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265  
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NOVA SCOTIA  
**Church Chronicle.**

VOL. IV.

HALIFAX, AUGUST, 1868.

No. 8.

*"Ad profectum sacrosanctæ matris ecclesiæ."*

THE BISHOP OF FREDERICTON'S LAST CHARGE.

THIS able Charge, delivered on the occasion of his eighth and last Visitation, is—like all that proceeds from his Lordship's pen—well worthy of attentive perusal, and, in these days, of serious reflection. At a time like this, when many a self-satisfied man thinks himself a theologian and a rule for his spiritual guides,—and therefore definite and authorised teaching is so much required, we find the Bishop of Fredericton speaking definitely, as one having authority, and yet in a tone of love and reason, which must commend itself to all reasonable and moderate men. He shows the clergy that in days of doubt, a doubtful guide soon sinks into contempt. But here he warns them that a domineering or persecuting spirit will prove most disastrous.

The Church of England, he says, having been reformed by a system of compromises, never could, and never can afford to insist on an exact and rigid uniformity. An attempt to effect this, by the aid of the civil power, led to a revolution in Archbishop Laud's days, and a bitter schism in the reign of Charles II. "The sword of a rigid uniformity in after days drove out the followers of the Wesleys, who themselves protested, to the last moment, that they lived and died in the Church of England." Experience has proved that the Church must not be exclusive but comprehensive.

Next, the Bishop shows that the Church fares as badly when depending for her existence on the state purse, as when endeavouring to propagate her faith by the state sword. When most fully sustained by both in the days of the Georges, her condition was least prosperous, her spiritual life least discernable. Establishments have seen their best days in Britain, and whilst the experience of the United States and Canada have shown that the absence of State trammels has not hindered, but rather greatly assisted the progress of the Church, it were folly and madness in the Church in New Brunswick (and let us add in Nova Scotia) to snatch at the chains which the State itself has stricken from us, and fancy that without them we cannot exist as a pure and free Church. This fetish has all along attracted to us the jealousies and opposition of all other religious denominations. "To talk," says the Bishop, "of an established Church in this Province at this time, is one of the idlest dreams that could enter into the mind of man. The words found indeed in the Statute Book apply to the time when all officials and most of the colonists were actually Churchmen. Emigration and other causes have reduced that Statute to a dead letter; and the legislature, by the admission of all, deals with us exactly on the same footing as with other religious bodies under the protection of the State. I would not wish it otherwise, for what can be a more invidious and dangerous

position than to be the Church of the small minority, caressed and pampered and perhaps corrupted by State patronage, whilst all our fellow christians, equally worthy of assistance with ourselves are willingly giving their hard-earned money to the building of their churches and schools, and to the support of their clergy, and are denied other assistance or favor? On this ground it may be said that we have paid dearly even for the glebes granted to us by the Crown, which have yielded more odium than profit, and have contributed to foster the injurious suspicion that the clergy of our Church are paid by government, and have some secret support of which nobody can give any account. And valuable as has been the aid of the Society for the Propagation of the Gospel, it is clear to me that whenever a church is rooted in the affections of its people, it ought to sustain its own clergy, to build its own churches, to establish its own schools, and to consider itself as much bound to provide for its spiritual wants as the father of every family is bound to labor for his children's daily bread, and to educate and send them out into the world to make homes for themselves. Where the settlers are poor and unable to provide the whole salary of a clergyman, their richer brethren should assist in bearing the burden; but it is a shame and a scandal that this burden, after sixty years of assistance, should be laid on charitable people in England, and especially on servants and poor agricultural laborers. It would have been greatly to our credit had we *volunteered* to take some of this burden on ourselves: this, however, is not to be expected from human nature; and we naturally cling, as others have done before us, to the dole of good money, and shrink from the trials and privations to which its withdrawal may expose us. But even if the withdrawal should lead to the temporary abandonment of some missions, I think it would be better to be a real honest Church of somewhat smaller dimensions, doing our own work, and paying our own way, than to have the mere shadow of an establishment, and to be clinging to a real pauperism, with the affectation of a respectability that does not belong to us."

Glancing at the past history of the Church in New Brunswick, (identical with that of our own Church at the same period,) when Churchmen filled all the offices of State, the Bishop points out the disastrous and deadening consequences of serving God with that which costs nothing, and observes that this entire leaning on State assistance would have proved the ruin of the Church, had it continued; and as it was, left many injurious consequences which seem hard to shake off. "Many still," he says, "lean on the broken reed of State aid, and do not believe even in themselves, much less in those powers and gifts which our blessed Master and ascended Son has granted to His Church, and has never withdrawn from her."

On the subject of the Lambeth Conference (which the Bishop did not attend,) he gives us some remarks which are evidently the fruit of much reflection. He says nothing of the great advantage of having thus obtained the initiatory step towards a General Council, or of the impetus given to Synods and Councils generally by this famous movement. He feels rather disposed to look at its shortcomings, and to be dissatisfied that this was not itself a General Anglican Council. Thus, the Bishop argues, the business should have been first agreed upon, (by whom?) and made known to the various dioceses in the Anglican Communion. The sentiments of the elders and brethren might thus have been ascertained, and afterwards, at Lambeth, as at the first Council in Jerusalem, each bishop could have spoken for his diocese. It is true, he argues, that some subjects which might have been brought forward at Lambeth were still in a transition state, and some *sub judice*, and therefore unfit at that time to be made the subjects of dogmatic legislation.

But there was one matter, impugning the truth of our Lord Himself, and striking at the very existence of the christian religion, upon which every diocese had been fully informed. All had felt and were prepared to speak definitely on the greivous scandal of Colenso. Yet this most weighty matter was passed over slightly. "Considering," says the Bishop, "that the last words of our Lord from heaven commend a bishop of the Church for reproving heresy, and censure another bishop for suffering it, I look with fear and trembling, not at the trial of Bishop Colenso, but at the trial before God and the world of the Anglican Church. If this Church had been always merely acting on the defensive, she might have had some apparent excuse for her slowness in resorting to active measures. But since the Reformation she has been controversial and anti-Roman in her character to such an extent that some of her teachers and disciples seem incapable of speaking or writing on almost any theological subject without some hard names given to Roman Catholics. Is all zeal to be expended on their form of error? Whatever Roman Catholics may have added to the old faith, at all events they believe in common with ourselves, in the fall of man, in our redemption by Christ, in the genuineness and authenticity of the canonical books, in the eternal punishment of the cursed, and the secure hapiness of the blessed, in the Trinity in Unity, and the worship due to Father, Son and Holy Ghost. In these fundamentals we are in union with them, and because we disagree in other and important points with the Roman Church, are we to allow one who denies that which is common to all Christians to be considered in full communion with us, whilst we repel those who are guilty of no such blasphemy? This is no question, be it observed, of the legal title and temporal status and salary of the offender; it is a question of the very foundation of all Christian teaching." So long, the Bishop thinks, as we do not publicly and thoroughly excommunicate a denier of our Lord, we cannot lay the blame of the Colenso difficulty at the door of the civil power. If holding communion with those who deny our blessed Lord be unscriptural and anti-christian, "then it seems to me," says the Bishop, "that a more necessary subject could hardly be imagined for a collected body of Anglican bishops than the proof that such accusations are true, and the steps that should be taken, if they be true, to purge ourselves from all participation in such errors. Further, I fear, lest by refusing to deliberate on so awful a subject, and by throwing all the burden on the civil power, we may be found guilty of placing the spiritual powers of Christ's Church in abeyance, and of laying the truths of the christian religion under the feet of the world, and of representing them as secondary to the temporal accidents of worldly fortune and position." If the Lambeth Conference had by its public act excommunicated Colenso, and the Civil power had afterwards seen fit to retain him in his position, so far as the temporalities of the Church are concerned, the State would have been answerable—our souls would have been free. But the Bishop feels that the Anglican Conference—as a Body—"put aside the one point which called for their immediate deliberation; and though a declaration on the subject was signed by many bishops present, it was not the official act of the whole body, nor of a majority of the body."

From the present agitation for the abolition of Church rates in England, the dis-establishment of the Church in Scotland, and the West Indies, and other signs of the times, the Bishop argues that the Church must learn to lean less on the temporal accidents of her position, and more on the support which she may reasonably hope for from the spiritual powers entrusted to her by her Great Head. Whilst, therefore, the Bishop would not willingly move a stone of the present establishment,

he would be sorry to risk the progress of the Christian faith on what formed no part of our Lord's original foundation of His Church.

