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NOVA SCOTIA  
Church Chronicle.

VOL. IV.

HALIFAX, FEBRUARY, 1868.

No. 2.

*"Ad profectum sacrosanctæ matris ecclesie."*

THE LAMBETH COUNCIL.

WE publish in this number part of the final Report of the Committees appointed by the Lambeth Council, and are sorry that want of space compels us to reserve the remainder until next month. But it is good, and will keep. Its strength appears by the first instalment which we publish, recommending the formation of a Court of Final Appeal, the necessity for which has been abundantly shown by the Colenso case. For this result we may thank God, who has thus brought honey out of the lion's carcass.

It is well said by the committee, that "great dissatisfaction would arise if important questions were decided by those Colonial Churches, the circumstances of which render it impossible for them to form a sufficient tribunal of last result." God's wisdom and goodness has wonderfully over-ruled the Colonial Churches, so far, for by His good Providence no crucial question came before any of them for final decision, until the troubles in South Africa showed that the danger was only latent, and might at any moment break up the peace of Christ's household. The General Convention of the Anglican Church in the United States has, since its formation, been enacting canons—the Colonial Synods have in some cases commenced to do the same—the Convocations of Canterbury and York have entered upon the work of Church legislation—the Church in Ireland is on the brink of a revolution,—and to expect that this state of things could go on in our branch of the Catholic Church without the enactment of contradictory laws and the consequent destruction of our unity, would be absurd indeed. But God, who causeth men to be of one mind in an house, awakened among us a strong desire for unity. Humanly speaking, this desire was born before its time. National jealousies divided England and America. The revival of Catholic doctrine caused great searchings of heart and much hard speaking in the Anglican Church. But catholic charity, like a purifying flame, is sweeping away those various impediments, and many waters cannot quench love. The wood, hay, and stubble is disappearing, and the valuable part of each man's work begins to be seen and appreciated. We shall no longer look to a Parliament of all and no religions to frame or alter our Church laws, or select our Bishops, nor shall we submit the trial of our Colensos, our Williamses or our Voyseys to free-thinking lawyers. We claim for ourselves the right for which every other religious body would contend to the death—the right to make our own Church regulations in our own Synods and Councils, and to cause our infidels to "Hear the Church" or leave it. We shall now, by our General Anglican Councils, keep all branches of our Church in general agreement and ever-increasing brotherly sympathy, whilst each branch shall have the right of adjusting all minor

matters to its own peculiar circumstances, which shall ensure the possession of that elasticity and liberty without which our external unity would be but the "unity of death."

We give the pith of some shrewd remarks of the London Guardian in noticing the objections which have been made in various quarters to the Lambeth Council, as we find they tell equally well against the same objectors to the Final Report.

First, there is a large class of outsiders, who, when they have some special point to make, tell us that they are "well-wishers to the English Church." It may be so, but their actions prevent our taking their word for it. When the sheep in the fable took the advice of their "well-wishers," the wolves, it did not turn out well for the flock. But inside the Church there is a class who would put down all activity and life which does not move in their own direction, on the plea that it is best to be quiet and "let well enough alone." They would advise idleness in others, whilst in their own clique they are constantly working for their favourite ends. Another class are fearful lest these signs of Church life and vigour are at the same time symptoms of a dissolution of the ties between the Church and the Throne. They are not careful to distinguish between the things that be Cæsar's and those that be God's. The Royal Supremacy has no true interests incompatible with the purity and discipline of God's Church. But really the objection is that this revival of self-government in the Church will set aside the supremacy—not of the Queen—but of the laity as expressed through the Legislature, in so far as this lay supremacy would contravene the Church's laws or screen the law-breakers. The Report of the Lambeth Conference shows that the Church is quite willing to admit to her councils the faithful laity, and it would indeed be an ill day for her, if her enemies, by citing the fears of the timid on the subject of endowments, could extinguish the desire for unity and counsel which is at once the sign of vigorous life, and the guarantee, under Providence, of her safety. The question is—shall the Church be in the hands of her children, or in those of her enemies?

