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B. C. M.

NOVA SCOTIA

Church Chronicle.

VOL. I.

WINDSOR, NOVEMBER, 1865.

No. 5.

"Ad profectum sacrosancta matris ecclesie et studii."

DIOCESAN CHURCH SOCIETY.

We feel that no apology is necessary for bringing to the notice of our readers the condition and claims of the D. C. Society. In a previous number we expressed ourselves as decidedly of opinion that it must in future be the main instrument for the support and progress of our Church, and we have as yet seen no reason to alter our views. The time is drawing near when the annual collections for its support are made in the different parishes: it appears a suitable opportunity for a few remarks in its favour.

The recent Meeting in Halifax, of which a brief Report appeared in our last number, fully recognized the necessity of additional contributions to its funds, and resolved that fresh efforts should be made to increase them. This necessity arises not only from the increasing demand for Missionaries in new districts, but also from the obligation assumed by the D. C. S. to make up the deficiency arising from the diminution of the grant from the S. P. G., which will amount to \$375 per annum.

That there ought to be little or no difficulty in meeting this demand must be evident to any one who considers the matter with attention. The sum contributed for general purposes as given in the Report for 1864, amounted in round numbers to \$3,500. The number of names on the list is about 5,000, a great number of these being the names of young children. Thus we see that at the most only one-tenth of the members of our Church give anything towards the support of the D. C. S. Why should this be the case? Why should the remaining nine-tenths be excluded from the privilege? A very few cents from each of them would more than double the income of our Society; one cent from each would more than meet the deficiency above alluded to. We are persuaded that nothing is required but a systematic, united effort, to put our D. C. S. in a far higher state of efficiency, than it has ever enjoyed.

Or to take another view of the case, the last Report of the S. P. G. gives the number of the communicants for Nova Scotia at very nearly 5,000. Might they not be requested on some particular Sunday, when the Lord's Supper is administered, to give a special donation, in addition to their regular subscriptions? A small sum from each, augmented, as it would be, by the contributions of non-communicants, would form a valuable increase to our funds. In our humble opinion this would be the best way to effect this increase. A circular from the Bishop recommending such a course, and suggesting one or more days for carrying it into execution, would be all that would be required. If it were not for the shortness of the notice, the approaching day of General Thanksgiving would have supplied an appropriate occasion for an offering of this kind.

But we must revert to the astonishing circumstance that nine-tenths of the members of our Church never contribute to the D. C. S. How can they be brought to contribute? We believe that the greater number of them only need to be asked, to have the claims of the Society brought before them, and an opportunity given them to aid it. In a country like ours, where real poverty is scarcely known, it is in vain to say that many persons are unable to give. The great religious Societies of England derive a large portion of their incomes from men and women whose wages amount to only a few shillings a week, but who make it a rule to devote a portion of that little to the service of God. Many of those who say they cannot give anything are at the same time spending considerable sums in things which if not positively injurious, are quite unnecessary, while others do not like to give because the amount is so small, forgetting that the two mites, given in humility and faith, are far more valuable than large sums given in vanity and ostentation.

We throw out the following suggestions for making a more systematic effort for the D. C. S.: some of them have been already tried among us: all of them have been proved in England and elsewhere. 1. Let a Committee be formed, who will divide the Parish among them, and undertake to solicit subscriptions from every family, which may be paid weekly, or monthly, or quarterly, or annually, according to the wishes of each individual. (An average of a cent per week from each individual would give about \$26,000 per annum.) These Committees should be large, so that each member need not have more than eight or ten families to visit. Experience is in favour of their consisting principally of ladies, acting under the direction of the Rector, and regularly reporting to him at least once a quarter. 2. Let a supply of Collecting Boxes be provided, so as to give one to each family, and let each put into his box as he has means and opportunity. These boxes should be opened either quarterly or annually, at a meeting to be held for the purpose. 3. The children at the Sunday-Schools might be interested in the cause, and be induced to contribute themselves and to endeavour to collect from others. A habit would thus be formed which would bear abundant fruit in after years, when they grew up and had means at their own disposal. The plan adopted in some of the Churches of the neighbouring Republic might be beneficially followed in all these modes of collection. They have a special service for receiving all the Missionary contributions for the year, and for solemnly presenting them for the service of God. Occasion is taken to dwell upon the duty and privilege of giving of our means, and many are thus encouraged to greater exertions or induced to make them for the first time.

We must not omit again to allude to the propriety of leaving out the names of the subscribers in our annual Reports. We noticed in our last number that no such lists occur in the Report of the S. P. C. Even if there were no better reason, the omission of these lists would probably effect a saving of nearly \$100 per annum. But we take higher ground than this. We consider that a liberality which needs to be fostered by the publication of its items must be deficient in the true spirit of Christian charity. We are all too apt to look upon our donations as due to our position, rather than in the light of an offering of our substance for the service of God. Hence many are influenced to a very great extent by what they see others giving, and forget that each one should give according to his ability, without any reference to the conduct of others. Indeed, this is the real secret of our present limited resources, and until the members of our Church can be induced to realize their individual responsibilities, and be stirred up to exert themselves, we shall have the same cause of complaint. No one disputes the fact that

ought to have a much larger income than we now possess: every one will, at the annual meetings vote for the resolution that it is incumbent on all the members of the Church to make additional exertions on behalf of the D. C. S., and yet if we compare the different Reports we find that the great majority of the subscribers give the very same amounts year after year.

We must, therefore, during the coming year direct our efforts to obtaining new subscribers, and to increasing the subscriptions of those now on our lists. If there is to be any emulation, let it be between Parishes, not between individuals. Such an emulation is perfectly legitimate, and was employed by St. Paul, when raising a contribution for the poor at Jerusalem. Let each subscriber resolve to increase his own subscription, and to induce at least one other person to become a contributor. If this is done, we shall have a very different state of things next year.

We know that it is very commonly said, and but too often received as an axiom, that you cannot expect every one to give. We think every one ought to give, and that in this favoured land almost every one could give without difficulty. The will is wanted in the majority of instances, not the way. We know an instance in one of our oldest parishes, of a widow of the age of fourscore years, who supported herself by the work of her hands, and yet could give \$5 to Church purposes. She esteemed it a great privilege to be permitted to give her humble assistance to the support and spread of the Gospel, and so should we all if we regarded it aright, and we shall never progress as we ought, until we are actuated by that spirit.