We imagine the Archbishop of Canterbury now sees the ill-effect of listening to the advice of the Erastians in the preparation of business for the Lambeth Conference. But the advisers themselves will, in the long run, have the greater reason for regretting it, for if any one thing more than another has of late stirred the minds of the faithful against the great danger of Erastianism, and the necessity for a right understanding between Church and State, so that neither shall interfere with what properly belongs to the other, it is this shameful and most dangerous delay in the Colenso case. We are firm believers in special providences, and whilst we rejoice that the great body of the Church has excommunicated Colenso,\* and thus purged itself of all complicity, in his heresy, we cannot but see that something very startling was needed to overcome the *vis inertiae* of Church conservatism in England, so far as to free our Communion from those trammels of Mammon which centuries of worldly prosperity had accumulated around her.

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\* EXTRACT from the Records of the Synod of the Diocese of Fredericton, dated July 2, 1868:—

“Resolved, That this Synod fully concurs in the sentence of Excommunication passed on Dr. Colenso, and solemnly declares that the Church in this diocese is not in communion with him.”—Passed unanimously.

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## SERMON

*Preached before the Diocesan Synod of Nova Scotia, in the Cathedral Church of St. Luke, at the commencement of its Session, June 30, 1868, by WILLIAM BULLOCK, D. D., Dean and Rector.*

ACTS xv. 6.—“*And the apostles and elders came together for to consider of this matter.*”

If all the members of the Church were pure and perfect, there would be no absolute need of a Christian Ministry; if all the bishops and pastors of the Church were infallible and true, a Christian Council would be an almost unnecessary thing; but, as the people are not always good, and the priests are not always wise; we are compelled to turn to that Omniscient Guide, by whom the whole body of the Church is governed and sanctified, and to use the means with which it has seemed good to our ascended Lord to correct the unruly wills and affections of sinful men, and to settle and restrain the “*no small disputings*” in the Church. This was the platform of primitive Christianity; this was the rule of the primitive Church; this is the instruction to be derived from the text: “*And the apostles and elders came together to consider of this matter.*”

The chapter from which we have these words, contains the record of the first council of the Church assembled in Jerusalem; and had we no other document, we might find in its proceedings and its decisions a sufficient apology for our own, and enough to justify our claim upon the devout submission of all who are zealous for the truth as it is in Jesus, and for the order of His Church.

“*They came together to consider of this matter.*”—And what was this matter, so important as to require the consideration of the apostles and elders, and all the

brethren?—No great matter, it may seem to us, who have no questions on circumcision to answer, and no Jewish observances to decide; but, no less and no greater than all the various disputes which have furnished matter of controversy in every age; of no less and no greater moment than the party opinions and diverse practices which in the present time trouble and distract the Church, and will soon fade into insignificance. The matter which they so anxiously considered is now a thing almost clean forgotten, so that we can hardly give to it the same degree of significance as at the first; nevertheless it devalued the truth in their time, and served to disparage the grace and destroy the freedom of the Gospel. To avert this evil, the apostles and elders came together; and we have an abstract of their debate and the sentence of their decision—unanimously asserted in the Assembly—joyfully received by the Church—and no doubt this record of the early Christians has been preserved for our example. But, can it be said that we take heed to it and follow it? our unhappy divisions are an answer to this. In the time of the apostles, St. Paul complained that in the church of Corinth, “every one had a psalm, had a doctrine, had a revelation, had an interpretation”; every one judging for himself, and acting for himself, according to his own will, and without respect to the judgment of others. Did he live in the present day, he would have no better reason to be satisfied; he would discern the same proneness to error, without the same readiness to submit; every where he would meet men and women with questions and opinions entirely their own, altogether independent of those who are appointed to teach, and of those who are ordained to govern; men and women without consideration, who reverence nothing, who pause at nothing—who know nothing at all, but, who, as with the voice of an oracle, pronounce judgment upon everything: and this unrestrained licence passes for the right of private judgment, and meets with a thousand advocates in the world, and is too frequently exercised in the way which true piety must lament, and sound wisdom must condemn:—and all this proceeds from the absence of that godly consideration, which was practiced in the early church, and is represented to us, in the coming together of the apostles and elders, and their communicating to the brethren, “all that seemed good to the Holy Ghost and to them.”

They did not, in those days of christian fellowship separate as widely as possible from those differing from them; “they came together.” They did not hastily judge and disparage every brother, who did not follow their customs and adopt their words;—without pretending to an infallible judgment they “considered the matter.” They did not then, as we do now, appeal to carnal polemics, and go out of the Church into the world, to discuss our disagreement, and tell it out to the unbelievers how Churchmen can dispute and divide, to obtain proselytes to party opinion and defenders of a party cause; they came together in a docile spirit to learn “that which seemed good to the Holy Ghost” and to “hear the Church.” With the words of Christ fresh in the memory, and the love of Christ burning in their hearts, they could not submit the sublime mysteries of their faith to worldly judges, or the appointments of the Church to Erastian lawgivers; and although they had no Royal Supremacy to control them, and no Imperial Parliament to intermeddle with their matters, they had a government ordained by God the Father, bestowed upon them by God the Son, and a promise ratified and confirmed by God the Holy Ghost, and guided and guarded by the “Light of Light,” they were enabled to solve their own difficulties, and to form a right judgment in all things. Well, then; under these circumstances they “came together to consider the matter”: the matter was between the Jews and the Gentile converts, and questions concerning the Law of Moses; questions strongly affirmed by the Jews; as strongly denied by the Gentiles; but,

altogether indifferent to their heathen rulers ; who, although persecuting the faith of Jesus, as a religion, and speaking against Christians as a sect, cared nothing for their *questions of words or names, or of their law.*

Such in many respects my dear brethren, is the state of our Church in the Colonies : not less cared for by God,—not more cared for by the world,—not less honored and empowered by the Lord—but altogether cast off, disestablished and disowned, by the State. Are we anything the worse for all this ? in my conscience I think we are not : still possessing the sacred commission of the Lord Jesus,—still authorised to minister in His name,—still retaining the promise of His guidance and guardianship—the Church in our Colonies continues the same, identical with the Apostolic Church, majestic in her freedom to govern herself, and everywhere and in all things to obey *“ God rather than man.”*

On this basis our sacred Council has been formed ; by this principle the Synod of Nova Scotia is to be governed ; in this light its canons and injunctions are to be respected and obeyed. The matter for our present consideration is, the constitution of this Synod, and its connection with the Churches in the Anglican Communion throughout the world ; and matter of greater importance could not be proposed to all the ministers of Christ and the members of His Church ; and both priest and people are bound with all earnestness to pray that the Council may be guided by the Holy Ghost ; “ that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.” On the wisdom and discretion of our present assembly may depend much of the *present tranquility and future prosperity* of the Church ; and therefore we entreat the co-operation and the prayers of the whole Church ; for this we open the Church and celebrate every day the life-giving sacrament of the Lord ; that in whatever else we may differ or agree *“ we may continue steadfastly in the Apostles’ doctrine and fellowship, and in the breaking of bread and in prayers.”*

Of the rightfulness of our Christian Synods we need not to speak more fully : for them we have the pattern in the first Council at Jerusalem, under the presidency of its first great bishop, St. James, to which the apostles and elders resorted, to which all the Churches in Antioch and Syria and Cilicia submitted. On the same sure ground of inspired tradition our own Synod has been gradually and firmly built up. To prove its expediency we have only to refer to the things which in our colonies have lately come to pass. We have only to turn our eyes to the Diocese of Natal, where the Church is enthralled by legal bonds, and we are unable to rid her of a Bishop convicted of heresy, and of congregations committed to schism. In the midst of the present distress and in the face of such a scandal, it is no wonder that so many yearn for spiritual emancipation ; that so many desire a more perfect platform on which they may “ stand fast in the liberty wherewith Christ has made them free.”

Such a liberty we shall now derive from our Synods in the Church, and from the exercise of the power and authority which is our inherent right. For the safe regulation of this power and authority, we shall be responsible, and we come together to “ *consider the matter.*” Of the matter itself it is not necessary that I should now speak ; it is plainly set before the Church, in the deliberations of the Conference at Lambeth, and the resolutions agreed upon by that revered assembly of “ *our apostles and elders.*”

*How* we are to consider the matter, in what spirit we are to deal with the important question which it involves, is the point to which I must turn attention. And for this I pray you to bear with an old man and to suffer the word of exhor.

tation. And, *First*,—my dear brethren, we have to remark that it is to be godly consideration—godly, as opposed to everything that may be determined and done in the spirit of the world. We do not come together for private interest or for public display; we do not meet to cherish hard thoughts or to speak hard words. We come together as the apostles and elders of the Church, as the brethren of Christ, having one common cause to serve, one common interest to maintain, one common Lord to honor and obey. *Pro ecclesia Dei! Pro ecclesia Dei!*—the dying words of the saintly Whitgift—are the words which should express the feelings and be adopted as the motto of every man who stands up to “consider the matter” in the Church.

