John, Albion Mines; Yates, Miss, Amherst; Young, Mrs. J.B., Halifax; Zwicker, B., Mahone Bay.—TO BE CONTINUED.

#### TO CORRESPONDENTS.

Our respected friend "Neither Antinomian or Ritualist" is astonished and indignant at the fierce attacks lately made by all the Anti-Ritualist papers upon the ancient and scriptural practice of religious fasting and abstinence, and brings forward the well-known texts from the New Testament to prove that those who in these days of rebuke, yearn for the presence of Christ the Bridegroom, and therefore by His own direction fast and pray, deserve at least our respect. If we are convinced of the presence of a great danger to God's Church, let us—if we regale ourselves with the good things of this life without stint—at least forbear applying stinging epithets, to those of our brethren who are so earnest in their apprehensions as to use a well-known scriptural means of averting God's wrath.

We are sorry that want of space prevents the insertion of our esteemed correspondent's remarks in full. But he is not the only one who begins to see that extreme Ritualism is largely assisted by the blind zeal of such as attack Scriptural truths and Apostolic practices, and deny the very language of our own formularies, in their efforts to exterminate what none of us advocate. If ever extreme Ritualism obtain a footing in these Provinces, its success will be mainly owing to the system lately adopted of free and copious advertising in harsh and uncharitable language—confounding with this novelty Scriptural doctrines and primitive practices, which as believers in the Bible and consistent churchmen we are bound to maintain.

Thanks to our good friend "Truth" for his favourable opinion. The Church Chronicle has received a great deal of warm encouragement from both clergy and laity in this Province and New Brunswick for which we feel truly grateful, but if we have hitherto been silent on this subject and henceforth observe—as a rule—the same reticence, our friends must attribute it to that natural modesty which at the outset of their career, Editors possess as well as other men. We are new to the business yet—experience may possibly thicken our skin. "Truth's" communication will appear next month.

Rev. H. L. Yewens—too late for this number—will find room next month. 6

DIED.—At Rosetté, Annapolis County: on the 14th. ult., after a painful illness, Mary L., wife of the Rev. W. S. Gray.

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