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NOVA SCOTIA
Church Chronicle.

VOL. III.

HALIFAX, MAY, 1867.

No. 5.

"Ad prospectum sacrosanctæ matris ecclesiæ."

DOCTORS DIFFER.

WE have lately read of some strange cures for the disease of Ritualism. One writer, in an American paper, in striking at every rootlet by which it may possibly be fed, elaborates a long article to prove that fasting from food during any part of the season of Lent is not to be desired. Fast from tobacco and rum by all means—fast from ritualism—but above all, fast from sin. Fasting from sin is the true, Lenten fast.

This will be news to some of our old-fashioned church people. They—simple souls—have, so far, been laboring under the amiable delusion that it is desirable to fast from sin at all times. The natural inference from the new anti-ritualistic view will be that Easter festivities open the door to many forbidden joys and usher in a carnival in the widest sense of the word.

Extremes meet. Romanism enters at opposite doors. An old adage tells us that "too far north is south."

Another anti-ritualist in Ohio, who was in the constant habit of omitting large portions of the liturgy and substituting therefor extemporary prayers, lately at the beginning of Lent gave notice to his congregation that there would be divine service in their church "on the day which some call Ash Wednesday."

Another—the Rev. E. W. Pears, Rector of St. Peter's, Dorchester, Eng., in a lecture to the Young Men's Christian Association, asserted that the services of a layman at the consecration of the elements in the Holy Communion would be just as efficacious as those of a clergyman. He at the same time affirmed the impossibility of the Apostolic succession, and ridiculed the action of faith in affirming the presence of Christ in the sacrament of the Lord's Supper by the following shocking ribaldry: "It reminded him that once when in the West of England he met a man who told him he had cured a sore leg with a charm, and when he told him it was rubbish and nonsense, the man said—'It may be nonsense to you—you have not faith.'"

Another "true-hearted churchman" some time ago, writing from Canada to the St. John Church Witness, spoke of the daily service in the English Church near the residence of the Governor-General, as "the English Low Mass," and after saying all he could against the daily offering of prayer and praise ordered by his own church, passed on to other grievances with this farewell to the daily prayer—"We will leave the painful subject."

An editorial in the same paper lately labored to prove that extemporary prayers in the congregation could alone cope with the specific evils of the day, and that no form of prayer could meet them.

"He lifted up his voice"—ushers in an Apostle's sermon, whilst "They lifted

up *their voices*" is the phrase used in the same Good Book to describe primitive Christian worship in a public assembly, when troubles and persecutions raged on every side, and when it was said of the prayers of Christian congregations that they resembled the "sound of many waters." The wonderful variety of confession, petition and intercession as well as thanksgiving, in our form of public prayer, will convey the holy intention of any devout soul who will so far lay aside prejudice and self-reliance as to prefer the well-known form to his own extemporary composition which dispenses with the audible response—the united worship of the congregation.

Another in a sermon in Cheltenham, Eng., exclaims—"Good God, what fools these ritualists are!" and condemns them to everlasting perdition.

Another—indeed many others—show their hatred of ritualism by extensively advertising it gratis. Now in a diocese like our own where none of the obnoxious practices are to be found, there may be differences of opinion as to the probable effect of all this zealous advertising. Those of us who are anxious to go on quietly with the services as the rubric directs—without excess or defect—may have certain old-fashioned fears that our quiet congregations may contain some enquiring minds who may learn for the first time by these advertisements that many zealous, earnest, learned, self-denying and hard-working men and women in England whilst laboring incessantly among the poor and the ignorant, have fancied that certain ancient ornaments and observances in public worship might possibly be brought into the Church through one of the rubrics, and be conducive to piety. In this view the Nova Scotian reader may feel tempted to coincide, regardless of the wise caution of the great majority of Bishops who would fain avoid the superstitions of former ages. Another set of readers of these advertisements observing the acrimony, uncharitableness and inconclusive arguments of the assailants, and having a contempt for the peculiar views of the assailed, or "caring for none of these things," may not unreasonably be tempted to look upon all religious creeds and organizations as mere restraints upon human liberty, and to obey the inward call of self-indulgence by taking for their guide that *self-confidence which rejects all that it cannot sympathise with or explain*, and ends too often in practical infidelity.

Another cure for ritualism is to deny the language of the Prayer-book. The Rev. Canon McNeile finds the term "Priest" in many of our rubrics, and yet in his late lecture against ritualism he solemnly warns us against the danger of admitting that any such office as that of a priest exists in our Church. His whole argument against the office and term is very remarkable for its ingenuity, coming as it does from a man who himself was admitted to Priests' Orders. But the effect of it, like that of some other recent articles against the language of the Prayer-book on baptism, seems as likely to damage the Prayer-book as to injure the ritualists,—to force the one to stand or fall with the other. Again, the Rev. Canon in his zeal to demolish confession is equally successful in proving, too much. Finding the invitation to the Holy Communion rather in his way, he tells us that the intention of the Church is to lead those who cannot quiet their doubts but require comfort or counsel to go—not to their minister—but to some bosom friend. Doubtful advice to such as begin to fear the contaminating influence of "bosom friends." Suppose the bosom friend happen to be the tempter. Never mind—avoid even the appearance of the confessional and shun the clergyman of your parish, who in blind obedience to "an obsolete rubric" invites you "to come to him or to some other discreet and learned minister of God's Word, and open your grief, that by the ministry of God's Word you may receive the benefit of absolution together with ghostly counsel and advice, to the quieting of your conscience and avoiding of all scruple and doubtfulness."

Beware! Watch! Accept no such invitation from your minister, for do you not notice that popish word "Absolution?" No matter if it is the language of the Prayer-book. There is no Priest—no Absolution in the Protestant Church of England. There is no altar—no sacrifice—no daily prayer; for a man may be better employed,—for instance in reading theology. There is no need of a weekly celebration of the holy communion. There is no need of fasting, but a great deal of danger in the practice, for is it not written in a late number of the *Christian Intelligencer*, an American Evangelical paper, that "Lent is a ritualistic, papistic and eminently sophistic abomination?" It is also popish to observe the Saints' Days of the Prayer-book.

"But," says the bewildered churchman, "this seems very strange to me. No priests in the Church? Why I read in the Prayer-book of three orders—Bishops, Priests and Deacons. In that book, too, I find Absolution after the General Confession, as well as in the Communion Office, and the Visitation of the Sick. If the Church of England has no altar—no sacrifice, it cannot be the same as that to which St. Paul belonged, for he spoke of the Christian altar of which the Jews had no right to partake, and also exhorted Christians to offer the services (of prayer, praise and thanksgiving) to God continually. And are not our sacrifices ordered in the Prayer-book to be used "daily throughout the year," and is not the Bible from which we take the Canticles, the Psalms, the Lessons, and the Epistle and Gospel, to be preferred before any "theological work?" How can a man be better employed than in worshipping God in His holy house for a short time daily? And if our Master's best followers—His own disciples showed their love to Him by daily communion, and the Primitive Christians never failed to communicate at least once a week, and if in our day Spurgeon, knowing this, has instituted a communion every Sunday in his Tabernacle, and if the communion service in our Church is intended to be accompanied by the actual celebration, why do we break the rule of all catholic antiquity and the order of our Church by mutilating the Communion Office Sunday after Sunday? And if Lent is "a ritualistic, papistic and eminently sophistic abomination," and the Saints' Day Services are also an abomination, what sort of an abomination is the Prayer-book that orders them? Do not churchmen keep the rule of the Church or hold to the plain language of the Prayer-book in all these things?"

"Yes!" answer the advertising mediums,— "the Puseyites or Ritualists take all these things literally. But by such means they teach for doctrines the commandments of men. They put their trust in these mere forms and hold no right views of conversion. They believe that if any one be baptized he is sure to be saved, or if a man take the holy communion it will act like a charm and save him with little or no evangelical religion."

"Nay," says a reader,— "they deny these superstitions which you lay to their charge. If they be condemned so far as their observance of the rubric goes, it is plain that the Prayer-book must be wrong. And if you unsettle our faith in that book, you teach us to mistrust the guidance of the Church of England as our interpreter of Holy Scripture, and therefore as a true Church. If you confine your attacks to such ritualism as is not found in the Prayer-book we are with you, but by attacking its rubrics or its language you lose friends and prepare the way for your own defeat. You brand every moderate man as a false teacher, and in the end find your orthodoxy, your charity, your learning, and even your common sense and tact questioned on all sides. You would drive men to believe that there is no catholicism but in papistry—no alternative for anarchy and eventual infidelity but Roman Catholicism."

In the midst of all this disputing, there are some quiet men who would advise that the disease of unlawful ritualism be treated in this country as our farriers are treating the Rinderpest, viz.: by waiting till it comes. "What is the first thing you would do with a person who had been blown up with gunpowder?" asked a Medical Board of a student whom they were examining. "I would wait till he came down," replied the young *Æsculapius*. But doctors differ.

