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NOVA SCOTIA

Church Chronicle.

Vol. III.

HALIFAX, NOVEMBER, 1867.

No. 11

"Ad profectum sacrosanctæ mûnis ecclesiæ."

THE PAN-ANGLICAN SYNOD.

THE Pan-Anglican Synod has been held, and as we predicted, with delightful present results and the prospect of still better effects in the future. Seventy-six Bishops, viz: 28 English and Irish, 6 Scotch, 24 Colonial, 19 American, and 4 retired Prelates attended the Conference, which occupied in its sittings four days instead of three, as at first arranged,—and left some important matters at the end to be settled by committees. Two expert short-hand writers were in attendance, to take an exact report of the discussions, but this seems to have been done more for the purpose of future reference than present publicity, as the meetings were held within closed doors, and the newspaper fraternity—who with few exceptions had done all they could to discourage and throw discredit on the project—were deservedly prevented from keeping up a running fire of annoying criticism as the business proceeded. There was a silent gravity about the Conference which well represented the majesty of Christ's Church, whose weapons are not carnal, and whose strength is to sit still. The gates of Lambeth Palace closed on that long procession of venerable men, and the world with its ambition, dictation and censoriousness was left outside.

The Programme which, in our last number, we laid before our readers, was—as we expected—found to be quite elastic enough to admit the discussion of one of the gravest questions now before the Church. The Synod confirmed in every point the decision of the Convocation of Canterbury, on the Colenso case, and fifty of the Bishops signed a paper to the effect, that it is expedient to elect a godly man, sound in faith, to take the Bishopric of that obstinate unbeliever, and that the Church will recognise such election as valid, and such a man as the true Bishop of the now widowed see. The Archbishop of Canterbury also subscribes towards the new Bishop's salary. This is a most important decision, seeing that it not only shuts the mouth of heresy, but asserts the right of the Church to exchange false teachers for true—the Letters Patent of the Civil Government to the contrary notwithstanding. A separation of the Church from the State would be injurious to both in many respects. It would completely unsettle all the religious endowments of England, and would thereby not only curtail the work of the Church at home, but would greatly restrict her funds and embarrass her operations in heathen lands. But it would in the end prove disastrous to the State, producing even at the outset nothing short of a revolution. Some earnest and zealous Churchmen, however, had become so disheartened by certain State-made Bishops, and lately by State interference in behalf of Colenso, another of its nominees, that freedom from State control seemed to them an absolute necessity—to be obtained as soon as

possible, and 'at any price.' But this decision of the Pan-Anglican Conference, boldly asserting the inherent right of the Church to clear herself of evils of any kind, and especially of false teachers, will go far to re-adjust that union which protects the Church whilst it sanctifies the State. Far-sighted men among the Rationalists, and political Dissenters foresaw this immense stride towards discipline and true liberty in the Church, and hence the otherwise unaccountable animosity and opposition to the Synod on the part of such papers as the London Times, the Pall Mall Gazette, and their various echoes.

By this Synod the canonical Scriptures are declared to be "the sure word of God," and "our Lord Jesus Christ to be very God and very man, ever to be worshipped and adored." Although these eternal truths are invulnerable, and require no man's guarantee to their existence, yet at this time in the face of Essayists and Reviewers, and Dr. Coleuso, with his new hymn book, from which the name of Jesus as God is excluded,—these explicit declarations of the Synod are invaluable. Snerer as they will, worldly men are forced to see that those seventy-six Bishops—not meeting in fetters like a conclave of Romish Prelates, under the infallible rule of a Pope—but free men, coming as they did from almost all parts of the world, represent a vast amount of Church feeling "among the most vigorous races of the earth," and would carry back to their various and distant centres of sympathy and influence an immense force of religious opinion and unity of purpose. Pens and not bayonets rule the world in our day, and no wonder the freethinker who had been mistaking the silence of the Church for indifference or weakness, now views with instinctive dread a hitherto unsuspected power in the Bride of Christ, before which he like all of his sort in all ages, must fall. If this power could have been scattered by clamour, or weakened by ridicule, or put down by the strong arm of the law, as some with their threats of præmunire were disposed to attempt, an undefined danger would have been warded off. But, like a long Atlantic wave, this power gained strength and volume as it drew nigher,—heedless of all opposition, it rolled silently and majestically on, and now that it has fettered we behold the Ark of God safely riding on the deep waters of eternal truth, whilst the strand is strewn with the *disjecta membra* of many a frail contrivance in which men proudly but vainly trusted.

