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NOVA SCOTIA
Church Chronicle.

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No. 5.

"Ad præfectum sacrosanctæ matris ecclesiæ."

THE position and government of the Colonial Church is a subject which has attracted much attention both in England and in the several colonies. It is a subject which ought to excite the interest of all members of the Church, and arouse them to a sense of their individual responsibility. It is generally felt and admitted that the present position of the Colonial Church is undefined and unsatisfactory—that it is suffering inconvenience now, and may sustain injury in the future, from the want of definite status, and that some remedy must be found and applied to the necessity.

The interests of doctrine, of discipline and of finance, all look in the same direction, and call for a position for the Colonial Church which may be clearly understood and confidently acted upon.

We find that the Bishops have been supplied with patents from the Crown (paying large fees for the same) which are now declared to be legally of no value, for many of the objects which they profess to embrace. These Bishops have good cause to feel aggrieved at the false position in which they have been placed, while trusting with all confidence to the care of those in authority, and "who profess to be learned in the law."

We see the Bishops of New Zealand, without *expressed* reproach, asking to lay these inefficient and misleading documents at the foot of the throne. We would gladly see others following their example. These New Zealand Bishops are willing to accept the disadvantages of the new position, provided they be entirely quit of the disadvantages and uncertainty attending the old. At the same time they suggest, and not without some point, that as the Crown in no way contributes to the endowment, it cannot be interested in appointments.

We see the discipline of the Diocese of Capetown reversed, by appeal to an English tribunal, which court yet ignores the existence of the See.

We see the Church of South Africa unable quite to free herself from the interference of an unsound teacher, simply in consequence of some legal rights which his English appointment is supposed to confer: and this notwithstanding he has been excluded from almost every diocese in England, and put without the pale of the Church generally.

We see one who has endowed three Colonial Bishoprics, fearful lest, through defect of the letters-patent granted by the Crown and the consequently false position in which these Sees have been placed, her good intentions may be frustrated and her gifts revert to herself or her heirs.

These facts speak sharply, and demand an efficient remedy for the evil. We believe that remedy is to be found under the declaration of the Colonial Secretary

that the Church in the colonies is a purely *voluntary association*. We thankfully accept the assigned position, only stipulating that it be real and acknowledged. Let there be no latent subjection to English ecclesiastical law, no necessary appeal to any English tribunal

Long taught and accustomed to consider ourselves an integral portion of the Church of England, and bound as she is by the decisions of Government, we are naturally startled in these later days to find that we are not so closely connected with the mother Church, and are not affected by the same law which now rules her movements. Yet, so it is. We bring the subject forward at the present moment because the time has come when we must take some action on the subject, and we cannot well do so without acknowledging and assuming our independent position as a voluntary association.

We are in this diocese no longer quite in accordance with the discipline and practice of the Church of England. There both Houses of Convocation have recently altered the Canons regarding sponsors in Baptism. This alteration has been confirmed by the authority requisite to make it the law of the Church in England; but that authority does not extend to the colonies. We still follow the former practice in conformance with the Canons we have received. It depends therefore entirely upon the Church of Nova Scotia to alter the present Canons so that they may be conformant to the present rule in England, or to authorize the continuance of the older custom. The Church in England has taken a step. It is in our power to follow or not, as we please. Practical reasons will probably point to the expediency of adopting the change in the Canons. So too with regard to the subscriptions of candidates for the Ministry. The English Church has substituted a declaration, while the former subscription is still adhered to in this diocese.

Again, with reference to Holy Orders. Instead of the oaths of allegiance and supremacy, a new oath was substituted in England by an Act of 1858, to be administered before ordination, and there is now no oath at the ordinations. Here, however, it is still (if we are not mistaken) the custom to administer the two former oaths at the time of ordination

The Bishops of our dioceses probably feel some hesitation in administering these oaths without any positive authority for doing so; although one of them be rubrical and both sanctioned by long custom. They would perhaps be much relieved if their several Churches would assume the responsibility of any change, or the continuance of the present custom.

These and other matters connected with discipline and practice our "Voluntary Association" may well consider; and we may be thankful that we have a Synod already established, representing nearly all the diocese, recognized by the Crown as the representative of the Church of Nova Scotia, and fully capable of handling such matters of interest.

But for the sake of uniformity in practice, it would be well for the several dioceses to act together. Why should not the Church in the Maritime Provinces do as they now do in Canada,—elect their own Metropolitan, and have their Provincial Synod? Canada is too distant, and her districts already too large, to make it desirable that we should be united under her Metropolitan; but we have Church members enough in Newfoundland, New Brunswick and Nova Scotia to form a province and act in unity for ourselves. The Crown will issue no more letters-patent, even of the partial character already given; and it appears to be the design of the English Government that in Church matters, as well as in politics, the colonies should think and act for themselves.

BERMUDA.

We have received a copy of the charge lately addressed by the Right. Rev. the Lord Bishop of Newfoundland to the Clergy of Bermuda.

The tone of this loving and valuable pastoral is somewhat sad. The good Bishop feels the loss of two of his clergy, who were doing much service to the Church, and he finds difficulty in supplying the vacancies.

It appears that by the last census the Church population of the Bermudas was 9479, the efficient care of whom, the Bishop thinks, requires more clergy and a subdivision of labor. There are many Wesleyan Methodists on the islands, and the Bishop reminds them that if they "are true to their founder's principles, they will not forsake the Church."

His Lordship expresses much sympathy for and interest in the blacks, and earnestly recommends his clergy "to give more attention to their Sunday schools; and if they cannot attend them in person, to enquire for scholars during the week, and place them under teachers, who will interest themselves in their welfare and report their progress and behaviour." He entreats them to visit, and that frequently, the dwellings of the poor, both sick and whole; believing such visitations would be gratefully received and be the means of bringing their people nearer to them, quoting the true though homely words, "a house-going parson makes a church-going people."

