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NOVA SCOTIA

Church Chronicle.

Vol. IV.

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No. 11

"Ad profectum sacrosanctæ matris ecclesiæ."

PUBLIC EDUCATION.

From the days when men's prejudices were overcome by miracles and by the inspired teaching of the first Apostles, until very recently, the progress of the gospel in heathen lands was wonderfully slow. Missionaries went out, one by one, to all lands, it is true, but their principal efforts were too often directed towards the conversion of a prejudiced class. Men were thus offered a new and untried thing for that which long custom had made to be as it were a part of themselves. Converts of a sort were made by this process, but in many cases their old prejudices remained and were merely overlaid with a thin gospel plating. Thus have the Maories of New Zealand and the blacks of Jamaica, convulsed by political excitement, horrified the Christian world by returning in many cases to superstition and barbarism.

A new and better system of spreading the gospel has of late years begun to be tried. The Church fully equipped goes forth to heathen lands. The Bishop with his priests and deacons and lay assistants are all sent out together. The church, the school, the workshop and the hospital are at once erected, and the blessings of a sanctified civilization exhibited more by deed than by word. These, even the prejudiced can understand. But, best of all, the unprejudiced class are at once operated upon. The children of the heathen are brought from all sides to the schools, and the works of evangelization and civilization go hand in hand. In a few years the sons and daughters of Chiefs and influential men return to their homes with a christianity which has no heathen prejudices behind it, and these—as rulers and evangelists—establish and maintain churches and schools on all sides.

The lesson taught is by the heathen, therefore, is the great difficulty of overcoming matured prejudices, and the wisdom of planting the truth (before if possible, but) at least as soon as the enemy begins to sow the tares of prejudice and false religion. This is the secret of true education.

But what is the system of education, for this world and the next, which modern wisdom has devised for christian countries? It is the very reverse of this which experience has proved to be necessary for the heathen.

True education is that, surely, which teaches man—an immortal being—to make the best of both worlds, and as life on earth is but the infancy of his existence, its main effort will be to prepare him to enter upon a state of endless happiness, when the short day of earth and its fleeting vanities shall have passed by. All christians profess to believe this. But what impression does our present common-school system convey to the mind of any intelligent child, as to the main object of education? Secular instruction is put forward as the one thing needful, and the training of the soul is set aside as the work of one day in the week, and that a day when the public schools is closed. When children are thus taught by word that religion is the main

ing, and by example that the getting of worldly gain or distinction is the really great object of the scholar's pursuit, which is to occupy all his school hours, it is no wonder that hypocrisy and worldliness increase, or that infidelity unblushingly raises its hideous head. And the most saddening part of the business is the blindness or indifference of christian men to this great and rapidly growing evil. By this system they provide opportunity for the pre-occupation of the youthful mind with the prejudices and maxims of the world,—and the dangerous "little learning," with its self-sufficiency, and infidel doubts, occupies six-sevenths of the attention of the generation, soon to assume the guidance of the spiritual and temporal affairs of this people. The infidelity of Germany and the United States—the legitimate fruit of the same worldly system of common-school education—ought surely to serve as a warning to our legislators and philanthropists. Even one year of this system is fraught with infinite danger. Instead of implanting the seeds of a true and definite christian faith as the first thing and the daily lesson, a true faith and loving obedience, as the first principle and mainspring of every day's work in every school, we are tacily allowing this to be put in abeyance, whilst prejudice and doubt and self-sufficiency are occupying the ground. We shall soon be repeating in this christian land the error which has at length been remedied in heathen countries, viz:—addressing christian instruction to prejudiced and pre-occupied minds, instead of training up the young and unprejudiced in the ways of religion and truth. If this deadly error be not soon remedied, we shall find religion left—as in the States, in too many cases—to the women, and to children who at sufficient age will exercise their freedom to choose the evil and reject the good. Those among us who foresee the coming evil, and at any cost and sacrifice determine to support private schools in which their children shall find religion the daily lesson and first principle, see themselves at the same time compelled to support another system which shall raise up ten to pull down what any one now being rightly educated shall hereafter strive to build up.

A Petition was sent by our Diocesan Synod to the Local Legislature a short time ago, asking the very modest privilege of one hour's religious instruction for the children in the public schools each week. It will scarcely be believed by those who do not know the habits of some of our popularity-seekers, that by some members of the Local Legislature this petition was scarcely treated with common respect. Some of our Solons are evidently going upon the principle—a safe one in former days—that an attack upon the Bishop or clergy of the Church of England, is always in order, and a sure bait for popularity. But the Synod is a deliberative Body—a new thing with us,—growing in power and popularity, affiliated on the one side with Parish-meetings and Rural Deaneries, and on the other (about to be) with a General or Provincial Synod,—and those who cannot keep pace with the age, nor draw inferences from obvious facts, will find one of these days that the ruling body of the Church of England are at one upon the vital subject of christian education and that Union is Strength. The day for cheap insults has gone by, and it would be as well to lay aside the cap-in-hand system of approaching our own manifest rights.

Why should the public, in these days of boasted freedom, permit themselves to be denuded of educational privileges transmitted to them from the first settlers of the country? Until the introduction of the present free-school system, any denomination of Christians establishing a school and providing an efficient teacher, according to law, was entitled to a share of the public money, whether religion was taught in the school or not. Many schools, sanctifying every day's instruction with a due admixture of religious teaching, were to be found in this Province in days

gone by, supported largely by contributions from Dr. Bray's associates, the S. P. G. and S. P. C. K. and other confraternities of our Church; and many God-fearing and truly loyal men and women were indebted to such schools for their education. A clergyman could then go into a public school and instruct the children of his own flock, and all others who chose to listen, in the principles of the Christian faith. Well do we remember the regular catechetical visits of the Rev. Mr. Waddell, the respected Presbyterian minister of Truro, to the public school in the days of our boyhood, and the kind and fatherly manner of the good old man. Well did he drill us in the Westminster Catechism, and far, far better would it be for many of our people now to enjoy such a privilege than to see their children daily puffed up with a smattering of all the ologies except theology.

But, now, all this is changed. It is true, schools have multiplied on every side, but we are not allowed therein to educate in a clear and definite manner the twofold nature of man.

But why is it that the true system of education is not, as a rule, insisted upon by Protestants, and in this Christian land? The Romanist will answer, just because they are Protestants, and in their jealousy of each other in general, and of Romanism in particular, have consented to strike out distinctive religious instruction from the common-school system of education.

But do the Romanists lose anything by this new system? Nothing as yet; for whilst religion is excluded from our own schools, it is well known that in various parts of the Province the order of Christian Brothers and the Sisters of Charity of the Roman Catholic Church conduct public schools on religious principles, and in their text-books, and otherwise, inculcate most zealously their own form of faith at the public expense. Not here only, but in the United States and Great Britain, are they making every effort to address themselves to the unprejudiced by getting into their hands the education of the young. Who can blame them for this? But where is our wisdom? "Surely in vain the net is spread in the sight of any bird." From various indications, we can see that the denominations around us will, for some time to come, obstinately thrust their heads into the sand, and fancy that because the Protestant ostrich can see no danger, the Roman Catholic hunter is equally blind. They—or many of them—will fight hard for the continued exclusion of definite religious instruction from the schools, and will strive to allow a generation to grow up in this Province with the dangerous impression that the Roman Catholic Church is the only one which cares or adequately provides for the religious education of the young; and large will be the harvest gathered in by the Romanists if this be allowed to go on. But is the Church of England to be thus blind?

In Prince Edward Island, it would seem, the want of definite religious instruction in the schools is making itself felt. Politicians are careful to mark the beat of the public pulse, and the Hon. J. C. Pope, in his electioneering card, thus alludes to the educational question:—

"Upon the important subject of Public Education, which now engages the attention of a large portion of our population, I consider it proper briefly to state my views. I am opposed to the endowment of any Sectarian Institution. I, nevertheless, consider it just, that so long as it shall remain the policy of the people of this Island to defray the cost of educating the youth of this Colony from funds raised by common taxation, the sum annually voted by the Legislature for Education shall be apportioned among the schools in which Education is imparted, and if elected, I shall advocate such amendments to the laws relating to public education as will entitle efficient schools—if open to the inspection of the Executive Government—to a share of the

grant for Education, whether such schools shall be established and maintained by religious denominations or by private individuals."

