

hearted wife had been able to. There is a mighty power in words uttered from the instinct of a child.

It would be well for fathers among us, while paying their income tax, to remember that wee Davie's about.

Two little fellows were recently discussing the relative wealth of their fathers, when one proposed to appeal to the tax book.

"You can't tell by that," replied the other "any better than you can by the almanac! Your father's a great brag, and would pay well for being thought rich; but I tell you my father's keen! He come it over Uncle Sam handsomely. He owns two sheep farms in Vermont the income from which I heard him say he wasn't going to count in with his other property, anyhow!"

That father had forgotten, when talking of his affairs at home, "wee Davie was about."

He may take that bright boy to church and put him in Sunday school; he may give him all the good advice in his power and warn him against practising the tricks of trade, assuring him that "honesty is the best policy;" but those two sheep farms in Vermont, and that mean fraud on a good government will influence his future life more than all. Well may parents keep themselves pure, if for no other and higher reason, that their example may not lead their children to ruin.—*Boston paper.*

Christian Messenger.

HALIFAX, OCTOBER 3, 1866.

CONSISTENCY

is commonly regarded as of great value, and by some persons, is offered as a valid excuse for doing things which in themselves are undesirable, and even for what is absolutely wrong. One of our brethren, writing a week or two since, expressed the opinion that some men were dying of consistency, yes, actually from the efforts they were making to preserve this jewel they were pressing it into their very vitals. Well, they might, perhaps die of worse maladies! We presume, however, that his meaning was, that the great care taken to avoid doing anything inconsistent with former actions, and previously expressed opinions, prevented them from doing anything at all, and so they became dead to all useful purposes in the world. The remark is doubtless true in many respects, but we think it applies as much to the apathy of men, as to their actions. People are commonly more inconsistent in what they fail to perform than in what they do. If men were to act out their principles, and so shew their consistency, the christian world would present a very different aspect. We might fill up a large amount of space by illustrations of this remark, whether it referred to the manifestations of it in our social affections or our christian life. If our professions of attachment to persons and interests brought forth corresponding acts, how changed the world would appear!

It is undeniable that many of the projects which result in the world's progress are initiated by those who are called inconsistent people. Under the influence of impulse and careless about consequences, they disregard the common notions of propriety, and not too fastidious as to the probabilities of success, they run the risk of failure, and start some new thing, which other, and more prudent people perhaps, have to take up after them and carry forward. By this means it is that the world makes advances into the regions of the unknown. Inconsistent men thus often become the inventors in science and the originators of new ideas. But in their cases it would be inconsistent to follow any other course, and so we may not indulge in depreciating this precious virtue, because good arises from apparent departure from it. Consistency must ever be an important element in a well balanced mind and character, and we think that more deaths occur from inconsistency between men's convictions and their acts, than from the consistent application of the knowledge acquired and the performance of the duties arising therefrom. Where contradiction exists between the profession and practice of an individual, the world becomes the judge of both, and often the principles professed are misunderstood and consequently undervalued, and others who hold them in common with the inconsistent man, become the greatest sufferers.

"Consistency thou art a jewel."

Ritualists and Evangelicals.

The conflict between the Ritualists and the Evangelicals in the Church of England, does not seem to be diminishing in its intensity, nor is it likely to come to an end while such

practices prevail as are seen in a number of the churches of the metropolis and other large towns. The following description of one of these services does not read much like what should be expected amongst Protestants. The term Protestant, however, is now so little expressive of separation from Roman Catholicism, that it fails to distinguish those who eat the bread of that Church from those who openly profess Romanism.