The Pastoral Letter which this Conference has sent to all the Churches in our Communion, reads like an Apostolic Epistle. It bears the impress of our English Chrysostom, the Bishop of Oxford, (who indeed suggested it,) whilst the language reminds us of the utterances of some of the older American Bishops. But mild and dignified as is its language, it conveys no uncertain meaning, but deals with the infidelity and superstition of the day, with that vigour and wisdom which were to be expected from successors of the primitive Apostles. In his opening address, the Archbishop of Canterbury said:—"Some may be of opinion that subjects have been omitted (from the Programme) which ought to have found a place in our deliberations; that we should have assembled with the view of defining the limits of theological truth; but it has been deemed far better on the first occasion of our meeting in such form, rather to do too little, than attempt too much, and instead of dealing with propositions which can lead to no efficient result to confine ourselves to matters admitting of a practical and beneficial solution."

Here we see the true Catholic spirit which deals with men—not as if their minds were all cast in one mould, but as so far differing in their habits of thought that perfect unity in externals, or perfect definitions of theological niceties, can never be attained in this imperfect state of existence. For this reason, three Creeds contain all that the pure Catholic Church presents to mankind as compris-

ing a summary of what a man ought to know and believe, to his soul's health. Fanaticism is forever inventing hair-splitting distinctions, and excommunicating all such as will not run in her narrow groove, or hate what she hates. Superstition is constantly adding to the faith once delivered to the Saints such fond inventions as undermine that faith, and lead to Infidelity—the daughter of that Puritanism which would starve the charitable, and that Ultramontaniam which would burn the enquiring. The former of these in New England, and the latter in Italy, have shown most effectually how unsuited their systems are to the spiritual and social needs of man,—how sure to produce violent re-action. True Catholic wisdom exhibits itself in the Resolutions and Pastoral Letter of the Pan-Anglican Synod. And indeed—although certain extremists ventured from the first to assert that divine wisdom could not be expected to guide its deliberations, we now find them admitting that they did not expect it to go to their extremes. Though dissatisfied they are not disappointed, and we trust may be brought to see that Catholic truth is intended to do the greatest good to the greatest number, and is therefore the truest charity.

This great and most successful gathering is another long stride towards a return to primitive practice by which heresies and other evils were repressed—"not by conflict, but by counsel." It is now seen that "not in the separateness of individual opinion; but in the unity of counsel is to be found the afflatus of the Divine Spirit," and that those who attend such a gathering do not gain a mere enthusiasm, but "each gathers fresh strength to serve God better in his vocation." It is perceived that "heresies in the Church arise in little communities from the sway of particular minds, and the force of particular circumstances, and just as men cannot get the light of heaven unless its prismatic rays are mingled by God in the common composition of light, so they cannot keep the truth of the Holy Catholic Church long untainted unless they blend good men of different habits of thought, and get their united decisions upon the evils with which the Church may be beset."

This has been our experience on this side of the Atlantic also, and every meeting of our various Synods but extends our unity, and expands our charity. The finger of God is in the matter, and His Church, guided by His wisdom in her Synods and Councils, will shake off all false doctrine, heresy, and schism, and be brought forth to serve her Lord in the beauty of holiness.

INTRODUCTION TO THE RESOLUTIONS OF THE PAN-ANGLICAN SYNOD.

"We, Bishops of Christ's holy Catholic Church, in visible communion with the United Church of England and Ireland, professing the faith delivered to us in Holy Scripture, maintained by the primitive Church and by the Fathers of the English Reformation, now assembled, by the good providence of God, at the Archiepiscopal Palace of Lambeth, under the presidency of the Primate of all England, desire—*First*, to give hearty thanks to Almighty God for having thus brought us together for common counsels and united worship; *Secondly*, we desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfilment of the prayer of the Lord, 'That all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me;' and, *Lastly*, we do here solemnly record our conviction that unity will be most effectually promoted by

maintaining the faith in its purity and integrity—as taught in the Holy Scriptures, held by the primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils,—and by drawing each of us closer to our common Lord, by giving ourselves to much prayer and intercession, by the cultivation of a spirit of charity, and a love of the Lord's appearing."

