

that they are under vows to obey the godly admonitions of their Bishops, and to save their flock from internal discord over novelties of ceremonial, when they should be striving together for the faith of the Gospel. It is a time when it becomes the faithful laity to aid and encourage their pastors in doing good, so to supersede dramatic fancies by practical activity. There is enough to be done for the reclaim of man, and for the glory of Christ, to postpone the agitation of questions like in the primitive age, which the Apostle to the Gentiles pronounced unprofitable and vain, engendering strife. Never, it would seem, has it fallen to the lot of this church to enjoy such an opportunity for drawing to herself, if not in person yet in spirit, the good of every name, among whom she intends as a city set upon a hill. But only by maintaining her historic stability, her calm moderation her simple yet beautiful worship, can she make her opportunity available. It will be in vain for us to hold the hand. To invite the followers of Wesley and other Christian bodies to unity in the Church of Christ, if, meanwhile, we shall appear to them removing from the old foundation and tending to assimilation with a communion from which they all recoil. To give such expression as the exigency of the time seems to require to the common sentiments of the church to declare it loyal to the doctrine, policy, worship traditions and ceremonies which have been recognized as its established order through the three generations of its national being; to utter the aversion with which it regards all assumption or private license to depart from that order, whether by defect or excess, and in omission to seek, or failure to respect, ecclesiastical counsel or authority. Your committee recommend that this House, a representative body, speaking for the clergy and laity of this church throughout the land, declares itself in the following resolutions, and asks the concurrence of our Right Reverend Fathers, the House of Bishops, trusting that this may prove instrumental in promoting such degree of uniformity in the public worship of our Church, and consistent with the Catholic claims of the body of Christ, to which we belong. The conservatism which has always distinguished our branch of the church, and which some hot spirits esteem little better than stagnation, will, we trust, under the divine blessing, save us now, as heretofore, from being carried to any extreme, or swayed from our propriety by fancies of individual men; so that this church may continue to be the refuge of those who seek stability of form without straightness, beauty of worship without sensuousness, and order of government without despotism.

The resolutions submitted for your approval are as follows:

Whereas, it has hitherto been one of the peculiar characteristics and attractions of the Protestant Episcopal Church that its worship and the mode of conducting it have been in all places substantially alike, so that every child of the church in any one of her sanctuaries finds a familiar spiritual home; and

Whereas, it has been especially distinctive of this church that while it has avoided the boldness of most of the modes of Protestant worship, it has still more decidedly put away the many coloured vestments, excessive ceremonial and false symbolism of a foreign church with which it is not in communion; therefore,

1. Resolved, As the sense of this Convention, the House of Bishops concurring, that the maintenance of our wonted uniformity and simplicity in worship is exceedingly desirable to secure this church from the insidious introduction of unsound doctrine, from the disturbance of the peace and comfort of its worshippers, and from exposure to evil report among them who are without.

2. Resolved, That while there is no absolute directory in the canons or rubrics of the church, specifying all official vestments and practices, and all ecclesiastical ornaments which may be fitly used therein, yet there is the indication of great simplicity, and the traditional usage of this church in this behalf, from the date of its organization here to the present period, is in conformity therewith, and has in the hearts and minds of the great body of its loyal members the force of law.

3. Resolved, That this Convention affectionately urges upon all who have to do with the ordering of the appointments of public worship, that they abide by the traditions and ceremonies of this American Church, that none other than the clerical habit known to our fathers, and referred to by the House of Bishops at the General Convention of 1844, as appropriate to ministers officiating in the congregation, bands, gowns and surplices, with their customary appendages, cassocks and black stoles, be provided, and that no strange ornaments of the sacred places, conducive to vain show or superstition, be introduced.

4. Resolved, That in the judgment of this Convention, the House of Bishops concurring, the business of lights in the order for the Holy Communion, the burning of incense, reverence to the holy table or to the elements thereon, the elevation of the elements, making the sign of the cross, (except when prescribed in the rubric, in and during divine service), or the celebration of the Lord's Supper, are innovations on our mode of conducting public worship, offend against the common order of the church, and wound the consciences of many of its true and loving members.

5. Resolved, That this Convention earnestly expresses its disapproval of the omission of any of those proprieties of apparel and demeanor when ministering in the congregation, which either rule or general usage has made distinctive of our worship, and commends all who, being in Holy Orders, would deviate on the right hand or on the left from the common order of the church's worship to seek first the counsel of their Bishops and submit themselves to their godly judgments.

