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THE

NOVA SCOTIA

# Church Chronicle.

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VOLUME III.

1867.

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HALIFAX, N. S.

PRINTED BY JAMES BOWES & SONS, HOLLIS ST.

1867.

**THE RECTORY SCHOOL,**  
**ST. MARGARET'S BAY, N. S.**

---

THE Rectory School will (D. V.) be reopened on the first of May next. The vacancies for Boarders are limited to ten. There are to be three Terms in the School-year, viz. :—Lent Term, beginning January 6th, ending April 15th; Summer Term, beginning April 23rd, ending July 30th; Michaelmas Term, beginning September 15th, ending December 22nd.

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**REV. JOHN AMBROSE.**

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D. J. M.

NOVA SCOTIA  
Church Chronicle.

VOL. III.

HALIFAX, JANUARY, 1867.

No. 1.

*"Ad profectum sacrosanctæ matris ecclesiæ."*

FIXED PRINCIPLES.

With this number begins a new series of the CHURCH CHRONICLE. At the last meeting of the Diocesan Synod the desirableness of a periodical conveying the news of the Church in the diocese as well as giving a short summary of general Church intelligence, was fully admitted on all sides, but after the expression of a unanimous desire to support such a paper, the matter was referred to the Executive Committee of the Synod for final decision and arrangement. By this Committee it was subsequently decided that as the great majority of Church people will, for a time at least, look for their views and politics to the secular prints, a paper eschewing these topics and—as a general rule—conveying only religious information, must be published at such a price and in such a style as will place it within the reach and intellectual grasp of the humblest of our brethren, who at the same time subscribe for a secular paper. For this reason it was agreed that at first the paper shall be published monthly and at the small price of fifty cents per annum, payable in advance. If its success shall warrant the step, it is intended to increase its size and eventually its frequency of publication and range of contents.

Meantime, as far as its limited compass will allow, we propose to circulate Church of England intelligence, an yet "as far as lieth in us to live peaceably with all men"—a difficult task in these captious days. We cannot expect to please everybody, but will endeavour with God's help to speak the truth in charity, —and in this spirit "actions will be ours—consequences will be God's." And let us not be judged by one or two numbers, but by the general tone of the paper.

Our object will be to furnish an interesting Magazine which our brethren of the clergy may safely circulate in their parishes, without fear of damaging the cause of our church. A homely proverb saith that "the best way of living at peace with one's neighbours is by keeping up good fences," and until the re-union of Christendom shall be effected on true Catholic and Apostolic principles, a friendly respect to boundaries is the only basis of peace. Union without unity is but a hollow pretence—a cheap mode of obtaining a short-lived popularity, but a sure method of frittering away the truth. A Church cannot long exist without boundaries, and this is indeed implied in our blessed Lord's immutable promise that He will be with His Church to the end of the world, and that the gates of hell shall not prevail against it.

It is highly important, therefore, that every member of our fold shall know as clearly as possible just what the doctrines of the Anglican branch of the Catholic Church are, and where her boundaries are to be found.

To this proposition it is no reply that "it is better to be a good christian than a

good churchman." It is about time that this old fallacy was exploded. It will be our object to show that there is no contrast between the two, and that an earnest and honest man may be both. Lukewarmness and unfaithfulness towards our church is not the best guarantee for earnest attachment to the truth of the gospel.

Judging by experience we may safely assert that the principal cause of defection from our ranks has been a vagueness of perception as to boundaries. Dr. Newman in his *Apologia* shows that when reading and reflection had convinced him of the fallacy and danger of his early denial of a visible church, he found no rest for the sole of his foot until he had planted it within the battlements of self-asserting Rome. And why? Because there were none to point out boundaries to his satisfaction as in nervous haste he passed across from one extreme to the other. In the days of his doubts the sworn guardians on the ramparts of our church either held his own original error, or on the other hand seemed to him so timid, shifty and uncertain in their assertion of truth that his affrighted soul could not safely trust herself to their teaching. Some held to no visible church as a Keeper of Holy Writ, an authority in controversy,—asserted no regular threefold order and apostolic succession in the ministry—saw no definite meaning in the Master's promise of endless protection to His Church—could show no clear, and well-defined, boundary between their existing position and ultimate latitudinarianism, rationalism and infidelity. Others there were—the objects of suspicion and persecution—shot at from both sides of the wall—because of an uncertainty in their teaching, an inability to show a clear boundary between the Anglican Church and Rome, exhibiting a reserve and timidity so like his own peculiar weakness, that the fugitive from one enemy rushed for safety into the ranks of another. Thus Dr. Newman, and others like him yearned for the strong hand of authority to save them from themselves, and at length found it in the iron grasp of Ultramontaniam.

A clerical pervert to Rome in our own diocese, as we all know cast in our teeth the awkward accusation, that finding in our Church numbers laying no claim to catholicism,—finding a large proportion of us doubting the ministry and the very existence of a visible church—he in his doubt and perplexity, rather than deny Christ's promise, went over to a church asserting its sole claim to these scriptural marks of truth.

Others again feeling the same need of clearly defined boundaries on the side towards sectarianism, and failing to find them under the long-popular system of instruction in our church, see no fixedness but in Rome on the one hand, or the narrow exclusiveness of some one of the many sects on the other. To their perception all in the Anglican Church is loose and undefined,—no doctrine—no discipline. In the recent scene at the Ballast Wharf in the harbour of St. John, N.B., the principal figure—the late curate of the Rev. Canon Gray,—was one whose ideas of the marks and bounds of our branch of the Catholic Church, of her sacraments and the ministry he was about to cast aside must have been hazy indeed.

The ministry and sacraments of its church cannot be separated. Vagueness of view, or doubt in either, leads to the eventual loss of both, as Colenso and myriads before him have proved. Distorted views of both—not according to the proportion of faith—led to the great Reformation, and Western Christendom has since been oscillating between two extremes—Romanism and Rationalism. "It hath been the wisdom of the Church of England to keep the mean between the two extremes," in this as in other matters.

