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E. J. M.

NOVA SCOTIA Church Chronicle.

Vol. II.

HALIFAX, OCTOBER, 1866.

No. 10.

"Ad profectum sacrosanctæ matris ecclesiæ."

CHURCH INSTITUTION.

No clergyman can have worked long in a parish without having found how very difficult it is, to give the laity an interest in the work of the church: and especially is this true with regard to men; still more especially with regard to young men. Women always have been more ready to take an active interest in the body of Christ. It is not to our present purpose to enquire into the reasons: but we simply state the fact—that from the time when that woman 'who loved much because much had been forgiven her', brake the (very precious) alabaster box, of ointment, on HIS head,—anointing his human body, holy women have been found to follow him at all costs, whether to the cross or to the grave—with a love far more enduring than the powers of the sweet spices—with which, they of their poverty, would have embalmed that precious shrine, which held the second person of the Godhead, while HE dwelt, in humanity, upon the earth.

In the days which came immediately after, the apostles oft-times found the faith and love of "women" "devout and honourable", "which laboured with" them. And even now, what branch of the church is there without a "Florence Nightingale," or a "Miss Dix"? What parish without its "lady visitors"—what daily service of the church without its female worshippers—what mission in which the womanly "link" that would rejoin poor lost suffering man to HIS Saviour and HIS God is entirely "missing." Men, have however, less devoted natures—the kindest of men have been most highly praised, when it has been said of them "there is something of the woman in his gentleness." The occupations of men generally are calculated to offer ready excuses, for their unwillingness, or supposed inability actively to work for Christ. As men grow older and can afford more leisure—or by God's grace see how truly they owe all to Him, and feel it a privilege if they can but give "even a cup of cold water to a disciple" of the Saviour and Master of us all—then indeed, we find them joining in the work for the members of HIS body, the church, who in his human body "went about doing good." But young men—as soon as they cease to be amenable to parental control, even when they have been well trained and brought up, in a full view of the solemnity of their baptismal vows—and have received the grace given in confirmation, have become partakers of the blessed eucharist: young men are specially subject to the temptations of the world, the flesh, and the devil,—for such especially every possible inducement must be held out to remain faithful to the standard of the Cross, under which they are sworn soldiers and servants. Other religious bodies are pretty sensible of this need: and each, believing his own sect to be right, strives to retain in

its ranks, the men and especially the young men of their numbers, and moreover their societies are calculated to draw in those who are not attached already to their body.

That the church should be behindhand in this matter, is neither wise nor creditable.

It is not wise because where Benefit and Benevolent Societies, exist in connection with other bodies, their tendency is, to draw the members of the church, who have prudent foresight in worldly provision,—first into the society itself, and thence by easy steps into the sect to which it is attached, and thus a soul is robbed of the benefits the church provides for the soul and spirit, because she has not provided for the well-being of the body. It is not creditable, because it is going back from the first principles of the church, as enunciated by her Divine founder and his first appointed ministers, who not only called upon men to repent and be baptized and flee from the wrath to come; but healed the sick and fed the hungry,—and showed by the caring for mens bodies, which they are most ready to value themselves—that they truly loved them and wished them well, and so might be believed when they declared, their “ hearts desire and prayer to God” for them to be “ that they might be saved.” These are some few of the views which led to the introduction into the synod, of the movement to form “ a Church Institution.”

As a mere Benefit Society,—such an Institution is calculated to draw together the men and especially the *young men of the Church*, and as the intention is that each branch shall be at liberty to add *bye-laws, not contradictory to the general principles of the Church or of the Church Institution*, the Institution will form in each parish or mission, a nucleus, around which the pastor may form all sorts of useful organization as. e.g. Reading Societies—Debating Societies,—Visiting Societies—Public Classes—Lectures. And thus instead of losing the hold we have on your men as long as they are catechumens—which too often ceases as soon as they ought to become communicants, we shall not only retain that, but it is hoped—show such advantages that it may be thought by many who are not of us—nor, indeed of any religious body at all,—that if they come with us, we will do them good—good we will do them and to their souls,—when indeed they only look in the first instance for good to their bodies and minds. The *Preamble* of a kindred society formed by another branch of the church is added, to show what is intended by the Benefit part of the proposed Institution,

“Whereas, it is perfectly consistent with the dictates of prudence, and the principles of religion, that men liable to be overtaken, at any time, by disease, or some of the accidents of life, and certain of being sooner or later forced to obey the summons of death, should make *even* temporal provisions for these events: *Therefore*, we the subscribers, being all residents of the Province of Nova Scotia, in order to raise a common fund for this purpose, for the mutual advantage of ourselves and of those who may choose to associate themselves with us, under our constitution: * * * * do agree to enter into an *Association*, and to be governed by the following articles” :—

The plan of the benefit part of the Institution on principles, acknowledged and approved by the highest authorities in the mother country, is appearing in the *CHURCH CHRONICLE*, see August and October, and will continue to appear until the whole shall be made clear. In this way it is hoped that the matter will be fully ventilated in every portion of the diocese and ultimately a most useful engine be set in motion for the good of men's bodies and souls, *et pro ecclesia Dei*.

 Second Paper.

INSTRUCTIONS, prepared by JOHN TIDD PRATT, Esqr., the Registrar of Friendly Societies, in England, for the establishment of Friendly Societies; with Rules and Tables.

Adapted to the purpose of the "CHURCH INSTITUTION," for Nova Scotia, by the Chairman of the Committee of the Diocesan Synod, appointed to consider this project.

N. B.—Mr. Pratt, is not responsible for any part of these papers, which is printed in italics. It must also be noted that Mr. Pratt's instructions apply to societies open to all denominations, whereas the project now under consideration is a strictly Church Institution.

MEDICAL ATTENDANCE.

