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" Ad profectum sacrosanctae matris ecclesiae "

DAILY PRAYER.

" GREAT is Diana of the Ephesians," cried the heathen of Ephesus ; and there is no knowing how long this would have been their cry and watchword, if the Catholic Religion had not at length been preached to them by St. Paul, who, amid much opposition and persecution, planted the Gospel of Christ among them.

" Great is the Protestant Religion," is the cry of many in our day, who make their religion to consist in protesting against or neglecting whatever is likely to interfere with their worldly gains or pleasures, or in any way to require self-denial.

Now, far be it from us to ignore or depreciate the advantages, both civil and religious, secured to us by the Reformation. Our free Bible and Liturgy, in a language understood by the people,—our escape from the shackles of superstition and the snare of " indulgences " have, so far, placed our Communion on a vantage ground, as compared with other branches of the Catholic Church, that the revival of catholic truth among ourselves will make the Anglican Church the centre of Unity in these latter days.

In this truly Catholic revival, we may surely include Daily Public Prayer. Whatever the reason may be, it is very remarkable that oftentimes those who are loudest in praise of the Protestant Reformation, are least anxious to restore this—one of the essential marks of a true and living Church. And here we would observe that those objectors are mostly to be found in our own ranks, for daily Prayer-meetings are not at all uncommon among Dissenters, and are the invariable accompaniments of every revival of religious earnestness, or desire for such revival. And we have never yet seen a pious Dissenter who objected to daily public prayer. Indeed, not only dissenting christians, but—as Bishop Beveridge observes, " The Turks shall rise up in judgment with this generation." The Mahometan Mosque is daily open for prayer, and the cry of the priest from the minaret causes every follower of the false prophet to prostrate himself, morning and evening, before the Lord, with the offering of prayer and praise, whilst the nominal follower of Jesus, who prides himself on his superior light, stands by in amused curiosity. And yet we wonder that the gospel makes such slow progress among Mahometans, and that their name for a christian is " Infidel dog." But nearer home, in all our towns, we daily hear the bell of the Romish Church calling to prayer, whilst at intervals the daily prayer-meeting of the Dissenters presents a startling contrast to our apathy, and causes many a wandering soul—bewildered among many counsellors—to decide against us, as a people of mere Sunday religion.

But it affords some comfort to the earnest Churchman to examine his Prayer-book and discover that—of the many accusations brought against his form of faith—few

indeed can be sustained by reference to its pages. There he finds the ordinary services styled the "Order for Morning and Evening Prayer, *Daily* throughout the year." The services are constructed with this intention, for the lessons from Holy Scripture are so arranged that the Old Testament shall be read once, and the New Testament thrice, in the course of the year, whilst the Psalms are to be regularly read through once a month, or twelve times a year. Thus, even the unlearned may, and often do, learn by heart what they so frequently hear.—as those who visit the sick-beds of the faithful among our people can abundantly testify. Romanists, Medievalists and Sectarians may argue as they please, but this one great fact that there is more of the Holy Scriptures read in the public service of the Church of England, than in the public worship of any other denomination of Christians, is worth a thousand arguments to show her superior claims as the Centre of Unity. We know Who hath said—"Them that honour Me, I will honour." Here we have the Holy Scriptures read in Sentence and Psalm, Lesson, Epistle and Gospel, and the Prayers, Collects and Exhortations so arranged as to throw light on and expound these Divine Oracles. Thus it happened that, with the Bible and Prayer-book, the decendants of the mutineers of Piteairn became—though a little flock—the praise of the whole earth. As the Eunuch could not understand the Bible without the voice of God's Church to guide him, so the daily reading of the Holy Scripture requires the running commentary of the Daily Prayer and Exhortation.

This daily commentary we have,—as ordered by our Rubric. And it is very strange that so goodly a rule has been suffered to lie so long in abeyance,—for it might be supposed that the mere reading of the first half-dozen pages of the Prayer-book, and the hearing of even one service would have revealed the compilers' intention of daily use. "The Order for Morning and Evening Prayer daily, throughout the year," the arrangement of the Lessons and Psalter, the very words of some parts of the service—all cry aloud to us to combat by this potent means the infidel tendencies of the age, and to make a reality of our *weekly* profession—"Day by day we magnify Thee."

Let us glance at the arguments commonly brought against the Daily Service.

I.—"It is an innovation." No, but a restoration. For when our blessed Lord and His Apostles were found *daily* in the Temple, attending the daily services, they were but observing an ordinance which had been in force in the Jewish Church for fifteen hundred years. And that this daily offering of prayer and praise was not abolished with the ceremonial law, is abundantly evident to all who read in the New Testament, of the daily attendance of the Apostles and first Disciples in the Temple—and history shows that ever since that time there never has been a year in which the Daily Service has not been offered in some branch of God's Church. We see, therefore, that what is by some styled an innovation, is a godly and edifying ordinance, thirty-three hundred years old. It is high time that it was restored among ourselves, if we would not have our candlestick removed, for there is nothing so open to schism and ultimate infidelity, as a Church teaching one thing by her formularies, and a far different thing by her practice. It is three hundred years of this kind of work, or rather lack of work, that we have to thank for the insubordination and freethinking which have mainly given rise to our present troubles.

Blessed be God's holy Name, He is now reviving our Church, and from many places the daily offering of prayer and praise is arising before Him "as the incense." It is this which gives us hope in these dangerous days.

II.—"Very few will attend, if the Church is opened for Daily Prayer." It may be so, for a time, but even if it be so, is it not for the few faithful that the

Pastor must chiefly care? To the old, the poor and the sorrowful, earth has not many joys to give. Whilst the busy, the happy and the wealthy are satisfied with earthly consolations, let them not lock the doors of the churches during the week, but permit them to be opened daily for the few who set their affections on heavenly things, and seek a peace and a comfort which the outside world cannot give. Let these also have the great comfort of Daily Morning and Evening Prayer in the holy "stillness and seclusion" of the house of their Father and their best Friend. Among these few there may be some who at home are, like Lot, vexed with the filthy conversation of the wicked, and others who in their single room, occupied by a whole family, can find no place for retirement and meditation.

III — For the few who may attend, it is not worth while to spend the Church's money or the Pastor's time."

As for the Pastor's time, he is already bound by the rule of the Church to say daily the Morning and Evening Prayers, "either privately or openly,"—and further, "if he be not reasonably hindered, he shall say the same in the Parish church, and shall cause a bell to be tolled, that the people may come and hear God's Word, and pray with him."* His saying the Daily Service, therefore, does not depend on the presence of a congregation at all. And let those who object to the smallness of the congregation, tell us the value of even one immortal soul. What trifling or even considerable expense shall weigh against it, seeing the Judge Himself hath said that there is nothing which can be taken in exchange for it? Besides, prayer is not a matter of pounds, shillings and pence, but the loving instinct of the soul, drawing it to its Creator, and belongs as much to the congregation as to the private individual.

The benefit of Daily Prayer is not confined to the actual congregation. Our Lord will most certainly be present with the two or three who are gathered together in His Name, to bless, not only them, but those also for whom they pray. "The sick, who lie on beds of suffering, the wanderers away from home, the labourer with hand or head, the little children and the poor, who—as they hear the daily bell 'sprinkling the air with holy sounds'—know that for them the Church prayers are going up to God, for the country, for the whole Church, for all conditions of men."† We know not how far the blessings given to, or the harm averted from our times, is due to the fulfilment of the precious promise that the Father will grant whatsoever even two or three shall agree together on earth to ask in the Son's name.

Instead, therefore, of shutting the church doors against two or three, or even one solitary worshipper, we should be thankful that there are some who can and will pray for the rest, and—so far from being discouraged by the smallness of the congregation—can, by faith, behold the "Angel presences and the multitudinous presence of God, filling up the spaces that men count empty, in the courts of the Lord's house."†

One of the principal reasons of the long neglect of Daily Prayer is, that many people look upon Public Worship as a thing consisting mainly of a sermon, preceded and followed by prayers—the fewer and shorter the better. The great privilege of common or united Prayer they are willing to give up for the prayer of one man.

