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D. J. W.

NOVA SCOTIA

Church Chronicle.

VOL. III.

HALIFAX, MARCH, 1867.

No. 3

"Ad profectum sacrosanctæ matris ecclesiæ."

MODERN SYSTEMS.

On the subject of the Rev. G. M. Grant's lecture on the Reformers of the Nineteenth Century, which has lately attracted so much attention in Halifax, we have received a well-written letter from a valued correspondent, "Sacerdos," which for want of room we are sorry to be obliged to epitomise.

Our correspondent pronounces the lecture in question to have been a remarkable one—not so much for its originality as for the breadth of view, the charity and the manly courage of the lecturer, considering his position as a Presbyterian minister and the circumstances of the case—especially on the night of its delivery before the Young Men's Christian Association.

A great hue and cry has been raised against the rev. lecturer, not only for his unwelcome charity in crediting Pusey, Newman and Manning with sincerity, but more particularly for what is discovered by his assailants to be heresy. For the lecturer had in substance boldly asserted:—

1st. That forms of faith are more human things.

2ndly. That such systems must be sloughed off and kept—not as shackles on faith, but as suggestive historical documents.

3rdly. That men must seek for spiritual truth themselves afresh, in the Scriptures and in the ever-dawning light of spiritual life.

4thly. That a man may have a robust faith and yet his creed may not square with that of any of the existing Churches.

5thly. That to identify faith with any existing organization is the root of all Pharisaism, persecution and infidelity.

These, it must be confessed, are very startling dogmas to a thorough Churchman, and form the five articles of a *new* creed very difficult of subscription.

But what—after all—is the cause of complaint among the negative-protesting religionists of the day? Answer the lecturer before ye revile him, O ye who constantly and loudly din into our ears that faith only is necessary—the Bible alone is enough—the form is of little consequence—the organization is immaterial—one Church is as good as another, &c., &c. Answer the lecturer from your union-platform stand-point.

If the form is nothing—the creed of no consequence—one church as good as another, then all churches and creeds must needs be of human origin after all. For God cannot deny any creed that is taught by His Word. He is not the Author of confusion. Nothing from Him can be set aside as of no binding authority. Why then do you find fault with a thoughtful and bold man who, in following the negative-protesting system to its inevitable results, has the misfortune to be a few rods ahead of his competitors in the race? Are ye startled, or merely angry?

Suppose a man assert his freedom, and throw off these "more human shackles," and seeking spiritual communion with God, manifest no care whether his creed square with any existing form of belief or not. Suppose he assert his right to worship God in his own time, and in his own way. After proclaiming one creed as good as another, and thus granting his premises, how can you resist his conclusion? Do you see anything startling ahead? Can that dark chasm be Deism or Atheism? Are you quite sure that this negative-protesting system, though it may not ruin you, will be quite safe for your children—the generation who take up 'liberalism' where you leave it? How, without creeds, will they constantly and firmly retain the doctrines of the Divinity, the Incarnation, the Resurrection, the Atonement, the Intercession of Christ?

As the body without the spirit is dead—as faith without works is dead—as the jewel without its setting would be lost—even so has universal experience in Geneva, in Germany, in Ulster, in England, in the United States, taught that without a fully constituted Church and her Creeds—without a Keeper of Holy Writ—a Pillar and Ground of the Truth—the pure faith of Christ is inevitably lost.

The fundamental error is this:—men talk on the platform as if the Bible only was given by God, and the Church was invented by man,—as if the Bible came first and the Church afterwards, whereas the exact contrary was the case. Where was the Old Testament in the time of Moses? Where was the New Testament for several years after our blessed Saviour's resurrection? Though the books were not written the truth was committed to her who came before the books—even to God's Church, the Keeper of Holy Writ. And a noble use she made of the unwritten Word, for when was the truth more pure or more successful than in the Apostles' days? And as God gave the truth to the keeping of His Church, it cannot—humanly speaking—remain in the world without her. And because she is, as an instrument, necessary for its preservation, God's promise is that the gates of hell shall not prevail against her.

After the Word had been established it was written. Were organizations of no assistance towards its establishment? Were creeds of no consequence towards keeping it in its integrity afterwards?

The world—like the eunuch—was the reader. The Church—like St. Philip—was the living voice sent by the Holy Spirit to guide the understanding, to decide controversies, to restore the wandering.

And what though corruptions have since at times marred God's Church? Have not God's right hand and His holy arm from time to time reformed and restored her? And have we any reason to doubt that they will continue to do so?

And this Church exists now, and ours is manifestly a branch of it,—having in its creeds the Apostles' doctrines—in its orders the Apostles' fellowship—in its sacraments the breaking of bread and the prayers. As a pure branch of Christ's Church we should uphold her. We should put her forth not as a thing of human workmanship—not as an affair of no comparative importance, but as the Church is indeed, of Divine institution, the Pillar and Ground of the Truth.

Take away our faith in the Divine origin of the Church—drive us out of this Ark, and our soul must flit to and fro over the tumultuous waves of the world of thought till at length, finding no rest, no refuge, no hope, no stay, she sinks into the deep emptiness of comfortless Deism, or the still deeper abyss of more terrible Atheism.

PREPARATIONS FOR LENT.

"He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge Him, and put Him to death."—*St. Luke* xviii. 32, 33.

Think, what it is to have a suffering Saviour, I do not mean only, how blessed it is to have a Saviour who has suffered *for us*, who has "borne our grief, and carried our sorrows;" who was "wounded for our transgressions," and "bruised for our iniquities." This is, indeed, the very crown of all blessings,—the central sun which sheds its light and glory on all the Gospel. But there are other thoughts which flow from the mention of a suffering Saviour. We are—at least we profess to be—disciples of that Saviour. We would copy His holy example. We would walk in His blessed steps. And can we think we are doing so, whilst we live a life of ease and luxury and self-indulgence, seldom or never denying ourselves anything in which we take pleasure, seldom or never giving up our own will that we may do God's will? And yet, is not this just the life numbers lead, who still profess to be Christ's disciples? I do not speak of persons living in known and wilful sin, who set at nought the warning voice of conscience, and know full well that they are not living up to their Christian calling and profession. I speak of moral, upright, well-conducted persons. Yes, and I speak of more: I speak of persons with much religious feeling, with right intentions, with godly practice. And I say, I am sure such persons often take a low and imperfect view of what it is to follow the suffering Jesus. They do not hold, or do not remember, that if they would plant their footsteps in His, they must plant them in a path of *self-denial*. "I seek not Mine own will:" thus speaks the Leader. "I seldom thwart or deny my own will:" this is what the follower is obliged too often to confess.

Oh! ye, who really, honestly, wish and resolve to walk in the path your Master trod,—ye, who, when ye can see that path, will bravely enter it,—ye, who, when ye can trace the foot-marks before you, hesitate not to tread in them, whatever rough, hard, places they may lead you through; think I pray you, what it is to have a suffering Saviour. Others may want to claim the Saviour, and reject the suffering. Ye *feel* this cannot be. The more ye gaze on the holy Form that goeth before you,—the closer ye press after your Divine Leader,—the more narrowly ye note where His every footstep hath marked the way for you—the more ye will see that suffering is the very token of Christ, and that the very name of the path ye would follow is *self-denial*. Oh! as ye gaze with straining eye on the dim Form, that solemnly, yet how lovingly beckons you on, do ye not trace the outline of that cruel thorny crown, do ye not see the great drops of blood falling down to the ground, do ye not mark how he bendeth His holy head beneath the crushing weight of that cross, on which He is so soon to hang? Whom would ye follow? "A man clothed in soft raiment?" Nay; but "a Man of sorrows, and acquainted with grief."

And now, why is this coming season of Lent marked out for us? We say that it is kept in memory of Christ's wonderful fast of forty days in the wilderness. Aye, but it is far more than this. It is a season which should bring us closer to Christ in His *self-denial*. It is a season in which we should seek to draw near to Him as our suffering Saviour. Can we tread more closely in the path in which he trod? Can we give up our own will more than we do, that

we may do God's will? Can we deny ourselves anything, any luxury, any indulgence,—in eating and drinking, in ease or pleasure,—that we may be more with our Saviour, that we may pray more, that we may read more, that we may think more of Him? This, then, is the work of Lent. Oh! despise not the call and the lesson of such a season. Its quiet solemn weeks have borne rich fruit in many and many a humble servant of Jesus. Many and many a one has learnt, in a right use of Lent, lessons which have indeed made him wise. He has learnt to mourn and sorrow for them. He has learnt to seek mercy and pardon for them at the foot of the Cross. He has learnt to watch and guard against them in fasting and self-denial. He has found that it was well that a special season should be marked out for such a work as this. He has felt that, had it not been so, the work might never have been begun at all. And when at the end of the Lenten weeks has come that week—the most sacred in all the year to Christian hearts—that week in which the Cross was set up in Calvary, and the Son of God died that we might live, then he has proved that not in vain has he prepared his heart for those awful hours. For he has found the Cross of his Redeemer dearer to him than before. He has realized the mighty scene more vividly than of old. He has followed the Saviour's pathway of suffering more closely. He has learnt more of fellowship with that Saviour's sufferings and death. And in all this he has found himself more able than before, "to comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of God, which passeth knowledge."—From "*Plain Words*," by Rev. W. W. How, M.A.