RESOLUTIONS.

Resolution I.—"That it appears to us expedient, for the purpose of maintaining brotherly intercommunion, that all cases of establishment of new sees, and appointment of new Bishops, be notified to all Archbishops and Metropolitans, and all presiding Bishops of the Anglican communion."

Resolution II.—"That, having regard to the conditions under which intercommunion between members of the Church passing from one distant diocese to another may be duly maintained, we hereby declare it desirable—

"(1) That forms of letters commendatory on behalf of clergymen visiting other dioceses be drawn up and agreed upon :

"(2) That a form of letters commendatory for lay members of the Church be in like manner prepared :

"(3) That his Grace the Lord Archbishop of Canterbury be pleased to undertake the preparation of such forms."

Resolution III.—"That a committee be appointed to draw up a pastoral address to all members of the Church of Christ in communion with the Anglican branch of the Church Catholic, to be agreed upon by the assembled Bishops, and to be published as soon as possible after the last sitting of the Conference."

Resolution IV.—"That, in the opinion of this Conference, unity in faith and discipline will be best maintained among the several branches of the Anglican communion by due and canonical subordination of the Synods of the several branches to the higher authority of a Synod or Synods above them.

Resolution V.—"That a committee of seven members (with power to add to their number, and to obtain the assistance of men learned in ecclesiastical and canon law) be appointed to inquire into and report, upon the subject of the relations and functions of such Synods, and that such report be forwarded to his Grace the Lord Archbishop of Canterbury, with a request that, if possible, it may be communicated to any adjourned meeting of this Conference."

Resolution VI.—"That in the judgment of the Bishops now assembled, the whole Anglican communion is deeply injured by the present condition of the Church in Natal; and that a committee be appointed at this general meeting to report on the best mode by which the Church can be delivered from the continuance of this scandal, and the true faith maintained. That such report be forwarded to his Grace the Lord Archbishop of Canterbury, with the request that he will be pleased to transmit the same to all the Bishops of the Anglican communion, and to ask for their judgment thereupon.

Resolution VII.—"That we who are here present do acquiesce in the resolution of the Convocation of Canterbury, passed on June 29, 1866, relating to the diocese of Natal, to wit—

"If it be decided that a new Bishop should be consecrated—As to the proper steps to be taken by the members of the Church in the Province of Natal for obtaining a new Bishop, it is the opinion of this House, first, that a formal instrument declaratory of the doctrine and discipline of the Church of South Africa should be prepared, which every Bishop, Priest, and Deacon to be appointed to office should be required to subscribe: secondly, that a godly and well-learned man should be chosen by the clergy, with the assent of the lay communicants of the Church; and, thirdly, that he should be presented for consecration, either to the Arch-

bishop of Canterbury,—if the aforesaid instrument should declare the doctrine and discipline of Christ as received by the United Church of England and Ireland,—or to the Bishops of the Church of South Africa, according as hereafter may be judged to be most advisable and convenient.”

Resolution VIII.—“That, in order to the binding of the Churches of our colonial empire and the missionary Churches beyond them in the closest union with the mother Church, it is necessary that they receive and maintain without alteration the standards of faith and doctrine as now in use in that Church. That, nevertheless, each Province should have the right to make such adaptations and additions to the services of the Church as its peculiar circumstances may require, provided that no change or addition be made inconsistent with the spirit and principles of the Book of Common Prayer, and that all such changes be liable to revision by any Synod of the Anglican communion in which the said Province shall be represented.

Resolution IX.—“That the committee appointed by Resolution V., with the addition of the names of the Bishops of London, St. David's, and Oxford, and all the Colonial Bishops, be instructed to consider the constitution of a voluntary spiritual tribunal, to which questions of doctrine may be carried by appeal from the tribunals for the exercise of discipline in each Province of the Colonial Church, and that their report be forwarded to his Grace the Lord Archbishop of Canterbury; who is requested to communicate it to an adjourned meeting of this Conference.”

Resolution X.—“That the resolutions submitted to this Conference relative to the discipline to be exercised by Metropolitans, the Court of Metropolitans, the scheme for conducting the election of Bishops when not otherwise provided for, the declaration of submission to the regulation of Synods, and the question of what legislation should be proposed for the Colonial Churches, be referred to the committee specified in the preceding resolution.”

