

D. C. M.

- NOVA SCOTIA

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"Ad protectum sacrosanctæ matris ecclesiæ."

PUBLIC CATECHISING.

WE desire to call attention to a duty which has been omitted by our Clergy, and a custom which has been allowed by our people to fall into disuse. We allude to the duty and custom of public catechising.

Enjoined by rubric and by canon (and therefore termed a duty), aforesaid universal in the Church, as universally acknowledged to be most beneficial, it is strange that this good practice should have been permitted to fall practically out of our Church's system. For when we come to consider the matter we find there are no good reasons given to excuse the omission; no really formidable objections against the continuance of public catechising. It is usually alleged by way of excuse and objection that our Clergy have not the gift of catechising, or that our people are so advanced in their ideas and such lovers of the sermon that they would not appreciate or endure the olden practice.

With regard to our Clergy, it is enough surely to say that we believe them to be equally gifted with those of former times, who seem to have succeeded in public catechising, and that if they will only give the same will, and thought and time to preparation they will without doubt attain to the same success as their forefathers in the art. The Clergy of the 17th and 18th centuries were not peculiarly gifted, and yet they officiated as catechists. Why therefore should the Clergy of the 19th be afraid to take up the same work? Why should they not hope for the same measure of success?

With regard to our people it suffices, we think, to allege the example of our neighbours in the States. They are usually considered to be as far advanced as ourselves—to be as modern in all their thoughts and ideas—to be as fond of forcible and eloquent discourses and addresses; and yet there at this present time the most popular services in some of the churches that we might name, are those in which the children are publicly catechised.

These objections evidently therefore are not sound—they will not hold, and if not, and if there are in reality no others, why should we not restore the good old custom to its proper place in our system? Again and again we lament the ignorance of our children and our people in first principles. Why not take care to lessen that ignorance and instil Church principles by the most effectual means—public catechising? In the opinion of the early Church, of our later reformers, of many amongst us now who have thought much upon the subject, in their opinion the only effectual way of grounding our people in the faith is by sounding down into their ears "the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judg-

ment." is by repeating over and over again catechetically those truths which are too apt to escape the earnest attention of the young, and thoughtless, and careless of our day. Sermons fail to impress these—Sunday Schools fail to impress them. We say to our Clergy try another, an ancient, an effectual, a better method—try public catechising.

We would not presume to suggest how, or in what way this is to be carried out, but we may instance a plan which has been partially tried with some success. Let the Clergyman of every parish place in the hands of his Sunday School teachers one of the expositions of the catechism published by the S. P. C. K. Let him desire them to teach the catechism according to that method every alternate Sunday.

Let him examine the children privately every quarter, till he has accustomed himself and them to the practice of catechising, and then let him once every month catechise publicly in the Church after the second lesson. If this or some plan like it be carefully, earnestly, wisely carried out we can venture to promise our clergymen an increase of power, of success, of popularity. We can hope for a thorough knowledge of those Church principles which are now to be found in our prayer books and formularies, but are alas often wanting in the minds of those for whom that prayer book and those formularies were drawn up and put forth.

REMAINS AND REMINISCENCES OF ANCIENT ROME.

NO. VI.

VAST, however, and capacious as was the Coliseum, it was yet far inferior in this to the Circus Maximus, which, when restored and enlarged by Julius Cæsar and other Emperors, had seats, as Pliny tells us, for no less than 250,000 spectators, though in all other respects the two will hardly admit of comparison. The Circus Maximus was probably at first merely an inclosed open space with seats arranged round. Lofty porticoes were afterwards erected by Cæsar, for the accommodation of the public. Among the shows or games exhibited there, were chariot races, always a favourite amusement of the Romans, and of a much more innocent kind than those in which they afterwards took such delight. When Horace speaks of the "*meta fervidis evitata rotis*" of the Olympic games, he was perhaps just fresh from these races of the Circus Maximus, and when immediately afterwards he calls the competitors in them "*Tertiarum dominos*," the lords of the earth—the phrase was certainly much more applicable to the men of Rome than to those of Greece. The passionate fondness of the Romans for the sports of the Circus will account for the immense sums expended on these places of amusement, and their vast size and capacity. Juvenal represents the people, in whom all power once centered, as then so wholly enslaved that they looked anxiously for two things only—their pittance of food and the pleasures of the Circus.

" Nam qui dabat olim
Imperium fasces, legiones omnia, nunc se
Continet, atque duas tantum res anxius optat
Panem et Circenses."

"And those who once with unresisted sway
Gave armies, empire, every thing away;
For two poor chains, have long renounced the whole,
And only ask the Circus and the Dole."

Gifford's Juv.

The great Circus was situated between the Palatine and the Aventine hills. A very inconsiderable trace of its ruins now alone remains. It was the work of Tarquinius Priscus, the fifth of the Roman Kings, but added to and completed by the last of them, Tarquinius the Proud. Whatever were the sins and vices of the latter, which cost him his kingdom, he is at all events entitled to the merit of having done much to advance and improve the city. To him is due the completion at least of one of the greatest and most useful works, and which tended much to the comfort and health of Rome, the Cloaca Maxima, though that also was commenced by Tarquinius Priscus. It still remains to vindicate its claim to that distinction, and is a lasting monument of Etruscan masonry and of the architectural skill of that early age. Its large open passage shews itself near the Circus Maximus; from that running under the Velabrum, it emptied into the Tiber where it is distinctly to be seen, near the Ponte Rotto, which occupies the site of the old Pons (Emilius).

