

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S	Oct. 23	1st. Ps. 138. 2d. Luke 14	1st. Phil. 2
31.	24	1st. Ps. 138. 2d. Luke 14	1st. Phil. 2
T	25	1st. Ps. 138. 2d. Luke 14	1st. Phil. 2
W.	26	1st. Ps. 138. 2d. Luke 14	1st. Phil. 2
Th.	27	1st. Ps. 138. 2d. Luke 14	1st. Phil. 2
F.	28	1st. Ps. 138. 2d. Luke 14	1st. Phil. 2
S.	29	1st. Ps. 138. 2d. Luke 14	1st. Phil. 2

* Proper Lessons for St. Simon and St. Jude—Morning, Job 24, 25, Evening, Job 42. The Athanasian Creed to be used
a To verse 10 b Begin verse 33, and chap. 12 to verse 7.
c To verse 17 d To verse 17.

Poetry.

DREAM OF HEAVEN.

I.
Lo, the seal of death is breaking,
Those who slept its sleep are waking,
Eden opens her portal fair!
Hark! the harps of God are ringing,
Hark! the seraph's hymn is singing,
And the living rills are dinging
Music on immortal air!

II.
There no more at eve declining,
Suns without a cloud are shining
O'er the land of life and love;
Heaven's own harvest, woo the reaper,
Heaven's own dreams entrance the sleeper,
Not a tear is left the weeper,
To profane one flower above.

III.
No frail lilies there are breathing,
There no thorny rose is wroathing,
In the bowers of paradise:
Where the fountains of life are flowing,
Flowers unknown to time are blowing,
Mid superior verdure glowing,
Than is sunned by mortal skies.

IV.
There the groves of God, that never
Fade or fall, are green forever,
Mirrored in the sacred tide.
There, along the sacred waters,
Unprofaned by tears or slaughters,
Wander earth's immortal daughters
Each a pure immortal bride

V.
There no sigh of memory swelleth,
There no tear of memory dwelleth,
Hearts will bleed or break no more.
Fast is all the cold world's scorning,
Gone the night, and broke the morning,
With seraphic day adorning,
Life's glad waves and golden shore.

Religious Miscellany.

POPE PIUS V. AND THE BOOK OF COMMON PRAYER.

In reference to the offer of Pope Pius V. (IV. ?) to confirm the English Liturgy on condition that Queen Elizabeth would recognize the Papal Supremacy, the following paragraph has recently appeared in "Notes and Queries," followed soon after by a communication from the Rev. Chancellor Harrington:—

It has frequently been stated that Pius V. offered to confirm the use of the English Liturgy, provided Queen Elizabeth would confirm his Supremacy: yet no proof has ever been adduced on the subject. Two writers are usually quoted in support of this erroneous statement, namely, Camden and Ware. The former mentions the rumour of such a thing, but he does not express his belief in its truth. Yet Camden is quoted as an authority for the statement that such an offer was made. Ware merely says that such a rumour was circulated by the seminary Priests for the purpose of producing dissensions. The passage occurs in his "Hunting of the Romish Fox," p. 149. Those writers who have made the assertion on Ware's authority have utterly mistaken their author; for he mentions the rumour for the purpose of refuting it. The whole was a trick of the Missionary Priests in order to produce divisions in the English Church. On such slender grounds does assertion rest: and yet we find it repeated by one writer after another, until many persons actually believe the statement as an undoubted fact.

To this note, the Rev. Chancellor Harrington thus replies:—

POPE PIUS V. AND THE BOOK OF COMMON PRAYER—Vol. XI., p. 401.—"T. L." has implied that the offer of Pius V. (IV. ?) to confirm the use of the English Liturgy, upon the condition of Elizabeth recognizing the Papal Supremacy, rests solely on the authority of Camden and Ware. Your correspondent has omitted to refer to the testimony of Lord Chief Justice Coke, who at the Norwich Assizes, in August, 1606, only three years after the Queen's death, publicly affirmed in his charge that—"The Pope wrote a letter to Elizabeth, in which he consented to approve the Book of Common Prayer, as used amongst us, as containing, says he, nothing contrary to the truth, and comprehending what is necessary to salvation, though not all that ought to be in it; and that he would authorize us to use it, if Her Majesty would receive it from him and upon his authority. And this, adds he, is the truth touching Pope Pius V., which I have often heard from the Queen's own mouth. And I have frequently conferred with noblemen of the highest rank of the State, who have seen and read the Pope's letters on this subject, as I have related to you. And this is as true as that I am an honest man."—Charge, pp. 28, 29, 40.

It is of course a matter of small moment to a member of the Church of England whether the Bishop of Rome recognized our Orders, and approved our Liturgy, or no; but should any of your readers be curious in the matter, they may read the *pros* and *cons* in Courayer's "Defence of the Dissertation on the Validity of the English Ordinations," Vol. II., pp. 359-378.

E. C. HARRINGTON.

The Close, Exeter.