Leaves from the Book of Nature.

No. 2.

A WINTER'S WALK IN THE FOREST.

"O Nature! all thy seasons please the eye
Of him who sees a Deity in all.
It is His presence, which diffuses charms
Unspeakable, o'er mountain, wood, and stream.
To know and feel His care for all that lives;—
'Tis this that makes the barren waste appear
A fruitful field, each grove a Paradise."

WINTER is not without its charms, kind reader, and although there are too many, alas! in this world who murmur when the weather is not exactly to their liking, as if a kind Providence did not order all for the best, yet to those who can see in the storm and tempest the same overruling, unchangeable, and all-powerful hand which directs the sunbeams to shine in their glory, the season of winter, with its frost and snow, appears to equal in many respects that of summer. The trees may be leafless, yet covered with a white mantle of snow, or the still more lovely 'silver thaw,' they present an appearance scarcely less attractive than when clothed with the full leaf of summer, or ever changing tints of autumn. The snow, too, what a study is here! each flake as it falls to the earth, a mass of crystals, which, under the microscope in the open air, exhibit to the eye every conceivable form of crystallization. And then the use of snow to vegetation—many a plant owes its life to this warm covering which screens it from the excessive cold of winter; and the grassy pastures, we well know, receive

a nourishment from 'it scarce inferior in effect to a coating of manure; while the countryman gratefully acknowledges the assistance it renders him in conveying from distant parts of the forest his fire wood, and material for building. These and many other circumstances contribute to render the season of winter pleasurable in no slight degree, and it is thus we think that a ramble in the wild forest at such a time may be productive of much enjoyment and engender thoughts and feelings eminently calculated to fill the heart with gratitude towards the Great Author of life in its various forms.

After a long continuance of deep snow a week's thaw has cleared the ground pretty well, and a day or two of hard frost now makes what remains but a hard crust, crisp and substantial enough to bear the weight of an ordinary person. We enter the forest, that wilderness of trees which has never suffered cultivation at the hand of man. Here Nature reigns supreme, and in the fastnesses of this sylvan waste, both bird and beast can live and rear their young in comparative peace and safety. The first objects which strike the eyes are the trees growing in a pleasing state of confusion. Here a grove of spruce; there one of beech;—now a clump of poplar, and again, a vigorous growth of maple, or as is more usually the case, the whole interspersed presenting an ever-varying prospect. A tree of any kind would afford in itself hours of study for the contemplative mind. A seed falls to the ground, but a small speck of vegetable matter; the rains beat it into the earth, and their grateful moisture like a draught to the fevered frame, nourishes and brings to life the latent power of vegetable growth within. It sprouts, and the genial rays of the summer's sun warm and invigorate its parts, and ere the bleak and winter's blast again chills all nature, a goodly shoot stands up in the infancy of a future forest king.

The wanderer in the North American forest cannot fail to observe that with the exception of a few of stunted growth, most trees grow to a good height before they throw out any branches. The reason of this is clearly seen. All vegetation appears to love light, and where the sun sheds its brightest beams, there do the trees and plants flourish in perfection. Now in our dense forests, the trees, especially the spruce, grow so closely together, that although it may be a bright sunny day overhead the matted mass of branches above effectually screen from the perfect light of day all the lower part of each tree, and you may walk a long distance through a tract of such trees without coming to an opening where a clear view of the sky may be obtained. It is thus that a young tree shooting up in the shade ascends rapidly upwards, and in this, to all appearance unnatural growth, succeeds at last in reaching the mass of branches above, through which it struggles, and having gained the full blaze of day, throws out under such vivifying influence a bunch of branches of small size, very unlike what they would have been had the tree grown from the first in the open ground. For lumber, these tall forest trees are of course superior to those grown in the open, because the long and branchless stem yields many feet of good plunks, while the latter have nearly as much branch as stem—more ornamental than useful. Place such trees, however, when young in an open space where the light and sun can fall upon every part alike, and you will see that in all directions, a few feet at most from the ground, branches will grow out luxuriantly and the tree instead of towering up all stem as it were, will in years to come on arriving at maturity, present a vast shrub-like mass of many branches, affording in summer time when in full leaf a grateful shade for bird and beast.

"Whir-r-r"—hark! what is that. We have flushed a partridge. Ah! there it alights on that leafless pine branch. "T'wit, twit, twit" see how it erects its head

and jerks its tail up and down. Like the robin we noticed in our last number, the name given to this bird is incorrect. It is not a partridge but a true grouse, and belongs to the genus *Tetrao*, being known to Science as the Ruffed Grouse (*Tetrao umbellus*). The whirring noise we heard when it first started is said by the celebrated ornithologist Audubon to be made only when the bird is alarmed, for he had frequently seen it rise from the ground of its own accord as gently and softly as any other bird. During the winter months when the ground is more or less covered with snow, these birds feed upon the buds and shoots of the birch trees. When at feed late in the evening, stretching out their necks to pick off some choice bud, the slender outer branches bending down under their weight, a pair of these birds present a pretty sight. Their mode of procuring the buds can be easily perceived, for if you walk quietly they will allow you to come close underneath the tree and continue regaling themselves apparently without the slightest fear. We have observed a pair at feed on a birch while a man was cutting down a tree within 15 yards, and when the tree fell with a crash, they merely paused for a moment and then proceeded with their meal. The ruffed grouse has an extensive geographical range on this continent, being found as far north as Lat. 51°, on the shores of Hudson's Bay, while it is abundant in the upper part of Georgia, and was found by Captains Lewis and Clarke, in the mountains near the head waters of the Columbia and Missouri, where those rivers divide at a distance of 3000 miles from the mouth of the latter.

But let us return to our remarks upon trees, for the subject is an interesting one from which we may glean much useful information. Here in the midst of this dense spruce thicket hemmed in closely on every side, stands a white pine (*Pinus strobus*) known in England also as the Weymouth pine. Although the trunk is of large size, yet it ascends but a few feet before it branches out in limbs not much less in size than the parent stem, which extend out a considerable distance semi-vertically. We imagine, and not without reason, having carefully observed the growth of very young trees of this species in different positions in the forest, that this sudden check to the upward growth of the parent stem, has originated in obstructions presented by branches of other trees. For instance, the young pine grew perhaps to the height of its branches and met with the overhanging limbs of another tree. Its uppermost shoots became divided, some shooting out on one side, and some on the other. The stem now stayed in the vigour of its growth, becomes gnarled and stunted, while the branches pushed out towards the nearest break in the dense growth of trees around where most light existed. Hence we can account for the very curious contorted form which some branches exhibit, being twisted and turned in a singular manner. Another cause may also be advanced to account for the dwarf growth of pine trees near Halifax—their proximity to sea coast—for our readers must be well aware that the violent gales which sweep over the country at intervals through the year, are felt much more where the tempest first strikes the land charged with saline particles, than in the sheltered valleys of the interior. Indeed we have collected cones from the pine on the summit of the hills near York Redoubt which was so twisted and contorted in growth that it stood on that desolate spot as but a mere shrub certainly not more than two feet in height. At this time of year we observe after a heavy fall of snow that the extended lateral branches of the pine are bent down to the ground with the accumulated mass of snow, and they not unfrequently break off under the pressure and fall to the ground, as may be seen by any one rambling through the forest in summer. The geographical range of this tree in North America extends to South Carolina on the south, and it is found as far north as Lake Winipeg. In favourable situations it grows

with an erect stem to the height of 100 ft., and instances are recorded of its having attained the extraordinary height of 220 to 260 ft.

Here to the side of our path lies prostrate a pine of good size. Years must have passed since it bowed its head to the pitiless blast, for every part of its trunk yields to the touch and sundry plants find nourishment on its moss-grown surface. What a lesson it teaches us of the changing scenes of life. Once it towered in grandeur in the full vigour of maturity above its fellows around, nor heeded the fury of the elements; but old age crept on and its muscles like roots gave signs of decay. It tottered and fell, and its mouldering remains now mingle with their kindred dust.