The Velabrum lay between the Palatine and the River (its position is marked out by the modern Via di Georgis in Velabro). It was originally a low marshy piece of ground, through which the water flowed in a sluggish stream, but navigable for small boats.

Aut qua Velabri regio patet, ire solebat
Exiguus pulsa per vada linter aqua.

Tibul. lib. 2, El. 5.

Qua Velabra suo stagnabant flumine, qua que
Nauta per urbanas velificabat aquas.

Prop. lib. 4, El. 10.

After it was drained by Augustus it still retained its low character, and was a market place for provisions (Hor. 2 Sat. 3, 229), yet it seems to have been one of the streets through which the triumphal procession passed (Ovid Fast., lib. 6, 405), and Suetonius tells us that Cæsar, when he triumphed for his conquests in Gaul, as he passed through the Velabrum, was nearly thrown out of his chariot from the breaking of the axle. (Suet. Julius Cæsar, 37.)

Of all the ancient bridges which spanned the Tiber within the city, the only one still subsisting is the Pons Ælius, so called after the Emperor Hadrian, by whom it was built, who was of the Ælian family. It has, however, as might well be supposed, been renewed at later periods, though the original structure in great part still remains. At its extremity on the other side of the river was the grand Mausoleum, built by Hadrian, and in which he was afterwards buried. It is now the Castle of St. Angelo, a heavy circular tower, having been converted into a fortress by Belisarius, and as such has continued to the present time. From this bridge, leaving the castle on the right, the street leads to St. Peters and the Vatican. As, however, I do not intend to enter these, I shall invite you to recross the Tiber, but by a different bridge, lower down the stream, the Ponte Sisto, so called from Sixtus the XIV., by whom it was built, on the ruins of the old Pons Janiculensis at the foot of the northern part of the Janiculum hill. After passing it, close by the left hand, is the Spada Palace. Though it does not accord with my design to notice the interior of any modern building, I must beg you for a moment to look into

this, that I may point out to you a noble colossal statue of Parian marble within one of its walls. It is that of Pompey the Great, and is, upon very strong grounds, regarded as the identical statue which witnessed the fall of his own conqueror, under the dagger of Brutus and others.

“ For when the noble Cæsar saw him stab,
Ingratitude, more strong than traitor's arms
Quite vanquished him : then burst his mighty heart,
And in his mantle muffling up his face;
Even at the base of Pompey's statue,
Which all the while ran blood, great Cæsar fell.”

CORRESPONDENCE.

(The editors of the Nova Scotia Church Chronicle do not hold themselves responsible for the opinions of their correspondents.)

Every communication for insertion should be accompanied with the signature and address of the writer.)

THE LATE CURATE OF ST. GEORGE'S.

THE Rev. THOS. CRISP, M. A., late Curate of St. George's Church, in this city, whose obituary has already been noticed, was born in Prince Edward Island; his parents were from Gloucester, England; his father died when he was 6 years old, and he and his mother were left alone in the world. The Rev. Mr. Breeding, one of our devoted missionaries was then in charge of the National School, and imparted to Mr. Crisp the principles and rudiments of his early education. He was distinguished at the school as a boy of great promise, and soon manifested an ardent desire to become, *if possible*, a minister in the Church to which he was sincerely attached till the day of his death. His means being limited, he was unable to acquire the classical learning necessary for matriculation at King's College, Windsor, and under the kind auspices of his firm and Christian friends, Captains Orlebar and Hancock, R. N., then residing at Charlottetown, Prince Edward Island, he was sent to the Academy then in charge of Mr. Cundell, where he was distinguished for his moral and upright conduct, and persevering assiduity in his studies. He soon after entered College, 1851, as a Divinity Scholar, and by his industry and application was appointed Scholar on the Foundation; he took the Welsford Prize, and the Prize for good conduct, and the Cogswell Scholarship, and a more than ordinary Degree, *Laudabiles Progressus*. During his Academic course he acquired the good opinion and esteem of all the Professors, and the affection of his fellow students; and though surrounded with many gay and youthful companions, he was remarkable for his moral conduct and amiable disposition. “He walked with God, and kept himself unspotted from the world,” and there are now many living witnesses who can testify to his steadfast consistency as a Christian, and to his honourable walk as a gentleman and a scholar.

On leaving College he accepted the Curacy of St. George's Parish, in the city of Halifax; but not until he was released from his engagements with Captains Orlebar and Hancock. He was married soon after to Miss Robertson,

of P. E. Island; and was ordained Deacon by the Bishop of Nova Scotia in 1856, and Priest in St George's Church the 8th of March, 1857. Of the faithful discharge of his duties as Curate little need be said, as by his earnest humility and zeal, his unaffected piety and holiness, his simple eloquence and faith, and by the conscientious discharge of the duties of his sacred office, he approved himself "*The Faithful Minister of God.*" It may be said of him as of the Levite of old: "The Law of Truth was in his mouth, and iniquity was not found in his lips; he walked with his God in peace and equity, and did turn many away from iniquity."—*Malach. ii., 6.*

The Church at large, as well as the Rector and congregation of St. George's, have sustained a great and irreparable loss in the death of Mr. Crisp, and it will not be easy to supply his place. His public ministry was distinguished by fidelity, zeal, and success. He thoroughly understood, and was cordially attached to the Church of England, and with singular boldness and uncompromising kindness towards others, he maintained his principles, and filled his post among us. His principles were strictly *Evangelical*, and Christ, "The Lamb of God that taketh away the sins of the world," was the sum and substance of his teaching; the bread which fed his own soul and enabled him to feed the souls of others, the light in which he daily walked, the fountain in which his own conscience was cleansed and made clean, the Shepherd of his soul on whom he leaned in life, in death, and in eternity. Evidences of his fidelity are not wanting, and the effects of his ministrations will long be felt and acknowledged among us, and retained in grateful recollection by his Rector and people.