The contribution for medical attendance, as agreed to with the medical practitioner, (*In England this varies from 75 cents to \$1.25 per annum*), should be paid when the member is admitted, *Quarterly* in advance. This benefit is claimable from the time of admission.

SICKNESS BENEFIT.

Every industrious and provident person should, immediately he begins to seek a livelihood, insure against sickness.

Saving's Banks afford no provision against sickness: for suppose a man to have saved 25 cents per week for one year, and then to be assailed by accident or ill health, he will at the rate of \$2.50 per week, consume his savings in little more than a month. On the other hand, a member entering this Society between the ages of 16 and 23, may by a payment of 25 cents, per month only, secure to himself an allowance in sickness, of \$2.50 per week, according to the rules and tables.

The Society's allowances in sickness are assured, subject to its rules and tables.

Allowances of \$2.50., \$3.75, or \$5.00 per week are provided, the rates of payment for which are equitably adjusted according to the age of each member, on admission; and the period to which the benefits are issued for—until sixty years of age, but will in no case exceed two thirds of what he can earn in good health.

Male members can only be admitted to insure in this fund between the ages of 16 and 40. Members free twelve months after admission. Every member insuring for sick pay must also insure for medical attendance.

Of course this rule must be regulated according to the circumstances of this branch of the Church Institution, in relation to the place in which the medical practitioner may reside. D. C. M.

ANNUITIES.

Supposing it practicable, to obtain the guarantee of the English Government. Annuities, immediate or deferred, not exceeding \$150.00 per annum, may be contracted for and have the security of the Government, the Society merely acting as agents.

Table II.

Per Act. 16 and 17, Vict. c. 45.

IMMEDIATE LIFE ANNUITIES,—MONEY NOT RETURNABLE.

Table showing *sum* to be paid for an *Immediate Life Annuity* of \$5.00, according to the age of the person upon whose life the annuity is to depend. The first half-yearly payment of the said annuity, will in all cases become due and be payable on the *second* quarterly day of payment next following the day of purchase.

Age of the person at the time of purchase, upon whose life the annuity is to depend.	Money to be paid down in one sum at the time of purchase.
If 10 and under 11.....	\$107.75.
20 " " 21.....	98.36.
30 " " 31.....	92.55.
40 " " 41.....	82.69.
50 " " 51.....	68.23.
60 " " 61.....	52.80.
70 " " 71.....	36.59.
80 or any greater age.....	20.82.

In proportion for the intermediate ages.

In the case of deferred annuities, they may be secured on the condition of the whole of the money paid being returned, if the member die before the annuity commences, or if he is unable or decline to continue his payments: or they may be purchased at a cheaper rate by payments in one sum, or by an annual payment, if the money is not returnable in either of these events. EXAMPLE.—A male aged 25, wishing to purchase an annuity of \$5 per month, payable on his attaining the age of 60, will have to pay the sum of \$9.75 per annum; If of the age of 30, for the same annuity he must pay \$12.25 per annum. In both these cases if he were to die before he attained the age at which the annuity would commence, or if he were at any time unable, or declined to continue his payments, all the money he may have paid will be returned by the government.

If, however he wishes to purchase these annuities without a return of money, he will have to pay for the first annuity the sum of \$6.50 per annum, and for the second the sum of \$8.50 per annum.

The payments to be made monthly to the Society, and paid by the Trustees to the Government. On the death of an annuitant in the receipt of an annuity, one fourth part of such yearly annuity is payable to the representatives.

SUMS PAYABLE AT DEATH.

Money payable at DEATH, from \$100. to \$1000. may be contracted for by quarterly, half-yearly or annual payments. These sums will be secured by the policies of the _____ established in _____, (or some other approved Assurance company,) and delivered to each member.

The policies will be in force as soon as three months contributions are paid.

1.—Every person engaged in light labour proposing to assure, shall fill up and sign one of the usual forms of proposal.

2.—The medical officer of the _____ shall examine and report on all applicants for admission.

3.—The employer (*if any*.) shall be required to furnish a statement or certificate, that the party proposing to assure is at the time in regular employ, and, to the best of his knowledge and belief in good health and of good character, and such certificate shall be accepted instead of the usual letters of inquiry.

4.—The rate of monthly contributions shall be as follows, and to be paid to the CHURCH INSTITUTION, for Nova Scotia, for the

5.—Assurances shall not be granted for sums less than \$100, and to every member will be delivered a policy of assurance.

MONTHLY PREMIUMS.—For the assurance of \$100 and in like proportion for larger sums.

Age.	cents.	Age.	cents.	Age.	cents.
20.....	14	27.....	19	34.....	23
21.....	16½	28.....	19	35.....	25
22.....	16½	29.....	21	36.....	25
23.....	16½	30.....	21	37.....	27
24.....	16½	31.....	23	38.....	27
25.....	16½	32.....	23	39.....	27
26.....	19	33.....	23	40.....	27

EXPENSES OF MANAGEMENT OF THE SOCIETY.

A payment of 12½ cents per quarter, in advance, is required from each member.

ACCOUNTS.

A separate book, a clear and distinct debtor and creditor account, and a separate fund should be kept for each benefit. The books, receipts, investments, and accounts of every kind, ought to be thoroughly examined by some competent disinterested person once a quarter.

Instructions in book-keeping, for Friendly Societies, have been received from Mr. Tidd Pratt.—D. C. M.

SPECIAL RULES RELATING TO ENDOWMENTS, will be issued next month.

Thanks are offered to those clergymen who have kindly given their suggestions; and further hints or information will be gladly received by the Rev. D. C. Moore, New Ross.

SHELBURNE DEANERY.

A meeting for carrying out the resolution of the synod, with reference to the formation of Rural Deaneries was held at the rectory, in Yarmouth, September 6th, 1866.

