

"Her Foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Vol. XVII.]

TORONTO, CANADA, SEPTEMBER 22, 1853.

[No. 8.]

Poetry.

AMEN.

The people shall answer here, and at the end of all other prayers.—Amen.—Prayer Book. Lift we now the loud Amen In the temple, where and when The living name of Christ is lauded; But except the speaking heart Echo what our lips impart. Our worship is of soul defrauded. In that word a world of truth Is enshrined for ages yet to come; Far deeper than all thought discerneth,— By it broad assent is given To a creed, in hell or heaven Simmer or saint for ever leant! This implied a boundless thought, With unfathom'd mystery fraught,— Eternity is thus affected, By a tone that never dies, But which soars beyond the skies, How'er by impious mock rejected. Yet if life the lips repeat When baptised adorers meet, And with their speech and soul assenting Thrill some angel on his throne, When he hears the new-born tone From raptured lungs, or hearts repenting,— Let no dread their worship chill! God and grace are present still, And who love will be wanting; If our will endure the cross Deeming sin our only loss The "Amen" loud let souls be chanting.

Deepen thus the dreadless sound! Let the vaulted aisles rebound; Nave, roof, and arch with "Amen's" thrilling, When the Easter of our soul Bids the paschal thunder roll, Angelic voices with echoes filling. Yet once more, and still again Jet on high the full-voiced strain!— God's ancient martyrs thus reviving Their anthem'd worship soard Him their lives ador'd, Earth with heaven in praise seemed striving.

When the Church's book presents, Sacred, or prayer, or sacraments, What is it but a voice superna From those changeless truths divine, Ark'd within the awful shrine Of Christ, who is their source eternal? Hast thou heard the wave-tongued sea Hymning praise to Deity With choral billows vast and heaving? Or, when surges roll and surge, When they beat the throbbing shore, Both far and wide the foam trace leaving? Or, in some poetic mood Lined to a leafy wood, Roused by the whirl-blast, wild and rushing? Or, alone in vernal bow, Lull'd by its elysian power, Been lepp'd in dreams, by fountain gushing?

Not in each or all is found Such religion in their sound, As temples hear from lips repeating Intirrigue swells of song "Amen" as it swells along. Timed by the heart's profoundest beating. Ask not, if the fane august Where dead immortals in mute dust Under sepulchral pomp are lying, Echoed or by such deep word; Or in village-fane be heard, A peasant choir to priest replying: Let but heart-toned prayer reveal What adoring bosoms feel, And saints with seraphim are blending,— "Amen" when the organ's peal, Till all are crown'd voices Reverberate the voice ascending!

English Churchman.

Ecclesiastical Intelligence.

MORE CATHEDRALS.

