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NOVA SCOTIA
Church Chronicle.

VOL. IV.

HALL'S BULLETIN

No. 7.

THE SYNOD

THE Seventh Session of the Synod of Nova Scotia has come and gone, leaving a fragrance and noble purpose which we trust may not soon pass away. The attendance of both clergy and laity was unusually large, the latter comparing most favourably with any deliberative assembly in the province, and influencing many wise counsels and unflagging zeal have, from the first session, been assisted in bringing our Synod to its present state of efficiency.

The spirit of harmony which pervaded all the deliberations was far from being the result of listless apathy or slavish servility. From the Right Rev. chairman—suffering from severe but temporary indisposition—to the humblest member, the whole assembly behaved, with most exemplary patience, views apparently the most contradictory. No man could complain of a want of opportunity to air his peculiar views, nor of the manner in which indulgence was extended. Indeed so apparent was this spirit of fairness, that many former opponents, both within and without the assembly, hesitated no longer to give it their unqualified adhesion, and we feel persuaded that since its legality is now beyond doubt, and its charity so clearly discernible, our remaining hesitating brethren will soon give the Synod and the Church the benefit of their experience and wisdom.

The abstract of work done, which will be found under its proper head, will show that our church is fully awakening to her true position amidst the theological difficulties and the civil disruptions of these wonderfully changing times. Viewing from afar the bold ravages of blatant and shameless Infidelity, with her mammon-loving handmaiden, Erastianism,—seeing clearly the dangers of excess or defect, in these days when doubt so soon degenerates into disloyalty and insubordination, the Synod of Nova Scotia has unmistakably shown its unalterable determination to seek the unity of the Catholic faith with the Anglican branch of Christ's church on pure and primitive principles.

Thus, besides giving full attention to the more restricted business of the Diocese, the Synod, after hearing with profound respect the Encyclical letter of the Pan-Anglican Council, proceeded to the discussion of the resolutions of that Conference, which had been brought before them by the executive committee. Generally speaking, these resolutions were accepted as they stood; but some modifications were introduced, as it was felt that though great respect was due to the recommendations of that august assembly, yet it was the duty of every diocesan synod to give them the best examination in their

power, and not accept the whole or any part without the consideration which it deserved. But a careful comparison of the Lambeth Resolutions with our report of proceedings of Synod will show how fully we are in accord with our brethren of the whole Anglican communion.

Nova Scotians, when their prejudices are not aroused, are noted for sound, quiet, practical common sense. Knowing this, we have felt, from the first day in which a Diocesan Synod was proposed in this Province, that Provincial and General Councils would assuredly and ultimately follow. Once grant that a deliberative assembly is necessary, and the safety of the individual, as well as the security of the faith, demand courts of further reference and final appeal. Unity of faith can only be preserved by united counsel and action among all who hold such faith. God works by means, and special miracles are not to be expected by the timid or the apathetic. The Church of Nova Scotia, with her mother in England and her sisters in other parts of the world, is now looking to the formation of Courts of Reference and Final Appeal, in which the faithful and not the unbelieving or indifferent, shall have the guardianship of the faith once delivered to the saints. There is now abroad among us a spirit of love and unity. The end of isolation is at hand. A barrier against infidelity, latitudinarianism and superstition is being erected, which shall not be easily overcome or pulled down. The enemy cometh in like a flood, but the Spirit of the Lord is raising up a standard against him.

Among the general results obtained by this session of Synod, we may well be thankful for a very evident enlargement of confidence in Synodical action, which it has been the means of producing amongst us. Clergymen, each the acknowledged head of ecclesiastical arrangements in his own parish, are sometimes morbidly pugnacious against outside interference, even though it may seem to be likely to come from a Bishop or a Synod of the Church. But our laity, trained by ourselves to honour and obey those who are put in authority over them, have not—as a rule—these morbid fears. Accustomed to expect fair play on a fair field, they cannot see the necessity of suspecting the faithful Bishops, priesthood and laity of their own Church, or shrinking from conference with them,—least of all, in the hour of common danger. Thus it happened that whilst patiently conceding more than two-thirds of the time to the speakers on the clerical side of the house, they, in the little time which was allowed them, set a valuable example, in their speeches, of catholicity of sentiment and conciseness and lucidity of argument.

We must confess to having entertained certain misgivings, on first ascertaining that the debates and other business of the Synod were to be conducted in the Cathedral. We felt a fear that in the excitement of debate the sacredness of God's house might be forgotten. But we are happy to confess that such fears have proved groundless. It is true—the Very Rev. the Dean and the Cathedral authorities took care to screen off the Nave from the Chancel, as the fitness of things demanded, but the solemn and most comforting services of each day's early communion surely breathed a peace and charity upon every fresh morning—a message from the meek and lowly One of patience and mutual forbearance which—more than any other outward thing reminded men of the sacredness of the House and the duties of its occupants.

The daily Choral Service would, no doubt, to many unaccustomed ears sound a little strangely at first. It is the style of service used in the English Cathedrals twice daily, and was designed to be thus used by Archbishop Cranmer, under whose direction the Book of Common Prayer was pointed for singing, according to Mar-

beckes' notation. To Englishmen, whose reminiscences of the glorious services of the Church in their native land the Choral Services of St. Luke's Cathedral would in some degree revive, and also to such of ourselves as have overcome our prejudices in favour of the preaching of the prayers, this mode of praying and singing praises with one mind and one mouth, was indeed a gratification for which our thanks are due to the authorities of the Cathedral. The wonderful fulness and heartiness of even a semi-choral service was also very perceptible at the Garrison Chapel on Sunday, where the deep voices of a great body of men were heard speaking the people's part of the service exactly together, with one sound and with one accord.

ANNUAL MEETING OF THE DIOCESAN CHURCH SOCIETY.

The annual general meeting of the Diocesan Church Society was held on Monday the 29th June, 1868, at 2 o'clock, P. M.

There were present a large number of the clergy, and several representatives of the laity, together with other members of the society.