### RATIONALISM.

WHAT we pointed out months ago is now beginning to be perceived by some of the zealous advertisers of Ritualism. Rationalism or covert infidelity is quietly leavening society in England. A writer in the London Record, (the paper which last winter so violently attacked our Bishop,) shows that Rationalism in England lays hold of the principal places of education, the public institutions, and above all, of the press. We have wondered how Colenso found so many sympathisers, in high places, and thus by the help of the secular arm managed for so long a time to set the whole Church at defiance, and ravage Christ's heritage. The wonder is explained when we hear that the *Times*, the *London Telegraph*, the *Pall Mall Gazette*, the *Saturday Review*, the *Athenæum*, the *Spectator*, the *Economist*, the *Examiner*, and "many minor weeklies," as well as Fraser's and McMillan's Magazines, and the Quarterly, and some other Reviews are either neutral or on the Colenso side. Dr. McLeod, the favourite of the Queen, is the editor of "*Good Words*," a magazine leaning to Rationalism. "*Ecce Homo*," is a book which in some passages throws great doubt on the miracles recorded in the Gospels, and yet we are informed that a man of great note in England, who—if he live—will probably have the appointment of many English bishops, warmly approves of this book. The son and daughter-in-law of the late Prime Minister of England, it seems, attend infidel lectures, and this on Sundays.

The question arises—where have these minds been educated and prepared to write and lecture against revealed religion? The Devil was not idle whilst men slept. For a long time the University of Oxford has been cursed with the influence of Stanley and Jowett. Cambridge is poisoned by Maurice and Kingsley. The principal writers in that infidel book "Essays and Reviews" are at the head of large educational establishments, and when we reflect that the leading Rationalists of England were the pupils of the late Dr. Arnold, the Head Master of Rugby School, we may well stand aghast at the prospective evils of so many great seminaries of learning. In these the most influential men of the nation receive their first and most effective bent and training. Among such teachers of youth, disbelief in the Bible is now the one uniting principle. ?

Sion College is an institution belonging exclusively to one branch of the London clergy, and has all along been regarded by some as a stronghold of "the pure Gospel." But the Record says that even into this apparently well-guarded fold, two soul murderers in the shape of infidel lecturers have lately found admittance, and that one of these wolves in sheep's clothing is a clergyman.

The Record now begins to see the danger of divisions and jealousies among the believers in Jesus, and—it is to be hoped—will change its own tactics accordingly. It is now beginning to long earnestly for unity. In time it may learn to prefer the election of bishops by Synods of the faithful to their nomination by infidel Prime Ministers. It may also begin to see ere long that it is better to try and examine cases of doctrinal offence before the Church in Synod and Convocation, rather than before unbelievers. The first eight verses of the sixth chapter of 1st Corinthians will now throw some light on our ecclesiastical law-suits. We now discover the reason why, in these suits humble faith is put to the worst, whilst bold infidelity comes off with flying colours.

The great pity is that these discoveries had not been made simultaneously in all sections of the Church. We well remember that whilst on this side of the Atlantic the Bishop of Fredericton was, by some of his own flock, held up to the world as a most dangerous person, and the Bishop of Oxford as well as several of his brethren among the English bishops were eagerly watched and loudly denounced for their ancient mode of blessing the people, or some equally flagrant offence, Bishop Colenso was quietly going on with his infidel criticisms on Holy Scripture. Whilst the *Times* and other such papers were zealously encouraging S. G. O. and his fellow church-worriers, and keeping up a continual ringing of changes on "our simple Protestant faith," the same papers were furiously denouncing every attempt on the part of the Church to bring Colenso to his senses, or cast him out. They fought with all the instinct of self-preservation against the Lambeth Conference—the fore-runner of revived Councils in the Anglican Church. No doubt it was highly gratifying to those enemies of all revealed religion to find professedly religious papers joining their ranks and bringing the upholders of the unlimited rights of private judgment to follow their lead, or at all events fight their battle. It would also, no doubt, greatly gratify them if the Ritualist controversy could be kept up, in order still further to divide those who love the Lord Jesus Christ in sincerity. They see clearly enough that all men cannot be forced to think exactly alike upon matters of detail, and that a large class of minds will always cling to ritual and symbol,—as the history of Freemasonry and many such societies has abundantly proved. Though others may blindly attempt to expel Nature, these sharp-sighted free-thinkers see clearly enough that the persecution of Ritualism would only contract the catholic boundaries of the Church—thrusting out some to

Rome, others to Dissent. But their dearest object is to draw off the attention of the faithful from these obvious things whilst the Enemy cometh in like a flood—silently but overwhelmingly—covering the old landmarks of the faith. May the Spirit of the Lord raise up a standard against him, and may all who love the Lord see this danger in time, and flock with one consent to that standard.

