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NOVA SCOTIA

Church Chronicle.

VOL. III.

HALIFAX, AUGUST, 1867

No. 7

"Ad profectum sacrosanctæ matris ecclesiæ."

THE GENERAL ANGLICAN COUNCIL

WHEN the first difficulty arose in the Christian Church, on the question of the continuation of Jewish observances, under the gospel dispensation, and whilst for the sake of offending neither Jew nor Gentile, the disciples were no doubt sorely tempted by Satan to be all things to all men, at the cost of the unity of the Church, the matter in dispute was not settled by the formation of parties, and the invention of terms of reproach. Instead of shunning each other, these men of God met together in the mother-city Jerusalem, under the presidency of their Metropolitan, St. James, and in full discussion in which the subject was viewed on all sides, the Holy Spirit, who works by means, blessed their deliberations and guided them to a right issue. How different would have been the subsequent history of the Church if Satan could have prevailed at that time in causing the holy apostles, so far to mistrust each other as to refuse to meet in council. No doubt he suggested to many that St. Paul was an unfaithful Jew—that St. Peter was a temporizer—that others of the blessed Apostles were men of one-sided or extreme views. But in those days of simple trust in God's over-ruling providence, the brethren felt that every good man held some portion of the truth which in council might assist others looking from a different stand-point, and that He who ruleth all things would not suffer His Church to be misled in her solemn decisions.

The right of holding Councils in the Church being thus sealed with the divine approbation, as years rolled on and errors crept in, what do we find was the Church's mode of publicly exposing and casting out these errors? Was it by warning each ecclesiastic to stand aloof from his brother with the Pharisaic exclamation—"I am holier than thou?" No. When Donatus—secretly inspired by hatred against the Bishop of Carthage—brought in the first Puritan persecution, and taught that not the Catholic Church, but his own judgment was infallible, rebaptized such catholics as would listen to him, and trampled under foot the Eucharist consecrated by the priests of the orthodox communion, he and his followers in an evil moment for themselves—at length agreed to meet the Catholics in Council at Arles, and were there confuted and condemned. Arius, who denied the divinity of the Lord that bought him, obtained immense success in propagating his deadly heresy so long as the faithful contended with his followers singly or by congregations. But the heretics again by God's providence were induced to meet the Catholics in the Council of Nicea, and again God manifested His approbation of such councils by the utter refutation of error, and triumph of the truth. When Macedonius denied the divinity of the Holy Ghost,—it was not by letters (the newspapers of those days) that this heresy was cast out, but by the assembled wisdom and

piety of the Church at the first Council of Constantinople. When Nestorius, Bishop of Constantinople, denied that God became man in the person of our blessed Lord, it was a general Council, and not a system of persecution or reviling, that put him and his heretics to silence.

Thus invariably in those early days were heresies rebuked and cast out. And as error will ever creep into all things in which our weak human nature is concerned, and yet the promise remains that the gates of hell shall not prevail against God's Church, we may surely infer that as none but general authority can ever be accepted as decisive against generally received errors, this special kind of authority must reside in the general Councils of the Church. It was by Councils that modern errors were cast off at the Reformation. It was also by Councils that Antinomian innovations were suppressed at a later date. Since the reign of Charles II., however, no Council has been held, and it is only of late years that Convocation (which does not fully represent the Church,) has been assembled. Meantime Satan has not been idle, and if we may credit the publications of extreme men on both sides of the Church a formidable crop of errors is now ripe for the weeding process. Strange to say, however, one branch of extremists, (the most loud in proclaiming the dangers—the growing apostasy of the Church)—refuses as a body to take part in the Council which is now about to be held for the purpose of considering and remedying such evils, by the help of God. Church Councils and Synods and Commissions of inquiry are not to their mind. Finding the Archbishop of Canterbury state his opinion that no change would henceforth be made by the secular Parliament in the laws or ceremonies of the Church, without consulting Convocation, Lord Shaftesbury, an avowed extremist, is furious. (How would he fare among Dissenters or Romanists?) Like SS. James and John, our extremists would fain call down the fires of persecution on those who will not join them,—not knowing what spirit they are of. Persecution has already within the last few years, been faithfully tried in London, and in that very diocese at the present moment ritual excesses prevail more than anywhere else, in England or out of it. Extremes beget extremes.

A good deal is said now-a-days about extreme ritualism being alien to the protestant sympathies of Englishmen. So it may be, but in putting it down, beware lest you invoke another evil equally abhorrent to the Anglo-Saxon. If there is one attribute of manhood which John Bull admires more than another, it is that which is known to him by the familiar name of "Pluck." If there is one thing which he detests, it is that schoolboy cowardice which consists in bullying your antagonist if you can, but keeping at a safe distance, and shouting ill names at him, if you can't. John Bull's protestantism is sturdy and sound, but his love of fair play is equally strong, and so surely as he finds one party in the Church holding aloof from the manly contest of open debate, and yet abusing at a safe distance those whom they will not venture to meet, his sympathies will soon unmistakeably manifest themselves. Councils, Convocations and Synods are the fair and open arenas on which our ecclesiastical disputes have now entered, and woe betide him who prefers the fish-wife's system of warfare, or depends on the interference of spectators to save him from his opponent's more manly weapons.

All experience shows that in Council, under God, consists the safety of His Church. "Where no counsel is the people fall, but in the multitude of counselors there is safety." Let us, like wise men, commit our cause to Him who has promised to cleanse and defend His Church, and let each hold out to his brother the two hands of charity and forbearance. This, we are persuaded, is the spirit in which the bishops of our communion are now about to meet, in what will prove to

be by far the most important assembly of our Church since the reformation. May the Holy Spirit bless their deliberations, and bring them in health, peace and safety to their homes again!

A LETTER TO A YOUNG PERSON, ON BECOMING A MEMBER OF A CHURCH CHOIR.

[CONCLUDED.]

Permit, me, now, to say, that I wish you to continue in the Choir, as you will contribute to the worship of Almighty God in its most delightful part, besides being a material assistance to myself in performing the service. Do not say, "If there be such danger, I will not incur its risk, but remain where I am;" for you will observe that the foregoing remarks have been directed against the *abuse*, not the use of church music. Every holy privilege is liable to the same objection, being either a *blessing* or a *curse*; and in this, the highest privilege, you will guard sufficiently against misimprovement by attending to the following suggestions:

1. The Church has appointed the minister *director* of the Choir, the members of which are his "assistants." Now, sustain him in this relation, and whether as to the ordering of proper *tunes*, or their becoming *execution*, give him your cordial support, avoiding any combinations, directly or indirectly, to thwart his wishes. If others leave, do *you* remain firm.

2. In rehearsals, avoid that levity which frequently changes the most solemn subjects into a laugh, and to which is attributable irreverence in public worship; for it is to be feared that in rehearsals there is often preparation of misconduct which appears on Sundays, and misbehaved persons are doing on that day only what they did before.

3. Be in your place before the service begins, and remain until it is over. Your wants being the same as others, observe the same postures, and audibly respond "with a pure heart and humble voice." Rehearsals being intended to make you familiar with the tones, and thus have every thing in readiness, there will be no necessity for the preparation of various books during service, or for conversation on the subject. If any should wish to converse, *discourage* it; there can be no conversation without *replies*. After the congregation is dismissed, avoid that loud greeting and laughing which so contrasts with the solemnities in which you have just engaged.

4. Remember that you are engaged in worshipping that Almighty Being, before whom cherubim, and seraphim, with profound humility, "continually cry, 'Holy! holy! holy! Lord God of Sabaoth!'" that you engaged in an occupation that interests apostles, martyrs, prophets, and the holy Church triumphant. Remember that God will call you to account for "every idle word;" much more, for every idle chant: and shut to Him "all hearts are open, and all desires known."

He required Moses to remove the shoes from his feet when on holy ground; and, in Ecclesiastes, He commands, "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools, for they consider not that they do evil." And our blessed Saviour, seeing His Father's temple perverted to merchandize, and the required sacrifices turned to gain, twice drove out the offenders, saying, "It is written, my house is a house of prayer, but ye have made it a den of thieves." Ask God's blessing on the

performances of the day, correcting any past deficiency, and your connection with the Choir will be a source of delightful profit to yourself and others. God will "open your lips, and your mouth will shew forth His praise."