In the days of the Reformation the Jesuit Cumming called the English prayer-book "the English Mass Book," and taught that extemporary prayer could alone cope with the specific evils of the day, and that no form of prayer could meet them. Much other evil did he originate in the disguise of a reformer; and when he had fairly set the heaven to work which has been fermenting ever since, went back to Rome and received from his master the Pope 8000 ducats, and the commendation of a zealous and faithful son of the Church.

There always will be defections from the Church, so long as men are taught to expect that clergymen, of all others, must promise strict obedience to a book of rules, which nevertheless they must daily disobey or be branded as traitors in the camp, and Romanists in disguise. Men and women will read and reason in these days, and untruth and inconsistency are bound to fall. The true friends of the Church must see to it that consistency and obedience be found within our own pale, and among our own teachers.

The work of a moderate man is a thankless one in our day, but never were charity and moderation more needed than in this very time. May the Father of us all grant to us that most excellent gift of Charity, without which all our doings are nothing worth!

ADDRESS TO REV. J. HILL. WITH HIS REPLY.

At the request of the parties concerned, we have much pleasure in publishing the following Address and Reply:

To the Rev. James J. Hill, Rector of the Parish of St. James, Newport, April 1867.

REV. AND DEAR SIR,

As the tie, which for the last nine years has bound us together as pastor and people, is about being severed, it is with feelings of the deepest regret, that we contemplate the event.

The earnestness and zeal displayed by you, in your attention to the spiritual wants of your Parishioners, has ever been a marked feature in your ministrations, whilst your teachings from the pulpit have revealed such an interest in, and anxiety for the future well-being of those over whom you have had pastoral charge, as could only be displayed by one, who deeply and personally realized the awful magnitude of the issues involved. The earnest sincerity of your belief in the importance of your teachings, has been most emphatically endorsed by your "walk and conversation in life" ever endeavouring to lead us to a true appreciation of those things which the cares and anxieties of the world so often hide from our view.

That a course so consistent in teaching and practice, should be blessed with a large measure of success, is no more than might reasonably be anticipated, whilst the fact that the parish of St. James stands second to none in the Diocese, and far in advance of most other parishes in its proportion of communicants to Church members, is a result, the magnitude of which can only be realized by those who were conversant with the state of matters in this respect, at the time of your coming among us.

Nor have the temporal affairs of the parish been less carefully attended to. To your almost unaided efforts do we owe the erection of a new church, in a locality where church accommodation was much needed, and where you gathered a large and increasing congregation; whilst the alterations and improvements in our parish church,

which you were mainly instrumental in effecting, have rendered it confessedly one of the neatest and most comfortable places of worship in the Diocese.

The warm interest you have ever manifested in our Christian Association, and other kindred institutions, has elicited universal remark, and we are firmly convinced that the improved tone of morals, and the increase of quiet and order in our community, so remarkable of late, has in a great measure been brought about by these instrumentalities.

We learn with pleasure, and congratulate you that the position which you have been invited to assume, is in a material point of view, in every way superior to that which you are about to resign, and beg to assure you that we shall always feel a deep interest in your welfare, and shall hear with pleasure of your continued happiness and prosperity.

It is in no cold conformity to custom, that we thus address you at this time, but with unaffected grief for our impending loss, that words cannot adequately express, and with a deep appreciation of the fact that we are about to be deprived of the counsel and advice of one for whom we ever feel the most hearty and sincere respect and esteem, and we doubt not that you will continue to invoke the blessing of God upon us, and be assured Rev. and Dear Sir, that we will not fail to remember you at the Throne of Grace. Hoping that you may long be spared to be a blessing to the people amongst whom in the Providence of God, you may be called to minister,

We remain,

Your Sincere and faithful friends,

(Signed)

JAMES F. COCHRAN,

SAMUEL MARTIN,

} Church wardens. &

AND FORTY OTHERS.

NEWPORT, April 8th., 1867.

MY DEAR FRIENDS,

In answering your very kind address, words cannot altogether express what I should like to convey to your minds; and I trust that such words as I may use, may not give you the idea of formality, nor indeed any other idea than one of my sincere appreciation of all that you have so very kindly said.

I cannot but feel the severance of that tie which has bound us together for so long a time; especially as our connection as Pastor and Parishioners has subsisted for nearly nine years as a happy and agreeable relationship, unmarred by discord, and characterised by undeviating kindness on your part.

That my public and private ministrations have met your approval, must necessarily afford me much personal gratification; and above all things this feature in my past career, causes a feeling of deep gratitude to God, that he has pleased to accompany with his blessing the work done in His Name.

I shall carry away with me, I assure you a most gratified remembrance of the too high value you have been pleased to set upon my influence in the temporal and moral advancement of our community, whilst it affords me very sincere gratification that our united efforts have met so favourable an issue.

In thanking you for your very kindly interest in my future well-being, I most cordially hope that your wishes may be realized in the new field of work, in which I am about to enter, and as earnestly do I pray and trust that the coming years may bring with them more of prosperity and happiness in our social and religious life, than has ever yet been your lot.

In bidding you farewell, I would ask you to remember me in your prayers; whilst for you, one and all, I would express that your future may be eminently progressive and happy, and may the God of all grace take you under His special care in all the events of this life, and when your pilgrimage is over, may your home be above with Him, who, at the sacrifice of Himself, has purchased it for us.

Believe me your affectionate,

Friend and Brother in Christ,

JAMES J. HILL.

To the signers of the address.

Miscellaneous.

NORFOLK ISLAND AND ITS PEOPLE.

A LETTER FROM THE REV. GEORGE NOBBS.

A letter lately received from Mr. Nobbs, their excellent pastor, gives a full description of this interesting community at the present time. The quaintness of the language is accounted for by his having so few opportunities of conversing in English excepting with his own people. The letter is dated Norfolk Island, January 29th, 1866.

“As respects the influence of removal from Pitcairn’s Island, it is now nearly ten years since that memorable exodus, and it is only now that frequent visits to New Zealand have commenced, in consequence of the necessity of exporting our produce to Auckland. Very unremunerative prices only can be obtained for it, the fratricidal American war having abolished our former commerce with their whale-ships. What may be the effect of the extension of our relations with the great world is at present uncertain, but I humbly trust ‘my little children’ will remember the way in which they have been wondrously led, the blessings so munificently accorded them, and the infinite love which has so undeviatingly brought them thus far Zionward. I rejoice in these opening prospects, but it is nevertheless with fear and trembling. Still, I suppose they must pass the ordeal; and my constant prayer is, that Hagar’s confidence and St. Paul’s faith may be theirs. It is probable that the Bishop of Melanesia will establish a college at this place for the reception of pupils from the isles of darkness around us. He will obtain the assistance of several of our young people. Two have already laid down their lives, faithful unto death. One of these martyrs was a son of mine whom I had fondly thought I should have welcomed as my successor; but it is not so to be. The other, Fisher Young, was a most devoted servant of his Lord and Master. They literally died praying for their murderers. Another of my sons has just gone with Bishop Patteson, and I trust he will become to that worthy man what his lordship denominated the dear departed one—‘a beloved brother.’

“Your request to know something of Norfolk Island may be complied with, in a few words. The former reputation was such as to induce the Home Government to break up the penal establishment, which was a compound of horror and atrocity. The island is very fertile, and our removal hither is most beneficial to the community. Cattle are abundant, potatoes and Indian corn thrive well, and the produce of butter in the winter, and cheese in the summer, is more than sufficient for our use. Then we have horses; and boys and girls are good equestrians. On Saturdays, and other holiday occasions, they ride out to the farm allotments; no one at present residing there permanently, by reason that we have such commodious dwellings in the principal hamlet, called Kingston. Some casualties have occurred, though they are less frequent of late years. But do not suppose there is naught else but amusement: every one has to work, and frequently the labour is severe; nevertheless, willing hearts, ready hands, and contented minds make these necessary exertions very endurable, and even pleasant. Could a market be obtained for our vegetable and dairy produce, the difficulty of providing other domestic requirements for the comfort and well-being of our generally large families would be entirely obviated. Still, as it is, we have much to be grateful for. ‘The lines have fallen to us in goodly places; yea we have a goodly heritage.’

