

alled upon by the non-agencies of passing events, to defend personally their rights and their privileges.

The marked attention however to existing interests, which generally characterizes the acts of our Provincial Legislature, leads naturally to the conclusion, that, in the present instance, they did not mean, by taking from us the title of an Establishment, to abridge our privileges or to trench upon our rights, as a denomination. Yet that our internal discipline has been seriously infringed upon, and our position rendered contradictory and therefore untenable, will further I think sufficiently appear from the following startling question. *Are we certain that, by accepting this enactment at the hands of the Legislature, and under all the circumstances connected with the case, we are not at this very moment verging on a state of alienation and schism from our mother Church, which has hitherto nurtured and sustained us with the care and tenderness of a very parent.*

The question here propounded is of too much importance, both in its tendency and effect, to be asked or considered without the deepest concern. It deserves, in my humble opinion, the profoundest attention which it is in the power of earnest churchmen to bestow upon it. Permit me therefore to dwell on it for a few moments.

Theologians tell us that there are three modes by which persons may become separated from the communion of the true Church, and thus depart from the unity of the spirit and the bond of peace.

1. The first mode consists in the adoption of some erroneous doctrine, tending to improper or inadequate views of Scriptural truth. This is heresy.

2. The second mode of departure consists in overlooking or disregarding those principles or axioms of order, by which the Church is fenced round externally from the world, and defended as a united whole. This is schism.

3. The third and most hopeless mode consists in throwing off all connection with the visible Church, and living without God in the world. This is apostasy.

Now, of the first and third modes, we of this Church are entirely guiltless, because neither the purity of our faith nor our steadfastness in professing it can possibly be impugned. But with all the determination which is compatible with a correct enunciation of the truth, I would submit to every thoughtful mind within the precincts of our Zion.—*Whether under all the circumstances of the present case we can be said to be altogether free and clear of all blame in regard to the second? Have we not by our silence consented to an enactment detrimental to those principles by which the Church is externally defended by its discipline? This I think cannot be denied. It is written in our public annals. And therefore, as it appears to me, the inference is inevitable. We have by our negligence or remissness, or some other cause, consented to an act of the Legislature, which exposes us as a body, to the hazard of being counted in the category of schismatics. And we must continue, as I think, in a state of open exposure to this extreme peril, while the Revised Statute shall remain unrevoked or unmodified.*

It is submitted that the interference with their rights and privileges, which the clause under discussion sanctions and enforces, places the clergy more especially, in a most critical position. Their source of complaint is no imaginary one. Their conscience and their sense of duty are involved in the issue. For our standard as ritualists, one and all, from the good Dean Comber down to the learned Bishop Muir, believe "that the canons of the Church are binding upon the Clergy as a general rule, by virtue of their own authority." Drs. Burne and Browne are of the same opinion. "Glad obedienter," to the canons is understood, by these expositors, to be implied in the ordination vow. The observance of them, therefore, where they apply, becomes a matter of conscience with every Clergyman.—But the Revised Statute not only ignores this solemn obligation, but also authorizes the minister and parishioners to act in a direct opposition to it. Which is the Clergyman to obey—the canon or the statute? If the former, he may be guilty of contumacy; if the latter, he will not only do violence to his conscience, but trespass upon the very confines of schism. CRITO.

The Church Times.

HALIFAX, SATURDAY, DEC. 18, 1852.

THE LORD IS AT HAND!

THE season of Advent is drawing to a close, and before another number of our paper shall meet the eyes of our readers, the joyous anniversary of the Saviour's first coming for the ransom of a captive world, will be upon us. How strikingly appropriate to the closing week of this preparatory season, are the Epistle and the Collect chosen for to-morrow. The former, calling upon us to "rejoice in the Lord always,"—that Lord whom the eye of faith now beholds, as it were, bringing "peace on earth and good will to men"—to let our meditation be known unto all men, since "the Lord is at hand,"—and to seek in believing and filial prayer, that freedom from carefulness, and that complete reliance on a Saviour's pardoning love, which will fill the heart with the peace of God which passeth all understanding.

