

The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. IX. HALIFAX, NOVA SCOTIA, SATURDAY, APRIL 6, 1856. NO. 14.

Calendar.

CALENDAR WITH LESSONS.

Day	Date	NOONING.	EVENING.
S.	April 6	Sun. of Pas.	Num. 22, 24 Acts 9 Num. 25 Heb. 8
M.	7	1 Sam. 17	4 1 Sam. 18
T.	8	19	5 1 Sam. 20
W.	9	21	6 1 Sam. 21
T.	10	23	7 1 Sam. 22
F.	11	25	8 1 Sam. 23
S.	12	27	9 1 Sam. 24

Poetry.

EASTER HYMN.

ECCL. DIE. CELEBRIS.

[Translated into English verse by the Rev. J. M. Neale.]

HAIL the much-remembered Day!
Night from morning flies away,
Life the chains of death hath burst:
Gladness, welcome! grief, begone!
Greater glory draweth on
Than confusion at the first.
Flies the shadowy from the true:
Flies the ancient from the now:
Comfort hath each tear dispersed.

Hail our Pascha, That wast dead!
What preceded in the dead
That each member hopes to gain;
Christ, our new-born Pascha now,
Late in death content to bow
When the Spotless Lamb was slain.

Christ the prey hath here unbound
From the lion that girt us round:
Which in Sampson's deed is found
When the lion he had slain;
David, in His Father's cause,
From the lion's hungry jaws,
And the bear's devouring paws,
Hath set free His flock again.

No that thousands slew by dying,
Sampson, Christ is typifying,
Who by death's chains his foes:
Sampson, by interpretation,
Is their sunlight: Our Salvation
Thus hath brought illumination
To the Elect on whom He rose.

From the Cross's poles of glory
Flows the must of ancient story
In the Church's wine vat stored:
From the press, now trodden duly,
Gentle first-fruits gathered newly
Drink the precious liquor poured.

Sackcloth, worn with loud abuses,
Passes on to royal uses;
Grace in that garb at length we see,
The Flesh hath conquered misery.
They, by whom their monarch perished
Lost the kingdom that they cherished,
And for a sign and wonder Cain
Is set, and never shall be slain.

Reprobated and rejected
Was this stone that, now elected,
For a Trophy stands erected
And a precious cornerstone:
Sin's, not Nature's, termination,
He creates a new Creation,
And, Himself their colligation,
Binds two peoples into one.

Give no glory to the Head,
O'er the members love be shed!

Religious Miscellany.

THE WESLEYANS.

At the close of last year a meeting was held at St. James Rectory, Piccadilly, at which the desirableness of union amongst-Christians was discussed. The result was that a few of the clergymen and gentlemen present were requested to consider and report "what measures it may be expedient to take for promoting union with the Church of England on the part of Christians not at present in active communion with her." The following committee was appointed, including four names which were added subsequently:—

- Chairman.—Rev. J. E. KEENE, Rector of St. James, Westminster.
- Rev. R. BRIGGS, Prebendary of St. Paul's, and Rector of Upper Chelsea.
- Rev. Dr. HAZLER, Preacher to the Hon. Society of Gray's Inn, and Head-Master of Merchant Taylor's School.
- Rev. ERNEST HAWKINS, Prebendary of St. Paul's, and Minister of Caxton Chapel, Mayfair.
- Rev. Lord C. A. HARVEY, Rector of Chesham, Essex.

Rev. J. W. AYRE, Incumbent of St. Mark, North Audley-street.

- HENRY HOARE, Esq., 14, New-street, Spring-gardens.
- T. CHAMBERS, Esq., M.P. 7, Cumberland-place, Hyde-park.
- Rev. HENRY ALFORD, Minister of Quebec Chapel.
- Rev. J. LAWHELL, Incumbent of St. Matthew's, City-road.
- Rev. W. H. HOARE, Oakfold, Crawley, Sussex.
- Rev. J. PALL, Incumbent of Twiggworth, Gloucester.
- Rev. A. C. SMITH, of St. Andrew's, Holburn.

The committee requested to consider "what measure it may be expedient to take for promoting union with the Church of England on the part of Christians not at present in active communion with her," beg leave to present the following report:—

"The field proposed by the committee being a large one, it seemed desirable to select for consideration one body of Christians only, in order to make a commencement.

"The body so selected was that of the Wesleyans. They were induced to make this selection by several considerations.

"First, because the Wesleyans generally disclaim the designation of Dissenters.

"Secondly, because, so far as the Committee understand Wesley's own sentiments, he expressed himself to the last most strongly against any separation from the Church of England.

"Thirdly, because the apathy of the Church of England herself during the eighteenth century having been, in a great measure, the occasion of that gradual estrangement which has resulted in the present state of things, the Wesleyans appear to have an especial claim upon the Church.

"Fourthly, because it has been represented to them that there exists on the part of divers excellent Wesleyan ministers, not merely a willingness to receive, but a wish for Episcopal ordination.

"Fifthly, because the Wesleyans have under their influence a large class of persons with whom the influence of the Church is comparatively powerless, and to whom they (the Wesleyans) consider they have a distinct mission, so that the receiving of a body thus influential seems to be an important first step towards general religious union.

