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265
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NOVA SCOTIA
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Vol. IV.

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"Ad profectum sacrosanctæ matris ecclesiæ."

THE JUDICIAL DECISIONS, ON RITUAL.

OUR readers are but too well aware that many disputes have, in the last few years, arisen about the ritual of our Church. Ritualism, we may observe, simply means the way of performing the public worship of Almighty God. Some sort of ritual we all must practise,—the dispute has been as to what kind it shall be. There are three parts into which ritual may be divided,—the dress of the minister, the ornaments of the Church, and the mode of conducting the services. Having now had legal decisions upon all three, we may thank God that there need no longer be any dispute as to what our branch of the Catholic Church allows.

The differences in the dress of the minister are those which would most attract the attention of any ordinary observer. In one Church he would notice that the minister, having come in, habited in a white gown, would, in the middle of the service, leave the congregation, make a procession to the vestry—oftentimes at the further end of the church—returning thence robed in a black vestment. If it were a Communion Sunday, the same ceremony would have to be repeated, in order that the surplice might be resumed.

In another church the white raiment would be the only kind employed in the public ministrations. In a third the dress would be the same as in the latter, except that at the beginning of the communion service the minister would retire to the vestry, to reappear in dresses of various colours.

Next, we come to the ornaments of the church. Here, too, there was a great variety. In one we would find that, either for the sake of simplicity or *economy*, ornaments there would be none, whilst the very necessities of the public worship would be of the cheapest kind. The faded pulpit-hangings, the slop-basin to serve as a font, the mean-looking table (scarcely fit for a gentleman's kitchen), with its dirty and well-worn cover—all these too plainly declared how little danger there was that either the worshippers or their substance would be eaten up with a zeal for God's house.

In another, although limited means may have prevented as much of ornament as loving hearts would desire, still the correct architecture, the well-ordered Church, the plain but clean, neat and suitable fittings proclaim that the worshippers "have done what they could." The expressive sign of our faith—without and within—mark the building as belonging to the Crucified.

In some cases, where will and means combined, the "storied windows richly dight," the lilies of the field, as of old, teaching their lessons of God's care,—the surpliced choir leading the harmonious sacrifice of prayer and praise, the lawful*

* *Bubric.*

“garments for glory and for beauty”—all these are intended by those who use them to bring before the mind the grand ritual of heaven. To the legality of these and such like adjuncts of public worship we will presently refer. But first we must notice the different Uses in performing the public worship.

Here, much depends on the clergyman personally. Some seem to forget that when a thing has to be done, system is absolutely necessary to prevent slovenliness. And system is but another word for ritualism. Behold, then, the unsystematic lounging upon the soft cushions of the Holy Table, which—littered with books—is also the repository of his pocket-handkerchief, gloves, spectacles-case, etc. The open exhibition, it may be of a black bottle, or a pocket dram-flask to take the place of a decent flagon, together with other kindred acts of carelessness, betray a want of respect which would not be tolerated at a common supper-table.

In advance of this, we observe “the Priest standing at the north side of the Lord’s Table,”* giving outward expression by the reverence of his action, to the solemnity which he feels, and desires his flock to feel towards the highest act of Christian worship.

“Fair gleams the snowy altar-cloth,
The silver vessels sparkle clean,”

and every other accessory to the Divine Service, every action and posture of the celebrant bears witness to studied precision and loving carefulness.

Next, we have the genuflecting posture-maker, who delights in making a sensation by flaunting the red rag of his mock-popery in the face of Protestant John Bull, but ready on the first appearance of danger to shelter himself behind wiser and better men. ’Tis he who writes to his tailor, dating his letter on “The Morrow of the Translation of S. Symphorosa’s Bones.”† ’Tis he, who, like the cackling hen, takes good care to draw attention to the forbidden book or ornament which he has purchased on the sly, for the purpose of venturing to do something naughty. ’Tis he who makes himself conspicuous by elevating the Chalice and Paten high above his head, as well as by constant mysterious motions, prostrations and genuflexions, during the act of consecration.

Thus we have given the varieties of Ritualism under the different heads, from which it will be seen that there has been a wide diversity, both of opinion and practice. Previous legal decisions had done somewhat to determine the law. The last one by Sir R. Phillimore, in the important cases of *Martin vs. Mackonochie*, and *Flamank vs. Simpson*, has settled the remaining points in dispute. It forbids, as contrary to the law of the Church of England, the mixing of water with the wine during the celebration of Holy Communion, as also the using of incense, and elevating the chalice and paten. It declares that two candles lighted during the celebration of Holy Communion, are commanded by English law. A judgment some years back, in the case of *Liddell vs. Westerton*, decided that the Eucharistic vestments were to be worn, and that cloths of various colours for the Holy Table, as well as ornamental crosses were allowable. Thus we have, clearly defined, by the highest judicial authority, what ritual the Church of England commands or allows, and what she prohibits.

The surplice alone is to be worn on all ordinary occasions. “At the time of Holy Communion a white Alb, plain, with a vestment or cope, and two lighted candles on the Holy Table for the signification that Christ is the very true “Light of the world.” But there must be no incense nor elevation of the chalice.

* Ex. xxviii, 2.

† Newland’s Lectures on Tractarianism.

We perceive that Rev. Mr. Mackonochie, in a letter to the Bishop of London, declares his intention to rest satisfied with the decision of the Dean of Arches, and not appeal from his judgment.

We have thus the maximum of lawful ritualism set before us, and considering the sage advice of the Bishop of Lichfield that amidst the attacks of Sectarianism, Rationalism and Infidelity, Churchmen should exercise mutual forbearance and not drive out the faithful brethren who may differ on minor points, we trust that errors of excess and defect may soon disappear from among us, and give place to that brotherly love which best sets forth the love of Christ, and extends His kingdom on earth. If we cannot have strict uniformity, let us have Christian *charity*.

ONE REASON WHY CANDIDATES FOR THE MINISTRY ARE SCARCE.

It has come to our knowledge that, in this Diocese of Nova Scotia, there is a parish priest who, in addition to some week-day services and other labors, travels nearly a quarter of a hundred miles and officiates three times every Sunday and Holy day of the Church, and whose whole income, though perhaps equal to that of some of his brethren, is insufficient to preserve him from real suffering. When he would sit down to study God's word and write, or would arouse himself to go out and in amongst the souls committed to his charge, it is not the over-exertion consequent upon extra labors cheerfully and voluntarily undertaken which he feels to almost paralyze his mind and body, but it is the almost hopeless struggle with downright poverty and want. His own people know little of his sufferings, and if they knew more, would scarcely sympathize with one who cannot keep himself and his family, horse, &c. upon what no doubt, even these hard times, seems to many of them an ample income. How long will churchmen be willing to permit the priesthood of this loved Zion to be thus engaged in a life-long struggle with grim want, upon less than the salary of many a junior clerk in a respectable mercantile establishment, and to be thus incapacitated for everything approaching to hospitality and almsgiving, not to say for work, paying honest debts, and keeping soul and body together? The priest alluded to will not allow his name to be given to anyone, upon any pretext, as his object is not self-seeking, but the arousing of Church people generally to the removal of this sad grievance under which too many of their faithful pastors labor and suffer.

THE DREAMS THAT CAME TRUE.

(Concluded.)

The cottage stood near the edge of a long, frozen sheet of water. The piercing wind shook its frail casements, and drove snow and sleet through the chinks of its ill-fitting door. A candle had been burning, but it had died out in the socket; the scanty fire had gone out also, and the grate was getting cold.

An old woman sat close to the embers upon her only chair. It was the dead of night. Through the clear, cold sky, a moonbeam fell along her floor; she had no curtain to keep it out. She trembled with cold; yet she did not

go to her comfortless bed; she rocked herself backward and forward, and thought and thought. Something was lying on her lap; it was a book. Her candle, when it went out, left her still poring over its pages. She folded her hands upon it, and sat like one lost in a waking dream, so deep that neither hunger nor cold could disturb it.

Let us draw near and consider her more attentively. Her features are sharp and thin; two or three tears have dropped down her hollow cheeks; a narrow drift of pure white snow lies along the floor, and reaches nearly to her chair; you may see the moonlight glittering down the chink in the door, through which it drifted; O! east wind; O! white snow, and blue cold moonlight! What different things you are to us and to her! "Let us draw near the fire," *we* say, "and close the curtains, that we may enjoy this cheerful season. Nothing is pleasanter than this brisk, cold weather: it gives us an appetite, and makes exercise delightful!"