And in the beautiful Collect for the day, we find

words, than which none better can be used by the Christian, in the church and in the closet,—whether his prayer be, for the greater spread of the Redeemer's kingdom, and the plainer manifestation of His power in the bringing in of Jew and Gentile, to own, with heartfelt submission, His spiritual dominion. Or, whether his prayer be, for more of the fulness of Divine peace and love to be imparted to his own soul,—that the Lord Jesus may come, and "dwell in his heart by faith," so that he "may be one with Christ, and Christ with him."

In either case, how suitable a manual has the Church provided for him in this Collect for the fourth Sunday in Advent. When indeed under an awakening sense of eternal things, we survey the prevailing carelessness and ungodliness around us—the open transgression of the Divine laws, and the lukewarmness and indifference as to vital religion—or as to any thing but the things of a perishing world—then surely, all who have in their own hearts the love of Christ, will be constrained to pray, "O Lord, raise up thy power and come among us!"—"Reviveth thy work in the midst of the days!"—"Beat down Satan under our feet!"—"Turn the hearts of the disobedient to the wisdom of the just."—"Cast out the legion of evil spirits, (with foul intemperance as their foremost leader) from our land, and let all classes be taught to know and serve Thee, in spirit and in truth, from the least to the greatest.—And who that individually feels, as every true Christian must feel, that "through his sins and wickedness he is sore let and hindered in running the race that is set before him," can fail likewise to implore the same Almighty Lord, to draw near, and with "great might to succour him," that His "grace and mercy may speedily help and deliver him" in all time of his need. May the impression left on all hearts, by the services of Advent, be such that they may be in tune for such supplications as these, and for the holy exercises of Christmas day, and not only so, but may they be "looking for and hastening unto the coming of the Day of God," which, if regarded (as virtually it may) as of the same import with the hour of death—is indeed at hand to us all!

ANOTHER IMPARTIAL WITNESS.—In a late No. we gave a pleasing extract, showing the opinion of a Presbyterian Minister of the services of our Church, as performed by the celebrated Dr. McNeill, of Liverpool. We take now from the Toronto "United Empire," a remarkable testimony to the prosperity and efficiency of the Church of England, furnished, as it appears, by an eminent Wesleyan Minister, which may serve to allay the fears and refute the statements of those who, would make it out that semi-Romanism has taken large possession of the Establishment, and that it is tottering on its foundation.

PROGRESS OF THE CHURCH OF ENGLAND, IN ENGLAND.—*Zion's Herald* contains a very interesting letter, dated "England, 23d July, 1852," and supposed to be written by the Rev. Dr. Hanna, one of the most able and eloquent Wesleyan Ministers in England. It is republished in the *Christian Guardian* of this City, under date of the 22nd September; and may therefore be relied upon as authentic. The information it conveys, of the progress of the Established Church in England, must be truly gratifying to the heart of every true son of the Church, who views the rapid strides she is making to evangelize the world, and to preserve unbroken and unparalyzed, the glorious spirit of life and vitality, which animated "the noble army of martyrs," in the darkest hours of their agonies and suffering, and the brightest for the triumph of their glorified spirits. After alluding at considerable length, to Macaulay in his youth—to the character of the new Parliament—to the Non-Conformists, and the Irish Brigade, in the House;—the writer goes on to speak of the Dissenters, and the Established Church in the following language.

"We have adverted to the introduction of a larger number of Dissenters into the Legislature than usual. On your side the water some curiosity may be felt as to the probable influence of this on the Establishment principle, and on the Established Church itself. We are of opinion that this larger infusion of Dissenters will not have the least effect on the question. In the past years, we should say that the church has doubled, or trebled its strength in the nation. This has taken place by various causes and agencies. A vast number of new churches have been built, in every part of the country, and especially in our large towns,—so that the populations which were only pervaded by Methodist and Dissenting places of worship, are now filled by "Churches." This has been done partly by voluntary subscriptions. These new Churches are now occupied by very efficient clergymen, as a general rule; they are evangelical in their doctrines; are good men as to their lives;—many of them are able, popular and attractive preachers, and they are eminent in the pastoral care of the people. There exists in this country a Society called "The Pastoral Aid Society," supported by voluntary subscription. Out of the funds of this Society assistance is offered to these and other Churches, so that the incumbent is often able to keep

