

The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. IX. HALIFAX, NOVA SCOTIA, SATURDAY, NOVEMBER 29, 1856. NO. 48.

Calendar.

CALENDAR WITH LESSONS.		MORNING.		EVENING.	
Day	Date	Lesson	Verse	Lesson	Verse
S. Nov.	30	Adm. Gen. St.	15	1	15
M. Dec.	1	(Andv.)	16	2	16
T. "	2	"	17	3	17
W. "	3	"	18	4	18
T. "	4	"	19	5	19
F. "	5	"	20	6	20
S. "	6	"	21	7	21
S. "	7	"	22	8	22
S. "	8	"	23	9	23
S. "	9	"	24	10	24
S. "	10	"	25	11	25
S. "	11	"	26	12	26

* Proper Lessons for St. Andrew--Morn. Prov. 2--Even. Prov. 21. The Athanasian Creed to be used. a To ver. 53.

Poetry.

NOVEMBER.

THE evening of the year hath come, and time of "calm decay,"
With hazy light, and trailing clouds, and skies of change-
ful grey;
The dying leaves fall thick and fast, and earthward as
they go,
The wailing of the Autumn blast rings fitfully and low.

All day along the sleeping brook the willows dip and lave,
And spend their russet foliage upon the careless wave,—
All day, in garden, field, or glen, the last few withering
flowers
Are scattered slowly to the ground in pale and scentless
showers.

The crisp leaves of the Ivy rustle softly on the wall,
And gain their deepest emerald when others fade and fall;
While in the groves, the arching boughs blaze forth in
varied hue,
Like old cathedral windows when the sunlight streameth
through.

We feel thy breath, November, waving o'er hill and down,
We see thy footprints on the mead, and on its herbage
brown;
No heart whose chords respond not to thy melancholy
strain,
Though no warning voice of Winter mingle in the sad re-
strain;—

For we know that we must perish too, with all the things
of earth,
Yet the lessons thou art giving teach the soul its nobler
worth;—
Teach it, that though its earth-born frame must mingle
with the clod,
Soon reviving, it shall spring to light, and find its life
with God.

—New York Churchman.

Religious Miscellany.

THE AFRICAN MISSION.

A few evenings since, we listened with renewed interest to the statements and narrations of a devoted missionary recently returned from Africa, where he has been labouring in the spread of the Gospel among the tribes of that sultry and sickly region. Compelled by prostrated health to seek relief in a more genial climate, he has returned to his native land for a time; and though on a mission of health now, he is also here labouring in the mission of Africa by endeavouring to awaken or revive the sympathies of the Church.

The Rev. Mr. Scott, the missionary to whom we refer, who has been evidently suffering from the effects of a tropical climate, addressed the students of the General Theological Seminary on the African Mission, and gave a lucid and interesting statement of the wants of Africa. Mr. Scott, without entering into any details of the history of the Mission, limited his remarks chiefly to facts that came under his own observation, since the year 1853, which he designated as a remarkable period in the African Mission. Since that time, a new spirit seems to have manifested its power over the tribes in the neighbourhood of Cape Palmas. God has evidently blessed the labours of the Mission, in the conversion of individuals which had been considered hopeless. He stated the case of an old man, notorious as a pretended magician or one of the demon-men, a class of impostors who pretend to supernatural knowledge and power.

This old man, who was a kind of Simon Magus for his pretended power, after a life of unceasing imposition on the credulity of his tribe, was at length overtaken by the power of the Gospel, and saw in all its enormity the wickedness of his past life. He was struck as with the hand of God, and, almost like Saul of Tarsus, was arrested in his career of iniquity. For a time he was most miserable; he

had rest neither night nor day, and would pass nearly whole nights prostrate on the bare earth in prayer, and supplication for mercy. The result was, he became a decided Christian. He came to the missionaries, was baptized, and from the moment of his conversion, has been doing nothing but trying to turn his deluded countrymen from their errors and abominations to the living God. He goes forth, at the hazard of his own life, and denounces the wickedness of the demon-men, of whom he himself had been one. His exhortations all around him to embrace Christianity—to come to Christ, and be saved. In this, too, he is eminently successful. As one of the craft which he has renounced, he is a powerful witness against lying superstitions, and an able witness to open the eyes of this degraded people. Such individuals, when once turned from darkness to light, become the most efficient instruments to spread the truth. The conversion of a demon-man among the Africans is as remarkable for us, on a partial scale, as the conversion of Paul for the General Church in that remote day.

But as if to show that the operation of the Gospel is not limited to years, Mr. Scott stated also the case of a young man from one of the tribes, who, after receiving some education in the Mission school, felt an earnest desire to return to his tribe and teach them the Gospel, and try to turn them from their sins. He was allowed to go, and he began immediately to teach, and, in teaching, to tell them of the Lord Jesus Christ. The effect was beyond all expectation happy. Christ was made known by this young man, so that his people professed the Gospel and believed. His influence is extending also beyond his own people. He has been the means of renouncing two hostile tribes, and that solely by teaching or talking to them about the Gospel. His way is to settle matters by making them Christians.