J. M. J.

Correspondence.

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

CHARITY.

At this moment there is abroad in the world what may well be deemed a spurious charity. It is not the pure metal from the Gospel mint, but is, at the same time, a very cunning counterfeit of it, and requires a somewhat close examination in order that it may be detected. Men permit each other to go on in error without so much as one word of expostulation—for fear of giving offence—and call this cruel neglect, this cold-hearted calculating cowardice, by the holy name of Christian Charity. Charity it is not. Its language is not like the language of the Gospel. Where in the whole range of inspired truth do you find the sentiment—that it makes no difference what a man's faith may be so long as his life is in the right? Is it not rather written by the hand of an earnest Apostle: "though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." And he wrote this who likewise wrote: "though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal": and this fact alone might be sufficient to suggest to us that by charity—is meant something very different from that cunning, cringing disposition which bows to every form of error, for fear of giving offence to any. The truth lies in this—that true charity is love. Love seeks the good of its object. It is less cautious not to offend than it is not to injure. Now perhaps nothing can have a more decidedly injurious tendency than the affectation of a persuasion that every body is right at the very moment when we are invariably fearing that the majority are wrong. Would you count it love to permit a friend of yours to lose some great fortune or emolument, rather than run the risk of incurring his displeasure by frankly telling him if you thought him not to be taking the right way of obtaining it? The advocates of the temperance movement do not, I fancy, deem themselves guilty of any breach of love when they expose themselves to the ill-will of the inebriate by loudly declaring that he is indulging in a propensity in the end destructive to soul and body. No: and neither can it be uncharitable to "earnestly contend for the faith which was once delivered to the saints." It is love which prompts to this contention. The world's very best men of to-day, of whom it is not worthy, are, perhaps, the men whom, in its fashionable theological jargon, it loudly denounces as "uncharitable, superstitious lights." I have affirmed that something goes by the name of charity, which is not the true metal. Now listen, "I hope

that there are many different paths to Heaven, and that *we shall all* get there at the last." That is the sound of the counterfeit. Now hearken to the ring of the true metal: "I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." That is charity. The difference is very perceptible. In the one case the teaching of Holy Scripture is compromised, that "strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it:" but in this other it is not compromised. If it were charity in the adversary of souls to say complacently to Eve, "Thou shalt not surely die," and if it were charity in the false prophet of old to cry "Peace, peace," when there was no peace,—then, but not otherwise, is it charity in us of widely different religious opinions hypocritically, and in direct contradiction of our Master's own words, to congratulate each other that wide is the gate, and devious are the paths, which lead to life eternal.

It is worthy of remark that the pretext for the manifestation of this counterfeit charity, is almost always the same, the pretended unimportance of the thing specified. Thus, in the Garden of Eden, it was only an apple. Oh, surely death would not be the punishment for merely partaking of a prohibited fruit: "ye shall not surely die." In our day we talk fluently about essential, and non-essential. "Oh, the difference is only about some very inexplicable doctrine"—what more inexplicable than that of the Holy Ministry itself? Or "oh! the dispute is only about some of the *outward ordinances*"—and of these are the Blessed Sacraments? Is a sacrament, or a part of a sacrament even, a minor topic? There seems to be occasion for the solemn putting of such questions as these: Is it an unimportant thing whether or not we worship the True Triune God? Is it an unimportant thing whether we believe that the blood of Christ was shed for the whole world or only a part of it? Is it an unimportant thing that some deny invariably, and some capriciously, thus reserving to themselves a discretionary power totally unauthorized, the Blessed Sacrament of Baptism to those very little ones whom our Lord charges us to suffer to come unto him? Is it an unimportant thing * * * But we forbear. Nothing is unimportant which concerns, in any way, our eternal destiny, or that of others. Oh! when will the world cease to be duped by the cunning artifices of crafty men lying in wait to deceive, and learn not to denounce all zeal for the truth intolerance, all fidelity and earnestness as bigotry and superstition?

MAITLAND, 3rd S. a. Ep.

THE following letters have lately passed between the Bishop and the Rev. G. W. Hill:—

ST. PAUL'S VESTRY, Feb. 12, 1867.

My Lord Bishop,—

Having seen a notice in the CHURCH CHRONICLE,—which I took to be official—to the effect that your Lordship purposed D.V., holding confirmations this year in Halifax before Easter, I acted in compliance with the injunction, by giving notice of your intention in St. Paul's Church last Sunday, and the Sunday previous.

A rumour has reached me (how well-founded I cannot say) that your Lordship was displeased at my not having first communicated with you.

I beg to assure you that I viewed the notice as a plain direction from yourself, about which nothing further was necessary—otherwise I certainly should have respectfully requested to know your wishes.

To show how differently people regard things, I was afraid that I had laid myself open to censure, for not having given notice earlier, as I heard that the other churches were a week before me in their attention to the order. I regret that any appearance of want of respect should arise out of my action in the matter, and fully apologise for an unintentional error.

I now write to ask what are your Lordship's wishes and directions, and shall be glad to receive them as to the time at which you desire that the Church should be open for the service, and the Candidates presented to you.

I hope and believe that there will be a goodly number.

Believe me, my Lord Bishop,
Respectfully yours,

GEORGE W. HILL.

Rt. Revd. Lord Bishop of N. S.

HALIFAX, February 15th., 1867.

Rev. and Dear Sir,—

The rumour mentioned in your note of Wednesday is wholly unfounded, for I have not uttered a word that could have given occasion for it, and you rightly judged that the notice in the 'Chronicle,' was official. In fact, I have purposely abstained from mentioning St. Paul's, in connection with the subject of Confirmation, because I did not care to determine at present, whether I should be able to go there or not, and I have hoped, even against hope, that the unity of the Church might before Easter be so far restored, that I might be at liberty to do so.

But since you ask for definite information, I must give you a definite answer. So long as your public condemnation of the preaching and practice of the Bishop, under whose jurisdiction you have been in God's providence placed, and your denunciation of the language of the formularies of the Church of England, remain without retraction or explanation, and your Congregation appear to signify, by their silent acquiescence, that they "love to have it so," I feel that I cannot with propriety officiate in St. Paul's Church. You can send any young persons, who may be prepared for Confirmation, to the Cathedral, where arrangements will be made for them, provided that a list of their names and ages be forwarded either to me or to the Dean previous to the day appointed, which will probably be a fortnight before Easter, and will be duly announced.

I am, Rev. and Dear Sir,

Yours faithfully,

H. NOVA SCOTIA

Rev. G. W. HILL.

76, DRESDEN ROW, Feb. 19., 1867.

My Lord Bishop,—

I thank you for your letter of the 15th inst., and am glad to find that I had not caused you any offence by acting on your notice, respecting the proposed Confirmations, but was correct in regarding it as official.

I regret that you find yourself unable under existing circumstances to perform your Episcopal functions in St. Paul's Church, and feel bound, both as a Christian and a minister, to do all that lies in my power to remove the difficulty; for I am unwilling to be the cause of severing the flock committed to my charge from their chief Pastor, and depriving them of those ministrations which belong to his office.

I now write with a sincere desire to restore unity, and on my part to say all that can be truly said by me, to manifest to the church and the world that however, I may conscientiously differ from your Lordship on certain points, there is no unchristian bitterness or want of charity between us.

Your Lordship says, that "so long as your public condemnation of the preaching and practice of the Bishop, under whose jurisdiction you have been in God's providence placed, and your denunciation of the language of the formularies of the Church

"of England, remain without retraction or explanation, &c. &c., you feel that you "cannot with propriety officiate in St. Paul's Church."

Now I will gladly endeavour to meet your Lordship's wishes by the following explanation: first, with regard to my "condemnation of your preaching and practice." On those points wherein I wrongly attributed erroneous views or practices to you, I am bound as a gentleman and a christian to accept your plain and positive denial that you hold or teach such, and I believe and accept your word as you, doubtless, would believe and accept mine—regretting that I should have misunderstood you. Secondly, I utterly repudiate the charge made against me by your Lordship of "denouncing the formularies of the Church, which charge was made, I feel sure, from not apprehending the real point of my observation. You will understand my explanation; I denounced the expression used by a writer in the CHURCH CHRONICLE,—“the most holy sacrament of His sacred body and blood.” This, in so far as respects our Prayer Book, is a foreign phrase—we have a number such as might fairly be considered its equivalent, e. g. “most blessed body, &c.,” “most precious,” and my notice was specially attracted by the fact of the writer having gone out of his way to copy an expression found in Romish Books but not in our Liturgy or Articles. The phrase may be found in the “Use of Sarum” and in a very objectionable book of modern days, but I think, after considerable search, it is not to be found in Hooker, Jewel, Harold Browne, or our other standard divines. It is not the mere quibble on a word. That word occurring in certain books, has a pointed and peculiar meaning relative to the body and blood of our Lord, as corporeally present in the emblems. Had the writer employed the familiar phrase of our own Prayer Book, he would have elicited no criticism from me on this point.