Lastly, let us remember that the cause of Christ is not to be forwarded by money alone. We must be earnest in prayer for a blessing on our efforts: the humblest offering given with sincerity and prayer, is of far greater value than large sums given by those in whom such dispositions are wanting. It is too much the tendency of the present day to look on money as all-powerful. It will be an evil day for the Church when such a feeling is permitted to affect its action. The purest and most successful periods of its history have generally been those when of silver and gold it had none; and although we know that the Almighty always works by means, we must beware of the temptation of ascribing to the means what is due only to His blessing.

REMAINS AND REMINISCENCES OF ANCIENT ROME.

NO. III.

The prison in which these executions took place, is still standing. It was the Mamertine prison situated to the left of the Temple of Concord, on the slope of the hill which leads up to the Capitol. As it now remains, it consists of two chambers one immediately over the other—the lower, a dark, damp, dismal vault entered by a trap door from above whose present appearance answers to the brief but graphic description given of it by the Historian of the Cataline conspiracy: “Est locus in carcere, quod Tullianum appellatur, ubi paululum ascenderis ad levam, circiter quodecim pedes humi depressus. Eum muniunt undique parietes, atque insuper camera lapideis fornicibus vincta; sed in cultu, tenebris, odore fœda, atque terribilis ejus facies.”*

There is one thing very remarkable in this still standing memorial of ancient Rome. Most of the other buildings which remain are of the times of the Empire.

* It was in this prison that St. Paul was confined and according to the same tradition, St. Peter also.

But the Mamertine prison carries us back to the Kings of Rome. Livy speaks of it in its early history, and Sallust in the passage referred to mentions this dungeon by the name of Tullianum, so called after Servius Tullius the sixth of its Kings, by whom it was built or at least finished. It is of solid masonry, of large stones, compactly joined and fitted to last, as it has, through many successive centuries (about two thousand four hundred years.) South of the Capitoline and beyond the Forum rises the Palatine hill, that on which Romulus laid the foundation of his infant city, destined one day to attain to such increased proportions. Long after its founders had gone—after Kings and Consular powers had passed away, and the Roman Republic had given place to Imperial rule, Augustus built on this hill the first of those palaces, which others who after him wore the purple restored and enlarged. Attached to his palaces was the Temple of Apollo, and connected with the latter was the celebrated Palatine Library, founded by this Emperor, and hence the expression of Horace, "*Scripta Palatinis quæcunque recepit Apollo*."* It was destroyed, with all its books, in the great fire, in the time of Titus, which I have already mentioned. The extensive, shapeless ruins of this palace, in the midst of gardens and vineyards, almost as ruinous, still cover a vast space of ground, and are known as those of the Palace of the Cæsars. The Palatine had been before this the place of residence of some of the most celebrated men of Rome. Augustus himself had lived there before he built his palace, in the house once occupied by the orator Hortensius, the rival of Cicero in eloquence—one of moderate dimensions: "*Ædibus modicis, neque laxitate, neque cultu conspicuis*." Before that again, he had dwelt near the Forum in the house of another celebrated orator—Calvus. These houses were part of that city of brick which he afterwards converted into marble. On the Palatine, too, was the residence of Cicero, where Plutarch says he had a levee every day for his talents, as numerous as Cræsus for his wealth, or Pompey for his power. This house had been formerly the residence of C. Cræpus, the orator from whom Cicero, as he himself tells us, had purchased it for 3500 sesteriæ, equal to somewhere about £31,000 sterling. It was adorned with columns of foreign marble, which was then just being introduced into the houses of the more wealthy, and of which Cræpus here set the example. This house was afterwards burnt down by Clodius, but was again rebuilt for Cicero after his return from exile, at the public expense, by a decree of the Senate. (See *Epist. ad Familiares* 5 lib. 6; *Oratio pro domo sua* 24; *Pliny xxxvi. 3*; *Plut. in vita*.)

We might almost imagine the great orator descending from it to the Forum to deliver one of his brilliant speeches—with a slow step and anxious expression of face, as if suffering from that nervous timidity and apprehension which this accomplished orator could never overcome. Is there any (young or other) candidate for oratorical distinction, who before he rises to speak, trembles with agitation, so that he can scarcely collect his thoughts or give expression to them: let him hear for his consolation, what this consummate and practised speaker has said of himself, and take courage: "Though few," he says, "of my own age, have more experience in the Forum, for I have spent my whole time in study, and laborious preparation for it, yet so help me Heaven, the day never draws near, on which I am to speak, that I am not only agitated in mind, but I tremble through my whole body." Having descended from the Palatine with Cicero, we will, if you please, stop before we reach the Forum, for here we are where once stood the Temple of Jupiter Stator; at the entrance of what was and still is the *Via Sacra*; which ran

* The portico of the Library has very lately been discovered.

along the south side of the Forum. It was one of the oldest streets in Rome. In very early times an equestrian statue was erected there in honour of the virgin Clælia, one of the hostages delivered by Porserna, and who made her escape by swimming with her companions across the Tiber. It was no doubt a bold and dashing exploit but at the same time one that could not be justified, nor did the Romans attempt to defend it. On the contrary, they sent back again these runaway hostages. But Porserna, who was a generous enemy, and had evidently a dash of the chivalrie in his character, was pleased with the spirit of these young girls, and a treaty of peace was immediately arranged between the contending parties. This statue to Clælia seems to have been the first equestrian one in Rome. It had disappeared, we are told, before the age of Augustus.

In this same street (Via Sacra) lived no less a person than Julius Cæsar. He had formerly resided in the Suburra, which was between the Viminal and Quirinal hills; not by any means the most reputable part of Rome at that day; but this was in early life. After he had become Pontifex Maximus, which he had carried against the most influential candidates, and the whole weight of the Senate, he removed to what was probably an official residence (*Domus publica*) in this street. He was even now a remarkable man, though only just entering on that career of lofty ambition in which he was ultimately, as our great poet has said of him,

"To get the start of the majestic world,
And bear the palm alone."