At St. Ethelburga, Bishopsgate, where the Rev. F. G. Lee preached on Saturday Sept. 8th the congregation consisted of some thirty persons, chiefly females, who were distributed loosely about in seats in the nave of the church. The chancel was, however, filled with surpliced choristers and acolytes, and the perfume of the incense, with which the edifice was filled, produced on the uninitiated a suffocating sensation, but which gradually abated as they became inured to it. The altar was richly decorated with white and crimson and other coloured drapery, and two tall wax candles were burning, one on either side. A large gilt crucifix formed the centre object, and there was a species of canopy in front, under which was what appeared to be the usual representation of the "Host" as seen in Roman Catholic chapels and churches. There were also on the table a chalice and certain missals used in the administration of the Eucharist. In front of the altar, with their backs to the congregation, knelt three priests, the one in the centre, a remarkably large man with bald head, with a robe of white lined with crimson, on the back and front of which were large crosses embroidered in gold. The priests on either side wore white surplices. The prayers were intoned by the centre priest, who was, it appears, to be the "Protestant" rector of St. Ethelburga, the Rev. J. M. Rodwell, and during the progress the censers were swung about vigorously, and handed from acolyte to acolyte, and at one time the Rev. Rector himself, who distributed it over the church. At the conclusion of this portion of the service the priest who knelt on the right of the altar, having made genuflection, moved down the chancel, preceded by an acolyte holding aloft a gilt cross, which he fixed in front of the pulpit as it was ascended by the priests the Rev. F. G. Lee. A chant by the choir accompanied those proceedings, which, having concluded, the Rev. Mr. Lee took his text from Ezek. xxxvii. 24. At the conclusion of the sermon the Rev. Mr. Lee joined the other priests, and knelt in front of the altar, whilst the offertory was being collected. At its conclusion various other prayers were intoned, and incense again distributed, and during a species of "Miserere" or Gregorian chant by the choir, a lady who stood at the entrance to the porch where the bell-rope hung, seized it and tolled the bell as an accompaniment. After this, whilst the chanting was continued, the priests, it was presumed, partook of the "Holy Eucharist," as they handed the bread or water to each other, and each drank out of the chalice referred to, with their backs to the congregation. The chief priest at one time held up something above his head in the manner of elevating the "Host" as in Roman Catholic places of worship, at which the regular attendants bowed their heads. After the benediction had been intoned the organ played, and a procession was formed, the acolytes, choristers, and priests chanting, the last being the rector of St. Ethelburga, carrying aloft a square box-looking thing with a satin cover, and as he passed down the chancel to the vestry the initiated bowed, and the special service terminated.

The success which has attended the Ritualists hitherto has made them more and more bold in bringing forth their views and practices. But it is threatened that their legality shall be tested in a court of law.

The London Record, the organ of the Evangelical party, states that the conflict will now begin in earnest.

A clergyman in Devonshire is about to test the legality of candles, flowers, garments, genuflection, &c., &c. He is said to be a man of moderate means and advanced in life. To aid him in this enterprise, the Church Association is raising a "defence fund." An appeal is made to the friends of the church for aid in this matter. In Exeter the conflict is marked by a new feature; it is the churchwardens, not the clergy who are acting. Dr. Stephens, an eminent Ecclesiastical lawyer, throws the whole onus on this class. He assumes that the power of repression is in the hands of the warden. It may interest our readers to see his opinion:—

"It cannot be too widely known that the churchwardens, and not the ministers, are the masters of the ceremonies. Their control over the clergy is, in the matter of ceremonies, as that of deacons of Zion Chapel. The clergy are not religious autocrats in the parish. Their power is limited by the privileges of the parish officers; and, if the churchwardens were to do their duty courageously, this ritualistic epidemic might very soon be stamped out, without the aid of lawyers, archdeacons, bishops, or Privy Council. The lawyer invests the churchwardens with ample authority to control the ornaments of the church. Whether crosses, candles, candlesticks, flowers, embroidered altar cloths, Christmases, or fat images, shall be used in the service is entirely in the discretion of the parishioners and their wardens. The clergy have nothing to do with the ordering of the ornaments or furniture of the church. It is altogether out of their proper province. This is a duty cast exclusively upon the churchwardens; and if the minister takes upon himself to set up obnoxious ornaments in any part of the church, or upon the communion table itself, the churchwardens are not only at liberty, but it is their duty to remove them."

The London Freeman remarks in reference to this movement:—

The conflict may present a new phase, but not more vigorous action. We doubt the existence of any powers to check the movement. Good men may rail over these indications of the Romanizing tendency of this large class of clergymen and their adherents, but they are helpless. Fear will not aid them. Threats are powerless, and the courts of law we venture to think, will hesitate as long as possible before they give a decision, which would be followed by results which will shake the State Church to its very centre. The unity of the Church cannot be secured—Law cannot force it. Coercion has always failed. It stands before us, "The bulwark of Protestantism, the very pillar and the ground of the truth," but it is only a monument of weakness. It boasts of its apostolicity in morals, in doctrines, in authority, but it is unlike the past, and is rather the hoary conservator of error, and the fountain-head of error. Its apostolicity is a sham, and its existence a great and fearful impediment to the spread of true and spiritual religion. We shall watch with some anxiety this new move on the part of the churchwardens for its reformation. But our hopes are feeble.