The following *extracts* from approved church authorities corroborate what is said in the foregoing pages :

First. From Hooker's Ecc. Pol., book v., chap. xxxviii.—"In Church Music, curiosity and ostentation of art, wanton, or light, or unsuitable harmony such as only pleaseth the ear, and doth not naturally serve to the very kind and degree of those impressions which the matter that goeth with it leaveth, or is apt to leave in men's minds, doth rather blemish and disgrace that we do, than add either beauty or furtherance unto it. On the other side, the faults prevented, the force and equity of the thing itself, when it drowneth not utterly but fitly suiteth with matter altogether sounding to the praise of God, is in truth most admirable, and doth much edify, if not the understanding, because it teacheth not, yet surely the affection, because therein it worketh much. They must have hearts very dry and tough, from whom the melody of Psalms doth not sometime draw that wherein the religiously affected delighteth. 'For' (says St. Basil) 'whereas the Holy Spirit saw that mankind is unto virtue hardly drawn, and that righteousness is the least accounted of, by reason of the proneness of our affections to that which delighteth ; it pleased the wisdom of the same Spirit to borrow from melody that measure, which, mingled with heavenly mysteries, causeth the smoothness and softness of that which toucheth the ear, to convey, as it were by stealth the treasures, of good things into man's mind. To this purpose were those harmonious tunes of Psalms devised for us, that they which either are in years but young, or touching perfection of virtue not yet grown into ripeness, might, when they think they sing, learn. O! the wise conceit of that heavenly teacher, which had by his skill found out a way, that doing those things wherein we delight, we may also learn that whereby we may profit!'"

The *second extract* is from a sermon of Bishop Horne on Church Music :—
"The power of music is too well known, by fatal experience, when it is misapplied—applied to cherish, and call forth the evil that lies concealed in the heart of fallen man ; to recommend and excite in him all the follies of levity and dissipation, of intemperance and wantonness. What are we to do in this case? Are we to renounce and disclaim Church Music? No; let us employ music against music. If the Philistines sing a chorus in honour of their idol, let the Israelites sing one louder to Jehovah. In the heathen mythology we are told, that when the syrens warbled the soft seducing strains, to allure heedless mortals into the paths of unlawful pleasure, two different methods were made use of to escape the snare. Some rendered themselves incapable of hearing, while others overpowered their songs by chanting divine hymns. The story is fabulous, but the moral just and apposite to the subject in hand. For there is no doubt but that the heart may be weaned from every thing base and mean, and elevated to everything that is excellent and praiseworthy, by sacred music. The evil spirit may still be dispossessed, and the good spirit invited and obtained, by the harp of the Son of Jesse. Talk we of LIFE, and JOY, and PLEASURE? thou, O Lord! shalt show us the path of LIFE; in thy presence is the fullness of JOY, and at thy right hand there is PLEASURE for evermore."

The Bishop also quotes the following from Milton, whose taste got the better of his prejudices :—

“But let my due feet never fail
To walk the studious cloister's pale,
And love the high embower'd roof,
With antique pillars' massy proof,
And storied windows richly dight,
Casting a dim religious light.

“There let the pealing organ blow,
To the full-voiced Choir below,
In service high and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstasies,
And bring all heaven before mine eyes.

Third extract, from the first Pastoral Letter of the House of Bishops, in 1808; Bishop White presiding:—“There is another department of our religious worship necessarily left in some measure to discretion, which we know to be much abused in many places, and have reason to believe so in many more; not intentionally, either by ministers or their congregations, but probably to the dissatisfaction of both, yet too patiently endured by them. What we allude to, is the manner in which there is sometimes conducted, the otherwise pleasing and edifying exercise of psalmody. In this line there are employed persons, who being regardless alike of godliness and decency, presume to set themselves in contrariety to all the uses for which alone the act of music can with propriety display its charms within the house of God. Thus, there are outraged the feelings of all devout persons, and not of them only, but of all who entertain a sense of consistency and propriety. On the ratifying of the book of Common Prayer, an endeavor was made to give a check to this enormity, by the rubric preceding the Psalms in metre. We desire to recall the attention of the Church generally, and of the clergy in particular, to the provisions of that rubric. And further recommend to all those who have the appointment of performers in the musical department, that, if possible, none may be appointed in whom there is not found a visible profession of religion, in alliance with an irreproachable conversation. But if, in any instance, it should be thought that the profession must of necessity be dispensed with, let it at the most be in favor of persons who are not capable of dishonoring the worship of Almighty God, and of disgusting those who join in it; for this is a censure we do not hesitate to lay on the conduct referred to.”

Fourth extract, from Bishop White on ordination,—“On the subject of the singing part of the service, this is the proper place of admonishing a newly-ordained minister; not to endure the indecencies which are sometimes obtruded on the congregations by persons who take the lead of this department. The abuse thus noticed might be set in various points of view, all of them aggravating the odium of it. But it shall here be considered only in relation to the injury done our communion.

“Persons sometimes, leave it, on the professed principle that they do not perceive a sufficient degree of seriousness on the part of its members. The principle is indefensible; but ought we not to apply to ourselves the intimation—‘Woe be to him by whom the offence cometh.’ Again, a person of another community enters one of our churches in which such levity is practiced. He knows that we boast of the excellency of our common prayer; but the reading of it comes to him under the weight of a prejudice, created by what is contrary to all decency and common sense. He says to himself something

which carries the meaning, that 'we have no oil in our lamps;' that we have no real piety, however from a vague sense of obligation, or from hereditary habit, we may deem it expedient to keep up the forms of worship. Such a person, were he informed of the whole truth, would know, that at the very moment of the censured impropriety, there are many devout persons mourning over it in secret; and that of those who are not devout, at least, the majority blame and despise the incongruity. And why has it been all endured? The answer is—For the gratification of a few ungodly persons. An assertion which should not have been hazarded by the present writer, had he ever known a single devout person among the practicers, or the favorers of what is here blamed. He cannot follow them to their closets; he cannot look into their hearts; but he can declare, with truth, that he never knew an individual of them, who denoted, either by deportment or by profession, that he worshipped God in public or in private."

PUBLIC WORSHIP.

The following extracts, from a paper read at a recent-session of the *Baptist Union* in England, are well worthy of attention, and like Newman Hall's address to the Congregationalist Union, manifest a growing appreciation of the superiority of the Catholic system, as exemplified in the Church of England, and of the loss sustained by those who separate from her.

"It is worth while to ask whether our public worship faithfully expresses a true and deep spiritual life, whether in any respect it may better accomplish this end, whether again there are any lessons which we may learn from 'Ritualism' itself; and in a word, how we best may honour God while with the multitude we bow before Him.

"Observe, we speak of public worship. There is a fellowship among Christians, expressing itself by prayers and praise, which is essentially of a more social and restricted character. The worship of the Church is a different thing from that of the Congregation. Between the two, the churches of all times have recognized the distinction. The former is especially sacred; that the latter also is scriptural we need not stay to prove: It is right, we hold, for believers in Christ, not only to express their own faith and love in mutual communion before the throne of God, but to gather their families around them there, to invite the world to come in, to pray for those who pray not for themselves; to pray with them also, if perchance some true feeling, or penitent confession, or holy desire may arise from their souls to heaven. We dare not say to them, even before they are consciously regenerate, 'your prayers are unheard, your songs of praise a mockery; you have no part or lot in this matter;' but rather with indiscriminate invitation, 'O, come let us worship!' speaking for all, as we may, to the Father of all. Thus the worship of the house of prayer becomes among the foremost of the means of grace, a help to the weakest, a warning to the most careless, an influence oftentimes which even more than the preacher's exhortation leads to God.

"And yet the specially Christian service should not be disregarded, or take an inferior or an occasional place. It is a serious question whether the Lord's day should be surrendered to the congregation. Would it not be well for us to take one weekly opportunity, at least, to meet, like the early disciples, as believers alone? We know but little of the efforts made by the apostolic



churches to associate in their services those outside the fold : but we do know that it was their constant custom to meet as disciples, to ratify their union and to express their deepest reverence and trust in the symbols of which Christ had said, 'Do this in remembrance of me;' and an apostle had added, 'As often as ye eat this bread and drink this wine, ye do show forth the Lord's death till he come.' This was their holy service, their Lord's day festival, repeated every week with a faith and gladness ever fresh. Our modern Non-conformist churches have for the most part changed it to a monthly celebration. Is it amiss to ask whether the alteration, however sanctioned by custom, is wise? We, at least, speak often, and rightfully, of apostolic precedents and order; why then should we disregard the precedent here? The recommendation to observe it may sometimes come from suspicious quarters; but it is all the more important to consider it upon its own merits; and what defence have we to make against the 'Plymouth Brother' on the one hand, who points us to the New Testament pattern; or the 'Anglo Catholic' on the other, who pleads the example of the ancient churches? If literalists are narrow, and ritualists are superstitious, should Baptists, therefore, not be scriptural? True, there is a liberty in things indifferent, which churches may rightly claim; but this appears a matter of high importance, and I for one cannot forbear to express the conviction that one mark of a revived and apostolic congregationalism will be that the churches, voluntarily and with one accord, will come together, steadily, like the church at Troas, 'on the first day of the week to break bread.'