You all know the height of power to which he attained—Perpetual Dictator—absolute monarch in short, in all but the name, and you know, too, his fall beneath the daggers of the conspirators; his alleged crime being, that he was the destroyer of the liberties of his country. Well, I am not about to defend him; but this, I may say, that Roman liberty had been pretty well trampled under foot by Cinna and Sylla and Marcus and others, among whom Pompey himself, may be included. The Republic was, in fact, worn out, and many in that day had not hesitated to declare that Monarchy was the only remedy for the desperate state of the commonwealth: a remark which perhaps is not to be confined to this ancient Republic alone. When Brutus and the rest had thus taken him out of the way, whom they thought fit to call a tyrant, they did not much mend the matter by letting in that bloody triumvirate of despotism which succeeded. And how little the Romans felt the loss of liberty, or desired or deserved to recover it, may be gathered from their slavish submission to successive tyrants—monsters of lust and infamy, with whose crimes History dare not pollute its pages. But let us recall the great Cæsar as he was when we introduced him as living in this street. He might then have been often seen passing along it to the Forum. We may picture him there. He is of a noble and commanding figure,* tall, graceful and well proportioned—and in this respect too without an equal in all Rome—of a fair complexion and rather full face, with dark piercing eyes, and now in vigorous health, though not always so: for he was sometimes subject to epileptic fits, but he strengthened his frame by active exercises, and undergoing in war the same hardships and fatigues as the common soldiers. With all this, he has the light careless air and affected manner of the young man about town. You may notice that he is very particular in his dress and person; neat to a degree. Look at his well cut toga—how nicely adjusted, and how gracefully thrown over the shoulders. Under it you see the white tunic, with its broad purple stripe,⁶ or *Clavus Lotus*; and where the sleeve terminates at the wrist, you may observe that it is bordered with

* *Forma omnium civium excellentissimâ.*—*Velleius Pater.* lib. 2, 41.

a fringe—a fashion, which copied from him, was afterwards generally adopted under the Empire. And while even senators were content to wear black shoes, such as were commonly in use, he is conspicuous in red or scarlet ones, such as women only sometimes ventured to put on. His girdle too is fastened in a loose, careless way, as was usual with modish young men; and like the fringed sleeve and red shoes was considered the mark of an effeminate character. It was this, which though it had not escaped the notice, nor imposed on the shrewder judgment of Sylla, so thoroughly deceived Cicero; who could not believe, that under that sloppish manner and extreme attention to dress, there lurked such ambitious designs against the commonwealth. But Cæsar, it must be admitted, was in truth somewhat vain of his personal appearance. Now it so happened that he was early inclined to baldness—a not uncommon thing I suppose, but it subjected him to a good deal of ill-natured raillery, as baldness was not in favor at Rome. Indeed it would seem to have been held in great contempt, if Ovid is to be relied on:

“Turpe pecus mutilum, turpe est sine gramine campus,
Et sine fronde frutex, et sine crine caput,”

which I may roughly translate for the benefit of those not familiar with the original:

The steer with mutilated horn,
The meadow when of verdure bare,
The shrub without its leaves we scorn,
And scorn the head without its hair.

I hope the unfortunate bald heads in the present day are treated a little less contemptuously: Cæsar, who liked neither the defect nor the jokes which it produced, was anxious to conceal the cause of them, and for this purpose was in the habit of drawing his hair over from the back of his head to conceal the deficiency on the top. I have known more than one of my acquaintance resort to the same expedient; and it may be satisfactory to them to learn that they have such a high authority for the practice. But their great original herein found a still better remedy in the laurel crown—which the Senate and people decreed him the perpetual right to wear; and with which, he is said to have been on this account particularly pleased. But I have detained you too long with the habits and foibles of this great man.

B.

CORRESPONDENCE.

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

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

TO THE EDITORS OF THE CHURCH CHRONICLE.

Messrs. Editors.—The establishment of a Synod in the Diocese seems to be a subject upon which much divergence of sentiment exists, and the pages of the ‘Church Chronicle’ has already proved the arena of discussion upon this question.

Discussion upon any contested point is at all times valuable as it leads to reflection, correcting erroneous impressions where they unwittingly exist, and establishing in their opinions either on one side or the other, those who may be wavering. But to be thus profitable, when brought within the hallowed precincts of Christ’s Church, it must be disrobed of all selfish personalities, and invidious distractions, while one controlling motive, the welfare of our good Mother Church, should stimulate both thought and pen.

You may possibly accuse me of violating my own principles just enunciated, but here I must say that the arguments adduced by one Anti-Synod in your September number, could hardly be interpreted as flowing from the Spirit. They certainly do not rise like a compact and well-lit building resting upon a solid basis, but rather do they remind one of singular appearances, of which all your readers have been spectators, when on foggy mornings the tops of surrounding buildings appear to be floating in the air and resting upon nothing. It is true Anti-Synod may reply 'This is only in appearance.' But, Messrs. Editors, so intensely obscure and foggy are his reasonings, and so very extraordinary his conclusions, that one is almost forced to the rather uncharitable conclusion, that the opposers of Synodical action constitute in this Diocese a minority, who being determined to rule with despotic sway the consciences of all others, refuse to meet their brethren in the Ministry upon a common platform, where the right of all shall be equal. I hope I am sure for the cause of sound truth, for the sake of our Zion, for the sake of that brotherly love which ought to cement us, and for the sake of our suffering flocks, who are much more apt to be interested in the disputes of their pastors, than in their personal applications of Scriptural Truth. I hope this is not the case.

As the Ministers of Christ, we are supposed to be united together for the accomplishment of one great object, the spiritual health and growth of those who under Christ are committed to our pastoral care. Now, no man who really has at heart the work before him, can be very long engaged in Missionary labor, before numberless questions arise,—sometimes questions of Expediency,—sometimes questions of Discipline,—and sometimes questions which arise from the want of some precise rule for the government of a Clergyman's conduct under certain circumstances. At such times the heart of the isolated Minister longs for the Society of his Bishop and brethren, that kneeling together at the throne of grace they may lay their common wants before the great Shepherd, and, under the inspiring influence of the spirit, which on such occasions is never withheld, devise and agree upon a united course of procedure, most calculated to promote the glory of God, and the salvation of the souls of men. Such meetings would strengthen the ties of brotherhood among the clergy and produce *Uniformity of conduct and administration* in their respective parishes. And believe me, Messrs. Editors, this *Uniformity* is much wanted. During my own short experience I have been frequently requested to do things, or to pursue some course of action, not in accordance with the regulations of the Church, and in defence of the claim made upon me, have been assured that one Clergyman did this, and another Clergyman did not do that—a very unsatisfactory state of things as all friends of order and consistency will admit.

Much has been said upon the veto power retained by the Bishop. The Bishop, as the chief pastor ought certainly to possess this power and authority; and it should be thought sufficient by the most cautious and uncompromising of the opposing party that the Bishop cannot singly and alone press upon the Diocese, any measure which does not accord with the conscientious convictions of the majority of his Clergy assembled in Synod.