With regard to the difficulty of supporting day schools, the Bishop expresses a hope that his clergy will never rest satisfied without at least one school for poor children, under their direction, in every parish, and he appears to think that so much might be effected without the assistance or resistance of the State. He says, "That in, or for, the education of the children of this colony there is a conscience clause binding most strictly and especially upon us, all of you, I think, will admit; all certainly who can say with the Apostle, 'Lord, Thou knowest that I love Thee,' a clause which He himself was pleased to insert in our commission, in that solemn command, 'Feed my Lambs.' And you will never forget that He who gave this command was graciously pleased to say, 'Whosoever receiveth one such little child in my name receiveth me, and he that receiveth me receiveth Him that sent me.'"

The new Act for Registration appears to press somewhat inconveniently upon the clergy there. Their chief pastor recommends them, so far as they can, not only to comply with the regulations, but to remedy defects in the system.

With reference to marriages, the Bishop repeats the request made on former occasions, "that the season of Lent, and particularly the Holy Week immediately preceding Easter, be not, without necessity, allowed for its celebration." He also deprecates the strange anomaly of marrying in private houses, or in any place except the Church, and relies upon the moral influence of the clergy to prevent both of these irregularities. He states "that a Governor's license, so far from compelling, or requiring, a clergyman to celebrate marriage in a private dwelling, or at any uncanonical hour, does not even authorize any such departure, or indeed any departure, from the Church's laws or customs; it is simply and solely a license to dispense with the publication of banns."

His Lordship draws attention to the inability of the letters-patent to give ecclesiastical jurisdiction to any bishop in a colony having its own independent Legislature,* and he states still further, no ecclesiastical laws or Acts of Parliament

* It appears that the Bishop of Newfoundland has received the necessary recognition by the local Government of Bermuda.

relating to the Church in England will have any force or effect in the colonies, unless expressly extended to them, or unless, not being so extended, they are adopted by the Colonial Legislatures; such for example as the late important Act altering the form of Subscriptions at ordinations, etc. He expresses a doubt whether new Canons or alterations of existing Canons, made, with Royal assent, by Convocation of the Province of Canterbury, must or may be adopted in those colonies whose bishops are still subject to the Metropolitan See of Canterbury. His Lordship does not approve of the changes recently thus made allowing the parents of a child to become sponsors in Baptism, and he brings forward good reasons to support his views, which only necessity can set aside.

With reference to recent attacks upon the inspiration of Holy Scripture, the Bishop says:—

“Indeed we should have, I conceive, very little, or assuredly much less than we all have, to do, or more curiosity than I at least possess, to occupy ourselves with difficulties and objections which have been explained and answered, as far as need be, or ought to be required, many times and many years ago. I say as far as need be, and ought to be required, because in regard to the Old Testament history—remembering its great antiquity, the manner of its preservation and transmission, and that it is, and must be, in great part its own interpreter—it would be strange indeed if there were not some things in it hard to be understood and explained, which a perverse ingenuity might represent as errors or contradictions. How much more may we expect this result, when the professed object of the history is to make known the will and purpose, the doings and dealings, of Almighty God; and those things, respecting which our blessed Lord even thanks His Heavenly Father, because he has hid them from the wise and prudent (that is, in their own sight), though he has revealed them unto babes. ‘There is a sacred obscurity,’ says Bishop Wilson, ‘in the Holy Scriptures, which we ought to value them for; because that convinceth us that we are not to hope to understand them, without a light from God, which we must ask from God, and fit ourselves to receive it.’”

The Bishop does not make age of candidates a criterion of fitness for Confirmation, but is of opinion that they should be instructed and prepared to proceed at once to the Holy Communion. (May we respectfully suggest that the assumption of vows furnishes a strong hold upon the confirmed, even though they do not proceed to the Holy Sacrament, and a tangible ground for further exhortation from their teachers.) He urges the expediency of keeping a register of the confirmed, with a space to note their first Communion, and remarks upon their subsequent life and behaviour. Also, issue of tickets or cards to the confirmed stating their admission to the rites of the Church. We would gladly have seen a recommendation of letters commendatory from the rector of a parish to the Church generally in favor of those who are changing their residence.

In order to make the Prayer-book better understood, the Bishop insists upon the duty of public catechising as enjoined by our Church both in the rubric and canons. He says that the teaching in the Sunday school by no means relieves the clergy of this duty, or supersedes the necessity of further catechising.

With reference to preaching, the Bishop enjoins “plainness of speech,” and quotes Bishop Wilson; “I would rather send my hearers home smiting on their breasts, than preach the most eloquent sermon in the world.” He professes no sympathy with that fear of giving offence which passes by faults and failings or extenuates them with an affectation of clarity, where charity has no place. He regards this want of moral courage as one of the evils of the colony, and his wise teaching may be applicable elsewhere.

It is well known that the thoughts of this good Bishop are occupied with graver subjects than ritualistic observances, yet he warns his clergy not to be unmindful of proprieties of dress and demeanor when ministering in God's House, and particularly at the Holy Table; observing that attention to such matters and to the furniture of their churches has a good effect upon the decorum and reverence of their congregations.