“Horses, horned cattle (sheep the property of the Home Government), and swine, are the principal animals, and thrive well. An island, four miles off, swarms with rabbits—not eaten by our people generally—and the sea supplies us with a goodly amount of fish. The fruits are figs, guavas, peaches, and melons; grapes at present are not abundant, nor are oranges. There is not a venomous animal, reptile, or insect, save a very few mosquitoes near the sea-shore; but extensive colonies of rats and mice are kept from the dwelling-houses by that guardian genius, the cat. On the

neighbouring rocks, multitudes of sea birds congregate; and at the proper season a boat or two proceed thither, and fetch home three or four thousand eggs at a time, twice or thrice a week, for several weeks in succession. These eggs have a slightly fishy taste; otherwise they are as good and nutritious as those of the domestic hen. Yet, with all these auxiliaries, we sadly feel the want of a port near home where we might find a market for our butter and vegetables. They do not require them in Sydney or New Zealand at least not sufficiently to induce their sending for them, and here we have no harbour for keeping a sea-going vessel, however small, so that we are continually enduring privations in the midst of plenty. Tea, sugar, flour, and a host of other necessaries, are generally beyond our reach; but the greatest crook in the lot is the general want of decent clothes. At the present time the community is not in such untoward straits, as our recent whaling-season was extraordinarily successful, four hundred barrels of oil having been taken without personal accident, though at imminent hazard. Two boats were smashed so completely by the fury of these leviathans of the deep, that not a fragment of them was saved; while the crews were helplessly exposed to the rage not only of the wounded monsters, but of several others which comprised the shoal, as well as of hundreds of ravenous sharks. Fortunately, other boats were at hand, and at the imminent risk of their lives the brave fellows pulled into the midst of the awful *mêlée*, and rescued their uncles, brothers, sons, or fathers, as the case might be. All this took place in the plain view of mothers, wives, and children. Picture to yourself what a scene was being enacted on the heights, where myself and the female portion of the community generally were assembled to witness the combat; what loud and piercing cries, what earnest prayers to their covenant God for aid in this their time of tribulation; and how fervent their grateful thanksgiving when all those who had been in dangers so varied were mercifully preserved. The whales were ultimately captured; and when the boats returned to the shore, what thankful ejaculations were poured forth! what embracing of mothers and sons, husbands, and wives! and also, for I may not conceal the fact, of certain comely young men and comelier maidens, the latter of whom hardly knew whether to laugh or cry; but I am of opinion that some of them did both.

The desire of our young friend to know whether the European cast of features prevails may be answered in the affirmative; but, at the same time let it be borne in mind that the Tahitians are a well favored people, especially the woman. As to ourselves our progeny are much diversified in complexion, though not generally in feature; our manners, customs, mode of living, and prevalent tone of opinion are so thoroughly English, that the evidences of British origin deepen instead of becoming less marked, and so will continue to do, unless people of other tongues and modes of faith unhappily settle among us, which may Heaven forbid! In respect of personal appearance, our men are athletic, bronzed and bearded, *obedient husbands* and exemplary parents. Among the females there is not a beautiful woman, though most are very pretty, and all have pleasant and loveable countenances. In bodily form they are somewhat inclined to be large, carrying their age remarkably well for so warm a climate and such well-peopled nurseries. The most remarkable thing is the great variety of complexion among children of the same family in all the different generations, now amounting to four. Such diversity exists, I think, among no other people. Children of the same parents, though possessing unmistakable identity of countenance, are widely separated as to colour. One brother or sister may be as purely white as an Anglo-Saxon girl; with auburn locks; the next in age is probably but a few shades lighter than a Bengalee or American-Indian, with the luxuriant black hair of either; nay, even in the case of twins there is the same physical difference. My wife's sister the mother of no less than twenty children, has two daughters (twins) of the age of twelve years: the one is as fair as an English-born child, with slightly freckled countenance and light hair; the other is as dark as a Spanish damsel, with profuse locks of ebon hue. But what is still more singular, Mary is in features and shape almost Tahitian, while Rosa, the Indian in hue, has Grecian features, a statuesque form, and, if she lives to womanhood, will, I think, be more nearly beautiful than any of her companions. As regards the inner man, blessed be God "we are, though weak" still pursuing "the even tenor of our way." Pulmonary consumption is pre-

valent, and, I fear, on the increase; three persons have died recently from this insidious disease. One of these was the husband of my last-married daughter Jemima; she has not yet attained her twenty-first year. They had been married scarcely two years. She has a little son of four months old.

AN AMERICAN BISHOP ON HIS VISITATIONS.

"To know what he (*Bishop Doane of New Jersey*) was, required the near and constant intercourse of daily life. Some men bestow all their smiles upon their dear public, and reserve their frowns and fretfulness for private use, and home consumption. Such was not the Bishop's use of those dear qualities, which made him dearest to those who were nearest to him. His gentleness, abounding pleasantry, and brightness were most conspicuous in the circle of home, or among the friends he loved. Wit and humour were always at his command, and he summoned them to cheer and enliven the familiar intercourse of trusted friends. He had one quality of wit seldom excelled, that which enabled him to give a prompt and pertinent repartee, and his quiet manner and accompanying look always sharpened the point. This pleasant attendant seemed always most at hand, to cheer his friends, in circumstances which would have depressed or crushed other minds. At a meeting of anxious friends, in one of the most trying seasons of his life, some one remarked he 'was sorry a certain Bishop had engaged in the matter of the presentment, for it was said of him that he never let go of anything he took hold of until his teeth met.' 'That depends upon what he bites on,' was the Bishop's quiet reply.

"Walking up from Riverside, (his residence) to the place where the Court was held during the time of his trial in Burlington, he was always surrounded by a body of friends, and saluted from almost every window that he passed, with a word of greeting and cheering love. On the first morning, as he passed along, a lady called to him, 'good morning, Bishop; beware of dogs!' He turned, as he passed, with a wave of his hand, and only said:—'The dog recovered from the bite; the dog it was that died.'

"But the clergy, who were most in the habit of attending him on his visitations, had most experience of that pleasantry which made the roughest road smooth the toughest meat tender, and the darkest night less dreary. And he carried this pleasantry into the houses where he sojourned, and made all, young and old, feel that they had under their roof not only a Bishop, but a bright and pleasant guest, who brought cheerfulness to their home. Arriving at a country Parish in a violent storm, the lady of the house said, 'Bishop, I'm afraid we'll have very unpleasant weather during your visit,' 'Oh,' replied he 'I'll make it pleasant!' It will hardly be believed that this jocose answer, was made, in the country about, the ground of a serious charge, quite in character with others, against the Bishop, as holding such high views of his office that he claimed Episcopal control over the weather! But the Bishop could make it pleasant, 'whether or no,' as he expressed it. And he made it one of the principles of his life, to maintain this pleasantry under the most adverse circumstances. Indeed, few men have ever lived, who were less the slaves of circumstances. How many men have little joy or comfort upon earth, because they give such power to the petty evils and trifling annoyances of life. Bishop Doane never allowed these to be his masters; and even if he felt them, never let others know it by his complaining. With as much to try him as most men, he was less than a murmurer or complainer.?

"A clergyman who once drove him through his whole northern visitation, often tried to extort a little sympathy, with his own weariness and sense of discomfort, from the Bishop. But it was in vain. The dialogue between the disconsolate driver and contented passenger, would run something after this sort. 'Bishop, this road is very heavy!' 'Well, its a great comfort to think, that we have'nt to carry it!' 'The night is so dark I can hardly see to drive!' 'Well, you'll see better to-morrow!' 'But Bishop, I'm afraid we are on the wrong road!' 'That's nothing to me, I'm only a passenger!'

"Arriving late one night at the house of a distinguished citizen of New Jersey, after three long services and weary drives, between, the Bishop as usual made no complaint. In the morning the lady of the house, who had been a little prejudiced against him, said, 'Bishop, I must say, you pleased me very much last night!' 'How was that, madam!' 'Why, most clergymen coming as you did, would have spoken of their hard work, and fatigue, and complained of it. —You never said a word!' That lady, during her life, was always a firm and devoted friend of the Bishop. As illustrating the Bishop's indifference to discomforts and the pleasant influence he had in making others forget them, a clergyman has often described a three days' visitation in one of the roughest parts of the Diocese. The conveyance was a one-horse waggon without springs, drawn by a very slow animal, with difficulty to be forced into a faster gait than a walk. Rain poured down all the time, and only one small umbrella to shelter three! Roads rough, and hills many. Yet the spirit which the Bishop communicated, the happy turn he gave to every adverse circumstance, the radiance of his bright and joyous temper, made this a delightful excursion! The Missionary of the district, a Deacon, and one of the youngest Presbyters of his Diocese, were his companions, and yet the Bishop treated them as his equals without in the least sacrificing his dignity. He was with them as an elder brother, and thus it was he won their hearts. There never was one who stood less upon *personal* prerogative—he only magnified his *office*. He could in an instant lay aside his playfulness, and assume the dignity and uncompromising resolution of his working character. On this visitation he gave an illustration of this. In a long, rough and uncomfortable drive, to a distant Parish, he was in his most playful humour, employing its power in a successful conflict with the discomforts of the day. The Missionary's one horse, which the Bishop named 'Sorry,' from his colour and condition, was very much opposed to the spirit of this 'fast' age. The result was a continued conflict between man and beast—the Missionary and the horse—of which the former was only half owner. At any unusual application of the whip, the Bishop always interposed on the ground that the Missionary had only a right to touch one half of the horse, and that he must not beat Mr. D's half! As the driving rain was falling fast, and our umbrella afforded little shelter, the Bishop took in good part, the impudent suggestion of one of his youthful attendants, borrowed from a similar saying to Dr. McKnight: that 'as soon as he got into the pulpit he would be dry enough.' The way beguiled and shortened by constant pleasantry, its end at last, was reached. On entering the Church, by that ecclesiastical deformity, a basement, the untidy appearance of everything made a very disagreeable impression. In the corner were heaped the sweepings of the past year. At once our playful companion became the Bishop in God's house, jealous of its honour, indignant at its profanation. The Bishop instantly summoned the minister, and the attendants stood almost aghast at the sternness and energy of his rebuke. The clergyman replied that it was not his business to keep the Church clean. 'Yes, sir, it is your business, even if you sweep it yourself.' Why, Sir,

if even Satan likes to have places swept and garnished, can you think that the Holy God will tolerate such a place as this! Although he never *played* the Bishop with his clergy, and associated with them as a loving brother, yet he could *be* a Bishop, when it was needful.

