

The Church Times.

"Evangelical Truth—Apostolic Order."

VOL. VIII. HALIFAX, NOVA SCOTIA, SATURDAY, OCT. 13, 1855. No. 42.

Calendar.

CALENDAR WITH LESSONS.		MORNING.		EVENING.	
Day	Date	1	2	3	4
R.	Oct. 14	19 A. M. Trin.	Daniel	2 Luke 11	Daniel 6:3 Cor. 13
M.	15		Wisdom 9	3 Wisdom 9	Ual. 1
T.	16		9	4	8
W.	17		9	5	10
T.	18	St. Luke, Ev.	2 John 8	6 Job 1	1
F.	19		Wisdom 13	7 Wisdom 13	6
S.	20		13	8	14

a To rec. 23. b Begin var. 23.

Poetry.

A CALL TO YOUNG MEN.

Wo is me if I preach not the Gospel!—1 Cor. ix. 10.
It is a heavenly theme,
I hear a voice divine—no idle dream—
Calling to do, and to self-denial,
In face of many a stern and bitter trial,
Reverberating when the day is bright,
Childlike when earthly pleasures round me rise:
So, when sorrows fill my weeping eyes,
Go, preach the Gospel, fly to every land,
Obey the risen Saviour's last command.

It comes with accents clear,
Like heavenly music to a listening ear,
With sweetest accents of love appealing
To conscious duty and to Christian feeling
Or comes with trembling accents sad and low
Like distant echoes from a world of woe.
Of millions perishing through lack of vision,
Chiding my wretched and indecision.
Go, preach the Gospel, fly to every land,
Obey the risen Saviour's last command.

And I must answer true—
Full many an obstacle will rise in view,
Affection's voice will tempt me to forbear,
But softer labors to my hand prepare.
But No! a blessed Saviour's love hath found me:
His everlasting arms have sweetly bound me:
I'll gladly follow where he leads the way,
Nor think of danger while I hear him say,
Go, preach the Gospel, fly to every land,
Obey the risen Saviour's last command.

Southern Churchman.

Religious Miscellany.

(From the New York Churchman.)
NEW JERSEY.

The following Sentence of Deposition from the Ministry has been pronounced by the Bishop of this Diocese upon his son, George Hobart Doane, a Deacon in the Church. Having alluded to this painful circumstance elsewhere, we refrain from making any remark upon it here, further than to repeat our earnest hope and trust that the Bishop will be supported by the grace of God under a great calamity:—*N. Y. Churchman.*

SENTENCE OF DEPOSITION FROM THE MINISTRY, IN THE CASE OF THE REV. GEORGE HOBART DOANE, M. D., DEACON.

To all, everywhere, who are in communion with the One, Holy, Catholic, and Apostolic Church:

BE IT KNOWN, that GEORGE HOBART DOANE, M. D., Deacon of this Diocese, having declared to me, in writing, his renunciation of the Ministry, which he received, at my hands, from the Lord Jesus Christ, and his design not to officiate in future in any of the offices thereof, intending to submit himself to the schismatical Roman intrusion, is deposed from the Ministry: and I hereby pronounce and declare him to be deposed; In the name of the Father, and of the Son, and of the Holy Ghost Amen.

Given at Riverside this fifteenth day of September, in the year of our Lord, 1855, and in the twenty-third year of my consecration

G. W. DOANE, D.D., LL. D.
Bishop of New Jersey

In the presence of

M. LO MAHAN, D.D., Presbyter
MARCUS F. HYDE, A. M., Presbyter.

This sentence was not executed until the provision of the Canon, "where the party has acted unadvisedly and hastily," which is pre-eminently the present case, had been offered, argued, and refused. It only remains for me humbly to ask the prayers of the faithful in Christ Jesus, that my erring child

may be brought back to the way of truth and peace, and, for myself, that I may have grace to bear and do the holy will of God. G. W. DOANE.

The following statement was made by the Rev. Rector of Grace Church, Newark, New Jersey, to his congregation, on Sunday last, after reading the sentence of Deposition from the Ministry lately pronounced upon George Hobart Doane, M.D., formerly a Deacon serving in that church:—

Such, brethren, is the sentence which it is my duty to read to you, pronounced by the Bishop of New Jersey upon his own son. To those of you who appreciate the office and work of a Bishop rightly, it will have the force and effect of a sentence from God. Thus does the highest Ecclesiastical authority known in the Church separate from her communion, and mark for avoidance, him who has caused a division contrary to the doctrine that he had received. I am sure there is not one of you, however indignant against the sin and treason of this misguided young man, who will not feel your hearts stirred with sympathy for the parent, who, in his character as a father in God, has had to perform this most unnatural, but most bounden duty.

The terms of the sentence require some brief explanation.