### BISHOP RANDALL AND THE "POOR INDIAN."

On the war with "the poor Indian" Bishop Randall of Colorado like a tender and true-hearted Christian remarks:—

"This Indian war has been a great injury to this Territory. It has hindered immigration, and, by interfering with the means of transportation, has increased the expense of living. It hurts everybody and does no good to any. Our missionary operations feel, in connection with other interests, the general calamity. It is great folly for any sane man to allege, that the people on the frontier want an Indian war, for the sake of the miserable pottage of spoils, that may come to somebody, in its enormous expenditures. It might as rationally be supposed that a community might provoke a pestilence for the sake of helping the undertakers. This is a warfare of races and conditions. It is a contest for the mastery of this mighty empire, which the Creator has spread over with productive lands, and crowned with mountains full of silver and gold, and covered with a beautiful sky. Who shall have it and keep it? The civilized, or the savages? There can be but one answer, for there can be but one issue, between the lingering hordes of heathenism and the advancing hosts of a Christian civilization.

"These aboriginal tribes should be taken and treated as wards of this government. They call the President their great father, and he should be authorized to treat them as his children, and not as nations of the earth, capable of making and keeping treaties. They should be placed upon reservation, not where they can get a living by hunting, but where the Government will support them, and where they shall possess every facility of cultivating the arts of peace, without the power of waging war with the whites, or with each other. It is more humane, more Christian, and a good deal cheaper to feed than to fight them. Missionaries and teachers should be furnished them in their new and defined homes, and then there would be good hope that at least, the rising generation might be trained to that knowledge of sacred and secular things, which it is vain to look for, while they live as wandering tribes, fighting one another, and vainly endeavouring by savage butcheries, to arrest the mighty march of that Christian civilization, whose great mission it is to chase from the earth the darkness of heathenism."

CONTENTMENT—Our most exalted feelings are not meant to be the common food of daily life. Contentment is more gratifying than exhilaration; and contentment means simply the sum of small and quiet pleasures. We ought not to seek too high joys. We may be bright without transfiguration. The even flow of constant cheerfulness strengthens; while great excitements, driving us with fierce speed, both wreck the ship and end often in explosions. If we were just ready to break out of the body with delight, I doubt not that we should disdain many things important to be done. Low measures of feeling are better than ecstasies; for ordinary life, God sends His rain in gentle drops, or else flowers would be beaten to pieces.—*Beecher.*

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with great zeal. Columbus had not been long in Lisbon when he married Donna Felipa, the daughter of Bartolomeo Palestrello, who had been a distinguished sea-captain employed in exploring the coast of Africa. The advantages which resulted to him from this alliance were peculiarly great; from his wife's mother he obtained possession of all the charts and manuscripts of her deceased husband, together with all such information concerning his voyages as she herself could supply. Columbus thus became acquainted with the plans of the Portuguese; and the knowledge which he acquired contributed not a little to increase his love for a sea life. He made occasional voyages to the coast of Guinea, employing the intervals of his time in the construction of maps and charts. The income he derived from this source was small, yet a portion of it was set apart for the education of his younger brothers, and the support of his aged father.

We must now pass over that space of time which was occupied by Columbus in theorizing upon the existence of a western passage to India by sea, for it must be borne in mind that the continent of which we now live upon (America) was then totally unknown. The grounds on which he formed his theory mainly rested upon the testimony of old mariners; particularly that of a pilot in the service of the King of Portugal, who told Columbus, that after sailing, 1350 miles to the west of Cape St. Vincent, he had taken from the water a piece of carved wood, which seemed to have been fashioned by other than iron instruments, and to have been wafted by the wind from the west. From another source he ascertained that after a course of westerly winds at the Azores, trunks of huge pine trees, such as did not grow upon the islands had been often driven thither; and that on one occasion the dead bodies of two men whose features were of a kind unknown, had been cast upon the shores of that group.

Columbus having formed his theory, it became fixed in his mind with singular firmness, and influenced his entire character and conduct. He never spoke in doubt or hesitation, but with as much certainty as if his eyes had beheld the promised land. No trial or disappointment could afterwards divert him from the steady pursuit of his object. A deep religious sentiment mingled with his meditations; the ends of the earth were to be brought together, and all nations, and tongues, and languages, united under the banners of the Redeemer.