"On his first visitation of his Diocese, Dr. Ogilby first met him at the dinner table of the Rev. John Croes, of New Brunswick. On returning home Dr. O. was asked what he thought of the new Bishop. He replied, 'one single speech of his satisfied me that he is the man for the Diocese, and that he will make it flourish!' The conversation at dinner had reference to the Methodist system, and its apparent success. Some one said that he thought their success was to be attributed to their system of itinerancy. 'If I thought so' said the Bishop, 'I would set my clergy itinerating within a month.'

"On his first acquaintance with a clergyman, brought into the Diocese by those not friendly to the tone of its principles, who had no surplice, and had been officiating without one—'Where is your surplice' said the Bishop. 'I have none.' 'What have you been doing.' 'Wearing the gown,' said Mr. M. 'You must have a surplice,' the Bishop said. 'Well Bishop, if I must have one, will you help me to get it.' 'Will you wear it.' 'Certainly I will.' 'You shall have one before next Sunday.' And before many days had passed, one was sent to him. After service the Bishop said to him, speaking of his letters of transfer, 'you have got under a tyrant now.' 'I only promised to obey my Bishop's *Godly* monitions, you know,' was the reply. 'Have you any children,' said the Bishop.' 'No.' 'Well you expect some, dont you.' 'Yes, Bishop,' 'When you tell them to do a thing, will you let them be the judges as to whether it is a Godly or an ungodly monition. I guess you'll decide that yourself, as I do.' And they parted firm friends.

"Going to visit a vacant Parish, he found there a clergyman from another Diocese, officiating. 'What are you doing here,' he said in an off-hand way. 'Well, I am supplying the Church.' 'Who sent you.' 'Well, Miss W. asked Mr. C. to find a clergyman, and he found me.' 'Is Mr. C. Bishop of New Jersey.' 'No, but I am only here *temporarily*.' 'We only live temporarily,' said the Bishop."—*Selected from Memoir of Bishop Doane.*

A Treaty has been concluded with the Queen of Madagascar, and remembering the grievous persecutions to which Christians have been exposed in that Island, we read with much satisfaction and thankfulness the following stipulations:—

"British subjects in Madagascar are to have full liberty of trade. They are to be allowed freely to exercise and teach the Christian religion. The Queen of Madagascar, from her friendship for Her Britannic Majesty, promises to grant full religious liberty to all her subjects, and not to persecute or molest any subjects of Madagascar on account of their embracing or exercising the Christian religion: but should any of her subjects professing Christianity be found guilty of any criminal offence, the action of the law of the land is not to be interfered with. The Queen of Madagascar engages to abolish trial by the ordeal of poison. She engages to do all in her power to prevent traffic in slaves, and to prohibit her subjects from taking any share in such trade; and no persons from beyond sea are to be landed, purchased, or sold as slaves in any part of Madagascar. If there should be war between Great Britain and Madagascar, prisoners who may be taken are to be kept for exchange, and not on any account to be made slaves or put to death. The treaty binds the Queen of Madagascar to use all means in her power for the suppression of piracy, and to allow British cruisers to enter the ports and rivers in order to capture vessels engaged in piracy, and to seize and reserve for the judgment of the proper authorities all persons offending against the two contracting Powers in this respect."

THE COLONIAL CHURCH.

THE following extracts from "Remarks on some late decisions respecting the Colonial Church" lately published by the Professor of International law in the University of Oxford, may be interesting at the present time :—

"It is in the power of Parliament, it is within the competence of Colonial Legislatures, to remove some existing doubts, to give to the Crown powers which it does not now possess, to create new legal relations between the State and religion such as we have not seen before. But I am strongly persuaded that, whatever we may think or desire, whatever troubles and difficulties the Colonial Church may have to encounter in time to come, whatever theories may be spun, or expedients imagined, neither judgments of courts nor acts of local Legislatures, nor statutes of Imperial Parliament can establish or perpetuate in the Colonies an ecclesiastical supremacy of the crown over a single denomination; and I should see with regret endeavours in this direction, which must as I think in the long run multiply embarrassments and could only end in failure. The views on which the Colonial Office has acted during a long course of years, in respect of Episcopal appointments, was supported originally by the authority of some of the greatest English lawyers, and has received a kind of implicit sanction from several parliaments; but it has broken down at last, when judicially tested, in a court of law, and it would certainly sooner or later have broken down in practice. The principle that the Church in the Colonies is a voluntary society must be recognised frankly and thoroughly, by the law and by churchmen themselves; whatever we do must be based on it, if we wish that what we do shall last."

"A vague metaphorical title, like that of the Head of the Church, or a somewhat exacter title like that of Supreme Governor, is nothing in itself; it simply denotes certain legal persons and attributes in relation to the establishment which are neither more nor less liable to be extended by way of influence or analogy than the powers lodged in the Crown with reference to war or trade. That the supremacy should have worn, so to speak, a more personal aspect, as we should have been accustomed to think of it as more closely attached to the person of the monarch than other prerogatives is natural and intelligible. It resembles other common law prerogatives in having descended from times when the King was really sovereign, but it connects itself, more sensible than any other, with the traditions of the Roman Empire; it was asserted by the Tudor Parliaments with a vehemence of expression and an almost extravagant amplitude of language inspired, if not warranted, by the object they had in view, the utter demolition of the dominion of the Popes. It was exercised during the great religious overthrow which we call the Reformation, with somewhat of the rough unscrupulous vigor with which power is wielded in revolutionary times; and Churchmen themselves have since that period, from tradition, from sentiment, and partly too from policy, been disposed to cling to the notion of an inherent personal supremacy in the crown as more becoming in theory, and less formidable in practice to religion, than the paramount supremacy of Parliament. Yet it is as certain as anything can be that the supremacy is the creature of constitutional law in England, and that Parliament could if so minded, abolish it to-morrow. If it were abolished, the Church as a religious Society would still hold the general duty of obedience to the civil magistrate in temporal matters, and the lawfulness in *foro conscientie* of submitting to him in what are called 'mixed' matters. And this is what the Colonial Churches hold in Colonies where the supremacy is not established by law."

To this opinion of the learned Professor, we append the explanatory observations of the Metropolitan of Canada:—

“As to the Royal Supremacy, I conceive that we can have no hesitation in acknowledging it, in the fullest sense in which it can, under the circumstances of our position, be claimed or exercised; though it may not be identical with that which is exercised over the United Church of England and Ireland, *as by law established* in those Countries. All other supremacy, to the utmost extent we shall always acknowledge, in common with all the Queen's subjects, whatever be their religion—viz: the supreme right of the Crown to revise all judgments given in any Courts, and also always to be ready to see that every one has justice done him according to the Canons, Rules, or Agreements, voluntarily entered into, or accepted, by individuals, societies or communities, whether for secular or religious purposes.”

HEALTH OF CLERGYMEN.

CLERGYMEN of the olden time were a very healthy class of people; but for the past fifty years or more a change has been going on, and at the present time uniform good health is somewhat of a rarity, especially among the younger members of the profession. Many break down entirely; others every now and then intermit their labors in order to take measures for recruiting their health; and others still labor along year after year borne down by a weight of physical burdens that threaten every moment to crush them. Comparatively few present continuously the hale, hearty look which so characterized the clergy who were on the stage in the first part of this century.

What are the causes of this difference? They are to be found in the change of circumstances and habits in this class of the community. Let us enter a little into particulars. The clergymen of the olden time led a more quiet and even life than the clergymen of the present day. Now there is a general press and excitement. The world moves faster than it did. Every thing is astir, and thinking men, especially those who have such responsibilities resting on them as clergymen have, are roused by the general movements of society to a higher grade of action. Opportunities for doing good are multiplied. Circumstances make great demands upon them, and the people earnestly enforce these demands. If a clergyman of the last century could rise from the dead to enter again upon his labors, and if he should pursue the same course that he did when he was upon the same before, he would not satisfy the demands of even a small country parish.