The entire abnegation of self was the bright and distinctive feature in the ministry of our Lord, the great master of our assemblies, and it ought to be conspicuous in all our considerations as to matters which concern the well being and government of the Church. We are so apt to consult our own wishes and lean to our own understanding, that there is great danger of giving a false coloring to our arguments, and an undue influence to our own judgment: and we have, therefore, need of prayer and watchfulness, that we may be endued with a catholic spirit to consider the matter of the Catholic Church. Party strife, my dear brethren, must find no place in our assembly, if we would acquit ourselves before God, and have our counsels respected and obeyed. It is not *myself* and *my* parish which is to give strength to our arguments and influence to our decisions; but, *our* Church upon earth, *our* Father who is in heaven. It is not for your opinion or mine that we are to contend; it is not for your congregation or for mine that we are to legislate; it is for all the brethren of Christ—for every congregation of Christians; that we may all be joined together in one communion and fellowship in the mystical body of God's dear Son, with *one Lord, one faith, one baptism, one God and Father of all, who is over all and in you all.*

Of this generous spirit we have a noble example in the arguments that were used and the decision that was made in the first sacred council of the Christian Church. They came together to consider a disputed matter; yet there is no studied exaggeration on the one side, no hasty recrimination on the other. There is no imputation of unworthy motives, no suspicions of intended wrong. We hear nothing but convincing arguments, and wise counsel, and loving words; and we must adopt their spirit and imitate their work, if we would share their success, and cause the whole Church to receive our judgment and to “*rejoice for the consolation.*”

All the movements of the present day are a warning to us: the utter disruption of the Church and state alliance in the colonies; the open and sustained assault, upon the established Church at home; the adverse decrees of secular judges; and the conflicting claims of temporal and ecclesiastical authority,—all prove to us the necessity of some government *less* liable to change, and more in accordance with what “*seemeth good to the Holy Ghost and to us.*”

“*Then it pleased the apostles and elders and the whole church*”; so it is written of those who addressed the *first* Catholic epistle to the brethren after the *first* council of the Church assembled in Jerusalem; and we are told that it put an end to their contention and that they rejoiced for the consolation it conveyed: and it *ought*, and I have no doubt, *will*, both strengthen and confirm us in our work, to have received the Letter addressed to the whole body of the Anglican Church throughout the world. That letter is the utterance of nearly one hundred bishops, remote and near, who, in this time of great difficulty, came together at Lambeth, and I do not envy the man who can look with contempt on that grand conference, or speak lightly of our apostles and elders—some of whom travelled eight or nine



thousand miles to "consider the matter." Their wisdom and their experience are embodied in the resolutions for the guidance and governance of the Colonial Church, and they are entitled to our earnest consideration and our most profound respect. Let us then, dear brethren, devoutly pray for the light of the Divine Spirit, that we may have a right judgment in all things and evermore rejoice in His holy comfort. By this presiding Spirit alone it is that we can fully discharge the responsible duties we are entrusted to do—and it is the same Spirit which is to bear witness to our integrity when they are done. To this culminating truth let all our thoughts and affections rise, and we shall not dare to touch the ark of God with an unhallowed hand; we shall not fail to make the Church like the ark in the house of Obededom, a blessing and a consolation to our brethren and companions in Christ; with hearts subdued and chastened we shall consider the matter, and meet every question in the spirit of a sound mind, without jealousy or mean suspicion or factious contention: our only contest must be for "*the truth as it is in Jesus*," our only strife for the faith and furtherance of the Gospel. In this spirit we have waited and watched through all its stages this sacred institution of the Church, and heard and answered all the objections that have been brought against it, and now, by long patience and moderation, the whole body of our Catholic Church is well nigh knitted together—not only the Church in this Province—the Church of England and Ireland, the Church in Scotland, the Church in all our colonies, and the Church in the outspreading Republic of America—have all combined to establish one great communion and fellowship, until few only still remain disunited and dissatisfied. Let us pray for them, my brethren; pray for them as we pray for ourselves, that they may be guided into all truth, and that we may be guarded from all error. Our duty towards them who are without, who have hitherto resisted all persuasion to come in, is sufficiently plain; to use no harsh words, to cherish no unkind feelings, but "*to show out of good conversation the meekness of wisdom*," and by the spirit of a sound mind, and the argument of energetic life to win them—aye, I dare to use the expression "*compel them to come in*."

And now, men, brethren and fathers, we bid you <sup>Ob!</sup> speed in the lofty work for which you have come together; and we invite you to this banquet over which is the banner of love. Every day the house of God will be open; every day the table of the Lord will be spread—that every day you may be strengthened and refreshed with the body and the blood of Christ; that every day you may fully feel your own weakness and be invigorated with the power and wisdom of God. Here, as in the sacred guest chamber, we may hear His blessed prayer for unity and peace in His church: here, as beneath the altar of His cross, we may fully apply to ourselves His loving words, "*Behold thy mother!*" and learn above all things to make the object of His love the first object of our own, and to exert all our powers to protect and cherish the Church of God, which He has redeemed and purchased with His most precious blood!

O Thou, who by Thy Holy Spirit, didst preside in the council of the blessed apostles, pour down upon us Thy seven-fold gifts of grace; that as we have come together to consider the matter, we may be joined together in one mind and one judgment, and strive together for the faith of the Gospel. Amen.

I find that when the saints are under trial and well humbled, little sins raise greater cries in the conscience; but in prosperity conscience is a Pope that gives dispensations and great latitude to our hearts. The cross is therefore as needful as the crown will be glorious.—*Rutherford*.

## CHURCH ENDOWMENT FUND.

WE publish by request the following list, which—with our rapidly decreasing S. P. G. fund—demands immediate and very serious attention.

It will be noticed that a very large amount, solemnly devoted to God's purposes, has not yet—after so long an interval—been paid, and moreover, that poverty cannot be pleaded as the excuse in the majority of cases, for the largest deficiencies do not stand opposite the names of the poorest places. Compromises, for the sake of obtaining this money, were made at the outset, which we foresaw would hinder rather than help the matter, but in any case, the gift was devoted to God, and should be paid like any other honest debt. "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it, for the Lord thy God will surely require it of thee: and it will be sin in thee." The Fund may well afford to dispense with subscriptions given from any lower motive.

If these arrears were paid in, the S.P.G.'s annual and increasing deficiencies would no longer be a drain on the D. C. S. Funds—a drain which now cripples the energies of the Diocese, and threatens to shut up some of our weaker missions.

In accordance with a Resolution passed at the General Meeting of the Diocesan Church Society, held 29th June, the following statement of the amounts subscribed and paid by the several Parishes to the Church Endowment Fund is furnished:—

Parish or Mission.	Subscribed.	Paid.	Due.
Albion Mines.....	\$808.00	\$794.00	\$14.00
Antigonishe.....	931.50	335.40	596.10
Amherst.....	720.00	285.00	435.00
Annapolis.....	872.55	552.75	319.80
Aylsford.....	304.00	88.00	216.00
Barrington.....	288.00	192.00	96.00
Belleisle.....	216.00	52.00	164.00
Bridgetown.....	476.00	289.37	186.63
Blandford.....	100.00	38.00	62.00
Beaver Harbour.....	1,200.00	124.00	1,076.00
Bridgewater.....	280.00	0.00	280.00
Caledonia.....	80.00	0.00	80.00
Cornwallis and Horton.....	846.00	494.50	351.50
Clements.....	360.00	168.37	191.63
Chester.....	376.00	103.50	272.50
Cape Breton—Arichat.....	938.00	425.50	512.50
Mainalieu, Louisburg, Glace Bay.....	600.00	277.50	322.50
Sydney.....	1,060.00	393.82	666.17
Sydney Mines.....	1,244.00	856.00	388.00
Dartmouth.....	1,764.00	892.00	872.00
Digby.....	882.50	31.00	851.50
Digby Neck.....	183.50	19.00	164.50
Falmouth.....	950.00	329.00	621.00
Granville.....	315.00	264.00	51.00
Guysborough.....	584.00	186.00	398.00
Halifax—St. George's.....	5,214.00	4,425.25	788.75
St. Luke's.....	4,023.00	3,150.50	872.50
St. Paul's.....	34,639.00	23,511.00	11,128.00
Not credited to any Parish.....	246.18	246.18	0.00
Hubbard's Cove.....	64.00	37.00	27.00
Kentville.....	582.00	513.00	69.00
Liverpool.....	2,000.00	2,235.00	

	Subscribed.	Paid.	Due.
Liscomb.....	33.00	0.00	33.00
Lunenburg.....	874.33	748.36	125.97
Maitland.....	1,381.00	453.50	927.50
Manchester.....	170.75	86.25	84.50
Melford.....	559.50	36.00	523.50
Mahone Bay.....	920.75	180.62	740.13
Newport.....	920.00	368.00	552.00
Parrsboro'.....	88.00	8.00	80.00
Petite Riviere.....	512.95	122.75	390.20
Pictou.....	820.00	415.00	405.00
Pugwash.....	448.00	181.00	267.00
Rawdon.....	443.00	197.75	245.25
Sackville.....	502.00	185.75	316.25
Shelburne.....	1,445.92	677.27	768.65
Ship Harbour.....	1,458.75	816.41	642.34
Stewiacke, Lower.....	598.50	324.00	274.50
Sherbrooke, (Lunenburg County).....	753.13	149.99	603.14
St. Margaret's Bay.....	706.60	545.29	161.35
Three Fathom Harbour and Porter's Lake.....	346.40	363.79	
Truro.....	1,780.00	1,290.00	490.00
Tusket.....	280.00	134.07	145.93
Weymouth.....	416.00	233.00	183.00
Windsor.....	2,382.22	1,397.00	976.22
Wilnot.....	531.00	38.00	493.00
Yarmouth.....	582.00	629.00	

HALIFAX, August 1, 1868.

