

a loss to ascertain the reasons of their apparent diffidence. The deacons perceiving this, became, of course, more explicit. The gentleman was surprised. "What on earth," said he, "do you mean? Did you suppose that I would be unwilling to pay my full proportion? When I was a man of the world, and united with others in a scheme of pleasure, I would have deemed myself a meaner man, had I not paid my proportion of the expense. Go to the assessor's book, and put me down for my full proportion of the expenses of the church. Do you think that I intend to be a meaner man now, since I have become a servant of God, than I was when a servant of the devil?"—*Methodist.*

For the Christian Messenger.

A Minister's Musings. No 2.

I have noticed a discussion in your pages on being a Minister. Without entering into its merits let me draw attention to *Ministerial Duties* which may be considered with profit by the brethren. All faithful Ministers of the Gospel who are called by the Spirit of God to the sacred office, are obliged to act in ten different departments.

1. As *Ambassadors* from the King of kings to his rebellious subjects, who have revolted from him, with conditions of peace and offers of full pardon, if they will return to their allegiance.

2. As *Officers* in the army of heaven, to enlist soldiers under the banner of Christ, the Captain of our salvation; to fight against the flesh, the world, and the devil; to teach them their exercise, and to direct them how to obtain their armour.

3. As *Doctors*, who are to make the disorders incident to the human soul their study, that they may administer relief to them, and direct them to the Great Physician, Christ, who alone can perfect their cure.

4. As *Lawyers*, who must be well acquainted with the land of promise, and the right every person has to an inheritance in it, and with the wonderful Counsellor, to whom they must lead them, to have their claims established against all opposition.

5. As *Wise Master-builders*, under the High Architect of the universe, they are to endeavour to build up their people as spiritual houses; as temples for God to dwell in.

6. As *Labourers* in the vineyard to prepare the ground of the heart, to plant the good seed, to water it, and to watch over it continually.

7. As *Shepherds* over the flock of the Lord, to guard them, to feed them, to strengthen the weak, to heal the broken, and to bring back the wanderers.

8. As *Stewards* of the household of the Lord, to dispense to his people the bread of life, and to lead them to the Fountain of living water.

9. As *Watchmen*, to the servants of God, to warn them of the approach of their enemies, in order that they may be able to repulse them. And

10. As *Pilots* to guide the souls of the persons committed to their charge into the haven of everlasting rest, and to teach them to cast their anchor, *Hope*, into the only sure ground, the Lord Jesus, where alone they can be secure.

A MINISTER.

Week of Prayer.

The British and Foreign Evangelical Alliance having again issued a Circular, inviting Christians to make arrangements for, and observe a week of Special United Prayer at the commencement of the new year.—The Halifax Committee, into whose hands this matter was entrusted, again respectfully invite Christians and Christian Churches in Nova Scotia to unite in solemn earnest supplications at the Throne of the Heavenly Grace, for the bestowment of the several blessings suggested in the following, which is a copy of the Circular, and is sent to the several Ministers throughout the Province, that ample time may be given for making the necessary arrangements:—

In the City of Halifax, Meetings will be held (D.V.) at the undermentioned times and places.

(Signed) By order of the Committee,
THOS. A. BROWN, Chairman.
JAMES FARQUHAR, Secretary.

Halifax, December, 1866.

WEEK OF PRAYER THROUGHOUT THE WORLD.

JANUARY 6-13, 1867.

The grace and goodness of God has been very signally manifested during the last seven years, both in bringing His people of all countries to unite in intercessory and simultaneous prayer, and in answering abundantly their requests.

The Evangelical Alliance, by its British and Foreign organizations, under a deep sense of

the obligation laid upon them, and grateful to God for the responses with which their previous appeals have been met throughout the world, would again affectionately and earnestly invite Christians in every land to make arrangements for observing "a Week of Special and United Prayer" at the commencement of the New Year.