What does *she* say? Nothing. What does she think about? Her empty cupboard? No; she is familiar with want and hunger! she seldom has more bread than will last to the end of each day. What then—does she think of the cold? No; she feels it and trembles; but she has felt it often and long.

Does she think what a sad thing it is to live all one's life in the want of all comfort and luxuries? No. Her thoughts are not very distinct, but she does not consciously think of any of these things. She folds her hands over the book; she gradually falls away into a deep sleep, and begins to dream.

What a strange, delightful dream! She thinks that the sun begins to shine; it shines upon the pages of her Bible: it shines into her cottage, and it is all light and warm. She turns her head towards her casement, and what a wonderful sight! The trees are covered with leaves, and the snow has all melted away! Yet in her dream she knows it is winter, and she takes up her Bible, kneels down and begins to pray. She remembers that country where there is no winter, no cold, no hunger; but her longing is not so much to escape from this sorrowful world, as to go to that beloved Redeemer who opened the golden gates of the better country for her.

She dreams that in her prayer she still repeats, "Oh! come Lord Jesus, come quickly!" and that far, far away, she hears a sound like distant footsteps, and they draw gradually near her door.

Yes! they draw near and yet more near. A joy that is indescribable, and never felt before, steals into her heart while she listens to their welcome footsteps. She is afraid; full of wonder and awe, yet joyful: she strains her attention, and still listens; she would not lose one of them.

Hush; they are very near: they stop. Some one calls to her by her name, and knocks at her door.

Then she starts up, and opens her door. She falls down upon her knees and covers her face with her hands. "I am not worthy," she says in her dream, "that thou shouldst come under my roof; but I beseech thee, Lord, since thou hast deigned to visit me, go away from me no more."

Oh! wonderful voice! so sweet, that the remembrance of poverty and sorrow fade away before it. It speaks again to her in her dream;—"Tomorrow," it says, "thou shalt be with me in Paradise."

THIS WAS THE SECOND DREAM.

It was morning—a cold, keen winter's morning, Justice Wilvermore was coming down stairs. "Bring me my cloak," he says to his man.

"Before breakfast, sir?" inquires the man surprised.

"Yes bring it now," says the Justice. "It is very strange," he thinks to himself, "that a mere dream should have such an effect on my spirits, but so it is. I really can neither eat nor rest till I have made reparation. I will give the old woman money and clothing. I will repair the cottages of my other labourers, and improve their condition. It is a fearful thing to be visited by Remorse, even in a dream. Never will I subject myself to such a visit again."

He walks quickly across the frozen field, and along the side of the water. The reeds are stiff with frost; they whistle cheerlessly in the wind. He sees the cottage; no smoke rises from its chimney. "In future," he says, "the woman shall have leave to gather as much wood as she wants. I will make reparation. Yes, I will make full reparation."

He drew near. The door stands ajar, and there is snow upon the floor. He knocks; there is no answer. "She is not at home," he says. and then he looks in.

Yes, she is at home; she sits before her empty grate, with a book upon her knee; her head is bowed down. Strange that she should sleep so early! His foot is on the floor, he soon crosses it. "Goody," he says, in a kinder voice than usual, "Goody, what! asleep so early?" He shakes her by the sleeve, but she does not wake: then he lays his hand upon hers, and it is cold!

Justice Wilvermore goes home. His face is more grave and his voice more compassionate from that day forward. He has repaired the cottages of his labourers; he has liberally given to the poor, he has made many of the old happy and at ease. But ease and happiness are over for him. He has repented, and he humbly hopes that his sin has been forgiven; but in this world he can never be happy, for night after night, both waking and asleep, he must dwell with that visitor who came to him in his dream.

CHRIST OUR EXAMPLE IN SELF-DENIAL.

He might have built a palace at a word,
 Who sometimes had not where to lay his head,
 Time was when He who nourish'd crowds with bread
 Would not one meal unto Himself afford:
 Twelve legions girded with angelic sword
 Were at His beck—the scorn'd and buffeted:
 He heal'd another's scratch—His own side bled,
 Side, feet, and hands, with cruel piercings gored.
 O wonderful the wonders left undone!
 And scarce less wonderful than those he wrought:
 Oh self-restraint, passing all human thought,
 To have all pow'r and be as having none:
 Oh self-denying Love which felt alone
 For needs of others—never for its own.

—Trench.

St. Bernard calls holy fear the door-keeper of the soul. As a nobleman's porter stands at the door and keeps out vagrants, so the fear of God stands and keeps all sinful temptation from entering.

CONGREGATIONALIST VIEW OF THE PRAYER BOOK.

In a recent number of the *Congregationalist* (Eng.) *Quarterly Review*, the most interesting paper is that on "the Book of Common Prayer," furnishing from the educated Nonconformist's point of view, a survey of the relative honesty of the various interpretations put upon its teaching by the three schools into which he divides the Churchmen of the present day. His opening sketch of the Book and its associations is well worth reprinting:—

"There comes a time in the history of a devotional manual like the Book of Common Prayer when it passes out of the region of criticism into that of faith, when traditions give it the authority of precedent, and tender associations the sanctity of religious experience. The Book of Common Prayer has been the 'use' of worshippers for generations. Its origin is associated with our own great national struggle for emancipation from the bondage of a corrupt faith. Its very incongruities, like a veteran's scars, are memorials of the fierce and fluctuating conflict. It has been the service book of almost the entire nation—of court and legislature, of university and parish. In the remotest English hamlet, and in the far-off English Chaplaincy, the familiar words of the Liturgical service fall upon the ear of the worshipper. Our fathers for many generations were familiar with it, and were led by it to their highest communion with God. The history of Protestant worship in England is chiefly associated with it. The memory of our dead has been enshrined in its sublime words of blessed hope. We ourselves were many of us born into its atmosphere, and the great changes of our life have been hallowed by its formulas. Its words were spoken over our unconscious heads, as our parents devoted us to God in baptism. It embodies our earliest recollections of public prayer. The consecration of our youth was guided by it. The holy vows and Divine benedictions of marriage found expression through its words. It is yet the hand-book of our great national solemnities, of our houses of parliament, of our universities and public schools, and of many of our domestic altars. And although at the present time more than half the worshippers of the nation are Nonconformists, and have been alienated chiefly through it, it is still the service-book of the Established Church of the nation, and in the estimation and feeling of its members vies in authority and sanctity even with Holy Scripture. Around it, and now more than ever, the fiercest conflicts have raged. It is the book of appeal for theological parties the most opposed—in this respect usurping almost the authority of the Bible. Many of the great doctrinal controversies of the last three centuries have centred in it. At the present moment each of the three great parties within the pale of the Establishment appeals to it, some with the conviction that throughout it is on their side, others with the lurking suspicion that it may be on both sides.

"In many respects the book justifies the position that it has taken, the attention that it constrains, and the reverence that it inspires. It contains some of the best liturgical elements of the Christian Church, shaped and supplemented at a period which excited intensest religious feelings, by men of eminent piety, of vast theological knowledge, and of great intellectual power; at a period too, when our marvellous English speech, though in a state of flux and transition, was, in competent hands, an instrument of most nervous, majestic, and beautiful expression. The archaic tinge, which the lapse of three centuries has given to these compositions, only enhances their mature and reverend grace. In conjunction with the Bible and Shakespeare, it has had a mighty influence in preserving to us the stately and weighty forms of Tudor speech—so eminently fitted for the language of prayer.

Perhaps no devotional manual has so successfully avoided the effusion of mere religious sentiment, and at the same time embodied the manly tendencies of the deeply religious heart. Unlike the Breviaries, Litanies, and Manuals of France, Italy, and Spain, as well as of the English Roman Catholicism, which address themselves chiefly to the emotions, and often minister to that which is morbid in feeling and repulsive in taste, on the ground that they are designed for the ignorant masses of the people, the book of common prayer is as noble in thought as it is stimulating in feeling. It satisfies the taste of the most cultured, while it is perfectly simple to the most ignorant. Like the old Latin hymns, it is majestic and undemonstrative, and works its spell upon the worshippers by the simple force of its statements, and the calm intensity of its earnestness. It has none of the sensuousness and sentimentality that characterize many prayers and hymns, and yet it is instinct with devotional feeling. It ministers to robustness as well as tenderness of religious life, and is a wonderful expression of the religious characteristics of the English nation; although to more sensuous nations, like the French and Spanish, it would seem cold, and distant, and rigid. Very precious are many of its prayers; and could the dubious sacerdotalism and the ecclesiastical polemics with which they have really nothing to do, be discharged from them, their severe simplicity, their spiritual wisdom, their compressed meanings, their chastened reverence, and their deep and solemn pathos, would commend them to all religious hearts. We can scarcely wonder, therefore, that the Book of Common Prayer should be so far removed from the conditions under which ordinary books live, and from the feelings with which they are regarded. It is an ark of God, which has contained many precious things, and around which great memories gather."