Not only are clergymen called to higher and more abundant intellectual effort than formerly, but this effort is made under a great burden of anxiety. And here we come to a very important point, and yet one which is little thought of. The mind is capable of doing a great amount of work without harm to the physical condition, provided it labours under agreeable circumstances. But let it work with the burden of perplexity and anxiety dragging upon it, and the weariness and depression produced will inevitably inflict injury upon the physical system, and result in ill-health. It is just in this particular that the clergyman of fifty years since had a great advantage as compared with the present time. He was supposed to be settled for life. The union of a pastor with his people was considered as sacred as the union of

marriage. He had therefore none of the anxiety which precariousness of situation is so apt to occasion even in those who possess, in addition to a firm faith, a calm philosophy and quiet nerves. He had no great temptations to fret himself about pleasing certain individuals in his parish, whom perhaps it was very hard to please. He was not every now and then kept tossing on his pillow at night from some indications that he had seen of the existence of a dissatisfied minority. These minorities, that in these days so often for long years mercilessly plant thorns in the pillow of a minister, materially abridge his usefulness, impair his health, and at length perhaps procure his dismissal, either partially or wholly broken down, were not known in the olden times. But the frequency of their existence now lays a burden of anxiety on the great majority of clergymen, lest one should rise up among the people of their charge. To say nothing of the harm done in destroying the harmony of churches, and in diverting their energies from their proper work of saving their fellow-men to the profitless business of maintaining a quarrel, the injury that is inflicted by a meddlesome minority upon the clergyman both mentally and physically, is unwarrantable and cruel.

There is another source of anxiety to the modern clergyman. His means of subsistence are not only precarious, but they are scanty. This is the general rule, though, it is true, there are some very marked exceptions. The clergyman of olden time was a good liver, and he found it no hardship to obey the scripture in being given to hospitality. True, his salary was small, but really much larger than salaries now are, compared with the prices of other things, for the salaries of clergymen have not grown *pari passu* with the expenses of living. Besides, with all the noise made now about donation visits and sunnyside items, clergymen were trusted more liberally by their parishioners than than they are now. The annual filling of the minister's wood-yard, with the cheerful entertainment afterward, is a type of the multiform generosity of his people, and his hearty recognition of it.

Sometimes the insufficiency of salary brings a load of debt, and the anxiety about this wears sadly upon both mind and body, unless, perchance, the clergyman belongs to that wonderful easy-minded class of persons who seem never to be in the least troubled with the idea of debt, even though the disagreeable reminders of it may often press upon them.

In many cases also, where there are strong scruples in regard to going beyond the income, there is added to the anxiety the depressing influence of poor and comfortless living. There is many a poorly-warmed and poorly-fed clergyman who, in other avocations might have attained much more than a competence, and yet he is expected, under all the depressing circumstances of his condition, to maintain a bright cheerfulness in his abundant labors. Nay, more, very often the ailments which such circumstances may produce are spoken of by parishioners with little charity, and perhaps the approbrious name of hypochondriac may be freely applied to him who, as a matter of justice, not of liberality, should have so adjusted his circumstances as to have saved him from his ill health.—*Harpers Weekly*.

True religion begins in prayer, and in prayer more than anything else it is exercised.—*Alexander Knox*.

To criminate and recriminate never yet was the road to reconciliation. Do you make trial of the soft answer which turneth away wrath?

THE BISHOP OF LONDON UPON SISTERHOODS.

At a meeting of the ladies forming the London Diocesan Ladies' Mission, the Bishop of London said the year which had just ended was one which had certainly shown, more than any other year of his acquaintance with the diocese the great importance of female influence in carrying out the objects for which Christ instituted his Church. That great affliction with which it pleased God to visit this metropolis last autumn brought distinctly before them all how much depended upon the active Christian exertions of women in every emergency of the kind; and he should certainly fail very much in giving expressions to his own feelings if he did not take that opportunity of saying how thankful he felt, that so many ladies were able to take an active Christian part in meeting the distress which then prevailed. Indeed he did not know where they would have been had it not have been for those efforts. He might, in connexion with this subject, advert to the sisterhoods of various kinds, for they knew how much work was done by them. The hospital which had been established in the east of London had been worked with great success, and the way in which the various already existing hospitals were supplied by the sisterhoods had proved, it would be admitted by all who knew anything of the matter, a great blessing to the poor sufferers and a great means of staying the calamity. In the various poor districts sisterhoods were established, and the sisters went from house to house amongst the people. It was impossible to over-estimate the importance of that degree of calmness which their presence was able to infuse at that time of general alarm. Persons who would have been quite at a loss what to do, and who would have been in a state of consternation, were calm and encouraged by seeing ladies coming from a distance, and exposing their lives for God's cause; and this influence, he had reason to know, had spread very far amongst the poor. In Ratcliff, for example, he knew that the house established there was looked to by the poor as of the greatest use, as the centre of all good. Not only had many of the ladies who joined sisterhoods promoted this great work, but much had been done by those who had not joined them. Every one knew what Miss Marsh had been able to accomplish in the London Hospital, and whenever he had visited the hospitals he had heard the conductors of them express the greatest thankfulness for what had been done. There were others who, from the pressure of family duties, were unable to give themselves so completely to that sort of work, but who still were able by their presence, by their kindly advice, and by directing that stream of charity which flowed so largely into London at that time, to be of very essential service. He begged to express his thankfulness for the example which was shown, and his conviction that, under God's mercy, they were indebted to it for the removal of a great calamity; the same spirit, which was evinced last year would be ready to show itself again for the benefit of the poor. He might mention that the Deaconesses' Institution, to which he asked them to contribute last year, had been as ready as other institutions to take its share in the dangerous work, and that great blessings had resulted from what it had been able to do.

NEVER boast. It is the sign of a weak and vain mind, even in children. The boasting boy is never thought of much account among his companions. True worth is always modest.

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

TO THE EDITOR OF THE CHURCH CHRONICLE.

THE GREAT CONCESSION.

Mr. Editor.—The Rev. Canon McNeile, the great leader and champion of the so-called Evangelical clergy, in an address at a meeting of the Church Association lately held in London, undertook to reply, *seriatim*, to ten charges brought against that body of offending against the rubric and the ecclesiastical law in the performance of Divine Service.

He set about his task with the following very important prefatory remark: "To guard against the possibility of being mistaken, or of being induced by enthusiasm, or the bent of the moment, to say a word which I might be sorry for having uttered, I have committed a few observations to paper."

The charge marked No. VIII. on the docket, to which I wish particularly to confine attention at present, stands thus: "They allow the Bread and Wine to be placed on the altar at the commencement of Divine Service, instead of placing them there immediately before the Church Militant Prayer." To this charge he replied as follows:—

"As to No. VIII., it is true that in *Westerton v. Liddell*, a credence-table was held to be lawful, to receive the elements until the time for placing them on the table according to the rubric. But the Court said: 'Now what is a credence-table? It is simply a small side-table, on which the bread and wine are placed before the consecration, having no connexion with any superstitious usage of the Church of Rome. Their removal has been ordered [i.e., by the Court below] on the ground that they are adjuncts to an altar; their Lordships cannot but think that they are more properly to be regarded as adjuncts to a Communion-table. The rubric directs that at a certain point in the course of the Communion service (for this is, no doubt, the true meaning of the rubric), the ministers shall place the bread and wine on the Communion-table, but where they are to be placed previously is nowhere stated. In practice they are usually placed on the Communion-table before the commencement of the service, but this certainly is not according to the order prescribed. Nothing seems to be less objectionable than a small side-table from which they may be conveniently reached by the officiating minister, and at the proper time transferred to the Communion-table.' Light is thrown on these words by what the Court had said a little before. 'The distinction between an altar and a communion table is in itself essential and deeply founded in the most important difference in matters of faith between Protestants and Romanists; namely, in the different notions of the Lord's Supper which prevailed in the Roman Catholic Church at the time of the Reformation, and those which were introduced by the Reformers. By the former it was considered as a sacrifice of the body and blood of the Saviour. The altar was the place on which the sacrifice was to be made; the elements were to be consecrated, and being so consecrated, were treated as the actual body and blood of the victim. The Reformers, on the other hand, considered the Holy Communion, not as a sacrifice, but as a feast, to be celebrated at the Lord's table; though as to the consecration of the elements, and the effects of this consecration, and several other points, they differ greatly amongst themselves.' Accordingly their Lordships ordered the stone altar to be removed as illegal. Now it may fairly be said that the Evangelical body will admit credence-tables, if the Ritualists will admit the reasoning by which the Court decided the point. If they decline to do so, it becomes evident that they differ from the law of the Church as here laid down in a matter of doctrine and principle, while the Evangelical school differ only (if at all) in a minor point of practice and order."

Now, *Mr. Editor*, this is a great and important concession, and I honour Dr. McNeile for it, though I could have wished he had made it with a better grace, and in more ingenuous terms. The question entertained by the Court was not, and never could have been, one of doctrine: it was one purely of order and practice, and I am quite at a loss to know how any one could have regarded it in any other

light. Certainly I never heard of any churchman in this Province who insisted upon any thing more.

TRUTH.

TOTTEN RECTORY, DIGBY, 29th March, 1867.

Mr. Editor.—I wish to state publicly in your columns that the absence of my name from among those of my brethren, appended to the Address presented to his Lordship the Bishop, a little while ago, was occasioned not by want of sympathy with its general spirit—in that respect I concurred in it most heartily—but by my inability conscientiously to sign my name to some secondary expressions contained in it—as was stated at the time to those who had charge of it.

I will not occupy your limited space with reasons why I did not make this statement before—my only care is to prevent the fact of my name not being with those of my brethren on that occasion, being misapprehended or misused.