READING AND SPEAKING SERMONS.—Reading is peculiar to this nation, and endured in no other. It has indeed made that our Sermons are more exact, and so it has produced to us many volumes of the best that are extant; but, after all, though some few read so happily, pronounce so truly, and enter so entirely into those affections which they recommend, that in them we see both the correctness of reading, and the seriousness of speaking Sermons, yet every one is not so happy. Some, by hanging their heads perpetually over their notes, by blundering as they read, and by running over them, do so lessen the matter of their Sermon, that as they are generally read with very little life or affection, so they are heard with as little regard or esteem. Those who read, ought certainly to be at a little more pains, than for the most part they are, to read true, to pronounce with an emphasis, and to raise their heads, and to direct their eyes to their hearers. And if they practised more along the just way of reading, they might deliver their Sermons with much more advantage. Man is a low sort of creature; he does not, nay, nor the greater part cannot, consider things in themselves, without those little reasonings that must recommend them to their affections. That a discourse be heard without any life, it must be spoken with some; and the looks and motions of the eye do carry in them such additions to what is said, that where these do not all occur, it has not all the force upon them, that otherwise it might have. Beside that, the people, who are too apt to censure the Clergy, are easily carried into an obvious reflection on reading, that it is an effect of laziness.—*Bishop Burnet.*

DIVISION OF THE DIOCESE.

The Province of Canada is 1,400 miles long, and from 200 to 400 miles broad. It contains 349,821 square miles. In this immense tract of country there were, at the census of 1851-52, at least 268,592 members of the Church of England. In some parts of Upper Canada the population is increasing at the rate of 1,900 per cent in 33 years. In the far west of Canada the population increased in the ten years ending in 1851 at the rate of 571 per cent. While about 35-37 per cent. represents the growth of the United States during the ten years ending in 1850, that of Canada West during the same time was 104-58 per cent. In countries so circumstanced as Canada," says Chief Justice Sir J. B. Robinson, "there is a triple source of increase, which, within a mod-

erate space of time, must lead, as it is visibly leading, to astonishing results. First, there is the natural increase of population, under circumstances the most favourable to it; next, the annual influx of emigrants; and, lastly, there is the addition to the wealth of the colony, from the thousands of acres newly redeemed in each year from the wilderness, and the constantly improving circumstances of the whole farming population."

With such an extensive surface, and so large and constantly increasing population of members of the Church of England, there are only three Bishops to superintend their spiritual affairs. If we confine our attention to Upper Canada, the Diocese of Toronto, the case becomes much stronger.

Within the actual limits of Upper Canada there are 141,000 square miles. The population of Upper Canada in 1811 was 77,000; in 1830 215,000; at the last census, in 1851, the population was 952,000, of which 223,190 are given as members of the Church of England; the number of churches and preaching stations are about 500. And yet there is only one Bishop of our Church in Upper Canada. The population of Toronto according to Dr. Morrison in 1825, was 1335; in 1851 it amounted to 30,000, it is now, in 1855, estimated at 50,000. Hamilton, in 1836, contained only about 2,000 inhabitants, it now has 20,000. A similar increase is taking place in every part of Upper Canada: hamlets are rapidly becoming villages; villages, towns; and towns, cities. But we have only one Bishop. He is indeed a man of unusual vigor, and of indefatigable zeal: but he is seventy-eight years of age. From May to October he travels through his immense diocese preaching, confirming, and addressing, candidates at two stations and often three every day, and travels a hundred and twenty to thirty miles daily: and it is truly wonderful how he stands the exertion, considering the great heat of summer weather he has to encounter. A friend writes "The Bishop has returned, thin and weather beaten. He seems to have felt his fatigues more than usual. We need not wonder that a man of seventy-eight should feel the weight of a burden which would tax severely the strength of a man fifty years younger." Considering the immense extent of surface to be travelled over, the rapidly increasing population, and the continued multiplication of clergy and stations; it is very evident that the Diocese of Toronto should be subdivided into three or four Dioceses. Considering the rapidly increasing wealth of the members of our church it is evident that there can be no difficulty whatever in paying £1000 per annum to each of four Bishops. An endowment to secure that amount can be procured: at all events, each parish can, with the utmost ease, pay the interest on any sum named as its share of the capital represented, so as to ensure a sufficient income. If each portion of territory contributing a new Diocese were set off by competent authority; if the parochial clergy and lay delegates of each such portion met in Synod, and elected a Bishop, which they are all prepared to do; the great desideratum would be procured, and each new Diocese would soon be doubled in the amount of its clergy and church members. And what hinders? In our secular affairs as a Diocese we have been handed over by the Imperial Parliament to the Provincial Parliament, to do with us as seemeth fit. The Provincial Parliament has formally pronounced the solemn Divorce between Church and State in Canada. "Between two stools we fall to the ground;" and are not permitted to make any efforts of our own, to raise ourselves to the privileges enjoyed by every sect and denomination around us. Our Provincial Parliament, taking pity on our prostrate condition, solemnly appealed, by address to the three Estates of the Imperial Parliament, for permission to our Church to hold Synods. We have not heard of any answer being given, beyond the bare acknowledgement of its receipt. The authorities in England have been informed, by our Bishop, of the necessity of subdividing the Diocese; and the readiness of each new Diocese to support its Bishop. But we have not heard of any notice being taken of the matter. On the contrary, we have very good reason for believing that the Imperial Ministry are strongly opposed to give us permission to elect our own Bishops. Even the lately appointed Colonial