The Church is but awakening from a long lethargy, upon which—when we look back—we cannot wonder that whilst the service of the Lord's Day was so often stripped of its chief attraction—the Blessed Eucharist—and so became as a mere daily service, the week days, in their turn, should be denuded of their Morning and Evening Prayer.

* Rev. William Croswell Doane. † Prayer Book.

May we soon have the full restoration of the Daily Service, with its manifold blessings, and may our Church soon cease to deny by her practice what she so positively and constantly affirms in her formularies.

THE PRESBYTERY OF COBOURG, AND REV. W. J. MCKENZIE.

(From the Cobourg, Ontario, World.)

As many of our readers are personally acquainted with the esteemed gentleman who for the last eighteen years has been pastor of the Presbyterian Church at Baltimore and Cold Springs, and doubtless feel no little interest in the separation of Mr. McKenzie from his charge, we have thought it proper to notice in detail the proceedings of the Presbytery in this case.

At the meeting of the Presbytery, held on Tuesday the 5th inst., the following paper was laid on the table by Mr. McKenzie, and read —

To the Rev. Moderator, and members of the Presbytery of Cobourg of the Canada Presbyterian Church.

I beg leave to resign the pastoral charge of the congregations of Baltimore and Cold Springs, and my connection with this church.

It is with sincere sorrow that I feel constrained to separate myself thus from two congregations, with whom I have lived so long and so happily up to the present moment in Christian fellowship; and to sever myself from brethren in the ministry of the Canada Presbyterian Church, among whom I number some of my most esteemed friends, and whose friendship I still fondly hope to enjoy.

This very solemn step I now take, not because there is any want of harmony between my own views and those of the Canada Presbyterian Church in reference to what we term "the doctrines of faith and salvation," but chiefly because I am now convinced that the Canada Presbyterian Church ignores, both in theory and practice, certain great spiritual principles which should be fully recognized and acted on, in the worship of God and in the government of the church.

(Signed)

W. J. MCKENZIE.

This paper was considered, and Mr. McKenzie read for more than an hour an elaborate and carefully prepared statement of his views, discussing the great principles to which reference is made in the above paper. The gist of Mr. McKenzie's statement seemed to be that we are told in scripture of relative holiness, which attaches to persons, places, things and times when dedicated to God. That this holiness depends upon the act of consecration or dedication, has degrees, may be temporary or permanent; that persons or things once dedicated cannot be alienated without guilt, though they may be reformed, or used for secular purposes in temples or holy places, and their furniture, particularly the table on which the bread and wine in the Lord's Supper are placed, is holy, and that to use them for secular purposes is sinful; that the Canada Presbyterian Church ignores this doctrine, and that Dr. Candlish in particular, and Presbyterians generally, assert that we have no longer under the New Testament dispensation a temple, priesthood or sacrifices, in the proper sense of these words.

Lengthened conference was held with Mr. McKenzie as to the application of these principles, and his answers were to the following effect:—

I take exception to the clause in the appendix to the directory for the public worship of God, "As no place is capable of any hallowing, under any pretence of whatsoever dedication or consecration." A man who is dedicated to the ministry would be guilty

of sacrilege in robbing God of his services, unless through necessity. The laying on of the hands of the Presbytery constitutes a man a minister. When the laying on of hands is not practiced, I do not consider the man a minister. Between the publication of the First and Second books of Discipline, the laying on of hands was not practiced; and it is questionable whether, as Presbyters, the men ordained during that time had afterwards the right to lay on hands, not having been themselves ordained. I decline to say whether I consider the ordination of ministers of the Canada Presbyterian Church valid. I administered the ordinance of baptism on last Lord's-day. None but a minister duly ordained has a right to do so. I desire it to be noted, however, that there are ordinations which may be considered regular, and others that are irregular, and that such irregular ordinations may be considered in a sense valid. I cannot find the class of men, commonly called elders in the Reformed Churches, either in the New Testament, or in the Church History until about the 16th century; and inasmuch as they are ordained without the imposition of hands, they are not holy persons. If such men are ordained by the laying on of hands, I consider them ordained persons in the same sense as ministers, and to be bound like ministers to devote themselves exclusively to God's service. I consider it a desecration for men who are not set apart by the laying on of the hands of the Presbytery, to occupy the pulpit in the house of God as preachers of the gospel. I consider a regular ordination to be an ordination by a man who has received authority from his predecessor to ordain. I do not consider the statement in the Basis of Union, Section V., viz., "the official equality of Presbyters without any officers in the church superior to the said Presbyters, is founded on and agreeable to the word of God," to be right. I do not think that any such equality is to be found in the word of God. The apostles have successors in the church, not as apostles, but as rulers in the church and over other Presbyters, and with the exclusive right of ordination. Baptism is properly dispensed when it is dispensed by one who has authority to do it. In baptism, a change takes place in the child, viz., that of relative holiness. As to other points, I hold the doctrine of the Westminster standards concerning Baptism. I am not aware that there is a departure in my mind from the doctrine of the Lord's Supper as laid down in the Confession of Faith. But I think our church is wrong in denying the Lord's Supper to poor, sick, bed-ridden members of the church, who are unable to get to the public administration of the Sacrament. I brought the minister of another church to administer the Communion to a dying woman, who was a member of this church. I consider it not consistent with my vow at ordination "to endeavour directly or indirectly to subvert the practice of this church," but I consider it a *laudable inconsistency*. In answer to the question, does Mr. McKenzie consider that the following statement of the Confession, XXI. 6, "Written prayer, nor any other part of religious worship, is, now under the gospel, either tied unto, or made more acceptable by, any place in which it is performed, or towards which it is directed," is consistent with the views expressed by him of *degrees of holiness*? he replied, If the Jews might expect more especially to meet with God in His temple, where the ordinances were dispensed, then we might expect to meet with God more especially, where the New Testament ordinances are now dispensed. I consider that under the Christian dispensation places of worship are symbolical of Christ's dwelling with the church on earth.

A small committee then conferred with Mr. McKenzie, with a view of ascertaining whether anything could be done to bring his views into harmony with the standard of the church, with the following result:—

"The committee beg to report that, in conference with Mr. McKenzie, in which they were met by him in a brotherly spirit, they find, That there are other things connected with the worship, such as the want of forms of prayers for various occasions, in which he regards the practice of this church as unsatisfactory; that he has read, conscientiously and prayerfully, works on both sides of all the various questions involved, and examined the teachings of scripture on the subject; that his mind is now made up so far, that with his convictions as to what constitutes a valid ministry, and particularly as regards a higher grade in the Christian ministry than Presbyters, he cannot regard

his ordination as regular, or remain any longer in connection with the church. With sincere sorrow, the committee cannot but recommend that the case be brought to an issue without further dealings with Mr. McKenzie.

(Signed)

JOHN LAING, Convener."

This report having been received, the following decision was unanimously given:—

"The Presbytery, having fully considered the paper laid before them by Mr. McKenzie, and the statements in explanation, also the report of the committee appointed to deal with him, find—

"1. That the opinions which Mr. McKenzie has expressed regarding the existence of an order in the ministry of the Christian church superior to that of Presbyters, to whom belongs exclusively the functions of ordaining; regarding scriptural authority for and ordination of other church governors than ministers of the word, commonly called Elders; and regarding the irregularity of the ordination practised in this church, are not in accordance with the standards of the Canada Presbyterian Church.

"2. That the conduct of Mr. McKenzie, in taking the minister of another denomination to administer the communion to a member of this church when sick, is inconsistent with the obligations under which ministers of this church come to their ordination, and is censurable.

"Being satisfied that Mr. McKenzie holds these convictions and acted in the manner above indicated conscientiously, and after careful examination, resolve:—

"1. To accept the resignation tendered by Mr. McKenzie, of the charge of Baltimore and Cold Springs, and of his connection with this church.

"2. To declare him no longer a minister of this church.

"3. To appoint _____ to preach at Baltimore and Cold Springs next Lord's day, and to declare the pulpit vacant.

"4. The Presbytery resolve to record their esteem and regard for Mr. McKenzie, on account of the many estimable qualities which he possesses, and their sincere sorrow at the dissolution of a connection with this Presbytery and Church, which has continued with unbroken harmony for the long period of eighteen years."