EDUCATIONAL.

We have received the first No. of the Journal of Education for the Province of Nova Scotia; a good sized octavo of 16 pages. In mechanical execution it is very superior, and highly creditable to Mr. Barnes, Presbyterian Witness office.

It is to be published, monthly, under authority of Act of Parliament, and furnished gratuitously to Trustee-Corporations and to Teachers of public schools. It is to be the medium of official notices in connexion with the Educational Department. This No. is full of matters relating to Schools, Teaching, Inspection, &c., in this province and in other countries. It will supply an important desideratum in our educational system, and doubtless prove a boon to Teachers and Trustees. The literary character of the several articles is dignified, sound and practical, just what might be expected from the pen of the worthy Superintendent of Education.

We copy from it the following information respecting

THE OCTOBER EXAMINATIONS

in the several counties. It is important that Teachers should be prepared to appear at the several places named for examination, preparatory to obtaining licenses, as there will be no other opportunity of their doing so again till April next.

DISTRICT.	TIME.	PLACE.
Cape Breton,	16th, at 11.	Court House, Sydney.
Richmond,	17th, at 11.	Mr. Fraser, N.S. Grandique
Guy'sboro',	8th, at 10.	Court House, Guy'sboro.
St. Mary's,	18th, at 10.	Court House, Sherbrooke.
Halifax Shore	24th, at 10.	School House, Tangier.
" Rural	22d, at 11.	Tem. Hall, M. Musquodouit.
" City	8th, at 10.	Com. Office, Argyle St.
" West	18th, at 10.	Institute, Dartmouth.
Chester,	9th, at 10.	School House, Chester.
New Dublin,	23rd, at 10.	Bridgewater.
Lunenburg,	2nd, at 10.	Court House, Lunenburg.
South Queens	15th, at 10.	Lib. of Ch. man, Liverpool.
North Queens	23rd, at 10.	Yates Hall, Arbrodale.
Shelburne,	17th, at 10.	Court House, Shelburne.
Barrington,	24th, at 10.	Court House, Barrington.
Argyle,	16th, at 9.	School, Tasket Village.
Yarmouth,	27th, at 10.	Court House, Yarmouth.
Clare,	17th, at 10.	Court House, Clare.
Digby,	23rd, at 9.	Academy, Digby.
Annapolis W.	23rd, at 9.	School, Grandville Ferry.
Annapolis E.	23rd, at 9.	School House, Paradise.
Kings,	2nd, at 9.	Kentville.
West Hants,	11th, at 10.	Court House, Windsor.
East Hants,	22nd, at 10.	Town Hall, Maitland.
Colchester,	23rd, at 10.	Normal School, Truro.
Stirling,	23rd, at 10.	School, T. tamagouche.
Parrsboro',	16th, at 11.	Town Hall, Mill Village.
Cumberland,	2nd, at 10.	Pictou Town.
North Pictou,	9th, at 10.	New Glasgow.
Antigonish,	11th, at 10.	St. Francis Xavier's Col'ge
N. Inverness,	9th, at 10.	Court House, Port Hood.
N. Inverness,	16th, at 10.	School, Marg. Forks.
Victoria,	30th, at 10.	Baddeck.

CONGREGATIONALISM.—At the General Convention of Vermont Congregationalists held recently in Newbury, the churches reported an aggregate of 22571 members in 191 churches. The number of infant baptisms during the year, we learn from the Boston Watchman and Reflector, was only one to eighty, or three infants to every two churches. This is a smaller proportion than in most of the States. In seventeen States the number is larger, it being one to every thirty-nine members.

An able essay was read at the Convention by Rev. Dr. Aiken, on Infant Baptism. He did not bring texts of scripture to sustain the practice, nor did he rest its claims on the baptism of households mentioned in the New Testament; nor on the Abrahamic Covenant, nor on the federal holiness of children, as set forth in 1 Cor. 7: 14, nor on Christ's words, "Of such is the kingdom of heaven;" but on the four following considerations: 1, Infant Baptism is a standing memorial of the natural and inherent depravity of the entire race. 2, It is an exhibition of the expiation of sin, and salvation by the death of Christ and the agency of the Holy Spirit. 3, It stamps worth and dignity upon the infancy of our being. 4, It is peculiarly useful as tending to secure the fidelity of parents in the religious training of their children. It is a sign of progress in the right understanding

and interpretation of Scripture, that Dr. A. did not attempt to convince his hearers that there is any precept or example of God's Word in favor of the baptism of infant children. But unless we underrate the intelligence of the Bible-reading Congregationalists of Vermont, very few of them will be induced to bring their infants to baptism by such arguments as the essay urged.