After prayers and reading of the minutes of the preceding meeting, the Right Rev. the Lord Bishop addressed the meeting, stating the business to be considered, and the present position of this society with reference to the grant from the S.P.G., which society is compelled to reduce the amount £150 stg. for the year 1869.

He then presented to the society a copy of the Thirtieth Annual Report of the Executive Committee.

The usual appointment of officers was made, and vacancies in the executive committee were filled up.

It was unanimously resolved that a salary at the rate of \$200 per annum be paid to the treasurer.

The chairman of the Church Endowment Committee presented the following report, which was received and ordered to be recorded:—

The committee of the Church Endowment Fund take this opportunity of reporting to the D. C. S. the present condition of this fund by laying before the society the accompanying statement of account of the treasurer to 20th instant, from which it will be seen that there stands at credit of the fund at date,—

Mortgages.....	\$33,800
Provincial Debentures.....	20,500
Deposit Receipts.....	18,000
10 Shares Pictou Gas Co....	200
2 " Electric Tel. Co....	40
Balance in bank.....	486.78—\$72,876.78.

Referring to the secretary's report published in the Thirtieth Report of the Executive Committee of the D. C. S., the committee must earnestly call upon the country parishes especially to fulfil their obligations, so that their accounts with this fund may shew a more satisfactory result, before the close of the current year.

M. B. ALMON, *Chairman.*

20th June, 1868.

The Church Endowment Committee were requested to direct their Secretary to furnish to each parish a statement of the amount subscribed and paid by the several parishes.

A report was presented by the W. and O. Committee, declining to recommend at present a scheme for further extending the benefits of the fund to orphans, or to recommend a change in Rules 2 and 5 of W. and O. fund.

A resolution was passed by the meeting (in accordance with notice of motion), whereby the decisions of the W. and O. Committee were made subject to an appeal to the whole society.

The report of the W. and O. Committee, with this amendment, was received and adopted.

The executive committee was authorized to pay to the Block Sum Committee of S. P. G. \$250 in addition to the \$375 guaranteed to meet the deficiency in that fund.

The following notice of motion was given by W. C. Silver, Esq. :

“That the 9th Bye-Law be amended by striking out all that occurs after the words ‘general objects of the society.’”

It was resolved that if the S. P. G. proposes to continue the arrangement with this society on a reduction of £150 stg., the society accepts the proposal with the understanding that the fulfilment of the engagement be a first charge on its funds.

It was resolved that the several sub-committees of this society be earnestly requested to forego for the next year the privilege of reserving the one fourth of their contributions.

The society desired to hold a public meeting, but were unable to make suitable arrangements.

SPEECH OF THE BISHOP OF LICHFIELD AT THE FOUNDING OF KEBLE COLLEGE, OXFORD.

My lords, ladies, and gentlemen : As the Christian year represents the earth's circuit round the sun, so the meeting which is called together to do honour and reverence to the author of *The Christian Year* should, I think, represent the earth's diurnal motion round its axis. It does so. It represents the English Church now extended over all parts of the world. We have here, I think, representatives of almost all the branches of the Anglican Church. We have the Primate of our Church in the chair. We have English bishops here. We have the Primus of Scotland here. (Cheers.) We have the Metropolitan of Canada here. (Cheers.) We have the Bishop of Tennessee here. (Cheers.) As for me, of course I appear here in an amphibious character, but still none the worse for that—(laughter and cheers)—because in that way I can represent to you in some degree the full scope of that thought which I have begun by bringing under your notice. In all the branches of our Church, without cessation of day or night, *The Christian Year* is read ; and our services on the Lord's Day are ended with its author's, “Sun of my soul.” (Cheers.) Now, my lord, I call upon this meeting to give a practical demonstration of the honour and reverence with which we regard his holy name. I think the bishops who are assembled here in this vast meeting will agree with me in thinking that this gathering ought to be no mere barren expression of our reverence ; but that we ought to take some speedy means of raising amongst our friends and connections the £15,000 which still remain necessary to complete this college. (Cheers.) My own connection with John Keble has been necessarily small—I mean, of course, my personal connection with him. I knew him before I went to New Zealand, and I had good reason to know how deep an interest he felt in the success of my Mission. I know, too, how often his name was mentioned amongst us in that time of trouble which fell upon this University shortly after I left England. I well remember how anxiously we waited for intelligence to inform us

whether he had followed that other honoured name, no longer ours (Dr. Newman), whose voice I had heard in St. Mary's the only other time that I ever heard a sermon there. Our thanks were mingled with pain—and they were mingled then with even deeper pain than we now feel at those events when our wound was fresh—when we heard that Keble was safe. It was that which fixed many doubtful minds in their allegiance to the Church of England; and their allegiance was strengthened by the continued adhesion of our loved and honoured friend to our holy mother. (Cheers.) I wish Sir Roundell Palmer were here to-day to tell us with his own voice what he has told us so well in his Preface to the *Book of Praise*. And here I must remark what a significant and gratifying thing it is that a man like Sir Roundell Palmer, a great lawyer, should be the person to collect a *Book of Praise*. I couple with it another very remarkable fact—namely, that our own hymn-book in New Zealand was brought out a few months back under the editorial care of our own Attorney-General. (Cheers.) These are coincidences—small though they be—which show that what is said about the decay of religion is simply untrue; and that even amongst our laymen, who are not professionally bound to uphold the truth, there are many, from the highest to the lowest, who are promoting religion by every means in their power; so that even if the clergy of this country were found unfaithful to their duty, the Christian laity would remain staunch. (Great cheering.) But the particular thing which Sir Roundell Palmer so beautifully expresses, and to which I was referring, is the wonderful effect that Christian poetry has in abolishing and obliterating all party distinctions. (Cheers.) So we have found it in our part of the world, where we have often begun a service by singing Toplady's "Rock of Ages," and ended it with Keble's "Sun of my soul." (Cheers.) In saying this I would not, of course, have my younger friends suppose that there is nothing in the differences that exist in religious opinions. That would be to depart from the character of St. Mark as set forth in the collect for his day, and to become like children blown about by every wind of doctrine; but we are thankful to acknowledge that in all religious opinions, though they seem to differ when held by fallible and finite men, there is a basis of truth which will one day be apparent, and which Christian poetry instinctively discerns, so that nobody in reading it thinks of inquiring to what school the author belonged. And as, in chemistry, when the woody fibre is removed there remains the quinine to drive away the fever that would else desolate our homes,—when the cellular tissue is destroyed there remains the iodine to dissipate our tumours,—when the muddy particles are filtered out there remains the clear water to refresh our bodies,—so when the turbid elements of party strife are eliminated, out comes the simple truth which was once taught by Christ, and by Him delivered to His saints. (Cheers.) My personal connection with Mr. Keble did not cease when I left England for New Zealand, but it continued, so far as it could be carried on by correspondence. I received letters from him, and what I valued more than his letters were the continued assurances I received that his prayers were offered for the success of our work in that the most distant of the branches of the English Church. When Miss Yonge had given a great part of the proceeds of *The Heir of Redclyffe* and the whole of the proceeds of *The Daisy Chain* to maintain our mission vessel—(cheers)—our comfort was to know that John Keble followed that vessel with his prayers as it went forth to bear the message of salvation to those hundred isles which still wait for Christ. (Cheers.) What gave us so much comfort was to know that at Hursley and Otterburn there was a little centre of Christian interest and prayer on our behalf—that from what we all knew as the centre of religious poetry and the centre of religious history and fiction there was