The blank was filled up with the name of Rev. John Laing; and when the Moderator intimated the decision to Mr. McKenzie, in feeling, kind and suitable terms, Mr. McKenzie expressed his concurrence in a spirit of Christian kindness.

It is only just to add that we have been informed that when the above resignation took place, Mr. McKenzie had not made formal application to any other church. He seems to have acted throughout from a sense of duty; and we cannot believe that he has been actuated by any mercenary or worldly motives in taking his present course.

We cannot, however, doubt that, as he considers himself consecrated to God for life, he will seek admission into another church; and in his own expressed opinion of prelatic ordination, we see no Protestant Church, but the Church of England, or the Protestant Episcopal Church of the United States, which will meet his view.

THE STOPPING-PLACE.

Rev. Mr. Tollemache, one of the rising young men of the Ritualistic School, and a prominent preacher, in a late sermon said:—

"'Lord, to whom shall we go?' If the Church of England be in heresy or schism, or full of scandals, is the Church of Rome free from similar stains? Grant-

ed, that our altars have been unblest with the presence of Christ Sunday after Sunday, and that the Holy Sacrifice has been offered only five or six times a year. Granted, that there are men among us who deny the faith, and that with more or less support in high quarters. These are grievous scandals. But our clergy do not become cab-drivers, as in Paris; nor banditti, as in Italy; nor are they avowed Jews, as in Spain—the country of the ‘Most Christian Queen.’ Is not this last a greater blasphemy than all the heresies of Colenso, or the more subtle rationalism of the powers that be nearer home? I say, therefore, in answer to the question I proposed first,—‘When the Kingdom of Christ is divided against itself, who is the aggressor?’ Undoubtedly the Church of Rome is the aggressor. She is the old, haughty, silent power who has ever taken all and given nothing in England. The divisions in the Church of Christ are to be traced to the overweening ambition which of old caused the fall of Lucifer. And I say to these, if there are any here, who are dazzled and misled by the bright promises and claims of Rome—she has her scandals, as bad if not of the same kind as the Church of England; and if ever there was an unwarrantable act of schism in the history of Christianity, it is the aggressive attitude of Rome to Canterbury at this day. We go to Rome, *i. e.*, into countries in communion with Rome, and are content to have our chaplain and services for ourselves, without trying to proselytise our brethren. Rome comes here and brings her bishops and priests, and sets up altar against altar, in insolent defiance of our position, and denial of our place in the Body of Christ; and with the avowed object of winning proselytes; and this at the very time when the Church of England is awaking from her sleep, and realizing her high functions, and restoring to us the long forgotten truths, and doctrines, and practice of the Catholic Church?”

THE LOW CHURCH ASSOCIATION, AND REV. MR. BENNETT.

The Low Church Association has commenced a prosecution against the Rev. Mr. Bennett for teaching false doctrine as to the Presence in the Eucharist. The *Church Times* says:—

“To the common sense of laymen we put it—is there more standing ground in the Church of England for the Colensos and the Voyseys, and the Rowland Williamses, than for those who preach Catholic doctrines? Why does not the Church Association—sad misnomer!—prosecute Mr. Charles Voysey for denying the Divinity of Christ? Why does it not prosecute at least one clergyman in the Diocese of London who holds and teaches that the Resurrection of Christ is but a historical figment, good perhaps in its tendency, but baseless as a fact? Why do the Association and the party it is associated with, stand by so calmly and see the Colensos and the Stanleys undermining the Faith which all Churchmen, High and Low, accept in common? Why, but because Calvinism tolerates everything but Catholicity; and the chief foe which Catholicity has to exterminate is not Colensoism, but that Calvinism which is the parent of all doubt, honest and dishonest. So when it comes to the real fight it is not between mere Churchmanship and Socianism, but between Catholics and the followers of Calvin. For Mr. Bradlaugh himself the *Record* has more sympathy than for Bishop Hamilton, or Mr. Mackonochie, or Mr. Bennet—aye more,

when it comes to the pinch, than for the High and Dry Anglicans, who, it must be confessed, are now all but fossils. In a word, the Church Association will tolerate and work with men who deny altogether that Christ is God, while they will persecute before the tribunal of Cæsar those who worship Christ as God, in the way He has Himself appointed. Be it so, we say again. But let Catholics now open their eyes to what is meant. This is no question of form or vestment, or color, or light or incense. We fight now for the solid verity which nineteen centuries have fully established, and which is not, thank God, to be frightened out of the hearts of myriads of Englishmen by the fifty thousand pounds of the Church Association—nor by fifty thousand millions.

“After all the Church Association has only precipitated the crisis. It must have come to this sooner or later. That children be divided against their parents on the question is little matter. To each and to all is presented the alternative—Catholicity or Protestantism. There can be no more higgling about phrases, no more lingering on the borderland of doubtful sentiments and half-hearted acts. If it should be ultimately decided that in the Church of England, Christ is not (by the law of the land!) present in the sacrament of the altar, then of a truth dark days are at hand. But we do not discern the remotest chance of such a decision. We believe that not only will the doctrine of the Real Presence be legally declared a doctrine of the Church of England, but that it will be laid down as *the* doctrine, in such a way as has not been known for more than three centuries. ‘There ariseth up light in the darkness.’”

PREJUDICE—“The common conceit of the vulgar sort is, whensoever they see anything which they dislike and are angry, at to think that every such thing is scandalous, and that they themselves in this case are the men concerning whom our Saviour spake in so fearful a manner, saying,—‘Whosoever shall scandalize or offend one of these little ones which believe in Me,’ (that is, they construe it, whosoever shall anger the meanest and simplest artisan which carrieth a good mind, by not removing out of the Church such rites and ceremonies as displease him) ‘better he was drowned in the bottom of the sea.’ But hard were it for the Church of Christ, if this were to scandalize. Men are scandalised when they are moved, led and provoked unto sin. At good things evil men may take occasion to do evil, and so Christ Himself was a rock of offence in Israel, they taking occasion at His poor estate and at the ignorming of His Cross, to think him unworthy of the name of the great and Glorious Messiah whom the prophets describe in such ample and glowing terms. But that which we therefore term, offensive, because it exciteth men to offend, and by a dumb kind of provocations, encourageth, moveth, or any way leadeth unto sin, must of necessity be acknowledged actively scandalous.”—*Hooker Eccl. Pol. iv. ii.*

“I WILL DELIVER THEE.”—Call upon me in the day of trouble: I will deliver thee. Is not that enough for the afflicted soul? The time, the means, the power of deliverance, we may leave to God. What he accounts deliverance, will be deliverance indeed; far more complete and glorious than we could contrive for ourselves, and better timed, too. We have then but to obey the command, Call upon me, and God will fulfil the promise, I will deliver thee: and that so “exceeding abundantly above what we ask or think,” that we, with overflowing thankfulness and wonder, “shall glorify Him.”

As illustrating the prevailing fastidiousness in "choosing the preacher," the following is greatly to the point:—

"The people in one of the out parishes in Virginia, wrote to Dr. Rice, then at the head of a Theological Seminary, for a minister. They wanted a man of first rate talents, for they very much needed building up. They wanted one that could write well, for the young people were very nice in this matter. They wanted one that visited a good deal—a duty their former minister had neglected. They wanted a *gentleman*, for some thought a great deal about that, and so they went on, describing a perfect minister. They lastly mentioned that they gave their minister a salary of three hundred and fifty dollars; but if the Doctor would send an acceptable man, they would raise fifty dollars more. The Doctor wrote in reply, that they had *better call old Dr. Dwight from heaven*, for he did not know any one in *this* world that answered their description, and as Dr. Dwight had been long living on *spiritual* food, he might not need so much for the body, and possibly might live on four hundred dollars.

"I DO NOT LIKE YOUR FORMS OF PRAYER."