This middle course shall be the channel of our little magazine. The infidelity of France and the hydra-headed scepticism of America, ought to warn us off the

shoals,—regardless of the syren songs of the “Apologia,” or the “Essays and Reviews.” Following this course we hope to earn the confidence of good and moderate men. “Sound teaching has been condemned not when it was put forth distinctly, but whilst there was any indefiniteness about it.”

The peace of stagnation is now over. On all sides there is a yearning for catholic truth and unity. Lord Ebury’s confession now is—“we do not exactly know what we believe about Apostolic Succession.” Let our teachers arise and teach, or the Ritualists will teach for them after their own fashion.

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### ADDRESS TO THE BISHOP.

On New-year’s day, the Dean, accompanied by several of the clergy, waited on the Lord Bishop, to present an address. The Dean prefaced the presentation with the following words of explanation:—

“*My Lord Bishop*,—It is with mingled feelings of pain and pleasure that I meet with your Lordship to-day to present this address,—pain that circumstances should have made such an address expedient,—but, pleasure that it should have been so readily and heartily adopted by the great body of our faithful clergy. On the present occasion, we represent no less than *sixty* of our brethren *sixty* having signed the address. Of the small number who compose the exception, nine have in some way or other avowed their concurrence with the spirit of it. Two only have expressed their want of confidence in the bishop, and one only has declared his sympathy with his assailants—the remaining few have either refused to sign or expressed no opinion at all.

The clergy have been desirous that this address should be accompanied with some more material token of their esteem: and they have selected, as the most appropriate, the symbol of the office you have exercised so well. As soon as it is finished they will present to your lordship a *Pastoral Staff*. We hope thereby to give to the address a permanent and practical use: it will remind us of your episcopal power and authority,—it will remind you of our submission, respect and confidence.”

---

To the Right Reverend Father in God, HIBBERT, by Divine permission Lord Bishop of Nova Scotia:—

We, the Dean, Archdeacons and Clergy, of the Dioceses of Nova Scotia, and Prince Edward Island, approach your Lordship with profound veneration for your sacred office, and with much respect for your person.

We have read with astonishment and sorrow the letters recently addressed to your lordship, in which grave charges, as to doctrine and practice, are preferred against you. Of these your Lordship’s replies may well be considered a sufficient refutation.

We desire, while acknowledging the obligation of obedience to your office, to record our testimony to your wise and consistent teachings and your abounding labours throughout the whole term of your Episcopate, and also to assure you of our entire confidence in your administration. Permit us to express our sympathy with your Lordship in the trouble and anxiety which these letters have caused, and heartily to thank you for your late Pastoral, which we shall preserve as an effective



vindicator of the Truth, and the order of the Church, and we heartily pray God to overrule all to his honor, that unity and concord may be entirely restored among us."

WILLIAM BULLOCK, D.D., Dean of the Cathedral Church.  
 GEORGE McCAWLEY, D.D., Archdeacon of Nova Scotia.  
 J. HERBERT READ, D.D., Archdeacon of Prince Edward Island.  
 EDWIN GILPIN, D.D., Canon.  
 JOHN AMBROSE, Rector of St. Margaret's Parish.  
 J. S. SMITH, Rector of Sackville.  
 DAVID MOORE, Incumbent of New Ross.  
 THOS. MAYNARD, Rector of Christ's Church, Windsor.  
 JOHN ABBOTT, Curate and Minor Canon, St. Luke's Halifax.  
 G. EDWD. WENTWORTH MORRIS, retired Missionary of S.P.G.F.  
 J. C. EDGEHILL, Chaplain to the Forces.  
 CHARLES BOWMAN, Rector of St. Paul's, Rawdon.  
 GEORGE W. HODGSON, Curate of Falmouth.  
 CHARLES CROUCHER, Curate of St. Margaret's Bay.  
 J. BREADING, Missionary at Falkland.  
 O. M. GRINDON, Missionary at Three Fathom Harbour.  
 W. H. BULLOCK, Missionary at Bridgewater.  
 J. FORSYTH, Rector of Truro.  
 H. WILLIAMS, Curate Truro.  
 EDWARD ANSELL, Rector of Beaver Harbour.  
 GEO. TOWNSHEND, R.D., Rector of Christ's Church, Amherst.  
 J. A. RICHEY, Missionary at Maitland.  
 E. E. B. NICHOLS, Rector of Liverpool.  
 W. G. JARVIS, Rector of Pugwash and Wallace.  
 H. P. ALMON, Rector of St. James's, Bridgetown.  
 RICHARD AVERY, Rector of St. Mary's, Aylesford.  
 R. F. BRINE, Rector of Arichat, Cape Breton.  
 A. JORDAN, Missionary at Barrington.  
 W. S. GRAY, Missionary at Rosette.  
 W. T. MORRIS, Rector of Antigonishe.  
 W. E. GELLING, Rector of Christ's Church, Gusybro'.  
 E. H. JENKINS, Officiating minister Trinity Parish, Antigonish.  
 HENRY M. SPIKE, Rector of New Dublin.  
 T. H. WHITE, D.D., R.D., Rector of Christ's Church, Shelburne.  
 EDWARD H. BALL, Missionary at Melford.  
 P. J. FILLEUL, Rector of Weymouth.  
 W. H. SNYDER, Rector of Mahone Bay.  
 L. W. WILKINS, Rector of Christ's Church, Albion Mines,  
 J. B. UNLACKE.  
 RICHARD J. UNLACKE, D.D., R.D., Rector of St. George's, C. B.  
 T. J. M. W. BLACKMAN, D.C.L., Head Master of Collegiate School.  
 THEOPH. RICHEY, Rector of Trinity Church, Georgetown, P.E.I.  
 HENRY M. BURROWS, Curate of Lower Granville.  
 A. C. F. WOOD, Rector of Pictou.  
 J. A. KAULBACK, Missionary of River John.  
 HENRY STERNS, Missionary at Crapaud, Prince Edward Island.  
 J. T. T. MOODY, Rector of Yarmouth.  
 J. R. CAMPBELL, Curate of Yarmouth.  
 ALFRED BROWN, Missionary at Glace Bay, Cape Breton.  
 J. P. SARGENT, Incumbent of St. Stephen's, Tusket.  
 WILLIAM SHANNON, Curate New Ross.  
 R. JAMIESON, R.D., Ship Harbour.  
 A. D. JAMIESON, Tangier.  
 P. BROWN, Deacon.  
 H. S. WAINWRIGHT, Curate of Shelburne.  
 THOMAS BOONE, Curate of Windsor.  
 H. DeBLOIS, Rector of Granville.  
 W. H. JAMIESON, Missionary at Mainadien, Cape Breton