The writer proceeds to consider the various opinions of "High and Low Church" writers as to the character and claims of the "Priest" of the Prayer Book, summing up as follows:—

"We do not think, therefore, that the Ordination Service justifies the Ritualist in saying, as Mr. Bennett says, that he is ordained a *sacerdos*; but, whatever the intentions of its framers, as it stands, it does justify him in saying that he is ordained a Priest, to mediate between God and human souls, and having official powers far transcending those of a mere prophet or teacher. It seems evident that the framers of the ordinal conceived of the office of the Priest as one of far greater official authority and power than the Evangelicals would represent it."

And again:—

"On the whole, there appears to us some room to doubt what were the exact conceptions and intentions of the compilers of the Prayer Book concerning priestly authority and absolution. That they did intend to invest the priest with an authority above that of a mere minister or teacher of the Gospel, and above that of a mere pastor, it is impossible to doubt. But whether they intended the absolution to be declaratory, precatory, potential, or simply ecclesiastical may still admit of controversy; there is perhaps as much to be said on one side as on the other. On the one hand, it is hardly likely that Protestant Reformers would intend a theory of absolution, unknown for twelve centuries; but then on the other, it is notorious that they retained the then modern indicative form of absolution; and it is notorious that in the final revision of the Prayer Book in 1662, sacerdotal influences were in the ascendant."

After reciting a series of "opinions" for and against the doctrine of the Apostolical Succession, the writer considers the teaching of the Prayer Book on

the Sacraments. Referring to the question of Baptismal Regeneration, he devotes several pages to a recapitulation of the Gorham case, with the details of which our readers must by this time be perfectly familiar, and then says:—

“For our own part, we could far more easily receive the Bishop of Exeter’s theory than we could Mr. Gorham’s; and that not merely on the ground of honest interpretation, but on the ground of theological congruity and common sense. We utterly reject both, as alike involving the unscriptural and pernicious heresy of baptismal regeneration; a theory which involves doctrines concerning the spiritual condition of infants, concerning the loving God and Father, concerning the atoning work of Jesus Christ, concerning the nature of the Holy Spirit and his work, and concerning the essential character of spiritual religious life, which are more allied with Pagan than with Christian thought; and which are as revolting to piety as they are repugnant to common sense. More than all other doctrines and characteristics of the Established Church, its theory of baptism has caused revolt from its allegiance; if other things have made thousands of Nonconformists, this has made tens of thousands; and these, necessarily, from among her purest and best sons; who unable to believe such a monstrous dogma, have chosen to suffer any disability, rather than to remain members of a Church which teaches it. Is it surprising if, from our present point of view, and in the consciousness of what both our forefathers and ourselves have been constrained to do, we cannot help feeling wonder and pity for men who, believing as we believe, remain the ministers of a Church that repudiates their doctrine; administer ordinances upon which they are compelled to put a non-natural sense; and who must, one would think, live in miserable discomfort concerning the consistency and honour of their own position; making attempts, which the stubborn sense of men persistently baffle, to demonstrate a harmony between their convictions and the formularies of their Church? We care but little what new alliances they form, but we do care much that they should not even in appearance so compromise themselves, and neutralize the great spiritual influence of their evangelical beliefs and personal devotedness. Let our evangelical brethren of the Establishment be assured, that our judgment of them and of their position proceeds upon grounds much higher than those of mere ecclesiastical Nonconformity. Their own leaders being witness, they are men holding evangelical beliefs, and ministering the services of a church, whose formularies (according to Mr. Gorham) are ‘accommodated to the prejudices of only a half Protestantized people;’ a church that avowedly accepts men holding beliefs diametrically opposed to their own; a church that on these very matters is rent into hopeless schisms such as no other church in Christendom exhibits.

However clear in their personal subscription their own consciences may be—and we unreservedly concede to them all the honesty of conscience and heart that they claim; however satisfactory to their own minds the construction that, upon historical and analogical grounds, they put upon their formularies, the broad fact remains, that the whole of Christendom, its evangelical churches included, interprets their formularies in the sense of their opponents; and at the utmost concedes to themselves a possible conscientiousness, on the ground of habit and sympathy, and the result, probably, of a painful, and to others, inscrutable process of casuistry.”

The foundation of content must spring up in a man’s own mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.

AN AUSTRALIAN VIEW OF RITUALISM.

We concluded in our last issue the evidence which was brought before the Ritual Commissioners. One thing at once strikes us as plain and indisputable—that we shall never secure in our Church perfect uniformity of worship; nor is it necessary or desirable that it should be so. All that is required in the midst of divergence of ritualistic practices within the limits allowed by the law, is that we should often bring back our thoughts to the grand essentials of worship. The only advice we venture to give our readers is that, whatever school of theology they may prefer, they should always be careful that their worship be spiritual and real. We shall always be tempted to cry down those who are more simple or more ornate than ourselves, but we may be saved from much bitterness of spirit, if we recur to first principles and remember the doctrine of our Saviour,—“God is a spirit, and they that worship Him must worship Him in spirit and in truth.”

There will always be those who like to attend a service severely simple, and there will be others of æsthetic tastes who like an elaborate service, where processions and choral music make the worship imposingly showy and grand. Now we cannot step between and decide what kind of worship is most likely to be real. An attendant upon either service may have a demeanour most becoming, while all the time evil passions may be ruling in his heart. We can remember no passage of Scripture which prohibits men allowing themselves large liberty as to the externals which they will call in to aid them in their solemn assemblies. There are, perhaps, few educated men who have ever joined in our noble Cathedral services who are not constrained to acknowledge their beauty, and high devotional character. While, on the other hand, a plain, unpretending barn-like structure, where inharmonious music and bad grammar prevail, may hold within its walls equally sincere worshippers as could be found in York Minister or Canterbury Cathedral. Therefore we plead for the right of our fellow-churchmen to adopt for themselves, *within the limits of the law*, the kind of ritual which best suits the peculiar bent of their own minds.

Perhaps we are peculiarly able in this country to form a calm and dispassionate judgment on this question. A clergyman here often holds service in a wood-shed, without even a surplice on to mark his office, and then within a week, perhaps, he may be seen leading the worshippers in one of our city churches, where Gothic vaults, surpliced choirs, and painted windows all adorn and elevate the worship. Such great changes help one to realize that externals are of secondary importance—that the great matter of moment is that our worship should be something deeper than merely adhering to a prescribed form of words and ritual. Just as a student in reading up a subject, if he is to succeed, must enter himself heartily into the work, so we must likewise give ourselves to prayer and praise, with full attention and purpose, “in spirit and in truth.”

The subject is likely, ere long, to be of still more interest to us. It will not be long, we trust, before St. Andrew's will be thrown open for public worship. Of course there will be cathedral choral services. We wish to see the highest form of worship which our Church invites her children to share in, introduced into the diocese. Yet we fear that its introduction will be heralded in by a howl of stupid bigotry. The intonation of the prayers will be denounced as Popish, and the choral music will be called a Sunday opera. Of course we are aware that such services may rather hinder than help a certain class of worshippers. There is undoubtedly a danger of mistaking mere sentimental excitement for elevated aspira-

tions after God ; and we certainly hope those who cannot appreciate this service of song in the house of God will stay away. But not such ventüre to blame others whose tastes have been otherwise cultivated. No man here can become a standard for another. It does not follow of necessity that a simple ritual will be the most edifying and hearty. To some minds it certainly may be so ; but others have found it easier to raise their hearts to God with the help of an elaborate and beautiful ritual.—(*The Australian Churchman.*)

INTERCHANGE OF PULPITS.