The different denominations of christians by whom we are surrounded hold meetings of a similar character, and the unity of sentiment which they inspire in their case, is a fact which all may learn by a little observation. The Preachers of the Methodist Society meet each other every year in the Annual Conference, and in addition to this, the preachers belonging to the several Districts, meet each other twice each year, once at what is called the Financial District meeting, and again at the regular and annual District Meeting. This brings the Preachers frequently into each other's society, and tends to blend their sympathies, give to their conduct a unity of manner and design, and at the same time affords a pleasing and healthy relaxation, after six or twelve months spent in the retirement and amidst the discouragements of their field of labor.

Now, Messrs. Editors, we might with the greatest ease possess the same machinery in a much higher tone of efficiency, and characterized by results quite as happy. Rural Deaneries and a Synod would supply the whole. In the Diocese of New Brunswick Rural Deaneries have been established, and they work most admirably. Eight or ten or more parishes are united in a Deanery, the meetings of which are semi-

annual, and are held successively at the different parishes contained in the Deanery. When the day and the Clergy have arrived, proceedings are commenced with a full Service in the Parish Church, at which all the members of the Deanery take part, one of the brethren delivers an appropriate discourse, and the Holy Communion is administered. These duties being performed all repair to the home of their brother at the Rectory and do him the honor of dining with him, after which the party retire to the Study or other convenient room, and the Dean Rural, having taken the chair the business of the meeting commences. The interests, prospects, &c. of each parish represented are enquired into, questions of various kinds in connection with clerical duty are raised, discussed, and some decision attained. So the meeting progresses until towards its close the Dean delivers a chapter of good counsel to his junior brethren, encouraging and nerving for more labour any brother that may be depressed. All then once more bend together before the throne, and separate, feeling themselves much profited by their social and spiritual intercourse, and return to their several Missions for six months more of arduous toil, cheered with the prospect of a similar re-union, at the expiration of that period.

The good results of such meetings are incalculable; first, in their happy influence upon isolated country Clergymen, who hereby enjoy an opportunity of frequent meetings with a room-full of their brethren, for mutual intercourse, and mutual instruction in the great work of saving souls; and secondly, in their beneficial effects upon the parish or Mission where from time to time the meeting is held. In a retired place such a gathering of Clergy and a full Service in which they should all take part, would constitute for many of our people quite a high day—and would tend to give tone and dignity to Church influence in that place.

Such meetings would train the Clergy to think more of the wants and difficulties of their work, and the best manner of meeting them, and would by no means prove a bad preparation for the deliberations of the Annual Synod.

Yours faithfully,

A COUNTRY CLERGYMAN.

OCTOBER, 1865.

Messrs. Editors.—When I penned my former communication, which appeared in your September number, I was well aware that it was of such a nature as to call forth some expression of opinion from one or more of those of my brethren, with whom I very sincerely differ in regard to Synodical action in this Diocese. But I honestly confess that I was not prepared for the replies which have been inserted in your issue for the present month. In my humble opinion the subject of our discussion is of too grave and weighty a character to be treated otherwise than solemnly and reverentially. Sentences implying personalities and latent irony should have no place here. We are treading on the borders of holy ground.

The communications of your two correspondents "S. M. C." and "a Protestant Churchman" are certainly such productions as may be termed *replies* to my letter; but they utterly fail to reach the character of *answers*. In what respects my letter was "most damaging", the former has certainly failed to show. I decline to receive his opinion as a conclusive proof.

That the responsibility attending the origin and progress of the unfortunate Synod rests with our Bishop is a most certain fact, as his circular of August 1864, now before me, already proves beyond contradiction. And I am sure that His Lordship would be the last man in his diocese to shirk this responsibility. To call, therefore, the avowal of an undoubted fact "a fling," is simply a misuse of terms. I wish from my heart that the scene in the Council Chamber in March, 1863, had not occurred, although in some respects it has done good; for it has already proved that there is a power in our midst capable of controlling and limiting the Episcopal will, and of assigning to Protestant Episcopacy its true position, in a protestant country.

I do not very clearly understand what is meant, by the clergy being "under the tyranny of a clique in their several parishes, and of being at the mercy of ten or twenty popes." But I well know that the law of this Province gives corporate powers and authority to every parochial organization amongst us, composed of churchwardens and

stry, duly elected; and all parish matters makes them perfectly independent of any external interference. If, therefore, your correspondent means to assert that Synodical action is intended to supersede the legal authority, rights, and privileges of parishes, and thus to deprive them of all control in dealing with the incumbent and in managing their own affairs, is he aware that he thus makes an admission of a "most damaging tendency?" an admission which would at once condemn the Synod as illegal, unjust, dishonest, and oppressive. For one of the unanswerable arguments against that body is, that its action will necessarily interfere with the free working of Parish Corporations, and thus prostrate, it may be, their efforts to promote the interests of the Church.

His allusion to the weight of influence which is usually claimed for a majority in the decision of public questions, opens up a field of remark and discussion, which is by far too extensive for due consideration in a letter like this. I would merely state, for the benefit of your correspondent S. M. C., that no majority, however numerous and powerful, can enforce in this protestant country, their decisions or opinions on an unwilling minority, regarding matters of a religious character. The minority have a perfect right not only to maintain their own views and impressions, but also to carry them into practical effect, so long as their efforts do not conflict with the laws of the land. Thanks to the prescient wisdom of our forefathers, the Bill of Rights, and the Act of Settlement have decided that point for all time. At all events S. M. C. may rest satisfied that the present writer would not on any account whatever, identify his views and conscientious convictions with either the intentions or wishes of those, of whatever party, who would recklessly deprive us of that liberty of thought and speech with which the Bible and the British Constitution have made us free.

The paragraph, the last but one of his communication, in which he denounces the Anti-Synodists as obstructionists, and endeavours to arouse the energy and determination of his friends to the accomplishment of some great thing, deserves but little notice. No great harm can result from an attempt to mount the high horse, even in discussions of an important bearing, only the horseman should be careful, lest, while canting and curvetting before an admiring public, the steed should become unruly and had him into very unpleasant proximity to thickets and thorns, or mayhap throw him inexorably into the mud. He says: "let the ancient customs prevail." So say I. But will he have the goodness to point out and specify the precise time and place, when and where Synodical Episcopacy prevailed? Of course I do not here mean those Synods and Councils which often met in the early ages of the Christian Church, and at which numbers of bishops and presbyters gave their attendance, for the purpose of adjusting points of faith and discipline. I refer to a case where an attempt may have been made to administer the usual affairs of a Diocese, through the intervention of a Synod,—a case where such Synod met biennially, with the bishop as perpetual chairman, who at the same time managed to control the action of the whole body by means of committees, recommended if not appointed by himself, and composed of laymen as well as clergymen. Will your correspondent have the goodness, I ask, to point out to me and to your readers one such instance in the whole range of Christian antiquity, or of ancient Christian literature? I hereby challenge him to produce *one*. And let him observe that any future communication from his pen, in which this challenge shall be disregarded, will not receive any attention.