H. H. HAMILTON, R.D. Rector of Manchester.  
 J. W. FORSYTHE, Rector of St. John's Church, St. Eleanor, and of  
 St. Mary's, Summerside, Prince Edward Island.

In answer to the Dean, the Bishop, after a few other words, said he had been unwilling to allow the Clergy to incur the expense of the proposed gift, which he had only consented to receive, because he found that he would gratify them by so doing. The Pastoral Staff had always been used in the adjoining Diocese of Fredericton; and he would desire to leave that which was to be presented to him for the use of his successors in the Sé. His Lordship then read the following reply:

"My Rev. Brethren,—I receive with much satisfaction the address now presented by you, as representatives of two thirds of the Clergy of the United Dioceses. On reading the names of those of the Diocese of Nova Scotia *proper*, who have signed, I am reminded that they exceed the whole number of clergymen in the Province at the date of my arrival. There were then 55, there are now 83 (including two retired and one absentee), and this larger body is maintained with much less assistance from external sources than was required for the smaller number at that time. We may therefore be thankful that we have not been standing still, although our progress may be less than it ought to have been.

Of the clergy who have not signed it is right to inform you, that six have written to me expressing their reprobation of the letters to which you refer, and their sympathy with myself, some using language much stronger than you have adopted, although for various reasons they are unwilling to affix their names to the address.

I observe that you do not refer to the accusations brought against yourselves, that all your solicitude is on my account, whereas I was chiefly moved by indignation at the unfounded charges with which you my brethren, of whose merits as faithful laborious ministers of God's holy word and sacraments I am deeply sensible, were wantonly assailed. But this is as it should be, we are to bear one another's burdens; we should look not on our own things, but every man also on the things of others.

Of the motives and sentiments of the clergy whose names are not appended to the address, it is not for us to judge; but to you who have come boldly forward not fearing to avow your sentiments, I am much indebted, and your action at this time is both gratifying and encouraging to me. I was impelled to take the course of which your approval is expressed, by the conviction that, whatever may have been the intention of the writer, the tendency of the letters was to undermine the church of which we are ministers, by misrepresenting her teaching and even condemning the very words of her formularies. I could not without serious dereliction of duty allow such an attack to pass unnoticed, and I felt sure that the majority of my brethren would both desire and expect me openly to refute what was extensively circulated.

The true faith is, and will still be, assailed from opposite quarters, by those who would add to, and those who would detract from, it. Let us not be induced by fear or favor, by threats or sneers to abandon the cause which we are pledged to maintain. Let us hold fast the precious deposit of the faith, and the form of sound words, inherited from those who counted not their lives dear unto themselves, who resisted even unto blood in order to hand down to us the truth pure and unadulterated. Let us not shrink from declaring the *whole* counsel of God. It is very cheering to be assured that in all such contests you will be faithful, that if our Lord and Master requires me to stand in the forefront fighting *His* battles you will manfully support me.

I shall carefully preserve this address, with its list of signatures, and shall lay it up among the public documents belonging to the Diocese, as a permanent record

of the names of those, who have not been afraid or ashamed to avow themselves defenders of the true doctrine and discipline of this reformed and Protestant branch of Christ's Holy Catholic Church.

Most heartily do I join in your prayer that unity and concord may be entirely restored amongst us. No price is too great to pay for it, if it can be purchased without the sacrifice of truth. Nevertheless our Lord has warned us that He came not to send peace but a sword, and so long as human nature retains its identity the truth declared in its integrity will always excite opposition. Only let us be careful to give no just cause of offence, and as far as possible to follow peace with all men. To this end I especially request you to use your influence, that no notice be taken of letters published in the secular papers, for although some persons may be misled by slanders and misrepresentations allowed to pass without contradiction, much more harm than good is likely to be done by a controversy conducted by anonymous irresponsible correspondents in these papers. At all events it is better to leave to our opponents the whole of the responsibility, for the continuance as well as for the commencement of the strife which they have originated.

That our God will overrule all to His glory and the good of the Church, we cannot doubt, and we may confidently commit our cause unto Him, praying continually for his preventing and co-operating grace. That He may grant unto you by His Holy Spirit to have a right judgment in all things, and evermore to rejoice in His Holy comfort, and that He may abundantly bless your labours for Christ's sake, is the heartfelt prayer of your affectionate Brother and fellow-labourer,

H. NOVA SCOTIA.

#### LETTERS PATENT.

The Church of England in her deliberative capacity excommunicates Dr. Colenso Patent Bishop of Natal, for deadly heresy. The ecclesiastical law of England, on the strength of his "letters patent" as interpreted by Lords Westbury and Romilly maintained him in his official position and awarded him his official salary from a fund raised for the support of the gospel, which he was doing his best to deny and subvert. But, as will be seen by the subjoined extract, the truth is rapidly vindicating itself, and at the beginning of this year we in the Colonies, may congratulate ourselves on having attained the fully acknowledged boon of self-government in ecclesiastical matters. Convocation and Synod—and not "letters patent" are now the legally recognised interpreters of church doctrine with us, as they have long been with our neighbours of all religious persuasions.