It is addressed to all, everywhere, who are in communion with the One, Holy, Catholic, and Apostolic Church. We express our faith in this Church in the Nicene Creed, and therefore it is addressed to us. As a Bishop of that Church, deriving his authority from our Lord Jesus Christ Himself, the sole head of the Church on earth or in Heaven, the Bishop of New Jersey claims the allegiance of all Christians within this Diocese who hold the Catholic faith. A few years ago, however, the Bishop of Rome, by an act of usurpation, consecrated a Bishop, who swore, and who owes obedience to himself, and sent him intrusively and unlawfully into this Diocese. Against this act of usurpation and intrusion, the Bishop of New Jersey protested. At the time it was committed, in the face of the Church and the world. The Bishop of Rome has of right no more authority out of his own Diocese than the Bishop of New Jersey has outside his. And the intrusion of one Bishop into the Diocese of another has been, in all ages, esteemed an act of schism, and an open breach of the laws of unity and peace. Therefore, the Bishop of New Jersey, in sentencing this young man, characterizes the authority to which he intends to submit himself as the "Schismatical Roman intrusion." The submission of himself to this usurping and schismatical Bishop, the acknowledgement of his impious pretensions to supremacy, and the acceptance of the corrupt doctrines, added to or developed out of Holy Scripture, are the acts of sin and disorder for which George Hobart Doane, M. D., has been degraded from the Diaconate.

I can, from my own knowledge, say that G. H. Doane entered on his course without any knowledge of the facts and arguments, whether scriptural or historical, by which the claims of the Bishop of Rome to supremacy have been over and over again refuted. Since he first consulted Romish advisers, on the 4th of August last, he has made this question the ground of his submission. And he sent me a paper, in his handwriting, in which he stated the views he had acquired of Romish supremacy. To any one competent to judge, they will appear futile, insufficient, and feeble in themselves, and incoherent, unreasoning, and inconclusive in his statement of them. The facts will show that these reasons will not operate with him in the first step he took towards Rome. He was led away then by the same inconsiderate impetuosity which has characterized most of the events of his life, and which has been eminently conspicuous in his choice of more than one profession. He has, at various times, sought certain objects of his desire with a rash, unreasoning vehemence, which put out of sight all consideration for the lawfulness of the means of attaining them, and on reaching his object, he has abandoned them with a fickleness which can be accounted for only by want of principle, or by being resolved into unsoundness of mind, which he inherits on his mother's side. On the 4th of August, at 6 P. M., he took leave of his father at Burlington, after having spent his vacation with him. As was customary with him, he kissed

his father at parting, and received his blessing. He returned to Newark, reported himself to me as ready to resume his duties, about 11 o'clock P. M., that night. At that hour he had no intention of resorting to any Romish guide whatever. He came expressly for the purpose of reporting himself as returned to resume his parochial duties. After bidding me good night, he returned, and asked me abruptly if I knew that "Mr. Markoe had gone to Rome." I said I saw it in the papers, expected it, and regretted for his own honour's sake that he had not gone sooner, or abstained, at all events, from active work in the Church. I said I thought his conduct at New Brunswick dishonourable. For however incapable a man may be of controlling his own convictions, he can recognize at least the direction in which his thoughts are running. And I thought it an exhibition of great insincerity on his part, to start a new parish, and attempt to propagate principles of which he himself was uncertain. Mr. G. H. Doane then said peevishly, "What is a man under such circumstances to do?" I expressed my surprise at the question. I said the work of the Ministry is pre-eminently a work of faith. "Whatsoever is not of faith is sin." To continue labouring in the Ministry when doubtful, was, I thought, a kind of sacrilege. As to what a man should do, I added, he should cease working, resort to the sources of information from which he could derive satisfaction of his doubts, and then return to his work with renewed faith and a good conscience. He appeared satisfied, assented by silence, went out, and it was night. With the kiss of his father on his lips, and under the full sway of a mad and reckless impulse, he went within that hour and delivered himself over to the Romish Bishop, his father's natural enemy. Thus without any purpose of this kind when he left his father, without any intention of the kind when he reported himself to me as returned to his duties, and without any reason for it in what I said to him, he in less than six hours completed the comet-like orbit of this mad aberration. The next day he appeared in church, but asked to be relieved, and as there were two other clergymen present, did not officiate. This was Sunday, 5th of August, and until the previous night I have no reason to believe he had any communication with the Romanists. On Monday, at 7 A. M., I heard from him, saw him, learned with amazement of his state of mind, and demanded his instant resignation. To afford him leisure and opportunity to settle his mind and retrieve his course, no cause was assigned when his resignation was the next day made public. From the time of his coming to me as an assistant, until I saw him on the 6th of August, I had no doubt of his loyalty to the Church. Since that time I have used various means to save him, but he adopted the maxim that there was nothing for him but Romanism or infidelity, and that he saw no security for unity or peace but unreasoning obedience. Consistently with this view, he rejected all study and inquiry on the question of Romish supremacy, and I can confidently say he is very ignorant of the Catholic side of the question. Of course, as he has been ever since he left this in the hands of Romanists, he is by this time in the possession of the arguments by which the Romish side is supported. During the period of my connection with him, he informed me that it was a peculiarity of his mind to find it strayed towards conviction or acceptance, on either side of any question which a clever reasoner might take. He was on one occasion much disturbed by some infidel arguments of quite an uneducated person, and he told me that he had no turn for study, and that the steady pursuit of a chain of reasoning in a course of reading, caused him bodily pain in the head, or mental confusion. His mind was prolific in schemes, which he was impatient about realizing; and opposition or objection to them made him unhappy and restless to a degree beyond what any one who does not know him can conceive. In assigning temporary insanity as the moving cause of this defection, I express my own cautious conviction arising out of the facts of the case. Suddenness, inconsiderateness, recklessness, and the absence of any other cause, mark the step of the night of the 4th of August. There is a complete parallelism between his act and an act of suicide. To escape from secret discontents or trials God had given him to endure