BUT you may have conceived an early prejudice against them, and been taught that, unless a man prays extemporarily in a congregation, God will hardly hear what is offered up. Perhaps you have never examined the subject; if not, consider this brief argument for forms of public devotion. When prayer is extemporaneous, the hearer must first ascertain what is said, he must then attend to its import,—and *then* ascends his devotion; but, in a form, he knows what *is* the prayer; he understands it, being familiar with it, and his devotion ascends immediately—supposing him to have the spirit of prayer, for, without that, prayer of any kind is vain. For this reason a true worshipper is less liable to distraction of mind with a form, than with extemporaneous expression. Besides this, the worship of the Jewish Church, in which Christ and His apostles united, "going to the temple to pray," was always in a prescribed form. So in the early Christian Church, and among the Churches of the Reformation, there was no objection to forms. The Lutheran still retains them, Luther preferring a form for his *private* devotion. Mr. Wesley compiled a prayer-book for his American followers, and to this day, the English Wesleyans use one, and Adam Clarke, the Methodist Commentator, remarked, "The Prayer-Book, next to the Bible, is the book of my understanding and my heart." A form, moreover, tends to preserve from error. How could the Trinity be depressed, or the Virgin deified in a Church, where our Liturgy is used? Dr. Buchanan, speaking of the Syrian Christians, who, by the use of forms, retained the essentials of Christianity, says, "Wo to the declining Church that has no Liturgy."

"THE SERVICE IS SO LONG."

Here there is a difference of opinion. The Church in its appointment thought it of just the right length; sufficiently comprehensive to embrace every necessary want, and yet not so long as to be tedious. You differ from the Church, and think the hour and a half of prayers in the morning and evening combined,—too long. Suppose you try and shorten it: you cannot

compress the *language*, as it conveys its meaning in the fewest words; nor can you remove the substance, for in the removal of any petition, thousands of voices would exclaim, "spare that tree, touch not a single bough. Perhaps you are one of those who find *all* prayer too long, never having time to pray even privately. No wonder, then, that you find our service too long; your mind is on every thing else but the prayer; and you would not care if God were not addressed at all. You are a *spectator* of the service, and not a performer; you do not respond, nor take any active part in the service, for you are engaged looking round, or thinking of your business, and feel no more interest in what is occurring, than you do in the reading of some annual charity report. But if you will, "with humble voice and pure heart" unite in the confession, prayers and thanksgiving, the length will disappear. A foreign language would doubtless prove tiresome, but when you understand it, every word has a meaning: so, if you attend to the service not as foreign, but as that which, by attention, you may understand, you will find yourself more concerned in asking pardon, than at first you would suppose; you would conclude that an hour in the morning, and half an hour in the evening, are not too much "to render thanks for the great benefits received, to set forth God's most worthy praise, to hear God's most holy Word, and to ask those things which are requisite and necessary as well for the body as the soul."

GO WORK.

"Go work to-day in my vineyard.—Matt. xxi. 28.

There is work—and hard work, too, and plenty of it—to do. The vineyard is wide, the laborers few, and idlers crowd the market-places. The fields are white, the harvest is great, and there is work enough for all. Reaping is work for the strongest man, who fills his bosom with grain at one sweep of the sickle; the feeblest can reap a little, and now and then gather a sheaf. Boaz can go forth among the reapers and direct them in their toil, and even timid Ruth can follow after to glean the scattered stalks, and find some handfuls dropped to encourage her in her work.

There is work to do—but who will do it? It is not forming resolutions, joining societies, or making a great ado; but it is putting your own shoulder to the wheel. If you want a thing done right, do it yourself. The way to do a thing is to do it yourself! Let every man begin at home, build against his own dwelling, and live in humble dependence on the Lord, looking up to Him for guidance day by day, and standing ready to do all his blessed will.

There is something for all to do. One can bake a loaf of bread; another can carry it to a starving child. One can make a coat; another can find a shivering form that needs it. One can give of their substance; another, who has nothing to give, can go to those who have, and assist them in their distribution. One can devote a day; another can give a dollar. One can speak; another can listen and obey. One can preach; another can get the people out to hear him. One can visit the sick; another can comfort the sad. One can say kind words; another can give good counsel. One can comfort the mourners; another can weep with those who weep. One can pray for blessings; another can say "Amen" to this petition. One can teach a child to read God's Word; another can instruct a class in Sunday-school. One can plan

work and select workers; another can execute the enterprise that has been planned. One can go forth into the "regions beyond" to spread the glad tidings; another can sound out the word of the Lord while he remains at home. One can edit a paper; another can get subscribers for it. One can write a tract; another can pay for printing ten thousand copies. A hundred others, who may have neither ability to write nor money to print, can take them and distribute them in ten thousand families in different localities. One can go forth for Christ's name's sake, taking nothing of the Gentiles; another can help him forward "after a godly sort." One can whisper "a word in season" to some friend whom no one else can so readily approach; another can write a letter which may bear the message of salvation to the lost. One can speak to the wayfarer the words of everlasting life; another can drop a tract in the path of a stranger, thus sowing a seed for the final harvest day. One can do this and another that. All can do a little, and some can do much. God alone can give the increase, and that He waits to do.

The greatest thing, the first thing, the last thing, the most important thing, we can all do—we can all pray. Let us do this as a preparation for every other duty, and God will hear and bless. "Go work!"

For the Young.

In our April No. we drew attention to the Organization in the Protestant Episcopal Church of the United States, called the "Young Soldiers of Christ." In the same month an English Church Magazine, (*Mission Life*), published an interesting appeal to the children of England on the subject, which we subjoin. By merely substituting Nova Scotia, or the New Dominion, for England, it will suit our young people admirably, and may lead to something. The Synod may think of it:—

To heads of families, schools, parishes, dioceses, and the country generally—greeting! This is the "Children's Corner" of our Magazine; but our first words must be to their guardians and guides.

The "Children's Corner" is to contain literature suited to their age, calculated to interest them from their baby days in the different "people, nations, and languages" of the globe, and in the spread of Christ's Kingdom among them. It is believed that this knowledge and this interest will enlarge the hearts and minds of our young ones, and form a band of union between countries and classes otherwise separated.

But this is not enough. We want to elicit more than sympathy of thought. We want to engage the young "soldiers and servants" of Christ—our children—to do something for the cause they read about. What we work for we love indeed.

And, happily, we have not now to inquire whether it is possible for children to be of use in the Missionary cause.

America, pre-eminently our sister by blood among all the nations of the world, has opened the way to us. A year and a-half ago she established a "Domestic Missionary Army," consisting of children of all classes, who, on

the payment of a very small annual sum (25 cents—1s. 1d. of our money), were enrolled as private soldiers, received a badge of service, and became one of a great community working for a great cause. The movement became popular at once. At the end of the first year—in January, 1868—the troops numbered 28,670 soldiers, and twenty-three Bishops had given their names as heads of as many regiments.

This, then, is our proposal. Let us follow this good example. Let us, too, raise a Domestic Missionary Army of the children of the Church of England!

Brethren by blood with the distant Americans, let us be brethren in arms for the combat against the Prince of the Power of the Air, for the establishment of that Kingdom whose coming we pray for daily. "Our Father, which art in Heaven **THY KINGDOM COME.**"

Much has been said of commerce as connecting the nations together by the common interests of this world. Enthusiasts have even looked to it as promoting that consummation of happiness—universal peace.

Shall we call ourselves Christians, and not assert the thousandfold stronger bond of Christian love? Jealousies, rivalries, wrath, strife, envyings, may any day enter into and disturb human interests. Both motives and results are of the earth—earthly. But if ever the nations of the globe combine, as the quarrelling Barons of old combined when the "*Truce of God*" was proclaimed, that all might go together to the Holy War—if ever, I say, the Christian nations of the globe so combine, under a universal "*Truce of God*," for the spread of Christ's Kingdom among the ignorant and sinful—why then, that kingdom we pray for will be near at hand.

Now, we say boldly that the raising of this Missionary Army of children of all ranks, for the furtherance of Christ's Kingdom, is one step more made towards its establishment. Children have neither heads nor hearts for political squabbles. The fate of empires does not touch them as important: national aggrandisement has no charm in their unworldly eyes. But the Gospel of Christ commends itself at once to the deep sympathies of their nature. Christ the Saviour—Christ the Deliverer—Christ the Consoler—Christ the Healer—Christ the Lifegiver—Christ the Peacemaker, is at once comprehensible as an object equally of worship and love; and they will quickly seize on the notion, that to spread the knowledge of HIM to the poor ignorant children of other lands is a work in which it must, indeed, be a delight to be able to take a part.