two or three curates, in connection with one congregation. This gives to such centres of religious influence vast advantages. Besides assisting in the duties of the pulpit, these curates, with their Vicar at their head, have time and opportunity to pervade constantly the whole district, and gain over the whole population to the Church. Near the spot where this is written there is a case of this sort. The Church was so crowded, though there was service three times on the Sabbath, that it was found necessary to add a fourth, in order to lessen the pressure and give the people an opportunity of attending. This is only a sample of what is going on elsewhere. In addition to preaching, the clergy and laity as well, have become exceedingly assiduous in their attention to the education of the rising generation; so that the Church fills the country, and now can compete with them.

Thus by the increase of churches, schools, pastoral care, evangelical preaching, and the multiplication of means together with the moral influence of the whole, the Church commands itself to the public approval.—We should say, that by far the greater number of the poor of the community, who attend public worship at all attend the service of the Church. The olden Dissenting bodies are chiefly made up of the middle classes; this is now the case very much with the Wesleyan connexion; the New connexion, and the association; branches from the old stock are much in the same state; and the only Methodist body which does much amongst the poor is the Primitive Methodist Church. From this it will be seen that the relative strength of the religious parties in this country, has, during the period referred to, been very much changed; the church having, in that time, gained much ground; and if the non-conformist bodies have not actually lost ground, they have relatively done so, by the growth of their rival."

—This is one of the reasons appointed by the Church of England for holding Ordinations, and accordingly, to-morrow, (D. V.) will witness the admission of hundreds, at home and in the Colonies, into the sacred ranks of the Ministry of Christ. How appropriate the prayers appointed, in reference to this subject, and how earnestly should these prayers be offered up by all, who tender the welfare of souls and the advancement of the Redeemer's kingdom.—"That at this time the Lord may so guide and govern the minds of His servants the Bishops and Pastors of His flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons, to serve in the sacred Ministry of His Church, and for the candidates for that holy office, that he would give them His grace and heavenly benediction; that both by their life and doctrine they may set forth His glory, and set forward the salvation of all men."—Such prayers we trust, will be fervently offered by thousands in this Diocese, in reference to the solemn duties to be performed in St. Paul's Church on the morrow, when we understand seven Deacons will be admitted to the order of Priests, and one will be ordained Deacon.

May that presence of the great Head of the Church which has been promised alway even unto the end of the world, be largely vouchsafed on that interesting occasion, and may each of these on whom Episcopal hands are now to be laid, prove himself a faithful minister of the Lord Jesus Christ.

—We understand that the Rev. Mr. Roddle, who has passed the year of his Diaconate as Assistant at St. Margaret's Bay, is now to take charge of Puzosch, which has been vacant since the removal of the Rev. Mr. Avery to Aylesford.

COLONIAL CHURCH & SCHOOL SOCIETY.

The annual meeting of the Nova Scotia Branch of this Society, was held in the Temperance Hall on the evening of Tuesday last. The Lord Bishop of the Diocese presided. The attendance was small. His Lordship delivered an interesting address touching the affairs of the Society, and bearing ample testimony to the good which has been effected, especially on the Eastern shore, through the instrumentality of its Agents. A Report was read by the Secretary, W. M. Howe, Esq., a large portion of which consisted of detailed accounts of the missionary labours of Rev. Messrs. Alexander and Jordan, and others. This document will shortly be published, and thus speak for itself. We gathered from it, that the funds are increasing, and the Agents in this Province decreasing, and that the chief difficulty now is to procure qualified teachers. Nearly forty different stations, from which applications for aid have come in. There are however three Missionaries now paid by the Society in this Diocese. The want of a Normal School, for the purpose of training an effective band of Teachers, was dwelt upon by the Bishop and other speakers. An affecting tribute was paid to the memory of Mr. Wilton late Teacher at Three-mile-house, in the Parish of St. George, whose labours appear to have been greatly blessed. It will be strange, indeed if this time should be selected for withdrawing