His Lordship thus concludes his charge:—

"I end as I began; I am not sanguine; I entertain but little hope that all or anything that I have said will be of use. I wish I could have spoken better and to better purpose. Perhaps it would have been better if I had spoken less, or less plainly; but when the heart is full, the mouth will speak, and mine, at least, will speak out. I have not refrained, and never will refrain, from telling you your duties and dangers, your failings and shortcomings; openly, or privately, as the occasion may require and justify. And if in return I receive no thanks, but, as it may be, the reverse, I have the testimony of my conscience that, next to my care and concern for your people, and, let me add, not the least for the poor men of color, I have no greater desire than to be useful and acceptable to you. In a few days (if it so please God) I shall have left you, and I never left you with greater pain and reluctance; not for any comfort or gratification I have had, or should expect to have, more than usual (God knoweth), but because I perceive and feel more than ever before your need of succour and sympathy, of help, direction and superintendence. I can only hope and pray that God Himself, our Heavenly Father, will be, and do, all this and more for you and your people; or raise up, if it be his blessed will, a more worthy instrument than myself, for the promotion of these and all His holy and gracious purposes, in and by you, through Jesus Christ our Lord."

We do not pretend to do justice to the able charge of this truly missionary Bishop, but have selected such parts as may prove of interest to the clergy of this diocese.

A statement is appended showing the number confirmed at Bermuda during the visitation to be 428.

We understand that the Bishop has also occupied himself in forming and instructing a "Choral Association" there.

NEWFOUNDLAND.

EXTRACT FROM THE BISHOP'S PLEA FOR COLONIAL DIOCESES.

(Continued.)

The number of "New Churches" since my arrival is very large; many of them in entirely new localities (five on the Labrador,) but the majority to replace smaller and less sightly buildings of the primitive style. There are now in this portion of the Diocese (Newfoundland and Labrador) eighty Churches, consecrated and in use, seven ready for consecration, and eight others in progress. Of those already in use, I have been privileged to consecrate fifty-two, nearly all of which are of much improved construction; and, in the majority, there is a font of stone, with silver vessels for the celebration and administration of the Holy Communion. Several of these Churches were assisted from funds put at my disposal by the Society for Promoting Christian Knowledge, but more, and more largely by our own Church Society. Our "Cathedral," built after the great fire, chiefly from the collections made in England by a Queen's Letter, in which the restoration of the Cathedral and Parish Church was specially mentioned (it happened that our

Church was the only place of Public Worship destroyed in that fire) was consecrated in 1850. It was designed by Gilbert Scott, and, as far as it is finished, is well and faithfully executed, and is admired by all who have seen it. The furniture is of oak, the seats open and entirely free. All the windows on the sides, and at the west ends of the aisles, are filled with painted glass. We have a good font of stone, a plain silver set, and a splendid double silver-gilt set, of vessels for the Holy Communion, of exquisite workmanship. They were procured by the joint contributions of many friends, through the kind and effective instrumentality of the Rev. E. Coleridge. Since the consecration of the Cathedral another stone Church has been built in St. John's, equally correct in arrangement, and complete in furniture, with open benches too, though unhappily the principal part of the Clergyman's stipend, with the other expenses of the Church, can only be provided by letting the seats.

The old Church-yard having been closed, and interments in it prohibited by the Legislature, we have now a beautiful "Cemetery," conveniently situated, solely for members of the Church of England. An appropriate Chapel has been erected in it, by the pious generosity of an individual, which I had the privilege of consecrating on the last day of 1859.

There are twenty-nine "Parsonage-Houses"—two on the Labrador, and twenty-seven (including my own residence) in Newfoundland—finished and occupied; an increase of seventeen since 1844; three others have been commenced, but in consequence of the failure of the fishery, are advancing, if advancing at all, very slowly. All (one in St. John's excepted) are of wood, my own residence among the rest, which was built for, and still is, or is called, the Rectory-house, though in fact there is neither Rectory or Parish in Newfoundland. (In this respect Newfoundland is merely a Missionary Station.) I have obtained by purchase comfortable houses (one of stone) for the Incumbents of the other two Churches in St. John's. The land attached to the Parsonage-houses serves, in general, only for a poor garden; in a few cases, seven or eight, there is sufficient pasturage for a cow or a few sheep in summer. Beyond this the Glebes are of no value.

I come at last to that part of the subject which more immediately concerns the Society for the Propagation of the Gospel, the number and maintenance of the "Clergy." But before entering directly upon it, I may be permitted, or rather am in duty bound, as one of the Stipendiaries of the Society, to state, that I have been enabled in my little Church Ship, the munificent gift of my friend the present Primus of the Scottish Episcopal Church, to perform, myself, no inconsiderable amount of Missionary work; having many times visited almost every Harbor and inhabited Island in and around Newfoundland and on the Labrador, to the distance of 500 miles from St. John's. In these voyages I have ministered in many settlements never before visited by any Clergyman of our Church, and to people who had never seen a Clergyman or Place of Public Worship. I have celebrated on board (besides the order of Morning and Evening Prayer with Sermons,) all the holy Offices of the Church—Baptisms, Confirmations, Holy Communion and Marriages,—and many times gone in procession with a congregation in boats from the Church Ship to consecrate Graveyards, &c. In consequence of the great expense of these voyages, for which no special provision is made, I cannot accomplish one more frequently than every second year; and I desire distinctly to state, and pray it may be remembered, that *without the aid of the Society, which I receive as part of my yearly stipend, I never could have used my Church Ship at all, and none of the blessed results (if I may venture so to speak) of my Visita-*

tions would have been attained. In the intermediate years I journey to Bermuda *via* Halifax (1300 miles), and occasionally the "Hawk" has come to carry me back to Newfoundland. Having been, like myself, employed in less important service for several years, before being presented for the work of the Church in Newfoundland, my ship begins, with the skipper, to feel and show the effects of wear and tear, and of encounters, not unfrequent with rocks and shoals and ice. It is a wonder of mercy that both are yet preserved, and prepared, or preparing, if it please God, for further service. But it may be well to mention that no endowment or allowance has been provided for the good Church Ship; and with a less income, or larger expenses, than mine. (for while my income is ample, my personal expenses, being unmarried, are few), my successor will find it very difficult to prosecute those voyages of Visitation.