ever drawn up by the Sun of Righteousness to the footstool of the Throne of Grace abundance of prayers, which, wafted by the winds of heaven, came down in genial rain upon New Zealand and Melanesia. (Cheers.) That was the enduring connection—a connection in heart, and feeling, and sympathy—between myself in New Zealand and John Keble at Hursley. (Cheers.) But the resolution which has been placed in my hands is one of a practical character, and I must not be led from practical matters by the very strong feeling which I entertain for my departed friend. It is as follows :—

“That for this purpose it is desirable to establish a new college, the aims of which should be to impart a Christian training, encourage industry, and discourage habits of expense.”

Now, I am quite aware that I am entering upon an unpopular subject—especially with my younger friends in the gallery. (Laughter.) It is not so unpopular, perhaps, with my older friends below—(renewed laughter)—because I am quite satisfied that nothing could give more pleasure to Paterfamilias than to know that his sons, whether at the Universities or at the public schools, were prepared to reduce their expenses by one-half. (Laughter and cheers.) Former speakers have stated what is a very great and at first sight an insuperable difficulty in the way of a special college, the one distinguishing character of which is poverty. Yet, after all, every college was begun upon that principle. The simple principle upon which the existing colleges were founded was the maintenance at the University of the scholar who should be *pauper, pius, doctus*. How that is to be brought about now many persons present could state better than I; but let us remember that it was in this very University that John Wesley began, with an income of £60 a year, to maintain himself with £50 and to give away £10. (Cheers.) Year after year, as his income increased, he still lived upon the same annual sum, and gave away the whole of the difference. (Cheers.) Now, I think we shall all agree that that was the way to set on foot that vast body which has gone on increasing in a degree coextensive with the Church of England in all parts of the world. That was, in fact, the origin of that mighty strain of Christian influence which was set in motion a hundred years ago. It began as a brook; it became a river; the river flowed into the sea; and now I hope that in the good providence of God that river which has run its course separate from us for so many years may again be united to us. (Cheers.) But I am quite sure that that will never come to pass unless the Church of England puts herself into a position to discharge to the uttermost all the duties which she has received to do; and that will never be the case unless we all put ourselves at once on half pay. (Cheers and laughter.) I hear that there have been debates in the Upper House of Parliament as to the multiplication of bishoprics; and I hear also that in the Lower House of Convocation it was said that those debates had turned too much upon the secular accidents and temporal position of the Episcopate in this country. Well, then, I ask you to cut down your expenses one-half. I ask those undergraduates who are spending £300 a year to be content to spend £150. (Cheers and a laugh.) I mean that we should practise what we preach; and then, instead of twenty-six sees in England, we should have fifty-two, and every county would have its own bishop. (Cheers.) That is what I call bringing down the present collegiate expenses to the level of Keble College. To attempt it in any other way would be almost as impracticable as it has been to prevent Scholarships, founded to encourage merit amongst the poor, falling into the hands of the wealthy; and the poor, feeling degraded by their poverty, aping the habits of the rich; so that I well remember seeing young sizars

imitating the fashions of fellow-commoners. Instead of that, I would adopt a self-denying ordinance, and would have every nobleman and bishop go on half-pay. I would have the words of John Wesley written up in letters of gold over the Senate-house of every college, and over the door of every nobleman and every bishop's palace in the country, "Save all you can, and give what you save." (Cheers.) If that were done, there would be no difficulty in carrying out the work of the Church in all its fulness and integrity even to the uttermost parts of the earth. Then, in place of bishops complaining that they are completely overwhelmed with the multitude of their occupations, we should all work cheerily together, and everybody would be pleased—especially my friends whom I see near me, the secretaries of the Society for the Propagation of the Gospel and of the Society for Promoting Christian Knowledge. (A laugh.) Then we should not have vast meetings held, with half a dozen bishops on the platform, and perhaps not, after all, above £20 or £30 contributed; but we should have a bank which would be sufficient for all purposes. Then, while we practically fulfilled John Wesley's rule, and proved that our Church was fully discharging her duties, we should do something to reconcile and bring back the Wesleyans to our fold. (Cheers.) This seems to me to be the real practical meaning of this resolution—it is not to make Keble College a poor college, but to make all the University poor. That would be bringing things down to a simple practical level. I speak strongly, but I feel strongly, for I have a large diocese which contains a large amount of industry. By-the-bye, I see the word "industry" is in the motion, but I don't know what it means as applied to Universities, unless in the sense of—