No, government by Synods was not an ancient custom. The invention is quite modern. From my own enquiries and earnest and devout seeking after truth, both in ancient and modern literature, I am well satisfied that Synodical government in our Episcopal Church is a direct innovation, both on primitive customs and the practice of reformed episcopacy. It may be characterised as a marked departure from the beautiful simplicity and scriptural consistency of our sound discipline and order. And the merest tyro in logic or theology will tell you, that it is in direct antagonism to the abstract yet scriptural theory of episcopacy. For this reason we, who are conscientiously opposed to the whole movement, do not hesitate to view it in the light of an attempt to set up a new denomination amongst us. And however much may be the regret and the sorrow, with which the admission is made, yet no skillful application of terms, no artful colouring of expressions can possibly alter the facts, as they are presented to us in the present position of our poor Church.

For one I do not for a moment dispute the right of the Synodists to follow out their

own views in their own way; but they must not blame us if we express an opinion, that they have already made a desperate effort to disparage the Church of their fathers, and to show their disregard of its sound discipline and order. On the contrary, we have endeavoured to retain, in its integrity and purity, that code of faith and discipline which was drawn from Scripture, and systematized by England's great Protestant Reformers, many of whom sealed their faith with their lives. And by God's blessing we will retain it, "the voice of the majority" to the contrary notwithstanding. Whatever blame, in the counsels of God or of man, may attach to the actions of those, who are given to change, we at all events will wash our hands of all complicity in the matter, and willingly permit the responsibility to rest where it has been justly merited.

It has been further urged by your correspondent—"Let the voice of the majority prevail," and then the Synod will be established. This cry has an ominous sound. It enunciates a principle which encouraged the ancient persecutors of the Church and of the servants of God to commit their horrid atrocities on the persons of their heroic victims. It instigated hostile feelings and active proceedings against helpless, but conscientious believers in every age of the Church. And I very much doubt whether even the venerable fathers of the Romish Inquisition would have ventured to kindle the flames of the martyr's fire, if they had not previously entertained a certainty that "the voice of the majority should prevail." But happily for us, the subjects of this protestant empire, the horrid and indignant cry of "Let the voice of the majority prevail" in religious matters is stifled and hushed forever by the wisdom, justice, and liberality of British legislation. Out upon such incipient popery and proscription! We will have none of it.

Really I must say that this is the first time that I have seen a charge of selfishness, implying overbearing conduct, with a desire to "press hard on a retreating foe," brought against the influential party with whom I have the honour to act. Our contributions I believe to all Church objects have, according to our means, been ungrudgingly given; and I much question, looking at the complexion and composition of our leading church committees, and governing bodies, whether our due and proportionate share in such matters is, at this present juncture, meted out to us. Still I am not aware that any of us have as yet complained of having been "left out in the cold." And if any of us did unfortunately happen to feel any pressure from that quarter, I for one am very zealous to relieve the warmth nor the comfort of the interior of the Synod chamber possesses sufficient attraction to induce us to change either our attitude or position. Such qualities may suit the views and convenience of the movement party, but I do not believe that, beyond its well defined limits, they would excite any amount of ambition, or cause one sentiment of regret. *Suum cuique tribuere* is an old and wholesome aphorism, and we are very willing that it should have its full effect in the present instance.

I will conclude these observations on the communication of S. M. C. by promising him that, whenever he may find "time and space" to favour us with his strictures on my logic as shown in the third deduction I drew from the decision of the Privy Council, I will peruse his lucubrations with all due attention.

Your other correspondent, who did me the honour to reply to my letter appears to me, judging from the tone of his sentiments, to be just waking up suddenly from some previous state of somnolency to a sense of the real character and present position of our church. He also seems to labour under the stereotyped delusion that "a Synod is the primitive constitution and mode of government of the Christian Church." Proof, young man: by all means show us your proof, that this was so. And then perhaps you may command some notice.

The truth is that the Synodists are here building their arguments on the baseless fabric of a vision. There is not one tittle, in so far as I am aware, in the whole range of ancient Christian literature,—not one tittle, which will support the idea that synodical government in the Nova Scotian sense, prevailed in the primitive church. Antiquity gives no countenance whatever to such a theory: neither do the constitutions and canons of the Church of England. And yet under pretence of returning to ancient customs and restoring primitive discipline, our friends "over the way" actually appeal to a phantom that never existed anywhere beyond the limits of their own imaginations. Call you this just and fair reasoning? Such perverse logic might answer very well as

the ground work of popular declamation or of a political harangue, designed to make a temporary impression on the public mind. But in a grave discussion, regarding the fundamental principles of church government, we should rather look, for examples and instruction to the lessons of history and the dictates of justice, than to vague suppositions and unproved assumptions. Let a protestant churchman think on these things.

I am sorry that I am obliged to offer him a downright contradiction when he charges the Anti-Synodists with countenancing aggressive measures. In every instance our opposition, in so far as I am aware, amounted only to the negative quality of passive resistance. We paid no attention to the Bishop's mandate to elect delegates and to attend the Synodical meetings. Was this aggressive? We made our views to be heard in parliament, when our liberties as churchmen were threatened, and when our system of church government was openly attacked, by the introduction into that body of an invidious measure, which, if passed into a law, would have absolutely proved subversive of our rights and privileges as British subjects. Here, I maintain, we acted only on the defensive. If the measure above alluded to had indeed passed into a Provincial statute, then indeed the Synod would soon, very soon, become the proprietor and dispenser not only of the Endowment Fund, but of every other kind of church property in Nova Scotia.

This redoubtable champion of the Synodical movement, with a perversity of sentiment, which, I confess, engenders in my mind a large amount of astonishment, openly counsels those, "who will not acknowledge the Synod, or submit to its decisions to depart from among us." No man can misapprehend the import of this language. But who utters it? A gentleman, who has himself, by following the voice of the majority, actually departed from the well known system of discipline, which, for the last three hundred years, has distinguished the Church of the Fathers. The truth is that the Synodists are the moving party, and if a schism be the ultimate result of their action, they alone must be held responsible for this unfortunate sequence. The advice to depart from among them is therefore altogether inappropriate, inasmuch as we never did belong to them. And I should be glad to learn by what practical means your correspondent would propose to cause us to depart from the Church of England, or renounce that reformed episcopacy, which we love. To talk or write of such measures as merely possible or even permissible, in the nineteenth century, displays a marked, if not a reprehensible disregard of the feelings and sentiments which characterize the age in which we live. The Synod, by the act of the Legislature, is a voluntary association, and consequently the adoption or rejection of its measures and decisions cannot in the remotest degree affect the place or standing of any one member of the Church of England. If its character were otherwise and in accordance with the views and wishes of its promoters, then we should behold the sorrowful spectacle of our legislators combining and co-operating with "a protestant and churchman" to commit an infringement on the Apostle's Rule: J. Cor. i. ; 10, Rom. xvi. ; 17.