"To pass once more from the church to the congregation? we remark that the worship of the sanctuary should be regarded as of supreme importance.

"The reproach is sometimes directed against evangelical Nonconformists, that they give to worship a secondary position. 'The sermon,' it is said, 'is the principal thing. People go to the House of God to hear the preacher, and the prayer and praise are incidental.'

"Some habits among us may seem to give colour to this charge. On special occasions it does occasionally happen that prayer and praise are called 'the introductory parts of the service,' instead of constituting the service itself.

"Prayers are curtailed, even omitted, that more room may be given to the discourse. Or perhaps hymns are introduced, rather as a variety than to utter the irrepressible spirit of gratitude and of holy joy. Speaker wants rest, auditors want a change of posture; so, in a parenthesis, the meeting praises God. Want of punctuality in a congregation is sometimes covered by a preliminary hymn. During prayer, reading, exhortation, all late comers would pause reverently at the door, but while the worshippers are singing the aisles are open.

"Such things, it may be, are but trifles in themselves; yet they indicate a tendency to undervalue that which is in fact the higher social exercise of our religion. Nothing in which we can be engaged is so grand and solemn as prayer and praise. Of these exercises we must think rightly before we can conduct them with all fitting solemnity. And to whatever other religious engagements the 'free spirit' of the Gospel may call us, we shall certainly do well to arrange them all in harmony with the prophetic word uttered in old Testament times to find its highest fulfillment in the New, 'My house shall be called the house of prayer for all people.'

Speaking of extempore prayers the writer says:—"Some prayers indeed

are homilies, thinly disguised by a change of person and of mood. Apparently aimed at heaven, their true intention is to rebound to earth. The assembly is not one of worshippers but of hearers; and half unconsciously they assume the hearers' attitude. Hence in part that wonderful custom of ours, the custom of sitting down to pray. The posture of the body only too accurately symbolizes the posture of the mind. True, the habit may be otherwise explained; as by the weariness and distraction of thought occasioned by long standing, or by the inadequate space provided in our places of worship for those who fain would kneel; and to some extent these reasons are valid. Yet, if the incongruity were very strongly felt, the reasons would be soon removed. Prayers would be made shorter to prevent the weariness. New places of worship would be planned for the convenience of a kneeling congregation. As it is, it is probable that the custom will continue till prayers become less like sermons, and the worshippers are so manifestly brought into the presence of God that they must fall down on their knees before Him, or stand up to utter forth His praise."

The Bishop of Durham, has lately deprived the Hon. and Rev. F. R. Grey, of the office of Rural Dean, and has inhibited the Coadjutor Bishop of Edinburgh from officiating in his Diocese, having been actuated in both cases apparently by a dread of ritualism, and also by a desire to compel every one to conform to his own standard without any variation.

In the former case, the correspondence is too long for our pages, and we cannot abridge it without injustice either to the Bishop or to Mr. Grey. In the other case, we publish the letters as given in the Guardian, in which paper we find also a letter from the vicar of St. Oswald's, affirming Dr. Morrell's statement, and adding, "I can honestly say that I have never, either directly or indirectly, until I saw the Bishop's letter in your columns, heard even the faintest whisper of any dissatisfaction on account of this particular practice."

Auckland Castle, Bishop's Auckland,
May 31, 1867.

Right Rev. Sir,—It has just been brought under my notice, that in a recent visit which you paid to Durham you preached at St. Oswald's and instead of using a collect before the sermon you turned to the east, made some kind of reverence, and then repeated the form "In the name of the Father, the Son, and the Holy Ghost." You must be well aware that this form is not used commonly in the pulpit in England except in Romish chapels, and the evil consequence of what you have done has been that the clergy of St. Oswald's, encouraged by your example, have adopted this unusual and Romish form, to the great distress and annoyance of many of the congregation.

As I feel, after this proceeding on your part, that I am unable to place any confidence in your discretion, and that your example in my diocese may cause much mischief, I feel myself compelled very reluctantly to inhibit you from again officiating in my diocese without my special permission. I must request your acknowledgement of the receipt of this inhibition, and remain,

Yours faithfully,
To the Right Rev. Dr. Morrell.

C. DUNELM.

Coventry, June 3, 1867.

My Lord,—Your letter bearing date May 31, has been forwarded to me from Edinburgh. In reply, I cannot forbear remarking, in the first place, on the absence of

that courtesy, which at least one bishop may justly look for from another, which has induced you to accept a report at second hand of what is in your eyes so grave an act of indiscretion on my part as to forfeit utterly all confidence in me, and thereupon to condemn me unheard.

With regard to the subject of your complaint, it is due to myself to state, first that I did *not* turn to the east in saying the Invocation to the Holy Trinity before the sermon at St. Oswald's; that I used the Invocation instead of a collect, because I was expressly told that this was the uniform practice of that church; that the act of reverence was simply a slight inclination of the head at the mention of the Triune Name.

Secondly, I am always especially careful to conform to whatever may be the usual practices in any church where I am officiating,—at all events out of my own diocese.

And lastly, I have not, nor ever have had at any time of my life, any leaning or tendency to Romish doctrines or practices, but I am honestly, loyally and thoroughly true to the teachings and observances of the Church of England,—I remain my Lord, your faithful brother in Christ.

T. B. MORRELL,

Coadjutor Bishop of Edinburgh.

The Lord Bishop of Durham.

A HAPPY REJOINDER.—At Oxford, some twenty years ago, a tutor of one of the colleges limped in his walk. Stopping one day at a railway station, he was accosted by a well-known politician, who recognized him, and asked him if he was not the chaplain of the college at such a time, naming the year. The doctor replied that he was. "I was there," said his interrogator, "and I knew you by your limp." "Well," said the doctor, "it seems my limping made a deeper impression on you than my preaching." "Ah, doctor," was the reply, with ready wit, "it is the highest compliment we can pay a minister, to say that he is known by his walk, rather than by his conversation."

THE FAITHFUL PREACHER.—He that can tell men what God has done for his soul is the likeliest to bring their souls to God: hardly can he speak to the heart that speaks not from it. *Si vis me flere, &c.* Before the cock crows to others, he claps his wings and rouses up himself. How can a frozen-hearted preacher warm his hearers' hearts, and enkindle them with the love of God?—*Archbishop Leighton.*

CRUELTY TO ANIMALS.—"Cruelty to dumb animals is one of the distinguishing vices of the lowest and basest of the people. Wherever it is found, it is a certain mark of ignorance and meanness; an intrinsic mark which all the external advantages of wealth, splendor and nobility cannot obliterate. It will consist with neither true learning nor true civility; and religion disclaims and detests it as an insult upon the majesty and the goodness of God, who, has made the instincts of brute beasts minister to improvement of the mind, as well as to the convenience of the body, and hath furnished us with a motive of mercy and compassion towards them very strong and powerful, but too refined to have any influence on the illiterate or irreligious."—*Jones of Nayland.*

It is stated on good authority, that there are more Roman Catholics in London than there are in Rome; more Jews in Houndsditch than there are in Jerusalem; and as many Greeks in Moorgate as there are in Athens.

For the Young.

THE FIRE-FLY.

(TRANSLATED FROM THE GERMAN.)

On the evening of a sultry summer's day, Mary, a poor widow, was seated by the window of her little room, and was looking out on the orchard that surrounded her cottage. The grass, which had been mown that morning, was made up into cocks, and the delightful and refreshing perfume was wafted in at the window. The sky was clear and cloudless, and the moon shone into the room, casting the shadow of the windows and the vines which surrounded them on the floor.

Her little Felix, a child of six years old, was standing near her, and his blooming face and golden hair were lighted by the moon.

The poor young widow sat there to rest herself; but great as the labour of this hot day had been to her body, a still greater pain oppressed her mind, and made her forgetful of her weariness. There stood by her a basin of milk and bread, of which she had scarcely tasted a spoonful. Felix was quite disturbed, and did not play or make any noise, because he saw his mother so unhappy. He also, on observing that she wept bitterly, instead of eating his supper, had laid his spoon aside and his little earthenware basin stood nearly full on the table.

Mary had become a widow in the beginning of the spring. Her husband, one of the best young men in the village, had laid by so much money by his industry and frugality that he had bought this little cottage and orchard, but had not quite enough to pay for them. The poor man had planted the green with young fruit-trees, which already bore fine fruit. He had chosen for his wife, Mary, an orphan, a pious and industrious young woman, who had been well brought up. They were living happily together when the typhus fever came, and the husband died. Mary, too, who had nursed him through his illness with the greatest care, took the fever, and was very near joining him in death.