Dr. Dix, Rector of Trinity Church, New York, said in a recent sermon :—

“ As a knowledge of military science does not make a man an officer in the army, and as an acquaintance with law does not constitute a man a judge, so learning and piety, however great, do not make a man a minister of the gospel—he must have a commission. That commission must come from God. How does it come? how is it given? There are four theories on this subject—the Quaker, Congregational, Presbyterian and Episcopal. In each the commission is held to be from God ; but it is supposed, according to these theories, to come from God directly, without human intervention ; from God, through the people ; from God, through the elders of the Church ; from God, through the bishops. A man may have no definite idea at all on the subject of the ministry ; if so, we may disregard him, for men without ideas are of small account ; but if he pretend to any clear idea, he must hold one of these theories ; and whichever he holds, he must hold exclusively, unless he consent to remain in an illogical and inconsequent position ; for the four theories are all irreconcilable with each other. The case of a society is the same as that of an individual. The Episcopal Church holds the Episcopal theory ; she holds it exclusively, for that is the only way in which it can be logically held. Her position on this point is proven theoretically and practically from the Prayer-Book, which stated the divine origin of the three orders, and their existence from the time of the apostles to the present day ; and from the canons, which forbid any one to execute any function of the ministry, or to officiate in any congregation of the Episcopal Church, who has not been ordained by a bishop. Still more marked is the fact that ministers of non-Episcopal bodies, if they desire to exercise their ministry in the Episcopal Church, are not treated as ministers at all, but as laymen, and are received as candidates for orders, and must be ordained deacons first ; all which is inconsistent with the idea that, in the eye of the Church, they are in holy orders already. The ordination service is the same, without one word of alteration, for the most eminent and learned non-Episcopal divine and for the merest neophyte of the seminary, and it cannot mean two different things at once, while it would be a horrible incongruity to use it over a man who was recognized by the Church as already a truly ordained minister of the Gospel.” /

AN EASY ROAD TO CHEAP FAME.

The Church is not a good place in which to seek personal ambitions. She has very little respect for persons. Her organization free, and strong, and based on equal law, allows small chance for busybodies to magnify themselves.

Her highest office, the Episcopate, is not the reward of personal popularity, but of sober work and quiet perseverance. Indeed, it is no “reward” at all, but

greater burden laid on shoulders often, that, but for a solemn sense of duty, would refuse the load. It is no post of mere honour or dignity, and not at all of ease; but one of work, and care, and anxiety, and often of poverty and self-denial.

She magnifies the *office*. She loses the man. The Bishop or the Priest is here for his work. He is worth just the work he does—nothing more. The man himself disappears in the duty he does, and in the place he fills. All Deacons are equal. All Priests are Equal. All Bishops are equal. The struggling missionary or the painfully working parson of some obscure parish, who brushes his threadbare coat and wonders "will it do to wear *once more* at Convention?" is the peer, in Church Councils, of the popular city Rector, in his elegant Parsonage, and with his liberal salary.

The Bishop on the frontier, in pain, and sorrow, and weariness, laying foundations on which others will build fair structures, and breaking wastes whose harvests others will reap, is the peer, in honour, dignity, and place, of his brother who presides over the largest and wealthiest Diocese, with all appliances of Episcopal Fund and Residence.

For a body under law is the only body secure from favoritism and the tyranny of usurpers. The Church knows nothing of wealth or popularity in her clergy. She holds every man to the law of his place; and honours none above another for anything merely personal.

The consequence is as we have said. The Church is the last place in the world for seekers after notoriety, for popularity hunters, for egotists. She absorbs out of sight—just quietly *smoothers*—the restless souls whose aim is to magnify the great "I, by myself, I."

But she is by no means without just such eager souls for her clergy, like her laity, are but human. She, indeed, represses this "sacred thirst" for notoriety. She allows little chance to satisfy it; but the thirst often remains and the thirsty ones will seek to cool their fever with water from any well—or, indeed, "not to put too fine a point upon it," from any puddle.

There is one method in which this burning greed and thirst for personal notoriety may be satisfied by a clergyman. It has been tried many times, and yet not half so many as one might, beforehand, have expected. It really speaks well for the good sense and modesty of Church clergymen, as a class, that it has been seldom used among them. For it requires neither ability nor skill, neither brains nor tact. Any man among us—the feeblest and most obscure—may have his name in all the newspapers, and his picture in the illustrated ones, and enjoy the sweet incense of wonder and curiosity for nine days, or even longer, by a very simple process, and yet a very certain one—for it has never yet failed.

It is this: Let him deliberately violate the common courtesies of clerical intercourse, and break some Canon in doing so; or let him arise in some enthusiastic "meeting to promote Christian Union," and abuse the Church whose bread he eats, and whose uniform he wears; and forthwith he is "the fearless," or "the brave," or "the liberal," or "the truly evangelical Mr. Diotrephe," and his praises are echoed in every sectarian paper in the land!

To be sure, he has vowed obedience to the Canons. He has pledged himself before God to abide by the laws, the discipline, and the worship of his own Church. Moreover, he was under no compulsion in giving the promise. It was perfectly of his own free choice that he sought Orders. It was of his own motion he made the vows before God and the people. It is of his own choice he stays. He may leave

the body any day. If its laws irk him, or its methods oppress him, he took them on him freely—he may freely lay them down.

But all this goes for nothing. He is "bold," "noble," "large-hearted," "Evangelical," because he laughs at vows, and makes a mock of obligations voluntarily assumed and borne before God and man!

It is very curious. We confess we cannot understand the sectarian conscience. There is a twist in it here beyond us.

We should say, ourselves, that if a man voluntarily take membership, even in a debating club, he is to submit to the rules or withdraw. As honest people, we cannot see where the grandeur or the nobleness or the large-beartedness comes in, in the case of a gentleman who breaks obligations he freely assumed. In any other case than that of the Church, it would seem there could be no room in such a matter for difference of opinion. We should all say: "The way is open. You, of your own choice, assumed certain obligations. In consequence, you enjoy certain advantages. If you defy the obligations, and insist on going upon self-will as an honest man, in a free country, your only way is to resign the advantage." It may be "Evangelical" and "large-hearted," but in plain English, it is certainly shabby and dishonest, for a man to enjoy the place of a Church clergyman when he breaks the promises under which he was admitted to that place, or slanders the body to which he owes all his consideration, and from which he derives his official character.

Nevertheless, there is another way of looking at all this. According to a certain morality, discourtesy becomes holy zeal, law-breach Evangelic fever, and the disregard of solemn vows large-hearted Christian Charity!

And as these phrases are pretty phrases, and many men like to have them linked to their names, and as poor human nature is greedy of praise, from any source, it is no wonder if, now and then, a gentleman who is unable, by honest work at his own duty, to gratify his greed for publicity, will even venture on the easy and tried method of contempt or slander upon his own Mother.

To the poor Church Clergyman it is no doubt a grievous temptation, often. He is unknown. He struggles obscurely in his small field. The great even-banded Church flatters nobody. She spares him now and then a kindly word—that is all. She is always asking, not after him, but after his work; and he, here in his poor corner—why in a week he can have his name telegraphed from end to end of the country, and wake up some morning to find himself famous, with an artist from *Harper* or *Leslie* or the *Police Gazette*, asking for his photograph! And all this by just running his head against one of those laws he voluntarily swore to obey a few years ago, and defying his Bishop to try him; or by going to the nearest Congregational or Baptist Meeting-house, and delivering one glorious tear to delighted sectarian ears about the "coldness," "formality," or "lack of vital piety" in the Episcopal Church!

He needs to do it only once and defy his Bishop and his grieved brethren, and he is thenceforward the "noble" or the "bold" or the "Evangelical Mr. Diotrepes, the distinguished, eloquent, and popular Rector of the Church of St. Alexander the Coppersmith."

That this cheap and easy way of securing to himself the incense of popular applause, and the excitement of personal notoriety, is not taken by any clergyman among us more than once or so in a generation, is the highest evidence of the soundness, modesty, good sense and honesty of the clergy of the Church, and of the present assistance to them in their high office of the guidance of Divine Grace.
—*American Churchman*.

For the Young.

THE TWO DOGS.

"Size goes for nothing," said the Terrier, turning up his nose; "so you needn't think yourself any better than I am, just because you're bigger. It's not the room dogs take, but what they do that makes them valuable."

"Quite true, my little friend," answered the Newfoundland Dog, good-naturedly. "Don't excite yourself; it's so bad for the system. Perhaps you'll kindly tell me what you can do, for I really don't know?"

"Do!" replied the Terrier, delighted at the opportunity of wagging his tongue and his tail over his own exploits; "why, the house wouldn't be safe if it were not for me. Scarcely a night passes that I don't arouse every one in it; and no thief dares come within a mile of the place."