This is a happy omen, and we thankfully accept it. But we may say that we are chiefly anxious to behold the rising towers of Cathedral Churches in the central and populous cities of Edinburgh, Glasgow, and Aberdeen. There it is that they would be most conspicuously seen, and that the largest scope exists for the proper work of a body of Cathedral Clergy. On these questions, indeed, we could wish that the Cathedral Church of Britain might be placed in the same line of the more ancient seat—a population of nearly 79,000 as compared with one of less than 70,000, deserves at least some consideration. Surely, at all events, in those great wildernesses of missionary work which are the proper Episcopal seats of their respective Dioceses, some effort will ere long be made to found other churches of adequate dignity and resources, and to give our Apostolic Communion a worthy prominence. When we merely state the fact that the population of Edinburgh, Glasgow, and Aberdeen, is in round numbers 160,000, 330,000, and 72,000, respectively, and that, in not one of these cities have we a House of Prayer which, in external appearance, size, or ministerial means, can stand comparison with a well-appointed English Parish Church, we have said enough to shew our backward condition, and the urgent need for amendment. In the absence of more tangible and satisfactory grounds of hope, we are therefore thankful to reflect upon such encouraging symptoms as are open to us. For Edinburgh we can only say, that many churches have longed for a Cathedral in which their Bishops might take his proper place with a suitable staff of Clergy, and have expressed their longings openly, if not publicly. The Bishop of Glasgow, if we mistake not, some time ago, declared the hope that in the chief city of his Diocese he might one day possess, in St. Mary's, or elsewhere, a Cathedral Church. And in our number for May, in the present year, we had occasion to notice a sermon preached by Mr. Ryde in St. Andrew's Church, Aberdeen, in which the Bishop of Aberdeen till lately officiated, which was inscribed to the "Primas," as delivered in the Cathedral Church of the Diocese." Slight and unsubstantial as these symptoms may at present appear, we are sanguine enough to hope that they portend greater things, we verily believe that they may be accepted as words which will at no distant period assume the form of christian deeds. While very many among us are strongly favourable to the foundation of Cathedrals in Scotland, and the large majority of Scottish Churchmen are prepared to accept them as a proper development of the Church system, there can be no doubt that others (and among these are some who we deeply respect) do, to say the least, hesitate to acquiesce in the propriety of such a proposal, or in its suitability to our present condition and the mission of the Church in this country. The common objections might perhaps be thus expressed:—Cathedrals are not a portion of the system embraced in our Canons; they are not in accordance with the spirit of the national character;—they are too expensive for our means, and will injure the already too scanty funds which are at disposal

for other necessary objects. To these objections—which, by the way, all savour of the policy of a nearly extinct era, once indicative of cautious wisdom, but now betraying a ruinous timidity—we thus almost as succinctly make answer.—Cathedrals are nowhere forbidden the beautiful in adoration, which a hundred and sixty years of Presbyterian boldness have not eradicated from his race, even though a hundred and sixty years of a disestablished Episcopal Church may have done little to retain it; neither the foundation of Cathedrals, nor any other scheme for the legitimate extension of the Church that open fresh fountains of piety, and excite new feelings of sympathy, and call forth enlarged acts of munificence, will ever lessen the funds of kindred institutions; on the contrary, it has invariably been found in all such cases that the very reverse is the providential result.

Let the foundation of a Cathedral in each Diocese be set about circumspectly, wisely, and reverently, and we can entertain no doubt of the issue as regards them or the other objects of the Church's care. The Colonial Churches have, in this respect, set us an example which we would well emulate. Their condition bears a striking analogy to our own, in reference to previous system, sectarian population, and deficient funds; and thus their example should at once stimulate the sanguine and embolden the timid. No more, we repeat, the right of a Bishop to sanction such a foundation in his own Diocese, provided that it neither contravenes any existing Canon, nor rudely tramples on the conscientious scruples of brethren. That a Cathedral can be founded without such sanction is, of course, an impossibility. But there is one point, in conclusion, that we would briefly advert to as an almost essential concomitant of every movement for the foundation of a Cathedral in the present condition of our Church. The incomes of our Bishops being just now for the most part dependent so far as they are derived from the exercise of their spiritual office—upon ministrations as Incumbents of ordinary churches, and the Cathedral in its proper form being incomplete without the Bishop being at its head, as its chief minister, it follows that all well-directed attempts to enlarge the Episcopal jurisdiction, or to increase the number of Bishops, must be attended with the necessity of, at the same time, taking measures to endow the Bishops, so that the Bishop may be free from the cares and labours of any other cure. We beg to press this most urgently upon laymen in all parts of Scotland. The position of a Bishop, as Incumbent of a Cathedral, is sufficiently incongruous and detrimental to his usefulness; but it will become infinitely more so, if, with noble and costly Cathedrals in their Dioceses, they are either reduced to minister in them in indigence, or are compelled to minister elsewhere in order to obtain a livelihood.

MEETING OF CONVOCATION.