There are at the present time (September 1864) in Newfoundland and Labrador forty-six clergymen, holding my license, two of whom are wholly and two partially engaged in tuition. Of these forty-six only one is supported by, or receives assistance from, any Society but that for the Propagation of the Gospel. That one, formerly a schoolmaster under the Newfoundland School Society, is now as a deacon schoolmaster in connection with the "Colonial and Continental Church Society." Of the remaining forty-five, thirty only are on the Society's list, and the aggregate amount of their salaries is £3321. In Bermuda only one remains in connection with the Society, receiving £60. It appears then that while the number of clergy in Newfoundland has increased from twenty-four to forty-six, the payments by the Society have diminished from £3550 to £3321, and in Bermuda from £230 to £60. It is hoped that this increase of clergy with the reduction of payments will suffice to show that considerable exertions have been made, with commensurate success, to obtain contributions for the support of the clergy from the members of the church in this diocese, and to lessen the demands upon the Society. But the average of payments to the thirty missionaries (about £110) does not by any means exhibit the progress and extent of the reduction of the Society's allowance to the missionaries. There are sixteen clergymen in Newfoundland receiving no allowance or assistance from the Society. Of the thirty still assisted, four remain of those for whom Bishop Spencer obtained £200 per annum, and two for whom he obtained £150; but since 1844 no missionary has been appointed with more than £100, one receives £75 and two only £50.

Another missionary is greatly needed on the Labrador (I have been hoping and praying for a third since my first visit in 1848); another is required on the (so-called) French Shore, in addition to the two who have volunteered to attempt to form self-supporting missions among the poor fishermen in that desolate region; two in Notre-Dame Bay; one in Trinity Bay, one in Placentia Bay, one in Fortune Bay, one or two on the coast between Hermitage Bay and Cape Ray—eight at least—all of whom would have extensive missions, and find a large number of scattered members of the Church, precisely in the sad condition so feelingly described in the pastoral of the Indian Bishops.

The Viceroy of Egypt has given the American mission "a fine block of buildings, worth \$40,000, for their mission houses, chapels, schools and presses, and has ordered that the members and mission shall pass free of charge over the government railroads, and that all religious books and papers shall be exempt from duty." So should it be likewise with religious literature in every land; free always from tax or duty.—*Episcopal Record.*

THE following appeared in the New Brunswick "Church Witness," as addressed to Churchmen there at this time when it is proposed to establish a Synod in that diocese. Its utility may be felt here, although we are not now commencing the movement:—

SYNODS AND THEIR UTILITY:

The following answers to questions which may be asked may assist some persons who have heard of a Synod, but neither know what it is, nor have formed any clear opinion as to its utility:

1. *What is a Synod?* It is an assembly either of bishops, or of bishops and other clergy, or of bishops, clergy and laymen, called to consider matters which relate to the welfare of the Church.

2. *Have we any precedent or direction in Holy Scripture for forming a Synod?* We find a precedent in the Acts of the Apostles, chapter 15. A great question arose at that time, about which the Church was much divided. It was whether all the rites of Mosaic law were to be imposed on Gentile Christians. The Apostles and Elders first came together to consider the matter. There was much discussion. But in a council, at which it is nearly certain the laity were present; though what part they took in it is not told us, a decree was proposed by St. James the Bishop of Jerusalem, and accepted by the whole Church, which settled the question.

3. *Were there any other Synods held in primitive times?* A great many; both Synods of the particular diocese, and of the province, or patriarchate, of which each diocese formed a part. To a council thus assembled we owe the earliest creed, called the Nicene, in our Prayer-books. This grand council was called by the Emperor Constantine, and his decrees related chiefly to the great fundamental article of faith, the supreme divinity of Jesus Christ. On that and many other occasions only the bishops and clergy gave what is called a definite sentence.

4. *Has our Mother Church in England any Synod?* Yes; it is called Convocation. It meets every year, by the Queen's license, and it consists of two houses, the upper house consisting of bishops, the lower of the representatives of the clergy. It is also divided into two branches, the Convocation of the Province of Canterbury and the Convocation of the Province of York.

5. *What part did Convocation take in the Preparation and Revision of our Prayer-book?* A very important part. The whole book was submitted to them for approval at its last revision in 1662; after they had approved it, it was then submitted to Parliament, and finally it received the consent of the Sovereign, and thus became part of the statute law of England. All Churchmen in the mother country are, or profess to be, bound by it, though the laity do not subscribe to it as the clergy who are teachers are called upon to do.

6. *Are we bound by the Prayer-book in the same manner, and to the same extent, as our brethren at home are bound?* Morally we are, because we all profess to be members of the Church of England; but whether legally, admits of grave question. The highest law court in England has lately decided that "the United Church of England and Ireland is not a part of the Constitution in any colonial settlement, nor can its authorities or those who have office in it claim to be recognized by the law of the colony, otherwise than as the members of a voluntary association."

The decision seems to render our position as Churchmen less definite, and more uncertain than most of us have supposed it to be. The English law scarcely recognizes us as members of the Church established in England. *Morally*, the bishops,

clergy and laity of the English Church fully acknowledge us as part of their own body.