(Signed) M. A. DEWOLFE HOWE,
JNO. N. CONYNGHAM.
New York, Oct 26, 1868.

PASTORAL LETTER OF THE PRESIDING BISHOP.

The closing ceremonies of the Triennial General Protestant Episcopal Convention were performed last evening at Calvary Church, Fourth-ave. and Twenty-first-st. All the clerical and lay delegates to the Convention were provided with seats near the chancel, and the remaining space was thronged by an intelligent audience. At 7 o'clock the Right Rev. Bishops of the various dioceses of the United States appeared and occupied the seats provided for them.

The introductory services consisted of the usual evening prayer. The General Confession was read by the Right Reverend Bishop of California. The Right Rev. Bishop of Arkansas read the 52nd chapter of Isaiah as the First Lesson. The Second Lesson was the 13th chapter of Hebrews, and was read by the Right Reverend Bishop of Colorado. The Right Rev. Bishop of Ohio read the Creed,

after which the Right Rev. Bishop of Tenn. escorted the Right Rev. Bishop of Ky. to the pulpit to read his pastoral letter. The letter was in substance as follows: It is now nine years since we met in full representation of all our dioceses. In this period sixteen of our venerable brethren in the Episcopate, of whom two were presiding bishops, have departed this life. A mortality so unusual impresses your bishops with a deep sense of the shortness and uncertainty of their future upon earth, and leads them to address you with greater solemnity. Great has been our consolation amid many trials of our faith and patience, in the entire restoration of one unity as a national church. Among the unusual excitements of the day let us bless Almighty God that one great Council has met, with a full representation of our churches in all parts of the land; and with wonderful harmony of purpose and action, is about to close a long session, from which many who understand us do not had argued confusion and every evil work. We lament that while the labors of our missionaries at home and abroad have been so noble and so faithful, the offerings of the churches, by which they should have been bountifully sustained, have not been commensurately abundant. Christian education is receiving an enlarged measure of practical attention, and schools of the parish and diocese have been to a cheering extent multiplied and effectually waded. The Christian family is more and more regarded among us as the divine institution on which the church itself mainly relies for its prosperity, and to which nothing less than the succors and heavenly consolations of the church of Christ can impart the means of prosperity and perfection. Much thought has been given by your bishops to the necessity of enlarged associated effort in works of mercy and education. Much that needs to be done can be accomplished in no other way. Let it be understood that the sort of associations we must commend must be wholly free from enduring vows or enforced confession, and in all things subject to canonical and diocesan authority. It is a matter of painful observation to your bishops, that more especially in larger towns and great cities, where the need and the opportunities for continual worship are greatest, the churches are too little used, at all seasons, and often in the summer months are closed, even upon the day of the Lord. While we rejoice in the multiplication of churches, professedly free, provided they are properly maintained, we suggest that hundreds of our churches, apart from the ordinary services of the Lord's day, might be freely opened to all comers for the ministrations of the blessed Gospel. City missions might thus be carried on, in many places, without the expense of erecting more churches, and the means thus saved might be used for the support of the requisite missionary clergy. But everything must languish in the church until all our families are made truly Christians, and until there is, as of old, a church in every house. We fear that examples of manly piety are not abundant, and fathers too often forget that they are priests in their own houses. The unscriptural and uncatholic pretensions of the bishop of Rome as in time past, so now, as a fruitful source of error and of evil. They constitute to-day, as they have done for many centuries, the great bar to the restoration of the unity of Christendom. We deprecate most earnestly those extravagances in ritualism, recently introduced, which tend to assimilate our worship to that of a church not sectarian but hostile to our own. And we must also urge you to remember that the urgent obedience to our bishop and other chief ministers promised by the clergy at the ordination, should be faithfully rendered, prevent these evils. In the former pastoral letters your bishops have warned you concerning worldly amusements, and of the tendencies of many forms of them to create a distance for pure, simple, domestic pleasures and innocent enjoyments, and especially for the stern duties and elevated sympathies of a holy life. But in our day, there is a licentiousness and grossness in theatrical and like entertainments which would have been shocking to even the least refined in the days of our fathers. We exhort you to flee these things, and above all, to separate from all contact with these pollutions the young and precious souls for whom you have answered in the holy baptism.

At the conclusion of the pastoral letter the benediction was pronounced by the Right Rev. Bishop of Minnesota, and the assemblage dispersed.