On recovering from her illness she found her circumstances were very bad. Still she hoped not to be obliged to quit her cottage. Her husband had long been in the service of a rich farmer, who had valued and respected him for his industry, fidelity, and good character, and who, when he bought this house and garden, had lent him three hundred florins, on condition of being repaid twenty-five florins yearly. This had been punctually paid every year until the time of his illness, and the debt now only amounted to fifty florins, as Mary knew very well. The farmer also died of the fever. His heir the daughter's husband, found the bond for three hundred florins among his father-in-law's papers. He knew nothing of the circumstances, and demanded the whole sum of the widow.

The poor woman assured him that her husband had paid two hundred and fifty florins, but this availed her nothing. The young farmer did not believe her, and took her before a magistrate. As she could give no proof that any part of the sum had been paid, she was declared liable for the whole debt; the young farmer was impatient for his money, and as poor Mary had nothing but her cottage and garden these must be sold to meet the demand. She had implored the farmer to have pity on her; her little Felix joined his entreaties to hers, but all in vain, and she had now, just an hour before her day's work was ended, learned from a neighbour that the sale was appointed for the following morning.

It was on this account that she was sitting so mournfully at the window, looking sometimes up to heaven, and then again at her little boy; at one moment weeping bitterly, and the next plunged in the deepest melancholy.

"Ah?" said she within herself, "I have made hay to-day for the last time in my little garden; the first yellow plums which I plucked to-day for my Felix are the last that my child will ever enjoy from the tree which his father planted for him; perhaps this is the last night we shall spend under this roof. To-morrow the house will be the property of another; and who knows whether we may not be turned out immediately? Where shall we find a shelter to-morrow? Perhaps we may have no roof to cover us." And she began to sob violently.

Felix, who till now had not stirred, came nearer, and said, "Mother, do not weep so bitterly. Do you not know what my father said when he lay dying on the bed? 'Do not weep,' said he; 'God is the father of the widow and the orphan: call upon him in the time of trouble, and He will take care of you.' He said so; is it not true?"

"Yes, dear child," said Mary, "it is indeed true."

"Well, then," said Felix, "why do you cry so? Pray to God, and He will help you. Oh, when I was with my father in the forests and he was cutting wood, if I was hungry, or if a thorn had run into me, I did not cry a good deal; I went to my father (for he was then alive), and he gave me bread, or he took out the thorn. And God is our Father, and will He not help us his children?"

"Yes," said the poor mother, still crying.

"My father often said the whole world was God's; then why should we weep! Come, mother, let us pray to God: He will certainly help us."

"My dear child, you are in the right," said Mary, and her tears were somewhat moderated, and comfort began to take the place of grief. She knelt down and raised her eyes and hands to heaven; and the little child did so too. Mary began to pray, and Felix repeated each word after her.

"Holy and heavenly Father," said she, "look upon the widow and her child. A poor widow and a poor orphan look up to Thee; we are in great want, and have no refuge on earth. We pray to Thee that Thou wilt not suffer us to sink under our sorrows; but if, in Thy wisdom, Thou seest fit to afflict us, at least to find another home; and give us comfort in our hearts, and true confidence in Thee, through our Lord Jesus Christ."

Mary's sobs prevented her from proceeding; she looked towards heaven, and was silent; when Felix, who was still by her side in the attitude of prayer, jumped up, and stretching out his hands, exclaimed; "O, mother, what is that? There is a little light hovering there; it is a star flying. See it is hovering about the window! Oh! see, it is coming in! How beautifully it shines! It is like a green light. It is almost as beautiful as the evening star. Look, now it is hovering about the ceiling. It is very wonderful."

"That is a fire-fly, my child," said Mary; "by day it is a mean little insect; and by night it is very beautiful."

"May I catch it?" said the child. "Will it not hurt me, and shall I not be hurt by the light?"

"It will not burn you," said Mary, and she smiled through her tears; "catch it and examine it carefully without hurting it: it is one of the wonderful works of God."

Felix had now forgotten all his sorrow, and tried to catch the glittering fly, which was at one moment under the table, and at another under the chair, and sometimes near the floor.

"But, oh dear!" said the child, for the fly had concealed itself behind the great chest that stood against the wall at the moment when he held out his hand to catch it.

He looked under the chest, "I see it very plainly," said he; "there it sits, close to the wall; and the white wall, and the floor, and the dust, shine quite bright around it, just as if the moon were shining on them. But I cannot reach it, my arm is not long enough."

"Have patience," said Mary; "it will soon come out again."

The child waited a little while, and then went to his mother, and in a gentle, entreating tone of voice said, "Oh, mother! *do* reach it for me, or move out the chest a little from the wall, and then I shall easily catch it,"

Mary stood up and moved the chest, and Felix took the fire-fly, and looked at it as he held it in the hollow of his hand, and it gave him as much pleasure as another would have derived from the purest diamond.

But Mary's attention was directed to another object. In moving the chest, something which was between it and the wall had fallen to the ground. She picked it up, and uttered a loud cry, and said, "God has brought us through our troubles! This is last year's almanack which I had sought for so long in vain. I thought it had been destroyed by some of those who were here during my long illness, and who, during the time that I lay almost without recollection, did not take the best care of my house. We shall now find that my husband paid the money that is demanded of me. Who would ever have thought that the almanack lay behind the chest that he bought with the house, and which has probably never been moved since it was first placed where it stands."

She instantly lighted a candle, and looked over the almanack with tears of thankfulness running down her cheeks. All was regularly entered; what her husband still owed at the beginning of the year, and what he had paid off by his work and in cash. At the end of the account were a few words written by the old farmer:—"At Martinmas I settled accounts with John Blum, and he now only owes me fifty florins." Mary clasped her hands with joy, embraced her child, and exclaimed with rapture, "Oh, Felix; thank God with me, for we shall not be turned out; we shall not have to quit our home."

"Did I not say so?" said the child; "now this is owing to me. If I had not begged you to move the chest you would never have found the almanack."

But Mary said, "My child, it is God's doing, not yours. I feel overpowered with awe and thankfulness when I think of it. Even whilst we were praying He sent that brilliant fly, and by its light pointed out to us the very place where those papers lay concealed. Yes, God indeed directs all things. Without his knowledge not a hair falls from our heads. Remember this as long as you live, and trust to Him always, especially in times of distress. He does not require an angel to help Him, but can use a little fly as a messenger of his mercy. And how soon has He answered our prayer! Oh my child, never let us forget to pray to Him!"

Early the next morning Mary went to the magistrate, who caused the farmer to be brought before him. When he saw the paper, he could not help feeling ashamed of his unkind behaviour; and the poor woman proceeded to relate the whole story of her prayer, and the entrance of the fire-fly, he became much affected, and exclaimed with tears in his eyes, "Yes it is indeed true that God is the Father of the widow and fatherless. He is also their avenger. Forgive the cruelty I have used towards you. And now to recompense the injury I have done you, keep the remaining fifty florins and if ever you should be in want, come to me, and I will always help you. I see clearly that whosoever trusts in God will never be forsaken."

Only love and fear the Lord,
 Serve Him still in faith and prayer,
 Do his will, and keep his word,
 God will for his children care.

Correspondence.

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

KENTVILLE.

Dear Editor.—The Bishop has again made his triennial visitation of this District, and we trust, with the same beneficial results as heretofore. His Lordship came out to the village from Aylesford about one o'clock on Monday 24th ult, so that the Confirmation Service, which had always been formerly held in the morning, was at this time appointed for the evening. At 6½ o'clock, two adults were baptized by the Incumbent and at 7 the evening service was commenced and read by Rev. D. C. Moore, followed by Rev. C. Shreve, who read the preface for the order of Confirmation. The Bishop in addressing the Congregation spoke decidedly against the habitual neglect of the Sacrament of Baptism, as evidenced by the fact of 12 adults, of various ages, having been baptized within a few days in this part of the Parish. He also earnestly and beautifully addressed those of the Congregation, who might still be putting off their duty of being born of water, and warned them to delay that important step no longer.

Forty persons, mostly from 25 to 50 years of age, came forward to ratify their baptismal engagements, a few more were expected, but were deterred by various things.

Although by reason of the late hour of the evening many obliged to go a long distance home, and others fatigued in the course of the lengthy service, had to leave before the Communion, yet 75 remained, being the largest number ever participating in the Holy Sacrament in this Church. We find that the number of Communicants has more than doubled since the last Confirmation being upwards of a 100.

The Church on this occasion was densely crowded—even the aisles were partly occupied—over 400 were present.

The Bishop expressed himself highly pleased with the alteration in the building all of which had taken place since the previous Confirmation. The Church has been enlarged, newly seated in modern style, painted inside and papered, supplied with new vestry room built off the chancel, pulpit and lectern (the latter the kind gift of Nepean Clarke Esq.) having an enlargement also for the organ, a new instrument just purchased and erected—all of which had been accomplished at an outlay of over £300 and raised with small exception within the Parish by a willing people. Care too has been taken to provide free sittings for those who are unable to pay for them as well as for strangers, who are invited to come and make themselves at home and unite in the Service of prayer and praise with the congregation.