The Bishop of Montreal, as Metropolitan of Canada, applies to the Earl of Carnarvon, for a royal mandate for the consecration of the Bishop of Niagara. The answer is that the Queen will no longer embarrass the Colonial Church, by interfering with such appointments. The Bishop of Montreal thereupon orders the consecration in the primitive manner. The following documents have been published:—

"Downing-street, 21st November, 1866.

"My Lord,—I have received your lordship's letter of the 10th of October, relating to the proposed appointment of the Archdeacon of Toronto to be Coadjutor of that diocese under the title of Bishop of Niagara, and his consecration in Canada with as little delay as possible.

"It appears by the recent decision of the Judicial Committee in the case of the Bishop of Natal, that her Majesty has not the power to create a diocese, or assign a

sphere of action to a Bishop in a colony in which an independent Legislature has been established. And it is the opinion of the law officers of the Crown, to whom I have caused this question to be submitted, that a mandate from the Crown is not necessary to enable Colonial Bishops to perform the act of consecration.

"As, therefore, the intervention of the Crown is not legally required, either to give to the Archdeacon of Toronto the intended jurisdiction, or to authorise his consecration to the office of Bishop, it would not appear that the proposed mandate could have any legal effect: and, under such circumstances, it would hardly be consistent with the dignity of the Crown that her Majesty should be advised to issue such mandate. It will thus rest with yourselves and the other Bishops of Canada, and will be in your own power under the Canadian acts of 19 and 20 Vic., cap. 121, and 22 Vic., cap. 139, to determine, without hindrance or assistance from the Royal Prerogative, in what manner the consecration of the Bishop of Niagara shall be effected.

"You are of course aware that under Imperial Acts, of which 59 Geo. III., cap. 60, is the chief, clergymen ordained by Colonial Bishops, not having local jurisdiction and residing within the limits of that jurisdiction, are subjected to certain disabilities, except when this ordination is effected under commission from a Diocesan Bishop and within his diocese.—I have the honor to be, &c.,

"The Bishop of Montreal.

(Signed) CARNARVON."

"To the Honourable and Right Reverend the Lord Bishop of Toronto, greeting.

"Whereas, We, Francis, by Divine permission Bishop of Montreal, and Metropolitan of Canada, have been duly notified that, at a special meeting of the Synod of the diocese of Toronto convened for that purpose, and held in the city of Toronto, on Wednesday, the 19th day of September last and subsequent days, the Venerable Alexander Neil Bethune, D.D., Archdeacon of Toronto, was, with your consent and approval, elected Coadjutor Bishop of the said diocese, according to the canons and regulations providing for such election; and whereas we have also been informed that it has been duly decided that such Coadjutor Bishop shall, on a vacancy occurring in the see, succeed to the Bishopric of the diocese of Toronto, but that until such vacancy occurs he shall be known by the style and title of 'Bishop of Niagara, Coadjutor Bishop of the diocese of Toronto.' And whereas it is very desirable that there should be no delay in providing for the consecration of the said Venerable Archdeacon Bethune, D.D., so elected; and whereas we are unable to attend for that purpose by reason of our necessary absence at this time from the province of Canada, we do therefore, hereby, in virtue of our office and authority as Metropolitan of the province of Canada, empower and enjoin you, in our absence, as the senior Bishop of the province, to proceed, according to due canonical form and order, to the consecration of the said Archdeacon Bethune, Coadjutor Bishop of the diocese of Toronto, with right of succession to the see on the first vacancy which may occur, and until such vacancy shall occur to be known by the style and title of Bishop of Niagara: and in order thereto we give you hereby full authority to act for us at such consecration, and to call to your assistance the other Suffragan Bishops of the Province, or such and so many of them as shall be deemed expedient, not being less than two.

"And for this we heartily commend you to the mercy and grace of God, and pray that you may be guided and assisted therein by the Holy Spirit for Jesus Christ's sake.

"Given under our hand and seal this twenty-seventh day of November, in the year of our Lord one thousand eight hundred and sixty-six.

(Signed) "F. MONTREAL, Metropolitan of Canada."

#### DIOCESAN SYNODS.

At the late Church Congress at York, England, upon this subject, the *Dean of York*, Prolocutor of the Convocation of the Northern Province said—So much has been said, and so well said, by the Ven. the Archdeacon and Canon Trevor on the subject of Synodical Action, that I must ask this

Congress to receive with special indulgence the few observations it is my duty to make, and to consider them as merely supplemental to the great principles which have been so ably set forth. It seems to me that if Diocesan Synods had no authority on which to fall back, there are many and sufficient reasons why they commend themselves, and are called for in the present position of the Church of England. Many circumstances have combined of late years, tending to unnationalize the Church, to weaken its connection with the state, to throw it on its own resources; and the question seems to arise, whether the time has not come when we ought to revert to ancient principles and avail ourselves of those privileges of Church polity which come down to us from Apostolic ages, and which are sanctioned not less by primitive practice than by ecclesiastical authority. I am not one who thinks that the Church will become extinct if severed from the State, nor am I prepared to contend that the Church will be the greatest sufferer of the two, but I feel that if the Church is to hold her own she must be prepared to defend her own, that she must put forth the full energies of her life and power, that she must maintain her own distinctive teachings without fear or hesitation, and that the more she does this, the more she draws around her own members, more especially that portion of the laity which is ever loyal to the Church when the Church is loyal to herself, as well as win the respect, even if she does not command the confidence, of those whose sympathies are with systems which are not hers: and what more legitimate line of action can be taken than the calm and dispassionate discussion of a Diocesan Synod, convened and presided over by the Bishop of the diocese, taking council with those who are responsible for the welfare of its people's souls. As, then, the Church has had recourse to a long succession of Councils, as wise and holy men have come from the regions of Christendom to meet in these Councils, and as they sat in those sacred assemblies, and offering prayer with one voice to heaven resembled the apostolic band on the Day of Pentecost, so let the spiritual fathers and heads of the Church in these days call around them their spiritual sons, and we cannot doubt that the Spirit of Peace and Love will breathe upon them from heaven; that *to pneuma tou Theou katabainon osei peristeran* will brood over them "with silver wings, and her feathers like gold;" and that such deliberations, so guided, so assisted, so blessed, will impart strength and vitality to the Church, will deepen the spiritual life and piety of its members, and will further the honour and glory of Almighty God.