In conclusion, my Lord, as I have already done in my published letter, I am willing to do again, namely, express my sincere regret for any language or expression which may have hurt your Lordship's feelings or in any way seemed disrespectful either to your person or office.

Believe me, my Lord,

With all due respect, yours, &c.

The Right Reverend the Lord Bishop of Nova Scotia.

GEORGE W. HILL.

HALIFAX, February 22nd., 1867.

Rev. and Dear Sir,—

I have some difficulty in answering your letter of 19th instant, because I am compelled to say, that I cannot regard your explanations as altogether satisfactory and sufficient, and yet I sincerely desire to do every thing in my power towards the removal of the impediments, by which the parishioners of St. Paul's would be deprived of the advantage of having the rite of Confirmation administered in their own Church, to those who may be prepared for it.

In the case of any *personal* insult or offence, I trust that I always am, and shall be ready, to forgive and virtually to forget, whenever a desire to be on friendly terms is expressed, or manifested, by the offender, but in this case I am not at liberty to act simply in accordance with my own feelings. It is in my *official* capacity, as the Chief Pastor charged with the oversight of the Church in this Province, that I have been assailed, that my teaching has been misrepresented, and sinister designs have been imputed to me, while the members of the Church have been exhorted to receive with suspicion, if not to reject, the directions given in the discharge of my duty for the more orderly and decent performance of the several parts of public worship. Moreover, the whole Diocese has been held up to the world, as more or less tainted with false doctrine, and tending towards that extreme ritualism which has been so unhappily introduced into many Churches in England.

Thus in my opinion, a grievous injury has been done to the whole body, *which cannot be entirely repaired*, and it is on that account that I have required, on behalf of its members, a retraction of the statements lately published, previous to a renewal of official intercourse with those who have either originated or endorsed them.

Now if you mean to express regret for the publication of your former letters, as I suppose you do, and to admit that you wrote hastily, and without sufficient consideration of the impressions likely to be produced by them, I must candidly say, and I say it with a feeling of kindness and good will towards you, that your sentiments ought to be more clearly enunciated. If, betrayed by your fears or by warmth of feeling, you have written unadvisedly and erroneously, and have laid to the charge of your Bishop what you now perceive to be unfounded imputations, would it not be more honorable, as well as more just, frankly to retract them, and to admit that you were wrong in writing as you did? I have no doubt that a calm review of the whole case will, at some future time, if it does not now, convince you that this is the true and only course by which you can reasonably expect to soothe the irritated feelings of many members of the Church, and to restore that peace and unity and Christian fellowship, which you, and I, and all of us, should earnestly desire to promote.

You do not refer to your imputations upon the Clergy generally. Am I right in assuming that you consider the charges, made (or supposed to have been made) by you, to be virtually retracted in your second published letter to me, and in the observations at the end of your letter to the Parishioners, inasmuch as you there state that you were misunderstood, and had not intended to accuse any of them?

With respect to the language of our formularies, you are right in supposing that I referred, more particularly, although not exclusively, to the denunciation of the phrase, "His sacred Body and Blood." I am quite unable to discern the distinction between it and the words "His most blessed Body and Blood" used by the Church, but since you think there is an essential difference, and declare your concurrence with the latter, although you condemn the former expression, I say nothing more on this point.

I have said that your letter of 19th instant, is not so explicit as according to my judgment we might reasonably have expected it to be, and I might point out some particular statements in your former letters, which ought to be specifically and definitely retracted, were it not that I might thus renew the controversy. Nevertheless I now leave the matter in your hands, and if you are satisfied, in your own mind, that your letter contains all the reparation that is due from you to the Bishop and the Diocese, I will accept it as intended by you, and will not insist upon anything further, lest, by adhering too closely to my own opinion, I should unwittingly incur the responsibility, of needlessly impeding the restoration of peace and harmony.

I must, however, honestly tell you that my difficulty in accepting your explanations has been very much increased by the issue of the "Church Monitor," which I am unable to reconcile with the profession of a desire for unity and concord. Since it has been commenced, without reference to the Bishop or notification of the name of the Editor, it could not, even if it were in all other respects unobjectionable, claim to be in any sense the organ of the Church of England in this Province; and considering the character of nearly all the articles in the specimen number, it can scarcely be regarded otherwise than as indirectly a republication of the substance of your letters, and as a libel on the Diocese. Any stranger reading it would be justified in assuming that Ritualism is rampant here, whereas it is very well known to all persons acquainted with this country, that the Protestant feeling is very strong, and that the tendencies of the people are almost universally in the opposite direction. They are so far from unduly exalting rites and ceremonies, or any of the externals of public worship, that they rather require to be exhorted to give adequate attention to these things, so far at the least as to provide, to the best of their ability, for the decent performance of all religious rites in accordance with the customs of the mother Church. The commencement of such a paper, at the present time, appears to betoken a determination to perpetuate, instead of endeavouring to heal, our unhappy divisions, and to create or cherish suspicions. Its effect must be to divert the minds of the people, from attention to the care of their own souls,

to controversy, and thus materially to increase the difficulties in the way of the preachers of the Gospel, who are laboring for the conversion of sinners, and for the edification of the body of Christ.

In conclusion, I have no hesitation in saying that, if my published comments upon your letter have appeared to be in any respect unfair, or if I have at all misrepresented your meaning, I have done so unconsciously, and I cheerfully apologize for my error. If in rebutting your accusations, I have used any needlessly severe language, I sincerely regret that I have done so, as it has been my desire to exercise all the forbearance that is compatible with the faithful discharge of my duties to the flock over which I am appointed overseer.

I am happy to hear that you have a goodly number of candidates for Confirmation, and I earnestly pray that they may come to that sacred ordinance, with a due sense of its solemnity, and a sincere desire for grace to enable them to perform their vows. If you will let me know what day will be most convenient to you for my attendance at St. Paul's, I will endeavor to meet your wishes in making my arrangements. I shall be truly thankful if such relations can be established between myself and the Parish of St. Paul's, as ought always to exist between the Bishop and every congregation in his Diocese.

I am, Rev. and Dear Sir,

Yours faithfully.

Rev. G. W. HILL.

H. NOVA SCOTIA.

76, DRESDEN ROW, Feb. 25, 1867.

My Dear Lord Bishop,—

I beg to thank you for your letter of the 22nd inst., in reply to mine of the 19th. On mature consideration, I feel that what I stated in it, conveys my sentiments and judgement on the subject of our correspondence, and that it would be unwise to enter into particulars; as such a course I am convinced, would only reopen a discussion, which would prove extremely lengthy. For this reason I now avoid touching upon any of the special points mentioned by your Lordship, leaving my letter, as written, to speak for itself, and for that fair and just interpretation to be put upon it which every honourable and candid mind will suggest.

Although not so satisfactory to your Lordship as you could wish, I am truly glad that you are willing to accept my explanation and come to St. Paul's Church, for the purpose of administering the rite of confirmation. I can, moreover, add that (to use your own language) "I shall be truly thankful if such relations can be established between the Parish of St. Paul's and yourself, as ought always to exist between the Bishop and every congregation in his Diocese."

According to your Lordship's wish, I shall be glad if you can make it convenient to hold the confirmation on some day, named by yourself, of the week next preceding Passion week, and if you will, at your leisure, send me word what day you have appointed, I will have the candidates in readiness to meet you.

With sincere and earnest prayer that the blessing of God may rest upon your ministrations, and that all of us who serve in holy things may be guided by His spirit and His spirit alone, so that we may be wise to win souls to Christ.

Believe me,

Very truly, and respectfully, yours,

Right Rev. the Lord Bishop of Nova Scotia.

GEORGE W. HILL.

USEFUL HINTS.—Urgent trials should awaken fervent prayers.

Three times our Saviour was spoken to while on earth by voices from heaven and they all three found Him *praying*.

Miscellaneous.

RITUALISM.