Education will probably be on the cards by the time of the next General Election in this Province, and unless we are greatly mistaken, views such as those of the Hon. Mr. Pope are now gaining ground in many quarters, and it will be well for us in the meetings of our Parishes, Rural Deaneries and Synods to give a subject of such vital importance the attention and discussion it deserves. The privilege of definite religious instruction for our children one hour in each week in the public schools was the subject of our modest petition to the Legislature. If this be denied, it will not be difficult for us to find a strong party, ere long, contending for Separate Schools. The public feeling on the subject of the School Law must be guided to a right result, or we shall be false to our responsibilities.

DEATH OF THE PRIMATE.

WE are sorry to announce to our readers the death of His Grace, the Primate of all England. No Prelate ever better graced the Metropolitan chair of Canterbury. No man ever left more distinct marks of piety and wisdom upon his diocese than Charles Longley, admired by all for his firmness and impartiality, and loved by all for his gentle temper and lowly life. He was consecrated in the year 1836, and translated to Canterbury in 1862, and although he was 73 years of age at the time of his death, he retained unimpaired all the intellectual vigor with which through these troublesome times he had guided and governed the Church England.

The Coadjutor Bishop of Newfoundland paid a feeling tribute to his memory, in a sermon preached at the Cathedral, on the Festival of All Saints; the conclusion of which was a pathetic lamentation for the loss sustained by his death, to the nation and to the Church.

The General Convention of the Church in the United States has taken the first opportunity of expressing its sympathy, and transmitted a cable telegram to England.

"DEATH OF THE ARCHBISHOP OF CANTERBURY.

"Rev. Dr. Haight stated that information had been received of the death of His Grace the Archbishop of Canterbury. He paid a glowing tribute to the deceased, and moved 'that this House confer with the House of Bishops in relation to taking proper action in regard to the melancholy event.'

"Mr. Welsh offered as an amendment, 'that the action of the General Convention relative to the death of the Archbishop be communicated to England by the telegraphic cable, and it be followed by a letter, containing the details of the proceedings of the Convention in this matter.' Agreed to.

"A TELEGRAM TO THE BISHOP OF LONDON.

"The House of Bishops communicated the form of telegram to be sent to the Lord Bishop of London in relation to the death of the Archbishop of Canterbury. It was as follows:—

To the Lord Bishop of London,—

"The two Houses of the General Convention transmit their affectionate condolence to the Church of England on the death of its venerable prelate.

"B. B. SMITH,

"Presiding Bishop.

"JAMES CERAIK,

"President of the House of Deputies."

PROVINCIAL SYNOD.

It will no doubt be remembered that the Committee of the Synod of Nova Scotia, appointed to consider the subject of Provincial Union, requested Colonel Lowry (of the 47th Regt.) to act as their representative at the meeting of Provincial Synod in Canada, and to obtain for them necessary information.

Nothing could exceed the kindness and cordiality with which the object of the Colonel's mission was met by members of the Synod of *every shade* of opinion.

The Bishops (although in trouble by the death of the Metropolitan) held a special meeting, inviting Col. Lowry to be present and talk over the subject of his visit. They readily agreed to take any action, and afford any information in their power, expressing, at the same time, the happiness with which they viewed the prospect of any enlargement of the Church in Provincial Synod in B. N. America.

So also in the Lower House, much interest was shewn in the subject. Colonel Lowry being requested to be present and address the Synod, put before that Body the main points upon which the Committee of the Diocese of N. S. desired information. A committee was at once named to evince the feeling of the House on the question and to afford this Diocese every information.

The formal answers given by that committee have been received and will be submitted in due time to our Synod. We have the pleasure of giving the substance of the address of Col. Lowry to the Provincial Synod on that occasion. It has already appeared (although *not quite correctly*) in some of our secular papers, and was, we regret to say, inadvertently omitted from our last number.

Mr. Prolocutor, Rev. Gentlemen, and Gentlemen of the Laity.—I desire to thank you heartily for the very great kindness with which you have received my name, when coming, as I do on this occasion, in a semi-official position from the Diocese of Nova Scotia.

I rejoice, too, to find myself once more, ere leaving this continent perhaps for ever, amongst so many of the churchmen of Canada with whom it has been my privilege to have been intimately connected in working for the interests of our Common Church in the years that are past.

Loving, as I do, the Unity of that Church I should deeply deplore if my presence here to-day should result in anything detrimental to her interests or productive of discord. I say this in reference to the single objection which—for a brief moment—was offered to the call made upon me to address you this afternoon.

My words shall be few, for I am so unwell that it will be alike pain for me to speak, and for you to hear. Briefly then I shall endeavour to put before you the circumstances under which I now come before this representative Body of the Church in Canada. At the late meeting of the Synod of Nova Scotia a warm feeling was expressed on the part of many to bring about a union with other Dioceses of B. N. America. It was decided that the best course would be—not to apply directly, and at once for admission into this ecclesiastical Province, but—to institute such enquiries as would enable the Synod of Nova Scotia to decide whether it would be desirable so to join. A Committee, of which I was a member, was appointed to make the necessary enquiries, and it was agreed that the Synod of the Diocese, which, under ordinary circumstances, meets only once in two years, should, with the concurrence of the Lord Bishop of Nova Scotia, be called together within one year from that date to receive the report of this Committee.

When it became known that I intended visiting Montreal about this time, a meeting of the Committee was called, and the resolution, requesting me to obtain all possible information from this Synod—which has just been read to you by Archdeacon Fuller, was unanimously passed.

These are the circumstances under which I appear here to-day. Reference has

been made by one gentleman to peculiarities about the Synod of Nova Scotia, and I understood him to say that many of the Clergy &c. stood aloof from it, and that several of the churches of Halifax—and amongst them the Cathedral Church—would not join it. Not being very long connected with the Diocese, I may, in some particulars, be open to mistake, and I am quite aware that a few of its Clergy—perhaps 4 or 5 out of a very large number—entertain conscientious objections to the Synod: but this I know—its Synod is a very fair representation of its Church at large, its Cathedral Clergy and people enter heartily into its action, and a large majority—I do not say the whole—of those who compose it are strongly in favor of forming an early ecclesiastical Union with other Dioceses of the One Church.

I long to see that Union, for I believe it will be fraught with blessings greater than I can express: and, knowing the churchmen of Canada as I do, I took the liberty of assuring the Bishop and Diocesan Synod of Nova Scotia, at their meeting in July, how heartily you would—I felt assured—welcome him and his people to this the Church's Provincial Council. I regret being unable—as you all see—to speak at greater length. That young Bishop of Rupert's Land seeks to join you from the West, and, as you heard on Wednesday last, earnestly prays you to press forward your Missionary outposts towards him from the shores of Lake Superior.

I come to you as a Messenger from the East, and I ask you to move onward as one United Body, till—in God's good time—we join our Sister Church on the Westernmost shores of this Continent. Great indeed is my privilege to be permitted in any way—however feebly and unworthily—to take part in such a work.

“I HAVE NO TIME: MY BUSINESS TAKES EVERY SPARE
MOMENT.”

And this is your excuse for neglecting repentance, and thus you will live, and thus die. But a word with you, my friend. Do you not take time to refresh the body with sleep and food, and shall you not attend to the wants of your immortal soul? Could you not spend half an hour daily from your business for your devotion, or could you not, without disturbing your business, rise earlier, and so gain the requisite time? The busiest man, as Lord Brougham, has been able to accomplish great and numerous results by saving merely fragments of time, as goldsmith's save the filings of precious metals: and could not you do the same? And where is your Sunday, the day that was given expressly for devotion, and which, properly improved, would save the soul? How can you say you have no time, when fifty-two Sundays every year close your place of business and invite you to God's house of prayer? But you mean that you devote *Sundays also* to the cares of business, the writing of letters, the examination of accounts, and thus, truly, you have no time, but the reason is, you kill it, and you deceive yourself with an excuse. God has given you abundant opportunity for repentance. Your business cannot be so engrossing as Daniel's, who, with the superintendence of a kingdom, found time to return to his chamber and worship God three times a day. No; you do not really wish to repent, and then you lay the blame upon the want of time. However, after death you will not be so troubled with these busy cares, and you will have ample time for repentance, but then it will be too late.

Each moment of time is so valuable that God never gives us one until the previous one is taken away; of them, differing from all His other gifts, there can be no accumulation. They are our spare moments, which by proper use accomplish life's great object. The excellent Robert Boyle well remarks:—“As though grains of sand and ashes be but of despicable smallness and very easy to be blown away, yet the skillful artificer by a vehement fire brings numbers of these to make

him that noble substance, glass; by whose help we may see ourselves and our blemishes represented, as in a looking-glass; discern heavenly objects as with a telescope; or with sunbeams kindle, as with burning-glasses; so when these little fragments of time, which if not carefully looked to would be lost, are managed by a skilful Christian and improved by the fire of devotion, they may afford us looking-glasses to dress our souls by, and perspectives to discover heavenly wonders, and incentives to inflame our hearts with charity and zeal."