There were present:—Revs. G. Moody, Dr. White, E. E. B. Nichols, A. Jordan, H. M. Spike, W. H. Bullock, H. Wainwright, J. R. Campbell. Mr. Genover was not able to attend.

After prayers, Rev. J. T. Moody was appointed chairman, Rev. W. H. Bullock was chosen secretary. Moved by Mr. Nichols, seconded by Dr. White, that the Deanery shall take its name from the town or district in which the dean for the time being resides. The following rule was unanimously adopted:—

1.—The Dean shall call at least four meetings in the year, taking the parishes in such order as shall be determined upon at the previous meeting of which due notice shall be given.

2.—The clergy shall assemble at — o'clock, at a place appointed by the rector and then proceed to the Parish Church, for the celebration of divine service, when a sermon shall be preached on some subject connected with the distinctive principles of the church, and after service the clergy shall proceed to the rectory, when after prayers the ordination service shall be read, and a portion of the new testament, in the original, shall be read and considered.

3.—The members of the Deanery, shall avail themselves of meeting together to communicate with each other on all matters of interest connected with their pastoral duties, and they may also discuss any subject, that may bear upon the interests of the church, of which previous notice has been given.

4.—For the purpose of maintaining as much as may be, spiritual communion one with another, while apart, each member shall at, or as nearly as possible to, the hours of ten o'clock every Saturday morning, offer up fervent prayers to Almighty God through Jesus Christ for ourselves and each other, for a blessing upon our flocks and our labours, for our bishop and other brethren, and for the extension and unity of the church throughout the world.

5.—A book shall be kept in which the proceedings of this Deanery shall be recorded.

6.—The appointment of the secretary, shall be left with the dean.

7.—No alteration of these rules shall be made without three months notice being given.

These rules being approved and adopted, motion was then made for the election of the Dean. The meeting having expressed a wish that Mr. Moody would offer himself for the office, he declined and Dr. White was unanimously elected.

The appointment of the secretary being in the hands of the Dean, Mr. Bullock was nominated by him, and he accepted. The meeting then adjourned.

J. T. T. MOODY,
Chairman.

WILLIAM H. E. BULLOCK,
Secretary.

SYDNEY RURAL DEANERY.

In conformity with the determination arrived at, at the late session of the diocesan synod, the clergy of the neighbouring parishes of Sydney, Cape Breton, were called together by the senior clergyman, on Wednesday, the 5th of September, to perfect arrangements for establishing a Rural Deanery, in this portion of the diocese. The following clergymen attended:—Rev. Dr. Uniacke, of St. George's, Sydney; Rev. William Meek, of Trinity Parish, Sydney Mines; Rev. W. H. Jamison, Missionary, at Louisburg, and Rev. Alfred Brown, Missionary at Glace Bay.

Morning service was held in St. George's Church, at 11 o'clock, in which the several clergymen took part. The desk was occupied by Rev. Mr. Brown, the lessons were read by Rev. Mr. Jamison, and the sermon preached by Rev. Mr. Meek, from II. Cor. 4-5. The holy communion was afterwards administered; at which 15 members of the congregation remained to partake. After service the clergy assembled at the rectory, when amongst other things discussed and settled, the following points were unanimously resolved upon:—That this deanery should bear the name of "Sydney Rural Deanery";—that the Rev. Dr. Uniacke, be rural dean;—that the next meeting be held in Trinity Parish, Sydney Mines, on the 1st of November,—being All Saints Day.

Services were again held in St. George's Church, in the evening at 7 o'clock, when the Rev. Mr. Brown, read prayers, and Rev. Mr. Jamison, preached upon the 32. and 33. verses of the x. chap. of St Luke. Both discourses delivered on this day, were very appropriate as well as solemn and impressive. This occasion was a season of great refreshment to the clergy; and we sincerely believe that much instruction and encouragement was derived from this interchange of brotherly communion, both in the sanctuary and at their private meeting. The lay members of

the church also seemed glad of the opportunity of uniting in such additional acts of public worship,—although the morning service, as usual at such times, was more thinly attended than the evening.

Sydney, Sept. 20th, 1866.

R. J. U.

LUNENBURG DEANERY.

Meeting of clergy, to select a rural Dean—for Deanery marked No. 1 by the Synod.

A meeting was held at the Rectory, in Lunenburg, on Thursday 27th September, the Rev. C. J. Shrove, B.A., rector of Chester, in the chair: when according to the instructions given by the synod, the Deanery was named. "The Rural Deanery of Lunenburg," and the Reverend H. L. Owen, B.A., was unanimously selected for nomination to his lordship the Bishop, as first Rural Dean of the said Rural Deanery.

It was generally understood that the selection would have fallen on the Rev. C. J. Shrove, had it not been known that he positively declined the office.

All the Presbyters in the Deanery were present, viz.: Messrs. Ambrose, Moore, Owen, Eayne, Shreve, Snyder, and Stamer. The two Deacons were absent, viz.: Messrs. Croucher, and Shannon.

D. C. MOORE,
Secretary of the Meeting

CORRESPONDENCE.

TO THE EDITOR OF THE CHURCH CHRONICLE.

Sir—May I be allowed through the medium of the CHURCH CHRONICLE, to ask for assistance in building the Church at Tatamagouche, Colchester Co.?