Truly Yours,

R.

YARMOUTH, N. S., June 28, 1867.

The Lord Bishop of this Diocese paid his fifth triennial visit to the Parish of the Holy Trinity, Yarmouth, on Whitsunday, June 9th. The day was very fine, and the old Parish Church (now in its sixty-first year, and quite ready to give place to a successor) was filled to overflowing. After morning prayers, by Rev. Dr. White, of Shelburne, the Rev. John Roy Campbell, who has officiated as Curate for 18 months, and also the office of a Deacon well, "was admitted to the Order of Priesthood." The Rev. Dr. White, R. D., the Rev. J. T. T. Moody, Rector, and the Rev. J. P. Sargent, of Tusket, assisted with the Bishop in laying on of hands.

The Bishop's Ordination Sermon was listened to with great attention, and was generally acceptable even to a very mixed congregation. Viewed from our own "stand point," it contained sound and wholesome doctrine. After the offertory, the collection at which amounted to \$27 for the Superannuation Fund, the Bishop, assisted by the Rector, administered the "Lord's Supper" to the clergy and to a large number of the laity. On the same day, after evening prayer, "the Apostolic Rite of Confirmation" was administered to twenty persons, many of whom had recently been baptized.

The Bishop's address to the candidates was in his usual earnest manner. His lordship's excellent and practical sermon, acceptable to all, I believe, closed the duties of his office and of a day, which we hope may long be remembered for good.

On Whitmonday morning prayers were read by the Rev. J. R. Campbell; communion service by the Bishop and Rector, sermon was preached by Rev. Dr. White. The afternoon was spent in visiting many church families, and inspecting some of the many improvements of the growing town. The Bishop left for Weymouth on Tuesday morning

J. T. T. MOODY, *Rector.*

The Bishop of the Diocese, having left Yarmouth on the morning of Tuesday, the 11th inst, was met by the Rev. P. J. Filleul at Saulnierville, 15 miles from Weymouth.

The next day a large congregation assembled at the Parish Church, by 10½ o'clock, when divine service began. The rite of confirmation was administered to 23 persons, whom the Bishop addressed in his usual feeling and impressive manner. At 3¼ P.M., service was held at St. Thomas', Weymouth Bridge. Here, as in the morning, his Lordship preached with much earnestness and power. The following day he left Weymouth for St. Mary's Bay, and was met at the church by the Rev. H. L. Yewens, Rector of Digby. A very fair congregation assembled to take part in the religious services of the day. After the Second Lesson, two infants were baptized by the Rector of Digby, who occupied the desk, and two persons were confirmed; after which the Bishop delivered a discourse which evidently made a deep impression on those present.

After service His Lordship proceeded to Digby, accompanied by the Revs. H. L. Yewens and P. J. Filleul.

Weymouth, June 29th, 1877.

AVON RURAL DEANERY.

The Clergy of this Deanery met at St. Michael's Church, the Forks, near Windsor, June 28th, at 11, a. m. In the addition to members of the Deanery, ten in number, who were all present, the Lord-Bishop and the following Clergy attended the service. Rev. H. L. Owen, R. D., Rev. C. Shreve, Rev. G. W. Hill, Rev. H. Stamer, Rev. D. C. Moore, Rev. A. Wood, Rev. W. Bullock, Rev. J. B. Richardson, Rev. C. Croucher.

Morning Prayer was said by Rev. D. Blackman and Rev. W. Bullock; the Lessons were read by Rev. H. L. Owen, R. D. and Rev. D. C. Moore; the Litany by Rev. C. Bowman and Rev. C. Shreve; the Ante-communion office by the Bishop; the Epistle by the Archdeacon; the Gospel by Rev. J. Storrs, R. D. The Sermon was preached by Rev. J. O. Ruggles on 2 Cor. vi. 2.

The Bishop proceeded with the celebration of the Lord's Supper, assisted by the Archdeacon, Rev. J. Storrs, R. D., and Rev. H. L. Owen R. D.

The Clergy met subsequently at the residence of Rev. Canon Hensley. The following subjects were discussed, the propriety of having a form of Prayer for the use of the Ruridecanal meetings: the present system of Registration in the Province and its effects on the Church. The Rural Dean read a paper drawn up at a clerical meeting in 1843, maintaining the teaching of the Church of England to be in favour of the doctrine of Apostolical succession.

A portion of the third chapter of the Epistle to the Galatians was read and commented on. It was decided that the next meeting should take place at Kentville, on the 18th of October.

J. M. HENSLEY, *Secretary.*

GLACE BAY, July 3.

Mr. Editor.—St Mary's Church at this place has recently been supplied with a very fine harmonium through the liberality of the friends of the Church in Halifax. Allow me through your columns on behalf of myself and my congregation thankfully to acknowledge their generosity and especially to express our gratitude to the young lady through whose earnest and untiring efforts the necessary funds were collected.

Yours truly

ALFRED BROWN.

SPECIAL SERVICES AT NEW DUBLIN.

A series of special services was held in the Parish of New Dublin, in Lunenburg Co., on the 8th, 9th and 10th July, a short account of which may interest your readers. On Monday, 8th, the following clergymen met at the rectory at Petite Riviere, Revs. D. C. Moore, W. H. Bullock, J. A. Kaulbach, G. W. Hodgson, and P. H. Brown. The services commenced with evening prayer in the church near the rectory, to which, at 7 P.M., the above mentioned clergymen, with the Rev. H. Spike, the rector of the parish, proceeded, and found a large congregation assembled. Evening prayer having been said, the Rev. W. H. Bullock preached from St. John xvii. 21, on "The evil of division." On the following morning prayers were said at 7.30, and even at that early hour a good many were present. At 10.30 the chief service of the day, the holy communion, commenced, the Rev. H. Spike celebrated, assisted by the Revs. G. W. Hodgson and W. H. Bullock. The sermon upon "The Holy Communion" was preached by the Rev. D. C. Moore from the text "Christ our passover is sacrificed for us, therefore let us keep the feast." About 18 of the faithful communicated.

On the evening of the same day some of the clergy went to St. James' Church, Lower Dublin, where there were evening prayers and a sermon by the Rev. J. A. Kaulbach on "the perpetual intercession of our Lord," text Heb. vii. 25. At the same time the rest of the clergy held an evening service at Broad Cove, where the Rev. P. Brown preached on "Holy Communion a time of special prayer," from St. John xv. 23. All returned to Petite Riviere the same evening, and the next morning, after prayers in the church at 7.30, went to Broad Cove, where, at 10.30, litany was said and the Lord's Supper celebrated, the Rev. D. C. Moore being celebrant, assisted by the Revs. P. Brown and J. A. Kaulbach; the sermon was by the Rev. G. W. Hodgson, upon "the shewing forth of the Lord's death in the Holy Communion," from the text "What mean ye by this service?" Exodus xii. 26.

Thus between Monday evening and Wednesday morning pastors and people met together seven times to join in the various acts of public worship. The large congregations shewed the interest felt by the people, and the rector has received many gratifying assurances of the edification and comfort which these extra services have afforded to his flock.

S.

THREE FATHOM HARBOUR.

On Sunday the 14th, July, the Lord Bishop held confirmation at St. James' church in the morning, and St. Mark's, Lake Porter, in the afternoon. The weather was propitious, and large congregations assembled at both churches. His Lordship's addresses were in his usual earnest and impressive style, and will no doubt be long remembered by those who heard them and it is hoped bear abundant fruit. The total number confirmed was forty-four.

MEETING OF THE LUNENBURG RURAL DEANERY.

A meeting of the Chapter of the Lunenburg Rural Deanery was held at Mahone Bay on the Feast of St. James and the following day. All the clergy of the Deanery, except the Revs. J. Ambrose and Shannon were present, as were also the Revs. H. Spike, W. H. Bullock, J. C. Edgehill and C. A. Wetherall, numbering altogether twelve. The services commenced on the eve of the festival with evening prayers in St. James' Church, Mahone Bay, when the Rev. J. C. Edgehill preached on "Doing work for God and His Church" from the text "What doest thou here, Elijah?" 1. Kings, 13.

On the following morning, at 8 o'clock, clergy and people assembled for holy communion, when the Rural Dean celebrated, assisted by the Revs. H. Stamer and W. H. Snyder. At 10.30 there were morning prayers and a sermon "on the chief causes of our divisions and the ultimate triumph of the gospel," by the Rev. C. Shreve from St. John xvii. 20, 21. The clergy then went to the new church at Maitland, where there

were prayers and a sermon by the Rev. J. C. Edgehill, on "Jesus the only refreshment of thirsting souls," from Isaiah lv. 1. In the evening the last service was held at St. James, when the Rev. G. W. Hodgson preached from Eph. iv. 11, 12, "The ministry Christ's gift."