Another remarkable instance of conversion is that of an old woman, who, like the demon-men, had been a votary of lying superstitions, and who finally became arrested by a conviction of her past wicked life, and has since been serving God, instead of the devil and his works, which, with others of her race, she has renounced in Baptism.

Thus a deeply interesting work has been going on in Africa, for the salvation of that benighted region, that bids fair to spread its light and blessings over the neighbouring countries in the interior. The Africans themselves seem to be awakening to the necessity of the great moral revolution contemplated by Christian Missions. They are inquiring and asking for more instruction and light, in order to be able to provide their own missionaries, and to send preachers of their own race. There never was a time when the prospect of success was greater, and it is to be hoped that the devoted men, who have been hazarding their lives for that work of the Lord, will not be allowed to make their appeals to the sympathies of the Church in vain. They are entitled to our love and gratitude for their self-denying labour, and we trust they will not fail to have our earnest co-operation.—N. Y. Churchman.

At a Synod of the Scottish Bishops, held last month, it was unanimously agreed to send the following address to the Archbishop of Canterbury:

"To his Grace the Lord Archbishop of Canterbury, Primate of all England, and Metropolitan, the Bishops of the Church in Scotland, with all due reverence and humility, as become the servants of the Lord Jesus, send greeting.

"We beg to represent to your Grace, that a Bishop who is understood to be of the province of Canterbury, and who is commonly called 'the Bishop of the United Church of England and Ireland, at Jerusalem,' has recently officiated in several parts of this country in chapels which are not subject to Episcopal jurisdiction; and this, in more than one instance, notwithstanding the most solemn remonstrances previously addressed to him by the respective dioceses.

"Your Grace cannot fail to be aware, that the Church in which we serve is in full fellowship and communion with the United Church of England and Ireland, and that this communion not only rests upon the plainest principles of ecclesiastical polity, but is also recognized by the law of the land.

"We appeal, therefore, to your Grace, whether

acts such as those of which we complain, by one who is supposed to be under your Grace's authority, ought to be allowed to pass without some expression of censure on the part of his ecclesiastical superior.

"The misrepresentations to which we are continually exposed from ill-informed members, both lay and clerical, of your Grace's Church, will not, we trust, be aggravated by the denial of the justice which we claim on this occasion, and which our weakness in all worldly respects gives us a double title to receive at the hands of the strong.

"At the same time, in order to remove all shadow of suspicion, if that be necessary, from your Grace's mind towards us, we desire to assert most solemnly, that as there is no doctrine held by the Church of England which we have not subscribed, so there is no error, repudiated by the Church of England, which we do not also repudiate, both in our own names individually, and in the name of the Church whose rights and privileges it is our duty to uphold.

"May the Great Shepherd of the sheep bless your Grace, and keep you in his guidance at all times, and may the benefit of your Grace's fervent and effectual prayer and benediction be extended to us, your unworthy brethren and fellow-servants in Christ Jesus!"

To this the Archbishop sent the following reply:
"To the Right Rev. W. Skinner, Bishop of Aberdeen and Primus.

"Lambeth, Oct. 18, 1856.

"Right Reverend Brethren—In reply to the complaint which you have been minded to lay before me, on behalf of yourself and right rev. brethren, that 'a Bishop who is understood to be a Bishop of the province of Canterbury, and who is commonly called Bishop of the United Church of Great Britain and Ireland at Jerusalem, has recently officiated in several parts of Scotland, in chapels not subject to Episcopal jurisdiction, and having regard more especially to your appeal whether such acts ought to pass without some expression of censure on the part of his ecclesiastical superior,' permit me to state that it is a misunderstanding on the part of yourself and right rev. brethren to suppose that the aforesaid Bishop is a Bishop of the Province of Canterbury, or that he is personally under my authority as his Metropolitan. You may probably not have been aware that the Queen's licence did not empower the Archbishop to perform any act beyond the consecration of the said Bishop.

"It is, therefore, not competent for me to entertain the complaint of yourself and right reverend brethren, to whom I must beg you to communicate the substance of this reply.

"I desire to thank you and your right reverend brethren for the assurance of your fellowship with the United Church of England and Ireland, and am, Right Rev. Sir, your faithful brother and servant in Christ Jesus.

"J. B. CARTWRIGHT."

It is not difficult to collect what is the prevalent feeling respecting the Donison case. The number of persons willing to pledge themselves to the doctrinal statements directly condemned by the Judgment, as expressing their own matured belief, is not great; and even the measured Protest which we printed last week appears to many, perhaps to most, to go beyond their convictions, to be unnecessary or premature, or open, in one particular or another, to objection or doubt. The character of the Judgment on the other hand, is a subject on which temperate men speak strongly. The large encroachment on the latitude of belief hitherto permitted in the Church, the erection of the Articles alone into a test of orthodoxy, the use which has been made of the Act of Elizabeth and the manner in which it has been dealt with, and the approach towards a denial of the Real Presence—these things are to a multitude of men matter for serious pain, for deep indignation, and for a resistance to which they are prepared to sacrifice money, time, comfort and worldly prospects. These are feelings of which a protest is not an adequate, perhaps hardly a natural expression; and which are deliberate and cautious in uttering themselves in proportion to their depth. To imagine therefore that, because this Protest may not be signed by many, those who share the motive which prompted