We will pass over those sad years of painful suspense, during which this truly great man suffered neglect, ridicule, and even insult, from those who ought to have strenuously supported him in his praiseworthy endeavours. They tried only to lower him in the eyes of the world, and scouted his ideas as those emanating from a distempered brain. Against all this ignorance he struggled, and his indomitable perseverance alone at last cast away all clouds of doubt, and the sun of success burst forth, to illuminate with its gladdening rays not only the mind of poor Columbus, but all nations of the earth, by the glorious result of his wonderful discoveries.

[TO BE CONTINUED.]

A clergyman, one Sunday, at the close of his sermon, gave notice to the congregation that in the course of the week he expected to go on a mission to the heathen. One of his parishioners exclaimed, "Why, my dear sir, you have never told us one word of this before. What shall we do?" "Oh! brother," said the minister, "I don't expect to go out of town."

## FOR THE SCHOOLS.

*From remarks of Colonel Lowry, 47th Regiment, at the presentation of Gold Medals at Dr. Curren's School.*

Halifax, N. S., Dec. 21, 1867.

Addressing myself to the young lads who are students here, I would say that never perhaps in after life will you be able to do more for others than here at school. I know that it is often suggested to your minds that it is not so; that in after life you may hope to do something for others, but that you are too young to do it now.

Believe me it is not so. Your contact with others is now so close, and their characters as yet so unformed that your opportunities of influencing each other are great indeed. See—I pray you—that they be exercised for good. See that each one of you so lives his life at school, that he become a help, and not a hindrance to others; that each one of you prove himself high principled, true-hearted, brave—not a trifier, or insincere.

In after life, when you leave school, your fellows will have assumed their own characters, and your influence upon them will be less. Here, therefore, in the crisis of their life, you may affect for good or evil, those around you in a month more than you can do hereafter in a year.

I press upon you, therefore, the importance of your daily life and studies, for there is being formed in each one of you, day by day, little by little, a character which will endure for ever. Remember too, that, to a great extent, your conduct now, and your success hereafter, give a character to this place, and to your master.

I urge upon you to strive to become good classical and scientific scholars, to make yourself as conversant as possible with modern languages, but above all to live and work for the honest, thorough unwearied discharge of duty. It may not, doubtless it will not—be given to all of you whom I see before me to attain the highest positions, but it is in the power of every one of you to be honored and revered by the good around you, and to possess the respect of his own conscience.

Keep in mind also that self culture is the essence of all education; that however able and painstaking your instructor, you must, in the main, educate yourselves by co-operating with him.

Examinations such as you have undergone are the proper test of what has been taught, of how it has been taught, and of how it has been received, but the great examination after all, is *what the youth does in the world that is before him*. That is the abiding test.

Whilst, however, in after life is the true, and great examination, I would have you bear in mind that, when that examination takes place, it is too late—so far as youth is concerned—to mend the progress.

You can't send the man back to be re-fashioned at school! It is true you may partially repair deficiencies in later life, but it will be at the expense of toil and labour, such as need not have been expended if the right season—your season—had been rightly used. I press these things earnestly because convinced of their importance, because your faces interest me, and because the presence amongst you of my own dear boy stirs me deeply. Don't allow yourselves to fancy that you are done with examinations. Every public duty you may have to perform will be another. I am being examined as I stand before you this afternoon, and rather a trying ordeal I find it, I assure you: I dare say, by and by, you will be criticizing the effort pretty freely.

And now I would ask if you have ever thought that this great country to which you belong, will ere long be handed over to you, and boys—like you—now at school throughout British America? That from out your numbers, must come the Statesmen, the Merchants, the Lawyers, the Engineers, the Clergymen, and the defenders and Guardians of this vast Dominion.

That all this magnificent Territory, with its wealth in Mines, and Mountains, Seas, Lakes, and Rivers; with its Steamers, Railways, Printing Presses, and Telegraphs; with the minds and souls of its now infant population will in a few years be given over to your, and such as your charge and training?

Believe it, realize it, and make good use of present opportunities to fit yourselves for the duties of your great inheritance.

Now that all classes of society are—thank God—better cared for as regards instruction, it is more than necessary that educational facilities for the *upper classes* should advance proportionately.

I do not love the levelling tendencies of the present day on this Continent.