With unfeigned sorrow—with profound grief—we print this further extract:—

"Now of two things one: Either the ritualists do or do not believe as essentials of Christianity the Catholic doctrines which their peculiar practices symbolize. If they do not, why quarrel at all about such paltry trifles? why disturb the peace of their Zion? why scandalize the weaker brethren? why set at naught the admonitions and injunctions of those whom they admit to be their bishops? If they do hold and believe those doctrines—if they really deem themselves sacrificing priests, their communion table, an altar, their eucharistic celebration, a propitiatory sacrifice for the living and the dead, the bread and the chalice which they bless and hold up, to be verily and indeed the body and blood of our Lord Jesus Christ—why do they not openly say so on occasions such as the late Provincial Synod of Canada? Why do they not boldly and like honest men confess their belief regardless of consequences? Why do they hesitate to lay down clear unambiguous language, the faith that is in them?"

Instead of this, we find them, for the most part, insinuating amongst their respective congregations tenets which they dare not profess openly—which their church, however, openly denies and condemns. Instead of at once assuming the attitude of confessors, they, by every artifice, by every forced construction that it is possible to impose upon language by quibbles worthy of an Old Bailey petty fogger, and by an occasional rabid abuse of Popery, do their best to evade the consequences that an open avowal of Catholic doctrine would justly bring upon them. At heart perhaps, in outward show certainly, repudiating the fundamental tenets of their church—an essentially Protestant church—they continue nevertheless to eat its bread, and to repeat its formularies on which they put a gloss never dreamt of by their authors.

We have read the above and re-read it, and we cannot deny its force. If the ritualists do not hold the named papistical doctrines, why quarrel about the paltry trifles? Why disturb our peace? Why scandalize—if they please to call us so—the weaker brethren?

Alas! It is that which arouses our fears and makes us feel we are betrayed; that strange conduct, characterized coarsely enough by our Roman Catholic contemporary as "quibbles worthy of an Old Bailey pettyfogger."

And who can blame us for taking our stand upon our watch-tower, and regarding with suspicion every unusual demonstration, when a pamphlet "by a Priest of the English Church," avowed by its author on the floor of the Synod, maintains that "ritual, to be at all valuable, must be a visible setting of the doctrine held and taught; otherwise it is quite unmeaning, and perhaps even dangerous; a clergyman must first gradually train up his people in the belief of high sacramental doctrine," (p. 70). Nor are we left to surmise the nature of this "high sacramental doctrine," for on p. 66, 68, "this real objective presence of Christ in the Holy Eucharist" is plainly indicated amongst other doctrines. Now if this be so, why do they hesitate—in the language of our Roman Catholic contemporary—to lay down in clear unambiguous language the faith that is in them?

And Mr. Akers tells us, as will be seen in the extract already referred to: "I taught you to believe the real presence and the sacrifice of the Mass, to go to confession, to prize the prayers of the saints, to pray for the dead, and to have a fervent devotion to our Blessed Lady," and this while he was acting as a clergyman of the Church of England, and knew, as he declares, that the Book of Common Prayer taught no such

doctrine. Who wonder, then, if we are keenly alive to danger, and are suspicious of all those who prove of ritualism? Our Roman Catholic contemporary does not spare the "churchmen" either. That is to be expected; but to assail them, he is obliged to set up a man of straw, which he calls a "low churchman," that he may knock him down. It does not apply—the blow does not reach us.

LECTURE ON DEBORAH AND BARAK.—A lecture on the above subject was delivered last Thursday evening by the Rev. M. S. Baldwin, before a large and appreciative audience, in the basement of St. George's Church. The lecture depicted in the most attractive manner the characteristics of these two noted passages of Bible history, and their struggles in defence of the liberties of the Israelites. It then glanced at Poland and other oppressed nations, who nobly fought, but failed to win their freedom; and also referred to England, that had for hundreds of years maintained successfully, against all her enemies, the liberties of her subjects, and the freedom of the Bible. The lecture was eloquent and powerful, and, at the close, an anthem—most appropriately chosen with reference to the subject of the lecture—was sung by the choir of St. George's Church.

PERSONAL.—We are pleased to learn that at a recent examination at Oxford, England, W. Mulvany, Esq. of St. Helen's, Laneshire, obtained a classical scholarship at Magdalen College. Mr. M. is a relative of C. P. Mulvany, head master of the grammar school at Niagara, Ont.