Resolution XI.—“That a special committee be appointed to consider the resolutions relative to the notification of the proposed missionary bishoprics, and the subordinates of missionaries.”

Resolution XII.—“That the question of the bounds of the jurisdiction of different Bishops, when any question may have arisen in regard to them, the question as to the obedience of chaplains of the United Church of England and Ireland on the Continent, and the resolution submitted to the Conference relative to their return and admission into home dioceses, be referred to the committee specified in the preceding resolution.”

Resolution XIII.—“That we desire to render our hearty thanks to Almighty God for His blessings vouchsafed to us in and by this Conference; and we desire to express our hope that this our meeting may hereafter be followed by other meetings to be conducted in the same spirit of brotherly love.”

After a resolution of hearty thanks to his Grace the Archbishop of Canterbury, for having convened the Conference, and for having presided at it, the Archbishop solemnly offered up the Prayer for the Church Militant. The *Gloria in Excelsis* was then sung by the assembled Bishops; his Grace the President pronounced the Benediction, and the present session of the Conference came to its close.

PASTORAL LETTER OF THE PAN ANGLICAN SYNOD.

This Pastoral was adopted by the committee with only verbal amendment, and unanimously approved without any alteration by the whole body present of seventy-six Bishops—viz., by 28 English and Irish Bishops, 6 Scotch Bishops, 24 colonial prelates, 19 of the American Episcopate, and 4 retired Colonial Bishops. The

American Bishops are said to have been extremely warm in their approval of the document, and to have felt no hesitation in saying it would command the assent of all the Bishops of the Protestant Episcopal Church in the United States. The Pastoral thus agreed upon stands as follows :—

To the Faithful in Christ Jesus, the Priests and Deacons, and the Lay Members of the Church of Christ in communion with the Anglican Branch of the Church Catholic.—

“ We, the undersigned Bishops, gathered under the good providence of God for prayer and conference at Lambeth, pray for you that ye may obtain grace, mercy, and peace from God our Father, and from the Lord Jesus Christ our Saviour.

“ We give thanks to God, brethren beloved, for the faith in our Lord Jesus Christ, and the love towards the saints, which hath abounded among you; and for the knowledge of Christ which through you hath been spread abroad among the most vigorous races of the earth. And with one mouth we make supplications to God even the Father, that by the power of the Holy Ghost He would strengthen us with His might, to amend among us the things which are amiss, to supply the things which are lacking, and to reach forth unto higher measures of love and zeal in worshipping Him, and in making known His name; and we pray that in His good time He would give back unto his whole Church the blessed gift of unity in truth.

“ And now we exhort you in love that ye keep whole and undefiled the faith once delivered to the saints, as ye have received it of the Lord Jesus. We entreat you to watch and pray, and to strive heartily with us against the frauds and subtleties wherewith the faith hath been aforetime and is now assailed.

“ We beseech you to hold fast as the sure word of God all the canonical Scriptures of the Old and New Testaments, and that by diligent study of these oracles of God, praying in the Holy Ghost, ye seek to know more of the Lord Jesus Christ our Saviour, very God and very man, ever to be adored and worshipped, whom they reveal unto us, and of the will of God which they declare.

“ Furthermore we entreat you to guard yourselves and yours against the growing superstitions and additions with which in these latter days the truth of God hath been overlaid; as otherwise, so especially by the pretension to universal sovereignty over God's heritage asserted for the See of Rome; and by the practical exaltation of the Blessed Virgin Mary as mediator in the place of her Divine Son, and by the addressing of prayers to her as intercessor between God and man. Of such beware, we beseech you, knowing that the jealous God giveth not His honor to another.

“ Build yourselves up therefore, beloved, in your most holy faith; grow in grace and in the knowledge and love of Jesus Christ our Lord. Shew forth before all men by your faith, self-denial, purity, and godly conversation, as well as by your labours for the people among whom God hath so widely spread you, and by the setting forth of His Gospel to the unbelievers and the heathen, that ye are indeed the servants of Him who died for us to reconcile His Father to us, and to be a sacrifice for the sins of the whole world.