“Order is Heaven’s first law, and that confessed,  
Some are, and some must be greater than the rest.”

Be it yours to build up the virtue of *Reverence*; of Reverence—first—for that Great Being to whom it is most due; of Reverence to Parents, to Masters, Superiors, and of Reverence to the Sovereign, and the Flag to which it is your privilege to belong.

## Miscellaneous.

### THE BISHOP OF NEW YORK ON THE ENGLISH CHURCH.

The Episcopalian public has been a good deal disturbed in its mind by the light and irreverent way in which the English press has spoken of the Pan-Anglican-Synod, and by cold and cynical criticism on the address issued by the bishops, and more particularly by the assumption in which many journals amongst others the *Spectator* and *Pall Mall Gazette*, have indulged, that the synod was a powerless body, and that its address had no weight, and not much meaning. One story, as the proverb says, is very good until the other is told, and the public in question has been very much relieved by hearing Bishop Potter’s account of the affair; and it will be seen that his views of the bishops and their doings differ widely both from yours and from that of many of your contemporaries. His clergy offered him an address of welcome on his return, and in his reply he gave the following account of his brethren in England:—

Soon after his arrival he enjoyed an evening with the Archbishop of Canterbury at his palace, and of that distinguished prelate he must say that no more humble, exemplary, and kind Christian man could occupy so exalted a station. He was both edified and gladdened by that well-spent evening. Their conversation on that occasion was mostly on the past history of the church, and the great future which was spreading out before it. He had visited the palaces of several of the bishops, and the atmosphere which prevailed at those blessed places were such as to cause a glow of happiness and an inspiration of praise to God to take possession of one’s soul. The daily services in the chapels at those palaces were truly of a most sanctifying character; indeed, he must say that prelates living in such a godly air could

not fail to bring a blessing with them to their work, and to be successful. Another thing which was remarkably gratifying to him was the hearty spirit which prevailed among the nobility in holy things. Great meetings of the church were common, at which both the nobility and the clergy co-operated with a zeal and energy which were truly strengthening. Then there were those in the church of noble blood who, so far from being sissiter or selfish in spirit, brought their vast fortunes to their work; and it was frequently the case that such ministers of Christ built churches and schools, and paid for labours that were necessary to the carrying out of the church work. At one of the great meetings—a church congress—he found the Bishop of Lichfield presiding, a prelate of eighty years of age. This good old man presided through three sessions of that congress in one day and in the evening at what is called a “Working Man’s Meeting.” That aged man made his words ring out through the vast hall so that every one of the three thousand men there assembled could hear every syllable he uttered. At the palace of the Bishop of Salisbury he met with the Bishop of Capetown, who so heroically exposed and withstood the heresy of Colenso. While visiting the Bishop of Oxford he was present at an examination of candidates for orders. In this examination the candidates were required to prepare all their efforts in writing at a table in the presence of the bishop, without consulting one another or having access to resources generally. On this occasion the Bishop of Oxford submitted the papers of one young man to him (Bishop Potter). After examining them he was forced to the conclusion that were he to decide he would reject him. This young man, he said, affected to be a very candid thinker and critic, and although disposed to believe in the inspiration of the Scriptures, was nevertheless disposed to question the plenary inspiration of some things, bringing considerable ability to the statement of his criticisms. Among the objections he raised was one in reference to the sun standing still at the command of Josphua. The reasoning of the candidate on this was of such a character that if allowed to have any force at all it must reject the truth of all miracles. He told the Bishop of Oxford that he was sorry he had submitted the papers to him, as he disliked the idea of assuming any responsibility in the case; but he stated his objection to the candidate none the less frankly or emphatically on that account. The candidate was rejected for the time being but after a short reflection recanted all his errors, and was subsequently ordained. While visiting with the Bishop of Lincoln he was ushered into the library at the hour of domestic worship, and the holy influence and inspirations of that sacred spot and hour he could never forget. While there one of the bishop’s grandchildren was taken sick of scarlet fever, and one of the Sisters came to administer consolation and comfort to the family in the midst of their affliction. This was one of these women who, without any irrevocable vows, had dedicated her life to the work of Jesus Christ. He could never forget the happy effect of that Sister’s kind and holy offices in the heart of that stricken family. There, also, he met George Augustus Selwyn, the Bishop of New Zealand, who had lived for 25 years among savages. His countenance beamed with love and devotion, and his society was exalting and sanctifying. Of the Council of Prelates he had simply to say that it was a gathering of one accord. The spirit of that assembly was of the loftiest and purest character, and the tone of the most unquestionable catholicity of sentiment.