I am, Yours &c.,

HARRY LEIGH YEWENS.

A Subscriber has kindly sent us the following extracts from a letter, lately received from his brother in California. A Nova Scotian and a layman of so much energy, perseverance and right christian feeling, is a man of whom his native country and his Church may well be proud:—

....., CALIFORNIA, January 24, 1867.

My Dear Brother,—

..... So much for family affairs, and now let me tell you something about our little Church. Since my last letter on the subject we have not been idle. The edifice is all completed and finished outside, and the interior only wants the pews (or seats) and the chancel furniture. It is a pointed, or rather a lancet gothic building, 54 feet long and 26 wide, posts twelve feet, rafters 24 feet. It will seat 140 or 150 people. It is finished and sanded outside to represent stone, with buttresses, and has a Vestry at the side of the chancel 13 by 14 feet. The side windows are 21 in. by 6½ feet, in three panes of glass, and frosted to represent ground glass. The window in the chancel is a triplet of stained glass, so arranged as to represent a large red cross. The window over the entrance is also a triplet like that of the chancel, but of plain ground glass. The whole roof inside is open, showing all the timbers, rafters, collar beams, knees and supporters. The walls also shew the main posts between the windows, finished like rude gothic pillars, supporting the knees that secure the roof to the walls. All the frame work of the building, with the mouldings, cornices, window frames and facing, doors, door facing, &c. &c., are of our red wood, obtained from the neighbouring mountains, planed, oiled and varnished. The ceiling of the roof between the rafters, and of the walls between the posts is of narrow Oregon white pine boards, matched and beaded; this is also oiled and varnished like the rest of the wood work. On the inside of the building when done, there will be neither paint nor plastering; for the seats and chancel furniture will be made of red wood, varnished like the rest.

Our little Church has neither steeple nor tower, only a large cross over the front gable. The chancel will have, at the front edge, a small stand for the Bible (a lectern) on one side, and on the other a larger one for the Sermon, and a short rail or kneeling bench behind and near the lectern, facing the opposite side of the chancel for the prayers. There will be no other pulpit or reading desk. The back half of the chancel is railed off for the altar, &c. The choir will be in front of each side of the chancel. There is one step from the body of the building to the front chancel, and one step from the front to the back chancel.

Strangers who have seen our little Church, say it is the prettiest and best built in the State, but you know visitors are generally very complimentary (*ou tout au contraire.*) True it is very small—but large enough for our present wants; and you will say that's large enough.

Now I know you will be surprised when I tell you that I have been Architect.

Director and Manager of the whole thing, from beginning to end, but you know we dont know what we can do till we try. We fixed up temporary seats and had our full Service, and a *wedding*, on Christmas day.

Last Sunday we had Rev. Mr. Wyatt, of Trinity, San Francisco; he held Service morning and evening. We have the Choral Service throughout—our Chanting is antiphonal. We are the second church in the State that has the Choral Service throughout. Now what will some of our Nova Scotia friends think of that? But say what you will, I feel sure that the services of the Church properly performed by a good choir will do more to build up a congregation of devout Church people, than almost anything else. I cannot tell yet how we shall succeed; but if we can supply ourselves and our neighbours with something better than Politics in the house of God, by means of our beautiful Church Service, and Evangelical preaching, we shall supply what by many is felt to be much needed. Very much, of course, will depend upon our getting a good Minister. And here lies the difficulty, for although we are partly promised one (a missionary,) there is a great lack of Ministers, and many places in California besides this are unsupplied. In the mean time the Bishop has promised to send us one from San Francisco, whenever one can be spared. The Bishop was here last October; he performed Service in the Presbyterian Church. He and his lady came up on Saturday, and returned on Monday. They made our house their home, as do all the clergy whilst here.

I feel very hopeful that the enterprise of getting a Church established here may be successful, and be the means of doing good; but much will depend upon our getting a minister who will understand how to do his duty, and will faithfully and sincerely perform it. There is very little of that prejudice against the Church manifest in Nova Scotia.

Your affectionate Brother,

G. W. B.

[Extract from a San Francisco Paper.]

OFFICIAL VISITATION.—Oct. 21, Sunday.—The Bishop was at Centerville. Occasionally services have been held here during the last four months, by the Rev. D. J. Lee. A lot of two acres has been given for a church, and a handsome building commenced, which is now under roof. It is wooden, but Gothic, ecclesiastically correct. About one-half the cost has, so far, been paid by one family, to whose devotion to the Church the congregation owes its existence. The building has been suspended until further funds can be procured, and it is hoped that the few hundred dollars necessary will be given by friends abroad. The Churchmen at Centerville have "done what they could."

Service was held in the Presbyterian House of Worship. The Bishop read Morning Prayer and preached. In the evening, there was a Litany Service, all the responses to which were musical and admirably executed, as was the singing in the Morning Service. The Bishop also preached in the evening.

"NOW JESUS LOVED MARTHA AND HER SISTER AND LAZARUS."—What a world of blessedness is supplied in those few words! How many acts of unutterable condescension on the part of him whose ways, at the birthday of creation, caused the very morning-stars to sing together, and the Sons of God to shout for joy" on the part of the little family at Bethany, how much of reverence and gratitude, as well as singleness and purity of heart!

Let those who have presumed to think of Martha as of one engrossed with domestic cares, to the neglect of her spiritual condition, consider what is implied by the statement, "Jesus loved Martha." We make wondrous free with God's Saints. It is "unbelieving Thomas!" and "busy Martha!" More complaisant to ourselves, we dont hesitate to assert that we have given our "mite," when we have cast into the offerings of God so paltry a sum that we are literally ashamed to say how small it was.—Rev. J. Burgon.

Selections.

MY DARLING'S SHOES.

God bless the little feet that can never go astray.
 For the little shoes are empty in the closet laid away!
 Sometimes I take one in my hand, forgetting till I see
 It is a half worn shoe, not large enough for me;
 And all at once I feel a sense of bitter loss and pain,
 As sharp as when two years ago it cut my heart in twain.

O little feet that wearied not, I wait for them no more,
 For I am drifting on the tide, but they have reached the shore;
 And while the blinding tear drops wet these little shoes so old,
 I think of future bliss reserved where all looks now so cold.
 And so I lay them down again, but always turn to say,
 God bless the little feet that now so surely cannot stray.

And while I thus am standing, I almost seem to see
 Two little forms beside me, just as they need to be.
 Two little faces lifted with their sweet and tender eyes!
 Ah me! I might have known that look was born of Paradise.
 I reach my arms out fondly, but they clasp the empty air!
 There is nothing of my darlings but the shoes they used to wear.

O the bitterness of parting cannot be done away
 Till I see my darlings walking where their feet can never stray;
 When I no more am drifted upon the surging tide,
 But with them safely landed upon the river side;
 Be patient, heart! while waiting to see the shining way,
 For the little feet in the golden street can never go astray.

THE POWER OF THE SAVIOUR'S NAME.—When the pious Bishop Beveridge was on his death bed, he did not know any of his friends or connections. A minister, with whom he had been well acquainted, visited him; and when conducted into his room he said, "Bishop Beveridge, do you know me?" "Who are you?" said the Bishop. Being told who the minister was, he said he did not know him. Another friend came who had been equally well-known, and accosted him in a similar manner: "Do you know me, Bishop Beveridge?" "Who are you?" said he. Being told it was one of his intimate friends, he said he did not know him. His wife then came to his bedside, and asked him if he knew her. "Who are you?" said he. Being told she was his wife, he said he did not know her. "Well," said one of them, "Bishop Beveridge, do you know the Lord Jesus Christ?" Said he, reviving, as if the name had produced in him the influence of a charm, "Oh, yes; I have known him these forty years! Precious Saviour! he is my only hope!"

The following is published for the benefit of the little boys and girls who would be beloved and respected by everybody whose good opinion is worth having:

Always say—Yes, sir. No, sir. Yes, papa. No, papa. Thank, you. No, thank you. Good night, Good morning. Never say how, or which, or what.

Use no slang terms. Remember that good spelling, reading, writing, and grammar are the basis of all education.

Church Laws.

ENGLAND.—With the instinctive feeling that the decisions of all Church councils would be against them, the Arians of old were always great Church-and-State men, *i.e.* were always in favour of appealing to the State to revise the decisions of the Church. So it is with the Colensoites and free-thinkers of the present day, who moreover are endeavouring to bring to their side in this matter such timid Churchmen as those who fancy that freedom from State interference in matters of faith, means rebellion against the lawful Sovereign. Dissenters of every persuasion regulate their own ecclesiastical affairs without the assistance of lawyers or legislators of adverse religious opinions. The Protestant Episcopal Church in the States of America manages to flourish and grow without the shadow of such interference. The Professor of International Law and Diplomacy, in the University of Oxford, has lately published some most able “Remarks on some late decisions respecting the Colonial Church,” *i.e.* those of the Judicial Committee in the two cases of “Long *vs.* the Bishop of Capetown,” and in the matter of the “Bishop of Natal,” and in the case of “Bishop of Natal *vs.*, Gladstone and others, Trustees of the Colonial Bishopric’s Fund.” In the course of a most lucid and closely reasoned argument, the learned Professor proves, that in these Colonies where the Church is not established, and where the Crown possesses no power of legislation, (in matters ecclesiastical,) the Bishop has no legal status—no legal jurisdiction. He is as a Bishop, subject to no legal jurisdiction. He can, as a Bishop, express no legal authority or supremacy over others, nor is he subject to any. The Crown has no power to clothe him with a legal *status*. And all this follows from the fact, that in such Colonies the established Church forms no part of the Constitution.