In private life he was equally remarkable, just and upright, faithful and accurate, kind, gentle, and forbearing in his intercourse. He was beloved and respected by all; and on the day of his interment men of all ranks, classes, and persuasions crowded to witness the solemn scene, and testified by their tears their sympathy and regret. And since his decease every mark of respect to his memory has been shown, both by the members of his own congregation and the community at large a most liberal subscription has been raised towards the maintenance of the widow and orphans of the deceased, and memorial tablets will be erected to his memory in the Parish Church and the Village Church where he officiated as Curate for nearly ten years.

His post is now vacant, a "Standard Bearer" has fallen, his work was done, he ceases from his labours, and his place remains to be filled by another. May the mantle of Elijah fall on Elisha, and a faithful witness be raised up to occupy the place which he did in the Church of the Living God.

TO THE EDITORS OF THE CHURCH CHRONICLE.

Sir,—In the January issue I find it stated "the Convention of the American Episcopal Church have added a clause to the Litany, 'That it may please Thee to send forth labourers into Thy harvest.'" I think this an error for which the English "Guardian" is responsible. The lower house carried a resolution to that effect "without half a dozen voices in the negative." But the House of Bishops did not concur, and when on the last day of Convention's sitting, the original mover, Rev. Mr. Buel, moved for a committee of conference with the upper house, the Diocese of Wisconsin called for a vote by Dioceses and orders, and it was lost.

	WHOLE NO.	AYE.	NO.	DIVIDED.
Clergy.....	27	17	5	5
Laity	18	8	8	2

By *individuals* the vote stood 46 ayes, 11 nays; but the arrangement of the vote by Dioceses enabled this small minority to defeat further action. I extract these facts from the New York "Church Journal."

Yours, &c.

D. C. M.

"No alteration or addition shall be made in the Book of Common Prayer, or other Offices of the Church, or the Articles of Religion, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every diocese, and adopted at the subsequent General Convention." — *Article VIII. of the Constitution of the American Church.*

Sir,—I cannot express how delighted I was to receive by the last English mail, the first copy of the "Church Chronicle," which I sincerely trust may long continue to exert a wholesome influence in both a religious and social point of view, throughout the Province.

I passed many happy years formerly not very far from the town of Windsor (for so we must now dignify it upon the strength of its newly acquired literary publicity), and although debarred the privilege of becoming a member of "Alma Mater," owing to my entering the army, my first and early principles were grounded at the Academy, and your interesting description of the Eucenia of 1865, revived many pleasant memories of the past, when, as a boy, I participated in the festivities of the occasion. I propose occasionally (if I may be permitted) to send you a few extracts from Indian journals, respecting the progress of the Church throughout this empire, which though perhaps more slowly than could be wished (owing to the several vernaculars that require to be mastered), still is advancing steadily step by step; and enclosed is a description of part of a tour taken through "the Deccan" by his Lordship the Bishop, which may be interesting to some of your readers who watch with pleasure the spread of the gospel in "foreign parts," and shews the willingness and cheerfulness of the native to learn and improve, and also how the word of God is penetrating to the uttermost parts of the earth.

I am, dear sir, yours truly,

MADRAS, October, 1865.

"MOFUSSIL."

DECCAN, SHARANPUR, NASIK.

The Lord Bishop held a confirmation here on Thur-day the 14th inst. The candidates, 66 in number, were all Natives. It was a most interesting and solemn occasion, and the addresses of the Bishop, first to the congregation, and then to the candidates, which were interpreted by the Rev W. S. Price, were listened to with great attention.

At 11 A. M. there was an annual examination of the School, the Lord Bishop in the chair. The visitors present were Dr Livingstone, J. H. Grant, Esq., Major Haughton, Mrs. West, Mrs. Price, and all the Native Government Officials from Nasik.

The subjects of examination were the Sacred Scriptures, Church Catechism, Arithmetic, Geography, including Map Drawing, Writing, Marathi Grammar, and Singing. The Bishop conducted the examination with the aid of an interpreter, and his questions were for the most part answered correctly and promptly. There was altogether a liveliness and an intelligence about the whole school which we have never witnessed elsewhere in India. Several pieces were sung by the children in harmony from the Tonic Sol-Fa notation. After the distribution of prizes the Bishop gave a short address. His Lordship expressed his great pleasure at what he had seen and heard.

He contrasted the school with what it was a few years ago when he last saw it, and gave a few words of well-merited praise to the master, Mr. Carapit Johannes; for it was evident that the school had not been brought into its present state of proficiency and discipline without much painstaking and perseverance on the part of the master. All present were particularly impressed with the *thoroughness* of the teaching given. There was no hesitation on the part of the children. What they professed to know, they knew well. At the conclusion of the Bishop's address the National Anthem was sung by the children. The words are a translation, but it was the old tune, and it was given with warmth and spirit. We should pity the Englishman who could listen unmoved to the good old loyal song in a foreign land; but there was that on the present occasion to touch the heart of the Christian no less than of the Englishman, and to suggest thoughts of thankfulness and praise. The singers, about 130 in number, were of every shade of complexion. There were African boys and girls who had been torn from their homes and sold into slavery, and who had been rescued from their cruel bondage by the strong arm of Christian England—and there were children of Hindu parentage of every caste, many of whom had been thrown out and left to perish, but who in the Providence of God had been snatched from death, and from something worse than human bondage, to find in this asylum a happy Christian Home. One could not look on such a scene without being forcibly reminded of the Psalmist's words—"Surely the wrath of man shall praise thee, but the remainder of wrath shall thou restrain."