“ Brethren beloved, with one voice we warn you; the time is short; the Lord cometh, watch and be sober. Abide steadfast in the communion of saints wherein God hath granted you a place. Seek in faith for oneness with Christ in the Blessed Sacrament of His Body and Blood. Hold fast the Creeds, and the pure worship and order, which of God's grace ye have inherited from the primitive Church. Beware of causing divisions contrary to the doctrine ye have received. Pray and seek for unity among yourselves, and among all the faithful in Christ Jesus, and the good Lord make you perfect, and keep your bodies, souls, and spirits until the coming of our Lord Jesus Christ.

“ C. T. Cantuar
 “ M. G. Armagh
 “ R. C. Dublin
 “ A. C. London
 “ C. R. Winton
 “ C. St. David's
 “ J. Lichfield

“ E. H. Sierra Leone
 “ J. T. Ontario
 “ J. W. Quebec
 “ W. J. Gibraltar
 “ H. L. Dunedin
 “ Edward Bishop Orange River Free States
 “ A. N. Niagara

- " S. Oxon.
 " Thos. Vowler St. Asaph
 " A. Llandaff
 " John Lincoln
 " W. K. Sarum
 " John T. Norwich
 " J. C. Bangor
 " H. Worcester
 " C. J. Gloucester and Bristol
 " E. H. Ely
 " William Chester
 " T. L. Rochester
 " Horace Sodor and Man
 " Samuel Meath
 " H. Kilmore
 " Charles Limerick, Ardferit and Aghadoc
 " Robert Eden, D.D., Bishop of Moray,
 Ross, and Caithness, Primus
 " Alexander Ewing, Bishop of Argyll and
 the Isles
 " Thos. G. Suther, Bishop of Aberdeen and
 Orkney
 " Charles Wordsworth, D. C. L., Bishop
 of St. Andrew's Dunkeld and Dunblane
 " Wm. S. Wilson, Bishop of Glasgow and
 Galloway
 " Thos. B. Morrel, Coadjutor Bishop of
 Edinburgh
 " F. Montreal, Metropolitan of Canada
 " G. A. New Zealand, Metropolitan of New
 Zealand
 " R. Capetown, Metropolitan of South
 Africa
 " T. Barbadoes
 " J. Bombay
 " H. Nova Scotia
 " F. T. Labuan
 " H. Grahamstown
 " H. J. C. Christchurch
 " Matthew Perth
 " Benj. Huron
 " W. W. Antigua
 " T. N. Honolulu
 " William George Tozer, Missionary Bishop
 " James B. Kelly, Coadjutor of Newfound-
 land
 " J. Angl. Hierosol
 " John H. Hopkins, Presiding Bishop of
 Pr. Ep. Church in the United States
 " Charles P. M'Ilvaine, Bishop of Ohi
 " Manton Eastburn, Bishop of Massachu-
 setts
 " John Payne, Bishop of Cape Palmas and
 parts adjacent
 " Henry J. Whitehouse, Bishop of Illinois
 " Thomas Atkinson, Bishop of North Caro-
 lina
 " Henry W. Lee, Bishop of Iowa
 " Horatio Potter, Bishop of New York
 " Thomas M. Clark, Bishop of Rhode Island
 " Alexander Gregg, Bishop of Texas
 " W. H. Odenheimer, Bishop of New
 Jersey
 " G. T. Bedell, Assistant-Bishop of Ohio
 " Henry C. Lay, Missionary Bishop of Ar-
 kansas and the Indian Territory
 " Jos. C. Talbot, Assistant-Bishop of Indi-
 ana
 " Richard H. Wilmer, Bishop of Alabama
 " Charles Todd Quintard, Bishop of Tennes-
 see
 " John B. Kerfoot, Bishop of Pittsburgh
 " J. P. B. Wilmer, Bishop of Louisiana
 " C. M. Williams, Missionary Bishop of
 China
 " J. Chapman, Bishop
 " George Smith, late Bishop of Victoria
 (China)
 " David Anderson, late Bishop of Rupert's
 Land
 " Edmund Hobhouse, by Bishop of New
 Zealand."

THE CHURCH NOT A PROSELYTIZING BODY.

It is to be deeply regretted that such a claim should be advanced for the Church, but it frequently has been done. Such a claim if proved, would, in the estimation of the writer, unchurch the Church and unchristianize Christianity; and can only be put forward in the very vain hope of disarming opposition on the part of those who belong to other religious organizations.