FREDERICK ALLISON,  
Secretary.

## Correspondence.

*The Editor of the Nova Scotia Church Chronicle does not hold himself responsible for the opinions of Correspondents.*

### TO THE EDITOR OF THE CHURCH CHRONICLE.

The following extract from the pen of a celebrated English divine, points out with unmistakeable clearness the fallacy of an argument which, in these days, has become wonderfully popular in certain circles. Believing that its reproduction would be beneficial, I have great pleasure in transcribing it, in hope that it may appear in the next issue of the *Church Chronicle*. It will, I am persuaded, serve as an antidote to teaching which because specious has been regarded as orthodox.

I remain, rev. sir, yours, very truly,

Liverpool, July 29th, 1868.

ANDREW GRAY.

"What then shall secure to us, under God's blessing, the stability of an orthodox belief? Our first instinct, as professors of the Reformed Faith, is to say that the Bible is our only safe guide, and that it will secure our orthodoxy, if we hold fast to its testimonies. But is the Bible pure and simple? Some will boldly and unhesitatingly say, 'Yes.' They quote with triumph the maxim of Chillingworth: 'The Bible, and the Bible only, is the religion of Protestants,' as if it were the very charter of our religious liberties. They are prepared to maintain that the true religion must be received independently of man's teaching in any shape or form, that God alone teaches it in His own Holy Book, and that from that source it may be drawn, without any human assistance, by every one who simply studies the Book in sincerity and with prayer. There is a reverence to Holy Scripture in this view, and a desire to make it the sole standard of appeal (as indeed it is) in matters of faith and practice, which we cannot but respect. But, argumentatively, the position is utterly indefensible. It is

impossible, utterly impossible, to maintain the independence of the mind upon human instruction, in arriving at Divine Truth! This independence may be a beautiful dream; but it is baseless as a dream: the thing cannot possibly be done. We are told that every man, under the teaching of God's Spirit, is to draw his own religion for himself out of the Bible. Assume it to be so for a moment. But who is to assure him that the Bible is trustworthy? How is he, for himself and by himself, to arrive at the first step that the Bible is the Word of God? Is he to take that on trust, because his father and mother tell him so, and his ancestors always held it to be so? Or is he to go for himself into the evidences of the question, and read the chief works written in vindication of the Canon of Scripture, until he is satisfied? He may pursue either of these plans; but whichever he pursues he is not independent of human instruction—so far from being independent of it, that his very first step in the argument rests either on the 'ipse dixit' of his parents, or upon a series of quotations from early fathers, which form a traditional testimony to the writings of the New Testament.

"But to see more clearly the futility of making the mind independent of human teaching in arriving at Divine Truth, let us inquire whether any parent, who professes to adopt the principle, has confidence enough in it to make it the basis of the education of his own child. Remember that if the principle is good for anything, it must bear the whole stress of the following conclusion. If we are to be thrown entirely upon God's teaching in the Holy Scriptures, drawn from those Scriptures by the action of our own minds under the guidance of the Spirit, then all teaching of Creeds and Catechisms in youth, all instilling of the most elementary religious ideas, must be wrong: it gives the mind a bias in favor of the truths instilled, and so, instead of leaving it to form its own conclusions from God's Book, pre-occupies it by human prejudice. Bring up your child, then, if you dare, on the principle that all religious instruction in childhood is to be eschewed. Develop his mind by teaching him secular things; but maintain a perfect silence as to the existence of God, the merits and mediation of Christ, the sanctifying influence of the Holy Spirit, and the efficacy of prayer. Then when he has attained the age of twenty-one, bring forth the volume of the Holy Scriptures, and place it in his hand, and say, 'You are now of age to judge for yourself, and to form your own conclusions as to the true religion. You will find the true religion in this Book, if you look for it carefully, and if you mix with your study prayer for the guidance of that Spirit, which God never denies to those who ask Him.' But wait,—what are those last words about the Holy Spirit? What meaning can they have for your son? 'The Holy Ghost'—he knows not whether there be any Holy Ghost; for unless you have been unfaithful to your principle of education, you have never given him the smallest inkling of this or any other religious truth. The existence of the Holy Ghost, the personality of the Holy Ghost, His position and office in the scheme of Grace, together with all other consolatory and saving truths, he has to make out for himself from the Bible, which alone—in its grand isolation from, and independence of, human teaching—is boastfully said to be the religion of Protestants. And do you really conceive it in the least degree probable that under these conditions he will ever make out these truths? Do you think he will ever succeed in piecing together the doctrines of the Trinity out of the various texts which contain it, and that he will eventually work his way up to all the elementary truths contained in the Creeds? 'Impossible,' you will reply, if you know any thing of the human mind. 'It is above him altogether, however clever he may be, under those conditions. I ought to have had him baptized, and to have taught him his Creed and his Catechism; and then, when he came of age, he would have found his Creed and his Catechism in the Bible.' Ay; but in so doing you would have been unfaithful to your own principle of throwing the mind exclusively upon God's teaching in Scripture, without any human explanation and illustration. You admit, in short, that if children are to arrive at Divine Truth when they grow up, their parents must have instructed them previously in the elementary truths of religion."

What has been said serves to show the futility of attempting to communicate Divine Truth independently of human instruction.

*Rev. and Dear Sir* : Although the remarks of the *Literary Churchman*, in the following article, are applicable mainly to the Church at home, they have yet an important bearing on the Church at large. Probably the strength of the returning tide towards our communion is greater in the United States than anywhere else ; but more or less markedly, it has set in everywhere.

The whole tone and tendency of the accompanying article is so true and fair, its caution—lest we should exaggerate the movement—so needed, and its counsel so wise and excellent, that I venture to ask its insertion, and to commend it to the attention of your readers.

Your faithful servant,

HALIFAX, N. S., 22d July, 1868.

R. W. LOWRY.

### THE RE-COMPREHENSION OF DISSENTERS.

So much has been said and written of late about schemes of comprehension, and of re-uniting Dissenters with the Church, that it may seem desirable for us to devote some space to the subject ; though we cannot say that we can hope to do more than bring a few obvious considerations into their proper bearing upon the case. If, however, we succeed even in doing this, our pains will not be altogether thrown away, since in this, as in most other cases, the mistakes are mostly made by looking at facts out of their proper bearing and perspective.

Now in the first place, when a Churchman is called on to consider means for re-comprehending Dissenters, the question arises, do Dissenters wish to be comprehended? And if they do, on what grounds do they wish it? And in what way has any such desire manifested itself? And again, if such a desire has manifested itself, does it proceed from their corporate organizations, those bodies which speak in the name of their constituents—or does it merely manifest itself in individuals, sporadically, so to speak, and as the utterance of individual longings and convictions. And then to go back to a former point, we may ask once more on what grounds does any such desire—whether corporate or individual—for re-comprehension, proceed?

We are not unobservant of the signs of the times, and we are not without some opportunities of observing at once the larger movements of separatist communities, and also the particular tendencies of individual Dissenters. And we consider that it would be but a self-flattery were we to indulge the imagination that there is anything like a corporate tendency on the part of Dissent even to consider the question of re-comprehension upon any terms which would leave us any church to receive them into. When people talk of the contrast between the Church as established and the Dissent as unestablished, they are led away by the very terms they use into a grave misapprehension. Many people think that non-establishment means a perfect unencumberedness—the riding at single anchor (so to speak)—at an anchor which it costs little to slip, and let the ship glide into the neighbouring haven of the Church. Nothing could be a greater mistake. The sects may not be established, but perhaps their own anchorage may be all the firmer for that. Though unestablished, they are by no means unendowed, they have property ;—property real and funded ;—money, and colleges, and chapels ; and these last often held in shares among their local members, so as to give everybody the strongest personal interest in the local prosperity of the sect. Dissent is not a new thing. It counts its generations of energy and of accumulation. Whatever stability can be derived from accumulated property, from visible tangible possessions, which belong to itself alone, and cannot by any legal artifice be regarded as national or public property—such stability Dissent undoubtedly possesses. This is a great element of permanence

taking mankind as they actually are. It may not be a motive power, but it is like the heavy fly-wheel to the engine, and will keep things going even during times when the motive power is slack.