The united prayer of only two or three disciples, meeting in our Lord Jesus Christ's name, has the sure promise of a blessing. How great, therefore, the encouragement, when believers in all countries, with one accord, make common supplication to God! Few undertakings have been more owned and honored of the Lord than these annual seasons of united and universal prayer. Tidings continue to be received from many places, showing how largely and how widely the Heavenly blessing has descended during that season. Many souls have been brought to seek and find the true Saviour; religious life and activity among Christians have been greatly promoted; and in the testimony given by it of the real union of true believers, the Gospel of the Grace of God has been commended before the world, a stumbling-block has been removed out of the way of unbelievers, and the bond of affectionate fellowship between those who are brethren beloved in the Lord has been greatly strengthened. It is believed that many of the stirring events of the last seven years, connected with the revival of religion at home and abroad, the circulation of the Sacred Scriptures, the overthrow of slavery, and the opening of doors "wide and effectual" for the preaching of the Gospel, justly the offering of devout praise and thanksgiving to the Almighty for His answers to the petitions of His people.

The present time, especially, supplies an earnest appeal to the Church of God at large to arise to the solemn duty of united intercessory prayer. Besides the ordinary interests calling for our sympathy, let us not forget that multitudes of our fellow-creatures are suffering from the calamities of recent wars, from the visitation of pestilence and various afflictive dispensations, and the more fatal attacks of scepticism and error.

"The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."

"I will that men pray everywhere, lifting up holy hands, without wrath and doubting."

"Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

"Seeing that we have a great High Priest that is passed into the heavens, Jesus, the Son of God, let us therefore come boldly unto the Throne of Grace, that we may obtain mercy and find grace to help in time of need."

The following topics, amongst others, are suggested as suitable for exhortation and intercession on the successive days of meeting:

Sabbath, Jan. 6—Y. M. Christian Association, at 4½ p.m., a meeting conducted by young men. Sermons: On the Presence of Christ with His Universal Church.

Monday, Jan. 7—Granville street Church, 9½ a.m., and 7½ p.m. Thanksgiving and Confession of Sin.

Tuesday, Jan. 8—Brunswick street Church, 9½ a.m., and 7½ p.m. Prayer:—for Nations; for "Kings, and all in authority"—for the increase of righteousness, the prevalence of peace, and the holy observance of the Sabbath.

Wednesday, Jan. 9—Poplar Grove Church, 9½ a.m., and 7½ p.m. Prayer:—for the success of Missions among Jews and Gentiles, and for a Divine blessing to accompany the efforts to evangelise the unconverted of all lands and classes.

Thursday, Jan. 10—St. Andrew's Church, 9½ a.m., 7½ p.m. Prayer:—for all who have suffered from the recent wars; for our Brethren emancipated from slavery; and for our fellow-Christians persecuted for the Gospel's sake.

Friday, Jan. 11—North Baptist Church, 9½ a.m., and 7½ p.m. Prayer:—for Christian Families, for Schools, Colleges, and Universities.

Saturday, Jan. 12—Gratton street Church, 9½ a.m., and 3 p.m. Prayer:—for the Catholic Church, for all Ministers of the Gospel, and for the increase of holiness, fidelity, and Christian charity among its members.

Sabbath, Jan. 13—Y. M. Christian Association: a meeting conducted by young men, at 4½ o'clock, p.m. Sermons: On the Unity of the Church, and the duty of believers to manifest it by mutual recognition and active co-operation.

Christian Messenger.

HALIFAX, DECEMBER 12, 1866.

Halifax Church Troubles.

It will be a pity if Episcopalians in Halifax are not well instructed on the matter of Surplice vs. Black gown, after all that has been written on the subject of late. One of our morning papers has, for some time past, had a column or more in almost every issue on these troublesome matters of Church of England Ritualism.