We take the following extracts on the subject of Ritualism, from the Bishop of Oxford's Charge, delivered at the recent visitation of his Diocese:—

All religious Ritual, which is not used in conformity with the direct command of God, must of course be adopted for the end of assisting His people to set forth His glory.

There can, therefore, be no absolutely fixed standard to which all Public Christian worship should rigidly conform. It must, to a certain extent, vary according to the knowledge, the customs, and the temper of the country and age in which it is practised. This I notice first, because the necessity of such power of variation may, I think, lead us on to see what are the great fundamental rules by which its whole scheme ought to be framed. For all Ritual, to fulfil its purpose, must lead the worshipper to God, not interpose itself as a veil between God and him: it must express whilst it may elevate his devotion. Whatever fails in this, fails of effecting its true purpose. For if it does not express the inward worship of the heart, it must be either an hypocrisy or an oppression, and in either case it must mar and not raise devotion. It may thus fail if by its unaccustomedness, its splendour, its variety, or its intricacy, it draws the soul, which should be lifted up to God, down to the images which float as upon an intervening mist upon its own presence and action.

If these principles are sound, it follows—first, that whilst Ritual may rise with, and in its turn help to raise increasing devotion, such use must be most gradual, that it may be free from the starts and shocks which must accompany the sudden acting of external power on any living body and be able to adapt itself freely to the unseen growth of the inward and spiritual devotion of the souls whose outward worship it is to embody and express; next, that all sudden changes of the externals of worship, which, in violation of this harmony, rush greatly beyond the inner life of the worshipper's devotion, are likely to injure the character of his worship; and thirdly, that, irrespective of any such shocks, a greatly raised Ritual may not necessarily be in itself a blessing; for that it may be approaching the condition in which the intricate and artificial character of its symbolism, or even its very beauty and gorgeousness unfits it for being a transmitting medium for the soul's worship. As to the application of the two first of these limitations, whilst we must always guard against weakly yielding to the love of pre-eminence which still leads many a parish Diotrophes to seek to dictate rudely to those who are set over him in the Lord, yet there ought to be a loving, tender watchfulness on the part of those who desire any change, whether clergy or laity, lest what they deem an improvement should become a stumbling-block to another. Still more care is needful as to the third limitation. For as we have in all the details of worship no divinely-appointed ceremonial, we must watch jealously in all changes whether or not we have with us indications of the leading hand of God, and at once suspect as earthly additions whatever seems to lack such discoverable tokens of the Divine approval. And now, when I proceed to try by these principles the extreme Ritualism of which I speak, I have no hesitation in avowing that it does not appear to me to make good its claim to our adoption. Its growth has been sudden—not to say excessive. For, first, the sudden restoration of

unaccustomed vestments, always trying to eyes used only to a somewhat stiff and colourless attire, has been accompanied by an obtrusive introduction of new, perhaps suspected, attitudes, postures, and actions; by interruptions of the wonted service which though addressed at once to the senses of sight, sound, and smell, challenge to themselves notice and criticism, in all of which there has been no advance by insensible gradation, but rather a studied display of large and rapid change; next, there has been no general preparation of men's minds for such alterations. All, I suppose, would admit that in most, if not all, of our parish churches the introduction of these new rites would be startling and disturbing, we may even say offensive, not only to a few jealous, ignorant, and narrow-minded persons, but to the great mass of our sober-minded and devout worshippers. Thus, instead of finding the ground prepared for them, they would necessarily repel those (and they would be the many) to whom they would be offensive, and may be not further fear that they would too often tend to draw them from the Great Object to the mere vehicle of worship to many of those to whom they were welcome?

— Further, are there about this introduction those marks of God's leading which should precede, or at least accompany, such changes? I cannot trace them. Rather I see counter-indications. For the working of the unseen Spirit which fashions and moulds the external aspect of the Church must surely be traced by most orderly developments, or God were not the God of order. So I think it has been in that marked rise in the tone of our services which has distinguished the last thirty years. The choral worship which survived under the shelter of authority in our Cathedrals has spread to one after another of our parish churches, as the parishioners became fitted for the change." Whole districts have been leavened gradually with a higher idea and practice of worship. With that has come a greater outward exhibition, and, I verily believe, a quickened inward spirit of reverence towards holy things, and in religious services. Faith in God's presence and gifts has grown equally with the external manifestations which belong to and confirm them, until some, at least, of those without have been constrained to fall down and confess that God is with us of a truth. But can we with any like confidence claim His working in these later changes? We have seen already that lack of that character of gradualness which is a correlative of growth. Are they not wanting in other almost equally sure indications of the presence of His hand who is the author and the restorer of all good? Have they the marks of being, like all strivings of the life-giving Spirit in nature and in grace, common and diffusive? Again, have they with them, I will not say the encouragement, but even the clear allowance of living authority whether in office or in the weight which gathers in any Church round wisdom, learning, and holiness? Is it not, on the contrary, a matter of notoriety, that they are eminently sectional, if not individual in their use; and that they have been mainly introduced, sometimes clearly by the rash, and generally by the young and the ardent, against the wishes of the sober-minded, and the advice of those whom He has appointed overseers of the flock.

If the world find no fault with your religion, depend upon it you have very little. There must be much conformity to the world in your character, not any improvement in it; forget not, the carnal heart is now and ever will be, enmity against God.

GOD'S THOUGHTS

"I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end" (Jer. xxix. 11). God speaks here of His *thoughts*, not His doings. There is a distinction between the two, and it is very important that we should observe it. His thoughts and His doings cannot be at variance with each other. There can be no difference or contradictions in the Divine mind; "Hath He not said, and shall He not do it? Hath He spoken, and shall he not bring it to pass?" His way is perfect, yet is it often in the deep, and we cannot fathom his intentions; "Clouds and darkness are round about Him, and His footsteps are not known."

But how shall we know his "thoughts?" Clearly through the declarations of His Word. It is there that we must learn the Divine mind. And whether we turn to the Old Testament or the New, whether to direct statement or example of His dealings with His children, what thoughts of love and tenderness present themselves in Jehovah's heart! And I know nothing more important for Christians, under trials, than to separate between God's apparent *dealings* and His *thoughts*.

Poor tempted Christian is all dark and lowering? Not one star appearing—all dark and fearful? Does God seem to come against thee as an enemy, and not as a loving Father? Well, turn from his dealings to His *thoughts*. Joseph spake roughly to his brethren, but there was nothing but thoughts of peace and love working within him. Jacob, when looking at what God was bringing upon him, thought all was against him; but such were not the thoughts of Jehovah's heart. It may be, we cannot gather one atom of comfort from God's dealings with us. At such moments let us turn into His heart. Let us study His thoughts. Does He not say that, though mothers may and can forget their children, yet will he never forget? And if your thoughts of yourselves are such—of our baseness, and ingratitude and unworthiness—that we are almost driven to the conclusion that it must surely be impossible for a holy and just God to have mercy upon us, why this difficulty is met (and often a very dreadful one it is to poor tempted souls), by His assurance, "My thoughts are not your thoughts, nor my ways your ways, saith the Lord." And this is said in order to make it possible to believe what goes before, respecting His abundantly pardoning even the most wicked.

God's thoughts must, then, encourage prayer and quiet resting in Him. We can never pray, but we turn to the heart of the Omnipotent full of loving thoughts. And He who has raised our expectations regarding His full salvation, thinks and means nothing but to give us our expected end.

USES OF SNOW.

Many are the uses of snow, [some of them a necessity as arbitrary as flour for food—indeed, in many instances snow is the *alma mater*, almost the origin of food, as in the great Northern wheat regions of America and Europe. Over whole territories the white snow blanket protects and keeps warm through the long winters fields of wheat that, wanting such a shield, would perish at the cold, murderous hand of Arctic Jack. Far up above the clouds, along the Andean line, hundreds of towering peaks, clad everlastingly in winter costume, pour downstreams of snow water, that irrigate and fertilize slopes, plains, and valleys of the nether-world,

making them to supply in tropical profusion fruits and flowers, herbs and grain, for human necessity and luxury, where but for the snow-gift no verdure would clothe the landscape, not a plant grow, no animal exist, and desolation as dreary as that of the Saharian desert would reign supreme.

Away up in the pine and spruce forests of Maine, New Brunswick, and Eastern Canada, lumbermen look upon snow as a great institution; and in being thankful for the snow-gift they are sensible. But for it, the transportation of millions of logs, and the immense pine trunks that make the masts of clipper Indiamen, to the frost-bound streams, that in the spring, swollen by melted snow, form the highways by which they ride down hill to mills and markets. But for the winter snows, all this moving of masts and logs, and making lumber and money, would be next door to an impossibility.