“I am strongly persuaded,” he says, in conclusion, “that whatever we may think or desire; whatever troubles or difficulties the Colonial Church may have to encounter in time to come; whatever theories may be spun, or expedients imagined, neither judgments of Courts nor acts of local legislatures, nor statutes of the Imperial Parliament, can establish or perpetuate in the Colonies an ecclesiastical supremacy of the Crown over a single denomination, and I should see with regret endeavours in this direction, which must, as I think in the long run multiply embarrassments, and only end in failure.”

The Professor is not insensible to the dangers to which the Colonial Church—so situated—may at present be exposed; but he thinks such dangers have been greatly exaggerated, and that whatever they may be the remedy for them is not to be found in a Central Court of Law sitting in London.

The bond of union between the Mother Church of England and her daughters in the Colonies was by some thought to be the Royal Supremacy. This, as we see, has now utterly given way, and dangers of every description appear on every side, so long as we blindly trust to and grasp after it. Our true bond of union—that which has stood the test of experience—is that which rests on a common faith. It held the primitive churches together against the fierce strokes of heathen persecution. It was proved sufficient to hold together and draw constantly closer together the Churches of England and the Churches in Scotland and America, and this under far greater disadvantages than any which now beset the Church of England and her daughters in the Colonies.

In patience let us possess our souls, and with faith and prayers seek a solution of the present difficulty in the approaching Pan-Anglican Council. May the Holy Spirit guide its deliberations.

The Church-rate and Abolition Bill has passed its second reading in the House of Commons, by the help of many members who dislike it in its present shape and expect to make something very different of it in Committee.

The Rev. R. W. Guinness has been dismissed from the curacy of Cheltenham for extempore preaching. His style was considered rather too impassioned, as it was seen that in one of his sermons he exclaimed—"Good God, what fools these ritualists are!" and in another he consigned the said "fools" to an uncomfortable place, the name of which begins with a capital H.

Many of the English clergy advocated the devout observance of Good Friday, in their sermons on the fifth or sixth Sunday in Lent.

In the matter of Ritual the Convocation of York has followed the example of that of Canterbury. It deprecates extreme Ritual as an innovation, but expresses a distinct opinion in favor of surplice, hood and stole. Much now might be expected to result from these decisions if Convocation more largely represented the working clergy. Diocesan Synods in which the whole body of the Church—clergy, and laity—are duly represented, should take the initiative in questions like this, revising the action of Rural Deaneries or Church Meetings, and having their own decisions revised and confirmed or rejected by Convocation. As it is,—of those not consulted—some will continue to offend the moderate decisions of Convocation by excess and others by defect,—the one thus furnishing the excuse for and consequently strengthening the hands of the other, until Truth emerges from contradiction.

The Bishop of London is about to proceed by law against the ritualism of St. Alban's. The Ritualists are therefore commencing law-suits against some of the London clergy who break the Rubric by defect.

The Bishop of Rochester, a good, kind-hearted man of moderate Evangelical opinions, has died suddenly, whilst exercising that charity which is the Christian's best passport to heaven. He was with an invalid relative on Saturday evening, when the latter feeling faint, the Bishop assisted him upstairs on to a couch, and sat down on a chair by his side. Presently the invalid, recovering himself, turned to his companion, and, observing him to look pale, said, "I think we ought to change places." The Bishop did not hear,—he had gone to his rest.

SOUTH AFRICA.—Dr. Colenso relying on the support of the Privy Council and encouraged by the late decision of the Master of the Rolls, compelling christians of the Church of England to pay his salary as a bishop after his excommunication, now comes out with a circular to the clergy of Natal advising them as to his intended course regarding them. As to the doctrine to be held by them, a comfortable latitude is to be allowed. They may preach whatever they like "within the wide limits allowed by the Church of England." But let them beware of any "acts of disorder, insubordination and schism." In such case their licenses will be at once withdrawn.

In other words the authority of Christ and His Church are to be treated as mere matters of opinion, but the authority of "the Bishop of this Diocese, appointed by Her Majesty" is to be held sacred.

Having already introduced into his diocese a new hymn-book which contains no hymn to Christ, Dr. Colenso concludes his circular as follows:—"I am yours faithfully, in Christ,
J. W. NATAL."

UNITED STATES.—The subdivision of the larger dioceses seems to be the order of the day. An earnest effort is now being made to divide Virginia, and another bishop will soon be labouring there, with the inevitable result of new churches, new parishes, new clergy and new life generally.

The bells of St. Michael's church, in Charleston, S. C. which have been in the possession of the United States authorities, have been released from the Custom House, and on Saturday were subjected to their first trial, and as they chimed the familiar sounds of "Home again," the eyes of not a few were bedewed with grateful tears. The bells were found to be in perfect condition, and hereafter we may hope to have them ring in many Sabbaths of prosperity and peace.—*Episcopalian*.

An old gentleman (thought to be a member of the Legislature from the "rural districts,") went into Trinity church, Boston, last Sunday afternoon while the Rev. Dr. Gallaudet was repeating the service to the deaf mutes by signs, etc. After attentively watching the proceedings for a few moments, he rises from his seat, takes his hat and starts for the door, and as he passes out shakes his head reproachfully at the sexton and mutters "I can't stand them *ritual tantrums*, no how!"

New York in a religious sense is cut in two, as all the reformed churches are in one end of the city. A vigorous effort is now being made to evangelize the heathen at their own doors by the good people of that great city. The poor are not brought together into halls or lecture rooms to be stared at, but are visited by those who show their christian love for them by first administering to their temporal and next to their spiritual needs. And by all accounts some of the lay-visitors can well afford to do this, as one among the number is worth \$200,000 a year, and less than fifty others have subscribed \$150,000 to the work.

Dr. McNeile has lately admitted that the "Evangelical School," (to use his own phraseology,) violate the law laid down by the Privy Council in a "point of order and practice," and tries to defend them by the plea, that the acts of the opposite party are not in harmony with the *reasoning*, of the Lords of the Council, upon the doctrines of the Church. But the Rev. Doctor appears to have forgotten that, although the *judgment* of a lawful court demands obedience, and is binding upon the conscience, the *reasoning* of the learned judges has no legal force. The Court adjudged that stone altars are *not* to be used, that credence tables *may* properly be used, and that the rubric declaring the time for placing the bread and wine upon the table, *must* be obeyed. It did not deliver any judgment upon any matter of *doctrine*, for no such matter was before it.

NOVA SCOTIA.

At the Confirmations recently held in Halifax 293 persons have been confirmed, including 41 soldiers.

(For "Church Chronicle.")

On Sunday, the 28th ult., the Lord Bishop administered the Apostolic rite of Laying on of Hands, in the Parish of Dartmouth. Sixty-one candidates presented themselves—33 at the Parish Church, in the morning; and 28 at St. Peter's Church, Eastern Passage, in the afternoon. On both occasions the churches were filled with devout and attentive congregations; and it is sincerely hoped that the warm and affectionate appeals from their Chief Pastor were not only deeply felt and fully appreciated at the time, but have been truly blessed to their spiritual and eternal good.

ST. MARGARET'S BAY.—On Saturday, May 4th, the Bishop, accompanied by Mrs. Binney and Master William Binney, arrived at the Rectory, St. Margaret's Bay, and the next day Confirmations were held in St. Paul's Church, French Village and St. Peter's, Lower Ward. Fifty-two persons made their profession of faith and obedience, and were received into full communion with the Church by the scriptural and primitive mode.

The weather being very fine, two schooners, with colors flying, brought a number of persons across the sparkling waters of the Bay from the neighboring Parish of Hubbard's Cove, who were thus enabled to participate with their brethren in the solemnities of the day. Christ crucified was most faithfully and lovingly set forth,

and the stirring sermons of the Bishop will be long remembered here. May we all "give the most earnest heed to the things which we have heard, lest at any time we should let them slip."

The music in both churches was both new and old. The Canticles were sung to Anglican chants, the Anthems were from hymns ancient and modern, the hymns from the S. P. C. K. book lately adopted in this diocese, and the music of the psalms for the day, as well as the remainder of the chanting was Gregorian, from Helmore's "Plain Song." The Gregorian chants alone are used in this parish in the daily service.

The Bishop of Newfoundland is expected by the next steamer from England, on his return to his Diocese; and we are happy to announce that he is not to come in solitude, as he has found a help truly meet for him in the excellent widow of the late Archdeacon Mountain.