The Church of God from the earliest ages, certainly acted upon the contrary principle. At the very institution of the covenant by circumcision although the promise was restricted to Abraham and his seed still provision was made that those "bought with money of any stranger," "must needs be circumcised."

Moses evidently had interest enough in the spiritual welfare of Hebra, to desire to proselytize him when he said to him, "we are journeying into the place of which the Lord said, I will give it you. Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." This indeed is the key note of the proper desire of Israel after the spirit—when the sons of the Church strive to bring in from heathen, Atheistic, Deistic, unbelieving, heretical, or schismatical bodies, those whom they love as brethren in the flesh. They feel they have the true remedy for sin and uncleanness, and they yearn after others that they may also receive its healing and so address them, "come with us and we will do thee good, for the Lord hath spoken good concerning Israel."

The Scribes and Pharisees were most energetic in making proselytes—as our Saviour bears witness—blaming them not for the proselytizing but because "when he is made, ye make him two fold more the child of Hell than yourselves."—we know that amongst those present at the great Pentecost there were not only Jews but proselytes from other nations, as was also the case in the congregation which heard St. Paul preach at Antioch in Pisidia—and from amongst the proselytes of Antioch came Nicolas, one of the seven Deacons first ordained in the Church of Christ—from Antioch the place in which the Church first received the title of CHRISTIAN.

The Divine founder, the Head of the "Church, which is His body," gave commandment to his Apostles and through them to their successors. "Go ye into all the world, and preach the gospel to every creature." Not, go every body—but go ye, i. e., the eleven, the Apostles, and that without limitation "to every creature." Nay more, He teaches in the parable of the "Great Supper," that his servants should "Go out into the highways and hedges, and compel them to come in that his house may be filled."

Would it not then unchristianize Christianity and unchurch the Church if she gave up the right to go into all nations and proselytize."

PROSELUTOS.

ROYAL COMMISSION ON RITUALISM, VESTMENTS, &c.

FIRST REPORT.

To the Queen's Most Excellent Majesty,—

Your Majesty having been graciously pleased to issue a Commission reciting that "differences of practice have arisen from varying interpretations put upon the rubrics, orders, and directions for regulating the course and conduct of public worship, the administration of the sacraments, and other services contained in the Book of Common Prayer according to the use of the United Church of England and Ireland, and more especially with reference to the ornaments used in the churches and chapels of the said United Church and the vestments worn by the ministers thereof at the time of their ministrations"—and that "it is expedient that a full and impartial inquiry should be made into the matters aforesaid with the view of explaining or amending the said rubrics, orders, and directions so as to secure general uniformity of practice in such matters as may be deemed essential"—and enjoining your Commissioners "to make diligent inquiry into all and every the aforesaid, and to report thereupon from time to time as to" them, "or any ten or more of" them "may appear to be most expedient, having regard not only to the said rubrics, orders, and directions contained in the said Book of Common Prayer, but also to any other laws or customs relating to the matters aforesaid, with power to suggest any alterations, improvements, or amendments with respect to such

matters, or any of them, as" they, "or any ten or more of" them, "may think fit to recommend."

We, your Majesty's Commissioners, have, in accordance with the terms of your Majesty's Commission, directed our first attention to the question of the vestments worn by the ministers of the said United Church at the time of their ministrations, and especially to those the use of which has been lately introduced into certain churches.

We find that while these vestments are regarded by some witnesses as symbolical of doctrine, and by others as a distinctive venture whereby they desire to do honour to the Holy Communion as the highest act of Christian worship, they are by none regarded as essential, and they give offence to many.

We are of opinion that it is expedient to restrain in the public service of the United Church of England and Ireland all variations in respect of vesture from that which has been the established usage of the United Church, and we think that this may be best secured by providing aggrieved parishioners with an easy and effectual process for complaint and redress.

We are not yet prepared to recommend to your Majesty the best mode of giving effect to these conclusions, with a view at once to secure the objects proposed, and to promote the peace of the Church; but we have thought it our duty, in a matter to which great interest is attached not to delay the communication to your majesty of the results at which we have already arrived.