The examination over, Dr. Livingstone had some conversation with the elder boys of the African Asylum. These have either learned or are learning trades in the Industrial Institution; and the Doctor hopes to enlist out of them a few useful hands to accompany him in his approaching explorations.

In the evening there was a special Divine Service, at which 125 communicants, chiefly members of the Native Church, partook of the Lord's Supper. It was a day long to be remembered in the Christian village of Sharanpur. It was a happy day for the visitors present on the occasion; and we feel sure that if those who take a desponding view of Missionary enterprise could have been present, they would have seen something to awaken in them new hopes, and to stir them up to fresh zeal. For ourselves we rejoice in the existence of the Christian settlement at Sharanpur—an oasis in the desert, a living standing witness for the true God, and the religion of Jesus Christ in the midst of the heathen. The uppermost feeling in our mind at the close of Thursday's proceedings was, let us thank God and take courage.—*Poula*, Sept. 28.

[The above letter was addressed to the "Church Chronicle" while edited in Windsor, and we publish it by permission.—Ed.]

[For the "Church Chronicle."]

THE TRYING HOUR.

Droving at the Saviour's feet,
The outcast Leper lay,
A suppliant at the mercy seat—
A sinner taught to pray.
He pleaded, Lord, Thy will and power
To save him in that trying hour.

Like him I plead, Lord, if "Thou wilt,"
Thou 'can'st' my spirit heal—
Thy word remove the stain of guilt;
Thy touch new life reveal;
I plead, my Lord, Thy will and power
To save me in this trying hour.

The world is fading from my view,
A dimness blots the sky,
I bid my little ones adieu,
I lay me down to die;
I plead, my God, Thy will and power
To save me in this trying hour.

ST. CROIX.

APPEAL FROM THE BISHOP OF CAPETOWN.

WE have been requested to publish the following appeal from the Bishop of Capetown to the younger clergy and candidates for holy orders in the Church of England.—*London Guardian*.

The applications which I continually receive from the diocese of Natal for additional clergy induce me to appeal to you in behalf of that most tried and threatened outpost in the kingdom of our Lord, and to ask that a small and devoted band of faithful men will place themselves at my disposal for a period of three or five years, for service in South Africa. I am sure that there are many amongst you who are ready to give themselves simply and unreservedly to Christ, to witness for Him, and maintain His truth wherever, at the moment, the need may be the greatest.

In my belief the need is very great at this time in Natal, and in the adjoining diocese of the Free State. In the name of our Master, I invite those who have no more important work to do for Him in England, to offer themselves for work in this land. In Natal, at the most critical period, the clergy are being reduced in number. One of that small and faithful band has just broken down. Another has recently left. Four churches are at this moment without clergy. Several posts where there are no churches are vacant. It is a great reproach to the Church that no clergymen has been sent out from England during the last two years, to uphold the truth in that afflicted diocese, though the most earnest appeals for men have been put forth. What can be expected of a Church left thus without a ministry?

The S.P.G. has made additional grants to the diocese of Natal, and their committee in Natal will recommend them. I understand, to send out four or five clergymen with stipends from the Society, amounting to 100*l.* or more per annum, which will probably be increased by local contributions to about 200*l.* in every case.

Clergy to fill these vacancies are what we now most urgently need.

I shall myself continue, as Metropolitan, to superintend that widowed Church until the consecration of a Bishop.

There is a noble field for work also in the Free State; and a most loving and devoted Bishop, who is now almost alone. Two or three men are urgently needed for that work.

If the S.P.G. is unable to pay more than a portion of the passage out of clergymen, I will be responsible for the remainder; and I shall gladly receive at Capetown, at my house, any who may come out. It may be worth observing that any clergyman with a delicate chest will find both Natal and the Free State—especially the latter—countries suited to his complaint. If care be taken at first, men who cannot work in England find themselves able to work in South Africa.

R. CAPETOWN.

CONSECRATION OF ARCHBISHOP PARKER.

A curious confirmation of the truth of the entry, in the Lambeth Register, of the consecration of Archbishop Parker, has lately been brought to light. It is probably known to most of our readers that, as the succession of Bishops in Queen Elizabeth's reign was continued through Parker, the Romish writers have pretended that the record of his consecration at Lambeth on Dec. 17th, 1559, was forged many years afterwards. Now there is in the British Museum the diary of a London undertaker, who died about 1563, in which the following entries appear for the year 1559. "The xvii day of Desember was the nuw By-hope doctur Parker, mad ther at Lambeth," and three days later "The xx day of Desember a-for non, my lord of Canturbere whent to Bow Chyrche and ther wher v nuw Byshopes mad." This is a conclusive refutation of the allegation that the story of the consecration at Lambeth was a later invention.

PROMOTION OF SPIRITUAL LIFE.

At a Conference of the Clergy and Laity of the Archdeaconry of Buckingham, in November last, a paper was read by the Rev. W. F. Norris, vicar, on the "Promotion of Spiritual Life." Relative to the Holy Communion, he said: "Who can doubt the advantage to true religion throughout our nation, which has risen from the revival of early morning celebrations? The first act and the first food of that day which is pre-eminently the Lord's—received when the mind is usually lighter and freer of its clogging worldliness and petty anxieties, and when the smallness of the congregation creates a holy calm helpful to devotion—the early Communion is, of all recent helps added by the mercy of God, surely one of the most excellent. My own experience does not warrant my referring to village work, but may I venture to appeal to those of my brethren who have tried an eight o'clock Communion, even in a small village, whether they have not found its effect beneficial to the religious tone of the people. Scarcely less important is the practice, in our towns at least, of more than one Communion upon the greater festivals. I have known in the class of small tradesmen the husband to come to one and the wife to the other, upon some high and glorious festival of the Gospel; whereas, had there been only the mid-day celebration how could both have been present? It is difficult for us, whose houses are large enough to afford us privacy whenever we want it, to estimate the blessing to the poor of the morning hour at church, its quietness and exceeding solemnity, crowned with the highest act of worship and privileged realization of God's presence on earth."—*Guardian*.