COLONEL MYERS.—We have this month to record with real sorrow the death of Colonel W. J. Myers, who suddenly went to his rest on Monday, the 15th ult. Few men, in the present time would be more missed or so much regretted, and not only our friends and brethren in Halifax, but the whole Church throughout the Province will mourn the loss we have sustained in the passing away of this devout and estimable Christian. On his retirement from active service in the army, he took up his residence in this country, in which, for the period of twenty years, he never forgot that he was called by the Captain of his Salvation to be a soldier, and where he fought the good fight and finished his course. Having been released from the service of public life, he applied himself assiduously to the duties of a Christian citizen, and fulfilled them with an integrity and honor which won for him the admiration of all; but it was in the Church that his best-affections were absorbed and his most zealous efforts engaged. Stern and unbending in all that appertained to Truth and order, he was nevertheless kind and considerate in his judgment upon those who differed from him, so that it might be truly said of him, that "his moderation was known unto all men."

We are quite sure that the clergy of the Cathedral Parish will have occasion to lament the loss of his valuable and cheerful aid, and the parishioners of St. Luke his example of devotion and reverence. We are equally certain that it will be difficult to supply the various offices he filled in the D. C. S., in whose welfare he was deeply interested, and for whose service he was always ready. We are glad to observe that expressions of grateful respect have been recorded at the several meetings of the Church, and we give these to our fellow-Churchmen, united with our own, and our sincere sympathy with the sorrow of his bereaved family.

"The memory of the just shall be blessed."

Notes and Notices.

APPOINTMENTS FOR CONFIRMATIONS.—May 18th, North Shore; 19th, Hubbard's Cove; 19th, Chester; 20th, Blandford; 22nd, New Ross; 24th, LaHave River; 26th, Lunenburg; 26th, Mahone Bay; 27th, Maitland; 28th, New Germany; 29th, Bridgewater and Conquerall; 30th, New Dublin; 31st, Broad Cove and Mill Village. June 1st, Eagle Head; 2nd, Liverpool; 5th, Shelburne and Church-Over; 6th, Port Latour; 7th, Barrington; 8th, Tuskett; 9th, Yarmouth; 12th, Weymouth; 14th, Digby; 15th, Clements; 16th, Annapolis and Rosette; 17th, Perrott; 18th, Granville; 20th, Bridgetown and Belleisle; 21st, Wilmot; 23rd, Aylesford; 24th, Kentville; 25th, Cornwallis.

The Clergy are requested to have the lists, of names and ages of Candidates, ready for the Bishop, *before* the Confirmation in each Church.

The Bishop, having been summoned to the meeting at Lambeth in September, will be obliged to defer till next year some of the Confirmations which would otherwise have been held in the Autumn.

D. C. S.

At the last meeting of the Executive Committee a resolution was unanimously passed, expressing a sense of the loss which the Society had met in the death of the late Treasurer, Colonel Myers, and of sympathy with his family in their sorrow.

The Secretary was directed to discharge the duties of treasurer until the annual meeting of the Society.

A statement was submitted of the receipts from the several parishes, shewing that the income of the Society in 1867, for *general purposes*, would probably not exceed \$3,500.

Taking into consideration that the Society was pledged for the support of missionaries alone to the amount of \$3,670 during 1867, and that, moreover, a large sum would be called for to make up the deficiency in the block sum of the S. P. G., the Executive Committee felt that they would not be able to entertain any applications for aid until the funds were increased.

A hope was expressed that, under these circumstances, a further effort would be made by the Diocese in order that the Society might not be compelled to reduce the grants to missionaries.

With reference to the diminution of income, a sub-committee was appointed to consider how the funds of the Society can be increased in Halifax, and the number of subscribers enlarged.

Notice of motion was given for aid to a new church at Kennetcook, in the Parish of Rawdon. Also for aid to the missionary at Arichat. Also for aid to the Parish of Newport in supporting its Rector.

It was resolved that the Annual General Meeting of the Society be held during the first week in July next.

The next meeting of the Executive Committee will be on the 17th May, at which the draft of the Annual Report will be presented.

The Rev. C. Elliott, Rector of Pictou, now residing in England, has become a life member of D. C. S. by the payment of £10

ON Easter Monday the Parishioners of St. Luke's, Halifax, whose recent loss in the death of their Senior Church-warden, was most painfully felt, gave expression unanimously as follows:—

"The Parishioners of St. Luke's, in noticing with deep sorrow the loss they have sustained, in the sudden death of their noble senior Church-warden, Lt. Col. W. J. Myers, *Resolve* to place upon public record, the grateful sense they entertain of the satisfactory manner in which he discharged the duty of that office, and their unfeigned admiration of his upright, honorable and Christian life."

"That the Parishioners at the same time desire to express their sympathy with his bereaved friends, in their irreparable loss, and their hope that the Almighty Comforter will supply all the consolation of which they stand in need."

W. M. BROWN, Vestry Clerk.

TO CORRESPONDENTS.—"Thoughts on Forgiveness."—The author's name (in confidence, of course) must accompany every communication.

"An English Reader."—Many thanks for your clever article—a little out of date.

We hope to receive reports from our brethren of the various Confirmations in the Bishop's approaching tour.

Please make room for each other, so that we may embrace you all.

Our thanks are due to Miss Katzman, of the Provincial Bookstore, for files of late English papers.

We have also received the interesting Report of the Provincial Hospital for the Insane. Apart from its particular interest the statistical tables which it embodies are very valuable.

What can have become of our "*Canadian Churchman*?" We have not seen its comely face within the door of our sanctum for some time.

The Rev. T. L. Claughton, Vicar of Kidderminster, has been appointed Bishop of Rochester.

The Ninth Annual Report of the Nova Scotia Institution for the Deaf and Dumb has reached us. The remarkable progress in religious and useful knowledge of the unfortunate class of persons, whose simple annals are recorded in its pages can not be read without interest. We trust it may fare well under the new General Government.

SUBSCRIPTIONS RECEIVED.

Buckler, John, Bridgetown; Blair, Mrs. do; Bishop, Mrs., do; Forsythe, Rev. J. Truro, 20; Freeman, A. F. Boston; Grindon, Rev. O. M., Three Fathom Harbor, 20; Hamilton, Geo. Lower Horton; Harris, C. W., do; Jordan, Rev. A., Barrington, 8; King, Mrs. H., Halifax; Knaut, Mrs. P. A., Liverpool; Martin, Nicholas, Glace Bay; Mitchell, Henry, do; McCawley, Archdeacon, Windsor; Nichols, Rev. E. E. B., Liverpool, 2; Norris, Miss, Wolfville; Pool, H., Glace Bay; Richards, Wm., Shelburne; Snow, John, Barrington; Sterns, Rev. H., Crapaud, 20; Spike, Thos. Halifax; Storrs, Rev. J., Wolfville; White, Rev. T. H., Shelburne; White, C., do; White, N. W., do; Wilson, Geo., Barrington; Morris, Rev. G. W., Halifax; Meek, Rev. W., Sydney Mines, C. B.; More, J. T., Halifax; Clarke, T. P., Sydney, C. B.; Muggah, Wm., do.; McLeod, Capt., do.; Rudderham, William, do.; Unisacke, Rev. Dr., do., 2; Ward, James, P., do., 2; Moody, Rev. J. T., Yarmouth, 20; Hesler, Henry, Bedford; Cowie, Wm., Liverpool; Barss, James, do; Grassie, Geo., R., Annapolis; Parker, Mrs., Granville; Webster, T., Pugwash; Snook, Robert, Halifax; Wier, Mrs. B., do; Wallace, J., do; Harrington, E., do; McKinley, Mrs. A., do; Grant, Rev. G. M., do; Donaldson, James, do; Wyld, Jno. T., do; Elliott, G. H., do; Bourinot, James, Sydney; Sargent, Rev. J. P., Tuskét, 20; O'Dell, Mrs., Fredericton, N. B.; Kuhn, Peter, Dartmouth; Payne, Rev. R., Bedford; Bullock, Rev. W. H., Bridgewater, 8; Hornish, Wm., St. Margaret's Bay; Shatford, James E., do; Munro, Chas., do.; Redmond, Jas., Senr., do.; Moor, John, do; Brown, the Misses, Halifax; Ball, Rev. E. H., Melford, 2; Hadley, J. B., do; Hartley, J., do; Maguire, J., do.; Maguire, A., do; Hunt, J., do.; Carr, J. H., do.; Read, Archdeacon, Melton, P. E. I., 2; Corcum, B., St. Margaret's Bay; Cochran, James F., Newport.

S. P. C. K.

Subscriptions will be received at the Depository for the "People's Magazine" either in weekly or monthly parts.

MARRIED.—At Arichat, C. B., on the 4th ult., by the Rev. R. F. Brine, Rector. Mr. John Dunphie, to Miss Jessie McIntosh, both of Black River.

DIED.—At Truro, on the 21st ult., after a lingering illness which he bore with Christian patience, William Metzler, aged 66 years, formerly a resident of Halifax. A pious and exemplary Christian, and a zealous member of the Church.

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