

# The Church Times.

"Evangelical Truth--Apostolic Order."

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## Calendar.

### CALENDAR WITH LESSONS.

Days	Lessons	MORNING.	EVENING.
S. Aug. 15	10th aft. Tob.	1 Kings 21 Acts 10	1 Kings 21 Jer. 2
M. 16	1st	Lam. 2	Lam. 2
T. 17	2nd	1 Kings 21	1 Kings 21
W. 18	3rd	1 Kings 21	1 Kings 21
Th. 19	4th	1 Kings 21	1 Kings 21
F. 20	5th	1 Kings 21	1 Kings 21
S. 21	6th	1 Kings 21	1 Kings 21
S. 22	7th	1 Kings 21	1 Kings 21
S. 23	8th	1 Kings 21	1 Kings 21
S. 24	9th	1 Kings 21	1 Kings 21
S. 25	10th	1 Kings 21	1 Kings 21
S. 26	11th	1 Kings 21	1 Kings 21

1886.

## TWO THOUSAND YEARS AGO.

A. D. 900.

Two thousand years—two thousand years.  
Our bark o'er billows seas,  
Has onward kept her steady course,  
Thro' b'rricane and breeze.  
Her captain was the risen O—  
She braved the stormy foe,  
And still the guides, who guided her,  
Two thousand years ago.

When our gallant ship was launch'd,  
Although our hands were few,  
Yet dauntless was our bosom found,  
And every heart was true!  
And still the in—day null,  
Unnumbered bosoms at w,  
Her crew is faithful as it was—  
Two thousand years ago.

True, some had left this noble craft  
To sail the seas alone,  
And ma— them in their hour of pride,  
A vessel of their own.  
But when portentous clouds did rise,  
Tempestuous storms did blow,  
They re-entered that vessel built—  
Two thousand years ago!

For onward rides our gallant bark,  
With all her canvas set,  
In some few seasons still unknown,  
To plant her standard yet—  
Her flag shall float where'er a breath,  
From human life shall blow,  
And millions bless the bark that sail'd—  
Two thousand years ago!

True to that guiding star which led  
To Israel's crad'd hope,  
Her steady needle pointeth yet,  
To Calvary's bloody top!  
Yes! there she floats that good old sh,  
From mast to keel below,  
Sea-worthy still, as first she was,  
Two thousand years ago!

Not unto us, not unto us—  
Do praise or glory give,  
But unto Him who watch and ward,  
Hath kept for her in heaven  
Who quell'd the whirlwind in its wrath,  
Bade tempests cease to blow—  
The Lord who launched our vessel forth,  
Two thousand years ago!

Then onward, speed thee, brave old bark,  
Speed onward in thy pride,  
Our sunny seas and billows dark,  
Thy Holy One thy guide;  
And sacred be each plank and spar,  
Unchanged by friend or foe,  
Just as she left Jerusalem—  
Two thousand years ago!

## Religious Miscellany.

**Basili's Sacred Synods.**—A Constitutional History of the Convocations of the Clergy. From the Earliest records of Christianity in Britain to the date of the Promulgation of the present Book of Common Prayer. By JAMES WATLAND JOYCE, M. A. Rivington.

Mr. Joyce has done a good service to a cause of the highest importance at the present time, by bringing into one large volume, an epitome of all the historical assemblies which can be traced in the annals of English history. His research is not, in any way, very deep, nor his sources of information reliable. The most ordinary English authorities supply him with all he needs; but the labour of re-arranging his materials to order must have been considerable. The result, however, is a very useful and interesting volume, which will be found to contain a great deal of valuable information.

Convo— to refer easily and cheaply to points which could only be reached before by hunting through several volumes of a tolerably well stocked library. And if the author is somewhat ponderous in his learning and elephantine in his humour, the reader will forgive a fault akin in this case to a virtue, since it springs so naturally from an intimate familiarity with the pages of Fuller and Collier.

Much of the work is devoted to clearing up popular misrepresentations on this subject. The notion, for instance, that Convocation is simply a contrivance for taxing the clergy, first devised by King Edward I., is strongly and successfully combatted by Mr. Joyce. He shows unanswerably that from the very first planting of Christianity in the island, ecclesiastical assemblies were continually held. They can be traced through the British and the Saxon periods, and as the mist begins to clear off from the pages of history, they are plainly discernible, almost in their present form, under the Norman dynasty. In each province the Archbishop, Bishops, Deans, Abbots, Priors, Archdeacons, and even the Proctors of the Chapter and of the Clergy, are seen to be constituent members of them. The *Procuratores Ecclesiarum Cathedralium* and the *Procuratores totius cleri diocesis singularium* are separately mentioned. It is true that they were not as yet necessarily summoned along with Parliament; for the ecclesiastical and civil elements were hardly yet fully disengaged from the great general assembly which so often in early times included both, nor necessarily summoned by the King's writ. Indeed the legal right of summoning a provincial Synod lay then, as now, with the Metropolitan; the only difference being that he then exercised that right generally at his own pleasure, instead of being obliged to wait the Royal mandate. This restriction was first imposed by the Submission Act of King Henry VIII in 1534. King Edward I., though he occasionally solicited, and sometimes compelled the Archbishops to convene Convocation, did not effect any change in the constitution of that body. What he did attempt refers, if Mr. Joyce is right, to a very different and a very curious matter. The clergy were already accustomed to be convened by their Metropolitans in Convocation, chiefly, of course, for ecclesiastical objects, but also for the civil purpose of self-taxation. It seems to have occurred to King Edward that it would be more convenient to summon them, by his own authority, to Parliament. Accordingly, the same writ which summoned the Bishops to Parliament, directed them to bring with them also their Prior and Archdeacon, and Cathedral and Clergy Proctors; to consult not only with the ecclesiastical persons on ecclesiastical matters, but "nobiscum, et cum ceteris prelati, proceribus et aliis incolis regni nostri, qualiter hujusmodi periculis et excogitatis malitiis obviandum." The "perils and evil designs" alluded to the French King's movements in Gascony. The writ is still issued in the same form, though the later portion, known as the "pre-nuncios" clause, has become a dead letter. It was, however, carried into effect for a period of nearly four hundred years. Even down to the reign of Charles I., Mr. Joyce thinks he catches the existence of *Parliament Proctors*, as distinct from those of the Convocation.

