

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

DAY & DATE	MORNING	EVENING.
S. Nov. 26 St. Mat. Trin.	Prov. 13 Jobu 18	Prov. 14 Jobu 18
M. 27 (S. Mat. bef. 28) Adv. 9	Isaiah 40	Isaiah 40
T. 28	Isaiah 40	Isaiah 40
W. 29	Isaiah 40	Isaiah 40
Th. 30 (S. And. Ap. 31)	Prov. 12	Prov. 12
F. Dec. 1 (S. 1)	Isaiah 40	Isaiah 40
S. 2	Isaiah 40	Isaiah 40

On this Sunday the Collect commencing "Sit up, we beseech Thee," is to be used. The Athanasian Creed to be used.

Metry.

THE SONG OF FAITH.

"House of clay-- frail house of clay!
In the dust thou soon must lie;
Spirit! spread thy wings-- away,
Strong in immortality,
To worlds more bright
Oh wing thy flight,
To win the crown and robe of light.

"Hopes of dust-- false hopes of dust!
Smiling as the morning fair.
Why do we confiding trust
In trifles light as air?
Like flowers that wave
Above the grave.
Ye cheer, without the power to save.

"Joys of earth-- vain joys of earth,
Sandy your foundations be.
Mortals o'errate your worth,
Sought through life so eagerly
Too soon we know
That tears must flow,
That bliss is still allied to woe!

"Love of heaven-- love of heaven!
Let us pray for thine increase.
Happiness by thee is given.
Hopes and joys that never cease.
With thee we'll soar
Death's dark tide o'er,
Where earth canstain the soul no more."
—Mrs. Moodie.

Diocese of Nova Scotia.

EXTRACT

From "A Charge delivered by the Lord Bishop of Nova Scotia, to the Clergy of the Diocese of Nova Scotia, at the Visitation held in the Cathedral Church of St. Paul, at Halifax, on the 11th day of October, 1854.

SYNOICAL ACTION.

I have now to offer a few observations upon the nature and intent of the Meeting of Clergy and Laity proposed for to-morrow, with respect to which much misapprehension appears to prevail.

Persons who are frightened by a shadow or a name, are alarmed without knowing what is the cause of their fear. They suppose this to be a Synod, and having conceived an idea that a Synod is something very dreadful, they cannot endure any approach to one. And even some of yourselves, appearing to entertain this dread, as though we were proposing to introduce some dangerous innovation, whereas we are but conforming to the practice of the whole Church throughout all ages. From the time of the Council at Jerusalem, when the Apostles and Elders came together to consider of an important matter, Synods Diocesan and Provincial, and occasionally General Councils have been assembled. In the present divided state of Christendom the latter cannot be held, but the former can be, and as I believe ought to be, regularly convened, and though in our branch of the Church they have long been little more than a name, in other branches they have been living realities. In fact we find every denomination of Christians agreeing in this, however they may differ in other respects, that their Members, or at least their Ministers, ought from time to time to meet together to regulate their affairs, and I confess that I do not understand how any Branch of the Church can maintain its efficiency, or faithfully discharge the high trust committed to it, where there is no provision for adapting it to the varying wants and circumstances of different ages.

The principles of the Church are immutable,

her doctrines admit of no variation, she is founded upon the Rock of ages, and is not to be shaken by the storms of popular caprice or clamour, but there are details of internal order and arrangement, which may be modified according to circumstances. It is not necessary that traditions and ceremonies be in all places alike, for at all times they have been diverse, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's word. If then the Church relinquishes these Assemblies, which it is her inherent right and duty to hold, she abandons her proper position, and by neglect of a duty incumbent upon her, forfeits also a portion of her powers and privileges. I believe therefore that wherever the Church is restrained by the Civil authority, so as not to be able to assemble without infringing the Law, every effort ought to be made to obtain the removal of this impediment. Accordingly I rejoice to see the movement at present progressing so favorably in England, and the gradual diminution or extinction of prejudices, which have long existed, but which being in a great measure unfounded could not bear investigation. And every true Churchman should be thankful that the reproach, under which we have long rested, will be removed, that it may no longer be said that the Church has sold her birthright for temporal advantages, and has willingly submitted to bondage because the chains were of gold. Whilst the Presbyterians have their General Assembly, the Wesleyans their Conference, and other dissenters their own Councils or Assemblies, by whatever name they may be called, the Church is not justly treated if the same privilege is withheld from her, whilst the chief argument for continuing to withhold it, that it is incompatible with the position of an Establishment, is refuted by the fact that it is enjoyed by the Presbyterian Church established in Scotland.