As our readers are aware, the present last was the day appointed for the re-assembling of the two Houses of Convocation for the Province of Canterbury. As in duty bound, several of those members of the Lower House who upon the Convocation as a reality, and a right, of the Church, attended, some of them having come a considerable distance for the express purpose. They knew that Parliament would continue its sitting till Saturday, and they felt it was not too much to expect that one day might be profitably spent in the Parliament of the Church, if it were only to give an opportunity of presenting reports and suggestions which it might be desirable for the Government, as well as the Members of Convocation, to consider during the recess. Accordingly, at the reasonable and usual hour of eleven o'clock, the following, among others, were in attendance—Archdeacons Harrison, Manning, T. Thompson, and Johnson; Drs. Colclough, W. Law, Mill, Russell, and McCaul; the Revs. H. W. Majumde, R. Chandos Pole, G. P. Lowther, H. A. Woodgate, J. H. Randolph, J. B. Clarke, F. Massingberd, S. Rickards, J. H. Horner. Nothing could be done, of course, until the Archbishop of Canterbury arrived to constitute the House legally and formally. The Prolocutor, Dr. Penock, Dean of Ely, was in readiness to perform the duties of his office as soon as this should be done. After waiting half an hour, it was discovered that one of the subordinate officers of Westminster Abbey had received an intimation that the Archbishop of Canterbury would not be in attendance until three o'clock! This intimation came somewhat accidentally, it would seem, to the knowledge of Dr. Wordsworth, who communicated it to his brethren, as a piece of private information, and not at all as an official communication. He was not bound to know it, nor to tell it, and if he had chosen to absent himself the other members might have been kept waiting for four hours! Now, quite apart from the question of whether it be or be not desirable that Convocation should resume those active functions which it has so long neglected in the Coronation Oath of the Sovereign give guarantee to the Church, this is surely not the treatment which any body of Clergy, or Laity, have a right to expect at the hands of the Archbishop of Canterbury. Any vestry meeting would be justly contemptible if being treated thus by the Incumbent of the parish. No wonder, therefore, will be surprised to find that on the arrival of the Archbishop, the Prolocutor was authorized to address the following official remonstrance and protest against this mode of proceeding:—

"I have been requested by a considerable number of the members of the Lower House of Convocation, who have been assembled here since ten o'clock this morning, to make the following respectful representation to your Grace—that no intimation has been given to me as Prolocutor, nor to the members of Convocation generally, that the present Session of Convocation would not commence at the usual hour. They beg, therefore, very respectfully to pray your Grace to give such orders as may prevent a similar occurrence in future." "I trust that this remonstrance has been, or will be, placed upon the journals of both Houses of Convocation. The following is the reply of the Archbishop, and as we do not suppose him capable of deliberately adopting, or defending such a course, we are not surprised to learn, from a private source, that he evidently felt the force of the remonstrance, and regret at its necessity:—

Here we would willingly leave this matter, but we feel it our duty to make a few observations upon this reply. It seems very strange that after the publication in several papers of Archdeacon Denison's intention to propose certain resolutions regarding Clerical Education, it should be dealt with by no one worth a word. And then, supposing that no one worth a word as the prorogation of Parliament, "the same as the prorogation of Parliament," it will be found, on reference to the Parliamentary proceedings of Saturday last, that something besides mere prorogation took place, and that several members attended. We apprehend, that the hour which the speaker will take the chair is well known to the members. Besides, Parliament has had an entire and long session during which it could and did transact a multiplicity of business, whereas the members of Convocation have only a single day, or so, in which they can do anything worth their Synodical character. Then, again, if we are to go to Parliament for analogies, we shall find that the non-attendance of the members of the Upper House does not, either legally or actually, prevent the members of the Lower House from assembling or transacting business, provided the Speaker be present. Whether this analogy holds good, or should do so, in the case of Convocation, we cannot say, but it is quite evident that, in practice, the Lower House of Convocation is dependent upon the President of the Upper House, while the President of the House of Lords has no control whatever over the House of Commons. Recent proceedings in both Houses of Convocation make it very desirable that the canonical and legal rights and privileges of the President of the Upper House should be carefully ascertained and accurately defined, and we trust that this subject will be promptly and thoroughly dealt with, when next the two Houses meet for the transaction of any business. 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