While Philip de Neri was living in an Italian university, a young man ran to him with a face full of delight, and told him that he had come to the law-school of that place on account of its great fame, and that he intended to spare no pains or labor to get through his studies as soon as possible. Philip waited for his conclusion with great patience, and then said:—"Well, when you have got through your course of studies what do you mean to do?"

"Then I shall take my doctor's degree," answered the young man.

"And then?" asked Philip again.

"And then," continued the youth, "I shall have a number of difficult questions to manage, shall catch people's notice by my eloquence, my zeal, my learning, my acuteness, and gain a great reputation."

"And then?" repeated the holy man.

"And then," replied the youth, "why there can't be a question I shall be promoted to some high office or other; besides, I shall make money and grow rich."

"And then?" repeated Philip.

"And then," pursued the young lawyer, "then I shall live comfortably and honorably in health and dignity."

"And then?" asked the holy man.

"And then," said the youth, "...and then....and then....then I shall die."

Here St. Philip raised his voice,—"**AND WHAT THEN?**" Whereupon the young man made no answer, but cast down his head and went away. The last "*And then*" had like lightning pierced his soul, and he could not get rid of it. Soon after he forsook the law, and gave himself to the ministry of Christ, and spent the remainder of his days in godly words and works. "*Your business,*" reader, takes every spare moment." *And what then?—Legion, or Feigned Excuses.*

Correspondence.

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

TO THE EDITOR OF THE CHURCH CHRONICLE.

Sir,—Some remarks made in your last number with reference to the resolution on Ritualism of the Provincial Synod of Canada seem to give more weight to that resolution than it deserves. Certainly, if the Provincial Synod has set up a different standard of ritual from that which has been deliberately adopted by the Reformed Church of England, such action might well give rise to grave doubts about the propriety of our joining with them. But has it done so? In the first place, there has only been passed a *resolution*. Now, not being acquainted with the constitution of the Synod, I am not in a position to state that a resolution is not a law; but judging from the analogy of Parliament, we should say that it is not. For there, a resolution is merely an expression of opinion, and requires to be embodied in an Act and to

receive the assent of the whole Legislature before it becomes the law of the land.— Similarly, one would suppose that this resolution is merely an expression of opinion, valuable as shewing the sentiments of the Synod, but not law, unless passed as a Canon by both Houses.

But supposing the Resolution to be binding as a law, it merely states in its first part what is a well-known fact, that certain practices have been ruled illegal by the highest Spiritual Court in England. This part of the judgment has, I believe, been accepted by the party to whom it is adverse, and so may be looked upon as the generally accepted law of the Church of England; the Church of Canada, then, simply following the lead of the Mother Church, declares the same things to be illegal within her jurisdiction.

The latter part of the resolution deals with matters, one of which is still *sub judice*, and one is of unquestionable legality. The Synod expresses disapprobation of these, and a resolution to prevent or repress them; but so to do would require a change in the law, which change has not yet been made, and cannot be for at least three years.— The facts of the case, viz., that the resolution, in its first part, accepts the law of the Church of England, but, in the second part, hints at an intention of setting up a different ritual from that of the Mother Church, seem to me to call upon us to join the Provincial Synod, that so the Upper House, the conservative element of the Synod may be strengthened, and the Lower House, including a large number of persons of varied opinions, may be the less likely, by hasty, inconsiderate legislation, to narrow the now wide basis of our branch of the Catholic Church.

Yours truly,

E. T. N.

Sir,—As your space is very limited, I ask room for a very few remarks on the letter of the Rev. F. Almon, in the last *Church Chronicle*.

If any one had a right to complain of a want of harmony in the last Synod, surely the writer of that letter is not the man,—unless, indeed, he covets more than extreme courtesy and forbearance.

Rev. Mr. Almon says that no one can defend the principle which appoints the Bishop to name the clergymen from whom the accused is to select his judges, &c.,—and again that this tribunal for the trial of an offending clergyman "is formed in opposition to the first principle of justice and British law, by allowing the accuser to constitute the court."

This is very trying to one's charity. Rev. Mr. Almon knows very well that it was explained by the Bishop at the last Synod that these rules of discipline were based upon the English Bill passed in the reign of the present Queen; but that whereas, in the English Bill, the Bishop nominates absolutely the three assessors; in our rules he is required to furnish a list of nine clergymen, from whom the accused is *himself* to select the three whom he prefers to assist at his trial. For the *preliminary* enquiry we have adopted the English regulation, that the Bishop shall nominate *five* persons to investigate any charge made against a clergyman in any evil rumour concerning him, and to report whether there is sufficient *prima facie* ground for further proceedings. As Rev. Mr. Almon professes special admiration of the English Ecclesiastical Law and Court of Appeal, he is the last person who ought to find fault with us for adopting a portion of it. In any case he cannot be justified in representing what is copied from the English system as being opposed to the first principles of justice and British law, nor even excused from doing so, except on the plea of ignorance.

Until the adoption of the Rules of Discipline, of which Mr. Almon so bitterly complains, the trial of an offending clergyman was left far more to the Bishop's management than it is now. Our Bishop, instead of ruling alone, calls in the aid of a Synod in the government of his Diocese, and greatly enlarges the range of assessors (not judges) in the trial of clergymen. Patience with this continual groundless carping is anything but complimentary to the fault-finders.

HONESTY.

TANGIER RURAL DEANERY.

The third regular meeting of the members of this Deanery took place on Tuesday, the 29th September, at St. James' Church, Three Fathom Harbour. Divine service, including celebration of the Holy Communion, was held in the afternoon, and was very well attended, the day being fine. All the clergy present took part, and an excellent and appropriate sermon was preached by the Revd. R. Jamieson, R. D. Subsequently an adjournment was made to the parsonage, and the evening spent socially. Next morning the members assembled early, and after breakfasting together, devoted some time to reading and discussion, the materials being found in portions of the ordination services and the Epistle for the Sunday following the meeting.

Much gratification was expressed at the success attending the present meeting, and some of the members who had voted in the minority when the establishment of Rural Deaneries was decided upon by the Diocesan Synod in July, 1866, freely acknowledged their appreciation now of the manifest advantages flowing from such gatherings of clergy and people.

The next meeting is appointed to be held (D. V.) on 6th January, 1869, at the Parish Church, Sackville, at 11 a. m. Members will please accept this intimation, without further notice.

O. M. GRINDON, *Secretary.*

AMHERST RURAL DEANERY.

A meeting of the Chapter of this Deanery was held at Truro on Wednesday, Oct. 14. There were present the Revds. Geo. Townshend, Rural Dean, J. Forsythe, H. Williams, L. M. Wilkins, J. A. Richey, R. Haire, and J. A. Kaulbach.

There was Morning Service in the Parish Church, which was attended by a large congregation. After Morning Prayer was said, the Holy Communion was celebrated, the Rural Dean being the celebrant,—and about forty knelt at the table of their Lord to receive the pledges of His love. The sermon was preached by the Rural Dean, who from 2 Cor. v. 20. lucidly and forcibly set forth the sacredness and Apostolic character of the Christian Ministry, and earnestly impressed upon the laity their relative duties.

In the afternoon the Chapter assembled at the house of the Rector, and after reading in the original 1 Cor. iii., and discussing two or three points of interest connected therewith, they expressed their thoughts upon several matters of importance affecting the Church both in the mother country and in the Colonies, among which was the following, appointed by the Dean for discussion: "As to whether the threatened disestablishment of the Church in England would be beneficial to its spiritual interests or not."

Service was again held in the Parish Church in the evening, when the Revd. J. A. Kaulbach preached from 1 Cor. i. 23—"We preach Christ crucified," from which he impressed upon his Revd. brethren the necessity of the earnest and continual preaching of the Word, and that the Cross of Christ, the only ground of the sinner's hope, though not always the subject of, should yet be seen throughout every discourse.

All felt strengthened and refreshed by the meeting, and very much pleased with the kindly manner in which the Dean conducted it.

The Chapter determined to hold their next meeting in February next, and probably on the 2nd or 3rd of that month; and at Picou, should that parish, which is now vacant, be then supplied with a clergyman.