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The Convocation of Canterbury is to meet for despatch of business on Tuesday, February 18th.

Extremes meet:—The Rev. Charles Bullock, Rector of St. Nicholas, Worcester, on Michaelmas Day allowed several persons attending a sermon by the Dean of Down, in St. Nicholas' Church to sit within the altar rails.

The Mayor of Cork has, for the first time, attended service at a Romish Church in his official robes, and attended by his sergeants, who stood on each side of him as he sat in a handsome carved chair "at the left side of the altar within the sanctuary!"

On Tuesday the "Lambeth Conference" of Bishops re-assembled at the palace of Lambeth. Many of the American and Colonial bishops have left England for their distant dioceses, but no fewer than forty-two attended. The decisions arrived at, with respect to the state of the Church in Natal, were as follows:—"That whilst we accept the spiritual validity of the sentence of deposition pronounced by the metropolitan and bishops of the South African Church upon Dr. Colenso, we consider it of the utmost importance for removing the existing scandal from the English communion, that there should be pronounced by some competent English court such a legal sentence on the errors of the said Dr. Colenso as would warrant the Colonial Bishops' Council in ceasing to pay his stipend, and would justify an appeal to the Crown to cancel his letters patent." Another most important subject was the consideration of proposed legislation as regards colonial Churches. (On this point the committee approved the principle of the bill introduced into the House of Commons, in 1866, by Mr. Cardwell so far as it (1.) repealed disqualifying acts; (2.) gave legal validity to appointments and ministerial acts in case of past ordinations by bishops not possessing legal jurisdiction; and (3.) by requiring that all persons ordained by any bishop, "not being a bishop of a diocese in England or Ireland," shall be in the same position as clergy ordained in the Episcopal Church in Scotland, viz., shall hold no preferment, except with the consent of the bishop of the diocese (which he may refuse without assigning cause,) after having made all the declarations, &c., required at ordination, and shall not officiate on more than one day in three months without notice to the diocesan; these provisions, however, not applying to persons once admitted to any preferment.—*Christian Times*.

The Metropolitan of Aboonah of Abyssinia is dead.

The Nestorian Christians in the East are earnestly looking to the Anglican Church for missionaries. A petition to this effect, signed by three of their Bishops and several Priests, Deacons and Laymen has reached the Archbishop of Canterbury. In this document they candidly acknowledge that there is not one of their Bishops who has a perfect knowledge of Holy Scripture. Even their late Patriarch on being asked how many of the sacred books he had read, replied:—"When I was a lad, I remember reading as many as five chapters of the Gospel of St. Matthew." This answer was received with applause by those who heard it.

Our readers will rejoice to hear that at length one has been elected to the office of Bishop of the Church in Natal. It is the Rev. W. K. Macrorie, M. A. Oxon: formerly a master of Radley College, afterwards incumbent of Wapping, and since presented to the living of St. James', Accrington. He was elected to take the place of Dr. Colenso, by the Metropolitan of South Africa and the Bishop of Grahamstown, in concurrence with the Archbishop of Canterbury, according to the unanimous vote of the clergy and laity of the Church in Natal, assembled at Pietermaritzburg, on October 25th, 1866,—thus providing against the possibility of a failure on the part of the Rev. Dr. Butler to accept the office.

UNITED STATES.—In our last Number, we noticed the formation of a Society of Low Church clergymen, having for their object a closer fellowship with the various non-episcopal Bodies. Their published determination was to violate one of the Canons of their own Church by officiating and joining in the public worship of non-episcopalians, and in turn inviting non-episcopal pastors to preach and otherwise publicly officiate in their churches. In order to discourage this confusion, and disregard of

ecclesiastical order, the "American Church Union" has been formed, embracing not only all the well-known High Churchmen, but a great many moderate men, such as Dr. Gallaudet and others. These latter are driven by the other extremists to make common cause with the Ritualists, as the moderate churchmen in England lately pledged themselves to do at the great meeting in St. James' Hall, London, for the preservation of the Catholic faith: When the question becomes one of Sacraments or no Sacraments, a bond of union is touched which makes former strangers near of kin.