7. *Would a Synod, if established here, tend to Separate us from the Mother Country?* Clearly not. It has not had this effect in any of the numerous colonies which have Synods; and so far from contemplating another form of government, and another Prayer-book, our first duty would be to affirm our adhesion to the mother Church and to the general body of doctrine in our Prayer-book. *And of what use is it supposed a Synod would be to us?* It would do for us what the assemblies of other Christians do for them. It would connect us with the various branches of our communion in all parts of the world, which almost all have Synods. It would supply that bond which the English law has declared does not exist; it would help our people to depend on themselves, and to see that they have both rights and duties; it would give them all a point of union; it would supply what the Society, however useful, cannot do; it would bring people of different views together, and enable them to see how far they agree; it would tend to repress anarchy, and, if conducted in a right and temperate spirit, would promote charity, which is the bond we want; it would trample on no rights, nor hinder any useful course of action.

8. *Have other Dioceses adopted Synods, or is there any party organization which should lead us to be afraid of them?* All the dioceses of New Zealand, Australia and Tasmania have Synods, and so has every diocese in Canada. Newfoundland is peculiarly situated from the want of roads. But we stand almost alone in having no Synod. The Bishop of Melbourne thus records his judgment of the use of a Synod in his diocese:

"First, the Church," he said, "has now a legal government, and an adequate provision for the management of all its affairs, and for the due enforcement of ecclesiastical authority.

"Secondly, the laity, from having a voice in the management of its affairs, have become more interested in the well-being and progress of the Church, and more awake to their own responsibility in connection with it. They have also acquired greater confidence in its administration, and are less liable to suspicion and misconception.

"Thirdly, the clergy have learnt to pay more attention to the opinions and feelings of the laity, and have been taught by practice to discuss with them, and with one another, all questions that are brought before the Assembly, calmly and dispassionately. They have also lost much of that jealousy and fear of interference with by the laity, which," said the Bishop, "I believe to be very injurious to the Church.

"Fourthly, the clergy and the laity, by the new relation into which they have been brought towards each other, exercise a much greater mutual influence, which is to be the benefit of both.

"Fifthly, the parochial clergy, by having a voice in the management of the affairs of the Church in the diocese, acquire a greater interest in its well-being and extension. They are likewise more disposed to act in combination with one another, and upon a uniform system under regular ecclesiastical authority; and they appear less disposed to form themselves into different sections and parties.

"Sixthly, by the annual meeting of this Assembly, and by the public discussions which are carried on in it, and are always fully reported in the daily papers, the Church has acquired a status and an influence in the colony which it would not otherwise have possessed.

"Seventhly, by means of the Assembly the attention of the whole Church can from time to time be directed to any want which needs to be supplied, any work

which ought to be undertaken, any evil which requires to be remedied; and its collective wisdom can be applied to devise, its combined energy exerted to carry out, such measures as with the Divine blessing may be most likely to prove effectual for the desired object.

"Lastly, any real or supposed grievance may be brought forward by any clergyman or lay representative and openly discussed; whereby either the complaint will be shown to be groundless, or the cause of it will probably be removed."

9. *How could our Delegates be expected to meet the expense and afford the time for assembly?* Admitting the difficulty, it might not be necessary for the Synod to meet every year, or, if thought well of, it might be united to the Church Society, already incorporated. If this is not approved, Churchmen should be prepared to make some sacrifice for the welfare of the Church, if they think it will be promoted by a Synod. At all events, let them give the matter a full, fair, and impartial consideration, and pray God to guide them to a right conclusion.

SUMMARY OF CHURCH NEWS.

THE English papers announce the death of the Rev. John Keble, well known as the author of "The Christian Year." No writer of modern times has exercised a wider influence upon the feelings of those who love our Church. He died at Bournemouth on the 29th March, in his seventy-fourth year. He has gone from us to join the sweet singers of Israel who have passed away. "He yet speaketh," and will speak to every succeeding generation in Christ's Church militant, teaching love of God through Christ, love of our brother as Christ's adopted, love of the Church as the exponent of Divine truth.

IN MEMORIAM J. K.

The bard of Christ has sunk "to rest
For ever on his Saviour's breast;"
But in our hearts has left behind
His legacy of peace enshrined.

When in the dewy morn we bring
"New Treasures" to our God and King,
Or on His love at evening's close
In faith and charity repose,
O Christian Minstrel, oft of thee,
Next to our God, the thought shall be.

The church, the font, the hallow'd place
Where brightest shines the Saviour's face,
Each order'd act of prayer and praise,
Shows forth more lovely in thy lays.

Day after day and week on week,
Of heavenlier influences seem to speak,
E'en God's own lessons seem more fraught
With perfume of mysterious thought.

The lonely heart beguil'd by thee,
Has sought the Saviour's sympathy;
And "earthly hearts" melt at thy lay
"In penitential drops" away.

Each rural walk, each woodland glen,
Speaks deeper "truth to wondering men,"
All innocent delights of earth
Now link'd to joys of heavenly birth.

The flowers, that gem each common way
With petals innocently gay,
Touch'd by thy skill, gleam forth anew
The lessons which the Saviour drew.

Old ocean's "many-twinkling smile"
Around our heaven-defended isle,
Not "sparkling less" has learnt to lave
Its margin with a holier wave.

The classic lore we love so well
Of loftier visions seems to tell,
And twines, before too proudly worn,
Its myrtles with the Crown of Thorn.

And in that land thy heart had been,
Faith's early home, earth's ruined Queen,
Tracing each spot where Jesus trod,
Each impress of the th' Incarnate God.

O thou, whose soft love-lighted flame
Has triumphed o'er fanatic blame,
Whose music finds some answering chord
In every heart that loves the Lord,
Harper of Christ more sweet and true
Than ever land, save Israel, knew,
On this thy Year's imperial day
I bless thee for thy strains and say
My God, I thank Thee, who hast given
A lyre so pure, so near to heaven.

Easter Day, 1866.

J. E. B.

—Guardian.

The Divorce Court in London has pronounced a Mormon marriage null and void *ab initio*, on the ground that a polygamous marriage is no marriage at all.