"Then why bark?"

"What use should I be if I didn't bark, I should like to know?" and the Terrier glanced superciliously at his companion, quite astounded at the simplicity of the question. "My master would think nothing of me if I didn't call him out of his bed sometimes. If you want to be thought anything of in the world you must bark."

"I shouldn't thank you if I were your master. Why call him at all—why not fly at the thief yourself? I beg your pardon, I really forgot what a little fellow you are. Size does go for something, you see, after all."

"Personal remarks are odious," snapped the Terrier; "your breeding, Mr. Newfoundland, is like your coat, a little rough."

"Ah! I dare say. A sleek coat and a brass collar do make a dog a gentleman, I've no doubt. But which talked about size first?"

The Terrier snarled.

"And," continued the Newfoundland, for although the best-natured dog in the world, he could never help teasing the Terrier, "there is a little disadvantage in being small. You can be taken up and carried anywhere; and then to have your ears cut must be very trying to a dog with any self-respect."

"It's extremely easy and low bred to wear ears; I wouldn't wear ears on any consideration," protested the Terrier, this being one of his sore points.

"You'll be less open puppy when you grow older," said the Newfoundland, grinning, "and think more of your ears and less of your appearance. Well, I'm quite contented to leave you the elegancies, but I can't give in about the use: you certainly must grant me the superiority there."

"I shall do no such thing," barked the Terrier; "I'll not yield an inch to any dog, not even if he were twice as big as yourself."

"Then suppose we take a walk this fine morning, and hear what others have to say on the point?" said the Newfoundland; "it would be very amusing, and one is sure to learn something."

"With all the pleasure in life," said the other, trotting off conceitedly by the side of his big companion. "I'm appreciated in these parts, I flatter myself, and it's my impression you will learn something, Mr. Newfoundland."

The first animal they came across was the cat.

"Good morning, Miss Tabby-cat," said the Newfoundland; "this little gentleman and I want to ask you a question. Which of us do you think the most useful?"

Here was a question to be put to a timid cat. Despite her intimacy with both dogs, Miss Tabby being of a nervous temperament, had never overcome her constitutional aversion to them. If she said the Newfoundland was the most useful, the Terrier would worry her life out; and if she said the Terrier, might not the Newfoundland put an end to her on the spot?

"Really, honored sirs," she answered, trembling in her skin, "you've puzzled me extremely; you are both so celebrated for your shining qualities that it would be hard to answer your question."

"Don't let's have any flattery," said the Newfoundland, laughing.

"Speak the truth, or I'll pull your tail," snapped the Terrier.

At this awful threat the cat stood speechless.

"Come along. Don't you see the poor thing is frightened, and nobody speaks the truth when they are afraid of you. Here's the Horse, I'll ask him;" and the Newfoundland walked on whilst the Terrier gave the cat a parting snarl as she scampered off.

"I hope we're not disturbing you, Mr. bay-horse, but my friend here and I are out this morning in search of the truth."

"I'm afraid you'll have to go a long way, then."

"Well, anyhow we want your opinion. Which of us do you think of the most use?"

"Use!" and here the horse gave a contemptuous snort. "I'd be thankful to any one who would tell me what possible use that little snarling, yelping Terrier is? I shall kick him to Jericho one of these days if he comes barking at my heels every time I go out with my master, and so I tell him."

When the Newfoundland turned round to look for his companion, he saw him skulking off with his tail between his legs; and it was not until they had left the orchard for the lawn that it reappeared in its proper place.

"I wouldn't stop to listen to that horse," said he, looking askant at the other, "he's as ignorant as a blackbeetle. How can you expect truth from any one steeped to his ears in prejudice?"

"And prejudice reaching to his heels, too," laughed the Newfoundland. "But, Mr. Terrier, what did you do with your tail? when I looked behind you I couldn't see an inch of it."

"I felt it a little cold, so tucked it up to get it war^{scap.} self fastened the Terrier, far too proud to admit of feeling afraid. "Here's his old friend Goody Snail, let's have her opinion. How are you this morning, Mrs. Snail?"

"I am as well as can be expected," said the Snail, in a very thin, slimy voice; "but nobody knows what it is to carry one's house on one's back all day long, except those that have to do it."

"Why not leave it behind you then?" asked the Newfoundland; for, although a very sensible dog, he was profoundly ignorant of natural history, and didn't understand the habits of snails, "I might as well carry about my kennel and then grumble."

"And so you would if you were stuck to it as I am to my house," retorted the Snail, sneering with its horns. "But ignorance and incivility always go together."

"I beg your pardon, I'm sure. I meant no offense, Mrs. Snail. Ask her our question," he whispered, giving the Terrier a nudge with his tail. "I didn't mean to make the old thing angry."

"My friend is a little rough," said the Terrier, patronizingly; you mustn't

mind him, Mrs. Snail. I want you to tell me which of us you think the most useful."

"If you come to me in a month, I shall have digested the question. I can't do things in a hurry."

"So it seems," said the Newfoundland, walking off.

"I wonder you don't show respect to grey horns," said the Terrier, following, reproachfully. "You have hurt her feelings, I'm sure, by that last speech."

"Then why can't she give a plain answer to a plain question?" answered the Newfoundland. As he spoke they turned the corner of a walk, and came full upon the Peacock, pluming his gorgeous feathers in the sun. Let's ask King Peacock. It's such fun to hear him talk."

"Would your gracious majesty be condescending enough to tell us which you think is the most useful—I, or the Terrier? You've so many eyes in your tail, surely you must see into everything."

"How can two ugly creatures such as you be of any use at all?" screamed the Peacock, for a scream was his royal mode of speaking. "Look at my dazzling beauty—see my purple and gold. There is no other creature of the slightest use in the world but I, for they are not worth looking at. I pity you; I do indeed."

"You needn't," said the Newfoundland; "for, really if your majesty will pardon me for saying so, we don't envy you. My friend and I are quite contented with our personal appearance, I can assure you. It wouldn't do to have a world full of peacocks, for all their fine feathers. Your eyes see nothing but yourself, I find; and we prefer to see beyond our own noses."

The next friend they met was the Butterfly. She answered their question with a laugh:

"What's the use of being any use? Why not enjoy oneself and be merry? Life is too short to be useful in;" and away she danced from flower to flower.

"Gentlemen," said the Bee, coming from the bell of a white lily, "what the Butterfly has just said is shocking morality. Pray don't mind her, the frivolous creature! I really didn't mean to listen, but being inside the lily I couldn't help hearing your question."

"Then, perhaps, as you have heard it, Mrs. Bee, you will be so kind as to answer it for us," replied the Newfoundland.

"I am not Mrs. Bee," replied she, with great dignity; "I am the little Busy Bee that improves each shining hour. I gather honey all the day——"

"From every opening flower," interrupted the Terrier, for although unacquainted with Dr. Watts, he considered himself very poetical, and liked to show his talents.

"No, I was not going to say that, Mr. Terrier; but it's quite correct, notwithstanding. I gather honey for the benefit of the human race; that's my proud position. I set an example to them also, and am known as the symbol of industry. Now, if you can tell me what each of you does, I can answer your question in the twinkling of my wing."

"I do a great deal," began the Terrier, pompously, "I guard the house at night; I bark at all beggars; I am accomplished in a number of tricks; really, if it were not for me my master would have nothing to entertain his company with. I catch rats—in fact, I am invaluable."

"And what do you do, Mr. Newfoundland?" asked the Bee.

"Well, really, I have been puzzling my brains whilst my friend was talking to know what I do do. Not much, I'm afraid. I go out for a walk when I'm wanted; carry my master's stick, or the children's baskets and toys; go into the water when I'm sent—in fact, I do what I'm told."

"And that seems very little. I really think Mr. Terrier is the most useful, although he is so small."

Here the Terrier gave a bark of applause.

"I have saved my master's life once when he got out of his depth in the river, and I flew at a man's throat and saved my mistress from being robbed, if that's worth mentioning," added the Newfoundland, modestly.

The Bee clapped her wings in ecstasy.

"Why, you are a perfect hero! Yes, Mr. Terrier, that's what I call being useful to the human race. You must give up to the Newfoundland; for beyond doubt he is the most useful. You couldn't save any one's life. But I must bid you good morning, and go to my honey-making."