A church edifice in New York—it is not stated of what denomination—is about being sold to be turned into a theatre. This will be the second instance of the sort in that city. The Deed of Consecration prevents such sacrifices to Mammon among us.

The Right Reverend John Henry Hopkins, Bishop of Vermont, and Presiding Bishop of the Protestant Episcopal Church in the United States, died at his residence in Burlington on the 9th of last month, of pleurisy and congestion of the lungs—the effect of a severe cold contracted whilst engaged in a winter visitation of his diocese. His end,—a most peaceful one—was full of christian hope.

Bishop Hopkins was born in Dublin, Ireland, on the 30th of January, 1792. His life, like that of the late Bishop Strachan of Toronto, was one of the most untiring industry and energy of purpose. Even in his last year his natural force was unabated, and his diocese—as the statistics gathered on this visitation since his return from the Lambeth Council, show—was never in a more prosperous state than when he was called away from it. The versatility of his talents was very remarkable, and in the midst of a most busy life he found time for the cultivation of Ecclesiastical Architecture, Music and Poetry. The *N. Y. Episcopalian* says—

Bishop Hopkins was one of the most diligent authors of all the Bishops. His published works being, in addition to several pamphlet sermons and addresses, as follows: "Christianity Vindicated, in a series of seven discourses on the external evidences of the New Testament," 1833; "The Primitive Creed Examined and Explained," 1834; "The Primitive Church compared with the Protestant Episcopal Church of the present day," 1836; "Essay on Gothic Architecture," 1836; "The Church of Rome in her Primitive Purity, compared with the Church of Rome at the present day," 1837; "Twelve Canzonets, words and music," 1839; "The Novelties which disturb our peace," 1844; "History of the Confessional," 1850; "Refutation of Milner's 'End of Controversy,' in a series of Letters," 2 vols., 1854; "The American Citizen, his Rights and Duties," 1857; "The Bible View of Slavery, 1864; "The Law of Ritualism," 1866; "History of the Church, in Verse," for Sabbath-schools, 1866.

From "*The Spirit of Missions.*"

## REPORT OF THE CHINA MISSIONS

THE following is the last Semi-Annual Report of the China Mission, received from the Rev. Mr. THOMSON, in the absence of the bishop, dated June 29th, to the statistics of which are added those of the previous Semi-Annual Report, dated January 4th:

SHANGHAI, June 29, 1867.

As the Bishop has not been able to return so soon as he expected, it becomes my duty to send a short account of the state of the Mission.

Although we have had cause for sadness yet we have also had much to cheer us in our work. The arrival of the Rev. ROBERT NELSON and family has been a source of much pleasure to all. The native as well as the foreign members of the Mission were rejoiced at their return. Miss Fay has resumed her connection with the Missions.

She had already done so informally, by invitation from Mr. NELSON and myself, before we had advices from you. On receiving your instructions confirming our actions, she formally resumed her position as a member of our Mission.

Mr. YUNG KIUNG (a graduate of Kenyon College, Gambier, Ohio), has given up his lucrative place in the employ of the Municipal Council, and has joined us in the mission work.

Against these additions to our little band, I have to report the loss of Mrs. HOHNG, of Peking. Of her death, in April last, you have been duly notified. She had already won the good esteem and kindly feelings of the various Missionaries of the field in which she was stationed. Though far from home and in a heathen land, she had the unremitting attention of many very kind friends, during her last illness. Mr. HOHNG seems much depressed with his heavy afflictions. Of the loss of his little son also, I believe you have been advised. His two surviving children have been taken in charge by some of the Missionary ladies of Peking.

In regard to labours of the members of the Mission, I may state that Mr. NELSON has taken charge of the studies of Mr. YUNG-KIUNG, during his preparation for orders. He also takes part in the daily preaching to the Chinese, at the Hong-que chapel, and he visits the city when his time will allow of it. As you are aware, he has also the entire work of the foreign service, preaching twice every Sunday. The attendance has much increased since his arrival, and we have every reason to hope that this work is prospering in his hands.

Miss FAY has resumed her Chinese studies. She employs TING SEEN SANG, who is a quick and intelligent man, and, I doubt not, will receive much instruction himself, in thus reviewing the Christian books under her direction. She has taken charge of the girls' school in the city. The English Church Mission School is still under Miss FAY's supervision, waiting for some one to be sent out to take it in charge. This, it is hoped, will be done when the new Bishop of Hong Kong arrives; he is expected here in September next.