But for the snow-supplied streams rolling down from the Rocky Mountain range, contributing to the currents of our Western rivers late in the season, the great Father of Waters himself would run so low, that, through five months of every year, the navigation of more than half its length would be shut up to the river palaces that now paddle proudly and perpetually over its thousands of miles of liquid highway.

The Laplander and Northern Russian, drawn by their fleet reindeer, flash far over vast stretches, bridged securely by frozen snow, that but for the kindly covering would remain sloughs, bogs, and impassable morasses, imprisoning millions of men and women in cheerless solitude, depriving them of the pleasure of going abroad.

These are only a few of the many blessings the snow confers upon the animate world. But I have no time now for more. There is a snow squall out doors. I am going out to revel in the snow.—*American Farmer*.

THE BISHOP OF EXETER UPON THE USE OF THE SURPLICE IN THE PULPIT.

“There is one, and one way only, in which all appearance of party and division among the clergy, (preaching in the surplice) may be avoided. I mean by all of them complying with the easy requisition of the Church, that they wear one and the same garb during the whole of the Communion Service, including the Sermon which I repeat is only part of that Service,” [*Judgment 1844.*] Again, “The surplice, a vestment *never used in the pulpits of Rome*, and generally used in the pulpits of this very Diocese, within the memory of living men, was no sooner required to be worn by all, in order to prevent the wearing of it by any as a party badge than a cry of ‘No Popery,’ was raised. The Puritans of old, if they had not much reason on their side, had at least some consistency. They objected to the surplice *altogether*; to them it was a mere abomination, a ‘Sacrament of abominations,’ they called it; the garments spotted by the flesh, defiled, and tainted by association with the idolaters of Rome. They were not so absurd as to denounce the use of it as Popish, when used where *Papists never used it*, and yet to cherish and nourish it in the self-same Service in which alone Papists had always used it. *They did not, in short, proscribe it as Popish in the Pulpit, and reverence it as Protestant in the Desk.* This is an extravagance which was reserved for the enlightened age in which we live, and your Bishop’s fault has been, that he gave credit to the people for such a measure of intelligence, at least, if not of Church feeling, as would have protected them from falling into so gross an error.—*Charge 1845.*”

MISSION TO SOUTH AFRICA.

At a meeting lately held in aid of the Mission to South Africa, the Rev. W. R. Beckett, who is connected with the Mission, gave a descriptive account of the part of Southern Africa under consideration. The Orange River was 700 miles from Capetown, and, as the distance was so great, the Clergy were unwilling to go there. When Bishop Twells took out with him two clergymen, and some catechists and school-masters, he found some thousands of English and Dutch there. The greater part of the English were merely nominal Christians, for the persons who went out there were those who cared least about religion. He regretted, however, that they could not have the blessings of the Christian mission,—if they had them at all, it was only in a very inadequate manner. In the Orange Free State, the country was 70,000 miles square, and the people were settled at considerable distances from one another, which was a great disadvantage to missionary work;—the small number of clergy could not afford such ministrations as were necessary, and it had been the Bishop's cry from the first that more men should be sent. Dr. Twells said, he was ready to attend them whenever they came, but as yet very few were found willing and able to go. From time to time the clergy in England had found young men willing to go, but their friends had objected to their leaving; they had found ties at home that prevented them from going, so that the continued cry for clergymen, and the objection of the clergy to go, crippled the energies of the Bishop in looking after the wants of his diocese. Some time ago he sent to his friends a proposal for a formation of a brotherhood of clergy and laity, who, going together, should support and strengthen one another, and at the same time promote the works of the Bishop wherever he might find opportunity for them. It had pleased God very recently to prosper this proposal. Some time ago he heard of a few young men who would like to join that brotherhood, and the next business was to find one to go out as their head. With some difficulty, one was found to undertake the office, and now four men were ready to go out, and three Undergraduates here were ready to follow. Thus there would be a partial supply, but still a very partial one indeed, for not only were there 8,000 Englishmen scattered about, but there were 50,000 Caffirs employed in the Free States as farm servants, mostly heathen. There was reason for hope, that if additional assistance was given, a very great number of Christians would soon be added. Of the 200,000 Basutos, most of them were still heathen, but many of them were ready to receive Christian enlightenment. Many of the natives were partially instructed in Christianity, the greater portion of them were not baptised, and they had not that full and pure form of Christianity that they would have if members of the Church, and that was a strong additional claim upon those at home, to send out relief to them. It was hard that one Deacon should be alone amongst so numerous a people, and he wanted that strength that could only be gained by one or more fellow-labourers. Mr. Becket concluded by making an earnest appeal for aid.

Mr. Hubbard, M.P. followed in a highly interesting speech, announcing amidst applause that he and another gentleman had agreed to take a man and settle him at their own cost in the Orange Free States.

A BOY whose principles were correctly established, was pressed by others to take some pears, as nobody was there to see. "Yes there was," said he; "I was there to see myself; and I don't intend ever to see myself do a dishonest thing."

Church News.

ENGLAND.—In the House of Lords, the Bishop of London moved for copies of certain papers relating to the Colonial Church, thus introducing a discussion in which the Earl of Carnarvon, Lords Cramworth, Taunton, Harrowby, and the Bishop of Oxford, took part. Lord Carnarvon said that he would shortly introduce a measure dealing with the principal difficulties. He had no desire to separate the Colonial Church from the established Church of England; he simply accepted things as he found them, and in all civil and temporal matters he found that they were entirely separated. As to spiritual matters that was a wholly different question. There never probably was a time when on the part of the Colonial Church, there existed a stronger desire to maintain the same standard of faith and unity of doctrine. He was disposed to believe that the ardour of their attachment for the religion of the mother country had increased and would continue to increase, just as the loyalty and affection of the colonists for the mother country had kept pace with the generosity and freedom of the gifts made to them in matters of purely temporal government.

We learn, from the report of the last meeting of the S.P.C.K., that we are still to have the privilege of purchasing Keble's Christian year, without the alteration lately made to the great regret of many of its most ardent admirers, in the verses for Nov. 5th. Mr. Keble's executors have considered themselves under an obligation to print those verses with the alteration, proposed by himself shortly before his death, but they have agreed to reprint the *first* edition, which did not contain the verses for the "State Service" days, and this alone will be sold at the depositaries of the Society, for the future.

Dr. Butler, lately elected Bishop of Natal, in the place of Dr. Colenso, seeing the irresolution of some of the clergy of that diocese arising mostly from the over-cautious advice of Convocation in England, on the unusual question of the election of a bishop to a see not considered vacant by the British Privy Council, has decided not to seek consecration until he shall perceive a more earnest and general desire for this step, on the part of the clergy over whom he is to preside. Time will soon open the eyes of the Natal clergy to their needs and their duty. Meantime the Archbishop of Canterbury and the Bishop of Oxford approve of Dr. Butler's delay, for the reasons assigned.

A Bristol paper states that a split has occurred in an Independent congregation there on the "vestment" question. Seventy-two "Church-members" have seceded because they disapprove of the use of the black gown in the pulpit.

A correspondent of the *Nonconformist*, calls on the Independent ministers to give up the use of the black gown if they are in earnest in their opposition to ritualism, especially since it is proved to be of popish origin.

The Baptists in England are catching the prevailing epidemic of ritualism. A new Baptist church dedicated to St. John the Evangelist, with nave, chancel, transepts, clerestory, rose-window, tower and spire, communion-table, reredos and all the accessories was lately opened at Hull. The consecration services began with the administration of the Holy Communion, and the ancient hymn, "Angulare Fundamentum" was sung.

The Archbishop of York presided at the annual meeting of the Sheffield Church Extension Society. He referred to the trade outrages in Sheffield, and urged the wealthy people of Sheffield to provide their less fortunate brethren

with the means of learning their duties towards each other. The appropriation or non-appropriation of pews, he said, was a matter of detail; the real question was whether a poor man should be able to go to the door of his parish church with the full conviction that he would be treated as an equal when there.

The Convocation of the Province of Canterbury, assembled on the 12th ult., and has been engaged with the discussion of some important matters.

Upon the proposition from Canada for the calling of a "Pan-Anglican" synod, the Archbishop said, "I repudiate all idea of convening any assembly that can be justly called a synod or that can enact canons; but I do hope that we may meet together with the view of encouraging each other under circumstances of considerable difficulty to the Church and particularly as regards the Colonial Church."