THE EIGHT HUNDREDTH ANNIVERSARY OF WESTMINSTER ABBEY.

The Eight Hundredth Anniversary of the dedication of the Abbey was celebrated yesterday. The musical portions of the service were very elaborate, the selections being from the works of members of the Foundation past and present. Dean Stanley preached from John x. 22, 23. "And it was at Jerusalem, the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch." From this passage he drew a sanction for such celebrations as the present. He next described in vivid language the dedication of the Abbey, by Edward the Confessor. Its earliest foundation was, indeed, an event of greater antiquity. Far back in Saxon times, when Sebert was King of the East Saxons, must search be made for its true origin; but the first foundation of any part of the present building dates from the reign of Edward, on whose artless, childlike piety the Dean enlarged. There were buried in that Abbey many who, in their lives, had shown themselves to be great, but not good. He, the founder, was a signal instance of the contrary; he was good, not great. Entering upon a second division of his theme, the Dean reviewed the condition of England at the eve of the Conquest, of which event he considered King Edward himself as the harbinger. We know (he continued) that this Abbey has been renovated and beautified by successive Kings, and that it has kept its hold upon the affections and reverence of the whole English people. We know how its precincts have witnessed not only every successive stage of the English Monarchy, but the rise and growth of

English constitutional freedom. We know how it has been the refuge, in life and death, to Princes who had no other place in which to lay their heads—how on the change of Faith (greater than the Norman Conquest) it received the great shock of the Reformation, and became a shelter for that famous School which is bound to it by so many illustrious names, and how under its shadow were held assemblies to discuss momentous questions affecting the interests of the Church of England, and also to compile and set forth the only Confession of Faith ever imposed by law upon the population of the whole island, and which at the present moment, although bearing the name of Westminster, is the established formulary of the Presbyterian Church of Scotland.—how its walls embrace memorials from every rank and profession in life—sovereigns and statesmen, divided in all but death and the hope of a common resurrection; the doubting sceptic, hard by the enthusiastic believer—the ornaments of other communions. Romanist, Puritan, Dissenting, beside the uncompromising prelates of our own, the smoking flax beside the blazing lamp, the bruised reed beside the sturdy tree. Such has been the development and expansion of the seed planted here by our founder, and we do well to think of it. The Abbey so regarded is a standing monument and witness of the peculiar process by which our English Constitution has been framed, and the peculiar duties we owe to it as Englishmen and as Christians. The Dean proceeded to urge, that on its character as a house of worship all its other historical interests depend. The idea of Christian worship, of its permanence and value, was then evoked by him from the series of pictures he had drawn. Finally, pointing out that in founding the Abbey, the Confessor had also founded the City of Westminster; the preacher closed with an appeal for the Westminster Hospital. The service closed with the Holy Communion. There was a very large congregation.—*The Record*, Dec. 29.

ON CERTAIN SINS OF OMISSION.

“Very rudely must our sins of omission oftimes recur to the mind. Chief of all, when we are suddenly aroused from apathy by the knowledge that it is no longer possible for us to discharge the great debt of love and kindness which we owed. We pass away from the parents’ home, or the child passes away from our home; mountains rise and oceans roll between us and friend or brother; chief of all, death raises its impenetrable barrier. Oh, those kind deeds which we might have done, and we have not done them! Oh, those loving words which we might have said, and we have not said them! Oh, those high-souled words of truth and justice, of warning and encouragement, which might have aided the efforts of the struggling and checked the debasement of the falling, and we never stepped aside from our selfish, narrow, conventional ways to range ourselves beneath the banner of righteousness? Moreover, there is this crowning reflection, that our silent but most potent influence has been barren for good. When Peter moved through the ancient streets, the sick crowded beneath his shadow, and withersoever the Apostle’s shadow fell, it brought a healing influence. Now, there is a certain influence which awaits on each of us as nearly as shadow upon substance: it were to realize the wild German legend of the shadowless man to suppose that the case were otherwise. How often does it happen that our influence of character, unlike the healing, kindly shade, only withers each spiritual life that is brought within its noxious range!”—*Rev. F. Arnold*.

 COMMEMORATION AT WESTMINSTER HOSPITAL.