*Mr. Beresford-Hope.*—I suppose the first idea that will occur to your minds will be, "Why want another speaker, after the two most able addresses which we have heard from the Prolocutor of Canterbury and the Prolocutor of York?" (Cheers.) I conceive that I am put forward on the ground that this is a lay question as well as a clerical one. As a layman, therefore, as one mixed up in public life, as one that has to deal with all classes of men, whether they be Churchmen or Dissenters, and whatever their political views may be, I will address a few words to this meeting from a purely lay and political point of view. I claim to deal with the word "Synod" in a most elastic sense. I shall not discuss the organization of Synods from an ecclesiastical or legal point of view; but I shall plead as a layman, as a Churchman, as a member of the Lower House of Parliament, as a churchwarden, as a squire, for the establishment of periodical meetings of the clergy and laity of the diocese. We see that all other religious and political organizations have their meetings for

consultation, and, whatever we may think of their objects we cannot deny that their machinery for obtaining them is a very potent and efficient one for the purpose. Our enemies have their Liberation Society, and each denomination has its Conference, its Congregational Union, its Synod, or whatever else it may be called. In Scotland, the Presbyterian bodies, whether the established or the Free Kirk, though they do not together amount to more than one of our larger dioceses, have each its General Assembly, which sits in what (as I am speaking south of the Tweed) I may call the provincial city of Edinburgh.

Why should not the Church of England have something of the same kind? Every diocese, I suppose, has its own church building society and its education society. Many dioceses have also their penitentiary associations and various other organizations; which good men and true are working, but still which are liable to fall into the hands of a committee, perhaps of a clique, or of a secretary who has private communications with the Palace. I would say, "Don't dissolve these societies, but make each return members to some central body." I was taken to task two years ago at Bristol by an excellent friend, who is not at this Congress, because I had advocated the representation of orders at these Diocesan Synods. That was said to be a most Radical suggestion. I say, however, not only that it was not, but that it was directly the contrary. I did not want a representation of numbers, but I wanted a representation of interests—educational, penitentiary, disciplinary, architectural, ritual. I would have every possible power and function of the Church represented at the central body by those who, whether clergymen or laymen, are best acquainted with that subject. The present perplexity is an argument irrefragable to prove that the Church of England—her clergy and her laity—should have a representation that does not now exist. (Loud cheers.)

The *Most Rev. President* observed that as it would be impossible, to hear all the voluntary speakers that had sent up their names, he would in place of making any selection, invite an American Bishop, who was present, to address the meeting. (Loud cheers.)

The *Bishop of Illinois* was accordingly received with loud cheers. In speaking of Diocesan Synods, or, as they are called in America, Annual Conventions, he desired the meeting to remember that they were only part of a great system. The Synod or Convention was, therefore, composed of all the parishes in the diocese. Not every clergyman in the diocese, however, was entitled to a seat. The customs of the dioceses varied a little; but the general rule was that seats should be enjoyed by all ministers and assistant-ministers. In some places the franchise was extended to aged ministers who had been active in the diocese, to all missionaries in the diocese, and to missionaries appointed by the Bishop. As to the lay element, each parish was represented by four laymen, elected by the parish itself, who, in case of a scrutiny being demanded, had but one vote amongst the four. (Cheers.) The debate was open without distinction to clergy and laymen. A member rose in his place, and, according to his desire, addressed the house under the ordinary rules of deliberative assemblies. The representation of the laity in their Annual Convention, however, formed a small portion of their real relations to the administration of the Church. With one single exception, and that the exception which belonged to the whole character and condition of the Catholic Church of Christ—namely, that a clergyman should always be tried as a spiritual officer by his spiritual peers,—with this single exception, through

every other relation in the American Church the laity had an equal and ordinate authority with the clergy themselves. (Cheers.) Through every portion of its administration it was as emphatically true as language could make it, that there was not one single public act of the Church, not one single condition in its exercise of authority—not even the admission of a candidate in orders—not even when there was a Bishop to be elected—but that the administration of the laity was co-ordinate in it with that of the clergy. (Cheers.) The question of lay relations to the Church of Christ had been tried and accepted now for three-quarters of a century in the American Church. He ventured to say that, with all the difficulties that might be supposed to exist in such a question—difficulties incident to human nature, incident to deliberative bodies, incident to co-operative action everywhere—it would be all but impossible to find a respectable body in the American Church who would be willing to see any reduction, much less the abrogation, of the entire concurrence of the laity with the clergy in ecclesiastical government. (Loud Cheers.)

His Grace then pronounced the Benediction.

#### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

*November 6.*—Prayers were said by the Bishop of Antigua, at the Bishop's request, and with the Board's approval, Archdeacon Sinclair took the chair.