Bishop Binney has published the correspondence between himself and the Rector of St. Paul's, Rev. G. W. Hill,—the same as that previously published by the latter gentleman, with animadversions on the statements of the latter. It really appears to us a matter of "mint and cummin" whether a man shall wear a gown of white linen or of black silk in which to preach the gospel. Why can he not stand forth in gospel simpli-

city without either, and appear like other men, seeking only to win their souls to Christ, and commend to their fellow-mortals the great truths of "the kingdom of God" which "is not meat and drink, (or vestments, we might add) but righteousness and peace and joy in the Holy Ghost." We think the Rubric would give its sanction as much to the latter as to either of the former. With that, however, we can have nothing to do, and must leave churchmen to fight their own battles and interpret for themselves their own Rubric and Canons. But we do deeply regret that fierce controversies should arise between good men, and obtrude themselves on public attention; on questions which in themselves are utterly contemptible. The combatants, however, see heresy under these garments; on the one hand, as we understand, a giving up of evangelical truth for the dogmas of sacerdotal efficacy; and on the other a renunciation of canonical obedience for views subversive of Episcopal supremacy and order.

The former look at the alarming developments of ritualism in England and regard these trifles as tending in that direction; whilst the latter profess—at least so far as the Bishop's statements shew,—to have no intention of any thing more than merely securing greater uniformity in church vestments, and conformity to Episcopal orders.

A most disgraceful scene occurred a short time since in a church in Somersetshire where the clergyman had recently introduced the new style of ritualistic observance. Two women and four men appeared at the door clothed in paper "vestments" described in the *Bridgewater Mercury* as follows:

"They consisted for the most part of several pieces of paper, either pinned or sewed together in the form of a cloak, and intended to represent a cope (similar to that worn by Hunt in his 'high celebrations'). The paper was of various colors, and consisted of strips of paper-hangings. On the back, in the gayest colors, were pieces of paper arranged in the form of a large cross. Pieces of large placards, printed on different colored paper, pages of illustrated periodicals, &c., fastened together, helped to complete the costume. One man wore a high 'cardinal's hat,' made of yellow paper; another had strips of colored paper attached to his cap, in imitation of the ribbons of a recruit, and wore in front a large placard, 'Scottish Life Insurance,' while behind was another large placard, 'Sanger's Celebrated Hippodrome.' Immediately after the entrance of these was a large accession to the congregation of the people who had followed in 'the procession.' There was a complete interruption to the service, and Mr. Hunt called a constable to seat himself beside the pulpit.

On leaving the pulpit, Mr. Hunt proceeded to the vestry where he attired himself in his 'Popish' habiliments, and again came forth, preceded by his server, who bowed low in front of the altar table each time he passed it. The boy having lit the candles, Mr. Hunt knelt down, when there immediately ensued a loud noise caused by scuffling and stamping of feet, and coughing with some laughter. Insense was next burnt, and directly this was commenced the uproar became very great. Some put on their hats. The bulk of the members of the congregation, no longer content with stamping their feet, began to hiss and hoot, and get excited. Cries were also raised of 'put it away!' and 'Go to Rome!' In concluding the service, and before parting of the 'consecrated elements,' Mr. Hunt lifted the vessel with both hands over his head, upon which some hissing took place. Himself and his server were the only communicants. Most of the congregation, after leaving the church, remained outside, and waited for some time before Mr. Hunt appeared, when he was saluted with cries of 'Go to Rome!' 'How many stamps have 'ee had sent to 'ee?' &c. Mr. Hunt was escorted from the spot by three constables."

Bishop Binney wholly repudiates any intention of introducing the doctrines and practices of this system.

Notwithstanding these controversies, Bishop Binney officiated in the opening services of the two new churches opened on the Sunday before last. He consecrated St. Mark's, in Russel Street, in the afternoon, and preached in Trinity Church in the evening. At each of the services in the latter the congregation in attendance was very large. The Rev. J. O. Cochran preached there on the morning, and will hereafter, we understand, be the officiating minister of that very handsome and commodious new church edifice. In the midst of these contests it becomes Christians to examine well the Word of God, and, endeavouring to learn what is the mind of the Spirit, to adhere to the teachings of the sacred oracles, and thus present to the world Christ as the Great High Priest and Mediator between God and men.

RITUALISM is commanding much of the public attention in England and Canada. Intensity is given to the discussion by the recent decisions respecting the power of Ecclesiastics and their courts. The greatest extravagancies are indulged in, and license is given without restriction, to clergymen of the Church of England, who approve and practice such ceremonies equally with the most evangelical.

