

His Majesty

The Church Times.

"Evangelical Truth—Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING.	EVENING.
S. May 10	4500. Act. Distr. (Leut. 0 Matt. 8, Dent. 7, Rom. 9)	2 Kings 6, 10, 11, 12, 13, 14, 15
M. 11	1 Kings 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31	1 Kings 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31
T. 12	1 Kings 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31	1 Kings 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31
W. 13	1 Kings 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31	1 Kings 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31
Th. 14	1 Kings 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31	1 Kings 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31
F. 15	1 Kings 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31	1 Kings 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31
S. 16	1 Kings 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31	1 Kings 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

Poetry.

WORDS OVER A GRAVE.

[These exquisite lines are the last ever written by the gifted authoress of *Lays of a Lifetime*. They are a fitting conclusion to a volume full of beauty, and rich with tender and true feeling.—Eds. N. Y. Ch. Journal.]

Did she suffer long? O yes! and 'tis best
To wipe our tears, when such weary ones rest,
Fond hearts watched o'er her, for many a day,
Lest life's torn petals should fall to their clay:
But they fell to their clay.

Did she sorrow to live, when her husband was near?
There lay 'neath her eyelid an unshed tear;
But it trickled not till her boy drew nigh,
And asked his pale mother never to die!
Never to die!

Did mind flit from her, with Death afar,
And left it the gate of the grave, afar?
While tenantless life, outlined as before,
Was the shadow of mind through that open door?
Through that open door.

No; praise to Jehovah! for mercy thus shown,
The light and its shadow at once were withdrawn,
Yet she trimmed her faith, ere she went away,
God grant there was oil in the lamp that day,
In the lamp that day.

The funeral train, like a gulf stream, wound
Through the ocean of life that was heaving around,
In silence it moved, as the wreck it bore,
Where the grave-stones pebble the churchyard shore,
The churchyard shore.

We lingered long by that cold grave-side,
While back to the world swept the funeral tide,
Far from the Death-beach it ebbed away,
Nor missed from its bosom a drop of spray,
A drop of spray.

And must dust absorb it? Ah no!—if she shone
Among Christ's jewels, a precious stone,
When Judgment shall open the grave's rough shell,
She may lie a pearl,—but we cannot tell,
We cannot tell.

Religious Miscellany.

SCOTCH EPISCOPAL CLERGY.

The following concise statement of the case of the *Scotch Episcopal Clergy* has been sent to us with a request for insertion:

The seven Bishops who now exercise Episcopal functions in Scotland derive their order by lineal succession from the four Bishops who were consecrated at Westminster for the Church of Scotland on the 15th December, 1661. Of the clergy officiating under them, rather more than one half have been ordained by Scotch Bishops, and the rest are presbyters of the United Church of England and Ireland. The laws of the Episcopal Church are contained in the "Code of Canons of the Episcopal Church in Scotland, as revised, amended, and enacted by an ecclesiastical Synod, holden for that purpose at Edinburgh on the 29th day of August, and continued by adjournment till the 6th September, inclusive, in the year of our Lord 1838." By these canons it is shown that the creeds, articles, and formularies which the Scotch Episcopal Church have adopted are the same as those of the United Church of England and Ireland, with the exception that a Communion Office, commonly called the Scotch Communion Office, and allowed by canon to be "of primary authority," is used at present by about one-third of the congregations, while the other two-thirds use the Office in the English Prayer book.

Episcopacy having been re-established in Scotland in the year 1661, retained its legal ascendancy till the Revolution, when Presbyterianism, or "the government of the Church by Presbyteries, Synods, and General Assemblies," was adopted by the Scotch Legislature; and all the acts of that Legislature subsequent to the Restoration, having for their object the establishment or confirmation of Presbytery, were repealed. The Scotch Bishops and clergy were thus deprived of all which they had re-

ceived from the State, but retained all which they had received from the Church—viz. the right to administer God's Word and sacraments, and to maintain order and discipline among those who acknowledged their spiritual authority. These offices they continued to exercise, without any serious interference from the State, till the year 1746, when, in consequence of the adherence of the Episcopal Church to the cause of the Stuarts, severe penal statutes were enacted, affecting both the clergy and laity of that communion, prohibiting their assembling for public worship to the number of five or more, and imposing heavy penalties of fine and imprisonment on all who frequented such meetings.—Under these penal statutes the Episcopalians of Scotland continued to suffer till the year 1792, when, their dutiful allegiance to the reigning Sovereign having been satisfactorily proved, the penalties which had been imposed, on political grounds, were withdrawn. The Act of Relief, however, which was passed in that year, while it gave complete toleration to the clergy and laity of the Scotch Episcopal Church, contained the following provision:—"No such (Scotch Episcopal) pastor or minister of any order shall be capable of taking any benefice, curacy, or spiritual function, within that part of Great Britain called England, the dominion of Wales, or the town of Berwick-upon-Tweed, or of officiating in any chapel or church in either of the same where the liturgy of the Church of England, as now by law established, is used, unless he shall have been lawfully ordained by some Bishop of the Church of England or of Ireland."