Organization of plans is, of course, necessary, and requires patient consideration. First and foremost we must hear what the autocrats of the two great societies say to us; for we must, after all, depend very much upon their help. That they and all interested in their work may form some general idea the manner in which our proposition may be carried, we have jotted down a few rules which will, at any rate, form, as they say, a basis to work upon. These, then, are they:—

1. That our English branch of the "Domestic Missionary Army" be called the "**CHILDREN'S MISSION ARMY**;" or, the Young Crusaders.
2. That every child—boy or girl—who chooses to join, shall enlist for a five years' service.
3. That an annual payment of one shilling per annum be the qualification.
4. That each regiment of one hundred Crusaders shall elect from amongst their elders its own "commanding officer," who shall represent them on special

occasions, and who must be a layman and become an annual subscriber of ten shillings either to the funds of the S. P. G. or C. M. S.

5. That all enlistment money be paid either to the S. P. G. or C. M. S.; but that regiments may help any special mission work, home or foreign, or occasionally work for any charity.

6. That a Crusaders' Army List shall be published from time to time, and the achievements of the various regiments chronicled.

7. That every regiment shall be provided with its banner, and meet at least once a year.

8. No *begging* of the money required to be allowed; the subscription to be saved from presents, or *earned* by work of some sort.

9. Every child to receive a card of admission—a sort of badge of service—which can be framed and hung up by those who value it.

10. That no fewer than ten names shall be sent to the Editor of the Army List at one time; and that, the fact of the payments stated having been made, shall be certified by the signature of the clergyman of the parish, or a District Secretary of the S. P. G. or C. M. S., or the secretary of any society for which funds have been collected.

In the first instance, however, we would suggest that the clergymen of each parish should announce to the heads of schools under his management—and perhaps to the National and Sunday school scholars themselves—that a plan for raising such a Missionary Army is afloat, and ask for a show of hands as to *who will join it*; mentioning the small subscription necessary for entitling the young soldiers to a place and badge of service. *Can* there be much doubt how such an appeal would be met? We think not; but, at any rate, why should it not be tried?

Is it necessary to particularise further how schoolmasters and teachers may foster the interest thus excited by a little more information and talk? It may help their geography by calling up a *wish* to know something of those distant countries to which colonists have gone, and where heathen live. It may even serve as a text for industry; for, probably, some of the little ones will have to earn the yearly shilling which is to qualify them for "soldiering."

To the richer homes, where parents have books at hand to read from, and where the young soldiers have already acquired some idea of the surface of the globe, the two oceans, the distant island groups lying so forlorn in the great waste of waters, and the vast mass of continent still heathen, it is, surely, needless to offer even a suggestion. Equally so, perhaps, to do more than hint how much an expression of approbation of the cause from higher "Overseers" still, will avail to further it in the different branches of the diocese.

To heads of families, parishes, dioceses, and the country generally, we commend the cause of the "Domestic Missionary Army" in its English branch.

THE YOUNG CRUSADERS.
HAIL AND FAREWELL!

Wit, dexterity, and the pleasant energies of the mind, seldom rank themselves on the side of virtue and social order; while vice is spiritual, eloquent, and alert; ever choice in expression, happy in allusion, and judicious in arrangement—*Sydney Smith's Essays* p. 354.

LET THE FORGIVEN FEAR.

A soldier whose regiment lay in a garrison town in England, was about to be brought before his commanding officer for some offence. He was an old offender, and had been often punished. "Here is again," said the officer, on his name being mentioned; "everything—flogging, disgrace, imprisonment—has been tried him." Whereupon the sergeant stepped forward, and apologizing for the liberty he took, said—

"There is one thing which has never been done with him yet, Sir."

"What is that?" was the inquiry.

"Well, Sir," said the sergeant, "he has never been forgiven."

"Forgiven!" said the colonel surprised at the suggestion.

He reflected for a few moments ordered the culprit to be brought in, and asked him what he had to say to the charge?

"Nothing, Sir," was the reply; "only I am sorry for what I have done."

Turning a kind and pitiful look on the man, who expected nothing else than that his punishment would be increased with the repetition of his offence, the colonel addressed him, saying, "Well, we have resolved to forgive you!"

The soldier was struck dumb with astonishment; the tears started in his eyes, and he wept like a child. He was humbled to the dust; he thanked his officer and retired—to be the old refractory, incorrigible man? No; he was another man from that day forward. He who tells the story had him for years under his eye, and a better conducted man never wore the Queen's colors. In him kindness bent one whom harshness could not break; he was conquered by mercy, and forgiven, ever afterwards feared to offend.

Shall the goodness and grace of God have less effect on us? Shall we continue in sin, that grace may abound? God forbid. Let the forgiven fear. Weigh well, I pray you, these solemn words—He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

The Month.

ENGLAND.—Among the accounts of the Easter meetings, we find the following:—

"At the Vestry of St. Nicholas, Newcastle, the following discussion took place:

'Alderman Ingledew said the Chairman had been pleased to taunt the churchwardens with a breach of the canon as to the accounts of the parish. He (Alderman Ingledew) might taunt the Vicar with a breach of the canon when he preached every Sunday in a black gown (hear, hear, and 'Quite right'), because the canon required that the surplice provided by the parish was to be used during the administration of Divine Service in that church; and the canon required it also for the Communion. [Mr. Young: I should think it would be much cooler.] It was in no way connected with Romish matters (hear, hear): if it was, he would not mention it. Therefore, he thought the Vicar should comply with the canon. The canon required him not to preach in a black gown—in a Geneva gown; but that he should use the surplice. [The Vicar: 'Quite right.'] See what Prideaux says.

'Mr. Young : Will you guarantee the Vicar against any odium to be brought upon him by the Low Church party ?

'The Vicar : Don't interrupt him ; he's in the right way now.

'Alderman Ingledew : The rubric as to the Communion Service says that the surplice, which is the habit provided by the parish for the use of the minister in the administration of the Offices of the Church, is the proper habit to be worn by him during the morning sermon, which is part of the Communion Service—unless, indeed, the parish should provide him with a white alb, vestment, or cope [He (Alderman Ingledew) did not wish the parish to do any such thing] ; in which case it would be his duty to wear them at the Communion Service, as the use of the gown is altogether unauthorized (loud applause).

'The Chairman said he heartily responded to every word his venerable friend had said. He assured them that it appeared to him to be a most monstrous thing that he should go into the church in his surplice, that he should leave the worship of God during the Psalm before the sermon, and should walk out of church again, change his garb, putting on the Geneva gown ; and, when the Holy Communion was administered, that he should return to the vestry, change his Geneva gown, and put on a surplice. If the ratepayers—

'Alderman Ingledew : I think we should leave it with the clergyman himself.

'The Chairman : No ; I won't let you off so easily as that. If the ratepayers here assembled will make a request to me to use the surplice instead of the gown, I should be most delighted to accede to their request (loud applause).

'Alderman Ingledew proposed that the Vicar, or the officiating clergyman for the time being, use the surplice instead of the gown at the morning sermon. He might mention that the gown was a modern thing there. When he was first appointed a churchwarden in that parish, a great many years ago, it was in the time of Vicar Smith, who at all times used the surplice ; and he believed its use was general throughout the diocese. The introduction of the Geneva gown was by Mr. Dodd, and the parish was never consulted upon the subject. It was within his time that preaching in the black gown in the parish church of St. Nicholas was introduced. Therefore, to use the surplice was only coming back to the ancient practice of that church.

'Mr. Hall seconded the motion, believing it to be a step in the right direction.

'The Chairman then put the resolution, and it was carried unanimously.

'Votes of thanks were then given to the retiring churchwardens and auditors, and to Alderman Ingledew for preparing the statement respecting the parochial charities ; and after a vote of thanks to the Chairman, the meeting separated.'"

On the 25th of April (the birthday of the late Rev. John Keble), the cornerstone of Keble College was laid at Oxford by the Archbishop of Canterbury, with much appropriate ceremony. The Bishop of Oxford, in a speech on the occasion, alluding to the attacks of the Liberals on the University of Oxford and the Irish Church Endowments, said,—

"Men told them, 'We will take away your endowments, we will confiscate your church, we will buy off the miserable traitor assassins by giving them the endowments of your clergy'; and this was met—how ? By raising up and founding a new Christian college amongst them."