It is a somewhat curious fact that the word "vestments" is used only in one place in the Bible. In 2 Kings x. 22, we read, "And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal, and he brought them forth vestments."

In a recent meeting of the Episcopal Synod at Ontario, C. W., the subject was under discussion for four days, and resulted in a resolution generally opposed to "the Ritualistic movement."

The orders from the military authorities to banish from the military chapels the black gown, and their expressing a wish that "where it is possible a trained (surplised, we presume) choir should support the officiating clergyman," have given a sort of support to such as wished to bring about a change in the vestments.

At the recent Church Congress at York it appears that a London clergyman, Rev. J. E. Vaux, read a paper on "Christian Burials: their arrangement and their ritual." It is really melancholy to find that a body of clergyman and bishops should countenance such puerilities as he brought forth. He said:

Every church, where attention is paid to ritual matters, ought if possible to possess two, if not three, palls. 1. A large one of violet cloth, with a white, or, what is better, a gold-coloured silk cross upon it, reaching from end to end and from side to side, and ornamented with silk lace and a parti-coloured fringe. This will be used for adults. 2. A smaller one of white cloth, with a red silk cross, which will be suited for young unmarried persons. 3. A similar one, but of smaller dimensions, which will be appropriate for children. And now as to the material and cost of these. For general use cloth should be employed, for not only is much less expensive than velvet, but it is much less liable to injury. For the cross, which should reach from end to end and from side to side of the pall, a thin and inexpensive silk is quite as effective as one of a more costly quality."

He then proceeds to the burning of lights on funeral occasions:

"I must now, he says, say something about lights, for not only do lighted tapers add much to the general appearance of the funeral arrangements, but their *symbolical teaching is of the highest importance. They signify that the 'souls of the departed are not put out, but having walked here as children of light, are now gone to walk before God in the light of the living.'*" At first sight the expense which these involve appears to present some difficulty. Six brass candle-sticks of a suitable size to place by the side of the bier, and of handsome form and good workmanship, would probably cost near upon £80, and no doubt it is their costliness which causes them to be so rarely adopted, but iron standards can be made very much more cheaply than this. Instead of having regular candle-sticks and tapers, I should suggest that six boys vested in girded robes or in surplices, and hold torches similar to the one which you see here, should be ranged in two rows, one on either side of the bier. In addition to this, boys with torches are available for the procession in church, and add greatly to the solemnity of the service. Instead of having one thick candle fitted into the socket you will observe that here three common wax candles are tied together. Two considerations induced me to adopt this expedient here. First, because a group of small candles gives a much larger body of flame than one thick taper; and secondly, because candles such as these may be procured at any grocer's shop, whereas thick ones can only be obtained from some of the large wax chandlers in London, who make them for church use to order.

It is the custom in some churches for the choir to leave their stalls, and to range themselves in a double row on either side of the coffin, the priest officiating standing at the head of the corpse, facing eastward. *While a hymn is being sung, a thurible, duly prepared, is brought in, and the body is solemnly incensed by the priest.* The procession then reforms, and the *Nunc Dimittis* is chanted as the body is conveyed to the church door.

One object proposed to be secured by these celebrations is a distinction between Churchmen and Dissenters. As there are many parishes where there is no burial ground but that belonging to "the Church," this mode it is conceived may have the effect of deterring the people from "unfaithfulness" to her institutions.

"And this brings me to another point of great importance which has of late been much debated. I mean as to the employment of the Burial office for Dissenters and non-communicants. I believe that the systematic adoption of choir funerals in a parish will afford an easy practical solution to this vexed question in that parish; and, while drawing a strongly marked line between the faithful and unfaithful will avoid the hear-burnings and contentions which by reason of the Church's defective discipline, we occasionally hear of. Thus, a clergyman would let it be generally understood that if Dissenters were brought to the church for the rites of burial, all that was positively prescribed by the *Book of Common Prayer* would be performed but no more. Church people who were non-communicants would be buried with a service partially choral, while the bodies of the faithful alone would be honoured with complete ritual appointments, and with the funeral Mass.

Let us be thankful that in this country there are no Dissenters. Each denomination