The Eastern Church Association have issued two Tracts. One is the Rev. Wm. Stubb's letter to a Russian friend on *The Apostolical Succession in the Church of England*, and the other is an extract from Dr. Pusey's *Eirenicon on The Essential Unity of the Church*. Both these tracts are in course of publication in the Russian language.

The new church at Inverness, in Scotland, is to be made the cathedral of the Bishop of Moray and Ross. Even Presbyterians subscribe to the building fund.

The Bishop of Limerick, Dr. Griffin, died on 5th April, at Dublin, aged 80 years.

The new Bishop of Maritzburg, Natal, is to be the Ven. Hugh Hyndman Jones, Archdeacon of Demerara.

At Natal a "Church Union" has been formed, by which Churchmen may the better carry on the long contest with the contumacious and excommunicated Colenso.—*Church Journal*.

THE COLONIAL EPISCOPATE.—Three new Colonial Bishops are now awaiting consecration (the ceremony having been for some time delayed in consequence of the difficulties raised up by the recent decision of the Judicial Committee of the Privy Council), and a fourth will in all probability be added to the number in the

course of a few days. The three whose nominations are complete are the Rev. Andrew Burn Suter, M.A., of Trinity College, Cambridge, Incumbent of All Saints' Church, Mile-end, New Town, London, who has been appointed to the Bishopric of Nelson, New Zealand, in the place of the Right Rev. Dr. Hobhouse, resigned; the Rev. Henry Lascelles Jenner, L.L.B., of Trinity College, Cambridge, vicar of Preston, Kent, who has been nominated to the new Bishopric of Otago, New Zealand; and the Rev. John Postlethwaite, M.A., of Trinity College, Cambridge, perpetual curate of Coatham, near Redcar, Yorkshire, who has accepted the Bishopric of New Westminster, which has been formed out of an extensive district of British Columbia, now under the episcopal jurisdiction of Dr. G. Hills. The fourth bishopric is that of Victoria, Hongkong, vacant by the resignation of Dr. George Smith. When these are consecrated, there will be 44 Colonial Bishops in connection with the Church of England, in addition to Dr. Gobat, Bishop of Jerusalem, and the five missionary bishops—Melanesia, Dr. Patteson; Africa, Dr. Tozer; Africa (Niger Territory), Dr. Samuel Crowther; Honolulu, Dr. Staley; and the Orange River States, Dr. Twells.—*Church Times*.

The annual meeting of the Irish branch of the Society for the Propagation of the Gospel was held in Dublin on Thursday, the 5th instant, the Archbishop of Dublin in the chair. There was a numerous and influential attendance. The Rev. A. Dawson, organizing secretary, read the report, from which it appeared that the total collections in Ireland last year amounted to £2,825, being an increase of about £70 over those in 1864. The chairman then addressed the meeting, urging upon them the duty of supporting more generally this Society:—"He thought they should all rejoice to hear the progress the Society was making in Ireland. It was plain they had much lee way to make up, but still he believed that prejudices which before existed were being rapidly removed, the real character of the work which the Society was doing was much better understood, and parochial associations were being multiplied throughout the land. When he looked around the platform and saw so goodly a company of clergymen of this diocese—and he dared say of a great many others also—he did feel that they were more and more rallying the strength of the Irish Church to the support of the Society; and he thought they owed for that to the organizing secretaries and the diocesan secretaries scattered throughout the country a great debt of gratitude, while this Society had with the other great sister society—the Church Missionary Society—one work in common, the bringing of the Gospel to the heathen, it had another work which was peculiarly its own, the work of following our people with the ordinances and blessings, the Sacraments, and preaching of the word of God when they left these shores, and were as yet unable to organize themselves into Churches. Ireland, which furnished so many emigrants, ought to contribute largely to the funds of this Society."—*Guardian*.

The *Churchman* states that the Rev. F. de la Mare, a missionary of the S.P.G. for seventeen years, in the diocese of Quebec, is on his way to Natal, in answer to the Metropolitan's call for clergy.

We are informed that the Foreign Office, at the instigation of the Bishop of London, have issued orders to British Ministers at foreign Courts to request the various Governments to which they are accredited not to permit any chaplain to officiate to English congregations abroad unless provided with the Bishop of London's license.

We learn from London House this morning (April 11) that it is hoped the Bishop of London may be moved to the south coast during the present week. His Lordship has already been permitted to take an hour's drive, though his health in-

proves but slowly. The Bishop's medical advisers trust that with entire rest (and provided there is no relapse of any kind) the Bishop may be able to return to Fulham in time to hold his customary general ordination in either of the cities of London or Westminster on Trinity Sunday, May 27th, when between forty and fifty gentlemen usually present themselves from the Universities, and King's College, London, for examination and ordination in the diocese of London. The Bishop leaves commissions in the hands of his Archdeacons, to enable them to institute to benefices and license to perpetual curacies and stipendary curacies during his absence. The Archbishops of York and Armagh, and the Bishops of Oxford, Ely, Ripon, Rochester, and Gloucester and Bristol, have, we believe, kindly undertaken (amongst them) the Bishop of London's consecrations and confirmations up to Trinity Sunday next.—*Guardian*.

At a meeting of the S.P.C.K., April 3rd, Archdeacon Sinclair proposed the following resolution, which was unanimously adopted:—"That although the Rev. John Keble was not officially connected with this Society, yet as he was for many years a member of it, and always took a warm interest in its proceedings, the Board desires to place on record its deep impression of the grievous loss which the Church has sustained by the death of the author of the *Christian Year*."—*Ecc. Gazette*.