J. A. KAULBACH, *Secretary.*

RURAL DEANERY OF ST. GEORGE.

The fifth meeting of the Chapter of the above Rural Deanery was held at Bayfield, in the Parish of Holy Trinity, Antigonishe, on Wednesday, Oct. 21st; present, the Revd. H. H. Hamilton, R. D., the Revd. W. E. Gelling, the Revd. J. P. Sargent, the Revd. E. H. Ball, the Revd. C. Burns.

There was Evening Prayer, with sermon, by the Revd. E. H. Ball, in Christ Church, Tracadie, on Tuesday, 20th. Morning prayer, with sermon and celebration of Holy Communion in St. Mary's, Bayfield, on Wednesday 21st, and Thursday 22nd; also Evening Service on Wednesday in St. Mary's. The Revd. W. E. Gelling was select preacher.

All the services were well attended; the number of communicants, 24. The laity took a lively interest in this, the first meeting of the Rural Deanery in Bayfield, and extended to the clergy an unbounded hospitality.

The clergy, in the special meeting of the Chapter, found much benefit from having definite subjects (Scriptural and otherwise) appointed for their consideration.

The next meeting will be in Guysboro', on Jan'y 19th 1869. Scripture subject—Heb. vi. 4-6. Practical question—What are the best means for gathering and preparing candidates for Confirmation in our scattered missions?

There will be a Missionary Meeting, in connection with the D. C. S., on Tuesday evening, Jan'y. 18th, 1869, in the Town Hall, Guysboro'. The clergy are requested to attend, without further notice.

JOS. SARGENT, *Secretary.*

LUNENBURG RURAL DEANERY.

A meeting of the above Deanery was held at Lunenburg on 31st October. On Tuesday evening, service was held in St. John's Church, when the Rev. H. Spike presided, from 1 Cor. ix. 11. on the reciprocal duties of pastors and people.

The following day, after Morning Prayer and Litany, the Holy Communion was celebrated by the Rural Dean. The sermon, by the Rev. D. C. Moore, from 1 Cor. ii. 20, pointed out that not a selfish hope of reward nor craven fear of punishment, either in this world or the next, is the true motive to holiness of life; but that we must ever bear in mind our redemption through the Precious Blood of Christ, and make that the ground of our hope and the spring of our exertions.

In the afternoon, the Chapter met at the Rectory. Papers on the authority conveyed to Ministers at their ordination by the words, "Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained."—A long and interesting discussion followed, in which the subject was freely considered.

In the evening, service was again held, and the Rev. H. Stamer preached, from Genesis i. 27. The state in which God had first placed man, and the means appointed for his recovery from the state in which he had placed himself, were plainly and forcibly pointed out.

Both evening services were well attended; and this meeting added another to the many proofs already given of the benefits of these periodical meetings.

The next meeting will be held at Bridgewater, on Wednesday, Jan'y. 20th. Subject for discussion—Separate Schools.

GEORGE W. HODGSON, *Secretary*.

TO THE EDITOR OF THE NOVA SCOTIA CHURCH CHRONICLE:

Reverend and Dear Sir,—I send you the report of a charge addressed by the Bishop of New York to the Convention of his Diocese, recently held in that city. It contains so much that is interesting, encouraging, helpful, and applicable to the Church at large, that I trust you may be able to present a goodly portion of it to the readers of the *Nova Scotia Church Chronicle*. It is well calculated, I think, to lead us to judge charitably on subordinate questions, of honest differences of opinion amongst ourselves, to make us loving towards all within and without our bounds, and to keep us calm amidst the clamour of party strife. Bishop Potter's wise counsels may serve, too, to stay our minds on the great verities of our faith, and to urge us as a Church to prosecute with all the might of united action, yet in all quietness and love, the vastness of the work which lies before us.

How much needed; how admirably impartial and comprehensive; how full of abounding charity and true humility; how conservative of the old foundations, and how deeply loyal to the Mother Church is this charge!

I remain yours faithfully,

Halifax, N. S., 20th Oct., 1868.

R. W. LOWRY.

U. S. GENERAL CONVENTION.—OPENING ADDRESS BY THE BISHOP OF NEW YORK.

In 1864, when I was called to the charge of this Diocese,—fourteen years ago,—there were 304 clergymen and 252 parishes and mission stations; showing an increase in this last period of 142 clergymen and 81 parishes and mission stations.

There has been not only growth in the Church, along with the increase of the population, but there has been in many quarters a greatly improved feeling from without toward the Church, and a much more frequent expression of desire to obtain its ministrations in places where before they had been unknown. A few months since a clergyman residing in a rural county where the Church had been until recently little known, observed to me that twenty years ago it was almost impossible in that county to obtain a hearing for the Church; and that now almost every little village was evincing a desire to gain access to its services.

PULPIT AND NEWSPAPER AGITATION.

And under what circumstances, my brethren, has this growth of the Church, and this increased esteem for her ministrations and order, taken place? Certainly not at a time when there was absolute quiet and unbroken unity of sentiment on all points within the Church! Certainly not at a period when there were none within her to proclaim her children corrupt in doctrine; none without her to denounce her system as wanting both the form and the power of godliness! Certainly not in happy years, when there were no mistakes, no deficiencies, for a candid and earnest Churchman to lament. Far from it. We have had our trials and our deficiencies. And now, for many years, we have been made the witnesses of a most remarkable spectacle. A certain amount of unfavorable comment in the non-Episcopal religious press, involving gross misconceptions and unintentional misrepresentations of our Church and its doings, is always to be expected. And within our Church, as there are honest differences of opinion on matters of doctrine, no reasonable person can be surprised that there should continue to be at times, as there always has been, considerable warmth of

discussion. But we have seen for several years something more than this. We have seen within our own Church a combined and desperate effort, made in the press and in the pulpit, to fasten upon a large portion of the clergy and of the laity a charge of holding false and deadly doctrine,—doctrine false to the standards of our Church, unscriptural, and ruinous to the souls of men. Any candid person who should examine certain of our Church newspapers (so-called) from week to week for a few months, would find himself amazed at observing how very large a proportion of every number was devoted to the work of agitation,—to putting the worst possible construction upon the teachings and measures of their brethren in the same household of faith,—to sowing distrust and dissension among the laity, among the great body of quiet people in the Church, who ought to be made to hear and think of nothing but how to serve God and do their duty. A reader not particularly discriminating, and not particularly well informed in regard to the fundamental principles of the Church, and looking habitually to one of these papers for most of his knowledge of things passing in the Church, could hardly fail to be persuaded that the Church was all but ruined and lost! He might well come to believe, as no doubt some people do, that some of the most faithful, laborious, self-denying, and most useful clergy of the Church are most false to her principles, and most injurious to her good estate. To propagate these clamorous aspersions, to carry them everywhere, no pains and no expense have been spared.

EXTENSION OF THE CHURCH NOTWITHSTANDING.

With such a state of things within the Church, ought it to be any matter of wonder if the whole outside world should look upon us with distrust and dislike, and accepting the testimony that comes from within our own household, should keep far away from us, as an infected and distracted flock given over to destruction! But the contrary is the fact, and that is the real wonder. The Church grows: People from without come flocking to her courts like doves to their windows. In not a few places, half of the candidates whom I confirm, have come from other religious bodies within a few years, and they have come in a large proportion of cases with a real love for the Church's ways, and a full acceptance of her principles. As I intimated in the opening of my remarks on this subject, new places are calling for the services of the Church faster than we can supply them! God be praised for his mercies. Now in this experience there is a great lesson of encouragement,—encouragement not to answer railing with railing (Spirit of God forbid it!) encouragement not to ecclesiastical pride and vanity, not to contempt of others, wherever they may be; but encouragement to go on quietly, peacefully, earnestly, lovingly, with our ministrations, not dealing much in controversy, not assailing others, not wasting our strength upon negations, but putting forth in a positive way, and most lovingly, with a single eye to the salvation of souls "the truth, as it is in Jesus," making the Church's worship alive with unaffected devotion, visiting the sick and the afflicted, conferring tenderly with the thoughtful, speaking gently to the young, and making it everywhere and by all means, the supreme object of our efforts to awaken, reclaim, instruct, animate, admonish, console *all* who may be within reach of our pastoral care, so that, if possible, they may be saved through Christ forever. O! a living, well ordered parish, glowing with Christian truth and Christian work, full of peace, going on steadily from year to year, untroubled by narrow schemes of foolish inventions,—such a parish cannot but be a light in the world; it cannot but gain insensibly upon the esteem of surrounding observers; it cannot but appear to multitudes of weary, unsatisfied souls in the world without as a spiritual paradise, as a heavenly resting place, as a garden of the Lord, having in it celestial beauty and celestial fruit, and so be continually winning to itself admiring and loving adherents.