N. B. Western Association.

We have a communication on another page respecting this yearly gathering, but it is erroneously headed "Eastern", not by the writer. We did not observe this till it was printed. The following brief sketch has come to hand since both are from highly respected brethren whose names would add weight to their words. This gives the account from a somewhat different point of view and will also be read with interest:

How often at our Conventions and Associations devotion is crowded out by business, the pressure of which is urged as a reasonable and justifiable excuse. The meeting of the N. B. B., Western Association which held its sessions at Newcastle Miramichi commencing on the 20th of Sept. will be long remembered for its seasons of sweet refreshing.

The worshippers will not soon forget the social gatherings, marked by such a rich variety of christian experience, such pertinent expositions of scripture, and such fluent and effectual supplications at the Mercy seat as they had seldom, if ever, heard before.

The Ministers, Messengers and friends coming by Shediac were detained at Richibucto, the Captain of the Steamer thinking it not safe to go out of Port so late in the afternoon; and having to tarry until break of day, we stepped ashore and held forth the word of life in the Temperance Hall. The whole matter was providential. The people had only about two hours' notice, and yet with amazing readiness they came out to hear, and with marked attention they listened to the Ministers of Christ.

Bro. G. F. Miles led the meeting and made some soul-stirring remarks. Bro. Hopper gave an excellent address on the life of King Manasseh, and Brethren Ratray, Coleman, Cady, and Archibald, and the writer brought the exercises to a close.

God be thanked for the diversity of gifts in the christian ministry. "We have differences of administration but the same Lord, and the same Spirit, dividing to every man severally as he will."

This meeting was the promise of good things to come, and the end was better than the beginning.

In Newcastle a prayer meeting was held every morning at 6 o'clock in which the presence of the Master was felt, and in the evening we were brought to the banqueting house and the banner over us was love. Thus the outgoings of the morning and evenings were made to rejoice. The sermons were all good. Dr. Sparden's on Jude 3rd will appear in substance in the Christian Visitor.—There is a goodly prospect before our beloved Bro. Mackenzie, who is expected soon to enter on this interesting field. The harvest is plenteous, and the labourers are few.

May the wilderness and solitary place be glad for him, and the desert rejoice and blossom as the rose. May the people see the glory of the Lord, and the excellency of our God.

AN AGED BAPTIST MINISTER.—We find in one of our exchanges the following interesting account of a golden wedding at Halifax, Vermont:

"The golden wedding of Rev. Samuel Fish, pastor of the Baptist church in Halifax, Vt., celebrated on Thursday, August 30th., was an occasion of great interest, both to Mr. Fish and to the community among whom he has lived and labored. His eleven children were at home, to wish him and his companion much joy, and to cheer them with their gifts and tokens of affection on the fiftieth anniversary of their marriage. In the evening there were interesting exercises, consisting of speaking, praying and singing. Rev. H. C. Fish, D. D., of Newark, N. J., gave an interesting sketch of the ancestors and descendants of his father. Another son, C. F. Fish, M. D., read a paper on the longevity and physical development of the family. Remarks were also made by others of the children. Hymns written by a son-in-law, Rev. Geo. W. Clark, of Elizabeth, N. J., were sung. The venerable father closed the exercises with very appropriate remarks referring to the dealings of Providence with him and his family. Though nearly seventy-eight years old, Elder Fish occupies his pulpit acceptably twice every Sabbath. It is remarkable that he has spent his days thus far in the town in which he was born and reared. During the past fifty-five years he has delivered nearly eight thousand discourses. All his children are hopelessly pious, and each of them, with one exception, he has baptized and welcomed to the church over which he has charge.

A pamphlet has appeared in Great Britain from the pen of Hon. Joseph Howe entitled "Confederation considered in relation to the interests of the Empire." It has been republished in several of the Halifax papers.

In reply to this the Colonist publishes a number of extracts from the speeches, letters and pamphlets of Mr. Howe from 1854 to 1866 strongly in favor of Union with Canada.