MR. BRIGHT, in the Irish Church debate, endeavoured to disarm the objectors who urge that the Church Establishment in England is destined to stand or fall with that of Ireland. He drew a strong distinction between the two, and prophesied that if Ritualists and Anti-Ritualists could be content to live together in harmony, the English Establishment would long remain in undisturbed possession of its place in England.

Numerous meetings were held in England last month in the large towns, for and against Mr. Gladstone's resolutions to disestablish the Irish Church.

There seems to be great likelihood of a split in the Liberal Camp on the question of the division of the Irish Church endowments. Some would divide a large

portion of the money among the Presbyterians and Roman Catholics; others would secularize the whole, after providing for vested rights.

Mr. Spurgeon writes to Mr. Bright, saying that he and those who think with him would desire above all things to disendow the Irish Church, but rather than any portion of her funds should go to the Roman Catholics they would a vast deal rather let matters stand as they are. So Mr. Gladstone will have enough to do with his new allies, whilst from the number of his former political followers he has—since this Irish question came up—lost many churchmen. No question has so deeply agitated the English mind for many a day. The debate in the House of Commons has been marked by great personality and bitterness. Among the lighter indications of feeling we find the following :

“ G was the giant, man-mountain of mind,
 I, the logician, expert and refined,
 A was the adept in Rhetoric’s art,
 D was the dark spot he had in his heart,
 S was the subtlety led him astray,
 T was the Truth that he barter’d away,
 O was the cipher his conscience became,
 N the new lights illuming the same,
 E was the Evil One, shouting for joy,—
 ‘ At it, and down with it, Gladstone, my boy ! ’ ”

Gloria tandem qua debetur
 Lupo expedito detur,
 Apostasia celebretur.

Domus Dei dono danda,
 Sion luget spolianda,
 Tyrus cantat exaltanda.

Oves plorant, devorandi,
 Nulla prece conservandi,
 Edom iudice damnandi.

“ THE Commissioners on Ritual,” says the *Guardian*, “ have presented a second report, which turns on the use of lights and incense, and on the remedy to be afforded to the ‘aggrieved parishioner.’ The use of lights and incense is, in their opinion, a variation, like that of vestments, from long-established usage, and ought to be restrained. The remedy recommended is, that the Bishop should be invested with summary power, to be exercised on an application to him *in camera*, but subject to an appeal to the Archbishop. If it should appear to either party that the decision of the Bishop or Archbishop is open to question on any legal ground, a case may be stated for the ultimate decision of the Privy Council. These recommendations, of course, can be carried into effect only by Act of Parliament. The report therefore in reality advises that there should be a special statutory prohibition of altar-lights, incense, and vestments, and that to enforce this prohibition a special and summary remedy shall be provided, which shall not apply to other deviations from the ecclesiastical law respecting church ornaments; and further that the remedy shall be open only in cases where the application is made by a churchwarden or a specified number of the parishioners. Of the twenty-nine Commissioners nineteen sign the report without qualification. The Dean of Westminster and Mr Coleridge add that they think lights and incense indifferent matters such as should not be regulated by a rigorously uniform rule, and only wish to restrain them where they give offence to the parishioners. The Bishop of Oxford and the Dean of Ely dissent from the statutory prohibition, for reasons which in-

duce Sir R. Phillimore, Mr. Hubbard, Mr. Beresford-Hope, and Mr. Gregory (more logically perhaps) to refrain from signing the report at all. Lord Beauchamp and Mr. Perry present separate reports of their own, directly contravening that of their colleagues."

With all this dissension among themselves, the Commissioners seem to have done little, except to indicate that, like themselves, the country has not made up its mind just yet as to the necessity of forcing the Church into a schism, whilst her enemies are plotting her disendowment and eventual ruin.

The Church Rate Bill having passed the House of Commons, was received with some aversion by the House of Lords, and has been referred to a committee who will probably alter it somewhat. We have yet to learn whether the Lords will wholly reject the measure, or follow the example of the Lower House, and accept it as the best compromise of a vexed question that can be made at the present time.

In many of the dissenting places of worship in Herefordshire and South Wales the floral decorations for Easter-tide have, in many instances, exceeded in profusion and beauty those at the churches.

On Sunday, May 3d, Archdeacon Harris was consecrated Bishop of Gibraltar, in Canterbury Cathedral.

The Bishop of Litchfield, notwithstanding some opposition, is making good progress in the work of establishing archidiaconal and diocesan synods in his diocese.

The Bishop of Hereford is dead, aged 75 years. His election as bishop was strongly opposed by both sections of the Church, on the ground of his heterodoxy, but it was insisted on and carried by government, under the leadership of Lord John Russell.

A correspondent writes :

"At a vestry meeting, held lately in the Diocese of Exeter, some mention was made of the word 'Protestant.' whereupon the rector remarked that the word was not to be found in the Prayer-Book. A rate-payer, who is a Wesleyan, and, until lately, was a local preacher, said if it was not in the Prayer-Book it was in the Bible. The rector said he would very much like to know in what part, and this enlightened rate-payer told him that in the New Testament it said, 'The disciples were first called Protestants at Antioch.' (!) This much for the nineteenth century."—*Church Times*.

We are glad to see by the report of the annual meeting of the S. P. G. last month, that the funds of this venerable society are in a satisfactory condition.

The Ritualists are rather disgusted with a sermon preached in a Roman Catholic chapel in London, a short time ago, in which the preacher informed his hearers that the "Scapular"—a woollen cloth, sacred to the Virgin Mary—was, in some cases, more beneficial than the blessed Eucharist itself; for he said the Scapular could be used with benefit in a state of sin, whilst the Sacrament of the Lord's Supper could only be beneficially received in a state of grace.

Close searching will likely discover a few more deviations from primitive truth, and give us the reason for the return of many perverts from Romanism to our Communion.

The *Weekly Register* (Roman Catholic) says of the Ritualists that, "Amongst many of their leading men there has been conduct which is most culpable in preventing longing souls from seeking refuge within the true ark."

The *Church News* states that the Bishops of Winchester, Oxford, and Gloucester and Bristol now wear cassocks of violet instead of black, violet being the proper Episcopal colour. Bishop Ryder, formerly of Gloucester, always wore a violet cassock.

"Your readers" (says a correspondent of the *London Guardian*) "will have noticed, with deep concern, the death by drowning of the Bishop of Grafton. Perhaps I may be permitted, as a neighbour and acquaintance, to mention one or two features of his character. Bishop Sawyer was a man of remarkably sanguine, impulsive disposition, ready to make ventures of faith in the way of duty, even to the verge of imprudence; colouring the future with his unflinching hopefulness. Thus, when a Bishop for the newly created diocese was required, although realising a handsome competence from pupils, and with prospect of preferment at home, he offered himself, at much pecuniary sacrifice, to undertake the risks and hardships of his distant Episcopate.

"He abounded in kindly sympathy for others, especially for young men of the working class, taking an active part in their local associations, and when one in humble life desired to qualify himself for the ministry of the Church, Bishop Sawyer generously furnished *himself* the funds for the young man's maintenance at the University during several terms.

"In preaching he was especially earnest and affectionate, his feelings sometimes so overpowering him that, as is told of Dr. Young, the poet, the pulpit cushion has been found wetted with his tears. The interesting and novel experiment of a Confirmation at sea, held by him, as related in the *Guardian*, offered a good omen of his future usefulness. But 'the Lord hath need of him,' and called him away on the very threshold of his work,—He who 'doeth all things well,' though 'His way is in the sea and His path in the deep waters, and His footsteps are not known.'"

Sir B. L. Guinness, whose death was chronicled last month was the head of the well-known brewery firm of Arthur Guinness & Co., Dublin, and leaves a name which will be long remembered in connection with deeds of kindness and benevolence. His greatest act of munificence was the restoration of St. Patrick's Cathedral at an expense of £150,000.