On the following morning the Chapter met for business, and spent some time in arranging the mode of conducting their meetings for mutual edification. Among the regulations adopted were the following: That at each meeting one of the ordination services should be read, and that a subject for discussion having been chosen, two of the members of the Chapter should be appointed, each to prepare a paper not exceeding ten minutes in length upon that subject.

It was decided that the next meeting should be held at Blandford, on the 31st October, and the Revs. R. Payne and D. C. Moore were appointed to prepare papers upon "Education in connection with the Church."

While so many of the clergy were together the neighbouring parishes availed themselves of the opportunity thus afforded to have special services. On Monday and Friday evenings there were services at Lunenburg, and on Tuesday evening at Bridgewater; at these services the Rev. J. C. Edgehill preached.

Knowing the circumstances of the case, we beg leave to commend the following appeal to the liberal:—

HUBBARD'S COVE, July 16th, 1867.

Rev. and Dear Sir.—Will you be pleased to publish in your next issue the few following remarks together with the list of Subscribers to the fund for rebuilding the Hubbard's Cove Church.

I remain &c, yours very truly,

HENRY STAMER.

It is with very great pleasure, the Rev. Henry Stamer, takes this opportunity in the name of the people of Hubbard's Cove, to return thanks to the undermentioned subscribers to the fund for rebuilding the parish church of that mission. From himself personally he feels it but due to all, with whom he had the pleasure of an interview, to say he experienced considerable kindness, for as is often the case, a person soliciting pecuniary aid (desirable however the object may be) is looked upon as an unwelcome visitor; but the present case, he is happy to be able to say, has proved an exception, if he may judge from the words of encouragement, accompanied by handsome donations received from all, as the subjoined list will shew. And he may be permitted to say, the people for whom the more wealthy portion of the community are asked to do this—are in some degree worthy of their attention as they are for the most part very poor: but even so, there is not a congregation in the Diocese, (taking the circumstances into consideration) that does more for the maintenance of the ministrations of religion: the amount raised by them for general church purposes, including their minister's stipend is over \$400 per annum. And of this he was reminded by a true-hearted Englishman, when asked for a subscription who said: "my means are limited and the calls on me for pecuniary assistance from my own parish church are many and large, yet I will not refuse to assist you; and the reason I do so is, as a member of the Executive Committee of the Diocesan Church Society, I see you are at work out there." This is the English way of viewing the case, help yourselves and others will be found to help you: but in order to keep the parishioners more fully up to the maxim of helping themselves, they are given to understand that for every dollar that will come from without, it must be backed by two from within. As few comparatively speaking have been solicited as yet, at some future time an opportunity may present itself of appealing to others, who no doubt will feel it a privilege to contribute a portion of the means which God has committed to their care for so good and charitable an object. In the mean time the Rev. Canon Gilpin, D. D., and the Rev. George W. Hill, A. M., Rector of St. Paul's, have kindly consented to receive any subscriptions that may be handed to them.

Subscribers to the Fund for rebuilding the Hubbard's Cove Church.—The Right Rev. the Lord Bishop of Nova Scotia, \$20; His Excellency the Governor, Sir W. F.

Williams, \$12; Nepean Clarke, Esq. \$10; George C. Harvey, Esq. \$10; Edward Binney, Esq. \$10; The Misses Halliburton, \$5; Justice Bliss, \$5; The Rev. Canon Gilpin, D. D., \$5; Mrs. Robie, \$5; The Rev. George W. Hill, A. M., Rector of St. Paul's, \$5; Henry Pryor, Esq., \$5; James Forman, Esq., \$5; Brenton H. Collins, Esq., \$6; Hugh Hartshorne, Esq., \$5; Edward Albro, Esq., \$5; Jonathan C. Allison, \$5; Messrs Lordly & Stimpson, \$5; Hon. John W. Ritchie, \$5; Hon. Benjamin Wier, \$4; Com. Gen. Graham, \$4; W. Sawers Stirling, Esq., \$4; James G. Creighton Esq., \$2.50; A Friend, \$0.50.

Additional subscribers, August 1, to the Fund for rebuilding the Hubbard's Cove Parish Church.—E. D. Meynell, Esq., \$4; John E. Shatford, Esq., \$20; Mr. Neil McLean, jr., \$20; Mr. John J. Dauphnee, \$12; Mrs. John Dauphnee, \$4; widow J. Dauphnee, \$4; Mr. William Dorey, Jr., \$10; Mr. David Dauphnee, \$14; Mr. George Dorey, \$16; Mrs. George Dorey, \$4; Mr. Isaac Dorey, \$8; Mrs. Isaac Dorey, \$4; Mr. Leonard Seabyer, \$6.

"To do good and to communicate forget not, for with such Sacrifices God is well pleased."—*Heb.* xiii. 16.

HENRY STAMER, *Honorary Secretary and Treasurer.*

Mr. Editor,—None of our institutions appear to have more means at their disposal, then they know what to do with. King's College, among the rest, is in the semi-impecunious state. But are not some of its funds spent unnecessarily? We have two paid Secretaries—the Secretary to the Board of Governors, and the Secretary of the Associated alumni. Would not one be enough. "And is there not churchmanship in Halifax to perform all the duties appertaining to the united offices *gratis*? The Secretaryship of the Church Society involves far more labour than both those alluded to, and the work is done really for nothing, for the generous holder of the office invariably throws his salary back into the funds of the D. C. S. *Verbum sat.*

I am yours, &c.

MEL.

July, 1867

PAN-ANGLICAN SYNOD.

Mr. Editor.—Although opinions may greatly differ as to the utility of the meeting to be held at Lambeth under the Presidency of the Archbishop of Canterbury, no serious and thoughtful christian can possibly believe that it will produce no effect at all. If it be only to express the mind of the Church by the mouth of her Bishops, it must be satisfactory to Churchmen and of deep interest to us all; but much more than this is anticipated, and we may reasonably expect that the true and relative position of the Colonial Church will be defined, and her inherent power to govern herself be so regulated as to preserve inviolate both her patriotism and her piety—her loyalty to our earthly Sovereign, and her supreme obligation to our Heavenly King.

But with all the confidence we possess in the wisdom and devotion of our Bishops, we must maintain the judgment of the Church that "*even General Councils may and have erred in things pertaining unto God.*" And we are therefore bound both in public and in private to earnestly pray that in all their consultations they may be governed by the Spirit or Word of God."

For this purpose the Executive Committee of the Diocesan Synod have moved the Bishop to furnish a suitable prayer to Almighty God to send the Holy Ghost upon the assembly; and that he in particular may be shielded from harm and led into all truth; and that he may return to us again "in the *fulness of the Gospel of Christ.*"

I have thought it would gratify the feelings of our faithful brethren to mark the event by a Special Service on the day of his departure (29th Aug.) and to bid him God speed in the Sanctuary; for this there will be Prayers with celebration of the Holy Communion in the morning at 8 o'clock, at which time his Lordship has consented to give to those present his parting address and his blessing.

To this service I cordially invite the clergy and Laity of Halifax, and its vicinity, and I take this opportunity of asking them to unite with my own congregation at the Cathedral.

Your affectionate brother,

Cathedral Chapter Room,
31st July, 1867

WILLIAM BULLOCK.

Dean.

Church News.

ENGLAND.—In the late debate in the House of Lords, on the Irish Church question, Lord Cairns clearly showed that five-sixths of the glebe lands in Ireland are situate in Ulster and never belonged in any way to the Roman Catholic Church. They were estates forfeited not by the R. C. Church but by individual land owners. By the Act of settlement sixty out of every thousand acres of these forfeited lands were allotted to the support of the Protestant Church in Ireland.

But the amusing part of the matter was that, as Lord Cairns showed, this same Act of settlement confirmed the title to the estates of a large proportion of the nobility and gentry of Ireland, and its repeal now attempted by the English Liberation Society, was but a preliminary step towards an attack on the English Church by that Society, and a portion of the Roman Catholics, but will if successful reach much further than many may wish. The fall of the house will not kill Sampson but will grievously maim some of his tormentors. Besides Dr. Stevin, an eminent professor in the Roman Catholic College of Maynooth, says:—I consider that the present possessors of Church property in Ireland, of whatever description this may be, have a just title to it. They have been *bona fide* possessors of it for all the time required by any law for prescription, even according to the pretensions of the Church of Rome, which required one hundred years.

Lord John Russell who introduced the bill for a Royal Commission to enquire into the state of the Irish Church with a view to disturbing the titles of the properties, was reminded in the course of the debate, that the title of the noble house of Russell to Woburn Abbey and Covent Garden, is not so good as that of the Irish Church to her properties. He was thereupon willing to withdraw his motion, but the Royal Commission was agreed upon.