*Strenua nos exercet inertia; navibus atque
Quadrigis petimus bene vivere.*

(A laugh.) Except in that sense I am afraid it does not exist, and never will exist, unless we take some more practical line of operation in all our educational institutions. (Cheers.) What I want is this. If, for example, in my large manufacturing diocese I can find a young man of promise, I should desire to send him to Keble College. But suppose when he was sent he should only learn habits of expense? There is the difficulty. I believe, however, that amongst the 1,200,000 souls who live in the diocese of Lichfield, there are many men that might be extracted from the mass of the people, who would adorn the very highest station; and I believe that such a college as we are proposing to found would be one of the most effectual modes of enabling men to rise from the lowest to the highest position in our social scale. (Cheers.) So I hope the time will come when from my coal formations, which supply half the world with gas, will be kindled men to shine in the *corona* of every cathedral in the kingdom; and that out of my pottery districts will be fashioned by the Hand of the Wise Potter Who makes one vessel to honour and another to dishonour, earthen vessels which, filled with the oil of spiritual grace in Keble College, will ascend as the light and lamp of God, even to that place which your Grace with so much meek dignity occupies. And though I hope the day may be far distant, I trust that one of my scholars from the Black Country may sit even on the throne of the Archbishop of Canterbury, to give light to the whole Church of England, united again and again in some such gathering as the Lambeth Conference was under the presidency of your Grace; and that he will preside in the same spirit of meekness and love which was the distinguishing characteristic of the great and revered name we are assembled here to honour. (Loud cheers.)

Correspondence.

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

TO THE EDITOR OF THE CHURCH CHRONICLE.

SIR: In the debate on the *Church Chronicle* as the organ of Synod, it was suggested with great force by the friends and supporters of the paper, that the evangelical party were themselves to blame, because they had never taken any interest in the paper, nor sent a communication to its open columns. I mention this, Mr. Editor, because I would rather account in this way for the overwhelming vote of the laity in support of the paper than as confirming Mr. Almon's views, when he told us that he could not shut his eyes to the progress that the church in Nova Scotia had for years past been making in the direction to which the *Church Chronicle* leads.

Now, Mr. Editor, I am going to ask you to print this that I may know for myself whether your columns are open to the defenders of the Protestant faith, and further to suggest that the support of the evangelical party might be obtained, and their confidence secured, if there were an associate editor or regular contributor from among that party to the *Church Chronicle*; and for one I may venture to say that I know of no one who has the time, and who, from his high position as one of the pastors of the largest, most intelligent and most influential sections of the party, is better qualified to give expression to those views and to maintain the Protestant faith than the Curate of St. George's.

I remain, Mr. Editor,

AN EVANGELICAL.

It may be interesting to those who had not the opportunity of attending them to hear some account of the special services at the Cathedral during the Synod week. Every morning, at 7.30, the Holy Eucharist was celebrated, and many of the clergy and of the faithful attended. We are sure that all who had this privilege feel thankful for it; and it was suggested by one speaker at the Synod (and all must have agreed with him), that the holy influences of that daily service extended their calming effects through the deliberations of the week. We cannot help giving expression to one little regret felt by us in common with many others, that so large and important a portion of the Communion Office was always omitted.

On each day there was Evensong at 8 P. M., and a course of lectures delivered on "The Work of the Ministry," as illustrated by apostles and apostolic men.

We regret that we had not the privilege of attending these services on Monday and Wednesday evening, but will endeavour to give a short analysis of the sermons we heard.

On Monday the Rev. T. Maynard treated of St. Peter. For the reason given above, we are unable to give any account of the sermon; but knowing the ability and loving earnestness of Mr. Maynard, we all the more regretted our unavoidable absence, and can only say that if the sermon were like the speech, which we had the pleasure of hearing from him at the Synod, it was marked by gentleness and love, and must have left its trace on the hearts of those who heard it.

On Tuesday morning the Synod met in the Cathedral with Communion. There was a large attendance of clergy and laity. After a processional hymn (164th hymn, A. & M., written by the Dean many years ago), the Bishop of the Diocese, assisted by his archdeacons, proceeded to the celebration of Holy Communion. The sermon was preached by the Very Rev. the Dean from Acts xv. 6. They came together to consider the matter. It was with great pleasure that we listened to the "old man eloquent," as with all the fire of youth he claimed for his beloved church the right to exercise in self-government that freedom wherewith Christ hath made her free.

He first showed that "this matter" did not appear great to us now; that we had almost forgotten all about it; that it resembled all other disputes in the church which appear small, when looked at in the distance; that our party opinions and petty disputes will scarcely be remembered when a few years are gone. Yet although this matter was apparently small, this record of the early church has been preserved for our example in our present difficulties, teaching us that it is not by hard words from those who know nothing, and yet pronounce upon everything that God's truth is to be vindicated, and the order of His church maintained, but by meeting together in mutual confidence to "consider the matter."

The preacher very forcibly pointed out that they considered this matter *among themselves*. They did not appeal, he said, to worldly polemics; they did not tell it to the world; but they met together with no royal supremacy to control them, no imperial parliament to intermeddle with them, with no secular judges, and Erastian lawgivers to decide their doctrine. They rested on the words of Christ, on His promise, to be with them. They met together to consider the matter; they dared to proclaim their decision as that which seemed good to the Holy Ghost and to them.

The Diocesan Synod was then spoken of,—the need for it was pointed out; the relation in which it stood to their first synod was clearly shown.

The question *how* we will consider our matters was then taken up. We were bidden give them a *godly* consideration—not to consult our own wishes, or lean to our understanding, but to take "*pro ecclesia Dei*" for our motto, and in a Catholic spirit to consider the matters of the Catholic church.

We were warned (and surely the warning is specially needed) to avoid *congregationalism*—always to keep *myself* and *my* parish subservient to *our* church on earth and *our* Father in heaven.