The Dean of Westminster recently intimated to the authorities of Westminster Hospital his desire to make a present to the servants and every inmate of that institution, in commemoration of the 800th anniversary of the foundation of Westminster Abbey; and last week in conformity with the wish of the Dean, a decorated and well-lighted Christmas tree, six feet in height, occupied the centre of the table, accompanied right and left uniformly with lamps and jets:—

Across the bay window facing the Broad Sanctuary was a string of Chinese lanterns, under which was an inscription, "In commemoration of the 800th Anniversary of the Foundation of Westminster Abbey." In the recess of the windows were deposited blankets and pillows for the relief of many little sufferers who, with broken limbs or otherwise, without such kindly arrangement, would have been unable to witness the pleasing and cheerful scene. The table was thickly covered with books, pictures, stockings, flannel and other petticoats, tea and sugar, work-boxes, pincushions, and, in fact, almost everything suitable for the patients or attendants, at the same time not forgetting the babies. The above-named articles were the presents to be distributed by the worthy Dean, who was assisted by Lady Augusta Stanley and Miss Rivas; the matron of the institution, Miss Eager introducing the recipients. The room was densely crowded, and among those present were many aged men and women. After a brief address from the very Rev. Dean the distribution of the presents was proceeded with, each recipient gracefully receiving the kind allotment. There was something for each, whether able to attend or not. After all had been supplied, the worthy Dean sent to each ward a tinted picture, under glass, of Westminster Abbey, in commemoration of the event, with the wish that they might be cared for. Accompanying the picture was a large packet of tea and sugar for each patient, with a book of poems written by Archdeacon Wordsworth. The evening's entertainment concluded with the singing of the National Anthem by the whole assemblage.

REV. DR. LEE AND FORMS OF PRAYER.—Another unsuccessful attempt has been made to check the innovations of Dr. Lee, minister of Old Greyfriars Church, Edinburgh. In 1859 the General Assembly of the Kirk of Scotland advised him to discontinue the use of written or printed forms of prayer which he had adopted. For a time he obeyed, but having renewed the objectionable practice, a motion was made before the Presbytery of Edinburgh for the appointment of a committee to investigate and to report upon the case.

Dr. Lee argued that the Church of Scotland began with a Liturgy, and that while John Knox's Book of Common Prayer was read for 70 or 80 years there is not upon record one act or one authoritative proceeding condemning read prayers. He distinguished between a Liturgy as being a form of prayer publicly authorised and enjoined upon all ministers and a form prepared by a minister for his own use and adapted to his own congregation. He concluded by vindicating the latest addition to his printed book the introduction of responses for the people. The Presbytery rejected the motion by 20 to 15.—*The Times*.

SUMMARY OF CHURCH NEWS.

THE late papers from England inform us that Bishop Colenso has reached Natal, and by the aid of an interdict from the Chief Justice preventing the doors being closed, made good his entrance into the Cathedral of St. Peter's, Maritzburg, and there performed the service and preached. It appears that the Church Wardens of St. Peter's had handed to the Bishop a formal protest against his officiating there, and that as late as ten o'clock, on Saturday night the Bishop applied for and obtained the interdict which was served upon the wardens at eleven o'clock on Saturday night. On the Sunday morning the Bishop, despite the resistance of the Dean and Church Wardens, forced himself into the Cathedral, robed himself and read the usual service. There was a large crowd assembled, of whom an eye-witness says, "that of the regular attendants at the Cathedral there were but few present; of professing churchmen there were undoubtedly a great number; of dissenters but a sprinkling; whilst the rest was made up of those who, we are bound to say, never enter a place of worship from one year's end to another."

This event gives us another instance of the injury which any connexion with the Ecclesiastical law of England inflicts upon the Colonial Church; and of the difficulty as well as the necessity of being entirely freed from the trammels which it imposes.

The "John Bull" has the following comments on these extraordinary proceedings—

It is, of course, very easy for persons at home to find fault after the event with the line of conduct pursued under a panic by those on the spot; but it seems to us, certainly that the Dean was wrong in his proposition to close the Cathedral. The decree of the Supreme Court merely interdicts him from not opening the doors. It decides nothing as to Bishop Colenso's right to officiate. Had the Dean himself conducted service, the Bishop would have been in a far more embarrassing position. We await, of course, fuller information, but what we do know is sufficient to show that the gravity of the situation cannot be overrated, and proves not only that Churchmen at home should do all in their power to support the noble-hearted Bishop of Capetown, but that some satisfactory solution of the real *status* of the Colonial Church is positively necessary. If the Church is not established by law it does not seem to be the business of the Temporal Courts to decide whether a church should be open or not; and on the other hand, the reliance of his advocate on the Queen's Letters Patent, may hereafter defeat Bishop Colenso's object. The Erastianism involved in saying that he came in the Queen's name, is very suggestive of the thoroughly worldly *animus* of the party with whom the late Bishop of Natal is so favorite an idol. It is suicidal, however, to shut our eyes to the real gravity of the case, or to attempt to represent it as one easy of solution. It is replete with difficulties, which can only be surmounted by great caution and faithfulness.

The Bishop of Toronto, C. W., has addressed an appeal to his Diocese, calling for aid to support the Mission Fund. It appears that twenty-eight missionaries have been receiving part of their support from the Board of Missions, but that this assistance must be reduced, if not in some cases suspended, unless the fund be increased.

A picturesque Church has just been completed on the brink of the precipice overhanging the Niagara River at Clifton. It was opened on the 17th Decr. last, and dedicated in the name of "Christ Church." This will supply a want much felt by the many who frequent that attractive spot. The Right Rev. Bishop Coxe, Diocesan of Western New York, took part in the ceremony and preached the sermon.

We read in the "Colonial Church Chronicle" that in the Diocese of Montreal, whose Bishop (Fulford) made him-self so favourably known at our General Convention, there is at least one substantial evidence of healthy growth. The moneys raised within the Diocese, for Church purposes, have risen from £5899 in 1853 to £16,000 in 1865. The first year of our lamentable civil conflict, affecting the neighbouring British Provinces with its depressing influences, and the year 1863, so full of doubt and darkness to us till midsummer, were the only ones in which the steady progress upwards was set back. In the former, the contributions of the Diocese ran down from £10,200 to £8,900. In the latter, from £11,900 to £11,000. With these two exceptions, each year has shown a considerable growth over the preceding one in that sure evidence of interest in Christ's cause—a readiness to contribute for its advancement.—*Journal*.

