

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.		MORNING.		EVENING.	
Day	Dev.	Gen.	Lev.	Gen.	Cor.
S. Feb. 17	2 Sun. in Lent	11	11	11	11
M. 18		12	12	12	12
T. 19		13	13	13	13
W. 20		14	14	14	14
Th. 21		15	15	15	15
F. 22		16	16	16	16
S. 23		17	17	17	17

Poetry.

"SO RUN, THAT YE MAY OBTAIN."

1 Cor. ix. 24.

Onward, for the glorious prize,
Onward yet!
Straight and clear before thine eyes,
In thy homeward pathway lies,
Rest is not beneath the skies—
Onward yet!

Onward till the dawn of day,
Onward yet!
Tarry not, around thy way
DANGER lies; O, fear to stay:
Rouse then, 'Christians, watch and pray—
Onward yet!

Stay not for the flowers of earth—
Onward yet!
What are hours of idle mirth,
What are falling treasures worth
To a soul of heavenly birth?
Onward yet!

Linger not through coward fear—
Onward yet!
Though thy way be dark and drear,
Is not Jesus ever near,
Still to bless, to guide, and cheer?
Onward yet!

In the way thy Saviour trod,
Onward yet!
Gladly bearing every load,
Meekly bending to the rod,
Walking humbly with thy God,
Onward yet!

Rest not here, but onward haste,
Onward yet!
Till each danger shall be past,
Every foe beneath thee cast,
Till thou gain thy home at last,
Onward yet!

Religious Miscellany.

We continue from last week the Constitution of the Diocesan Synod of the Church in Adelaide.

Discipline.

19. Any accusation against a clergyman of the diocese, shall be made to the Bishop in writing, and signed by the party or parties preferring it.

20. The Bishop shall then, if in his opinion it be a matter of sufficient importance, cause to be served upon the accused, a copy of the said charge, and refer it to a committee of preliminary inquiry, consisting of the Chapter, or of three grave ministers.

21. If on such inquiry there shall appear no sufficient ground for the charge, the Bishop may dismiss the same.

22. But should a *prima facie* case be established the Bishop shall, unless the accused forthwith submit himself to the judgement and sentence of the Bishop, bring the matter before the standing committee, who shall proceed to elect by ballot, from the whole body of the Synod, five presbyters and five Synodsmen, who shall sign the declaration contained in Schedule E, to act with the Bishop as his assessors. (See Schedule E.)

23. The accused shall then be furnished with a copy of the charge, and a written citation, under the Episcopal seal of the Bishop, to appear before him and his assessors, on a day not less than ten days after service thereof, and at a place and hour specified in the citation, to answer the charge.

24. If the accused be found guilty by a majority of the assessors, the Bishop shall pass such sentence upon him as, in the full exercise of his jurisdiction, and in his conscience, he shall deem right, and the accused shall be entitled to receive a copy of such sentence, under the hand and Episcopal seal of the Bishop.

25. Should the accused demur to the verdict of the assessors, he shall be allowed an appeal to the whole Synod; and the sentence of the Bishop, consequent on the decision of the Synod, shall, as respects temporalities, be final. Notice of such appeal must be given to the Bishop, within ten days from the adjudication before the assessors.

26. No clergyman shall be suspended from officiating for more than fourteen days, until after inquiry into the charge against him by the committee of preliminary inquiry.

27. In the event of any accusation being brought against a Bishop of this diocese, the charge must be preferred in writing under the hand of the party making the same, and delivered to the senior archdeacon, or in his absence or default, to the dean or next senior officer of the Chapter, who, if the accusation is stated in precise terms, and is supported by not less than three regular communicants in this diocesan Church, certifying their belief of the same, shall forward the same without delay to the Metropolitan.

28. Any person bringing forward an unfounded or frivolous accusation against a Bishop, or any clergyman, shall be deemed worthy of censure by the Synod; and a copy of such censure shall be forwarded to the minister and wardens of the church to which the accuser or accused may belong; together, in the case of a Bishop, with the decision of the Metropolitan on the accusation.

TRUSTEES.

29. The Synod shall appoint a body of trustees, not less than six, of whom the Bishop for the time being shall be one, to hold property that may be given for the general purposes of the diocese.

30. The clergy, Synodsmen, electors, and assessors shall respectively sign the declarations contained in Schedules A, B, C, D, and E, hereunto appended.

31. The words "*The Bishop*" in these fundamental provisions and regulations shall [unless there be something in the subject or context repugnant to, or inconsistent with, such construction] include the Bishop's commissary.

REGULATIONS.—(Not Fundamental.)—Synod.

1. The Synod shall meet on the summons of the Bishop, within one calendar month after Easter.

2. At the commencement of every session the members of Synod shall attend divine service.

3. The proceedings of the Synod shall then be opened by the Bishop delivering a pastoral address containing a report of the general state of the Church in the diocese, and such other matters as he may think fit.