The Terrier hung his head abashed. He had never before heard of the Newfoundland's deeds, and they struck him as being very grand, quite beyond the capacities of a little dog like himself. Perhaps, after all, size was nothing.

The two dogs sat for some time in silence after the Bee's departure; the Terrier too crestfallen, the Newfoundland too meditative to speak.

"After all," said the latter, at last, "what the Bee said is partly true, but it can't be the whole truth. Jumping into the water is as easy to me as standing on your hind legs is to you; there can be no merit in one more than the other. I'll tell you what we'll do, we'll go and ask the Owl; she is the wisest bird in creation, and I'll be bound can tell us."

The Terrier was quite agreeable to this, by no means liking the Bee's decision; so when twilight fell they started off to the barn, where the Owl came every day in the dusk to catch mice. She was perched on its gable-end lost in contemplation, when the Newfoundland barked "How d'ye do?" to her.

"Bless me, Mr. Newfoundland! how you startle a body!" cried she. "How are you this fine evening?"

"Pretty well, thank you. My friend the Terrier and I have come for the benefit of a little of your wisdom. Which of us do you think is the most useful?"

"Do you really want to know?" asked the owl, looking down at them with a wink; "because so many come to me to hear the truth, and are furious when I tell it to them. The hedge sparrow flew to me in a violent passion the other day, because the cuckoo had laid an egg in her nest, and when I told her she must grin and bear it, for such was the way of cuckoos, and no one could prevent them, she was ready to peck my eyes out. This is hard, you see, gentlemen, on an Owl that gives wisdom gratis."

"We'll be very grateful, if you'll only tell us the truth," barked both the dogs.

"Well, you shall have it. Each of you have separate duties appointed you; he that does his duty best is the most useful of the two;" and the Owl flew away with an air of philosophy before the dogs could thank her for her wisdom.

"She's quite right," said the Newfoundland; "and now, Mr. Terrier, I hope you're satisfied."

"Perfectly," said the latter.

It was noticeable that ever after the Terrier was less officious, barked less, and gave the horse's heels a wide berth. The Newfoundland went on much the same as usual, for never having overdone his duty, he couldn't improve in that way, and always having done it, he couldn't do any more.

LUNENBURG RURAL DEANERY.

A meeting of the chapter of the above Deanery was held at St. Margaret's Bay, on April 22nd, special services also were held in the parish on the previous and following days. The clergy had to regret the absence of their Rural Dean, who was prevented from leaving his parish by urgent parochial duties, the bad state of the roads prevented the attendance of some of the most distant, but the following assembled at the meeting at St. Margaret's Bay:—The Revds. C. Shreve, J. Ambrose, H. Stamer, H. S. Wainwright, and G. W. Hodgson. The Revds. J. Abbott, J. C. Edghill, W. H. Bullock, from Halifax, were also present.

On Tuesday evening a very large congregation assembled in St. Paul's Church, where after Evensong, the Rev. J. C. Edghill preached on "the state of the faithful viewed in the light of Easter." The preacher taking for his text St. Matthew xxii. 32, shewed that in God's sight the dead are the living—that their life now is higher than our life here—but that the highest life of the holy dead is yet to come.

On the following morning the Deanery service proper was held. Matins and the Litaney having been said by the Rev. C. Shreve—Hymn 193 was sung, and then the Rev. J. Ambrose, assisted by the Rev. H. Stamer and Rev. C. Shreve commenced the Divine Service. The sermon was preached by the Rev. G. W. Hodgson (the preacher and substitute preacher appointed by the Rural Dean both being absent); the text being St. John xxi. 1-11 compared with St. Luke v. 1-8. The fishes drawn by a broken net into the ship still on the sea, were contrasted with the one hundred and fifty and three taken from the right side of the ship and drawn by an unbroken net to Jesus on the shore. While the very different action of St. Peter on the two occasions was used to shew that the longer we know Jesus, the more we must trust and love Him. All of the congregation remained until the end of the service, and about eighteen of the faithful received the Blessed Sacrament.

In the afternoon the meeting for mutual edification was held in the new School room in the Rectory, where papers on *Lay Co-operation* were read by the Revds. C. Shreve and J. Ambrose. A long and interesting discussion followed; the conclusions arrived at being embodied in the following recommendation:—"That each member of this Deanery, as soon as possible, draw the attention of his parishioners to their privilege and duty of assisting in the advancement of Christ's Kingdom. And that meetings of the communicants be held in the various districts as well for the consideration of subjects connected with the Lord's Supper, as for the purpose of mutual consultation as to what each may do."

In the evening, Service was held in St. Peter's Church, Lower Ward, where the Church was crowded, and the Rev. H. Stamer preached from Acts xvi. 14, 15,—expounding the passage by showing that in this real conversion, the heart was the seat of the feeling, the Lord was the author of the change of heart, using the word spoken by St. Paul as an instrument,—that Lydia's antecedents had prepared her to receive the gospel, and that the reality of her conversion was shown by the blessed effects.

On the following morning, at an early hour, clergy and lay people met again at the Table of their Lord. The Rev. J. C. Edghill celebrated and gave a short address urging all "to seek in faith for oneness with Christ through the Blessed Sacrament of His Body and Blood," and always to come to that Holy Communion with due preparation. After this the clergy separated for their several homes, feeling encouraged and strengthened by united prayer and mutual counsel. It is only right to notice the large and attentive congregation and the excellent singing, especially at the Parish Church. Though none of the services was a full choral one, in all the Psalms were chanted to the Gregorian tones according to Helmore's Manual, the canticles and hymns being sung to more modern music.

The next meeting will be held at Lunenburg, in August. The subject for discussion will be "The authority committed 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 discussion arose upon this point during the reading of the service for the consecration of a Bishop, and though opinions were various, it was seen that so much was held in common, and that so great advantage would arise from a clear definition of the various tenets, that it was unanimously wished that the subject should be fully discussed at the next meeting.

GEORGE W. HODGSON, Sec'y.

Church News.

ENGLAND.—In opening the great debate on the Irish Church, Hon. W. G. Gladstone renounced the attempt to maintain in association with the State, under the authority of the State, or supported by the income of the State, or by public or national property in any form, a salaried or stipendiary clergy. When such a sentiment is received with tremendous cheering by a large majority in the British House of Commons, and the most that Lord Stanley on the other side can venture to do is to admit the necessity for great reforms in the Irish Church, but to ask only one year's delay, whilst the eager hands and glittering axe are ready at the root of the tree, we may—to say the least, expect great reforms in Church Establishments, not only in Ireland but across the channel.

Romanists have long taunted us with the groundless assertion that our Church was invented at the Reformation. In the late case of *Martin vs. Muckonochie*, the Puritan party took the same ground by maintaining that all doctrines and practices not expressly enjoined at the Reformation, are *ipso facto* prohibited and illegal. Sir Robert Phillimore sets this aside by this outspoken and remarkable sentence:—“There was no new faith propagated in England; no religion set up but that which was commanded by our Saviour, practised by the Primitive Church, and unanimously approved by the Fathers of the best antiquity.” Query—Whither may Rome look for her most effective allies?

It was also maintained by the Plaintiff's counsel that in Church ornament or practice, non-use is fatal to legality. This “canon” also the Judge rejected, and with good reason, for as an English paper observes:

“It would have been a bar to that revival of the Church's life and activity which we have witnessed during the present reign. It would have perpetuated the epoch of decay and neglect from which we have recently emerged. It would have condemned the church to linger on under the *regime* of coldness and slovenliness, of barn-like temples, once-a-week services, universal pewdom, Tate and Brady, and churchwardens' Gothic. The canon which Sir Robert Phillimore upholds may have brought with it excesses in the way of splendour and pedantic minuteness, but it has certainly opened the door to a revival of that energy, zeal, and devotion which were crushed out beneath the paralyzing influence of the Georgian era.

The Plaintiff, or rather the party which he represents are dissatisfied with the decision, and have given notice of appeal to the Privy Council. They seem to pay no heed to Sir Robert Phillimore's wise and charitable counsel, viz, that:—

“St. Chrysostom and St. Augustine represented different schools of religious thought; the Primitive Church held them both. Bishop Taylor and Archbishop Leighton differed as to ceremonial observances, but they prayed for the good estate of the same Catholic Church; they held the same faith “in the unity of spirit, in the bond of peace, and in righteousness of life,” and the English Church contained them both. There is surely room for both the promoter and the defendant in this Church of England, and I should indeed regret if with any justice it could be said that this judgment had the slightest tendency either to injure the Catholic foundations upon which our Church rests, or to abridge the liberty which the law has so wisely accorded to her ministers and her congregations.”