For the information of very nearly all to whom I appeal, it may be necessary to state that the mission of River John, which includes Tatamagouche, was, until within the last two years, a part of the field in which the clergyman stationed at Pictou, laboured. On account of its distance from the town of Pictou, and the bad state of the road in winter and spring, the people seldom enjoyed the privilege of attending the public worship of God in the form which they most loved. And some of them living in out of the way places would sometimes for years, together not see a clergyman of their own church. This they felt to be a great deprivation; and determined, if in their power, to procure the ministrations of a resident clergyman. For themselves they felt this to be a great undertaking; because, in the district which would comprise the Mission, they altogether numbered only about one hundred families. Of these, only a very few were procuring by their daily toil any thing more than the bare necessities of life; the majority were poor, like whom persons in most places if they give at all to Church purposes give but little; and moreover many were wholly unable through their great poverty, to give anything to the support of a minister. With these giant-like difficulties before them they however made the attempt; and with a liberality, which I venture to say is seldom equalled, they promised \$300 (three hundred) annually, towards a resident minister's support. This, with grants from the D.C.S., and the rector of Pictou, enabled the Bishop to send them a minister in the beginning of last year. Since then their zeal has in no measure grown cold; but on the contrary they have laboured more abundantly in the cause which many of them have deeply at heart. They have hitherto paid the large sum promised to their minister. They have repaired the Church at River John, and improved very greatly its internal arrangement. And

the grave-yard surrounding the church has been ornamented. At Tatamagouche, where a church was much needed, they have come forward and have done far better than even the most sanguine expected, in raising a sum sufficient to warrant them in beginning the building of a Church. By two bazaars and a few donations in money, about eight hundred dollars (\$800,) have been obtained; and with this sum, which is now all expended, a church, whose nave is forty-nine feet in length by twenty-five in breadth, chancel eleven feet by seventeen, besides a vestry-room and porch has been erected, boarded in, the roof which is pannelled finished, the chancel floor laid and material sufficient for finishing the exterior provided. What we now want is money by which workmen may be employed to finish the exterior, and by which stoves may be purchased, so that service may be held before winter sets in. I must not omit here to mention that for the success of our Bazaars, we are indebted very much to the liberality of kind friends at Pictou, Charlottetown, the Albion Mines, Pugwash, Truro, Halifax, Windsor and Lunenburg. But I am compelled to appeal again (though this is the first public appeal,) to the friends of the church to aid us in so necessary a work.

What I venture to propose is that my brother clergymen will, at as early a day as convenient, solicit publicly in their respective congregations contributions in our behalf to be taken up in an offertory collection. Any sums which shall be forwarded to me I shall, Mr. Editor, with your kind permission acknowledge in your columns.

This appeal I shall submit to the Bishop for his approval. His lordship has visited the mission, and knows at least some of the difficulties under which we labour. Without his publicly acknowledged approbation of the course I am hereby pursuing, I feel confident that I should appeal in vain; for to very few of the clergy am I known, and my signature would carry with it no weight.

J. A. KAULBACH,
Curate in Charge.

River John, Oct. 3rd, 1866.

I heartily commend the above appeal to the favourable consideration of Churchmen, the zeal and self-denying efforts of both clergyman and people in the good cause, being worthy of all the aid and encouragement that can be afforded to them.

H. NOVA SCOTIA.

TO THE EDITOR OF THE CHURCH CHRONICLE.

The article on Church Unity, in your last number was a welcome one,—and the words of our bishop, on the subject in his charge were full of the true spirit of christian love. But if we long for unity, as surely all must who love the Lord Jesus, and desire that His Holy Will should be done, why should we not pray more earnestly and systematically for the peace of Jerusalem?—Why should we be without a branch of an Association for Promoting the Unity of Christendom? More than 8000 members of the Roman, Greek and Anglican Communions have joined it, and from each of them daily the prayer goes up to God for union. Those who join are not asked to compromise any principle, nor are they understood as expressing an opinion on any point of controversy. The daily use of a short form of prayer, together with one "Our Father"—for the intention of the association,—is the only obligation incurred by those who join it; to which is added in the case of priests, the offering at least once in three months, of the Holy Sacrifice for the same intention.

Surely Mr. Editor, if it were known that some priest or layman is willing to act as a diocesan secretary, in Nova Scotia, every Catholic would at once join, that he might help on the Holy Work. The following is the prescribed collect:—"O Lord Jesus Christ Who saidst unto Thine apostles, My peace I leave with you, My peace I give unto you; regard not my sins, but the faith of Thy Church, and grant Her that Peace and Unity which is agreeable to Thy Will, Who livest and reignest God for ever and ever. Amen.—Our Father."

Observe, it is to pray for unity not according to our Will but according to God's Will. "And this is the confidence that we have in Him, that if we ask anything according to His Will, He heareth us." F.

TO THE EDITOR OF THE CHURCH CHRONICLE.

On Sunday, 30th September, I had the pleasure of being present at the Consecration of a New Church, at the Forks, near Windsor, and as a short account may be interesting to some of your readers, I shall endeavour to furnish it.—The day was all that could be desired, and a large number of persons were assembled to witness the solemn service. The first thing of course which one would notice is the church. The building consists of a nave and chancel, south porch and vestry, I do not know the dimensions, but should think it has from 180 to 200 kneelings,—the high-pitched roof, small Gothic windows and chancel, give it quite an ecclesiastical appearance; but it still needs the sacred emblem of our faith, to mark its being a christian building. However, as in his address the Bishop strongly recommended a cross upon the nave and chancel, alluding to the New Church in St. George's Parish as an example of how much they add to the appearance of a building, this want will doubtless soon be supplied. The interior looks very well, the roof is open and of stained wood, the windows of cathedral glass, the eastern one has a coloured border and the sacred monogram, the chancel is well raised, above the nave, the pulpit and prayer desk on their proper sides. There is as yet no font, but country parishes, I suppose have to get these things as they can afford them. The credence is conspicuous by its absence; so that oblations were brought from the vestry at the proper time, this, except at solemn services, when there are several assistants seems an inconvenient plan. The altar is very small, not nearly six feet long, and has not its three steps, but the small size of the sanctuary may account for their absence. There is no regular super-altar, but the shelf of the window might be made to answer for one. Making allowances for these defects, the interior as I have said looks well.