The sermon was ended by an eloquent appeal to the Synod to throw itself upon the Holy Spirit for light, and "a right judgment in all things," to meet every question without jealousy or suspicion—to contend only for the truth, as it is in Jesus; to strive only for the furtherance of the faith of the Gospel; to put forth all its powers to protect and cherish the Church of God which He purchased with His own blood.

The sermon was listened to with marked attention; and it was indeed surprising to hear an old man enthusiastically exhorting those around him, fearlessly to accept the position, though so different from that to which he had been accustomed in his earlier years. A large number of clergy and laity then received the Holy Communion.

In the evening the Rev. H. L. Owen spoke of St. John the Divine. After reviewing the early life of the apostle, and showing how his character was formed by the fact of Jesus and the Galilean disciples being the friends of his youth, the preacher went on to point out the two grand truths upon which St. John based all his teachings, GOD IS LIGHT—GOD IS LOVE. The preacher dwelt on the order of these revelations, as that which should be observed by ministers of the Word in their preaching; that first of all the Light of God must enlighten the dark places of the heart and fill us with a desire to confess our "works of darkness," for "if we confess our sins God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," and that when we bring our sins to be forgiven, we shall find indeed that in Jesus God is Love.

We regret that there were not more to hear a discourse so full of thought and a preacher so full of love.

On Wednesday the Rev. J. Roy Campbell preached on St. John the Baptist. We were not present, but from what we could learn, we gathered that the preacher, after having deprecated the position in which he was placed, as a young man addressing his elders in the ministry, proceeded to give a judicious exposition, delivered extemporaneously, of the character of the Baptist, discussing the question as to how far in the altered circumstances of the present time, it might perhaps be practicable, in some slight degree, for Christian ministers to follow the self-denying example of this saint.

On Thursday the Rev. G. H. Hodgson addressed the largest congregation of the week, on the life, labours, and teaching of St. Paul. The preacher first spoke of the apostle's preparation by a "retreat" spent in Arabia, and a long and patient waiting of nine years, deducing from it as a special lesson, suitable for these busy times, the

need of somewhat of the contemplative life for the increase of spirituality, as well as the studious life for the increase of knowledge in the preparation and work of the ministry. He then spoke of St. Paul, declaring the name of the Lord before the Jews at Antioch in Pisidia, pointing out as an example for the preachers of the present day how careful St. Paul was to ground his appeal to the elect on their covenanted privileges. He then passed on to illustrate his preaching before Gentiles, taking the sermon at Athens as an example, remarking how the apostle met all men on their own standpoint, and endeavoured from the little of truth they had in common to lead them to higher truths—an example to controversialists. He next went on to treat of St. Paul before kings, and showed how necessary it is for preachers not to rest content with reproving sin in general, but boldly to denounce the special sins of his hearers, and (quoting Dr. Pusey) to awaken the modern publican from his Pharisaical self-satisfaction. From the epistles he drew but one lesson—the almost unique character of St. Paul's mind, in being able to reconcile dogmatic truth with the widest liberality. The sermon was ended by pointing to Christ as the centre of all St. Paul's teaching. We thought that the unusual clearness which marked the rest of this very able discourse was missing in endeavouring to bring out this last idea; want of time was probably the reason. We suggest that the preacher should, at some future time, give a fuller view of the epistolary teaching of St. Paul.

On Friday evening the Rev. F. Pryor lectured on St. Philip. The sermon was in the highest and best sense, evangelical. Drawing attention to that crisis in the life of the apostle when having himself found the Christ, he said to Nathanael "Come and see," he showed that the message of the gospel preacher is ever the same—Come to Jesus; and that he who would draw men to Christ must first himself be drawn. He then expatiated on the gospel plan of salvation, the ruin of man, redemption through Christ, and restoration through the Spirit, stating that a clear setting forth of these truths must be our great protection in the dangers of the present day. Though heartily concurring in these sentiments, we thought that this part of the sermon was more general than suited the special character of the proposed lectures.

On Saturday night the last lecture of the course, on St. Andrew, was delivered by the Rev. E. E. B. Nichols. As probably, we are not wrong in assuming that this gentleman and the lecturer of the preceding evening belong to different schools of thought we were much pleased to observe the striking similarity of the sentiments expressed by both. This sermon, too, commenced by showing that, for men wearied by striving in vain, to work out a righteousness of their own, and burdened with a sense of sin, Jesus is the only rest.

The preacher showed that there was not only room, but need in the church of God, for men of different characters and attainments, even as widely different as Luke the educated physician and Andrew the unpolished fisherman. He also said that the popular address and popular eloquence which are now so highly esteemed among men, are not the most useful gifts,—that the quiet sober work of some unpretending Andrew-like men is of more value in edifying the church than the pulpit declamations of some modern Boanerges.

Then he treated of the various "calls"—the call that comes from our baptism—the call that comes in conversion through the manifold providences of God, and the particular call to the ministry, which all the priesthood profess to have received. We were disappointed at hearing no allusion to those "*special vocations*" to *forsake all* and follow Christ, which from St. Andrew's time to the present, have ever been heard and obeyed by some souls in the church of Christ.

In a manner ingenious but not overstrained, St. Andrew was next represented as a martyr to the Church and State establishment of Scythia. The subject of church and state being thus introduced, was then very ably treated. The lecturer denounced it as a remnant of Paganism, having no precedent in the history of the church for the first three hundred years, or in Jewish history rightly interpreted. In the Church of England, he did not consider its effects to have been happy. "The State," we quote as far as memory serves us the lecturer's own words, "has set all its ponderous machinery in motion to strain out the little gnat that has found its way into the church's ward-

robe, while with mouth distended from the North Cape to Natal, it seems prepared to swallow the unsavoury camel with its hump of Positivism and all the heresies it carries in its train." It is much to be regretted that, owing, it is supposed to its being Saturday, there were not many to hear this striking and eloquent discourse, while we are afraid that the great rapidity with which it was read, prevented many from following its close reasoning and logical arguments.