“It has been stated that the Governor of Natal has appointed the Rev. Robert Gray, B.D., Colonial Chaplain, in the place of the Dean of Maritzburg, absent on leave. The Dean had applied for Mr. Robinson, his curate, but the Governor replied that the appointment rested wholly with him. In his despatch to the Colonial Office the Governor added that he had made the appointment by advice of the Bishop, and referred to the Secretary of State Bishop Colenso's request that the Dean might be

altogether deprived of his chaplaincy. We learn with pleasure that the Duke of Buckingham will refuse to confirm Mr. Gray's appointment, and will allow the Dean his usual leave of absence."—*John Bull*.

"All the points decided in Sir R. Phillimore's late judgment are to be submitted over again, we are sorry to learn, to the Judicial Committee of the Privy Council. The promoter appeals against the allowance of altar-lights, and Mr. Mackonochie therefore raises afresh the three questions which have been determined against him. Nothing has been settled, then, by this protracted argument and elaborate decision; and we may look for a new Judgment on ritual some time next year."—*Guardian*.

The Dean of Maritzburg, driven out of the temporalities of the Church in Natal, by the secular court, at the suit of Colenso, has arrived in England, seeking assistance in men and money, towards carrying on the work of the Church, whilst the heretical bishop retains control of its revenues. The Dean's first public appeal was made in the Church of St. Lawrence, Jewry, now well known as the one used by the Lambeth Council in their public services. We notice that our Bishop preached in that Church on the week of Dean Green's visit.

The Bishop of Lichfield is infusing new life into the English Church. At a Ruridecanal Chapter at Rolleston, in reply to an appeal made to him by one or two clergymen present, that he would put down "ritualism" with a high hand, he said—

They were told that in Ireland for every Protestant there were seven Roman Catholics. It was said that Dissenters were a majority in Wales, and there were those who did not hesitate to affirm the same thing of England. When people began to count heads in this way, with the view to ascertain the right of the Church of England to establishment by law, he submitted that it was not desirable to drive out of the Church by wholesale those who were willing to remain if they were allowed the same latitude and toleration as was claimed by those who opposed them.

On a late occasion the ceremony of inaugurating St. Saviour's iron church, *Talke*, took place in the presence of a large assemblage of parishioners and friends. A procession was formed from a neighbouring farm-house, headed by the Chester-ton choir, chanting the hymn, "O all ye works of the Lord." Then came a large number of clergy, wearing surplices and hoods, after whom walked the Bishop of Lichfield. The Litany was read by the Rev. M. W. M'Hutchin, incumbent of *Talke*. Owing to the large crowd assembled outside the church, the Bishop preached an earnest and striking sermon, on Ephes. iii. 27, from the porch. The Offertory collection, amounting to £12, was devoted to the New Zealand Bishopric Endowment Fund. At the close of the service the procession of clergy and choristers re-formed, and escorted the Bishop back to the farm-house. *The Manchester Examiner* says—

The church, erected at the cost of the ladies of Linley Wood, is intended for the collier population, but, for the occasion, admission was by ticket. Greatly to the surprise of the respectable congregation, the Bishop, without any intimation on the subject, on leaving the chancel, during the singing of the hymn before the sermon, passed through to the porch, and preached to the people outside, bareheaded. He reminded them of the great catastrophe of 1866, and of the dangerous character of their occupation; he urged that, as the soil was undermined by them, so was life undermined by sin and death, and pressed them to seek the only refuge from death eternal. The circumstance of coming outside to address them, and his lordship's earnestness and sincerity, which are evident to all who hear him, made a deep impression on his hearers.

With his colonial experience this good and zealous Bishop is just the man for the times in England, where, at the present moment of doubt and difficulty, loyal churchmen feel that Synod and Council are (under God) the safety of the Church, but with their proverbial caution would approach diocesan Synods with unnecessary and dangerous delay. *The Guardian* says,—

The Bishop of Lichfield and of New Zealand has, last week, completed his visitation of the twenty rural deaneries of the county of Stafford. There only now remain those of Derbyshire. Each rural deanery has had the question of Synods brought before it. The general result has been an almost unanimous approval of the idea of Synodical meetings consisting of the clergy and laity under the presidency of the Bishop. There has been also, in many cases, a desire expressed that these meetings should not exercise judicial or legislative functions, or decide upon questions of doctrine or ritual. The scheme as originally proposed of Synods in each archdeaconry for two years, to be followed each third year by a Diocesan Synod, will probably have to be modified in practice; and the idea of the representatives of the clergy and laity for the Diocesan Synod being elected by the Archidiaconal Synod has also been abandoned for the plan of electing the representative members in the rural deaneries. The first Diocesan Synod for the diocese of Lichfield will meet in June, 1869; but the Archidiaconal Synods or meetings will probably be held in the present year, before the Bishop sails for New Zealand. In each deanery resolutions approving of the subdivision of the diocese have been voted with unanimity.

The Bishop of Lichfield held a visitation at Newcastle-under-Lyne yesterday week. In the course of a discussion on Diocesan Synods, his lordship made the following remarks on the connection of Church and State. He is reported to have said,—

Dr. Armstrong excused himself from attending yesterday the Rural Deanery Chapter at Stoke, on the ground that he had to meet, and reply to, at Hanley, an itinerant lecturer on the Irish Church. That supplies me with a strong argument in favour of Diocesan Synods, for our true policy is, not for each one of us to expend his strength and influence on every itinerant lecturer who comes across our path, for then we shall only get beaten in detail, but to act together with the force and momentum which Synodical action would supply. Dr. Armstrong says the attacks on the Irish Church are only the precursors of an attack on the English Church, the success of which would bring into existence a number of Episcopal sects, and that this would be a very great calamity. I entirely agree with Dr. Armstrong. I am personally acquainted with Mr. Gladstone: we were schoolfellows together; but I am firmly resolved to offer my most determined opposition to what I believe is the beginning of an attack upon the Church of England. Some persons have supposed that because for twenty-six years I have lived in the midst of a non-established Church, and have seen it grow up in spite of the inconveniences of the voluntary principle, that, therefore, I am in favour of that principle. Nothing of the kind. I have learnt simply, in whatever state I am, therewith to be content. In New Zealand I found myself reduced to the head of a sect. I tried to make the best of the position, and I did so by establishing Diocesan Synods, without which we could not have held our ground for a moment. I come to England, and I find that our Church is at this moment in peril of being dis-established. I therefore avow myself the most determined upholder of the Establishment, so help me God.

Of one thing the ritualistic journals may rest assured, namely, that not even the *Rock* or the *Record* outdoes them in their virulent hatred to "Popery." And yet these writers call themselves Unionists, and advocate a corporate union with a Church they detest.—*Weekly Register (Roman Catholic)*.

Dr. McDougall, Bishop of Borneo, has accepted the living of Godmanchester, and Rev. W. Chambers, of Borneo, is to be Bishop of Labuan.

IRELAND.—Great interest, as may well be supposed, is felt on the Irish Church question. An opinion gains ground that a compromise will be suggested by the friends of the Church, who may be content to save the Church by giving up the Establishment.

"In the *Daily Express*, the organ of the Government and the clergy, a very remarkable letter appeared, proposing that the Church property should be sold, and the proceeds, after setting apart a sum for life interests, applied to the reduction of the

poor-rates. This scheme would extend the benefit of the funds, obtained by the sale of lands and rent-charges, to all denominations. The sum set apart for life interests, it is suggested should be given to a lay committee by the clergy to form a nucleus for a new church endowment fund. It is supposed that the laity would amply repay the self-sacrifice of the clergy in abandoning their life-interests. The last paragraph of the letter is as follows:—"Let us for a moment see the result of the plan on the Established Church. It would still hold from ten to twelve-twentieths of the entire of its present property. What a foundation this would be on which to erect a voluntary Church! Believe me, the cause of the Protestant religion would not suffer. The effective missionary energy of this branch of the Church will only then be developed with a force and power which, with God's blessing, will tell in Ireland."

Lord Stanley having moved a Resolution in favour of deferring debate and action on the Irish Church to a more convenient season, and the House of Commons having by a majority of sixty decided in favour of the immediate discussion of the question, Irish churchmen are sorely feeling the want of Synods by which the great influence of united action might be secured. Too often, poor Paddy's "forethought comes afterwards."