NO REAL GROUND FOR SUSPICION AND ALARM.

It should be our joy and our encouragement that these blessed effects of the ministrations of the Church result not from vehement dogmatism, not from efforts made in a spirit of propagandism, but from a ministry quietly yet most lovingly devoted to tending and feeding the flock of Christ, according to the order of His Church. And

if, through such influences, the Church will grow as we have seen, even in a day of trouble and rebuke, even when voices are loud within her, which might have, and to some extent do have, the effect of warning people without against her, what might we not hope for in the way of growth and spiritual edification were all quiet, peaceful and loving within, were no differences exaggerated, were no views or measures of brethren, seen through an excited medium, misconceived and misrepresented, were none of the strength of the Pulpit and the Press expended in giving brethren an ill name, and in creating unreal suspicion and alarm.

But, my brethren, let us be careful how we judge one side without judging the other. Let us look on all sides. Let us be candid, and hold the scales evenly, if it may be permitted to human infirmity to do so. We think there has been too much denunciation, too much launching of accusations of false doctrine and false ritual against brethren, too much clamor, of a nature to do injustice to the views actually held within the Church, calculated to lower its morale, to disturb unnecessarily the minds of her quiet people, and to impair her just influence in the world. We think so!

ERRORS TO BE DEPRECATED.

But my brethren, has there been no cause? I do not ask whether there has been a cause sufficient to justify the severity of the charges, the virulence of the tone, or the amount of time, space, and effort devoted to the propagation of those charges. But have there been no indiscretions, in speech and action, which might very well give occasion to some complaint and to some uneasiness? I fear we must admit that there have been; fewer, no doubt, confined to much narrower circles, and, when properly explained and understood, involving much less resembling error, than was popularly charged, but still, some things which every person of enlightened, well-balanced judgment as to what the Church is, in her principles, in her offices, must regret and disapprove of: hasty and extravagant expressions, thrown out as if with the intention of startling and giving offence; ill-considered statements of doctrine, forms of ceremonial, postures and gestures, which look too much like an imitation of foreign services, and which come too near a representation of questionable doctrine. These things are few and far between. A great many things which are perfectly harmless, are blown up by rumor into horrid monstrosities; and I believe that, in almost every instance, if the individual doing or saying these questionable things were called upon in private for a calm exposition of his principles, he would make statements with entire sincerity which would be found quite within the limits of the allowed teachings of our Church. Nevertheless, I repeat, that there have been acts, and there have been expressions, which are to be regretted, and which have given occasion for the clamor of which we have been speaking. These errors ought to be guarded against.

THE CHURCH TOLERANT AND COMPREHENSIVE.

In making these observations, I am by no means unmindful of the comprehensive character of the Church. It is a fact to be not only admitted but strongly affirmed, well known indeed to every intelligent theologian, that between the limits of decided error on the one side, and decided error on the other side, there is a wide field occupied by the Church, the whole of it under the protection of her authority, and in which there is room for very different phases of thought and for considerable variety of ritual—varieties suited to different habits of mind, yet quite within the limits of the Church's law, properly interpreted. Ever since the Reformation—we may almost say ever since the days of the Apostles, these two schools have been in the Church, have been tolerated, as being within the limits of allowable liberty of thought and action. And my brethren, within reasonable limits, within very wide limits, my feelings are all in favor of toleration. There are devoted men in the Church whose notions of the Church's teaching and of some matters of Christian doctrine are very different from mine; but to whom personally I am warmly attached, and with whose labors I warmly sympathize. I say, "God bless them and prosper them," with all my heart. Let these different schools teach and work each in their own way, yet within the limits of the Church's law, with a single eye to the glory of God, in a spirit of charity and unity toward their brethren, and we need not be too much troubled that their thoughts are cast in some-

what different moulds. But the folly and the mischief begin when either of these schools seek to narrow the Church down to its own measure, or to exterminate or drive the others out. Such efforts are vain. They will never succeed in the future any more than they have succeeded in the past. And if the members of the Church are wise, if they do not wish to live and die under the influence of the most narrow and unworthy conceptions of their own spiritual household, they will judge of all questions and all events within the Church with constant reference to this her comprehensive character. But, while I thus speak in favor of toleration and of charitable and liberal judgments of men and things, I repeat again that there have been, here and there, some expressions in teaching, and some forms in Divine services, that are to be deprecated. Not all things, certainly, that any one may choose to complain of, are to be censured. But expressions and acts, which are adventurous, which are extreme, which tread closely upon the borders of error, which give occasion unnecessarily to suspicion and alarm, which can, without much violence of interpretation, be made to appear false to the Church's teaching, they are worthy of censure.

NEED OF CAUTION, MODERATION, AND CHARITY.

My brethren, in such days as these, to say nothing of other things, something is due to Charity. And I think they violate the laws of Charity who unnecessarily provoke suspicion and agitation in the Church. They sin against Charity who by their wilfulness and recklessness cause their "good to be evil spoken of," who so teach the Truth as to make it odious—unnecessarily obnoxious to the prejudices of the hearers. They do something more than offend against Charity who arrogate to themselves the prerogative of arranging their public services without any regard to the existing authorities of their own branch of the Church, and without any regard to its recognised limits of allowed practice.

If such things are undutiful and mischievous at all times, they are most especially inconsiderate and injurious in times of nervous uneasiness and jealousy like the present. They disturb a vast number of sober-minded people within the Church, who ought to be allowed to seek spiritual edification and to say their prayers in quiet. They make it more difficult to teach the real Truth—the old Truth of the Church, than it need be. They strengthen the hands of those who do not believe the Church's Formularies, who seek to fasten upon them a non-natural sense, and some of whom at length openly express a wish to change them.

We sometimes meet a Teacher in the world who seems to take a real pleasure in saying startling things. There is in his temper a little perverseness and a little conceit of bravery which makes him love to go beyond the common, to use strange and bold expressions in his statements, to despise those limitations, those qualifications, those explanations which would make the real truth appear clear, and not only inoffensive but engaging and edifying. Such a temper is very apt to make itself manifest also in some way, more or less significant, in the ordering of the Services. Very different from this is the spirit of the loving and considerate Pastor. He shrinks from no proper indication or defence of important truth. He passes over no point of useful instruction. But he is so occupied with the thought of winning souls to Christ, and of building them up in His most holy faith, he is so full of the gentleness, tenderness, and sympathy of his divine Master, that he is incapable of doing anything needlessly to offend or turn aside even so much as one from the view of that Master's love, or from the power of His grace. Different gifts belong to different persons; and no doubt much must be conceded to diversities of temperament and mental constitution.

But it does seem to me, after much reflection, that in these days of suspicion and feverish excitement, it is the duty of a Chief Pastor in the Church of God to put his brethren of the Clergy in mind of what great and especial need there is at the present time for caution, moderation, and charity. I believe you to be faithful to the Truth, and most affectionately devoted to the tending and feeding of your flocks. But there is a call for more than ordinary circumspection. If there have been some things calculated to provoke suspicion in the Church, and if there are those who think it their duty to make the most of everything that can be impeached, surely it should be a warning to every one of us to be circumspect in thought, word, and deed, "giving no

offence in anything, that the Ministry be not blamed." And there is another warning which every Christian Pastor, whatever be his rank or position, may very well lay to heart: to take care that he do not become onesided in his views, that he be not carried along by an insensible current until he becomes, in his reading and thinking, and in his feelings, first narrow and partial—wholly occupied with views looking one way—I say first narrow and partial, and then extreme and intolerant! It was by such a mental drift that Mr. Newman was carried out of the Church on one side, and such men as Mr. Baptist Noel on the other! It is easy for an ardent mind to become onesided, exclusively devoted to reading and thinking and active effort in one direction, until the one view, which at the first, held in moderation, had some truth in it, becomes a passion, takes possession of the whole man, makes him insensible to truth from the opposite pole, and hurries him into grievous error. What a peril for one admitted to a holy office, and Divinely appointed to be a teacher and a guide to others!