Many thanks are due to the Very Rev. the Dean for providing these special services, which we are sure were appreciated by all who attended them. The position of St. Luke's cathedral, at the extreme end of the city, prevented, we are sure, many of the clergy from attending the early celebrations, while the same cause would account for the smallness of the evening congregations. There were others among the clergy whose voices we should like to have heard, and there were vacant churches which we should like to have seen filled.

Might we venture to suggest to the zealous and respected Incumbent of Trinity free church, that at the next meeting of the Synod he should follow the example of the head of the chapter of which he is a member, and open his church for early celebrations and late evening services. We are sure the result would be beneficial to the church and gratifying to himself.

The past week has been one of many services and much preaching. God grant that their effects may be felt throughout the length and breadth of our beloved Zion.

The Month.

ENGLAND — At the April meeting of the S. P. C. K., the Bishop of Capetown informed the society that several of his clergy had urged upon him the subject of translations into Dutch. They have in the diocese a large number of Dutch-speaking congregations, largely ministered to by catechists, who, not being allowed to prepare their own sermons, are compelled to translate, into often bad Dutch, English sermons placed in their hands by the bishop. One or two volumes of simple sermons, translated by a Cape clergyman, in conjunction with some Dutch scholar, would be a great help to their work; and the standing committee recommended that the sum of £50 be placed at the disposal of the bishop, towards the publication in Dutch of such sermons as should appear to him the best adapted for the proposal mentioned.

A grant of £50 was accordingly voted by the Board towards this object.

Read a letter from the Very Rev. James Green, Dean of Maritzburg, now in England, dated April 11, 1868, soliciting a grant of books towards the establishment of a new Cathedral Library, the former one having been lost by the recent decision of the Supreme Court at Natal.

It was agreed to make a grant of books to the value of £10 towards this object.

Read a letter from the Rev. Thomas Taylor, dated Greytown, Natal, November 6, 1867, and forwarded by the Dean of Maritzburg, applying for a grant of Books for their Sunday School at Greytown, where they had thirty scholars, and no Library. A few books would supply a great want, and Mr. Taylor would see that they were properly used.

It was agreed to grant Books to the value of £3, together with £3 worth of old stock.

At the May monthly meeting of the S. P. C. K., the Rev. R. T. West introduced a motion to grant £4,250 towards the building of churches, schools and houses in the Natal diocese, for the use of the clergy and laity who repudiate the

authority of Dr. Colenso. The motion was lost, after a lengthened and stormy discussion, by a small majority.

An 'Aggrieved Parishioner,' Mr. Octavius Leefe, one of the Churchwardens of St. Mary's Church, Kilburn, has brought a regular presentment before the Bishop of London and the Archdeacon of Middlesex, shewing that the Rev. Alfred Kennion, Incumbent of said Church, finding the Daily Prayer and Public Catechising on Sundays, the rule of the Parish, has discontinued both since his induction. He also, in administering the Holy Communion, neglects to follow the Rubric, but on the contrary, repeats the administration to several persons at the same time. He wears "a strange vestment, not sanctioned by law,—to wit, a black gown in preaching." He alters both by omissions and additions the Order prescribed for the Holy Communion.

It is stated that the Colonial Bishops' Council has passed a resolution in favour of the erection of two bishoprics, one for the west coast of South America, and another for the east coast, exclusive of the diocese of Guiana; and that it has appointed a committee to consider the subject and promote such erection by conference with the parties interested.

Churchmen of all shades of opinion on the abstract question of church and state connection, seem to be daily more and more uniting upon the question of the Irish Church Establishment, but upon the principle expressed in two of the resolutions at the late great meeting at St. James's Hall, London, viz. :—

"That this meeting believes that the proposed disestablishment and disendowment of the Irish branch of the United Church of England and Ireland, would be a serious blow to the Reformed Faith in the United Kingdom, would materially affect the supremacy of the Crown, and would directly tend to promote the ascendancy of a foreign power within Her Majesty's dominions.

"That this meeting earnestly desires that all changes in the Irish branch of the United Church of England and Ireland which, upon fair examination, shall be found necessary, shall be carried out; but it believes that the measures now contemplated will work great wrong, and will utterly fail of their professed object—viz., the securing of good-will and harmony throughout Ireland."

On Saturday last, writes a correspondent of the *Guardian*, Archdeacon Denison held a Church and State meeting at Taunton, to protest against the disestablishment of the Irish Church. There was a good attendance, and the speaking being restricted to the supporters of the object of the meeting, there was perfect unanimity and a fair amount of enthusiasm among the speakers. Four resolutions had been announced, but these were finally reduced to two, the first and fourth being suppressed, and the other two slightly modified. The first resolution, "That the connection of Government with religion has been the principle of English government, is so now, and ought to be maintained," was moved by Archdeacon Denison, seconded by Sir A. A. Horst, and supported by Mr. H. G. Moysey. The second resolution, "That to disestablish and disendow the Church would be revolutionary, subverting the rights of property, and raising grave questions touching the intent, obligation, and value of the Coronation Oath," was moved by Mr. Neville-Grenville, seconded by the Rev. W. C. Kinglake, and supported by Mr. Fenwick Bissett and Archdeacon Denison. Both the resolutions were carried almost unanimously. The archdeacon quoted his favourite motto, "Nolumus leges Angliæ mutari," and told the clergy who would not help in the good cause to get out of his way. Sir A. A. Hood gave the original information that from the time that Constantine established the Church, the bishops had been appointed by the Emperors and Kings. Mr. Neville-Harcourt seemed to have learnt his short speech by

heart. Mr. Kinglake was almost eloquent on the dangers to which property was exposed by the proposed measure. Mr. Gladstone's look was quoted, and his consistency, honesty, and judgment successively assailed.