"Having thus determined that the case of the Wesleyans was the case to which their attention ought to be turned in the first instance, the committee had next to consider whether the effort to be made should be an attempt

to conciliate the Wesleyans as a body, by means of direct offers to the Conference, or, to clear away difficulties which hamper the consciences of individual ministers, or other members of the Wesleyan body, or otherwise discourage their movement towards the Church.

"The former of these courses, after having been fully debated, seemed unlikely to produce any result;

For The Wesleyan system, having now become thoroughly organized, and as it were hereditary, appeared incapable of being wrought upon, as a system, except in one of the four following ways:—

"First, by formally admitting Wesleyan ministers to officiate co-ordinately with the clergy of the Church of England without having received Episcopal ordination.

But this, of course, the committee could not entertain bearing in mind the fundamental principles of the Church of England, as set forth in the preface to the Ordination Service, and in the 19th, 23rd, and 36th Articles of Religion.

"Or, secondly, by inviting all Wesleyan ministers to receive Episcopal ordination.

But this the committee believed would be met by so much opposition, as would defeat at once any scheme of comprehension.

"Or, thirdly, by inviting all Wesleyan ministers to connection with the Church of England, as lay members, indeed, but as holding a missionary office. The conditions of such holding would be, that they should resort to the Church for the sacrament of the Lord's Supper, and refrain from ministering themselves; limiting their functions to the evangelizing of districts or classes which have not been reached, or cannot at present be reached, by the Church.

This at first appeared somewhat feasible, but the committee were induced to abandon it, upon considering the vastness of the effort which would be required on the part of Wesleyan ministers. They would feel themselves to be giving up ministerial powers which they believe they have acquired; and that without any immediate prospect of Episcopal ordination.

"Or, fourthly, by consenting to confer Episcopal ordination on any Wesleyan minister who might desire it, and, in the judgment of the Bishop, be qualified to receive it—such minister being allowed to retain his connection with the Wesleyan body, and to officiate in a Wesleyan chapel, provided that he use the liturgy of the Church of England,

But this also was beset with difficulties, owing to the number of points which the discussion of it brought to light, involving patronage, trusteeship, and property. Moreover, the Wesleyan system does not admit of fixity of tenure in chapels. A minister thus Episcopally ordained might in a year or two be succeeded by one not Episcopally ordained. To demand his continuance in the same sphere of ministry would be, in effect, to demand the surrender of this or that chapel absolutely, during his life, to the Church of England. And unless this point were secured, it seemed that all efforts towards uniting Church people and Wesleyans in the same town or village would be illusory.

"From these considerations, with others of less moment, which need not be stated at length, it seemed to the committee impracticable to approach the Wesleyans as a body by means of direct offers to the Conference.

"They therefore felt unable to recommend any petition to Convocation, praying that this course may be adopted.

"The committee next addressed themselves to the second question—viz., whether it is possible to clear away difficulties which hamper the consciences of individual ministers, or other members of the Wesleyan body, or otherwise discourage their movement towards the Church.

The chief of these difficulties appeared to resolve themselves into the four mentioned in the petition.

"It appeared to the committee that if, in a spirit of love, resolutions could be drawn up calculated to meet these difficulties, such resolutions, if they became in any way the expression of the Church's mind, would do much towards turning the hearts of individual ministers, and other members of the Wesleyan body, to the Church from which their founder never separated himself.

After many meetings, and much anxious thought, not without prayer for Divine guidance, they agreed to a series of resolutions, which were afterwards embodied in the petition given below.

J. E. KEENE, Chairman.

March 3, 1856.

The above report was communicated to a large meeting at St. James' Rectory, Piccadilly, on Thursday evening, March 6. The result of the conversation that ensued was the proposal of the following petition to Convocation, founded mainly on the report, and expanding the resolutions contained in it. It was then numerously signed, and will lie at Messrs. Rivington's, 3, Waterloo-place, for general signature:—

"The humble Petition of the undersigned Clergy and Laity of the Church of England to the Most Rev. the Archbishop, the Right Rev. the Bishops, and the Rev. the Clergy of the Province of Canterbury, in Convocation assembled, sheweth—

"That your petitioners, seriously laying to heart the great dangers we are in, by our unhappy divisions, and earnestly desiring a closer union among Christians, have been led in the first instance to review the causes which impede the restoration to the Church of England of one particular religious community, namely, the Wesleyan Methodists.

"That your petitioners are given to understand that among the chief difficulties in the way of such reunion are the following:—

"1. An impression on the part of the Wesleyans that the Church of England is not sufficiently careful with respect to the ordination of candidates for the ministry, or sufficiently jealous of the personal holiness of her ministers and other members.

"2. A persuasion that the Wesleyan system of 'class-meetings' would be formally disapproved by the Church of England.

"3. A strong objection to the imposition of a three years' silence on a Wesleyan minister before he can be Episcopally ordered.

"4. A suspicion that in promoting union the Church of England desires to obtain patronage, or temporal influence."

"That your petitioners desire to meet these difficulties in the spirit of Christian candour and Christian charity.

"They beg leave, therefore, humbly to represent to your two houses as follows:—

"That they desire most earnestly that every precaution should be taken to ensure personal holiness