NEW ZEALAND.—At a meeting of the Church Missionary Society.—

"Letters were read from Archdeacon Munsell, of the dates Nov. 2nd and 20th, giving an account of a visit he had just paid to the last scenes of war on the Waikato river. So much had been reported by the newspapers and by people in Auckland of the universal apostacy of the Maoris, and of their having turned against the missionaries, that the Archdeacon determined personally to test the truth of these reports. He travelled throughout a district of forty miles by sixty in extent, and comprising the chief portion of those said to have apostatized. The following extracts will give the result of his investigations:—"The state of religious feeling has been, of course, my chief object of inquiry. On the Waipa they are nominal Christians, having been kept together by the influence of Barton, the Wesleyan deacon. . . . I proceeded to Tamahere, where I heard Christianity had been renounced, and where a missionary, it was thought, would scarcely be safe. With a view to ascertain their state of feeling, I determined to spend the night amongst them. To my great surprise and pleasure, I found that they bore no ill-will or dislike to either the Gospel or the preacher. All that were present attended at evening service. They listened patiently, and when I had done, one of them started up and said: It is indeed a pleasure to have our good old form of worship. They attended in even better numbers this morning. . . . At Patakanere they still profess Christianity; and Heta, the Maori deacon, visits them regularly. From thence I paddled down to my old station, Kobanga. I was glad to find Joshua, the Maori deacon, zealous in his work. It is now nearly a year since I left Kohanga, but the little church was in the same state as when I left them. They had subscribed, in cash and food, £26 10s. for Joshua's support, and collected while I was there at the offertory £2 13s. I administered the Lord's Supper there, and at the Heads, the number of communicants being about twenty in each place. From these facts you will see that the Gospel still has a footing in Waikato, and that we have ground to hope that God will yet cause this heavy affliction to work out some good for the remnant that are left. It cannot be denied that they needed the chastisement, and that as they began the war in a most unprovoked and treacherous manner, they deserved it."

The *Guardian* of April 25th says:—In the House of Commons, Mr. Selwyn asked whether the bishopric of Nelson had not continued vacant for many months

in consequence of the refusal of her Majesty's Government to assent to the consecration of a successor, although such successor had been nominated by the Bishop of London at the request, and with the subsequent approval, of the Synod of the diocese; and whether such assent had not been requested by the Archbishop of Canterbury and by the Bishops and other members of the Church in New Zealand, without asking for any patent or for the grant of any temporal dignity or coercive jurisdiction? He also asked whether the assent of the Crown had not been given in respect to the diocese of Rupert's Land?—Mr. Cardwell said it was quite true that the succession to the bishopric of Nelson had remained vacant for some time in consequence of the inability of the Crown to give its sanction to the appointment of a successor in the usual way. That inability had been occasioned by the difficulties which had arisen in the law, in consequence of the decision of the Privy Council in the case of Natal. The Bishops of New Zealand had presented a memorial to the Crown, in which they prayed that they might be permitted to surrender their letters patent, and that their successors might be appointed without letters patent, the consecration being regarded as conveying no legal authority or effect; and they further prayed that they might be permitted to fill up vacancies in their own body by their own inherent right, without letters patent and without royal mandate. That memorial was accompanied by a minute from the Ministers of New Zealand, objecting to the creation of corporations within the colony by the act of the Crown without their advice, and objecting to any arrangement by which any *quasi* jurisdiction of the Bishops of New Zealand should receive any authority from the Crown. Under these circumstances, and considering the difficulties with which the question had been beset since the decision in the Natal case, it had been the opinion of her Majesty's advisers that a bill should be prepared in order that the whole subject might be brought under the consideration of Parliament. As to the question respecting Prince Rupert's Land, the Bishop was waiting consecration at the time that judgment was given, and in order to avoid the extreme inconvenience which arose in the Natal case, letters mandate were given by the advice of the law officers of the Crown. The bill would be brought forward at the earliest opportunity.

UNITED STATES.—The bells presented to St. Mary's, Burlington, in memorial of Bishop Doane, chimed out their first song of praise at sun-rise on Easter morning. It was the intention of the Rector to have a muffled peal on 27th April, beginning at the hour when the great and good Bishop entered into his rest. It is intended that this shall be an annual custom.—*Ch. Journal*

The Diocese of South Carolina seems to have suffered severely by the late war. Among other losses their theological library was nearly destroyed by fire. One of their clergy has gone to New York, and with the approbation of its Bishop is making an appeal for help to repair their financial condition. A correspondent of the "Church Journal" writes "The office of *Dean* on Long Island is a reality. It is found to be effective in the work of convocation. It interferes with the rights neither of the parish priest nor the Bishop. The Rector of the parish retains the right to dispose and direct the services. * * * The Bishop of New York has expressed his approval of the institutions of the office, and his marked approbation of the movement.

CANADIAN.—The Bishop of Western New York has recently paid a visit, by invitation, to Toronto, for the purpose of addressing the Church Society of the Diocese. He was met at the station by the Lord Bishop of Toronto, now nearly ninety years of age. Every attention was shewn to the American Bishop during his stay, and his address to the Church Society was received with much approbation, the audience rising *en masse* to return their thanks.



There will probably be a Coadjutor Bishop appointed at the next meeting of the Synod of Toronto to assist the aged Bishop of that Diocese, who feels that he cannot overtake the increasing duty.

St. Stephen's Church, Toronto; recently destroyed by fire has been rebuilt at a cost of \$800. The internal arrangements are very similar to the old ones. The windows are said to be very beautiful.