As something has been said against certain eccentric changes in the manner of celebrating the Services of the Church, perhaps the question will be asked, "Are, then all changes of every kind in the mode of conducting the worship of the Church, in whatever place, and under whatever circumstances, to be considered inadmissible? Is there no liberty for improvement, where improvement is much needed? In parishes where, for a long series of years, the Services have been conducted in a sordid and slovenly manner, without proper appointments, in a mode which is really out of harmony with the better general practice of the Church, are such Services to be fastened upon the Church forever, merely because, in a day of imperfect things, they chanced to be so begun? As our church edifices are improved, and as we are gradually emancipated from the narrow circumstances and the somewhat narrow views under which our Church in this country commenced its independent existence, are all our services to be still tied down to the absolute form and measure of our first and crudest years? If our Prayer Book affords opportunity, where circumstances are favorable, for a more beautiful, more animated, more exalted and inspiring worship—a worship more becoming as the offering of a great congregation; and if such nobler worship is abundantly exemplified and sanctioned in the long recognized use of the Mother Church, are we to be denied the privilege of making improvements in the Services in some degree corresponding to the improvements that have taken place in our church edifices?—it being always understood that the form of our Services, as well as the structure of our churches, shall be kept in harmony with our Prayer Book, and of course with the principles and spirit of our Church, intelligently interpreted. We freely admit (we may suppose the questioner to say), we freely admit that our Church, as compared with medieval forms, inclines to simplicity. The highest cathedral service in England is in fact very simple, compared with medieval services, or as compared with the Eastern or Roman services of the present day. We heartily approve of our own greater simplicity, but still we desire to know whether, with such a Prayer Book in our hands, and with such examples of its possible and allowable use before us, the door is to be absolutely and forever closed against every kind of change and improvement.

[To be continued.]

TO THE EDITOR OF THE CHURCH CHRONICLE:—

Sir,—Having accidentally met with a copy of the following lines on Full Assurance, which I think are good so far as they go, I have ventured to add a little foundation, or perhaps one may call it superstructure, which, to my mind, seemed wanting.

I JOHN, III. 5.

CAN it be right for one to go,
On in this dark, uncertain way;
Say I believe, and yet not know
Whether my sins are put away?
Not know my trespasses forgiven,
Until I meet Him in the air!

Not know that I shall get to Heaven,
Until I wake and find me there?
Not know my state till on my brow
Beams the celestial diadem!
Why surely all the world will know
That I'm a pardoned sinner then!

C.

Must clouds and darkness veil my brow,
 Until I dwell with Saints in light ;
 And must I walk in darkness now,
 Because I cannot walk by sight ?
 And shall I just begin to say :
 " Father ! Thine every word is true,"
 And cast my doubts and fears away,
 When all the world shall own it too ?
 Is this the way to treat the God,
 Who bids me love and trust him now ;
 Is this the way to use the Word
 Given to guide us here below ?
 How can I forth to sinners go,
 And tell of grace so rich an I free,
 If all the while I do not know,
 Whether that Grace has smiled on me ?
 How can it be my joy to dwell
 On the rich power of Jesus' blood,
 If all the while I cannot tell
 That it has sealed my peace with God ?
 How can I be like Christ below,
 How like my Lord in whiteness shine,

Unless with conscious joy I know,
 His Father and His God are mine ?
 Oh ! crush this cruel unbelief,
 These endless shameful doubts remove,
 And suffer me no more to grieve
 The God whom I do truly love !
 Father I would—and Oh, how blessed,
 While thus I supplicate, to know
 That One, of all thy mind possessed,
 Thy Spirit supplicateth too !
 I would with humble gladness say,
 " I rest on what my Lord hath done,"
 And evermore on earth display
 The lovely image of Thy Son.
 I would whate'er the world might say—
 Whate'er by flesh might be endured,
 Be more and more each passing day
 Made like unto my Gracious Lord.
 Sweet posture ! thus on earth to stay,
 And not be taken by surprise,
 But catch the earliest dawn of day,
 And see the Morning Star arise.

1 CORINTH, IX. 27.

If thou the Lord thy God do love,
 And keep His laws thy love to prove ;
 Or failing, with repentance meet,
 Do kneel before His mercy seat ;
 If watchful, prayerful, thus thou rest
 Upon His promised grace, the best,
 The only hope of sinners here,

In godly trust, in godly fear ;
 Through faith in the atoning Blood
 Of thy Blessed Saviour, Son of God ;
 Then mayest thou feel thyself secured,
 And of eternal life assured ;
 Yet, preaching thus, with Paul must say,
 " Lest I myself be cast away."

The Month.

ENGLAND.—The Duke of Buckingham, having repented of his first opposition against the consecration of a successor to Dr. Colenso, has repented again, and withheld the necessary royal permission, by which the consecration might have taken place in England, and thereby have proved the more acceptable to the merely Erastian followers of Colenso in 'Natal. Having waited in vain for this promised permission, and finding the English bishops afraid to act without it, the Bishop of Cape Town and Dr. Macrorie have sailed for Africa, where the consecration will take place, but at an enormous cost of time and convenience. An English paper says, these things serve to mark the strength of the fetters which make the Church the bond-slave of the State.

The Marquis of Bute having denied the report that he had gone over to the Church of Rome, the Roman Catholic paper—the *Westminster Gazette*—which originated the slander, had not the honesty to recall or even allude to it. In the same way we have never yet seen in the Halifax papers, religious or otherwise, which some time ago circulated the false report of the perversion of the Bishop of Oxford to Romanism, any retraction of the slander.

At the re-opening of Princes Risborough Church on Tuesday week there was a great gathering, when the Bishop of Oxford preached, and referred to the "great strong hulking men who came to church and were too lazy to kneel." His experiencé of his diocese extended to a quarter of a century, and

its prevailing sin was to treat the Diety as being patronized by them when they came to prayer, and especially so when they came to the Holy Communion. His lordship then denounced the old four-cornered pews as harbours for laziness.

Since our last issue death has removed some men of note from the scene of earthly labours. The Right Reverend Charles T. Longley, D. D., Archbishop of Canterbury, is dead, aged 75 years. In these days of activity, divisions, and party-zeal he possessed in a wonderful degree the confidence of the Church of England. Great need is there to ask the Great Disposer of all events to fill with wise and holy men the places of high trust now vacant in the Church.

Tha Rev. Canon Hawkins, the well-known ex-Secretary of S. P. G., has gone to his rest. No man in England, perhaps, possessed a more thorough knowledge of the Colonial Church, and the fact that the vast extension—almost creation—of the Colonial Episcopate is due to his zealous labours, forms of itself no mean epitaph.

The Bishopric of Peterborough has been given to Dr. Magee, the eloquent Dean of Cork, and Professor Mansell, of Oxford, is appointed Dean of St. Paul's, London. Both excellent appointments.

The Bishopric of New Zealand, it is said, is likely to be conferred upon the Rev. James Leslie Randall, rector of Newbury, Berks, son of the Archdeacon of Berkshire, and brother of the incumbent of All Saints' Church, Clifton. Mr. Randall was educated at New College, Oxford, and became a Fellow of that college. He graduated B. A. 1851; M. A. 1855; and is about thirty-eight years of age. He was ordained by the Bishop of Oxford Deacon 1852, and Priest 1853, and was presented by the Bishop in 1857 to the rectory of Newbury, worth £380 and a house.

The Pope, being desirous of the re-union of Christendom, and, no doubt, observing the great danger to the Papal Supremacy involved in the late advances of the Eastern and Anglican Churches towards each other, is now "casting an anchor to windward" by inviting both to a union with the Papacy before any further friendly understanding shall take place between themselves. But, by his unfounded and insulting denial of the validity of our order, he has put himself out of court as the centre of unity, and made it very plain that those among themselves, who, in their zeal against Ritualism, deny or undervalue the broken descent of our orders, with their Catholic rights and duties, are most effectually fighting the battle of the Papal Supremacy against the urgent protest of their own church, and preventing the re-union of Christendom, as it only can be united on the basis of Catholic truth. On the validity of our orders see a pithy extract in another column. The London *Church Times* says of the Pope's letter:—

"We regret that we are unable to concur with a contemporary in accepting the 'Apostolic Letter' addressed by the Pope 'to all Protestants and other non-Catholics' as an advance towards re-union. On the contrary, it seems to us to be simply a re-assertion of the old dogma that there is no salvation out of the pale of the Roman obedience. The professions of yearning affection and 'paternal charity' with which the letter abounds cover merely the familiar admonition to those to whom it is addressed to abandon their 'pestilential errors' and submit to 'the throne of Peter' and to the infallible Pontiff who has been advanced in 'Divine fashion by Christ Himself' to 'the supreme government of the whole Catholic church.' This, it seems to us, is not so much a call to unity, as to an unconditional recognition of pretensions

which as Englishmen we are bound to repudiate. There is another reason why we feel compelled to regard the letter in this aspect. The invitation addressed 'to all Protestants and other non-Catholic bodies,' while it pointedly excludes the Anglican Communion with its 170 prelates from the body Catholic, takes a very different form as regards the Holy Eastern Church. In their case an invitation to the falsely-styled Ecumenical Council has been forwarded to each prelate, and the reason of the important difference made between the two Communions is stated by the Ultramontane organ in Paris, the *Monde*, without the slightest reserve. The Eastern Church is held at Rome to have the true succession, and consequently her orders are valid. The contrary is held to be the case with the English Church, and hence the difference. By what sinister influence in this country the Papacy has been induced for the first time to pronounce formally that Anglican orders are invalid, we do not care to enquire. It is sufficient for us that the message of peace is transformed into an insult as regards the entire Anglican Branch of the Catholic Church, and we are therefore compelled to regard it as a cause of increased dissension rather than as a call to unity."