In view of the attitude which is now assumed by the Synodists, I cannot perceive any mode or measure by which a division of the Diocese can possibly be avoided. They are determined, they tell us, to proceed and to conduct church government among us, through the instrumentality of their favourite measure or project. Against all this we have solemnly protested, and recorded our views before parliament, in the full conviction that we have reason, truth and justice on our side. We are of the same opinion still. Does your correspondent imagine that we can relinquish this attitude with honour, or turn our backs on the position in which we are fortified, without compromising our feelings of self respect, and provoking ridicule among all beholders? Would he have us prove faithless to our former associations, and to confess that hitherto we have been transgressing against high heaven; but now that we repent and desire to be admitted to the Synodal fold? This indeed, would have been a degree of humiliation to which we can never submit, and which we have done nothing to deserve. Here, then, is the cause which, if the Synod prevails, will render a division of this Diocese inevitable.

I am altogether unacquainted with the amount of our Diocesan's stipend; but if a protestant and a churchman be correct in his figures, I have only to add that I am amazed.

I remain, yours truly,

ANTI-SYNOD.

Messrs. Editors,—Will you allow me a small space in your journal to record publicly the success of a Clerical Meeting in the Parish of St. James, Newport.

For several years the want of such a gathering has been seriously felt, both on account of the benefit accruing to the people and the vast advantage resulting to the Clergy. Believing that much good would flow from such an assemblage, and hoping that that belief would not be fruitless, the Clergy of the neighbouring parishes were specially invited to meet at Newport on Wednesday the 8th of last month. The day was most propitious, and every thing that could be desired. At an early hour there were present the Venerable The Archdeacon, the Rector of Windsor, the Professor of Theology at Windsor University, the Rev. the Rector of Rawdon, Rev. Mr. Hodgson Rev. Mr. Ruggles of Kentville and Rev. Mr. Pryor of Dartmouth.

Divine Service was held at 11 A. M. in the Parish Church, celebrated for its neat interior and magnificent font. A Sermon was preached by Rev. Professor Hensley on the mutual duties of priest and people; a Sermon most appropriate for the occasion and filled with wise counsel to those to whom it was addressed. After the celebration of the Lord's Supper and an interval of an half hour the Annual Meeting of the D. C. S. was held by far the most interesting and well attended meeting of the kind ever held in the parish. Short and effective speeches were given by the Clergy, but none of them were more so than that delivered by the highly respected veteran Church Warden, J. C. Cochran, Esq. who for a quarter of a century has held the reins of secular government over the officers of the Church in this Parish.

At this time Rev. Da. Blackman, Head Master of the College School arrived and addressed the meeting. An adjournment was then made to the Rectory where the business of the day was transacted. It was briefly this: to organize and establish a series of meetings in the neighbouring Parishes during the year, having for their object, the advancement of the spiritual interest of the Clergy and the people under their care.

A set of rules as the basis of a Constitution was submitted to the assembly for consideration, and after some brief discussion it was agreed to assemble at intervals of about two months, in rotation, in the various neighbouring Parishes, to hold a public service, and a public meeting in which the interests and affections of Clergy and Laity towards their beloved Church in her practical unity, should be enlisted and engaged. Thus passed off the first Clerical Meeting held in this neighborhood for many years, profitably it is to be hoped, to all who met together on that occasion.

That the Parishioners who attended the services of the 8th derived both pleasure and edification was plainly manifest, the number of communicants being large considering that it was a week day gathering, in a busy season of the year, the afternoon service being so largely attended and the patience of all by no means exhausted.

Though these little gatherings will never assume the size and importance of the Norwich congress yet it is pleasing to know that the same happy effects may result from these as from that which "had all the attributes of a successful gathering."

We need an interchange of thought, a suggestion of new ideas, a wider range of thought, coming in contact with holy men of large experience, and may God of his mercy supply our need; and lead us all by every legitimate means to extend His cause, and awaken in each other as members of one great family a common interest in our common religion.

Yours &c.

J. J. H.

SUMMARY OF CHURCH NEWS.

THE accounts of the meeting of the Church Congress at Norwich, fill a large space in the English papers. The meeting is considered to have been a highly successful one, an agreeable disappointment, as many feared difficulties would arise which would result in a failure. The subjects were discussed as arranged in the programme, and many valuable hints thrown out. The essential characteristic of these meetings is that they are for *talk* only, not even a vote is taken, the subject, whatever it may be, is discussed and then left. Of course it is expected that some

practical results will be produced, indeed it can scarcely be otherwise. Men by these discussions will be set thinking, and the step from thinking to acting is not a long one. It is satisfactory to observe that laymen have taken a greater interest and share in this last Congress than in any previous one. The detailed accounts are not yet completed, those that we have are, first, the discussion "On the Education of the Poor in its relation to the Church and State." This subject is one rather of local than general interest. The great question of religious or secular education (with us, unhappily, not even a matter of discussion) is brought in, although it is not so much a question of principle, (for there, as yet, none think of separating religion and education) as one of detail. The great want of schools is also mentioned, though much progress is reported. In 1859 there was school accommodation for about 509,000 children: now there is sufficient for about 1,300,000; still there are few countries in the world where the lower classes have so little education, or so few opportunities of obtaining it, as in England. The Court of Final Appeal was discussed. There seems to be a unanimous opinion that the present condition of the Court is unsatisfactory, but no solution of the many difficulties is offered. The Queen's Advocate, Sir R. Phillimore, favoured the plan, which many seem to think the best, of removing all ecclesiastics from the Judicial Committee, but that where a point of doctrine arises the opinion of the Bishops and Regius Professors of Divinity should be asked, just in the same way that the House of Lords consults with the Judges upon points of law. Sir Willoughby Jones thought that much of the difficulty arose from considering a charge of false doctrine as a criminal charge, and therefore the Court started with the assumption that the accused was innocent, and while allowing him every possible latitude of defence confined the complainants within the strictest limits. This, he contended, though just in cases of discipline, was most unjust in those of doctrine, where prosecutions are to all intents and purposes civil cases, the charge being a "breach of contract" between the clergyman and his parishioners, and that therefore the trial ought to be conducted upon the same principles as a civil case would be in the Common Law Courts.