The consecration commenced by the Bishop, and the Archdeacon, being met at the church door by the Rev. Canon Hensley, and Rev. G. Hodgson,—the Bishop having assented to the petition, the procession moved up the church, xxiv psalm, being chanted for the processional. After a prayer the Bishop addressed the congregation, explaining the nature of the rite in which they were engaged. His lordship was as usual plain, earnest and practical. Some further consecration prayers then followed, when Rev. Mr. Hensley proceeded with mattins, there being proper psalms and lessons. After the third collect hymn 145 of hymns ancient and modern, was sung well and heartily. The litany was said by Rev. G. Hodgson. The Introit and hymn before sermon were from the S.P.C.K. hymn book. The Bishop was celebrated assisted by the Archdeacon, as Epistoler. Although there were two other clergy present there was no Gospeller. Indeed any one disposed to criticise would probably have found some other things to find fault with at this part of the service. The office was commenced at the north end of the altar, instead of the north side as the rubric directs. Not one of the clergy turned to the east at the saying of the Nicene Creed, and the altar seemed to have lying on it more than the sacred vessels and the necessary office book. The Bishop preached from St. James, i. 22, urging upon the people, that they should be doers of the word heard in that place, and not hearers only,—his lordship particularly alluded to the awful neglect of our Blessed Lord's words, by the many who withdraw themselves from the Most Holy Sacra-

ment of His Sacred Body and Blood. A collection was then taken up, and after the prayer for the church militant, those who did not intend communicating withdrew. Upon the whole the service was a very interesting and solemn one, and it must have been a matter of great satisfaction to the Rev. Mr. Hensley, that he has been able to be the means of having so good a church built and consecrated in the district. It is by Mr. Hensley's zeal and earnest labours, under God's blessing that the church has been erected, may the material building be a type of the spiritual temple of living stones of which Christ's faithful ministers are wise master-builders. I had almost forgotten to say that the New Church is called St. Michael's.

Yours very truly,

ONE WHO WAS PRESENT.

CLERICAL MEETINGS OF THE COUNTY OF LUNENBURG.

THE third of these revived meetings was held at Bridgewater, on Wednesday, August 29th, under the presidency of the Rev. W. H. Bullock, B. A. The other clergy present were the Revs. C. J. Shreve, H. M. Spike, W. H. Snyder, H. L. Owen, and D. C. Moore. The services in the morning were divided amongst the clergy present,—the holy communion being celebrated by Mr. Bullock, who was assisted in the distribution of the elements by the Rev. W. H. Snyder.

Mr. Moore preached in the morning, and by request of the president repeated the sermon preached in St. Luke's Cathedral, on one of the evenings while the synod was in session on "*Work in the Parish.*"

The evening sermon by the Rev. H. Spike, was an excellent discourse on "the relation between the pastor and his flock."

The congregations were large, that in the evening especially, but that in the morning was remarkable, when the very uncertain state of the weather is taken into consideration, weather which renders every sun-shiny hour doubly valuable to those engaged in farming. The number of communicants too, showed that the church in Bridgewater, has a full proportion (when compared with other missions) of those who delight to obey the touching command of our Great Master, at other opportunities, even than the usual monthly communion.

Between services the clergy dined at the lodgings of the missionary, (the parsonage not yet being erected) and enjoyed an excellent repast, which did great credit to the housekeeping and skill of Mrs. Jacob Wenzell, Mr. Bullock's hostess. After dinner, Tim. ii. 2. was discoursed pretty fully and the subjects of rural Deaneries,—the Church Institution, &c. came before the meeting.

The Rev. J. Shreve, as the senior clergyman of the newly laid out deanery No. 1., announced his intention of calling the clergy together to elect a rural Dean, at Lunenburg, on Thursday Sept. 27th. The Rev. H. L. Owen, invited the clergy to attend the fourth meeting of the clerical meetings of the County of Lunenburg, at the same time and place.

Nothing could exceed the kindness and hospitality of the Bridgewater people, among whom may be mentioned besides Mr. Bullock, Mr. and Mrs. Wenzell;—Mr. Hanley, Mr. Hutchinson, Mr. W. Owen, Mr. DesBrisay, Mr. Miller, Mr. Waterman, and Mr. Joshua Cooke.

On Thursday, a third service was held in the pretty little church at Conqueral, which was well filled. Morning prayer was said by Mr. Bullock, Mr. Spike read the lessons, and the sermon was preached by Mr. Moore, on "*the sole claim to the ministry of the Gospel, of those who have received episcopal ordination in succession from Christ and His Apostles.*"

The clergy and laity, who had driven up from Bridgewater, were most heartily entertained after service by Mr. Frederick Fancey, to whose family the choir is largely indebted. The singing, (without an instrument) was most highly creditable to those who used their voices to the Glory and Praise of God.

THE SECRETARY.

LUNENBURGH CLERICAL MEETINGS.

The fourth of these revived meetings was held at Lunenburgh on Thursday, September 27.

The clergy present were the Rev. Messrs. Bullock, Moore, Owen, Payne, Shreve, Snyder, Spike and Stamer, with the Rev. John Ambrose as their guest.

At morning service Mr. Ambrose preached a most telling sermon on the present increasing desire for unity throughout Christendom. The evening sermon was by Mr. Moore, on "Ye are the body of Christ and members in particular."

The services were divided as usual amongst the different clergy, the Rector of the Parish celebrating the Holy Communion, assisted in the distribution of the elements by the Rev. Messrs. Shreve, Snyder and Ambrose.