The Metropolitan Bishop of Sydney forwarded a report of Moore College for 1866. Twelve theological students were in residence: for want of room they had refused to admit more. His *Church Society* had enlarged its operations. Five clergymen and four catechists had been added. A Mission to the Chinese on one of the Gold Fields had been commenced, and a Mission to the Aborigines was assisted by an annual grant of 500*l.*

In addition to the cathedral—now nearly finished—three more churches were being built. They were hoping to complete this year the endowment (with 1,000*l.*) of a school for the daughters of the clergy, which had been built through the exertions of one lady, at a cost of about 5,000*l.*

Attention having been called by J. C. Meymott, Esq., to the statement in the Society's Almanac that the deposition of Dr. Colenso had been declared "null and void in law," the following explanation was given:—In 1865, the name of Dr. J. W. Colenso was inserted as Bishop of Natal, and the following foot-note was given:—"Under sentence of deposition by the Bishop of Capetown, Metropolitan, which sentence has been appealed against." In 1866 this foot-note was altered as follows:—"The Bishop of Capetown, Metropolitan, pronounced sentence of deposition upon him December, 16, 1863. He appealed to the Judicial Committee of Privy Council, who pronounced the sentence 'null and void in law,' March 20, 1865." In the Almanac for 1867, which has, as usual, been published in advance, the foot-note remains as in 1866, with this addition:—"Various questions in connexion with the Bishopric are still *subjudice.*"

## CHURCH INSTITUTION.

*Fifth Paper.*

GENERAL RULES—(continued from page 181 of No. 12, Vol: II.)—*simply suggested—and liable to alteration in Committee, as well as by the Synod.*

RULE 6.—*Annual General Meetings.*

There shall be an Annual General meeting of all the members of the General Committee of Management, on the first . . . . . in . . . . ., at . . . o'clock, or such other day as the Executive Committee may appoint at Halifax, for the purpose of receiving the report of the Executive Committee, and passing the accounts of the past year, appointing members of the Executive Committee for the ensuing year, and transacting the other business. [NOTE.—*This arrangement need entail no great expense, if the Annual Meeting be held at the same time of year as the meetings of the Synod and D. C. S.,—especially if the Branches can agree to make the Delegates to the Synod, &c., from their respective Parishes—also their Representatives in the Committee of Management of the Church Institution.*]

RULE 7.—*Special Meetings.*

Special meetings of the Trustees—or of the Executive Committee, or of the General Committee, may be summoned on any great emergency, by the direction of the President, of any . . trustees, of any . . members of the Executive Committee, or of a majority of any of the members constituting a Branch—signified in writing to the Secretary, and stating the object for which such special meeting is required, of which notice shall be given by circular, stating the time, place and object of the meeting, so long before that by the ordinary course of mail delivery, every person called upon to attend shall receive his notice at least four days previous:—no other business shall be transacted at any special meeting than that for which the meeting is summoned. The expense of such meeting to be defrayed by the members so calling it, unless otherwise ordered by the general meeting.

RULE 8.—*Payments to the Society.*

All payments to be made by the members, at the offices of the respective branches, on the first . . . . . in every month. Each meeting to commence at such hour and continue until such other hour as the bye-laws of each branch shall determine. Every member must, at time of payment, produce his book, in which all sums received and payed shall be entered.

RULE 9.—*Appointment of Medical Officers.*

Every branch may appoint a medical officer, and shall have power to remove any person so appointed. The medical officers shall supply all necessary medicines, advice, and attendance to every sick member entitled thereto; they shall visit every sick member who is confined to his house, and who resides within the boundaries of the branch, at least once in the week and as much oftener as may be necessary for the proper treatment of the disease. But if any member shall remove beyond the boundaries of his branch, he shall cease to have a claim on the attendance of its medical officer: but may, upon proper transfer, claim the attendance of the medical officer of the branch, within the boundaries of which he shall thenceforward reside. The medical officers shall also certify in writing the state of health of all candidates for admission to the medical attendance and sick pay; they shall visit members



the Society at the request of the Executive Committee, for the purpose of ascertaining and certifying correctly the state of their health; and keep a correct list of all persons who shall apply to them, either for medical attendance or certificates, according to the forms supplied by the Committee, and shall send a copy of the same to the secretary as often as it shall be applied for.

**RULE 10.—*Application of Medical Fund.***

The Medical fund shall be divided amongst the Medical officers at the end of every year, every Medical officer receiving payment for the number of cards he produces, and the remainder being divided equally between all the Medical officers, first deducting 5 per cent for management.

**RULE 11.—*Investment of Funds.***

So much of the Funds of the Society as may not be wanted for immediate use or to meet the usual accruing liabilities, shall, with the consent of the Executive Committee, be invested by the Trustees in such of the following ways as that Committee shall direct, viz.—in a savings bank—or upon Government or real securities in the Province, or upon debentures, mortgages, or securities of any company incorporated by charter or by act of the Provincial Parliament, and paying a dividend, or upon the security of any county or city or other rates authorized to be levied and mortgaged by Act of Parliament.

**RULE 12.—*Expenses of Management.***

Every Member shall pay not more than . . . . per quarter in advance, towards defraying the necessary expenses of management; and a separate account shall be kept of such contributions and expenses, and shall be audited in the same way as the other accounts of the Society.

**RULE 13.—*Audit of Accounts.***

The Executive Committee shall cause the accounts of the Society to be regularly entered in proper books, and shall cause a statement of the accounts of the Society with all necessary vouchers up to the end of the months of . . . . . and . . . . ., in each year, to be made out and laid before two auditors to be chosen by the Executive Committee, and shall lay before each yearly meeting a balance sheet signed by the Auditors, showing the receipts and expenditures, and the assets and liabilities of the Society, together with a statement of the affairs of the Society since the last ordinary meeting, and of their then condition, and the auditors shall make to such a meeting a report upon the balance sheet so laid before them, and in case they do not adopt the same or any part thereof, shall especially report thereon to such meeting. The books and accounts of the society shall be open to the inspection of any member at all reasonable times, and every member shall be entitled to a copy of such statement and report on payment of 2 cents.

**RULE 14.—*Separate Books of Accounts.***

That a book or books shall be kept in which shall be entered all monies received or paid on account of each and every particular fund or benefit assured, distinct from all monies received and paid on account of any other benefit or fund.

**RULE 15.—*Settlement of Disputes.***

That if any dispute shall arise between any member or person claiming under or on account of any member, or under the rules of the society, and the trustees,

treasurer, or other officers of the Society, or the Committee thereof, it shall be referred to two arbitrators, one to be chosen by each party to the dispute with the President as umpire.

[TO BE CONTINUED.]