NEW BRUNSWICK.—*Deanery of St. John.*—A meeting of the Clergy of this Deanery was held in St. James's Church on Tuesday, the 17th inst. The Rev. Canon Grey, Rural Dean, Rev. Abraham Wood, retired Missionary, Rev. Wm. Armstrong, Rector of St. James's, Rev. J. Disbrow, Rev. G. M. Armstrong, Rector of St. Mark's, Rev. W. DeVeber, of St. Paul's, Portland, Rev. M. Swabey, of St. Jude's, Carleton, Rev. G. Schofield, of Simonds, Rev. W. S. Covert, of Lancaster, Rev. G. MacNutt, Curate of Trinity Church, St. John, were present. The morning service was performed as usual: the Holy Sacrament was administered; and a truly Gospel sermon was preached by the Rev. M. Swabey, from I. Cor. 2, 2, a text which is always in season.—*Witness.*

CAPE BRETON.—The members of St. George's parish, C. B., at their Easter meeting, pre-ented an Address to their Rector, the Rev. R. J. Uniacke, B. A., expressing their approbation of his services, and requesting him to accept a purse of \$100 as a tribute of their regard. They also requested him to proceed to Windsor at the next Encenia, and to graduate in the highest Divinity Degree, which the University can confer.

NOTICES.

D. C. S.

At the monthly meeting in April, a grant of \$60 was made on the usual conditions toward building a new church at Tatmagouche, C.B.

Notice of motion was given for a grant toward supporting an assistant missionary at St. Margaret's Bay.

Also for an outfit to a candidate for Holy Orders.

Also for defraying the expense of missionary visits to New Caledonia.

The General Annual Meeting of D. C. S. will be held in Halifax on Monday, the 2nd July next, at two o'clock p.m.

It was directed that the Draft of the 28th Annual Report be read at the next monthly meeting

The Secretary was directed to make arrangements for printing the usual number of the Annual Reports.

The question relative to printing the names of all subscribers is to be brought before the general meeting

The next meeting of the Executive Committee will be on the 18th May.

MEETING OF THE CLERGY.

July 2nd.—Annual General Meeting of D. C. S., at two p.m.

July 3rd.—Morning Service, with Holy Communion, at St. Luke's Cathedral. Afternoon Service at three p.m., with the Bishop's charge.

July 4th, 5th and 6th—Will be devoted to the business of the Synod.

The Depository of S. P. C. K. has now a good supply of the Hymn Book, in various sizes, with and without the music; some copies bound in most attractive style. The Committee, being in want of funds to import more books, will thank those who are indebted to the Depository to send the amount to W. Gossip, with as little delay as possible.

The Bishop purposes (D V.) holding an ordination on Trinity Sunday. The examination of candidates will commence in Halifax on Wednesday, May 23, immediately after the morning service at the Cathedral, which will be at nine a.m.

"Vox Ecclesie" is the title of a book recently published by Smith, English & Co., Philadelphia, (sent by mail pre-paid upon the receipt of \$2.00).

It is a valuable and spirited refutation of a work known as "Goode on Orders." The object of the author of "Vox Ecclesie" is to show that the doctrine of apostolical succession is undoubtedly the teaching of the Episcopal Church; and in this object he is eminently successful. He ably exposes the partial statements and unsound arguments of Goode, while in support of his own cause he relies upon the formularies of the Church rather than the opinions of individual teachers.

We cordially recommend the book, not only to those who have any doubts on the subject, but also to those who have to answer doubters.

The work claims special interest with the clergy of Nova Scotia, since the author was at one time working among us in his sacred calling.

The following is a statement of the total amounts received from the several Local Committees of the D. C. S. during 1865:—

1865.			1865.		
	SPECIAL.	TOTAL.		SPECIAL.	TOTAL.
Albion Mines.....	\$20.37	\$81.47	Mahone Bay.....	\$15.12	\$36.50
Amherst.....	25.50	59.25	Maitland.....	23.50	79.00
Annapolis.....	4.00	118.13	Manchester.....	8.32	13.30
Antigonishe.....	251.47	291.93	Melford.....	14.53	44.67
Aylesford.....	13.50	54.00	New Dublin.....	12.13	35.13
Arichat.....	308.72	334.87	Newport and Walton.....	19.93	74.11
Barrington.....	13.47	53.92	Paraboro.....	.....	.....
Beaver Harbor.....	16.98	67.91	Pictou.....	48.92	100.15
Bridgewater.....	8.85	35.63	Pugwash.....	27.25	69.00
Bridgetown and Bel.....	19.08	55.87	Rawdon.....	9.25	32.42
Chester.....	14.93	50.75	Sackville.....	5.97	23.88
Clements.....	9.59	28.00	Shelburne.....	43.00	118.07
Cornwallis and Horton.....	24.00	57.00	New Ross.....	8.17	32.68
Dartmouth.....	99.14	270.56	Ship Harbor.....	24.48	66.06
Digby.....	27.69	112.01	Stewiacke.....	20.12	36.50
Falkland.....	10.17	40.70	St. Margarets Bay.....	20.85	42.61
Granville, Low. and Mid.....	19.00	54.00	Sydney, C.B.....	8.00	59.00
Guysborough.....	58.56	85.22	Sydney Mines.....	5.06	20.25
Halifax { St. Paul's.....	294.75	931.01	Truro.....	41.81	115.20
{ St. George's.....	109.80	845.30	Tusket.....	3.42	13.70
{ St. Luke's.....	421.95	791.12	Westport.....	.....	.....
{ Bishop's Chapel.....	.....	44.80	Weymouth.....	34.76	108.08
Hubbard's Cove.....	17.19	68.77	Wilmot.....	.....	.....
Kentville.....	11.96	26.96	Windsor.....	36.97	120.88
Liverpool.....	80.57	277.45	Yarmouth.....	30.12	247.68
Lunenburg.....	16.50	52.10			

We will be able to state in our next issue the parishes which have not made their returns for 1866.

DIED—On the fifth Sunday after Easter, the Rev. JAMES STEWART, A.M., of Dartmouth.