The following resolution was passed by the Upper House, "That a committee be appointed to consider the question of the restoration of Diocesan Synods, or the institution of some analogous Diocesan assembly, suitable for the present times, and further to suggest what may seem the best mode of holding and conducting such an assembly." It was understood that any such assemblies must include both clergy and laity.

But the most important act of the Convocation, has been the adoption of the following resolution, *unanimously* by the Upper House, and by a majority of 47 to 3 in the Lower House.

Resolved—That, having taken into consideration the Report made to this House by the Lower House concerning certain Ritual observances, we have concluded that, having regard to the dangers. 1. of favourite errors deliberately rejected by the Church of England, and fostering a tendency to desert her communion; 2. of offending even in things indifferent devout worshippers in our churches, who have been long used to other modes of service, and thus of estranging many of the faithful laity; 3. of unnecessarily departing from uniformity; 4. of increasing the difficulties which prevent the return of separatists to our communion: we convey to the Lower House our unanimous decision that, having respect to the considerations here recorded, and to the rubric concerning the service of the Church in our Book of Common Prayer—to wit: "Forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise), and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this book, the parties that so doubt or diversely take anything shall always resort to the Bishop of the diocese, who, by his discretion, shall take order for the quieting and appeasing of the same, so that the same order be not contrary to anything contained in this book; and if the Bishop of the diocese be in doubt, then he may send for the resolution thereof to the Archbishop"—our judgment is that no alterations from long sanctioned and usual ritual ought to be made in our churches, until the sanction of the Bishop of the diocese has been obtained thereto.

The Pope having discovered that Dr. Pusey's *Eirenicon*, is a powerful dissuasive against Roman Catholicism, has placed it in the "Index Expurgatorius." His Holiness ought to be a pretty good judge of what makes for or against his cause, at his time of life.

UNITED STATES.—Amidst the luxury, selfishness and covetousness arising out of the abnormal inflation of the money-market during and since the late war it is gratifying to find in our religious exchanges from that country, many stir-

ring appeals for home and foreign missionary work—thus drawing men's minds to the true riches, and in the best way preparing them for the coming financial and commercial distress when many shall with truth say:—

“What I saved I lost,
What I spent I had,
What I gave I've got.”

Thus by the public appeals and by the regular reading of the *offertory sentences* in public worship, does the church seek to guard her children from the love of the world and that selfishness which is idolatry.

We read of some New York merchants, who—within the last month—went down to Wall Street in the morning worth hundreds of thousands of dollars, and by some speculation or unexpected fall of prices, before the setting of the sun returned home with hardly enough to pay their cab-fare thither. After so terrible a reverse of fortune a man may indeed think that that portion of his earthly mammon was best spent which went to lay up treasure “where moth and rust do not corrupt, and where thieves do not break through and steal.”

The scars of civil war take a long time to heal. Two appeals have lately been issued in New York,—one for the desolated South, where heart-rending destitution prevails, and the other for the suffering Cretans who lately rebelled against their Turkish masters. The response so far would seem to indicate that the Greek is preferred to the American sufferer.

Some of our brethren in the United States are much exercised with the doings at the late consecration of the Bishop of Maine, Dr. Neely, in Trinity Church, New York. But the difficulty seems to be to decide what part of the ritualism in said doings was Romish and what not. One writer vehemently objects to the choral service. Another in the same paper and belonging to the same section of the church, shows that the choral service is not Romish but thoroughly Anglican, safe, pure and highly edifying. The first writer is evidently a stay-at-home body, while the other is a traveller and close observer. Each speaks from his own standpoint.

Another bone of contention just now is the church to be built in New York by the Russian Government, to accommodate the services of the Greek christians in that city. Some who would tolerate a Chinese joss-house in any part of America, see great danger in the public services of an ancient branch of the Catholic Church, which retains too much of the primitive ritual for their tastes. In fact—as an alarmist expresses it—“there may be a mouse in the meal.”

A travelling “correspondent” of a New York Church paper, writes from Oxford that a dangerous amount of Ritualism prevails in that city of colleges, for with his own eyes he saw clergymen in Christ's Church, wear black and red bands over the surplice, crossing at the back in a sort of V shape. Another writer, however, hastens to assuage the terrors of the readers of the paper by informing them that the alarmed brother is unwittingly describing the *collège hood* worn by clergymen of all shades of church opinion who have attained to the degree of Master of Arts at Oxford.

These little episodes of the Ritualistic question, as well as numberless others which have come under our notice here and elsewhere for the last few months, show how far the negative and protesting system of teaching had gradually succeeded in obliterating the lines between us and Romanism, so that intelligent men should know so little of the teachings of our Prayer book and the rules of our church as to fight against men of straw while the real giant is suffered to

escape. But men are now everywhere studying our system, and real excesses in Ritualism and Latitudinarianism will soon be detected and forsaken, whilst the pure, primitive catholic truth will gain immensely by the investigation.

It is pleasing to observe the spirit of charity which is leavening more and more this necessary debate in the United States.

The Rev. Daniel S. Tuttle, has been elected Bishop of Montana. He has just passed his thirtieth birth-day.

American churchmen are on all sides rejoicing in the late emancipation of our church in the British colonies from State interference. They very naturally wonder that any among us should still hanker after the "flesh-pots of Egypt,"—or in other words the by-gone power of an omnium-gatherum Parliament, to appoint and forcibly retain a Colenso in any Colonial Diocese.

The church of St. Paul, in Minnesota—a beautiful building just finished—was accidentally destroyed by fire on the 27th of January. There was an insurance of \$15,000. The premium on this policy is now seen to be well spent. Let us profit by the hint in this Diocese.

The "Congregationalist"—a Presbyterian paper has published a carefully-prepared table of statistics concerning the different religious persuasions (orthodox) in Massachusetts. By this it appears that since 1832, the gain of the Protestant Episcopal Church in the whole State, has been 400 per cent, whilst in the city of Boston, her gain in the same time has been 250 per cent. Pretty well considering all the difficulties.

The new bishop of Maine, has already won the esteem and confidence of all whom he has met.

The Hon. Judge Chambers and the Hon. Washington Hunt—two noble laymen of the American Protestant Episcopal Church—for many years among the most prominent members of her Convocations—are dead.

NEW BRUNSWICK.—A Methodist minister having ventured to attack Ritualism at a late meeting of the Saint John Branch of the British and Foreign Bible Society, was sharply reprimanded for his denominationalism on the "platform" by a writer in the *Church Witness*. The Rev. gentleman in a letter to the same paper defends himself with the plea that he is but following the example of that paper itself. Whereupon the *Church Witness* shows to its own satisfaction that it is a vast deal worse to attack the Church on a platform than through the public press, and moreover that it is its mission—not his—to expose the frailties of the church to the world at large.

Another paper of the same school, published in New York, has lately been administering a sharp reproof to another outsider, who has ventured to follow its own lead in attacking a section of the Protestant Episcopal Church.

It is not long since some of our outside brethren in Halifax, with a learned Acadian Professor at their head, intimated their willingness to assist in a reformation of our Church. The above facts may serve to warn them that we are quite able to manage our own affairs. The two sections of our communion are like man and wife,—they have their little squabbles occasionally, and sometimes with a good deal more noise than there is any need for,—but woe betide the man that comes between them!

Some of our friends see great danger in the separation of Church from State in these Colonies, and loudly call upon us to hang on to the Government apron-string, heedless of what its owner may do to shake us off. Government interference however, is sometimes sorely resented by its occasional admirers. A

clergyman—Rev. Mr. Walker—having lately been appointed rector of St. George's, Carleton, N.B., and furnished with the usual mandamus of the Lieut. Governor for his induction, was locked out by the refractory wardens, backed by some would-be-patrons among the parishioners. In the present case it seems inconvenient to render to Cæsar the things that are Cæsar's.

CANADA.—We are sorry, for want of room, to be unable to present our readers with a very interesting account from the *Toronto Globe*, of the late consecration of Dr. Bethune, as Bishop of Niagara. It will ever be a memorable event in the history of the Colonial Church—taking place as it did without the Royal mandate, and being unfettered by the Letters Patent—(so embarrassing in Dr. Colenso's case,) and freeing the Colonial Church from the trammels of the State, whilst it does not in the slightest degree interrupt her connection, or identity in doctrine with the Church of England.