UNITED STATES.—The new sees of Brooklyn and Albany may now be regarded as a *certainty*, to be finally completed in 1868. The full report of the proceedings on Long Island last week, and at Albany on the same day, with the noble position there taken by the Bishop of the Diocese, will rejoice all hearts. The Pennsylvania Committee have also, as appears in this same issue, agreed upon the best possible line for their new See, whether present relief or further subdivision hereafter be taken into view. Such an abundance of the *best* of news, crowds out our full leading editorial on the results thus reached.—*N. Y. Church Journal.*

At the recent debate on Ritualism in the Synod of Ontario, the Hon. James Patton moved and the Rev. J. A. Murdock, seconded the following resolution:—

“That the Synod of this Diocese desires emphatically to disclaim any sympathy with the Ritualism, which is now so unhappily agitating the Church in the Mother Country.”

Upon this arose an animated and prolonged debate, clearly showing the great advantage of ventilating half-understood questions in deliberative assemblies of moderate and reasonable men. On the afternoon of the second day the following amendment passed unanimously:

“That the Synod of this Diocese desires emphatically to disclaim any sympathy with the extreme and unauthorized Ritualism, which is now so unhappily agitating the Church in the Mother Country.”

CHRISTMAS DECORATIONS.—Several members of the congregation of the Church of the H. Trinity, Maitland, assembled a few days before Christmas, for the purpose of decorating their church. The elegant little gothic edifice afforded them every opportunity for the display of their taste and skill. In the chancel were placed, besides such decorations as were in the nave, a star, the sacred monogram and the text, in evergreen, over the Eastern window, with a chain of wreaths, reaching from the ornaments to the Holy Table, the last of these wreaths resting on the Table itself.

## FOR THE YOUNG.

BAPTISTS vs. METHODISTS.—A coloured preacher, or Baptist, is reported to have said in a sermon “My bretheren, the Methodists are just like grasshoppers; they jump into heaven and then jump out again; but the Baptists are like the coon on the tree; you shake off one leg and then another, and yet there he hangs on.”

..... A singing master while teaching his pupils, was visited by a brother of the tuneful art. The visitor observing that the chorister pitched his tune vocally, said, “Sir, do you use a pipe?” “No sir,” replied Semibreve, with admirable gravity;—“I chew.”

ANSWERED.—An observing individual in a very healthy village, observing the sexton at work in a hole in the ground, asked what he was about. "Digging a grave sir." "Digging a grave! Why I thought people did'nt die often here—do they?" "O no, sir; they never die but once."

..... "Papa," said a little boy, "ought the master to flog me for what I didn't do?" "Certainly not, my boy," replied the father. "Well," replied the little fellow, "he did to-day when I didn't do any sum."

AN ICE WELL.—E. B. Osgood, a few days since, returned from Brandon, Vermont, where he examined the famous ice well, so called, about which there has been so much discussion among the savants. The well is of the ordinary size, and forty feet in depth. At the depth of thirty nine-feet ice is formed on the sides of the well, and from that down. The water is of the same temperature as that of ice water, and no matter how the thermometer stands on the surface of the earth, even if it indicates one hundred in the shade, this never varies, and the ice is always there. In the winter the coating is thicker. No other well in the vicinity has this feature, and the cause is not easily explained.

A DIFFICULT KNOT TO TIE.—The following is from the Stratford Beacon of Friday:—"MARRIED—At Stratford on the 27th inst., at the residence of Adam Argo, Esq. by the Rev. Thos. McPlierson, assisted by the Rev. A. Drummond, of Shakespeare, Rev. T. Lowry of West's corners, the Rev. Robert Hamilton, of Fullerton, the Rev. Robert Hall, of Missouri, the Rev. Robert Renwick, of Elma, the Rev. John Fotheringham, of Hibbert, and the Rev. Mr. James, of Galt, Archibald McTaggart, Esq., to Catharine McKay, both of Dundas." Whew! what an array of ecclesiastial force to join two palpitating hearts together! One would think the couple must have been exceedingly restive indeed to require no less than eight clergymen to tie the important knot. The thing, however, was done, by the combined efforts of the eight, and the "happy pair" may boast that they at any rate were "well wedded."

### THE CHIEF AND HIS DAUGHTER.

There was an Indian Chief, named Blackrock, who had an only daughter, of a sweet countenance and modest behaviour. A painter drew her picture.

She was dressed in skins, adorned with brass buttons, and her ears were adorned with strings of beads. The picture was so much admired that a gentleman purchased it; and hung it up in his house. No one knew what had become of the girl till one day Blackrock came to the house where the picture was, and entering the room, went up to the picture and exclaimed, "My heart is glad again, now I see her! I want this picture, that I may always talk to my daughter; for she is dead. She died while I was absent, hunting buffaloes! I want my daughter! Take her down and give her to me! I have brought ten horses with me, and a beautiful wigwam as the price of my daughter." The owner, seeing how much the father loved his daughter, took down the picture from the wall, and placed it in his hands, saying, "The picture is yours; keep your horses and your wigwam too. May they help to mend your heart, broken by the loss of your only daughter." With great delight and much gratitude, Blackrock carried home the precious picture.

## TO THE EDITOR OF THE CHURCH CHRONICLE.

HALIFAX, Dec. 20th, 1866.