The Bishop of Down and Connor is out with a proposition for the reduction of the number of Irish bishops, and a surrender of a portion of the revenues of the Church. Nice successor of Jeremy Taylor!

The Archbishop of Canterbury having in answer to an address stated that the report of the Royal Commission on the English Church in the matter of Ritual, would be submitted to convocation before its final adoption by the Government, the Earl of Shaftesbury in high indignation demanded the Primate's reason for this statement. The Archbishop in reply showed that the alteration in or additions to the Prayer Book had hitherto been submitted to Convocation, and he had merely stated his conviction that such would still be the rule. Lord Shaftesbury in contending for the right of Parliament to alter the rites of the Church without her consent, is but fighting the battle of Popery, or Neology.

Dr. Higgins, bishop of Derry, died on the 12th ult.

The *Owl* confirms the announcement that Dr. Alexander, Dean of Emly, is likely to get the see of Derry, vacant by the death of Dr. Higgins.

A conference of members of the house of Commons agreeing in the principle of free churches has been held in the tea-room of the house, at the instance of the National Association for Freedom of Worship. Mr. Bazley, M. P., presided, and resolutions were adopted in favour of joint action for preventing the further extension of the pew system, and for remedying, as far as possible, the existing evils.

CLERICAL VESTMENTS.—The clergy of Windsor last Sunday, the 12th, adopted the surplice in the pulpit, in the place of the University gown. This alteration is in accordance with the Bishop of Oxford's recommendation in his pastoral letter,

and with the permission of the vicar. It is by no means a ritualistic innovation as some people seem to imagine, but the result of an affirmative to the proposition that the sermon is a portion of the church services and not a mere voluntary supplement.—*Windsor Express*.

It is reported on good authority that her Majesty's Government are prepared to grant a license to convocation of the two provinces in Ireland, supposing a formal request for such licence be made by the bishops of the same. We are informed that at present there is some diversity of opinion amongst the Irish bishops on the subject. Seeing, however, the growing importance and influence of the convocations of the English provinces, it is believed that a majority will unite in asking that which we are rejoiced to learn a Conservative Government is prepared to give.—*Church News*.

The Prolocutor on Ritualism—Archdeacon Bickersteth, prolocutor of the Lower House of Convocation, has been engaged during the last few days in the visitation of that part of the diocese of Oxford which is within his jurisdiction. In his charge to the clergy he said that considerable attention had been drawn lately to the rubrics and ritual of the Prayer-book, and if some enthusiastic and devoted men had revived certain ornaments and usages which, whether strictly in accordance with the Prayer-book or not, had been generally discontinued since the Reformation, there should be shown to them that charity which thinketh no evil. Certainly, if the practices in question were to be regarded as indicating any sympathy with the fundamental errors of the Church of Rome, which the Church of England had distinctly repudiated, against which she still solemnly protested, he could hardly find language too severe in which to condemn them; but he should rather regard them as a rebound from low and defective views as to the sacraments, and not as having any necessary connection with erroneous views in the opposite direction. In the swing of thought from one extreme to the other of the comprehensive elements embraced by our ecclesiastical policy there would always be some who would go beyond the bounds of sobriety and moderation. The spiritual and sacramental elements alike held their place in our church system, and if objective truth was now made somewhat more prominent it was because it was rendered somewhat obscure in the last generation by a subjective theology. They knew to what disastrous results excess in either direction might tend, and it could not be doubted that an exaggerated ceremonial was associated in the minds of the masses of the people with Romish error, and if it became general, it would be followed, as all experience taught them, by a counter tide of Protestantism; and it would be sad indeed, if from such a cause the confidence of the great body of the laity should be forfeited, and the hope destroyed—a hope which otherwise there was very much to strengthen—of gathering within the fold of the national church a still greater proportion of the people of this country. For those reasons he deprecated extreme developments of ritualism. A good English ritual, the traditions of which had been happily preserved to them, through cathedral and collegiate establishment, was, he believed, recommending itself to popular approval both within the Church of England and beyond her pale, for both reason and instinct proclaimed such a ritual to be in harmony with the church's sober standard of doctrine.

UNITED STATES.—Mr. Marcy in his "Christianity and its Conflicts" estimates that one-third of the people of the United States deny the divinity of Christ.

Bishop Scott of Oregon, who had returned to New York in ill health died on the 14th ult. The funeral ceremonies took place at Trinity Church and the body was followed by sixty of the clergy in procession, a rich cross and crown of flowers

being laid on the pall. Bishop Scott was for many years a Presbyterian Minister in Georgia. Happening to get possession of a Prayer Book of the Episcopal Church he learned by heart, and was in the habit of using instead of his own extemporary effusions, several of the prayers. A further study of the Book wrought a deeper change, and he became a clergyman, and eventually a bishop of the Church. He was a self denying and most useful man.

The Church is entering energetically upon the good work of educating the freed men or liberated slaves at the South. "The spirit of Missions," gives some very interesting letters from teachers thus employed. One mentioned a very old woman who came to her school to learn to read, and on being told that as she did not know her letters, she must go up stairs to the junior department, said: Well, honey, dese yer ole knees is mighty stiff, couldn't I done my lessons here?" I tried to teach her, and in a few minutes she had learned five or six letters. Then I told her to put them together and see what they would spell. She seemed doubtful at first, but after looking puzzled a minute, and being assured that d-o-g did really spell "dog," she clasped her poor old wrinkled hands together and said under her breath, "Glory, glory, I can read, *I can* read. Why honey you's done dis ole nigger more good'n to give her some breakfast." The poor thing. I hardly knew whether to laugh or cry. She said she washed for a living, and could not come to school every day, but she meant to hang on to dat "dog" untill she got another lesson.

These poor people evince a wonderful desire to learn, and are being rapidly trained in the system of the Church. They show far more feeling than many to whom the gospel story has been long familiar. From such as these, missionaries may yet be drawn for Africa, where the climate would prove salubrious to them, which is deadly to the white man.

The bishop of Maine lately when visiting the Church at Eastport, accepted an invitation from the Rector of St. Andrew's, and crossing the line preached for the Rev. W. J. Ketchum in that town. His sermon was greatly admired, and his reception in St. Andrew's was most cordial and hearty.

NEW BRUNSWICK.—As we foretold some time ago. the Diocese of New Brunswick has established its Synod. A large number of clergy and laity, among the latter a representative from St. George's, Carlton, Rev. W. Walker's parish assembled in Fredericton, at the call of their good bishop, and unanimously affirmed the necessity of a Synod in which, "under God's blessing and guidance to consider and determine upon all such matters as shall appear necessary for the welfare of the Church in this diocese." A constitution was adopted very similar to that of our Synod, and a committee appointed to consider all questions connected with the incorporation of and powers to be given to the Synod, and to prepare business for the next meeting. They are already in advance of us in one respect:—The Synod meets *once a year*, alternately in Fredericton and St. John. A very few parishes are still holding aloof, but charity and forbearance will soon bring them all in.

By the D. C. S. Report it appears that the income of the Society is this year \$21,000. This from \$1,200 on the year in which the Bishop was consecrated, is a pretty fair increase.

The bishop of Fredericton sets out next month on his northern Confirmation tour.

Latest by "Java."—Lord Shaftesbury's Vestments Bill had been deferred to the 5th inst. It was not known when the report of the Ritual Commission would be presented.

The Bishop of Capetown had arrived in England.

Notices.

THE following Prayers are to be henceforth used in this Diocese, the Prayers for the Licut.-Governor and the Provincial Legislature, being discontinued.

HALIFAX, July, 1867.

H. NOVA SCOTIA.

PRAYERS to be said, before the Prayer for all conditions of men, or, when the Litany is used, immediately before the General Thanksgiving.

PRAYER FOR THE GOVERNOR GENERAL.

Almighty God, from whom all power is derived, we humbly beseech Thee to bless Thy servant the Governor General of this Dominion; and grant that he may use the sword, which our Sovereign Lady the Queen hath committed into his hand, with justice and mercy, according to Thy blessed will, for the protection of this people, and the promotion of true religion amongst us. Enlighten him with Thy grace, preserve him by Thy providence, and encompass him with Thy favour. Bless, we beseech Thee, the whole Council: direct their consultations to the advancement of Thy glory, the good of Thy Church, the honor of our Sovereign, and the safety, and welfare of this Dominion. Grant this, O merciful Father, for Jesus Christ's sake, our only Saviour and Redeemer. *Amen.*

Or this:

Lord of all power and mercy, we beseech Thee to assist, with Thy favour, the Governor General, appointed by our Sovereign Lady the Queen, over this Dominion of Canada: cause him, we pray Thee, to walk before Thee, and the people committed to his charge, in truth and righteousness; and enable him to use his delegated power to Thy glory, to the public good, and to the advancement of his own salvation, through Jesus Christ our Lord. *Amen.*

Note.—*This second form is always to be used when the prayer for the Parliament is to be said.*

Prayer for the Parliament of Canada to be used during its session.