It is now argued that if the worst comes, and the Irish Church should even lose her endowments, the Reformed religion unendowed will hold its ground against the Romish Intrusion unendowed. In England where Romanism has to contend with the endowed Established Church and on endowed Dissent, it is the endowed Church that suffers most from its forays.

It is beginning to be felt that when the Protestant Establishment, the old stock grievance of the Romish priests in Ireland is taken away, the fierce Ultramontanism of those ecclesiastics will lose its strongest support. Heretofore Paddy would stand anything from the man who he thought was fighting his battle against the Sassenach. Some leading Roman Catholic newspapers are showing a very considerable amount of doubt as to the result of disestablishment in Ireland, which they describe as intended to take from the Protestant without giving to the "Catholic." It is a time of anxiety among them, and a pastoral from Cardinal Cullen has been read in the Dublin Roman Catholic chapels, calling on good Catholics to "practice special acts of piety and prayer, as the future prospects of Ireland may be seriously affected by the measures now before Parliament regarding the Protestant Establishment, educational matters, and protection of the agricultural classes."

·AUSTRALIA.—The first Session of the Church of England Assembly at Victoria, was opened at Melbourne, on the 29th Jan'y, the Bishop of Melbourne presiding.

CANADA.—The Diocese of Ontario was organized six years ago. It raised, at the outset, its own bishopric endowment, to the amount of \$40,000. Its Missionary Fund has steadily increased year by year, and last year reached \$5,628. Thirty-two new churches have been built, and some enlarged. The number of missionaries has been doubled. Fifteen parsonages have been erected, and some provided with glebes. The Diocesan Church Society has been incorporated with the Synod, with very gratifying results. A Diocesan Sustentation Fund of \$20,000 has been almost secured. Ontario College, Picton, has been successfully inaugurated. A Diocesan Depository has been established and a Diocesan Library started, which already contains over 1,000 volumes of standard divinity. A Theological Seminary for the special training of young men for the ministry is now being formed.

The Right Rev. Benjamin Cronin, D. D., Bishop of Huron, was married in Dublin, last month, to Miss Collins, daughter of Dr. Collins, of Ely Place. The Bishop, who has been a widower for eighteen months, is nearly seventy years of age, and has several children and many grandchildren. The bride is nearly twenty-five years his junior. The Bishop is endeavouring to obtain an endowment for a theological college in his diocese.

Notes and Notices.

THE Bishop will leave England for Nova Scotia on the 23d inst.

CONFIRMATION.—His Lordship the Bishop proposes, immediately after the session of the Diocesan Synod, to proceed on a confirmation tour, on the Eastern Shore and Cape Breton.

TOO MANY COOKS.

Our editorial labors were becoming a little pensive, but the "*Church Witness and Monitor*," of April 8th, has reached us. It says that our periodical has not been received at its office for some months. This is no great wonder, seeing that the *Witness* editors neither exchange with nor pay for the *N. S. Church Chronicle*, so far as we know. The investment of the modest sum of fifty cents Canadian currency, will enable them to keep their eye on us for one year. But we do hope they will have the fairness to quote us correctly, and not, as in the paper before us, with their "sacred forms."

The editor of the *N. S. Church Chronicle* is happy to perceive that the *Witness* has given him a lift in the world. From being a missionary in a fishing station, on the Atlantic coast, he finds himself—in the *Witness* now before him—described as a "high authority." His name has been crowded out of the "imprint" on the last page of this paper since September last, but one of the Halifax editors of the *Witness*, determined that unobtrusive merit shall not remain in the background, quotes from our March number some remarks on Synods, and affirms that they were penned by "high authority." That "high authority" is the Rev. John Ambrose, of St. Margaret's Bay, and no other.

The truth is, we are not—like the *Church Witness* since its late marriage—labouring under a plethora of editors. In the leading article of the *Witness* before us, one of the St. John editors quotes the 140th Canon to prove that the sacred Synod of England, assembled under the authority of the Queen, includes as well the absent as the present, and that all sorts of persons who refuse to obey the decisions of such Synod are to be excommunicated, and not restored until they renounce their wicked error. But in the very next column, one of his brother editors, of the Halifax corps, tells us that the unity of the Church means the general concurrence of all believers in the principles of the Christian faith, "and must by no means be mistaken for the decisions of certain assemblies or synods, or of particular rulers, arrogating the right to speak in the name of Christendom."

So one editor sustains the national Synod, and the other at one fell swoop, destroys the authority of all Synods, even to the First General Councils of the undivided Church. The Council of Nice A.D. 325, drew up one of the Creeds which we recite every Sunday in all our churches. Vain work, since we are now assured in the *Church Witness* of April 8th, 1868, that Christ's Word should be freely diffused among the people, and His authority fully respected "in contravention of human creeds!"

Are our creeds superhuman, or inhuman, or do they contravene the Divine Word and authority?

Verily the *Church Witness and Monitor* is a sheet scarcely large enough to cover the newly-united bedfellows. "For the bed is shorter than that a man can stretch himself upon it, and the covering narrower than that he can wrap himself in it."

DIOCESAN SYNOD.

THE following circular was sent by the Bishop to the clergy of this diocese:

LONDON, March, 1868.

Rev. and Dear Sir.—

The next session of the Diocesan Synod will be held (D. V.) in Halifax, on Tuesday, June 30th, at 2 p. m. The services at the Cathedral will begin at 11 a. m. on that day, when the Holy Communion will be celebrated and a Sermon will be preached.

There is to be an election of representatives at your Easter Meeting, and I request you to state, in giving notice thereof, that very important matters will be submitted to the Synod, inasmuch as the reports and recommendations of the Lambeth Conference are to be considered with a view to the adoption or rejection of such recommendations as may in any way affect us. I presume that you have read these reports, but I may mention that the opinion of the Conference was unanimous as to the expediency of Synods in the Colonies, and that the organization recommended is generally in accordance with our own Constitution.

There appears little hope of obtaining any authoritative settlement of the existing doubts respecting the several Colonial Branches of the Church of England, but this uncertainty will be of comparatively little importance where there is an efficient organization for the purpose of self-government. I hope that you will be able to attend and to devote the time that may be required for the full discussion of the business of the Synod, and that your Parishioners will endeavor to secure the attendance of at least one representative throughout the Session.

Looking forward in the hope of being permitted to meet my Brethren as proposed, and praying that wisdom from above may be vouchsafed to us.

I am, Rev. and Dear Sir,

Your affectionate Brother,

H. NOVA SCOTIA.

The Diocesan Synod will consequently meet on Tuesday, June 30th.

EDWIN GILPIN, Sec'y.

D. C. S.

At the last meeting of Executive Synod it was agreed that the Annual General Meeting of the Diocesan Church Society (open to all its members) shall be held on Monday, June 29th, at 2 o'clock, p. m., in the National School Room.

EDWIN GILPIN, Sec'y.

WE are very glad to observe some prospect of a more suitable Cathedral in the city of Halifax. A noble site has been presented by the Hon. Judge Bliss, and Street, the eminent ecclesiastical architect, is preparing the design.

It ought also to be thankfully acknowledged that the Rev. Henry Sterns, of Prince Edward Island, has liberally bestowed upon the Church an excellent building lot in the neighborhood of the cathedral site.

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 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.

ERRATA.—An important item of Church news in our last number, was so mangled by the compositor, that we give it anew:—

"It is a curious fact that in the late debate in the York Convocation on union with the Wesleyans, the most earnest advocates were High, whilst its principal opponents were Low Churchmen. Two very prominent writers in favor of the Union, whose letters are awakening much interest, are of the Ritualistic school. One of these, Mr Clarke Smith, thinks we might do worse than get some of our Bishops and Deans from among the Wesleyan ministers. He and his brother High Churchmen propose that we shall at once admit all their fairly educated ministers to Holy Orders, by the hypothetical form "If thou hast not been already ordained," &c., so as to avoid wounding their feelings.

"They would recognise the present itinerary and local system. They would license the meeting-houses, as places of Church of England worship. They would recognise the class system. They would permit the use of extempore forms, except for the Sacraments, and they would have the Wesleyans keep their own endowments.

"No man was ever yet induced to change his religious opinions, either by abuse or over-complaisance. The first only confirms him. The second shows him he is well enough and quite right as he is. Persons who come to us on conviction are by far the most valuable converts.

"Mutual concessions and true charity will best promote union."

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