4. The standing committee shall then deliver their report for the last year, with statements of accounts duly audited.

5. The Synod shall then proceed to the election by ballot of the standing committee, and other officers for the ensuing year.

6. Notices of motion shall then be given and business proceeded with in accordance with the standing orders.

7. No session of Synod shall be closed until the business thereof shall have been disposed of.

Synodsmen.

8. Synodsmen shall be elected at the vestry meeting in Easter week, and from time to time as vacancies may occur, and their names returned to the Bishop by the chairman, within seven days after election.

9. The city churches shall each have four Synodsmen; suburban and country churches, each two Synodsmen.

Standing Committee.

10. The standing committee shall consist of seven clerical and fourteen lay members, the Bishop, if present, presiding; seven members to form a quorum.

11. The standing committee shall meet monthly, or oftener if necessary.

Funds.

12. There shall be one general Church fund, to be appropriated by the Synod towards the support and extension of the ministrations of the Church, especially in the remote and thinly populated portions of the diocese. Special donations to be applied in accordance with the wishes of subscribers.

CONTRACT.

The foregoing declaration, fundamental provisions, and regulations presented for our acceptance by the Lord Bishop of Adelaide, on behalf of himself and his successors, inasmuch as we believe them to be for the spiritual well-being of this diocese, we, the undersigned, accept, and solemnly promise to observe, and, as far as in us lies, to enforce, as a contract knowingly and willingly entered into, by and between the several parties from time to time having notice thereof, and who, by acting thereunder, or accepting or availing themselves of any of the obligations or advantages thereof, expressly or by implication consent thereto.

In witness whereof, we have to these presents set and subscribed our respective hands and seals, this day of _____, in the year of our Lord God, one thousand eight hundred and fifty—

SCHEDULES REFERRED TO IN FUNDAMENTAL PROVISIONS

Schedule A.

Clause 1.—I, _____, do hereby declare that I am a member of the United Church of England and Ireland, and belong to no other religious denomination, and I hereby accept the office of Synod-man, and promise to perform honestly, impartially, faithfully, and to the best of my judgement and ability, the duties of that office.

Witness { _____ Signature.

Schedule B.

Clause 12.—I, _____, do hereby declare that I am a member of the United Church of England and Ireland, and belong to no other religious denomination.

Witness { _____ Signature.

Schedule C.

Clause 14.—We, the undersigned members of the United Church of England and Ireland, in consideration of our being recognized as a parish in the diocese of Adelaide, under the designation of _____, and of our being entitled to be represented in Synod, do hereby engage to abide by the fundamental provisions and regulations of this diocesan Church.

Witness our hands, this day of _____

Schedule D.

Clause 16.—I [A. B., of _____] do hereby engage to give to the trustees, on demand of the Bishop or the trustees, possession of all the real and personal estates and effects which I may hold, or be entitled to, by virtue of my office, at the time if and when sentenced, according to the fundamental provisions of the diocese, to deprivation or suspension, and that I will, in all other respects, conform to, and abide by, the said provisions.

As witness my hand, this day of _____

Schedule E.

Clause 22.—I [A. B., of _____] hereby declare that I am a member of the United Church of England and Ireland, and belong to no other religious denomination, and that I allow the Thirty-nine Articles and the Book of Common Prayer, and the manner of making, ordaining, and consecrating of Bishops, priests, and deacons, to be agreeable to the Word of God. And I hereby promise to perform honestly, impartially, faithfully, and to the best of my judgement and ability, those duties which are required of me.

As witness my hand, this day of _____, A.D.

Witness { C. D., of &c.
E. F., of &c.

OUR ROMANIZERS.

It must be admitted by the honest mind, on every hand, that they who really deserve this term of reproach are indeed very great offenders against truth and justice, and must on this account be fearfully obnoxious to Him who is of purer eyes than to behold iniquity." For surely deception is unquestionable and gross perfidy and iniquity. And that Romanizing in our Church is all this, it can need, one would think, no argument to prove. The Catholic principles of the Reformed Church, to which we have the happiness to belong, are utterly irreconcilable with those which separate us from Rome; while these, again, not only stigmatize but denounce, and could they gain the ascendancy, would inevitably destroy us. Romanism, therefore, stands first in hostile array against the Church which has thrown off its corruptions and debasements, and which now presents to the world the One Catholic and Apostolic Church of Christ, in all its primitive purity of doctrine, and ordinances, and organization. Such, then, are our respective positions. The Reformed Catholic Church "contends earnestly for the faith once for all delivered to the Saints." Romanism insists upon the doctrine of another, a new, a corrupted faith. The one is the unadulterated faith of Christ and His Apostles, as received, carried out, and handed down, by their immediate followers, the Primitive Fathers. The other is the subtle counterpoise of those who "teach for doctrine the com-