IRELAND.—Convocation has been called for by some of the Irish clergy, who have prepared an address to the Archbishops of Armagh and Dublin. In this address the clergy men who signed it appear to urge that in the present crisis an episcopal conference is incapable of delivering a judgment which can "be regarded as that of the Irish Church," and this, they say, "can only be expressed through her representative assemblies," the "synods—consisting as they do of all the bishops with their vicars-general; the deans with the proctors elected by the chapters; the archdeacons, with the proctors elected by the clergy of the dioceses.—although it unfortunately provides no representation of the laity, seems to us (so say the subscribers) fairly to represent the clergy of our Church, and is, in fact, the only organization at present available for obtaining their opinions upon a matter in which their interests are vitally concerned." They therefore pray that the clergy of the two provinces may be summoned for consultation. The judgments of the Church which the requisitionists think cannot be expressed by the bishops alone, may be expressed by the clergy and bishops together. But the laity in Ireland do not coincide in this view. They will not consent to be ignored by the bishops and clergy, and already they are speaking out in their Defence Associations. The address to the two primates has already been signed by six deans, three or four archdeacons, and ninety or one hundred clergymen. ❁

CANADA.—Our readers will find among our Miscellaneous Intelligence an interesting account of a theological discussion in the Presbytery of Cobourg, Ontario.

UNITED STATES.—The Baptists of Rhode Island, with small regard to the feelings of the Rev. Mr. Hubbard (Episcopalian), who lately defied his bishop and the

Canons of his Church by exchanging pulpits and otherwise "fellowshipping" with them; at the meeting of the Rhode Island State Convention, held in Providence on the 28th of April—passed the following resolution:

"Resolved, That in the judgment of this Convention, a Church inviting to the Lord's table those who have not been baptized in accordance with the Lord's command, is not a regular Baptist Church within the meaning of the Constitution."

The American Church Union, now fully organized, held its annual meeting on the 23d of April, in Trinity Church, New York. The Offertory was given to the support of the Orthodox Episcopate in Natal. (Why should not we, as a church in this diocese, contribute to the same object?) Among other resolutions the following was passed unanimously:

"Resolved, That any action which tends to recognize the validity of the ministry of non-episcopal bodies, as of equal authority with our own, is contrary to the principles of the Church, and is believed by us to be contrary to her laws; and that if anything is wanting in the canons to restrain such action, this Union ought to memorialize the General Convention to remedy the defect."

Bishop Hawks, of Missouri, is dead, aged 56. He was considered one of the most eloquent preachers in the American Church. During the cholera scourge at St. Louis, Mo., in 1849, the parishioners of Christ Church, appreciating his self-sacrificing labours, presented him with three thousand dollars in money, and afterwards the property on Paul Street, where he lived, was given to him by the citizens, on the same account.

The "Methodist Episcopal Church" in the United States, at a late conference, passed resolutions endorsing impeachment, and commending General Grant for the Presidency. The same religious body lately altered their liturgy in the marriage service. The charge to the parties previously read, "I require and charge you both, as ye will answer at the dreadful day of judgment (when the secrets of all hearts shall be disclosed), that if either of you know," &c. So in the covenant, the bride promised to obey and serve her husband, as well as to honour and keep him. Now, the words "obey" and "serve" are both struck out, as also the reference to the day of judgment. The disgusting part of the business is that newspapers and telegraphs give these achievements as the work of "The Episcopal Church." In order to avoid this comparison, as well as for other obvious reasons, it is now proposed by the American Church to adopt the title permanently which they, like ourselves, apply to the Church on every public and private repetition of the Creed, namely, the "Catholic Church."

Rev. J. H. Hopkins has retired from the editorship of the *Church Journal*, in order to devote himself to writing the biography of his father (the late Bishop of Vermont), and to editing some of his unpublished works.

The Chicago papers have a convenient way of smoothing over hard matters. They place Cock Fights under the head of *Ornithological*, and speak of them as "A series of Chicken Disputes."

By way of provoking our brethren to good works, we occasionally give in stances of liberality among the various dissenting bodies. A liberal churchman in England, Mr. Vincent Ames, who, a short time ago, erected an organ in Westbury Church at a cost of £800 etg., has purchased half an acre of land near to the Church, on which he intends to build a reading-room, concert-room, and library, for the use of the Church.

Notices.

D. C. S.

The Annual General Meeting of the Diocesan Church Society (open to all its members) will be held (D. V.) on Monday, June 29th, at 2 o'clock, P.M., in the National School Room.

SYNOD.

The Diocesan Synod will meet on Tuesday, June 30th. The services at the Cathedral will begin at 11 A.M. on that day, when the Holy Communion will be celebrated.

On each succeeding day of the Session, there will be a celebration of the Holy Communion at 7½ A.M. There will be morning prayer at 9 A.M., after which the Synod will proceed to business. There will also be evening service each day of the week at 8 P.M., at which a course of Lectures will be given on the office and work of the ministry, as illustrated by Apostles and Apostolic men.

It is respectfully requested that the certificates of the election of Lay Representatives be sent to the Registrar, H. Pryor, Esq., without delay, in order that the necessary examination of them may not delay the business of the session.

It is not probable that the business of the Synod will be concluded before the end of the week.

A Prayer to be used in all churches for two or more weeks previous to the meeting of the Diocesan Synod, and also during its session.

Almighty and everlasting God, who, by Thy Holy Spirit, didst preside in the Councils of the blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world, we beseech Thee to be present with the Synod of this Diocese, *now* (or *now about to be*.) assembled in Thy name. Save them from all ignorance, error, pride and prejudice, and of Thy great mercy vouchsafe so to direct, govern and sanctify them, in their important work, by Thy Holy Spirit, that, through Thy blessing on their deliberations, the Gospel of Christ may be faithfully preached and obeyed, and the order and discipline of Thy Church maintained amongst us, to the overthrow of Satan's power, and the final establishment of Thy Heavenly Kingdom: through the merits and mediation of Jesus Christ our Saviour. *Amen.*

RETURN OF THE BISHOP OF NOVA SCOTIA.

His Lordship the Bishop of Nova Scotia having arrived in the steamer *City of New York* on Monday last, has been welcomed back to his Diocese with the following addresses, which were presented to him on Wednesday evening one by the Clergy and officers of the Cathedral, and the other by the Clergy of the city and country who had subscribed their names

TO THE RIGHT REVEREND THE LORD BISHOP OF NOVA SCOTIA,

&c.,

&c.

WE, the Dean and Clergy, and officers of the congregation of the Cathedral Church of St. Luke, are glad to embrace this opportunity of renewing our expression of affection and respect, and do warmly welcome your return to your Diocese and home.

At your departure, we separated with solemn prayer, that it would please Almighty God to protect your person, and prosper the work to which you were called; and we now yield our hearty thanksgiving that He has vouchsafed a favourable reply in bringing you back again for the furtherance of the Gospel; and we fer-

vently hope that your return will be a signal for fresh and more vigorous efforts to keep the Unity of the Faith in the bond of peace.

William Bullock, D.D., Dean and Rector.
 G. McCawley, D. D., Archdeacon and Canon
 Edwin Gilpin, D. D., Canon.
 J. M. Hensley, D. D., Canon.
 John Abbott, Minor Canon and Curate.

S. H. Gray.
 C. J. Wylde.
Churchwardens.

Thomas Boggs,
 B. W. Salter,
 William F. Wiswell,
 George T. Smithers,
 John Whitman,
 Thomas Brown,
 Joseph Wier.
 George P. Black,
 C. Stuart Silver,
 C. Beverley Bullock,
 Alexander Macnab,
 Edward P. Archbold.

Vestrymen.

W. M. Brown, *Vestry Clerk.*

R E P L Y .

MR. DEAN, REV. CANONS, AND OFFICERS OF THE CATHEDRAL,—

I receive with much gratification this hearty welcome from those who united in bidding me God speed when I was about to leave you in August last.

I have greatly enjoyed my visit to the good old Country, and I highly value the privilege to which I was admitted, of taking part in the great assembly of Bishops, and of witnessing the spirit in which matters of the deepest interest were discussed by men, of different schools and holding different opinions, but always remembering that they were brethren and fellow-laborers in the vineyard of the same Master; nevertheless I rejoice that at length I am again in the field in which I am more especially called to labor, and actually present amongst those in whose welfare I am most deeply interested.

I have heard with satisfaction of the continued prosperity of your Parish, and of the manifestation of the good will of the congregation towards their Pastors at the last Easter Meeting, as well as of your hearty support of our Church Society, upon which we shall have more than ever to depend for the maintenance of the ministrations of the Word and Sacraments in our destitute settlements; for I am persuaded from what I have learned during my stay in England, that there is no prospect of escaping the threatened diminution of the aid received from the English Societies.