But even supposing that valid objections may be urged against allowing Convocation to become a reality in England, the same will not by any means apply to the Colonies. The Church here is in a peculiar position, and requires the power to adapt herself to it. In England, whatever differences of opinion there may be as to its fitness, there is certainly a Legislative body constantly framing Laws for the Church, and not a Session passes without some new Act more or less directly affecting her. But none of these apply to the Colonies, and therefore we are not only without the means of adapting ourselves to our peculiar circumstances, but we have not even the benefit of the measures adopted for the purpose of imparting greater efficiency to the Mother Church. So long as we were few in number, and as a mere offshoot nursed by the Venerable Society, subject practically to the control of those by whom we were supported, these wants were not so much felt, but in proportion to our growth and independence, they will become more serious.

Some persons have suggested that I wish to force Church Assemblies upon the Diocese, to which I can only reply that I desire no such thing. The result of the experiment is uncertain, and I am fully sensible that they may be productive of evil as well as of good, but I do wish to have as complete an expression as may be attainable of the opinion of the whole body of Churchmen committed to my care upon the subject. I trust, therefore, that the matter may be fully discussed, and that after such discussion the expression of opinion may be decided on one side or the other. I am sorry that several Parishes have bound their representatives to vote, some for, and some against, the proposed meeting, whilst they were not sufficiently acquainted with the subject to form a right judgment. It would have been better to send them, with general instructions if they pleased, but still, so far unfettered as to be at liberty to vote according to their discretion, after hearing the arguments. I requested the several Parishes to send representatives to a general assembly here, because the requisite information could not be obtained without a public discussion, but this will be to no purpose if the delegates merely act upon a resolution of a Parochial Meeting which might as well have been transmitted in the ordinary way.

Divisions and dissensions have been dreaded as the probable results of such Meetings, but I do not believe that this is at all a necessary conse-

quence. On the contrary, I believe that, where they are properly conducted, men who were opposed to each other will be drawn together, and that their differences will be buried under their combined efforts for the common good.

Ecclesiastical.

THE CLERGY RESERVES.

A remarkable document has just issued from the Toronto press in the shape of a letter from the Lord Bishop of Toronto to the Hon. A. N. Morin, Commissioner of Crown Lands, upon the subject of the Clergy Reserves. We have read many able documents from the pen of his Lordship, but none in which his great talent and the vigour of his intellect are more strikingly displayed than in this document. The following are its general arguments and their tendency. The subject of the letter is the pending measure for the secularization of the Clergy Reserves. Upon the subject, his Lordship expresses his belief that Mr. Morin and his friends are able "to avert anything like injustice, and to settle forever this prolific cause of agitation, if taken up in a friendly spirit of conciliation." He shows the fallacy of the assertion "that the majority of the population are in favour of secularization in its worst sense" assuming as he still does that Roman Catholics, as a body are favourable to Church endowments, in which case there would be 914,561 Roman Catholics, 268,592 members of the Church of England, and 61,589 members of the Church of Scotland, making a total of 1,244,742 against secularization in its worst sense, including the Wesleyan Methodists, who are believed friendly to some less hostile mode of settlement.

In making this estimate he says he does so altho' the Roman Catholic Institute of Toronto have actually petitioned the legislature for a share of the spoils, for with singular inconsistency, they contend for the principle that we maintain, the better to hold their own endowments, whilst they deny it the better to destroy ours. His Lordship further shews that if the three national Churches, the Church of England, the Church of Scotland, and the Church of Rome "were to agree in the protection of their respective endowments, they might be retained peaceably for ages, since their numbers will always command a majority, whereas if the Church of Rome persist in her present course they will in a short time be wholly swept away," and he further reminds them that "both properties rest on the same foundation, and both will sooner or later share the same fate."

After a brief resume of the opinions upon this measure expressed in the Imperial Parliament, clearly shewing that when the power to legislate upon the question was conceded to us secularization was deemed to be impossible and a new distribution of most what was required, his Lordship very truly observes as has been freely admitted by Roman Catholics, that "we can not lose our property except by Roman Catholic votes, and if we are vanquished their turn will soon follow, for it will be impossible for them to resist the torrent which a bitter sense of injury will create, and which will in a little time sweep before it all their national and distinctive institutions," and are they rush thus upon their ruin he appeals to them to aid in a fair and judicious arrangement of the Clergy Reserves, "which they may do consistently, as the present administration is not pledged to any course except an honorable adjustment."

He then discusses the various modes of settlement proposed, but we shall only notice those which might be found to clash least with the details of the bill now before the House, and which might be adopted in Committee, namely to purchase from the Church of England her present annual income from the Clergy Reserves, which amounts for the current year to £21,658 and is rapidly increasing, and in view of giving some compensation for future increase his Lordship proposes to estimate it at 25 years purchase, and though this would give the Church of England but a small instalment of her rights, we concur with his Lordship in the belief that it would relieve the Government from many annoyances, and it would case if it did not fully satisfy the Church of England, "because after providing for her present liabilities a small residue would be left to extend her limits by opening new missions.