This provision was little noticed at the time by those who were too thankful for relief from liability to fine and imprisonment, to complain of exclusion from offices and emoluments the possession of which they had never contemplated. But a succeeding generation felt that a measure of relief ought not to have been marred by the imposition of a new and arbitrary disqualification; and in 1840, chiefly through the influence of the late Archbishop of Canterbury, and with the general concurrence of the English Bishops, they obtained (by the Act 3rd and 4th Victoria, c. 38) permission to officiate in England "for any one day or any two days," under a written license from the Bishop of the diocese, renewable at pleasure—which is so far similar to the footing upon which English clergy stand, that they cannot by ecclesiastical law officiate for a continuance out of their own diocese without Episcopal permission.

By this act it is distinctly seen that the Scotch Bishops are recognised in English law as Bishops, and the priests recognised as priests; and, moreover, that both Bishops and priests are legally admissible "to perform divine service, and to preach, and administer the sacraments" in the churches of England and Ireland.

Thus one portion of the disabling provision in the act of 1792 was repealed; but the other portion, viz. that which enacts that no person in Scotch Episcopal Orders shall be capable of admission to any cure or benefice in England, still remains in force.

When it is considered that one who has been a Romish priest may, by conforming to the Established Church of England, become qualified to accept any benefice in it; and that a minister, or indeed any member of any Dissenting community, may by ordination become qualified for admission to any benefice to which he may be presented, it seems hard that clergymen holding orders which have been by law declared valid for all spiritual purposes, and who, consequently, cannot be re-ordained, and who prove their orthodoxy and Protestantism by every test applied to the English clergy—namely, by signing the Thirty-Nine Articles, and by taking the Oath of Supremacy at their ordination—should be absolutely excluded from all possibility of holding cure or benefice in a Church of which they, in common with every member of the Scotch Episcopal Church, so soon as they cross the Border, consider themselves members.

This is the disability which the Scotch Episcopal clergy now seek to remove. They ask no alteration of their position as ministers of a tolerated Dissenting body within the kingdom of Scotland. But they desire that, the validity of Scotch orders hav-

ing been fully admitted by the act of 1840, the Bishops of the United Church of England and Ireland shall be permitted to license or institute, as the case may be, any clergyman of the Scotch Episcopal Church, of whose learning and piety they may be satisfied, by strict and personal examination.

The Scottish clergy are advised by the best legal authority that, in seeking the removal of this disability, they are in fact asking for nothing more than the restoration of a right of which they were deprived in 1792. Had the Scotch Acts by which Presbyterianism was established, or the Act of Union, or any act, either of the Scotch, English, or Imperial Parliament previous to 1792 imposed upon them the restriction of which they complain, the disabling provision in the act of 1792 would have been unnecessary. That restriction would appear to be inconsistent with the spirit of toleration in which the rest of the act is framed; and they feel that they owe it to themselves, and to the large body of the Scottish laity who belong to their communion, and whose sons, if ordained in Scotland, are now excluded from the prospect of preferment in the sister Churches of England and Ireland, to seek for the repeal of a provision which has no longer, as they believe, any ground whatever to rest upon, either in an ecclesiastical or civil point of view.

Edinburgh, March, 1857.—*London Guardian*.

THE BIBLE AND THE ANGLICAN RACE.—The Holy Scriptures, as translated in the reign of King James the First, are the noblest heritage of the Anglo-Saxon race. Contemporary with the rise of colonial emigration from the great hive of parent life and enterprise, the English Bible, of that epoch, would seem designed, by Providence, to be the parting blessing of the Mother of Nations, to her adventurous progeny. Itself the product of long years of fidelity to the great Charter of man's salvation, it presented to the emigrant, not alone the love and care of the Church of that particular age; but it came to him, hallowed with the memory of a long line of witnesses, to whom he owed it under God. It was the work, in some degree, of all, who, in the successive stages of England's growth and development, had contributed to that great principle of the Anglican Reformation; that the Bible, with all its precious promises, is, by covenant with God, the rightful treasure of every Christian man, and of every Christian child. It was the Bible of Adhelm and Bede and Ælfrie and of Alfred; of Stephen Langton and Rollo of Haupole; of Wiclif and Tindal and Coverdale and Cranmer and Parkers and of all the noble army of Marian Martyrs. Finally, it was the Bible which had been winnowed from whatever was unsubstantial in the fruits of all their labors, and which combined the merits of all; it was the finest of the wheat. When it appeared, Shakespeare and Spenser had written in poetry, and Hooker in prose, and Milton was just born. The English language was in its prime and purity; its wells were undefiled. As yet, there were no developed schisms in the great family; recusants were few, and non-conformists were not yet dissenters. The great work was, itself, an Ironi-con, and for a time, it seemed as if the spreading plague of religious dissension might be stayed. If not, it remained to be seen, as it yet does, whether this golden casket might not contain the elixir of renovation, and prove, in the end, the "healer of the breach," of the common family to which the English language is the mother-tongue. It went abroad, in every adventurer's chest, the talisman of the ancestral faith, and the keepsake of home affectionate. It went to Jamestown, and it went to Plymouth Rock. It was read by the campfire of Smith, on the Virginia river, and by the Winter fire-side of the Fathers of New England. There was at least one thing hold in common by both these colonies; and whatever may have been the discontent of the Puritan, he could not open his Bible without a kindly thought towards the Church of England, as a Mother, whose breasts were flowing with the milk of God's Word, even though her hands were employed in chastisement and discipline. "For myself," said Robinson, the leader of the Puritan emigration to Holland, "I believe with my heart, and profess with my tongue, that I have one and the same faith, hope, spirit, baptism, and Lord, which I had in the Church of England, and