Another point which Mr. Joyce labours to establish is the regular action of Convocation during the troubled times of the Reformation. Whatever changes were then effected, were effected not by Act of Parliament, or royal prerogative alone, but were first prepared and passed by the proper assembly of the Church of England. Particular instances are specified in the subjoined paragraph:—

"We have now gone through the formularies which are offices for divine service published in the reign of King Edward VI., documents on which the formation of the English Church was based, foot-prints on which it stands to this day. If the arguments above adduced are considered, it follows that the formularies were synodically sanctioned, and that the Reformation was the work of the Church herself, notwithstanding the unnumbered innovations and compulsory declarations, the contrary of which have been published by Romanists, Egyptians, Dissenters, and others, who have agitated this subject without dignity. Not in 1534, nor on the 21st of January 1534, but in the year 1534, and on the 21st of January 1534, the Reformation was effected by the Church of England, and not by the State."

to the laity, and the discharge of clerical celibacy in 1547, by the first reformed Prayer-book of 1548, the new ordinal of 1549, the second reformed Prayer-book of 1552, and by the forty-two articles of 1552-3, was effected by the voice of the Church herself, as speaking through her synods."

It is true that those acts were done with equal regularity under Queen Mary; but Mr. Joyce readily refuses to recognize the Convocation of that reign. "If at this time," he argues, "more than half the ministers of the Scotch Kirk were ejected, and Roman Catholic priests intruded into their places, and a packed Synod was then summoned, our Northern neighbours would be loath to allow such a meeting the name or authority appertaining to their 'General Assembly.'" It is, however, a question of much practical consequence, as their acts were again reversed by the Convocations of Elizabeth.

Some questions of present interest are incidentally touched upon. It is noted, for instance, that the celebrated Convocation of 1653, which established the Thirty-nine Articles, was prorogued by Archbishop Parker with the consent of his suffragans. On the question of the right of curates to vote in the election of Proctors, Mr. Joyce must be allowed to speak for himself:—

"Another point was raised on this election respecting the right of curates in the diocese of Norwich to vote for the clergy proctors, and it was sworn before the Lower House that in the opinion of those who took the votes at the election the Norwich curates possessed no such privilege. This may be the case in that diocese, but it is certainly no universal rule; for in the ancient diocese of Hereford curates have exercised that right time out of mind, and have most justly been allowed a voice in the election of those who are to represent the 'whole clergy' in the provincial Synod. And it is indeed very much to that body among his brethren that the writer of these pages owes the highest honour ever conferred on him, that of a seat in the provincial Synod of Canterbury."

Our clerical readers, in the enjoyment of benefices, have doubtless often been puzzled by a mysterious demand of certain fees for "procurations"—an outlay of capital which in the present day yields no tangible return whatever. It may be a satisfaction to them to learn that these fees are intended to support their Proctors during the expenses of the London residence entailed upon them by their services in Convocation. The subject first appears in the York Convocation of 1563:—

"At this time, also, the question of the proctors' fees engaged attention. In some instances two pence, and in other instances three pence in the pound, according to the then value of benefices in the Queen's books were ordered to be paid. And at a subsequent session it was settled that the clergy in the diocese of Chester and Carlisle should pay for the proctors' wages three pence for every pound of their benefices, viz. two pence to the proctors and one to the appariter-general. Whether the present lery of 'procurations and synodals' upon benefices includes the clergy proctors' fees is left for the consideration of those who are skilled in diocesan finance. Most certainly, if it does, that part of the amount never reaches in some instances its proper destination."

It appears that Convocation itself enjoyed the power of determining the "wages" of its members. On a subsequent occasion, in consequence of "the clerks' being put to extraordinary expenses from the long continuance of the Synod," the ordinary allowance was increased by one half.

An amusing incident is recorded in a Synod, in which Mr. Dunn presented upon the Lower House as Proctor:—

"The College of Physicians, petitioned for the public health, or fear of missing their fee, exhibited a complaint against ministers exercising physic upon which Archbishop Abbot desired the House to take notice that the clergy should be forbidden to prescribe for bodily ailments except with their own parishes, and that even their medicinal advice should be dispensed by the presence of a physician."