Then again as to organization. Here again we must remember that Dissent is not new. Every more important sect has through generations of growth developed its own constitution, its representative, and its governing bodies, with their own traditions and powers, and *esprit du corps*. The men have been brought up in these systems; in them their legitimate ambitions and energies have found their scope; it is of them that they think when they utter the maxim *Spartum naetus es, hanc exorna*. Then again through the periodical meetings of their assemblies not only is the *esprit du corps* kept up, but the spirit of aggression and advancement. The great towns of northern England are not so adequately cared for in things spiritual but what there is ample room for the growth and development of the sects as well as the Church; and any one who will be at the pains to read the reports of any of the chief gatherings of separatist bodies will see that they are busied with schemes of Dissent-extension, which gives little encouragement to the idea that Dissent is like a ripe pear ready to fall into the mouth of the Church. So far as we regard it as a system, we should say that Dissent was never less likely to desert its colours than it is at present. It has at once the strength of property, of organization, and of long tradition; and at the same time it has the contrasted kind of strength which arises from its being aggressive and not merely acting on the defensive. Thus much for some of the more obvious considerations as to Dissent as a system. What do we see when we come to the case of individuals? Here we must be on our guard how much weight we give to individual cases. One swallow does not make a spring; neither are we to think that because a few Dissenters—laymen or ministers—are dissatisfied with their position, therefore universal discontent is to be the rule. Here Churchmen and clergymen are often grievously misled. They meet with a few cases of persons who are working their way out of their traditional beliefs, who, either by study or by taste, or by companionship with others, are leaning churchwards, and they infer that such a tone of mind is general. Did it ever occur to one of our friends to ask how many years it has taken—ay, and how many struggles too—before any one of these persons reached the point of final conviction? There are such cases, and we know that their number is far from contemptible; often, moreover, they are persons whom their former sects can but ill afford to lose; but as compared with the mass which they leave behind them they are but as fragments. We do not wish to be writing in any desponding spirit as to the Church's advance. The Church is growing and adding daily to her attached and faithful members. But our opinion is that at present her chief accessions of earnest members arise from the outer fringe of our ranks, and not from comprehended Dissenters. And we think that we are acquainted with as many cases of this latter kind as most people. Still there are cases enough to show that the renewed energy and vitality of the Church has begun to tell beyond her own borders; and that there are persons who, though brought up under Dissenting traditions, are attracted, and not repelled, by the distinctive teaching of the Church. This is as much as we can say. It may not seem much, but it is something. And it seems to us that it leads us naturally to the fitting course of the Church with reference to Dissent. So far as we can see, our true course lies in going on our own way of internal development, abstaining from aggression, and of abstaining from offers of comprehension. Were there any probability that the offer of comprehension—such, for example, as Mr. Medd's—would be met in a spirit of reciprocity,

the case would be different. It is right indeed, that we should *show* that we are ready for such measures; but it will be a waste of time and energy if we really think they are likely to be accepted. The Dissenting systems are too strong, their hold upon their own people is too vigorous, all who work them are too deeply interested in their maintenance, for any such schemes to have any vital action in them for many a year to come. The bulk of Dissenting bodies are still too much convinced that they are the people, and that religion is all with them—still look upon the Church as an inferior sort of religion far too much for there to be an early prospect of advantage from measures of this kind. Our real hope lies in our own increasing energy and vitality, in the greater heartiness of our services, the deeper spirituality of our sermons, the enlarged scope and energy of our parochial institutions. Our real hope lies in so, and by all these means, bringing the actual living force of the Church before the eyes and minds of the more thoughtful Dissenters as to make them inquire into the cause of this energy of goodness—to win them to be inquisitive as to the spiritual forces which animate it, and so draw off the more earnest souls from the Dissenting bodies. This may be a slow process, but it is a feasible one; and by this means time (with God's blessing) may leave the Dissenting organizations in all their external magnitude, but devoid of the moral strength of religious earnestness:—and then who of us would want to make terms with their decaying systems? But as yet we believe that this process is only inchoate. A few, but only a few, accessions have joined our ranks. And where is it, in the main, that these accessions have been made? It has been, almost entirely, where distinctive Church teaching, devotions and earnest services, and vigorous parochial work have been the rule:—not where the Church has watered down her doctrines to the dissenting level. Where the Church meets dissenting doctrines half way, there Dissent thrives, and the Church makes no advance. Why should Dissenters break with their old traditions and turn Church-people, only to hear their own notions repeated with less fervour from the pulpit of a church instead of a chapel? And as a matter of fact they will not do so. All they do is to say that such and such a clergyman must have a very elastic conscience to stay where he is, and not to join them.

But distinctive Church teaching is so stern and severe towards Dissenters, it must repel them? So say some: but we do not think so. The most devoted and loyal Churchman never denies the good—the deep spiritual excellence—which we see among the Dissenting bodies, whether in their ministers or people. We do not deny that God works with them and through them; and that God has done much through their agency which the supineness of the Church would not suffer Him to do through His own appointed means. What we do say is that their means are *self-chosen* ones, and not God's, and we call them to return to God's own system and to leave their own human devices. We do not say that God never conveys grace except according to the laws He has laid down in His Church and sacraments. Such a limitation would be as absurd as when Professor Tyndall asserts that since God has appointed an order of nature, *therefore* He cannot work a miracle outside of that order. No Churchman ever limits God's grace. All that the Churchman says is that as there is an order of Nature, so also there is an order of Grace: and that as God exceeds the order of Nature when Nature is not enough to do His work, so also He exceeds the limits of His Church's ordinances when the Church is not active enough to carry out His bidding. There is nothing harsh or uncharitable in the Churchman's attitude towards religious Dissent; and as a matter of fact we believe that it is those Churchmen who are doctrinally the nearest to Dissent who

are practically the most bitter in their behaviour. But be this as it may, our course, we believe, is plain. The Church can only win back Dissenters by retracing the steps by which she lost them. She lost them chiefly by her own decay of vitality. She must win them by a renewal of attraction. And this cannot be done in a day. Chronic maladies are long in curing in exact proportion to their length of standing, and Dissent now is chronic. We cannot hope to see the day when Dissenters shall be re-comprehended. But we may so work our work as to lead to their re-comprehension. In this, as in so many other matters, the motto of our generation must be, "Show Thy servants Thy work, and their children Thy glory."—*Literary Churchman*.

*Mr. Editor*—In the Parish Church, Sackville, on Sunday the 19th inst., five adults, who had been for some time in course of preparation, were in holy Baptism received into the ark of Christ's Church.

The services were peculiarly solemn and interesting, and the congregation, which was large, seemed much impressed.

The importance of the requirement that Baptism, which "representeth unto us our profession," be administered in the presence of the congregation, and "when the most number of people come together," was strikingly demonstrated on this occasion.

J. S. SMITH.

SACKVILLE, July 28th, 1868.

## The Month.

ENGLAND.—Mr. Gladstone's Bill, by which all appointments to the Irish Church were to be suspended until the passing or rejection of his Bill for the disestablishment of that Church, passed the House of Commons, but was rejected by a large majority in the House of Lords.

On the 29th ult., a deputation from the English Church Union, headed by Earl Nelson, waited upon the Archbishop of Canterbury at Lambeth Palace, to present the following declaration, signed by 20,150 clerical and lay communicants of the Church of England:—

*To his Grace the Lord Archbishop of Canterbury, Primate of All England and Metropolitan:—*

May it please your Grace,—We, the undersigned, clergy and lay communicants of the Church of England, having in mind that Dr. Colenso has denied that large portions of the Holy Scriptures are the Word of God, has charged our blessed Lord Jesus Christ with error, and has denied that He is the proper object of Christian worship, hereby solemnly declare that we renounce all Christian communion with Dr. Colenso until such time as he repents of these his errors.