NOVA SCOTIA.—The anniversary meeting of the Sydney, C.B., branch of the D.C.S., was held in St. George's Church in that town, on Wednesday, Feb. 20th, the Rev. Dr. Uniacke, R.D., in the chair. The speakers were the Rev. Chairman, Revs. Messrs. Meek, W. H. Jamison and A. Brown, and J. Bourinot and Henry Davenport, Esqrs. The *Cape Breton News* speaks very highly of the addresses and adds that "during the evening several of the speakers referred with force and truthfulness to the confidence in, and respect for the Bishop of the Diocese, which prevailed throughout the diocese generally, and in this parish in particular; and designated his late Pastoral as a valuable document in vindication of truth."

D. C. S.—*Lunenburg Branch*.—The Annual Meeting of this Committee, was held in the Sunday School House, on Thursday evening, February 14th, when interesting addresses were delivered by the Revs. Messrs. Snyder, Bullock, and Hodgson; and by C. E. Kaulback, Daniel Owen, and H. S. Jost, Esqs.

The Rector expressed the hope that nothing in future would be allowed to interrupt the holding of the regular meetings. One of the speakers remarked that the income of the society had trebled during the last eight years; and that ninety clergymen were now supported in the Diocese, with less external aid than was received fifteen years ago, when we had but sixty clergymen.

Another speaker expressed the hope that the name of every baptized member of our communion, old and young, will ere long be enrolled in the Reports of this Society.

After the appointment of officers and collectors, and some excellent music by the Choir, the Meeting separated, highly gratified with the profitable evening they had passed.—K.

THE REV. W. Stewart, of Southport, P. E. Island, has requested his name to be added to the address lately presented to the Bishop. Owing to a mistake in the direction the circular did not reach him so soon as it should have done.

The Atlantic cable is now continually employed in transmitting news to our shores, so that a newspaper—properly so called—must reach us not less than tri-weekly to be of any interest at all. By the way, these cable messages are by some papers called by the very awkward name of "cable-grams." This is ill-sounding and has the additional demerit of being derived from two languages. Let us suggest the name of CALOGRAM, from the Greek "*Kalós*," a cable, and "*Gramma*," a word.

P. E. ISLAND.—The Twenty-third Annual General Meeting of the Diocesan Church Society—was held on Wednesday evening, 20th Feb. in St. Paul's schoolroom, and was well attended. Proceedings commenced at 7½ o'clock. His Excellency the Lieut. Governor, Patron of the Society, presiding. After singing a hymn, the appointed prayers were offered up by the Rector of Charlottetown. His Excellency then addressed the meeting to the following effect:—

Ladies and Gentlemen,—I am very glad to have another opportunity of meeting you here, and still more so to find that the Committee are able to lay before us a very satisfactory report of our Church for the past year. There is generally so much matter for discussion, and we are usually so much hurried towards the end of our meeting, that I do not intend to claim your attention for many moments. Referring to some remarks, which will be shortly brought to your notice in the Report for the year, concerning the late legal decisions in England, and their bearing on the relation between the Mother Church and that of the Colony, I would point out to you what grounds for thankfulness we have that, whatever legal distinctions there may be, nothing can ever deprive our Church of that bond of union she inherits through the Apostles from the Divine authority of the Lord Himself.

It was a matter of gratification to me, as well as I trust, to all I address, to receive the Bishop last summer. I rejoice to think that he was favourably impressed with the progress made in this portion of his Diocese, and I hope that his efforts amongst us will not have been without beneficial results. I am glad to have this public opportunity of expressing the sympathy I felt for the Bishop in the annoyances to which he was recently subjected.

In conclusion, I would venture to impress upon you that, as members of the Church, it is our duty, individually, to spread to the utmost her principles and attach her adherents to her; it is our duty to exhibit great toleration for the different shades of opinion existing in the Church, marking what is good rather than what we disapprove in them; and it is particularly our duty to exercise great liberality in our contributions to church purposes. I am far from ignoring the extent to which this liberality now exists, but I would urge you not to rest content merely with what you have done, but to give still more largely from the stores of which God has constituted you the stewards.

The Secretary, Rev. D. B. Parther, then read the Report for the past year, and a statement of the Finances was made by the Treasurer. In the Report, allusion was made to the position which the Church, in these Colonies, stands towards the Mother Church in England; and that, according to the recent decision in England, "there is no Church of England out of England," the Church being, in these Provinces, a voluntary association, in no better or no worse position than that of those denominations by which she is surrounded, yet it is not meant that because the members of such a church constitute a voluntary association that they may adopt any doctrines and ordinances they please; but as professing to be members of the Church of England, they are, by implied agreement, bound by all her doctrines, rites, and ordinances, except when limited by local statutes. This separation, it is admitted, would be approved and welcomed by many. The Church, here, then, being an independent society, as a matter of course, it must have some form of Government; the most satisfactory would be that of a Diocesan Synod similar to that in Nova Scotia.

Notices.

CONFIRMATIONS will be held in Halifax, as follows:—The Cathedral, April 7th, at 3 P.M. St. Paul's, April 10th, at 4 P.M. St. George's, April 11, at 11 A.M. Garrison Chapel, April 14th, at 6 P.M.

Lent.

WE are very glad to learn that in the city additional opportunities are afforded for the devout observance of the Lenten Season; the Clergy being fully employed in preparing their

candidates for the approaching Confirmation, for which purpose classes are opened, and Lectures delivered. In the Cathedral there is Daily Prayer, and an unusual number of the Parishioners are to be found in attendance at the early service; and we earnestly pray that these offices of devotion may serve by the blessing of God to promote a true and lasting revival on the Church. It is another occasion to rejoice that the most edifying, although much neglected office of Public Catechising has been restored in the Cathedral, where, in accordance with the Rubric, between fifty and sixty of the children are instructed and examined by the Curate immediately after the second lesson, on Sunday afternoons.

At the same time we most heartily congratulate our Christian brethren in the Army at Halifax, on the zealous and effective efforts which are made to awaken their piety, and the abundant services provided for the exercise of it.

D. C. S.

At the last meeting of the Executive Committee, the Lord Bishop gave a statement of Eight Missions in which Assistant Missionaries were needed.

The amount required from the people at Digby Neck was reduced from \$300. to \$200 to meet a grant of \$300 from the Society.

It was agreed that the present state of the funds of the Society would not warrant any grants being made until after the first of April next.

Lists of Subscribers received before the 1st April, will appear in the next Report.

Notice of motion was given for a grant towards building a new church at Waterville, on the road between Windsor and Chester.

SUBSCRIPTIONS RECEIVED.—Almon, Miss A. Halifax; Almon, Mrs. M.B. do; Abbott, Rev. J., do; Allen, S. J. M., Liverpool; Agnew, M. F., do; the Lord Bishop, 10; Baker, Enos, Halifax; Boyle, Captain, Liverpool; Blackett, D.R., do; Brine, Rev. R.F., Arichat; Bent, E.E., do; Boutilier, Thos. G.F., St. Marg's Bay; Brown, Rev. Alfred, Little Glace Bay, C.B.; Judge Bliss, Halifax, 2; Bridge, Mr., Halifax; Cook, Henry, Halifax; Collins, F. W., Liverpool; Cowie, Andrew, do; Cowie, Alexander, do; Campbell, James A., Arichat; Conolly, John, St. Marg's Bay; Cleveland, Charles, do; Clarke, C.F., Little Glace Bay, C.B.; Clarke, H. Y., Halifax; Creighton, C., do; Dodd, Dr., Little Glace Bay, C.B.; Edgar, Jno., Liverpool; Egan, Wm., Halifax; Fayle, James R., New Dublin; Freeman, Mrs., Halifax; Farris, Dr., Liverpool; Forbes, Dr., do; Freeman, Jno. H., do; Fixott, Mrs. Chas., Arichat; Farris, G.J., Yarmouth; Filleul, Rev. P.J., Weymouth, 8; Gruchey, David, Arichat; Hallett, H.B., Liverpool; Henderson, Mrs. W., do; Hinde, W., do; Harman, Michal, New Dublin; Hutchings, William, Arichat; Hubert, Mrs. John, do; Holland, John, St. Marg's Bay; Hancock, Richard, Enfield Station; Innes, John, St. Margaret's Bay; Jean, George, Arichat, 2; Jones, Wm., Albion Mines; Jones, Joseph, do; Johnston, Joseph, do; Johnston, Miss, Dartmouth; Jacobs, Miss, Halifax; Kirby, Miss, St. Margaret's Bay; Keizer, Charles, do; Keizer, James, do; Keating, W. H., Halifax; Kaye, Hon. David, George Town, P. E. I. [*To be continued.*]

To CORRESPONDENTS.—“Clericus,” and “Diaconus,” next number.

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ERRATA in editorial of last No.—for *views* read *news*,—for *its* Church read *Christ's* Church.