Miss FAY has also taken the instruction of the children of Mr. WONG CHAI and others.

Of the other Members of the mission, I need only add that they continue their labours in the various parts of their work, which they have already reported as having in hand. Mr. WONG CHAI remains faithfully at his old charge, the City Church.

Mrs. THOMSON has her girls' school Bible reader and female Bible-Class. She has just been able to get the services of another woman as a Bible-reader. This woman was long a teacher in Mrs. KEITH's girls' school, and has been well grounded in the truths of Christianity. Mrs. THOMSON has also been aiding some of the old scholars of the girls' school, by getting needle-work for them from the ladies of the foreign settlement. Mr. YUNG-KIUNG is now studying theology under Mr. NELSON. He is also doing some translation, and aiding in the services on Sunday, and in speaking at the Chapel during the week. He bids fair to become a very valuable addition to the mission. HOONG-NICK continues his studies with me, and his charge of the Native Mission Schools. These I may add are in a very prosperous condition. He speaks at the different stations, and is as active and energetic as ever. He accompanied me in April and May on a long tour in the country. We visited some of the largest cities in this part of China, sold and distributed a great many books and tracts of various kinds. I had no passport, having forgotten to take one with me. However, we met with no hindrance from any one. We spoke often to large crowds; they always kindly received us and listened to what we had to say. So far as any obstacle that we met with would go to show, it

would seem that this whole region is fully and entirely open to the preaching of the Gospel. What we need is men, means, and a good organization to carry on the work, and then with the blessing of God, (without which all else is vain), the Church will take root and spread forth her branches. I should add that we have been trying to have a Canton service at our chapel for the large Canton population gathered at this port. Mr. FRYER of the Anglo-Chinese School has kindly undertaken to speak for us. He understands and speak the Canton dialect very well. We have also the assistance of a young Cantoneso, a pupil of Dr. HAPPER's of Canton. This service has succeeded thus far better than we had hoped.

The last news we had from Mr. HOHING was, that he and his children were well. He is living in the country not far from Peking. ~~I have no recent report from Rev. Mr. SHERESCHEWSKY. He has gone on a long journey to the province of Honan, where for centuries past there has been a settlement of Jews. Several of these Jews having visited Peking, bringing with them some of their Hebrew manuscripts, and desiring to be taught Hebrew, as the knowledge of it was lost among them, the missionaries at Peking thought Mr. SHERESCHEWSKY ought to go and look after these sons of Israel, "his brethren in the flesh," and he concluded to do so. Of this interesting trip, I trust he will send you a full account. I am very thankful to add, that the members of the mission here are all well. We wait anxiously the arrival of our Bishop to reorganize the mission, and to set all in order. I trust he will soon be here. May God bless and guide him in the great responsibility laid upon him.~~

Respectfully submitted,

ELLIOT H. THOMSON.

## Notices.

NOTICE TO SUBSCRIBERS.—The Executive Committee of the Synod is very sorry to inform the readers of the Church Chronicle, that it is necessary to reduce the Magazine to its original size; not for the want of a sufficient number of subscribers, but, in consequence of the defective payments of many to whom it is sent. The deficiency of the last year, nearly \$200 has been supplied from the private fund of the Bishop, but the members of the Committee, feel that such a burden should not be laid upon him, and appeal to the churchmen throughout the Diocese to fulfil their obligations, and to supply a sufficient fund for the continuance of the Publication.

### PRESENTATION.

On Saturday Jan'y. 18th. the Rev. L. M. Wilkins, Rector of Christ Church Albion Mines, was waited upon by a committee of Ladies belonging to his church, who, in behalf of the congregation, presented him with a handsome purse containing \$53.00. Mr. Wilkins avails himself of this opportunity thus publicly to thank his people and to assure them that he prizes their gift not only for its intrinsic value, but also for the kind feeling towards him which prompted the giving of it.

ERRATA in last No.—In article on Wesleyanism, page 3, 5th line from the bottom, for "purely" read "fairly." Page 4, 3rd line from the end, strike out the word "the" before "political."

DIED.—On Saturday morning, 1st inst., aged 70 years, the Rev. John William Dering Gray, D. D., Rector of Trinity Church, St. John, N. B.