Among the gentlemen admitted to Priest's Orders by the Bishop of London was the Rev. Henry Christopherson, formerly an Independent minister of high standing in London. Since his ordination to the Diaconate in our Church he has held the Curacy of St. Clement's, Nottinghill. He has now resigned this, and is engaged for the present to assist at St. Paul's, Campden-hill, Archdeacon Sinclair having given the title for Priest's Orders.

The Ritual Commission having (up to the close of the Second Report) sat forty-five times, out of the twenty-nine Commissioners those who have attended every time have been (when in order of their commission), the Archbishop of Canterbury, Mr. Beresford-Hope, Rev. H. Venn, Rev. R. Gregory, and Rev. T. W. Perry.

IRELAND.—In accordance with a memorial addressed to the Primate and himself, and signed by many hundreds of the clergy in both Provinces of the Irish Church, the Archbishop of Dublin has summoned a Synod of the Province of Dublin to meet on the 1st and 2d of September to deliberate "upon urgent and difficult cases concerning the state and defence of the Church of Ireland."

The suggestion as to urgent and difficult cases in the state and defence of the Church sounds something like a contemplated compromise, whilst the admission that such difficulties are known and felt throughout the Irish Church shows that consultation in Synod was needed long ago.

NATAL.—The *John Bull* states that the despatch of the Duke of Buckingham, dated Jan. 30, threatening to cancel the appointment of any ecclesiastical officer who took part in the consecration of a Bishop on the assumption that Bishop Colenso had been deposed, has been followed by another; and that when his grace found that a course could be adopted which the Crown would approve, he at once addressed the following despatch to the Governors of the Cape of Natal and of Mauritius:—

Downing-street, 23rd May, 1868.

SIR,—In my despatch of the 30th of January last, I informed you of a report which had reached Her Majesty's Government, that it was in contemplation by some of the Colonial Bishops to consecrate a Bishop to take charge of the diocese of Natal on the assumption that Dr. Colenso had been legally deposed, and I instructed you as to the course which you were to pursue in such an event.

I have, however, since received from the Bishop of Capetown various communications on this subject, which render it necessary that I should again address you respecting it.

His lordship entirely disclaims the idea that he and those who act with him contemplate interfering with any legal rights which Dr. Colenso may have; he explains that it is only proposed to consecrate a Bishop who shall perform Episcopal functions for such of the clergy and laity as well in *Zulu land* and the adjacent parts as in Natal &c., who may be willing voluntarily to submit themselves to him.

I am informed also by his lordship that although the particular title by which such Bishop should be consecrated will be a question for the decision of the several Bishops of the province, he does not desire that such Bishop should be consecrated by the title of Bishop of Natal, or of any place within that diocese, or by any other title which might be regarded as an infringement of rights purporting to be conferred by the letters patent.

Under these circumstances I do not think it necessary that Her Majesty's Government should interpose any obstacle whatever to such proceeding, or that you should use any influence to prevent it.

I should wish you to communicate a copy of this despatch at once to the Bishop of Grahamstown. I shall also communicate a copy of it to the Bishop of Capetown.

I have, &c.,

BUCKINGHAM AND CHANDOS.

The Officer Administering the Government of Cape of Good Hope.

The former despatch was as follows :—

Downing-street, 30th January, 1868.

SIR,—You will probably have read in some of the English papers a report that it is in contemplation by some Colonial Bishops to consecrate a Bishop to take charge of the diocese of Natal, on the assumption that Dr. Colenso has been deposed.

You will not be surprised to hear that Her Majesty's Government look upon this intention with great apprehension and regret. And in case you should learn that the consecration is intended to take place within your government, I should wish you to use all the influence which legitimately belongs to you to prevent it.

And I think it proper to add that if, after being warned of the views of her Majesty's Government, any ecclesiastical officer, holding a salaried office during the pleasure of Her Majesty, were to be a party to any such transaction, her Majesty's Government would consider it their duty to advise the Queen to cancel his appointment.—I have, &c.

Lieut.-Governor, &c., &c.

(Signed)

BUCKINGHAM & CHANDOS.

FRANCE.—There have been some strange outbreaks amongst the peasantry of the south-west of France, in the Departments of the Charente and the Gironde. The Prefect of the first-named district has issued a proclamation which intimates that the excitement which prevails has been caused by an apprehension, raised by the "enemies of the Government," that tithes were to be reimposed and feudal rights resuscitated! The immediate origin of the outbreak is said to have been the presentation to the church of a small village of a memorial window, by a gentleman of the neighbourhood, representing ears of corn, with bunches of grapes, and two lions rampant, the arms of the family. The grapes and corn were interpreted as signifying the reimposition of tithes; and the lions as the reassertion of seigniorial rights. The population rose and attacked the church, summoning the Curé to give up the window to them; and the *émeute* spread over that and the adjoining Department. Such ignorance is scarcely credible; but it seems really to have existed, and makes a revelation of what hands universal suffrage has fallen into, and what use is likely to be made of it.

MONTREAL.—In his address at the opening of the Diocesan Synod, the Bishop expressed a hope that the powers of the Provincial Synod of Canada might be so enlarged as to admit all the dioceses within the Dominion if they were so pleased. He showed the necessity of immediate action upon the Act of the Legislature recently passed for the amalgamation of the "Incorporated Diocesan Church Society" with the "Diocesan Synod." (This amalgamation has already been effected in the Diocese of Ontario.) Alluding to the Lambeth Conference, which had been suggested by the Canadian Church, his lordship remarked that coming events are already casting many shadows forward, which indicate that that great movement was not premature. In view of the present position of the disendowed and disestablished Church of Canada, and the present struggles of the Irish Church, Bishop Fulford, whilst in England, had had many interviews with men of eminence and influence in church and state, which convinced him that though "but a little one among the thousands of Judah," the Canadian Church was now in an important position.

TORONTO.—At the late session of the Diocesan Synod, a Canon was passed to the effect that vacant parishes, in which the salary of the clergyman is not wholly

derived from local endowments, shall be visited by a deputation of clergymen and laymen, appointed by the bishop, and that deputation shall make an estimate of the annual contribution which such parish should be reasonably expected to provide towards its clergyman's support, and no appointment shall be made to such vacant parish until a guarantee shall have been afforded that the amount so determined will be annually contributed.