I heartily unite with you in the hope that we may be enabled earnestly to co-operate in the endeavor to keep the unity of the Spirit in the bond of peace; and I trust that the wish expressed by me before my departure has been fulfilled, and that, at least in this Parish, I find you all working together for God's glory, being of one accord, of one mind, and that the work of the Lord is prospering, and will still prosper, among you.

H. NOVA-SCOTIA.

HALIFAX, June 10th, 1868.

TO THE RIGHT REV. THE LORD BISHOP OF NOVASCOTIA.
&c., &c.

WE, the Dean and undersigned Clergy of the Church of England, in the City of Halifax and its vicinity, gladly hail the return of your Lordship, and with undiminished affection bid you welcome to your Diocese and native land.

We have watched with much interest the great work in which you have been engaged, and are thankful for the unanimity which pervaded the counsels of our Bishops, and we earnestly pray to the Great and Good Shepherd "whom we are, and whom we serve," that the farther effect of these deliberations may be to promote a more perfect unity in the Anglican Church throughout the world, and a fresh revival of true religion in that branch of it, over which the Holy Ghost has made you the overseer

William Bullock, D. D., Dean and Ecc. Commy.
Geo. McCawley, D. D., Archbishop and Canon.
J. M. Hensley, D. D., Canon.
Edwin Gilpin, D. D., Canon.
John Abbott, Minor Canon.
Wm. Ellis.
John Ambrose, Rector of St. Margaret's B.
O. M. Grindon.
George E. Morris.
James Breathing.
W. Ferdinand Pryor, Rector of Dartmouth.
J. C. Edghill, Chaplain of the Forces.
W. H. Bullock, Assist. Chaplain to the Forces.
W. B. Armstrong, Curate of St. Paul's, Halifax.
H. S. Wainwright.
J. S. Smith, Rector of Sackville.
H. Burrows.

R E P L Y .

MY REV. BRETHREN,—

It is with a thankful heart for many mercies and for the protection graciously vouchsafed to me in my journeys by land and by water, that I receive your kind congratulations upon my return to this City.

Although my absence has been somewhat protracted, I hope that the arrangements made for the transaction of the business of the Diocese have sufficed to prevent any inconvenience to you in your several Cures, and I gladly avail myself of this opportunity to thank the Dean for the manner in which he has performed the duties of Commissary. The labour has not been light, for every Steamer from England brought him a long letter from me containing matter involving the expenditure of time and trouble, and again by every mail I received a letter from *him*.

I should have been much surprised if you had not been interested in the great meeting at Lambeth, of which I believe that the effects will be both beneficial and lasting. But as I shall soon have occasion to address you at length with reference to the proceedings of that Conference, I will not now speak of them.

I am thankful that no breach has been made in your ranks since we met together last August, and I pray that we may be enabled to work heartily together with one object in view, having always in remembrance how great a treasure is committed to our charge, and that we are to watch for souls as those who must give account.

H. NOVA SCOTIA.

HALIFAX, June 10th, 1868.

SPRING, SPRING, BEAUTIFUL SPRING.

What happy thoughts are called forth while watching the sun rise on a bright spring morning, all nature awaiting in quiet peacefulness the coming day! As the sun darts forth his golden beams, one feathered songster, then another and another, warbles a note of gladness, until, grouping together in happy harmony, they burst into full chorus of grateful praise.

Willingly would we be reminded by these little messengers of joy that our waking thoughts, morning by morning, should be given to the Lord. Reader, have you not something to praise the Lord for—the bounteous giver of every good, your Preserver and Keeper, day by day, and hour by hour, even until now?

Let, then, your morning petition be—

“Come thou Fount of every blessing,
Tune my heart to sing Thy grace:
Streams of mercy never ceasing,
Call for songs of loudest praise.”

One beam of light divine from Christ the Sun of Righteousness, can illumine the soul once dead in trespasses and sins, and can awaken it to life and joy. then, and only then, will the heart be rightly tuned to sing His praise—to join with the sweet singer of old in that praise which is acceptable to the Lord: “O sing unto the Lord a new song, sing unto the Lord, all the earth;” “Give unto the Lord the glory due unto his name;” “I will praise Thee, O Lord my God, and I will glorify Thy name for evermore;” “To show forth Thy loving-kindness in the morning, and Thy faithfulness every night;” “Because thy loving-kindness is better than life, my lips shall praise Thee.”

May He who first made the light to shine out of darkness shine into your hearts, dear readers, so that you may see clearly the way of salvation, even Christ Jesus the Lord, who is the Way, the Truth, and the Life, “whom to know is life eternal.” Then, whether in Spring, Summer, Autumn or Winter, you will have found a light sufficient to guide you through all the changing scenes of your earthly pilgrimages.

HOME, SWEET HOME.

Home has a thousand attractions. Who can feel indifferent to the place where he received his birth; where he passed his days of infancy, and indulged in the diversions of youth; where his body has been so often refreshed with sleep, and screened from piercing cold, and descending torrents; and where he has shared so many social joys, from conversation and looks, around the friendly fire, or the adjoining garden.—*Jay.*

ADMIT, that a man be never so well furnished with an ability of speaking suddenly and without premeditation; yet, certainly, premeditation and care would improve and heighten that ability, and give it a greater force and lustre, in all performances. And if so, we are to remember that God calls for our best and our utmost; we are to bring the fairest and choicest of our flock for an offering, and not to sacrifice a wandering, lame, unconnected discourse to God, when our time and our parts are able to furnish us with one much more accurate and exact.—*Rev Dr. Smith.*

His lordship the Bishop of Newfoundland and Mrs. Field have arrived; and the Bishop of Fredericton is expected on Saturday. They will be the guests of Judge Bliss, at Fort Massey.

OMITTED FROM OUR LAST.—Rev. D. C. Moore having resigned the Mission of New Ross, where his services—not only as a clergyman, but also as a physician—will be long held in grateful remembrance, was, on his departure, presented with a very affectionate address by his Parishioners, and a similar one from Dalhousie, signed not only by his own flock, but by many others of different denominations. He is now Rector of Bridgewater, Lunenburg County, where we wish him every success in his work.

“CHRIST IN YOU.” A most stirring sermon, by the Rev. G. M. Hodson, M.A., Curate of Lunenburg. We know of no better tract for the present necessity. For sale by Miss Katzman, Provincial Bookstore, Halifax.

TO CORRESPONDENTS.—“V. V.” will appear next issue.

DIED.—At Chester, on Wednesday morning, May 27th, resting with humble confidence on the Saviour's finished work, Jane H., fifth daughter of the late John H. Fader, in the 22nd year of her age, beloved and deeply lamented by a large circle of relatives and friends.—(St. John, N. B., and Robbinstown, U. S., papers please copy.)

CHURCHES IN HALIFAX.

As a guide to Churchmen visiting the city, we insert the ordinary time of services in all our churches:—

THE CATHEDRAL.—On the Lord's Day: Celebration of the Holy Communion at 7.30 A. M. Full Service at 11 A. M., 3 P. M., 7 P. M. On every third Sunday in the month the Holy Communion is administered at the 11 o'clock service. Daily Morning Prayer at 9 o'clock. Thursday Evening at 4 o'clock.

ST. PAUL'S.—On the Lord's Day: Full Service at 11, 3, and 7. Holy Communion on every first Sunday of the month. Prayers with Litanies on Wednesdays and Fridays throughout the year.

ST. GEORGE'S.—Full Service on the Lord's Day at 11, and 7.

ST. MARK'S.—Full Service on the Lord's Day at 11, and 7.

TRINITY (Free) CHURCH.—Full Service on the Lord's Day at 11, and 7. Celebration of the Lord's Supper on every second Sunday of the month.

GARRISON CHAPEL.—On the Lord's Day, Celebration of Holy Communion at 8 o'clock. Full Service at 11, and 7. Prayers and Lectures on Wednesdays.* On every fourth Sunday the Blessed Sacrament is administered at the 11 o'clock Service.

* And all the Festivals at 7 P. M.

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