Cathedral Reform was discussed, the Dean of Ely opening. A strong feeling prevailed that the Cathedral ought to be the pattern Church of the Diocese, the school of music, the exemplar of ritual, the place where particular attention might be given to the candidates for the ministry, or to give the words of one of the speakers, Lord Hervey:—

First, with regard to the cathedral itself. Everything should be done with a view to make the whole clergy and laity of the diocese feel that the cathedral church was their own mother church. It should be thrown wide open to them, and they should be encouraged to frequent it. They should be drawn to it in every possible way, and on every fitting occasion. They should be made to feel as much at home in their own cathedral as they were at home in their own parish church. The best preaching, the most heart-stirring, the most edifying sermons should be heard in the cathedral, and at hours most suited for the concourse of the people. The vast size of the cathedral churches, the penetrating clear voice of the intone, the harmonious voices of the choir, were they not intended for multitudes? and therefore multitudes ought to be attracted. Beautiful and elevating as was the architecture of those sublime temples, yet there was no ornament which the skill of man could possibly devise that could for one single moment compare with the living forms of men, worshipping the God who made them, and receiving at the mouth of His servants the message of His divine love, and the sacraments of His grace. Those were first among the means of making cathedrals useful. Then he would give every facility for making the cathedrals schools of chanting and of psalmody, to the whole diocese. They know that of old very great importance was attached to the chanting. They were especially told, with regard to the venerable Bede, that he learnt of John, the arch-Chanter of St. Peter's at Rome, whom pope Agathon sent into England on purpose to teach the English the mode of chanting, whose beautiful singing attracted vast multitudes of people in the neighbourhood of Wearmouth. It would be of signal benefit to the various parishes of the diocese if means could be found of training Church singers at the cathedral in the best styles of chanting and of singing—the most ecclesiastical style, and if moreover a uniform system of pointing could be provided for the whole diocese. Then allowing for the necessary difference between the cathedral

and the parish church; he thought the cathedral service should be the model for the whole of the diocese. The precedents of the cathedral should rule the practice of the parish churches, so that all voluntary and party rights and usage might be abolished and swallowed up in a dutiful following of the usages of the cathedral church. In every possible way the cathedral should be made the instrument for giving unity to the whole body of the clergy of the diocese, and if he might be allowed to say so, every Bishop should, to the very utmost of his power, draw all his clergy around him in bonds of Christian love and fellowship as fellow-workers with him, in doing the work of Christianity in the diocese. If they kept in view those two principals of concentration and communion, the direction which all practical steps for increasing their usefulness must take would be plain and obvious."

It will be a great change if the English Cathedrals can be brought from their present inefficient condition to such a state as that. And as it is always well for ourselves to have a high standard, we may hope that our own Cathedral may not fail to do somewhat of such a work.

The celebration of Harvest Festivals is becoming more and more common in England. A day is not generally, as here, appointed by authority, but each parish has its own "Harvest Home." Now that the day is near when we are to meet in our Churches for a thanksgiving to God for his mercies during the past year, we naturally read with some interest how such days are observed in England. We see that great pains are there taken to mark the day as one of gladness and rejoicing. The Churches are appropriately decorated with the fruits of the fields, the services are made as attractive as good and joyful music and earnest worshippers can make them. Frequently the day ends with a village feast, where rich and poor make merry together. By all these means we may be sure that gratitude towards God, and kind feelings towards one another are increased.

Our readers may remember that a plan was set on foot, about two years ago, of publishing an "Authorised Commentary" upon the Bible. Some person, who had grown restless at the long delay, having written in an English paper to enquire if the project had been abandoned, Mr. Murray, the publisher, "hastens to assure the writer that the scheme, so far from being abandoned, is making steady progress, some part of the work being already in type. The scholars and divines engaged upon it have felt that a speedy publication was quite subordinate to the proper and thorough execution of so momentous a design."

A brisk discussion is going on in some of the Church papers as to the propriety of dividing the Sunday services by saying the Litany in the afternoon. On one side it is objected that this may deprive some of the parishioners of ever joining in the Litany, and that it being a penitential office it is specially irregular to adopt such an arrangement when there is a celebration of the Lord's Supper; as the penitential service should come before, not after that; to this it is replied that the present arrangement crowds too many services together, gives a handle to those who object to the repetitions in our Liturgy, and, above all, so lengthens the services as to crowd out its most important part. This seems the strongest point. One writer says:—

"People say sometimes, 'We miss the Litany;' or, 'We miss the Psalms;' but is it not strange that we so seldom hear them say 'We miss the Eucharist?' They 'miss' all the less important parts of the service (which they might read for themselves, if they liked, at home or in church); but the chief, the central, the characteristic act of Christian worship, this they do not 'miss'! It is as though people should say of the solar system, 'We miss Jupiter,' or 'We miss Venus,' but we do not miss the Sun itself; we can do very well with only an occasional glimpse of that?"

The Communion Service is a full and complete service by itself, needing no other introduction or preparation than what is supplied in itself; this service, however, has been practically set aside among us, and Morning Prayer and Litany brought in to fill up the gap. Our Lord said 'Do this in remembrance of Me;' and we say 'We will not do so, but we will do something else instead, which we think more convenient; we will read Morning Prayer and Litany and Ten Commandments, and preach sermons about the death of Christ, but the remembrance of His death, which he Himself ordained, we will not celebrate.' Surely we must be ignorant of what is needed for Christian worship than our Lord Himself!

Speaking of services reminds us that Dean Close of Carlisle, has published a little pamphlet called "Thoughts on the Daily Choral services in Carlisle Cathedral," in which he urges the spiritual benefits to be gained from such services, as a reason why they should be more largely attended.

A short time ago it was said that the Government did not intend to appoint another Bishop of Victoria and that the see was to be suppressed. The late Bishop writes to the *Times* saying that recent personal inquiries of his own at the Colonial Office have convinced him that no intention of suppressing the Bishopric is entertained by the Government.

A foolish report got about and was eagerly seized by some of the secular papers as a text for some sneering articles, that the Servian priest who had given the Holy Communion to Mr. Denton had been suspended. This is entirely untrue. The Archbishop of Belgrade has declared that he had no idea of passing any censure upon the priest for having done so, and that his own intention was to bring the matter before the Synod with the view of establishing some general rule, to apply to similar cases.