Notices.

THE DIOCESAN SYNOD OF NOVA SCOTIA.

The seventh session of this assembly opened on Tuesday the 30th ult. with the office of the Holy Communion in the Cathedral Church of St. Luke. At eleven o'clock the Dean, accompanied by the Archdeacons and Canons, with a large body of the clergy, in surplice, stole and hood, moved in procession to the front entrance of the church, where they were met by the Bishop, to whom the Dean in their name presented a Pastoral Staff with a short and significant address, to which his lordship, holding the symbol in his right hand, returned an earnest and emphatic reply. He then delivered the Staff to the Rev. John Abbott, thereby constituting him his chaplain, and the clergy returned to the church, his lordship, with his chaplain preceding him, closing the procession, Hymn 164 (A. and M.) being sung by the choir and clergy as a processional hymn.

The sermon was preached by the Dean, "on the nature and necessity of synods, and the manner in which they ought to be conducted," and the Blessed Sacrament administered to nearly 200 communicants, the Bishop acting as Celebrant, assisted by the Archdeacon of P. E. I. and the Cathedral Clergy:

During the week of the session, the Lord's Supper was celebrated every morning at 7.30. Matins said at 9, and evensong with lecture at 8 o'clock.

We subjoin the address and reply.

IN THE NAME OF THE GREAT AND GOOD SHEPHERD. AMEN.

Right Rev. Father and Bishop:—

On behalf of my brethren in the Ministry, I desire to present you with this ancient symbol of your sacred office, and entreat you to receive it as a token of our undiminished confidence in your administration of the Diocese, and a small tribute to your earnest zeal for the truth of God, and the order of His Church.

We heartily pray the Good Lord to give you a long life, and a steady hand and paternal heart to bear this Pastoral Staff I now present unto you, and I venture to express the hope that whatever difficulties you may meet, and whatever trials you may be called to bear, you will be strengthened and comforted in looking upon this emblem of guidance and governance, with renewed assurance that there are still many who not only sympathize with their Bishop, but will bravely stand by you, as a faithful and orthodox brotherhood.

REPLY.

Mr. Dean and Rev. Brethren:—

When upon the presentation of an address, you informed me that it was to be followed in due time by a Pastoral Staff, I stated that any material token of your good will and confidence would be altogether superfluous, but that I could not refuse to accept it, if such acceptance would be gratifying to you. And now that

you have fulfilled your intention, and have provided for me this beautiful symbol of my office, I receive it with heartfelt gratitude for the kind feelings thus manifested, and which have prompted this gift.

Some persons condemn symbolism altogether, but we cannot escape from it, we meet it everywhere. There is symbolism in the crown, in all official insignia, in a coat of arms, in a flag; the Holy Scriptures are replete with symbolism, and we have it in all our sacred rites and ceremonies. There is symbolism in the Holy Sacraments, in the wedding ring, in the earth thrown upon the coffin, in the white linen vestment. The only question to be considered in any case, is whether the thing signified be true and right, and whether the symbol is appropriate. Now there can be no doubt as to the propriety of this symbol, and I have no hesitation in adopting it at your request. I trust that I shall constantly bear in mind the duties and responsibilities of the office represented by it, that so I may escape the condemnation of the Shepherds of whom it is written, "Woe be unto the Pastors that destroy and scatter the sheep of my pasture: ye have scattered my flock and driven them away, and have not visited them: behold I will visit upon you the evil of your doings saith the Lord;" and that I may constantly take heed unto my self, and to all the flock, to feed the Church of God.

I confidently rely upon receiving from you, my Brethren, so long as we shall be permitted to labour together, the support and assistance which you have hitherto afforded, and I pray that we may all be enabled so to perform our duties towards the "sheep of Christ which He bought with his death, and for whom he shed his blood," that "when the chief Shepherd shall appear we may receive a crown of glory that fadeth not away."

II. NOVA SCOTIA.

HALIFAX, June 30, 1868.

The Lord Bishop of Nova Scotia has appointed the Rev. John Abbott, of St. Augustine's College, Canterbury, to be one of his lordship's chaplains.

To the congregation of St. Luke's and his brother clergy, we are sure that this announcement will afford great gratification.

The appointment does not in any way interfere with the position Mr. Abbott holds as Minor Canon of the Cathedral and Curate of the Parish of St. Luke.

The sermon, preached before the Synod by the Very Rev. the Dean, will appear, by request, in the next number of the *Church Chronicle*.

NOTICE.—The next meeting of the Lunenburg Rural Deanery will be held at at Lunenburg on Wednesday, 26th August. The clergy are requested to attend without further notice.

GEORGE W. HODGSON, Sec'y.

DIED.—At Guysborough, on the 5th ult., Rev. W. T. Morris, Rector of Antigonish, aged 49, leaving a widow and several children to lament the loss of a kind and pious husband and father: He was the son of the late W. S. Morris, Esq., of Lunenburg.

THE CHURCH CHRONICLE is printed at the office of Messrs. James Bowes & Sons, 153 Hollis St., and issued on the second Wednesday of every month.

Financial Agent, the Rev. Canon Gilpin, D. D. Subscribers names and payments received by the Financial Agent, and also by WILLIAM GOSSIP, Esq, Bookseller and Stationer, 109 Granville Street, and Miss Katzmann, Provincial Bookstore, Granville St., Halifax. Subscriptions for the year—fifty cents in advance.

Communications, exchange papers, &c. to be addressed to the Editor, Rev. John Ambrose, St. Margaret's Bay, N S. In order to insure admission it is necessary that all communications, &c. should reach the Editor a week before date of issue.

Mails are made up at Halifax for St. Margaret's Bay on the evenings of Tuesday, Thursday and Saturday in each week.

Subscribers not receiving their papers regularly, will please notify the Financial Agent as soon as possible of the omission.