We have placed in the appendix the evidence of the witnesses examined, the documents referred to in the evidence or produced before the Commissioners, the cases which had been submitted to eminent counsel on either side of the question, together with the opinions thereupon; also the report on the subject made by the Committee of the Lower House of the Convocation of the Province of Canterbury, and the resolutions passed by the Upper as well as the Lower House of that Convocation, and the resolution passed by the Convocation of the Province of York.

All which we humbly beg leave to submit to your Majesty.

C. T. CANTUAR.	(L.S.)	*ROBERT J. PHILLIMORE.	(L.S.)
M. G. ARNAGH.	(L.S.)	TRAVERS TWISS.	(L.S.)
STANHOPE.	(L.S.)	JOHN DUKE COLLERIDGE.	(L.S.)
HARROWBY.	(L.S.)	JOHN ABEL SMITH.	(L.S.)
BEAUCHAMP.	(L.S.)	*A. J. B. BERESFORD HOPE	(L.S.)
A. C. LONDON.	(L.S.)	J. G. HUBBARD.	(L.S.)
C. ST. DAVID'S.	(L.S.)	ARTHUR PENRHYN STANLEY.	(L.S.)
S. OXON.	(L.S.)	H. GOODWIN.	(L.T.)
C. J. GLOUCESTER AND BRISTOL.	(L.S.)	J. A. JEREMIE.	(L.S.)
PORTMAN.	(L.S.)	R. PAYNE SMITH.	(L.S.)
EBURY.	(L.S.)	HENRY VENN.	(L.S.)
SPENCER H. WALPOLE.	(L.S.)	W. G. HUMPHREY.	(L.S.)
EDWARD CARDWELL.	(L.S.)	ROBERT GREGORY.	(L.S.)
JOSEPH NAPIER.	(L.S.)	†THOMAS WALTER PERRY.	(L.S.)
WILLIAM PAGE WOOD.	(L.S.)		

19th August, 1867.

W. F. KEMPT, Secretary.

* We agree to the main proposition contained in this report, and have therefore signed it, upon the understanding that it does not exclude the consideration of cases in which the authority of the bishop and the rights of the parishioners and congregation are carefully guarded.

ROBERT J. PHILLIMORE,
A. J. B. BERESFORD HOPE.

† In signing this report, I think it right to express my conviction that any power to "restrain" the "variations in respect of vesture," to which the report refers, ought to be limited to cases in which "grave offence" is likely to be given by introducing such "vesture" into churches against the mind of the people; and also to state that by "aggrieved parishioners" I understand to be meant those who, being *bona fide* members and communicants of the Church of England, have a reasonable ground for complaint and redress.

THOMAS W. PERRY.

WESLEY UPON THE LORD'S SUPPER.

At the present time, when earnest men are endeavoring to restore the Holy Communion to the place which it occupied in the primitive Church, while, on the other hand, the practice of more frequent celebrations than have been customary, and the setting forth the obligation to frequent communion are stigmatised, by certain parties, as Popish, it is interesting to recall the teaching of the founder of the Wesleyan Methodists, in a sermon revised and republished by him only three years before his death, and of which we give a summary, with a few *verbatim* extracts. He shows that it is the duty of every Christian to receive the Lord's Supper *as often as he can*, because 1st. It is a command of Christ. 2nd. The benefits are so great to all that do it in faith and obedience to Him, viz. : the forgiveness of our past sins, the present strengthening and refreshing of our souls. 3rd. The grace of God given herein confirms to us the pardon of our sins, and enables us to leave them.

This part is summed up in the following words:—"Let every one, therefore, who has either any desire to please God, or any love for his own soul, obey God, and consult the good of his own soul by communicating every time he can, like the first Christians, with whom the Christian sacrifice was a constant part of the service of the Lord's day. And for several centuries, they received it almost every day, four times a week always, and every saint's day besides. Accordingly, those that joined in the prayers of the faithful, never failed to partake of the blessed sacrament. What opinion they had of any one who turned his back upon it, we may learn from that ancient Canon:—"If any believer join in the prayers of the faithful, and go away without receiving the Lord's Supper, let him be excommunicated, as bringing confusion into the Church of God.""

He then answers objections against *constant* communion.

Objection 1. God does not command me to do it *as often as I can*. *Answer.* We are bound to obey *every* command of God, whenever the occasion is presented; and "do this in remembrance of me" is a positive command.