*Earl Nelson*, addressing his Grace, said none of those who had signed the document presented, thought that they ought, as individual members of the Church, to judge any one concerning these things:—

They did not presume to make themselves judges or to excommunicate any one. The reason why they had thought it necessary to take this step was that they had heard that Dr. Colenso had been deposed by a legal court of the Church, and that spiritually, according to the common law of the Church, he had been excommunicated. They felt thankful for the way in which the Conference of Bishops at Lambeth really affirmed those truths which Dr. Colenso had attacked, but they also felt that until, by some



Synodical action of the Church, it became patent to the world that one who had held such doctrines had been condemned by a true court of the Church, the Church itself must be in very great danger, and that they themselves, for their own safety, ought to make this public protest of their renunciation of such errors, and also of communion with the man who had given utterance to them. A similar step had been taken before in the history of the Church in the case of an Arian Bishop even before he was condemned. They did not proceed on that ground: their object simply was to state distinctly that those who had signed the document repudiated the views of Dr. Colenso, and regretted that he still remained a Bishop of the Church. More names would probably have been added to the memorial, but some persons thought that by signing the memorial they would be in a measure setting themselves up as judges to condemn Dr. Colenso.

The *Archbishop of Canterbury* replied as follows:—

My lords and gentlemen, it was not till Lord Nelson just now put this printed paper into my hand that I had any idea what was the object of the deputation. I can therefore hardly be prepared to give any formal or written answer to it; nor does it seem to require any answer, because it is not a prayer to me to perform any specific act or make any specific declaration. However, my sentiments with respect to Dr. Colenso are, I think, sufficiently well known. I have repeatedly declared that I believe him to be in grievous error, and that I think he has been spiritually deposed from his functions. That our Church has not yet pronounced as distinctly as it might have done may, in our opinion, be a subject of regret; but the matter will be brought before Convocation. There has been a committee of the Upper House of Convocation, whose report will soon be presented, and it will, I believe, be before the public within two or three days. It is possible that that report will give more satisfaction to the Church than anything that has yet been done. I am not aware that I have anything more to say on the subject, but undoubtedly my sympathies go entirely with those who repudiate the doctrines of Dr. Colenso, and who have done their best to check the mischief.

*Earl Nelson* having thanked his Grace for its reception, the deputation retired.

The address to the Queen in defence of the Church, originated by the Countess Annesley, from the Protestant wives, mothers and daughters of Ireland, has above 130,000 signatures.—*Rock*. [The final number of signatures was 143,235.]

The Wesleyan Conference have passed the following resolution on the subject of religious endowments:

That this Conference views with much concern certain indications given by statesmen of different parties of a desire further to endow the Roman Catholic Church in Ireland, and, apprehensive that measures may be brought forward for giving effect to such desires, records its conviction that the best interests of our country forbid all additional grants of public money to the clergy or the institutions of that Church. While the Conference does not take any step affecting proposals now pending or which may be made, it is prepared to declare that, whatever results may justly arise from resisting further endowment of the Church of Rome and asking for the withdrawal of the grant to Maynooth, it will accept such results rather than consent to such endowment. Moreover, the Conference would object to the application of any monies, either from taxes or ecclesiastical revenues, to convent schools, or schools taught by friars, under the name of denominational schools, as being equally with, if not more than the endowment of the priests, calculated to cause in the future discord among fellow-citizens, and danger to the State.

Mr. Rassam, one of the Abyssinian captives, attended the distribution of prizes at King's College, at which he was formerly a student, and where he was welcomed with unbounded applause. He said that he was much happier that day than when he was at Magdala in chains, and felt very much obliged to

them for their kind welcome. Others have also arrived, the Rev. H. A. Stern, Mr. and Mrs. Rosenthal, and Mr. Flad. They are, we understand, in good health. Mr. Flad's family have gone to Germany. On Sunday, Mr. Stern, who is residing in Holloway, preached at St. Mary's, Tollington Park. The *Record* says—"At the close of the sermon the soft notes of the organ slowly gave out the touching melody 'Home, sweet home!' and the full swelling notes of the National Anthem."

As some curiosity has all along been felt by honest churchmen, as to the nature of the doubts which have so long restrained some of our dignitaries in England from publicly affirming the sentence of excommunication passed in South Africa on Dr. Colenso, we give place to the following Report of the Committee appointed by the Upper House of Convocation to examine the subject :—

UPPER HOUSE, Tuesday, June 30.

His Grace the Archbishop presided, and there were also present the Bishops of London, Oxford, Llandaff, Salisbury, Lincoln, Bangor, Ely, Gloucester and Bristol, Rochester and Lichfield.

#### THE BISHOP OF NATAL'S CASE.

Petitions were presented by his Grace the Archbishop, from clergy and laity of the Church of England; by the Bishop of Rochester, from 14,800 of the clergy and laity; by the Bishop of Oxford, from 1,300 of the clergy and laity; by the Bishop of Ely, from the Church Union; by the Bishop of Salisbury, from a number of the clergy and laity in his diocese,—all praying the house to acknowledge the spiritual invalidity of the sentence of deposition pronounced by the Bishop of Capetown on the Bishop of Natal.

The *Bishop of Lichfield* read a letter from the Bishop of Wellington, New Zealand, in which that prelate expressed his entire concurrence in the proceedings of the Lambeth Conference in reference to the Bishop of Natal.

The *Bishop of London* read the report of the committee of the Upper House of Convocation appointed to report on the canonicity of the judgment of the Bishop of Capetown, as follows :—

I. That although, on the supposition of the invalidity of the letters patent, the Bishop of Capetown can claim no coercive jurisdiction as Metropolitan,—yet regard being had

- (1) To the early existence and authority of the office of Metropolitan in the Church, and
- (2) To the acceptance of the Bishop of Capetown as Metropolitan by the Church at home, and by the Church in South Africa, and to the assent of the Crown as witnessed by the letters patent,

we must consider the Bishop of Capetown to have been fully entitled to act as Metropolitan of South Africa in the question of the Bishop of Natal.

II. The Dean of Capetown and the Archdeacons of Grahamstown and Georgetown, having delivered formal charges against the Bishop of Natal for heretical teaching, the Bishop of Capetown, in virtue of his office as Metropolitan, cited the said Bishop of Natal before him.

III. That, with regard to the proceedings before the Metropolitan in the cathedral church, we are of opinion that they were conducted with due reference to the functions of a Metropolitan, presumed to have been conferred by the letters patent, and with due reference to the principles and precedents furnished by the English Church since the Reformation, and accepted by that Church as canonical; and, further, we are of opinion that the granting of the appeal to the Archbishop of Canterbury was in due accordance

with the tenor of the letters patent in which the said office was presumed to have been conferred.

IV.—With regard to the proceedings in Synod, which were superadded with a view to meeting any question that might be raised as to the coercive jurisdiction of the Bishop of Capetown, as presumed to have been conveyed by the letters patent, we are not equally agreed, some of us doubting whether these proceedings fully satisfied the requirements of a canonical trial before a Provincial Synod,—

- (1) Because the accused was not formally cited before the Synod as a Synod, but before the Bishop of Capetown as Metropolitan, with the advice and assistance of such of the Suffragan Bishops of the province as could conveniently be called together.
- (2) Because the comprovincial Bishops were not cited to the Synod as a Synod, because they were not all personally present, and because the number of those actually present was less than that required by the early canons of the Church.
- (3) Because an appeal was granted, after the proceedings were concluded, to the Archbishop of Canterbury, which, on the assumption that the Synod was duly convened and the proceedings canonical, could not have been so granted in accordance with the decisions of some important early canons.

Others of us again do not consider these objections sufficient to invalidate the canonicity of the proceedings in the Synod,—

- (1) Because we deem that the alleged necessity of a double citation is purely technical, and that such double citation was not essential to its validity, the accused having been duly cited to appear before the Metropolitan with his Suffragans, whose advice and assistance it was intimated would be given at the time and place mentioned in the citation.
- (2) Because all the Bishops of the Province were summoned to the hearing of the case, and those who could attend were present during the trial and expressed their opinions, whilst of the two absent Suffragans, one sent afterwards his adherence to the judgment, and the other accepted the sentence as spiritually valid.
- (3) Because, before the sentence was pronounced, it was submitted to and approved by the Bishops present in a Synod which had been summoned by the Metropolitan.
- (4) Because we consider that the allowance by the Bishop of Capetown of an appeal to the Archbishop of Canterbury was made by him as Metropolitan from his court, in obedience to the possible requirements of his letters patent, and could not affect the judgment of the Synod; and because we believe that the allowance of an appeal which was never prosecuted cannot affect a precedent sentence; and further, because we believe that the Patriarchal character of the Metropolitan See of Canterbury would justify the allowance of an appeal from the decree of the Provincial Synod.

V. With regard, however, to the whole case, with its extreme difficulty, the various complications, the grave doubts in reference to points of law yet unsettled, and the apparent impossibility of any other mode of action, we are of opinion,—

- (1) That substantial justice was done to the accused.
- (2) That though the sentence, having been pronounced by a tribunal not acknowledged by the Queen's courts, whether civil or ecclesiastical, can claim no legal effect, the Church, as a spiritual body, may rightly accept its validity.