THE HAYDOCK OFFERING.—Our readers will remember the deplorable exhibition of ritualism at the Haydock festival, where a pig's head was among the objects presented at the altar. In many quarters surprise and regret have been expressed at the apparent apathy of the Bishop of Chester in connection with the Vicar. The *Warrington Guardian* states, on the best authority, that the Bishop moved at once on learning the facts. The effect of the correspondence is that Mr. Greenwell retired from Haydock, and it is believed he has no present intention of resuming clerical duties.

PUSEYITE DUPLICITY.

The Rev. GEORGE AKERS, formerly Puseyite clergyman in the east of London, and now an avowed Romanist, had addressed a letter to his late flock, in which he made certain disclosures not very creditable to himself, of the duplicity of which he had been guilty when in the Church of England. Thus he says:—"I taught you to believe the Real Presence and the sacrifice of the Mass, to go to confession, to prize the prayers of the saints, to pray for the dead, and to have a fervent devotion to our Blessed Lady."

Now all this was directly hostile to the doctrine of the Church of England, and Mr. Akers knew it well when he was engaged in teaching it. After observing that other clergymen in the church taught opposite doctrines, Mr. Akers added:—"Our Bishop, the Bishop of London, said quite lately, in a letter he wrote to his clergy, that he did not understand how any clergyman who believed the sacrifice of the Mass could stay in the Church of England! And yet that was what I had been teaching you all along."

They would observe the words; they were word repeating and pondering upon again and again—"That," said Mr. Akers, "was what I had been teaching you all along." It was a frank confession, but the question arose, of what use was the Bishop of London, who knew this and did nothing to prevent it? Here was a flock taught Popery all along by a wolf in sheep's clothing, and the chief pastor did nothing for their protection. (Shame.) It was now said that several of the flock, thus trained in Popery had gone over to Rome. While some were saying that the Irish Church had failed in its mission, because it had not converted Romanists—which was not true, for many thousands had been converted from the errors of Rome to the truths of the Gospel—here was a case, only one out of many, in which church people were perverted wholesale to Popery by clergymen who were betraying the church, and yet there was no Mr. Gladstone or Mr. Bright, or any one else, crying out for a remedy for this disreputable state of things. (Loud cheers.) But Mr. Akers proceeds to condemn himself, and, as a consequence, his ritualistic friends who taught the same doctrine; for, speaking of the Book of Common Prayer, he declares as follows:—

"In where says that the body and blood of Jesus Christ are really offered in sacrifice in the communion service; and in the rubric at the end of the Mass, 'or to kneel and worship Him as if He was really and truly upon the altar, because, it says, He is in Heaven and not here.' People try to explain that away. But it is no use; there are the words plainly staring you in the face all the same. The prayer book tells you nothing about the prayers of the saints, or the souls in purgatory. The articles do, and they call the doctrine about them which you have learnt, 'a vain thing fondly (that is, foolishly) invented!'"

He hoped the meeting would note this admission. He tells his flock that the doctrines which they learned from himself were doctrines condemned by his own church, and which it was his solemn duty to repudiate, and not to teach. Yet one need not marvel at the commission of any guilt by men having consciences seared by Popery upon a passage more from Mr. Akers' letter, which ought to waken up ritualists to a sense of the falsity of their position. He says:—

"In fact, I found no authority in the Church of England for what we were doing. When the rulers of the Church of England spoke about it at all, it was to condemn us. And they have done that often enough lately. Evidently, the Church of England did not give me authority to teach you as I did. So I found that I either must give up the teaching, or give up the Church of England. I could not give up the teaching, because I knew it to be true. So I had to leave the Church of England."

Now what answer could be given to all this by ritualists of the Frederick George Lee school? None whatever. They were wearing the same mask as this Mr. Akers wore, they were fraudfully personating the priests of Rome; they were teaching Church of England people Romish doctrine, they were making them conversant with Popish practices, they were giving them a thirst for Popish superstitions, and they were thus Romanizing the Church of England, and shaking its foundations in the land. This was a sad state of things, and fraught with shame and sorrow as well as danger to the Church and Crown. (Cheers.) How long were these things to go on? How long were the English people to tolerate this "organized hypocrisy" of Popery? How long was the undermining process to be carried on? Was it till the best members of the Church were compelled to leave it; or till its enemies, whose name was "legion," environed it on every side? These were very critical and perilous times, and it behooved Englishmen to look before them, and deeply consider the course they should adopt. The outcry against the Irish Church, which was free from Puseyism, was only a sign that people were growing impatient with Christianity. The restraints of religion were felt to be oppressive by the godless and the reckless; and anything that furnished them with an excuse for leveling their batteries against time-honoured institutions was thrice welcome. He (the speaker) did not, however, despair of the cause, and his motto was not to pull down the edifice because traitors were within, but rather to expel them, and then restore whatever had been put out of order. (Loud cheers.) He would say, in conclusion, let the meeting prize their national Christianity as that which was the strength and glory of the realm; but then it should be pure Protestant Christianity, free from priestcraft and superstition, and in accordance with the scriptures of truth, and, therefore, promotive of the best interests of the people. (Loud applause.)