IRELAND.—Notwithstanding the assertion that the condition of the Irish Church was "a naked puritanism," the session of the Church Congress in Dublin has proved a moderate success. The representation from England, though not numerous, was able, and included the Bishop of Oxford, the Archdeacon of Tiverton, Canon Trevor, Dr. Kay, Rev. J. C. Ryle, Rev. Walsham How, Earl Nelson, and Mr. Beresford. No difference of opinion was expressed on the Irish Church question. With great eloquence and manifold and powerful arguments, the disestablishment policy was universally denounced. Throughout the debate it was manifest that whilst Irishmen would resist to the utmost the attack on their external rights and privileges, they indulged in no timid resting on secular position as the main prop of spiritual life, but were prepared, if need be, to try the advantages of freedom from State control.

The large attendance of Evangelicals, and increased spirit of firmness exhibited by their leading men, is the source of much congratulation, whilst the obvious advantages of conference—so manifest at this gathering—will give a great impetus to the revival of Convocation and Synod in Ireland. The eloquence of Irish Churchmen at this Congress is at present the subject of warm admiration in England. A few more such gatherings will annihilate the feelings of clannishness and estrangement which have so long kept Englishmen and Irishmen apart, and will show what may be done by a union in Gospel work of the peculiar excellencies of both nations. It was a great pity, however, that the question of disestablishment was not, at so good an opportunity, made the subject of a special debate, instead of being merely the object of incidental allusion. Irish churchmen, however, are rapidly awakening to the necessity of mutual consultation. In a memorial addressed to their Archbishops they request that the permission of the Government may be obtained for the assembling of the Irish Convocation, at the same time suggesting the petition to the Government shall be so worded as in no way to compromise the inherent right of the church to call her own Convocations and Synods. The Archbishop in reply, whilst promising to seek the Government permission, assured the petitioners that they will avoid the compromise of the Church's inherent right.

All are now deploring the long disuse of deliberative assemblies in the Irish Church; and the consequent state of unpreparedness in which their present difficulties have overtaken them.

UNITED STATES.—Unlike their brethren in England, the Wesleyans in the States, mindful of the last wishes of their founder, appointed at their last Conference a Committee, seven of them at least Ministers, to treat with the Amer-

ican Protestant Episcopal Church, on the subject of union. The General Convention has responded in a very cordial manner, and, with God's blessing, great good may come of the matter.

Commander Jeffers, of U. S. S. *Swatara*, sends to Secretary Welles a report of an interview with officers of the Liberian Government. These black Republicans were greatly surprised to learn that the United States had extended suffrage to "ignorant negroes." "We," said the officials, "do not allow the natives to vote unless they have been educated in our schools."

The failure of the Free School system in the United States is attracting a good deal of attention. A religious paper at hand deplors the "mass of ignorance and vagabondism and vice, which more than keeps pace with the growing intelligence of the rising generation. The youth must be educated or they will destroy the country. The law of self-preservation will compel the moral, virtuous and religious to insist that all shall become qualified to appreciate and preserve our free institutions. The people know this; all they want is the unselfishness, the will and the power to put it in practice."

Common school education, says the statesman, must train man to discharge his duty to the State and fit him for Society on earth. Common school education, says the discouraged pastor and Sunday school teacher, must *daily* prepare the rising generation to discharge their duties to God and man, and fit them for their real existence in the society of heaven hereafter.

At the General Convention of the Protestant Episcopal Church, which has closed its session in New York, a reverend deputy submitted the following preamble and resolution, and advocated their adoption :

"Whereas, The Church is charged to impart to the people the Divine Word of God; and

"Whereas, The growth of the population has vastly transcended the power of the Church, so that thousands of people are without the benefit of the Gospel; and

"Whereas, It would require five-fold a greater number of clergymen, and an additional outlay of millions to bring the work up to the highest standard; and

"Whereas, It is the peculiarity of this country and age, and the sentiments, belief, institutions, and usages thereof, that if it is sought to mould the minds and hearts of the people, we must appeal to and operate upon the children; and

"Whereas, Christian schools are, under God, one instrumentality and channel by and through which the Christian sentiments, beliefs, institutions and usages may be brought to bear systematically and continuously upon the children of the country; and

"Whereas, Christian schools may find a field of usefulness in places where honest prejudice stands in the way of the Church working through its clergy; and

"Whereas, The theological schools come short of providing for the increased demand for clergy for the regular parochial work of the Church; therefore, in view of this great responsibility of the Church,

"Resolved, That this House, the House of Bishops concurring, recommend the establishment of Christian schools in every parish where practicable.

"Resolved, That the work of extending and planting the Church in cities and towns where schools are not already established can be carried on economically and successfully by opening grammar schools in a chapel or school house, where the pupils can be trained in religious belief through the week, and assemble with their parents on Sunday.

"Resolved, That to provide competent heads, there be established in every diocese training schools for the training of those who may desire to become teaching deacons in the Church of God, and for the education and training of thousands of young men who may wish to devote themselves to the work of God as lay teachers in the Church."

The Rev. Mr. Spaulding, of Pennsylvania, then moved the following, which he asked to have incorporated with the preceding resolutions :—

“ Resolved, That the subject of a training house for teachers in each diocese, and a sisterhood of such, under wise regulations, voluntarily bound for definite periods to go where the Church needs them, and to train in the schools of the Church, our children for Christ, as a work of love and mercy to their souls, is one of vast importance, and is commended to the careful consideration of Churchmen.

The whole was then referred to the Committee on Christian Education.

Bishop Lee, of Iowa, presented to the House of Bishops a petition from a number of Presbyters, praying that a Canon may be enacted to the effect that “ no minister conforming to the Book of Common Prayer, as required by Canon, is thereby required to use any words, expressions, or passages of said Book which he conscientiously believes to be contrary to Holy Scriptures, or to contain doctrine which he is persuaded cannot be proved thereby. Any minister, in the use of said Book, may omit such words, expressions, or passages, provided he shall have first specified in writing, to the Bishop of the Diocese in which he ministers, what such words, expressions, or passages are ; solemnly professing that he is persuaded they are not agreeable to Holy Scriptures, and, accordingly, that he cannot use them with a good conscience ; also declaring his belief of the Holy Scriptures, the Apostles' and Nicene Creed, and the XXXIX Articles.

One of the leading papers of the party, the *Episcopalian*, says of the Prayer Book :—

“ If it is subversion to cut out of it the doctrines of Sacramental grace, Baptismal regeneration, Spiritual presence in the consecrated elements, sacerdotal functions, priestly absolution, then we say subvert it, invert it, introvert it, or what is better, convert it to the true Scriptural faith and simplicity. No man taught of God from the Bible alone ever finds those false doctrines in the Word of God.”

But to show that he has small hope of success in the Church or her Councils, the editor says :—

“ We observe that the parties are divided in the ratio of about six to one. The High Churchmen and all their affiliating and sympathizing moderates constituting a perfect unity, which is seldom ruffled by difference of opinion and quickly made to repose when the decision is to be made. The Evangelical party is divided, having few entire delegations, and their influence is lost by their divided votes which always count for nothing.”

The few Evangelical men appear not to have any decided and acknowledged leaders, and seem to do as occasion serves them.

The editor fears that Divine wrath has overtaken his party for their too charitable connivance at Ritualism, and thus writes Ichabod on his drooping banner :—

“ We can bear the departure of men from us, but we feel ‘ the woe when the Lord departs from us.’”