His lordship stated that in accordance with the same rule which had guided the committee he had appended his own views of the matter, which were as follows:—

I am unable to append my signature to the foregoing, inasmuch as it does not set forth those grounds which have chiefly prevented my acknowledging the validity of the trial and sentence.

1st. I consider the trial to have been altogether set aside by the decision given by the highest court in the empire, that it was null and void in law.

2nd. I consider that if it had been thought right that a trial of a purely spiritual character was to take place, without reference to any binding legal authority on

the part of the Metropolitan or his Suffrages assembled in Synod, such trial could only be held in virtue of a compact; and I find no proof that Bishop Colenso entered into such a compact with Bishop Gray, otherwise than on the supposition that the letters patent were valid and that Bishop Gray possessed coercive jurisdiction.

3rd. Independently of my views as to the general invalidity of the trial, I entertain grave doubts whether, in conducting the proceeding, Bishop Gray did not, in several important points, so far depart from the principles recognized in English courts of justice as to make it highly probable that, if the trial had been valid and had become the subject of appeal on the merits of the case to any well-constituted court ecclesiastical, the sentence would have been set aside.

These difficulties have all along made me feel that the case of Bishop Colenso cannot be satisfactorily disposed of without fresh proceedings in lieu of those which I understand to have entirely failed.

A. C. LONDON.

The House of Convocation adopted the report, and have at last concurred in accepting the spiritual validity of the sentence pronounced at Capetown against the Bishop of Natal. We shall now see how much longer the arch-heretic will be protected by the State in denying the Christian religion and persecuting the followers of Christ. It is comforting to find, after all, that the hesitancy of some of the Bishops has not arisen from complicity with Colenso's errors.

In the late debate on the Irish Church question, in the House of Lords, Lord Cairns gave the following explanation of the present position of the Church in Jamaica:—

"In Jamaica and other West India islands there are Bishops appointed by the Crown; there are parishes in those islands, with Archdeacons and parochial ministers. Now, nothing whatever has been done, nothing whatever is proposed to be done, altering in any manner that establishment of Bishops, Archdeacons, and clergy in the way in which it has subsisted ever since it had any existence. Before emancipation was passed those Bishops and clergy were supported by the colonies. The distress arising from emancipation was so great for the time that the Parliament of England, as a matter of charity, as an eleemosynary gift, was content to pay out of the funds of the mother country a sum of £20,000 a year in order to eke out and complete the salaries—some, not all, but a certain number—of the Bishops and their Archdeacons in those islands. That payment has gone on for some time. It has attracted from time to time the attention of Parliament; and as the temporary pressure of the islands was passing over, and as the subject, moreover, of the apportionment of the resources of the Imperial Exchequer for colonial purposes was better understood, a strong feeling was expressed by Parliament that this contribution ought to cease, but to cease only as far as the Imperial Exchequer is concerned—that is to say, that the colonies which have the Bishops, the Archdeacons, and the parochial incumbents, should take this payment on themselves."

The system of prosecution which had been instituted by the local Government against the orthodox in Natal, having been severely animadverted upon in the British Parliament, is to be stopped.

A meeting of clergy and laity was held in the Diocesan Boardroom, Salisbury, lately, when the following memorial to the Bishop of the diocese was unanimously adopted:—

"We, the undersigned clergy and laity of the diocese of Salisbury, being fully persuaded that, in the face of the dangers menacing the Church, it is most important to unite all its members cordially in its defence, beg respectfully to represent to your lordship our earnest desire that a Diocesan Convention of the clergy and laity should be organized, to assemble from time to time, in order to take mutual counsel on such subjects as may best promote the well-being and efficiency of the Church."

The House of Lords, on the 9th, adopted an address of congratulation to the Queen, upon the birth of a daughter to the Prince of Wales. Lord Shaftesbury's bill for putting down Ritualism was thrown out; and an attempt on the part of the Bishop of Oxford to modify the Compulsory Church Rates Abolition Bill was defeated by a majority of 43 to 18.

A private letter from Rome confirms the statement made in the *Monde*, to the effect that the Greek but not the Anglican Bishops will be invited to attend the General Council of the Catholic Church, which will assemble at the Vatican on the 8th of December, 1869. According to the *Paris Univers*, the principle of separation of Church and State is gradually, but surely, gaining ground all over the Catholic World, and nowhere, says the *Univers*, more than at Rome itself. The editor, M. Louis Veuillet, writes as follows:—

"The Bull convening the Ecumenical Council does not invite sovereigns to sit in that legislative council. The omission has been remarked, and it is indeed remarkable. It implies that there are no longer Catholic crowns—that is to say, that the order in which society has lived for the last thousand years no longer exists. What has been called the 'middle age' has come to an end. The 29th June, 1868—the date of the promulgation of the Bull 'Æterni Patris'—is the date of its death—of its last sigh. Another era begins. The Church and State are separated in fact, and both recognize it. Thus we can understand why the Pope has departed from the precedent of the Council of Trent, and has not summoned the representatives of the temporal authority. What place could they hold, and what part could they play, in a programme of the government of mind and morals? What could they venture to do for the object of the council, for the greater glory of God, for the integrity of faith, for the Christian education of youth—in a word, for the eternal salvation of men?"

The Lower House of Convocation of the Province of Canterbury have petitioned his Grace the Primate and the Upper House of Convocation, to take such action as may prevent the granting of marriage licenses to divorced persons. In the course of the debate, it was argued that the original Greek shows conclusively that the just reason for divorce allowed by our Lord was not adultery after, but infidelity before, marriage. This latter, according to the Jewish Law, rendered the marriage null and void.

In the debates on the Irish Church question in Convocation, "the Bishops, indeed, had already had the opportunity of voting upon it in the House of Lords: but they seem to have wished to make the assurance of their resistance to the policy of disestablishment doubly sure. They hastened, therefore, to forestall the intentions expressed by some members of the Lower House, and sent down a message desiring its assent to a prompt address to the Crown in general deprecation of the disestablishment and disendowment of the Irish Church. In the Lower House a much greater difference of opinion was expressed. The project of absolute disestablishment found an advocate in Archdeacon Sandford: that of endowing the Roman Catholics was boldly supported by the Dean of Westminster. Other speakers wished to qualify the tone of the Bishops' address by some kind of admission that the Irish Church might at all events admit of improved organization. Their wish was stoutly opposed, and more than one amendment, which gave expression to it, was rejected by considerable majorities. Perseverance, however, in this line of argument was rewarded: the discussion was adjourned at a late hour on Thursday evening with the reluctant consent of the House; on the morrow a qualifying amendment, proposed by Canon Selwyn, was very generally accepted, and passed. Such a conclusion seems to us far more satisfactory than would have been the

adoption of a mere protest against any and every attempt to deal with the temporalities of the Irish Church. A mere protest would have no weight with any one outside the walls of the Jerusalem Chamber: a temperate plea on behalf of the imperilled Church may dispose its assailants to listen more attentively hereafter to the counsels of the assembly which has urged it."

On the defeat of Lord Shaftesbury's Vestment Bill, the *Guardian* argues that the English nation is now in no disposition to listen to the voice of any extreme partizans in religious matters. It says:—

It does not follow, because Parliament refuses to intrust Lord Shaftesbury, with the charge of a Vestment Bill, that it will not, under other and more favourable circumstances, entertain such a measure. What it ought to require—and probably will require—is some kind of proof that the opinions and feelings of Churchmen are in accord with the measure which it is asked to enact. The Archbishop of Canterbury suggested that, for this purpose, it would be necessary to consult Convocation: and we are unable to see what reply to his suggestion can be made. If it be said that Convocation only represents the clergy, the answer is, first, that the clergy have a special interest in this matter; and, secondly, that there is no representation of the laity to which we can appeal. Whether such attempts to establish mixed assemblies of clergy and laity as the Bishop of Lichfield has been making will succeed we cannot yet tell; all we know is that Lord Shaftesbury's party resists the endeavour, and alone refuses to let the laity of a diocese express its mind.

The Bishop of London, at a late visit to the Deaconess's Institution in Burton Crescent, London, thus defined the duties of this order of 'holy women,' in their services to God and His Church:—

They are to serve the Church under the direction of the clergy in the parishes to which they are respectively appointed. Some idea of the nature of the parochial work which may be placed by the clergy in the hands of the Deaconesses will be gathered by a brief statement of what has been effected by one of their number during the last year in a district of Bethnal-green. During that period a thousand families have been visited by her in their homes, a weekly mothers' meeting has been fully established, and night classes for ignorant girls who are occupied during the day have been held twice a week. Further, hospital letters have been obtained for the sick poor; and Bibles, Prayer-books, &c. supplied and paid for by small instalments. In short, many of the thousand cares of "serving tables" in those departments of parish work which can be intrusted to female ministration are thus taken off the hands of the clergy.