A Regular Quarterly Meeting of the Clergy of the Deanery of St. John, N. B., was held yesterday at St. Mark's Parish: there were eight clergymen present. Divine Service was held in St. John Church, and an excellent sermon was preached by the Rural Dean, the Rev. Canon Gray, D. D., from the text, "For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."—2 Cor. x. 4. The work of the Christian Ministry was dwelt upon in its character of a warfare: its weapons, the source from whence they derived their efficacy, and the various strongholds of the world, the flesh, and the devil to be demolished through them, were all described. There was a more numerous congregation than is usual upon such occasions, and a goodly number of the worshippers remained to partake of the Sacrament of the Lord's Supper, after which the clergymen met to consider, as usual, a portion of God's Holy Word, and to discuss matters relating to themselves and their work in the Lord.—*Witness*.

The Foreign Committee of the Board of Missions, New York, has addressed an appeal to the Bishops, Clergy and Laity. Claiming the whole world for their "mission field," the committee have during thirty years carried on their work. They call for more help to support their missionaries in Greece and in Africa, in China and Japan, in Hayti and Mexico. If the extent of their missionary efforts may be taken as an index of their strength, the Church in the United States gives wide tokens of vitality. The continuance of the mission in Greece gave rise to animated discussion, and called forth a brilliant speech from Bishop Coxe, in its favour. Its expediency seems very doubtful.

Bishop McIlvaine thus writes of the inspiration of Holy Scripture as acknowledged by the Church in the United States—

It is true that, in our formularies, we have no *direct, dogmatic definition* of the faith of our Church, on that head. But when the universal belief of the age in which those formularies were constructed is considered, in connection with what they do declare, and the manner of such declarations, we are satisfied that no such definition could have made the doctrine of our Church more decided or impressive.

In that age, among all that called themselves Christians, the supernatural Inspiration of the Scriptures was not called in question. To meet any error then in being, it was quite as unnecessary to make a formal article of Faith asserting such Inspiration, as, in the same way, to assert the duty of prayer. And our "Articles of Religion," it is well known, were framed with special reference to errors then urged, more particularly those of the Church of Rome. Not only was such Inspiration a matter of universal acceptance in that age, but the writings of English Reformers, and of Divines immediately succeeding them, among whom we name, as of the highest representative

character. Bi-shop Jewel and "the judicious" Hooker, exhibits a strength of doctrine on this subject to which no increase can be desired.

The trouble in Missouri between the State Government and the clergymen who refuse to take the "test-oath" imposed by the Legislature, continues, but owing to the almost unanimous sentiment of the people against the oath, the efforts to enforce it are very feeble. The following is a copy of the bill of indictment found against one of these clergymen, by the grand jury of Buchanan County, Missouri—

"That Reginald H. Waller, a non-juring clergyman of the Episcopal faith, not having the fear of God before his eyes, but being seduced by the instigation of the devil, did preach the Gospel of Jesus Christ to man, contrary to the Act of Assembly in such cases made and provided, and against the peace, government, and dignity of the State."

The 21st Anniversary Sermon and Report preached in the Church of the Advent, Boston, speaks well for the Rector and for the parish.

The offerings "for general purposes" have steadily increased even during the war—

Easter, 1861, to Easter, 1862, general purposes,	\$5,919	70
" 1862, " 1863, " "	6,809	62
" 1863, " 1864, " "	6,694	26
" 1864, " 1865, " "	11,404	72

In the Alms Chest, from Easter '58 to Easter '59, the amount received, including the Christmas offering, was \$599 40. From Advent to Advent, '64 and '65, the same offering was \$1,858 18.

The total offerings, so far as the Rector has been able to learn, are \$26,820 20.

The Baptisms have been (infants 42) 56; Confirmed, 27; marriages, 31; Burials, 45; Celebrations of the Holy Communion, 78 in public, and 12 in private; Sermons, 156.

While speaking of the time of the war, Dr. Bolles adds:—"In this connection I have one other fact to mention not less significant, important and encouraging. For within the same period not less than four substantial church buildings have been erected in neighbouring towns, mainly through the instrumentality and liberal contributions of persons identified with this parish. All of these buildings are among the most church-like edifices in the diocese, and their erection has naturally awakened our deepest sympathy, and most cordial co-operation, and as naturally withdrawn from us, at least some proportion of those offerings which otherwise would have flowed into our treasury; so that what we have not been able to do for ourselves, especially in the way of church building, our friends and members have been able to do in other places, and therein 'we do rejoice and will rejoice.' Moreover, I think I may say without any exaggeration, that a majority of the principal supporters of this parish, as well in the corporation as out of it, are the owners or holders of pews in other churches of our communion, either in this city or in the neighbouring towns where they spend the summer months, and are actually paying their full proportion for the support of all these other parishes."

An Open Church Scheme has been started in Boston, by Dr. Huntington, in connection with some earnest laymen; and an association has been organized for the accomplishment of this object. We heartily wish the plan success. The object is thus briefly described in one of the articles of the Association—

The object of this association shall be to promote the building and opening of Churches, in the Protestant Episcopal Communion, where the sittings shall be free

alike to rich and poor, where all classes of persons shall be welcome as children of one Father, as redeemed by one Saviour, as visited by one Comforter, and where free-will offerings for the support of the worship and preaching of the sanctuary shall be received from the congregation at every regular service of the Church.—*E. P. Recorder.*

The Diocesan Council of Alabama, on the 7th of January, unanimously adopted the following resolutions, after stating the various causes which led them to the decision.