The same paper elsewhere informs us that the Convention has not responded to the efforts at enlarging the liberty of private judgment. The party striving to widen the Prayer Book for the comfort of doubters, and to open the churches to the ministrations of Dissenters, have failed. They promise themselves better luck at the next Triennial Convention.

The social aspects of the Convention were pleasant in the extreme. Northern and Southern brethren were there permitted to meet together and take each other by the hand, and the friendships of olden time were renewed.

Notwithstanding his hard feeling against the errors of his High Church brethren, the editor allows a correspondent to say that :—

“There have been many sharp things said, occasionally, in the course of debate, but rarely a sentence or a syllable savoring of personal unkindness, or ill-feeling of any kind. For these things, let us be thankful. A different picture is so often presented in the Conventions and Synods of other religious bodies, that the contrast cannot well be passed without notice, and that too, let us hope, in no spirit of self-righteousness, nor self-exaltation.”

The Convention adopted measures looking to a great enlargement of the Episcopate, and the adoption of the Provincial system in connection therewith. They also appointed a Committee on Unity with other religious bodies.

From statistical and other reliable information brought up in the Convention, it is evident that the Church in the States is making wonderful progress, and wisely adapting her means to the wants of the country. And all this—as in primitive days—without establishment.

THE CATACOMBS OF ROME.

Professor Jules Delaunay, widely and favorably known as a lecturer on the above named subject, visited Meadville, Pa., on the 31st of March last, and delivered one of his deeply interesting lectures. In the course of his description he used the following language, “Miles after miles of graves, and not one word or sign of the gloominess of death.”

These words suggested to one of the audience the thoughts which are expressed in the following lines:—

Miles after miles of graves,
 League after league of tombs,
 And not one sign of specter Death,
 Waving his shadowy plumes;
 Hope beautiful and bright,
 Spanning the arch above—
 Faith, gentle overcoming Faith,
 And Love, God's best gift, Love.

For early Christians left
 Their darlings to their rest,
 As mothers leave their little ones
 When the sun is in the west;
 No mourning robes of black,
 No crape upon the doors,
 For the victorious palm-bearers
 Who trod the golden floors.

Arrayed in garments white,
 No mournful dirges pealing,
 Bearing green branches in their hands,
 Around the tomb they're kneeling;
 This was their marching song,
 “We're not by Death's arms holden,”
 And this their glorious funeral hymns,
 “Jerusalem the golden.”

Miles after miles of graves,
 League after league of tombs,
 But not one "Saint Maria" stands,
 Carved in God's jewelled rooms,
 No purgatorial dread,
 O'er the Apostle's sons,
 The early Church no masses sang
 Over their martyred ones.

Beautiful girls sleep there,
 Waiting the Bridegroom's call
 Each lamp is burning brilliantly,
 While the night shadows fall.
 And baby martyrs passed
 Straight to the Great "I Am,"
 While sturdier soldiers carved o'er each,
 "Victor, God's little lamb."

Miles after miles of graves,
 League after league of tombs,
 The cross upon each conqueror's brow,
 Lights up the catacombs;
 "'Tis in this sign we conquer,"
 Sounds on their blood-stained track,
 "'Tis in this sign we conquer,"
 WE gladly answer back

Notes and Notices.

NOTICE TO SUBSCRIBERS.

It is with great reluctance that we call attention to the tardiness of the annual payments of the *Church Chronicle*. To individual subscribers the payment is so small as to involve no inconvenience, but, in the aggregate, it amounts to a considerable sum. Churchmen, in justice, ought not to allow the burden to fall upon those who, receiving no remuneration for the service, give both time and labor to sustain a paper which they believe to be an advantage to the church.

We, therefore, most earnestly request that all arrearages be immediately paid, either by Post-office orders in favor of the Secretary, Rev. Canon Gilpin, or to any of the Clergy, who will kindly receive and forward it to him.

Notice of all subscriptions unpaid will be furnished by the next number of the *Church Chronicle*.

The Coadjutor Bishop of Newfoundland, accompanied by the Revs. J. C. Edghill and W. H. Bullock, paid a visit to the County of Lunenburg during the last week, for the purpose of procuring a Church ship for his mission work. While there, his Lordship did not neglect the work of an Evangelist, but kindly consented to preach in Lunenburg and Chester, at the request of the Rectors of those parishes.

On Tuesday evening, a very large congregation assembled in the Church at Lunenburg, when the Bishop preached from the text, "This man receiveth sinners, and eateth with them." He pointed out how the tender, yearning love of the Lord Jesus, which when He was on earth, drew to Him the outcasts of the people—*still* draws penitents to His feet—receives and pardons; and that the same condescension which then led Him to eat with sinners, leads him now to come and sup with them at that heavenly Banquet, where He Himself is both Priest and Victim.

On Wednesday afternoon, the Bishop drove to Bridgewater. In the evening he preached at St. Matthew's Church, La Have. The evening was very wet, to the disappointment of very many, who were anticipating great pleasure in being exhorted by a Bishop of their Church. Still a goodly number assembled, and the Bishop preached a sermon suitable to the day, being the Feast of SS. Simon and Jude, from 1st Kings, vi. 7—"And the house when it was in building was built of stone made ready before it was brought thither, so that there was neither hammer nor axe, nor any tool of iron heard in the house when it was in building"—applying the text to the building of that Spiritual Temple, of which the saints are the living stones.

On Thursday evening he preached at Chester. The church door was open at 7 o'clock, and was soon filled by a large congregation. The sermon was on the 55th Psalm, 22nd and 23rd verses. The sermon was a powerful appeal to every weary and heavy-laden soul to cast upon the Lord the burden of sin, sorrow and temptation.

The clergy of the neighboring parishes of Bridgewater, Mahone Bay and Hubbard's Cove attended some or all of these services. A visit from a Bishop of another Diocese is an unusual occurrence, but one which is well calculated to impress upon the minds of all, both within and without the Church, that we do not stand alone, but are members of a Catholic body.

WE copy from the *All Saints' Church Magazine*, Edinburgh, the following obituary notice. The deceased was a brother-in-law of Henry Pryor, Esq. His manners were most engaging, his walk in life to human eye blameless, and his example that of a Christian gentleman:—

"*In Memoriam.*—We have this month the painful duty of recording the death of Mr. Laurence Davidson, the Lay Representative of the congregation. He died at his house, 7 Rutland Square, on the night of Friday, the 18th of September, after two years of patient suffering. He passed from the visible church fortified with the Bread of Life. The congregation have to mourn the loss of one who had their interest thoroughly at heart, and though it was never permitted to him to worship in the walls of All Saints', he was ever ready to further any effort made to deepen in the people's hearts the influences of true religion. His advice in the conduct of its affairs was distinguished alike by courage and prudence, and he was a liberal benefactor of the church and its institutions. The chancel of All Saints' was adorned chiefly at his expense. Its poor, also, have lost in him a kind friend. Mr. Davidson, while in health, held an influential, though unostentatious position among the promoters of that revival of Catholic teaching which is now felt throughout the land. *May he rest in peace!*"

Appeal of the Executive Committee of the Diocesan Church Society to the Members of the Church of England in the Province of Nova Scotia.

In the year 1858, the S. P. G. agreed to place at the disposal of this Society a certain sum (to be reduced annually), upon condition that we would undertake to fulfil all the engagements of the S. P. G. with the clergy on its list during the continuance of this agreement.

The grant from the S. P. G. for 1868 is \$14,250, while the payments assumed by the D. C. S. under the above named agreement amount to \$15,404, leaving a deficiency of \$1,154. The grant from the S. P. G. in 1869 will be only \$13,750.

During the last two years the D. C. S. has been obliged to pay \$625 annually (more than half of its income for general purposes) in order to fulfil its engagements with the S. P. G. These payments, and the decrease of the receipts during the present year, have so far reduced the funds of our Society that when all the engagements for 1868 are met, there will be a deficiency of \$1400. It should therefore be clearly understood that the Executive Committee will be forced to strike off from its list several of the missions now receiving grants, or in some other way reduce its responsibility for payment of missionaries (now amounting to \$3,770 per annum) unless the receipts of the Society be *very largely increased*.

Under these circumstances the Committee issue this appeal, and earnestly entreat you to use every exertion to relieve the Society from its present difficulty, and to enable it to continue, and even still more widely to extend, its support of the ministrations of Christ's Church on Earth.

By order of the Executive Committee,

H. NOVA SCOTIA, *President*.
EDWIN GILPIN, *Secretary*.

HALIFAX, Oct. 16th, 1868.

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 Litany, at 11 A. M. 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, and all the Festivals, 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 8 P. M.

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