The time between the services was spent in discussing various matters of interest to the Church—especially education—until the meeting adjourned and those belonging to the rural Deanery No. 1. resolved themselves into a meeting in pursuance of the directions of the Synod at its last session, a report of which will be found elsewhere.

The congregations were highly gratifying, the number of communicants falling only one short of 50 (including the clergy). The chanting and singing were delightful, showing how much pains and what great taste had been applied to that most important branch of divine worship.

The thanks of the clergy are due to the Rector, the Sheriff, H. Kaulbach, M. P. P., Dan'l Owen, J. Scott, Esqs., Mrs. Rudolf, Mrs. Jacobs, &c., for their kind hospitalities.

On Friday all the clergy (except Messrs. Ambrose and Stamer, who were prevented by circumstances), attended the laying of the corner-stone of a new church, to be dedicated to "CHRIST" in Mahone, a settlement in Mr. Snyder's mission.

The clergy vested in surplices, hoods and stoles, proceeded to the site in procession, repeating in response to the 24th Psalm. The Rev. Mr. Shreve said the appointed prayers. Mr. Moore read the lesson—parts of 1 Kings, V. and VI. Mr. Owen made a most instructive address on the need and propriety of building proper "Houses of God," and the sin of living ourselves in "ceiled houses," while God's house lies waste or is unfinished. Mr. Payne and Mr. Bullock followed in appropriate speeches, and Mr. Snyder offered the prayer for "unity" and gave the Blessing of Peace. The stone was then laid, by Mrs. Barry, wife of the donor of the site, in the name of "the Father and of the Son and of the Holy Ghost."

The frame was nearly complete and presented a highly gratifying outline of what the church is to be, viz: a counterpart of the very neat and suitable building erected at Waverly, by the Rev. Canon Gilpin.

After enjoying the hearty hospitality of the Rector at Mahone Bay, the clergy departed to their various missions, refreshed by the cheering influences of fraternal association.

THE SECRETARY.

Mr. Keith Johnston and other gentlemen engaged in the exploration of Palestine, are stated to have discovered at Tell Hum, the ancient Temple of Capernaum, nearly, if not quite entire. The interest of this discovery is very great, since there is no other building at the present day which can be identified as one of those in which our Lord actually was.

EXTRACT

From the address of the Right Rev. A. C. Coxe, Bishop of Western New York, at a D. C. S. Meeting in Toronto, C. W.

And now, standing among you, and rejoicing in what I see of your prosperity as a people and as a Church, it cannot be amiss to dwell, for a moment, on the ties that exist between us, and that ought by all means to be made stronger. Though an American of the Americans, I am proud of the origin of my country from the English stock and race. He is the truer American who loves the history of his own people, and who reverences that glorious British Empire from which it derived its existence. "The glory of children is their fathers," and I glory, indeed, in deriving my own blood, my religion, my habits of thought, and my love of liberty, from English forefathers. The gallant Colonel of the 47th Regiment, who sits beside me, and whom I am glad to see here among soldiers of the Cross, permitted me this morning to be present at the customary review of the troops; and when after listening to the inspiring music of "God save the Queen," I was informed that the historic regiment is the same that followed Wolfe, and scaled the heights of Abraham, and planted the red cross of St. George on the Citadel of Quebec, I own I felt a thrill of——, no! not *patriotism*, I suppose, but of something greatly like it. I am not philosopher enough to analyze the feeling, nor do I care to define it precisely, but I am deeply moved by these associations, and since I have had time to reflect on them, I find I had a greater right to those warm emotions than occurred to me at that moment. But, sure enough, in those days we were all one people, living under the same sovereign and the same laws! There was a Regiment of "Royal Americans," in the Colonies, South of the St. Lawrence, and no doubt some of these men were with the men of the 47th under their great commander. The New England mothers sing lullabies to their children about the victory of Wolfe, and his name and portrait adorn the tavern signs all over the land. Now things are changed, but the cross of Christ is still to be carried forward, by our joint endeavours. Let us be united—adorn its triumphs further and further towards the Pacific, till the King of kings is glorified from the Eastern to the Western main.

If anywhere, in America, the Independent system had strength, it was in Connecticut, where it was the established religion, until 1818, and where it had possession of the wealth and the education of the State. Its great University, though endowed, like Harvard, by the munificence of Churchmen, is situated in New Haven, and has always been fortified by the best theological and general learning of Congregationalists. The first missionary of the Church who appeared in this town, was rabbled. Fifteen years ago a Stone Church was built, but it was said, derisively, that it would never be filled. It was supposed that the growth of the Church was impossible under the shadow of Yale College and in the Capital of the Puritans. But there are now seven churches in that city; it has grown, and the old system has declined, at least relatively: for I was lately informed by the Bishop of Connecticut, that in New Haven *one* in *fifty* of all the inhabitants is not only a member but a *communicant*, of the Church. It is the place, in all the land, where our Church has gained most upon the population.

A high orthodoxy and a zealous Churchmanship, thoroughly united, have been the secret of our success in the States; and, *relatively*, that success has been remarkable. The revolution left our Church without bishops, and almost without clergy: it left a stigma on the religion of Washington himself, because many of our