NEW SOUTH WALES.—The correspondent of the *Times* writing from Sydney under date of August 12, says:—The Anglican Church, has been discussing its affairs in Synod. It was the third session of Synod. The Bishop in his charge spoke very contentedly of ecclesiastical affairs in the colony, and intimated that, although depending (as in prospect they do) upon voluntary effort, the clergy have little reason to doubt that the laity will be fully equal to the gradually increasing burden. He said, after an experience of 13 years in the colony, he could testify that when a good work commended itself to the laity neither the men nor the means were wanting to carry the design to a successful issue. In illustration of this he mentioned the effort that had been made to endow the Bishopric of Goulburn, for which £7,000, was subscribed, and to sustain Moore's College, where ten theological students are studying under the tuition of the Rev. B. L. King. He spoke strongly against ritualistic practices, and advised his clergy not only to fall back upon the views of the martyr-confessors of the Reformation, but "to be men of one book—the book—the Bible." In his address as President of Synod, he spoke at some length on the relations of the Colonial with the mother church, and deplored the resolutions come to at the Council of Bishops at Lambeth in September, 1867. He disliked the conclusions of the Committee on Synod—namely, "That a Provincial Synod may make or authorize alterations in the service of the church required by the circumstances of the province," and "That a provisional tribunal of appeal shall be established by the Synod." Assent had been readily given here, he contended, to the Book of Common Prayer, and their 27th constitution of the Anglican Church of New South Wales was entirely at variance with this recommendation. He doubted the wisdom of the liberty accorded, since such alterations might involve questions of doctrine, and liberty might lead to license, the formation of parties, and eventually schism. It formed no part of his desire to see any other ultimate court of appeal than the Queen in Privy Council, but he considered that as a matter of convenience it might be desirable to have an intermediate court here, from which either or both parties might appeal to England. The whole of the Australian Bishops are to be invited to consider the practicability of forming a Provincial Synod, an Appellate Tribunal, for Australia, in the month of October, when the Cathedral is to be consecrated. The Bishop closed his address with these words, which are much in keeping with what Mr. Gladstone said in reply to the charge of seeking to undermine the English Church in the attempt to disestablish it:—

"The efficiency and general usefulness of the Church of England in this colony depend upon the cordial co-operation of the laity with the clergy. In order to this there must be mutual confidence and respect. If the clergy desire the support of the laity they must merit it. Respect cannot be upheld in the face of neglect in the discharge of duty. We are launched upon the system of voluntary contributions, and the clergy could only maintain their position by the diligent and efficient discharge of their ministerial duties. If, on the other hand, the laity desire the clergy to be wholly occupied in their holy calling, then the scale of remuneration must be such as to enable the clergy to live without carefulness."

The business of the Synod mainly consisted of the settlement of the constitution of the Cathedral. It seems that the Chapter is to consist of 15 persons, the Bishop, the Dean of Sydney, and the Chancellors of the diocese, both appointed by the Bishop; six canonics clerical, resident within the diocese, and six canonics lay, each bound by solemn covenant to observe the rules of the church.

Children's Department.

STRAIGHT PATHS.

May not the following explain why it is that so many of the children of "pious parents" are not Christians?

The waning light of a Sabbath evening fell on the leaves of a large, old Bible. Young fingers had turned over the leaves, and those same young fingers had grown old, and bony and withered, and turned them over then.—Young eyes had spelled the words, and those same eyes had peered dimly through spectacles to read its blessed truths. Glad young hearts had felt the preciousness of its reading, and hearts that had found earth's promises to fail had found here a resting place.

There were young eyes that were bending over it now, and a young heart that was seeking to know the will of Jesus concerning her life.

The young girl sat pondering these words—they were marked faintly with a pencil-line: And make straight paths for your feet, lest