Most Gracious God, we humbly beseech Thee, as for the United Kingdom of Great Britain, and Ireland, and Her Majesty's other dominions in general, so especially for this Dominion of Canada, and the Parliament thereof at this time assembled: that Thou wouldst be pleased to direct and prosper all their consultations to the advancement of Thy glory, the good of Thy Church, the honour of our Sovereign, and the safety, and welfare of this Dominion: that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These, and all other necessaries, for them, for us, and Thy whole Church, we humbly beg in the name, and through the mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

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

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

TO THE MEMBERS OF THE CHURCH OF ENGLAND IN NOVA SCOTIA AND P. E. ISLAND.

My dear brethren.—I intend (D. V.) to leave Halifax on the 29th inst., in order to be present at the meeting of Bishops to be held at Lambeth, on the 24th of September and following days, and I desire to remind you of the importance of this meeting, and to obtain the benefit of your prayers.

The Archbishop of Canterbury, who has convened it, writes:

"I propose that, on our assembling, we should first solemnly ask the blessing of Almighty God on our gathering, by uniting together in the highest acts of the Church's worship. After this, brotherly consultations will follow. In these we may consider together many practical questions, the settlement of which would tend to the advancement of the Kingdom of our Lord and Master Jesus Christ, and to the maintenance of greater union in our missionary work, and to increased intercommunion among ourselves."

Opinions may differ as to the probable results; but it must be admitted that the objects proposed are good, and that the Conference *may* materially affect the future condition and welfare of, at least, the Colonial branches of the Church of England: wherefore earnest intercession ought to be made on its behalf, that our Heavenly Father may be pleased to vouchsafe the guidance of the Holy Spirit, and to make it efficient, for the promotion of His glory, and the good of His people. I therefore recommend the use, both in public and in private, throughout the month of September, of the prayer appointed for the Synod, with the substitution of the words "Council of Bishops" for "Synod of this Diocese."

I have moreover, in compliance with the request of the Executive Committee of Synod, prepared the following form of Prayer for the Bishop of this Diocese, which may be used after that for the Council, and I shall derive much comfort and confidence from the knowledge that I am remembered by you when you draw near to the throne of grace. Although absent in body, I shall not feel less interest in your welfare than when I am present with you, and I shall be at all times ready to attend to any communications, addressed to me, either directly at the office of the S. P. G., or through the Dean, who will act as Commissary during my absence. And if it be the will of God that I shall return to you, I trust that I shall find you all working together for His glory, being of one accord, of one mind, that so the work of the Lord may prosper in this land. May the God of peace make you perfect in every good work to do His will, working in you that which is well pleasing in his sight, through Jesus Christ.

Yours affectionately,

Halifax, August, 1867.

H. NOVA SCOTIA.

A PRAYER FOR THE BISHOP.

Almighty Father, who art the protector of all them that trust in Thee, we comend to Thy care and protection the Bishop of this Diocese. Preserve him in his going out, and his coming in, that he may return in peace and safety. Grant him to have a right judgment in all things, and so direct and guide him in the performance of the duties of his office, that when the Chief Shepherd shall appear he may receive a crown of glory, through the merits of the same Jesus Christ our Lord.—
Amen.

Notes and Notices.

CHURCH ENDOWMENT FUND.

At a meeting of the Committee of the Church Endowment Fund, held on the 25th inst., Edward Binney, Esq., was elected Treasurer, and Frederick Allison, Esq., Secretary, of said Fund.

Halifax, 29th July, 1867.

FREDERICK ALLISON,
Secretary.

D. C. S.

At a special meeting of the Executive Committee, Aug. 9th, the Bishop informed the Committee that £22 10 stg., part of missionary passage money paid by D. C. S., had been returned by S. P. G.

It was unanimously agreed that the sum returned by the S. P. G. be granted as an outfit to the Rev. P. Brown.

It was resolved that an additional sum of \$250 be paid to meet the deficiency in the Block Sum of S. P. G. for 1867.

The Bishop having informed the Committee that he was about to visit England for the purpose of attending the Pan-Anglican Council, the following resolution, moved by the Very Rev. the Dean, seconded by the Hon. M. B. Almon, was adopted :

Resolved, That the members of D. C. S. fully recognize the importance of the Synod or Council, convened by the Archbishop of Canterbury, to consult for the welfare of the Church both at home and in the colonies ; and they cannot allow their own Bishop to depart on his sacred mission without bidding him " God speed " with the earnest prayer to Jesus Christ the great head of the Church, that He will endue him with wisdom from on high, and sanctify all his endeavours to the glory of God ; and they take this opportunity of thanking his lordship for his unremitting attention to the work and welfare of the Society, and of expressing the high esteem they entertain for the diligent discharge of his sacred duties and the wise and faithful teaching and preaching of the gospel of our salvation.

The Bishop purposes holding an ordination in the Cathedral, on Sunday next. 18th inst.

The Metropolitan of Canada, accompanied by his suffragans, the Bishops of Quebec, Ontario, Huron, and Niagara, will leave Quebec for England in the Steamer of the 31st inst.

Our friend, the St. John " Church Magazine," mistakes the number confirmed in St. Margaret's Parish. It was fifty-three. Around St. Margaret's Bay there are no less than three different parishes, viz: St. Margaret's, Hubbard's Cove and part of Blandford.

Subscribers to the " Church Chronicle " are earnestly requested to pay the amount due upon their subscriptions.

We have to thank Miss Katzman, of the Provincial Bookstore, Granville Street, for late English papers.

A SAD BOAT ACCIDENT AT MARIE JOSEPH.—A sad boat accident happened at Marie Joseph, on Saturday, July 20th, the day of the great easterly storm, by which a man and two lads, his nephews, were drowned.

This sad event following so closely on a former accident of a similar nature has cast a deep sorrow over the community at Marie Joseph. The two lads that were drowned were aged 18 and 16 years respectively, the elder was a candidate for confirmation, and was looking forward to receiving that holy rite with more than common happiness.—Com.

It is with much sorrow we copy the following from the Halifax "Express":—Late accounts from Liverpool inform us of a very sad occurrence in the family of Mrs. Fairbanks, widow of the late Joseph Fairbanks, Esq. Her daughter, Miss Helen Fairbanks, whilst in the act of extinguishing a lamp containing kerosene oil, unfortunately upset it; the oil ignited and set fire to her dress. Her mother used every effort, but without success, to extinguish the flames. In her agony, her daughter rushed into the street, but before the necessary help arrived she was overcome by the burning flames, and fell exhausted. The most kind and zealous attentions were shown by those who came to her relief, but it was too late, and the unfortunate young lady survived but a few hours, enduring great suffering. Mrs. Fairbanks was slightly burned in her endeavors to assist her daughter. This sad event has caused deep regret in Liverpool, as well as in this city, where Miss Fairbanks had many friends. Much sympathy has also been expressed for her afflicted mother.

SUBSCRIPTIONS RECEIVED.

The Bishop of Fredericton, 2; Rev. J. T. Moody, 14; Mr. Frelig, Mrs. Frith. Rev. J. Alexander, 10; Rev. R. Uniacke, 8; Mr. T. Legge, Rev. E. Ansell, Mr. Constable, Rev. A. D. Jamison, Mr. T. Stabler, Mrs. Hiller, Mr. W. Laird, Mr. Geo. Ellis, F. Holesworth, R. Dunforth, Jas. McCawley, John Tays, W. Holesworth, W. Pryor, D. White, 4; Rev. W. G. Jarvis, Alex. Black, Ed. DeWolf, John Bergeman, R. G. Pineo Jr. Elias King, E. J. Hodgson, Charles King, Mrs. Allison. E. H. Owen, George H. Hamilton, Jacob Miller, 5; Mrs. King, Rev. J. Randall. Mrs. C. Hamilton, Mrs. D. Hamilton, Wellington Fenerty, Mrs. Palmer Fultz. Clement Hamilton, Mrs. G. Hamilton, Mrs. J. Hodson, W. Tolson, Mrs. J. Fitzmaurice, Capt. Middleton, Geo. Ackhurst, Frederic Brown, Rev. H. Burrows, Rev. D. B. Parnter, Rev. W. Jamison, Geo. Kirby, Joseph Martell, Alex. Lery, Chas. McAlpine, Phil. Townsend, Jas. Townsend, Henry Townsend, Wm. Townsend, Geo. Gelling, Ab. Gebbs, Thos. Peach, John Wilcox, Wm. Wilcox, Wm. Sutley. Sim. Nicholson, Robt. Winton, Dan. Bagnell, Thos. Dixon, Wm. Dixon.

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