clergy had been royalists; and it was supposed, even by the first bishop of New York, that it was doomed to perish, after lingering in feebleness among the descendants of Colonial Churchmen. If I rightly recollect the facts which have been carefully collected by the bishop of Maine, there was one year, in the present century, when not a single candidate for orders offered himself in any diocese, and it was not till 1813 that things began to amend. In fact, Bishop Burgess asserts that the entire growth of our American Church must be dated from 1818; until that date she had hardly held her own. I am not counted an old man, but, according to these statements, all that our Church has become, is the growth of a period within my own lifetime; almost within my own recollection. In view of the hostility which it has had to encounter, from the beginning, its progress has been very remarkable. No other religious body has ventured to stem the popular torrent, and to be at once Evangelical and yet the reverse of enthusiastic: to refuse popular arts of success, and to rely for growth on sober piety, solemn but simple rights, and fixed though unfashionable principles. The Romanists have grown by immigration, and by political intrigues, in a very alarming manner: but, they do very little as mere religionists, that is to say, by such measures as the Christian religion can in anywise justify. By God's blessing upon Apostolic labours, animated by such principles as I have endeavoured to illustrate, our Church has not only grown thrivingly during the last half century multiplying her bishoprics to forty, and her parishes and stations to more than 3,000, but, a mighty influence has gone forth from her, which has greatly changed for the better the religious sentiments of thousands of pious men. The Prayer Book is our great missionary, and supplies our "lack of service," as nothing else could do so well. In Virginia the Church was all but extinct at the beginning of the century: it grew rapidly under the Episcopate of Bishop Moore, and that of his successor, until the civil war. In Maryland, under the eminent prelate who still adorns that state and diocese, the number of the clergy has doubled, and there has been a great development of strength. The South and South-west are yet missionary ground, where the Church was never strong, and is now deplorably enfeebled: but there, also, the intelligence and culture of society gravitate to the Church. Under my truly great predecessor, Bishop de Lancey, a great diocese was developed, and my venerable friend, who is with me on this platform, could tell you how he came to Buffalo as a missionary to a few scattered Churchmen, 40 years ago, and how on last Easter day, under the roof of his own church, 1500 children were gathered, representing seven parish churches.

At a late meeting of the Synod of Toronto, the Bishop fully endorsed the Bishop of Capetown's policy, saying:—

Our oneness with the United Church of England—our affinity to her as children to a mother, and the loving care for us which she continually manifests—must awaken on our part a corresponding solicitude for her welfare. She has from time to time her agitations and trials, but nothing to shake her foundations—nothing to endanger her permanent peace. Yet we naturally look with pain upon the continued assaults on her holy cause from freethinkers and infidels, and more especially, at the present time, from the infatuated course of Dr. Colenso, late Bishop of Natal, whose deplorable proceedings and conduct appear beyond all reclamation. The Metropolitan of Capetown, after long forbearance, has at length adopted the proper course, strong and fearful as it is, and which, indeed, was the only one open to vindicate the truth of God, and arrest heresy and schism in their most aggravated form. The partizans of the deposed Bishop are almost exclusively persons outside of the Church; showing by their advocacy of his errors that truth is not so precious to them as the dealing of a blow at the unity of a

communion of whose influence they are jealous. But truth, we feel, will ultimately prevail. We may have trouble for a season, but, in patient adherence to peace and order, we shall at last enjoy the triumph of truth. In the meantime the Metropolitan of our South African Church, is entitled to our deepest sympathy and grateful acknowledgements for the noble stand he has made in behalf of our holy Christian faith. But while we rejoice in having such intrepid defenders of our religion amongst us, let us not omit our earnest prayers for the deposed Bishop, but sincerely supplicate the God of Gospel truth and mercy that He would turn this fallen servant from ignorance and hardness of heart and contempt of His Word, and fetch him home to the flock from which he has so wilfully departed.

We learn from the *Victoria Daily Telegraph* of June 1st, that the Bishop of Columbia, had just returned thither from Meliacatla.

"The practical work of Christianity steadily advances in that interesting settlement, as shown by the order and industrial prosperity of the inhabitants, as well as by their cessation from all heathen habits and adoption of the moral and religious regulations of a Christian community. Indeed, from all accounts, a Christian village so well conducted would be a rare sight in any place. Assisted by Mr. Duncan and the Rev. A. Doolan, the Bishop carefully examined some hundred catechumens, and ultimately admitted to Baptism sixty-five Indians, thirty men and thirty-five women, who on Whit Sunday, May the 20th, entered the Christinn Church, in the presence and with the sympathy of many others of their race. Besides the adults, the Bishop baptized on Whit Monday seventeen children of Christian parents, making in all eighty-two."

SUMMARY OF CHURCH NEWS.

MORE than a year's canvassing, on the continent as well as in England, has raised only £19,000 as a memorial of Cardinal Wiseman; while a few weeks have raised £27,000 for a memorial to J. Keble.

"It is certain now that the Rev. F. H. Cox, of Hobart Town, Tasmania, has been nominated by the Archbishop of Canterbury, at the request of the Diocese of Natal, as Bishop of Maritzburg (henceforth to be the name of the See heretofore called Natal). The Bishop of Grahamstown consents and is ready to join in consecrating him, and the Bishop of Capetown writes that all the Bishops of the Province will concur, and nearly all the clergy and laity of the Diocese. In that case Mr. Cox will accept His seventeen years' most successful work in Tasmania speak well for his fitness."

Earl Carnarvon says, that a new Bishop is soon to be appointed to the vacant See of Victoria, and that there will be no difficulty about his consecration.

UNITED STATES.—St. Stephen's Church, Portland, recently destroyed by fire, is to be rebuilt as a memorial to the late Bishop Burgess.

By the untiring efforts of the Bishop of Tennessee, the first School, or College of the University of the South has been successfully organized. The Faculty consists of five professors and four tutors, two professorships being still vacant.

At the annual convention of the Diocese of Illinois, the following resolution was adopted:—

"That the great cause of Catholic union is one dear to the heart of the members of this Convention, and they are proud to think that their absent head has been able so greatly to advance its interests. Surely no Churchman can view with indifference the signs of the times in this matter of the intercommunion of the branches of

the Church Catholic. It has our prayers and our sympathies, and as our Bishop has truly remarked, no part of the Church is as well circumstanced to favour it as our own. We share in the favors which these high officers of our foreign sister Churches have heaped upon our Bishop, and greatly as we desire his presence among us, we most cheerfully yield our wishes to the good of the Church, and if by remaining longer he can, in his estimation, still further benefit the cause of the Church universal, he has not only our assent, but our entreaty that he will do so."