Dean Stanley is out with a sort of defence of Colenso, alleging that he came to England in 1862, and remained until 1864, to be advised as to whether his opinions were truths within the Church, and shortly after his arrival received the answer through the Court of Arches and the Final Court of Appeal that they were. So it seems we have to thank our ecclesiastical lawyers, and Church-and-State connection for the Natal scandal. Is it not time that the Church should have a tribunal of her own?

GERMANY.—At the inauguration of the Statue of Luther, at Worms, on the 24th of June, the most remarkable speech was that of the Mayor of the town, a Catholic, as are three-fourths of the population. "Even those nations who had not adopted Luther's religious tenets," the Mayor said, "enjoyed their blessings, for he had put down the despotism which forbade free thought, and he gave back to every nation the right to bring common sense to bear on religious matters."

*"A man's pride shall bring him low ; but Honour shall uphold the humble  
in spirit."*—PROVERBS XXIX. 23.

I envy not the eagle's gaze,  
That scorns the sunbeam's power,  
And dares to face the unshaded blaze  
Of noon tide's highest hour.

Majestic is his lofty sweep,  
And proud his tow'ring flight,  
Far o'er the crags, where Chamois leap  
On Jura's rocky height,

But to the dwindled earth he bends,  
Aye mindful of his food,  
And on the timid prey descends,  
To still his clam'ring brood.

A stately chief the Lion walks,  
By forest path and rill ;  
In haughty arrogance he stalks,  
Nor knows a master's will,

E'en though he play in wanton mood,  
His roar the hills shall shake ;  
While list'ning through the solemn wood,  
The lesser tyrants quake.

But still this king shall fail to rise,  
O'er common hunger's pangs,  
By him, a nightly victim dies,  
And earth-blood stains his fangs.

Thus if the heart ambition fill,  
Marred with this world, behold !  
Through ev'ry vein, low lusts distil,  
That crave for Fame or Gold.

May God, the Heavenly Father, grant  
To ev'ry faithful son,  
Ne'er on that path his foot to plant,  
Where mortal praise is won.

Far happier the humble lead,  
A lot content with all ;  
Who never know the burning greed,  
By which the wealthy fall.

As peaceful glide the sunlit hours,  
So flows their stream of life,  
Whose banks, though bare of gaudy flowers,  
Feel not the torrent's strife.

" Praise be to God, their dawning hymn,  
Like praise their Even strain ;  
Till as the heaven-turned eye grows dim,  
'Tis sun set on the plain.

## Reviews.

THROUGH the kindness of Mr. Barnes we have received the Minutes of the Synod of the Presbyterian Church of the Lower Provinces of British North America, held at Halifax, June and July, 1868. Being always more disposed to find points of agreement, and matters worthy of imitation than food for unprofitable controversy among our neighbors, we notice in the first place, with admiration their ever-expanding missionary spirit. They now provide largely towards the support of a very extensive mission among the South Sea Islands, and some time ago sent a missionary to the Coolies in Trinidad. This gentleman—a corresponding member, by the way, of the Nova Scotian Institute of Natural Science—finds his success so encouraging that the Synod have resolved to send out another missionary to his assistance. In connection with this mission a very interesting resolution of the Board of Foreign Missions appears in the Minutes of Synod before us, p. 24:—“In reply to Mr. Morton’s inquiry, whether the Synod would approve of the baptism of Mahomedan or Hindoo Coolies, provided they gave them up to the elders of the Church to be taught in the principles of the Christian faith, it was resolved ‘That our missionary be authorized, in cases where the parents give up their children to the care of the Church, to be trained in the religion of Jesus Christ, to baptize such children; but would recommend that any steps taken should be with the concurrence of the Presbytery in that place.’” (Here we have a very close approximation to the system of communicant sponsors.)

In the matter of Church music, we notice that the irrepressible Organ again came up. A congregation in St. Stephen’s, N. B., encouraged doubtless by the example of their Presbyterian neighbors across the American border, seem determined to have the “Kist fu’ o’ whistles,” whether the Synod will let them or not. An energetic No! is the present answer. We are glad, however, to see that—as with ourselves—choirs in galleries are considered out of place. The Synod have decided that “Where choirs are used, they should be under the careful superintendence of session, and should sit among the people, as far as possible.” A new tune book is to be published.

This Synod included representatives, clerical and lay, from Nova Scotia, New Brunswick, and P. E. Island. It heard appeals, and was in fact—in our phraseology—a Provincial Synod. A deputation from Canada was received during the session, and much fraternal feeling expressed. Our tide-bound Diocese has hitherto been the sphere of our Synodical action. May the Provincial Synod soon be organized, for we surely need all the liberality of sentiment, all the enlarged brotherly feeling, all the extended missionary enterprise which such a body will be the means of introducing.

The *New Dominion Monthly* for August has reached us, interesting and useful, as usual. A good article for its pages just now would be an account of the breezy watering-places of this part of the Dominion, whilst the great western wheat country is smelting under 105° in the shade. Friend B., try your hand. It may bring our neighbors to see us, at all events, next summer.

## Notices.

THE RECTORY AT BRIDGEWATER.—Quite an interesting account of the laying of the corner-stone of this much-needed building, on the 15th ult., appears in the *Bridge-water Times*. An appropriate service took place in the church, at which the Revds. H. L. Owen, R. D., D. C. Moore, J. A. Kaulbach, G. H. Hodgson, and W. H. E. Bullock, officiated. The last-named gentleman preached an eloquent discourse suitable to the occasion. The clergy, in their robes, followed by the congregation, then went in procession to the site of the future parsonage, near the east end of the church, where the corner-stone was laid by the late incumbent, the Rev. W. H. E. Bullock, M.A., Assistant Chaplain to H. M. Forces. Under the stone were deposited a paper giving the date, &c., of the ceremony, and also the June No. of the *N. S. Church*



*Chronicle.* A sumptuous repast, prepared by the ladies of the congregation, formed an agreeable *finale* to the labors of the day. Knowing the taste and skill, as well as the experience in such matters, of the Rev. D. C. Moore, we feel sure that at a moderate cost, the Bridgewater Churchmen, with his assistance, will soon have a Rectory which will be an ornament to the town and a credit to themselves. A pretty cottage costs no more than an unsightly one of equal size. We wish the new building every success. Before the termination of the proceedings a pleasing and affectionate address was presented to the Rev. W. H. E. Bullock, Assistant Chaplain of H. M. Forces, by his late parishioners. The rev. gentleman made a suitable reply.

THE following notice was crowded out of our last issue:

On Sunday, the 5th July, the Right Rev. the Lord Bishop held a special ordination at the early celebration at St. Luke's Cathedral. The Rev. P. Brown and the Rev. W. B. Armstrong, Deacons, were admitted to the holy office of the Priesthood.

The committee, appointed by the Synod, to open negotiations with the dioceses of British North America, relative to union under a Provincial Synod, passed the following resolution at a meeting held August 7th, 1868:

"That Colonel LOWRY, and any other member of the committee, be authorized to represent the committee with reference to the Provincial Synod of Canada, for the purpose of obtaining information for the benefit of the committee, especially as to the terms and mode of the reception of this diocese, in case it should be the decision of the Synod of Nova Scotia to unite with other dioceses under the Provincial Synod of Canada."

We are glad to learn that Colonel Lowry, who takes a warm interest in all that relates to the interest of the Church, proposes to visit Canada principally with a view to attend the meeting of the Provincial Synod there in the month of September.

#### CHURCHES IN HALIFAX.

As a guide to Churchmen visiting the city, we insert the ordinary time of services in all our churches:—

THE CATHEDRAL.—On the Lord's Day: Celebration of the Holy Communion at 7.30 A. M. Full Service at 11 A. M., 3 P. M., 7 P. M. On every third Sunday in the month the Holy Communion is administered at the 11 o'clock service. Daily Morning Prayer at 9 o'clock. Thursday Evening at 4 o'clock.

ST. PAUL'S.—On the Lord's Day: Full Service at 11, 3, and 7. Holy Communion on every first Sunday of the month. Prayers, with Litany, at 11 A. M. on Wednesdays and Fridays throughout the year.

ST. GEORGE'S.—Full Service on the Lord's Day at 11, and 7.

ST. MARK'S.—Full Service on the Lord's Day at 11, and 7.

TRINITY (Free) CHURCH.—Full Service on the Lord's Day at 11, and 7. Celebration of the Lord's Supper on every second Sunday of the month.

GARRISON CHAPEL.—On the Lord's Day, and all the Festivals, Celebration of Holy Communion at 8 o'clock. Full Service at 11, and 7. Prayers and Lectures on Wednesdays.\* On every fourth Sunday the Blessed Sacrament is administered at the 11 o'clock Service.

\* And all the Festivals at 8 P. M.

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