I. That the Diocese of Alabama hereby withdraws from her union with the aforesaid General Council.

II. That the Diocese of Alabama hereby accedes to and adopts the Constitution and Canons of the General Convention of the Protestant Episcopal Church in the United States of America.

III. That by this adoption of the Constitution and Canons of the General Convention, the Constitution and Canons of the Diocese of Alabama are necessarily so changed as to conform to the new relations thus established.

IV. That the foregoing action shall be considered as duly accomplished when official notice thereof shall have been given to the Bishops remaining in connection with the General Council as required by said Council.

At a meeting of the Board of Missions of the U. S. Church—

The committee to whom were referred the matters presented in the interesting address of the Right Reverend the Bishop of Honolulu to the Board of Missions, beg leave to report:—

That the Committee deem it highly desirable that our Church should respond, with some practical measure; to the fraternal proposals made to us by the Bishop of Honolulu, and that they respectfully recommend to the Board to adopt the following resolution;—

Resolved, That it be recommended to the Foreign Committee, to take measures for maintaining two missionaries at the Sandwich Islands, including the one who has already gone to that field of labor, it being understood that in adopting this measure the Board will expect one-half of the support of each missionary to be provided by this Church, and the other half by friends of the mission in the Anglican Church, according to the proposals heretofore made by them; and it being further understood that the said missionaries, so long as they shall remain in those Islands, in their ministerial capacity, though continuing ministers of this Church, shall be subject, in all matters of prudence and good conduct, to the Episcopal jurisdiction and authority of the Right Reverend the Bishop of Honolulu.

NOTICES.

“**CHURCH CHRONICLE.**”—The January number has been sent to all the subscribers for 1866. If any have not received their copy the Editor will thank them to inform him, and it will be sent at once.—*Ed.*

We learn with much pleasure that the Churchmen in Yarmouth are about to build a church in the centre of that city, and have already subscribed a large sum for the object. We have little doubt but that they will take care to procure the most approved plans, and make their church a model of Ecclesiastical beauty and convenience for its holy purpose. We could recommend an architect in Halifax as well qualified to prepare plans suitable to our Diocese.

DIOCESAN SYNOD.—An ordinary meeting of the Executive and Business Committee of the Synod will be held on the 6th of March next, to propose business for the session of the Synod in July, and to consider such suggestions as may be offered.

THE Bishop reminds those Clergymen who have not yet sent in their returns for 1865, that they ought to have been sent early in January.

We thank "ANTI-SYNOD" for his communication in answer to "S. M. C.," but it does not appear to us advisable to publish attacks upon the Diocesan Synod. The Church in Nova Scotia felt the want of a Synod; they have got one, and we trust mean to keep it. It embraces nearly all the Clergy and Laity in the Province; it has been acknowledged and incorporated by the Provincial Legislature; it has been recognized by the Crown as the representative body of the Church in this Diocese; and instructions have been given to the Lieutenant-Governor to treat it as such. We cannot therefore see the use of attacking its position. Some may not be satisfied with its constitution. If they do not belong to it they cannot well say much about it. If they be, or will become members, we feel sure that every facility will be afforded them for expressing their sentiments in the Synod, and equal justice will protect their efforts to change the constitution. The pages of the "Church Chronicle" shall not be closed against Correspondence for such object, so long as the sentiments are expressed as becomes Christians and Churchmen.

"A CHURCHMAN" (whose constant interest in the welfare of the Church entitles him to our respect) did not quite understand the position of the D. C. S. at its last general meeting. The expenditure of the Society has not exceeded its income, but the grant of the S. P. G. was £37.10 less than the amount required to pay the salaries of its missionaries. It was optional with the D. C. S. to accept or decline the offer of the S. P. G. to grant a diminishing Block Sum, but having accepted it, the conditions must be fulfilled. The meeting referred to by "A CHURCHMAN" was the regular general meeting of the Society, at which any of its members might be present. It was therefore perfectly justified in pledging its funds to meet the responsibility attending the acceptance of the Block Sum from S. P. G. We have no doubt the Church in the Diocese will acknowledge their responsibility and respond to the "appeal" lately circulated. The other conditions named by the S. P. G., viz.: "a Glebe House," or a Church in the Mission, or an endowment yielding interest equal to the grant of the Society for that mission, are surely fair and for our benefit. Happily in our present condition they can be complied with. Had the venerable Society long since appointed such conditions to its grants to the Diocese, our Church would have been better provided for than it is now. We think it hardly just in "A CHURCHMAN" to find fault with the men who manage the funds of the D. C. S. They give from a sense of duty much time to its business. They have no personal objects to gain in the distribution of its income and cannot fairly be accused of partiality in their grants.

THE Rev. W. H. Snyder, missionary of S. P. G., has published "a Catechism for the use of those who intend presenting themselves to the Bishop for Confirmation." It contains the good and sound teaching to be found in some tracts issued by the S. P. C. K., but in form better suited to the present times of our Church, the questions of the day, and the condition of many in our rural parishes who need instruction of a special kind before presenting themselves for the holy rite. It is printed in convenient size and attractive form. Copies may be obtained at the bookstore of the publisher. W. Gossip, Halifax.

D. C. S.—At the meeting of the Executive Committee, January 19th, it was directed that a separate account be kept of the money sent in as a response to the late "appeal" of the Society. The Bishop proposed for the consideration of the Widows' and Orphans' Committee, "a pension to each child of the deceased under the limits named in Rule 14th." Notice of motion was given for a grant toward building a new Church at Little Glace Bay, C. B. The next meeting of Ex. Com. will be on Friday, February 18,