Another sisterhood in connection with our Church which was established three years ago in New York under the auspices of the Right Rev. Bishop Potter has been brought before the notice of the public by the New York press. It is called the Sisterhood of St. Mary, and its constitution and rules are similar to those of a like Sisterhood in Baltimore. It is more extensive in the character of its work than that of the Sisterhood of the Holy Communion which was worked so successfully in New York for a number of years, though as yet it numbers but seven confirmed members. There are others, however, on probation.

CANADA—*Toronto*. The special meeting of Synod was held in Toronto on Wednesday, Thursday, and Friday, Sept 19, 20, and 21; the Lord Bishop of the Diocese presiding. On the ninth ballot the Venerable Alexander N. Bethune, Archdeacon of Toronto, and Rector of Cobourg, was duly elected Coadjutor Bishop. The lay vote for Dr. Bethune on the first ballot was only 21 out of 94; but on the ninth and last 47 out of 91. Provost Whittaker withdrew his name after the eighth ballot; and the bulk of his supporters thereupon voted for Dr. Bethune, and secured his election. The Lord Bishop then rose and addressed the delegates as follows:—"My Brethren of the clergy and laity: it is with great gratification that I hear read to me, officially, the result of the election of Coadjutor which has been now made. I congratulate the whole Diocese, as well as all connected with the Church, on the way in which the proceedings have been conducted. Nothing could be more praiseworthy than the whole of the voting in this sacred edifice. It is, therefore, with more gladness and gratitude than I can well express, that I find this duty has been so well performed and finally accomplished. I therefore proclaim in all your hearing that the Venerable Alexander N. Bethune has been duly elected Coadjutor of the Diocese of Toronto; and I trust and hope that his future life will be as the past has been—just, and holy, and upright in every respect, and worthy of the high station to which he is now called."

His Lordship then pronounced the benediction, and the Synod closed its sittings.

The Coadjutor Bishop was warmly congratulated at the close of the proceedings by most of the delegates present, who crowded round him to shake hands.

NEW BRUNSWICK.—The Lord Bishop of the diocese held an ordination at the Cathedral, Fredericton, on Sunday, 23 ult., when the Rev. W. S. Neales was admitted to the order of the Priesthood. The Bishop preached the sermon from 2nd Cor., 4th and 5th v., "For we preach not ourselves but Christ Jesus the Lord."

Last month, the Bishop of Fredericton and Mrs. Medley paid a short visit to Montreal and Quebec. His Lordship preached at two services in Montreal, and we learn from the *Quebec Chronicle*, that he preached twice on Sunday at St. Michael's chapel. "In the forenoon an ordination was held, when Mr. Walters, from St. Augustine's College, Canterbury, was ordained Deacon. Mr. Walters's destination being the Magdalen Islands, which it is difficult to reach late in the season, the Bishop of Fredericton admitted him to Holy Orders. The Rev. H. Roe presented the candidate; and the musical service, which was very effective, was conducted by W. S. Petry, Esq."

WEST AFRICA.—Recent letters of Bishop Crowther and the Missionaries on the banks of the Niger reported that the work at the old stations of Gbebe (Confluence) and Onitsha had made some progress, that a new station had been opened a few miles from Gbebe, at Lokoja, where the British Consul resides, and, at Idda half-way between the Confluence and Onitsha: also that the first baptism had taken place at Akassa, at the mouth of the Nun.

NOTICES.

SYNOD.

The ordinary meeting of the Executive Committee of Diocesan Synod, was held in Halifax, Sept. 18th. Eight members were present. The Bishop presiding.

The business committed by the Synod was brought forward, viz:—Questions to be prepared for the Rural Deans,—establishment of a Church Paper,—assessment for expenses of Synod,—publishing the proceedings of Synod.

With reference to a Church Paper, it was decided to issue a monthly periodical of popular character at 50 cents per annum, and to issue a Circular to the clergy, asking their support and co-operation. The town members of the Executive Committee were appointed a Sub-Committee, to make all arrangements for the issue of the paper, beginning with 1867.

With reference to the Rural Deans, it was decided that the Questions be prepared by the Bishop and the Secretary, and submitted to the next meeting of the Executive Committee.

A Sub-Committee was appointed to carry out the directions of the Synod, as to publishing its proceedings.

With reference to the expenses of the Synod, it was resolved that \$400 will be required to pay the expenses of the next session.

A Sub-Committee was appointed to prepare a scale of assessment from the Parishes for that sum, and to submit the same to the next meeting of the Executive Committee.

The Bishop asked what steps should be taken to provide for the representation of this Diocese, in case a General Council of the Anglican Church should be summoned by the Archbishop of Canterbury, before the next session of the Synod.

It was recommended that in such case the Bishop should call a special meeting of the Executive Committee for the purpose of appointing representatives.

RURAL DEANS.

- No. 1. "Lunenburg," Rev. H. L. Owen, R. D.
2. "Shelburne," Dr. White, R. D.
- 3.
4. "University," Rev. John Storrs, R. D.
- 5.
6. "St. George's," Rev. H. Hamilton, R. D.
7. "Tangier," Rev. R. Jamieson, R. D.
8. "Sydney," Rev. Dr. Uniacke, R. D.

The Rev. J. P. Sargent has removed from Melford, and is appointed to the mission of Tusket.

D. C. S.

A meeting of the Executive Committee on Friday, 19th inst., at 4. P. M.

☞ A Church Bell, of bell metal, about 156 lbs., daily expected from London, will be for sale at cost and charges. Information will be given by the Editor.