Reverend Sir,—When I wur a little lad at home in old England, Father used to teach I the Catechism :—(he was clerk at the old church then—as I was after—till things changed and people found they could say “ Amen” for themselves better nor I could for ‘em) well and the catechism tell’d I “ to submit myself to all my governors, teachers, spiritual pastors and masters : To order myself lowly and reverently to all my betters” and so on like. And d ‘ye see your reverence when the Lord Bishop used for to come to confirm them as was examined by our Parson—and the Parsons o’ the vil-lages round ; all the Parsons used to meet ‘ee, and take off their hats to ‘ee, and bow before ‘ee because, as I used to think, *they’d ought to*, since he was their “ *spiritual pastor and master*” just as much as they were ourn : and so they couldn’t ha’ spected we to bow to they if they hadn’t a bowed to ‘ee. One thing and another happened and I came over here to get a living, and ‘fore I came our Parson says to I, says he, “ Noah, you mun’ na mind so much, for tho’ you’re leaving your dear old home, you’re a going still to be where Queen Victoria reigns—and whafs more—you’re agoing where the Church is, just like ‘tis here, only it aint so well provided for in tithes, and so like—but there’s Parsons and Churches and a Lord Bishop just the same.” Well your Reverence, I was main glad when I heard that : cause I always loiked to go to Church and war’n’t never in no Methody meeting in my life. I ha’n’t been here long and I ha’n’t long settled which church I’d go to : and I went odd times to one—odd times to another : but now I go wholly to St. —’s : but I can’t go no longer if what I hear and see in the papers be true, and what I want you to do, Mr. Editor, is to tell I, if it are true, for I can’t believe as how the Parson at St. —’s ha’ set his self up to know better than the lord Bishop—and to say he won’t, and he shan’t, when the Bishop say as how he ought—just for all the world like a naughty child as ‘on’t do what his father tells he.

Our Parson at home used to call the Lord Bishop of——, “ Right Reverend Father,” and I ‘spose the Lord Bishop here, is Right Reverend Father too,—but if he is his childer ought to obey he :—and I can’t see how the Parson at St. —’s can look for folks to obey he, if he don’t obey his Right Reverend Father.

I remember once in a time Father took I to the Cathedral at——, and warn’t it lovely—such big arches—and such singing—all men and boys in surplices—and the boys did sing like angels surely, and the Dean he preached and he had on his surplice and there were six or seven more parsons—Father said they were canons, and they wore surplices and it was all so beautiful : it may be wrong, for I’m only a poor man and ha’n’t much edication—but if did seem to me as nigh like what St. John, in the Revelation tells about how they do worship God up above, where we all hopes to go some day : they do say, our Bishop here is a main clever man and that he has told the Parson at St. —’s how he ought to go on. So now I hope his Reverence will go on all right, and then I can go back to my old place ‘long side the sexton by the door ; but if so be the parson don’t mind his catechism, please Mr. Reverend Edi or to tell me where to go to Church. I can’t leave this letter without saying as a plain man, I pray God to bless us and keep us as the Prayer do say, “ in godly union and concord.” Amen.

I must have that last word, you see, it comes natural like, because I can’t forget as I was in old England,  
A “ PARISH CLERK.”

GLACE BAY, Dec. 1866.

Mr. Editor—Some of your readers perhaps will be glad to hear that a new Church has been built at this place,—Glace Bay is one of those places which has been largely benefited by the Coal trade, and within the last few years has grown into importance.

It is only eighteen months since a Clergyman has been residing here.—Soon after his arrival steps were taken towards the erection of a Church. E. P. Archbold, Esq. generously gave \$500.—the Glace Bay Mining Company, \$100., the S. P. C. K. and D. C. S. each assisted to the amounts of \$80 and \$50 respectively, and these subscriptions have been liberally supplemented by the Parishioners themselves. The Church is now completed, and was opened for Divine service on Thursday, Dec. 20.

The day was very stormy, yet a fair Congregation gathered; prayers were read by Rev. W. H. Jamieson—The Ante Communion by Rev. A. Brown; and a very beautiful and appropriate sermon from Psalm xxvi. 8. "Lord I have loved the habitation of thy house, and the place where thy honour dwelleth," was preached by Rev. Dr. Uniacke, Rural Dean. The offertory amounted to \$9. which would have been much larger had not many friends from both far and near been hindered from attending by the storm.

The Church is from the same plan as that built at Waverly by Rev. Dr. Gilpin, and will comfortably seat 130 people. The Contractor Mr. McKeen, most faithfully fulfilled his contract, and the building, reflects infinite credit on him. The Building Committee are still short of the amount required for the building, about \$400. Any contributions towards this amount will be gladly received by the Missionary. The Church is still in want of furniture, Books, Cloth for Holy Table, Font, &c.

Through the kind exertions of Mr. W. M. Brown, of Halifax, we have been provided with a loud and good toned bell.

Trusting that this brief account of Church extension in Cape Breton may interest your readers,

I am &c.

A.B.

### NOTICES.

D. C. S.

THE BISHOP purposes (D. V.) holding Confirmations this year, in Halifax before Easter, and in all other places in which they were held in 1864, beginning with the Western Shore, in May.

The Secretary respectfully reminds the clergy that the Premiums for the W. & O. Fund are now due, and cannot be received after the 9th February.

At the December meeting of the Executive Committee, \$200 was voted for one year toward supporting an assistant minister in Granville, on condition that \$320 be raised to meet it.

\$80 were granted on the usual terms toward building a Parsonage at Three Fathom Harbor, Dartmouth.

A grant of \$120 each was made as an outfit for two Deacons, in order to repay to the S. P. G. their passage money from England to Nova Scotia.

Notice of motion was given for an outfit for Mr. C. Cox, a candidate for Holy Orders.

Correspondence was submitted from the S. P. G. showing that grants were made from the Block sum to persons at places; the place having no vested right in the continuance of the grant, which may be varied; nor the person if he removes to another place.

S. P. C. K.

A large assortment of Hymn Books, and Prayers and Hymns has just been received at the Depository.

The S. P. C. K. has issued its new Periodical "The People's Magazine," in weekly numbers at one penny, and in monthly parts with an ornamental wrapper at sixpence sterling. A copy has been sent to each one of the clergy in this Diocese. Subscriptions will be received at the Depository, (W. Gossip's,) Halifax.

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Communications, exchange papers, &c. to be addressed to the Editor, Rev. John Ambrose, St. Margaret's Bay, N. S. In order to insure admission it is necessary that all communications, &c. should reach the Editor a week before date of issue.

Mails are made up at Halifax for St. Margaret's Bay on the evenings of Tuesday, Thursday and Saturday in each week.