In connection with this subject it may be mentioned that an association has been formed for promoting the unity of Christendom; it is connected by a very simple bond, its one engagement is to use a prescribed prayer for Unity; and besides the direct spiritual effect of prayer, it is hoped that the knowledge that so many persons in different communions are so engaged may not be without an indirect influence in softening the difference which separate them. The Society numbers some 8,000 members, lay and clerical, in the Anglican, Roman and Greek Churches.

Among the new books announced is one by Dr. Pusey, in reply to Abp. Manning's pastoral. As Dr. Pusey was unwilling to enter into direct personal controversy with the Archbishop, the reply has taken the form of a letter to the author of *The Christian Year*. Its title is "*The Church of England a portion of Christ's One Holy Catholic Church, and a means of restoring visible unity.*" It is said that the book is for Dr. Pusey what his *Apologie* is for Newman.

The General Convention of the Protestant Episcopal Church of the United States commenced its Session at Philadelphia, October 4th. The meeting is an important one on account of the question of re-union with the South, which seems to be progressing favourably. The sermon at the opening of the Convention was preached by the Bishop of Montreal; for this his Lordship received the cordial thanks of the Convention, and was requested to allow it to be published. He was also requested to attend the sessions at pleasure, a chair being placed for him at the President's right. On the third day there were present clerical and lay deputies from Texas, North Carolina and Tennessee. A resolution was proposed expressive of profound gratitude, to Almighty God for their presence, when the vote was taken, and an almost unanimous *Aye* was given, as if the whole heart was in it. Perhaps half-a-dozen voices were faintly heard in the negative. The sensation produced by this vote was such that for some minutes no attention was given to other business. When the election of the Bishop of Alabama was recognized in the House of Bishops, and he and some other Southern Bishops spoke of the magnanimity, generosity and brotherly love which had been shown to them by their Northern brethren, the Venerable and Right Reverend Fathers all sung together the *Gloria in Excelsis*. Although the number of Southern Bishops was not large, yet it must be remembered that other dioceses, among them that of Virginia, promise to reunite as soon as they can do so consistently with their duty to other Southern dioceses. The action of this Convention is exciting the greatest interest throughout the States. The President was anxiously watching it, hoping that a friendly course would be pursued, and his hopes are not being disappointed. While we thankfully see such a feeling of Christian love shown by the Church, it is matter of regret that the Methodists, Presbyterians and Baptists at present refuse to unite. The question of a division of the States into Provinces has been favourably received by the General and some State Conventions, though as yet no definite action has been taken. There is to be a division of the Diocese of Pennsylvania, and three more Missionary Bishops are to be appointed.

The sudden and lamented death of Lord Palmerston will be known to all.

EDITORIAL NOTICES.

ORDINATION.—In accordance with the notice previously given, an Ordination was held by the Lord Bishop of Nova Scotia in Christ Church, Windsor, on Sunday, Sept. 24th

The Sermon was preached by the Bishop from Rom. x. 14, 15. The Candidates were presented by the Rev. Dr. McCawley, Archdeacon, who also read the Ante-Communion Service. The following gentlemen were admitted to the Order of Deacons: Messrs. John R. Campbell, C. H. Jenkyns, (St. Augustine's College,) W. B. Armstrong, B. A., and R. Haire, (King's College.) The Gospel was read by Mr. Campbell. Rev. J. P. Sargent, B. A. was then admitted to the Order of Priests.

The four Deacons are stationed as Curates as follows: Mr. Campbell at Yarmouth: Mr. Jenkyns at Antigonish: Mr. Armstrong at St. Paul's, Halifax: Mr. Haire at Stewiacke.

There have been fifteen persons admitted to the Order of Deacons within the last two years, thirteen of whom have been educated at King's College.

[The above notice was omitted last month through a mistake of the printer.]

THURSDAY, 16th inst., is appointed to be observed as a day of Thanksgiving for the blessings of the year. The service will be the same as for last year, with the addition of a reference to the preservation of ourselves and our cattle from the plagues with which other countries have been afflicted.

MEETING OF EX. COM. OF D. C. S., Oct. 20, 1865.—A grant of \$50 for one year from July 1st, was passed toward supporting the ministrations of the Church at Acadian Mines, Londonerry. Also, a grant of \$100 from Oct. 1st, to the Rev. W. T. Morris, Antigonish, toward enabling him to provide an Assistant Missionary in his parish. It was directed that the second moiety of the grant to the Parsonage at New Ross should be paid. Notice of motion was given for a grant toward paying off the debt upon the Church at Bridgewater. Also, toward paying off the debt upon the parsonage at Chester. Also, for a grant toward supporting an Assistant Missionary at Dartmouth. Col. Myers was appointed a member of the Investment Com. in place of L. Hartshorne, Esq., deceased.

The following grants were made toward support of missions during 1866: Albion Mines, \$200; Annapolis, \$200; Beaver Harbour, \$200; Bridgewater, \$200; Digby Neck, \$300; Falkland, \$200; Guysboro', \$100; Hubbard's Cove, \$200; Liverpool, \$200; Maitland, \$160; Melford, \$200; New Ross, \$200; Pictou, River John, \$200; Pugwash, \$200; Rawdon, \$80; Shelburne, \$100; Tusket, \$200.

The general meeting of D. C. S. having directed the Ex. Com. to devise means for raising at least \$400 a year additional to meet the deficit in the Block Sum of S. P. G.—It was resolved that a circular be sent to the several parishes stating the necessity for raising a special sum for the purpose, and suggesting means for its accomplishment. A committee was appointed to draw up and distribute the circular.

NOTICE.—The Examination for the Christmas Ordination will commence at Halifax, on the morning of Wednesday, Dec. 20. **ERRATA**—in Oct. No., p. 53, last line *dele* "and other;" p. 56, line 31, for "wrong" read "money." **TO CORRESPONDENTS.**—Second part of letter of "a Protestant and a Churchman" and letter of "a Churchman" we cannot publish until the writers give us their names.

A reply from the General Convention of the Prot. Epis. Church in the United States to the address, of sympathy sent to them by the Diocesan Synod of Nova Scotia, has been received by the Bishop.

The Church Wardens of Christ Church, Dartmouth, in accordance with a resolution passed at a meeting of the Parishioners, lately presented the Rev. Canon Gilpin with a handsome piece of plate, with his name and the presentation inscribed upon it, as a "token of their appreciation of his services whilst ministering among them and of their desire to keep the same in grateful remembrance."

NOTICE.—The Hymn Books of the S. P. C. K.; noticed in a former number, can now be had at the Depository, at the Book Store of Wm. Gossip.