Objection 2. I am unworthy, &c. *Answer.* God offers you one of the greatest mercies on this side heaven, and commands you to accept it. You say, I am unworthy to do so. Do you mean that you are unworthy to obey God? and that they ought not to obey Him who are unworthy to do so? This is not Scripture.

Objection 3. Some say they cannot live up to it; they cannot pretend to lead so holy a life as constantly communicating would lead them to do. *Answer.* If you cannot live up to the profession they make who communicate once a week, neither can you come up to the profession they make who communicate once a year. But cannot you indeed? Then it had been good for you that you had never been born. For all that you profess at the Lord's table, you must both profess and keep, or you cannot be saved. To say you cannot live up to this, is renouncing Christianity.

Objection 4. The having so much business as will not allow time for such a preparation as is necessary. *Answer.* No business can hinder any man from having that preparation which alone is necessary, unless it be such as unprepares him for heaven, as puts him out of a state of salvation.

Objection 5. Constant communion abates our reverence for the sacrament. *Answer.* Suppose it did! Has God ever told you that, when the obeying His command abates your reverence to it, then you may disobey it? Reverence for the sacrament may be of two sorts, either such as is owing purely to the newness

of the thing, such as men naturally have for anything they are not used to, or such as is owing to our faith in the love or fear of God. The former is not properly a religious reverence, and this the constant receiving must lessen. But it will not lessen the true religious reverence, but rather confirm and treasure it.

Objection 6. I have long communicated constantly, and I have not found the benefit I expected. *Answer.* We are to do it because God commands it, whether we find present benefit thereby or not. But undoubtedly we shall find benefit sooner or later, though perhaps insensibly. Only see that you are duly prepared for it, and the oftener you come to the Lord's table the greater benefit you will find there.

He thus sums up the whole argument:—"If we consider the Lord's Supper as a command of Christ, no man can have any pretence to Christian piety who does not receive it, (not once a month,) but as often as he can. If we consider the institution of it as a mercy to ourselves, no man who does not receive it as often as he can has any pretence to Christian prudence. None of the objections usually made can be any excuse for that man who does not, at every opportunity, obey this command and accept this mercy."

THE TWO BAPTISMS.

[CONTINUED.]

FIVE years rolled on, and Lionel, now a smart young soldier, was staying on leave, at the Manor. There were rumours of war with Russia, and his regiment was among the first on the list for foreign service. It might be long before they would see him again. If ever! Sir John looked out of spirits. So did the vicar, and nurse Hudson, and everybody. As for Jem he was worst of all, moping about after Lionel all day long; every now and then brightening up as if some happier thought had struck him, and then falling back into his former heaviness.

His mother watched him very anxiously, suspecting what was in his mind. But she neither questioned him nor remonstrated. She only prayed for strength to bear.

She saw him talking earnestly with Lionel, and she marked the grateful expression in the bright blue eyes, and then the sorrowful faces of both as they looked up towards her window. She knew it all then, and that she too must part with her only son.

Within two minutes he was with her, and told her all. She did not say one word to alter his resolution, but tried, though her heart was breaking, to speak hopefully of his return with honour from the field of danger. He thought she did not feel it, and that he need not have hesitated about it. Ah! who can fathom the depth of a mother's heart? Who can tell the intensity of her sorrows?

She had at any rate this comfort, that he had never done anything which he was not ashamed to tell his mother. And she knew that the same Father would watch over him from heaven; that the same Church would bring him her teaching, and her Lord's means of grace, wherever he might be sent.

It was a chill October night in the Crimea, Saturday night. The bright stars were shining above, and the keen wind whistled round and through the tents. There was no doubt now that the British army must spend the winter

on that bleak inhospitable hill, under what shelter they could make. The siege made no progress, the trenches had to be kept, and each night's duty was rougher and keener than the last. The enemy was receiving reinforcements. He had already made an attack upon Balaclava, and who could say how soon he would try his strength in an assault upon their main position? The ride of the six hundred was fresh in every soldier's lips. There were no faint hearts in the British camp. And in the bright dreams of glory, and the sterner thought of duty, mingled hopeful visions of home. It was too cold for the men to be standing about. All who were not on duty sheltered themselves within their tents, where loud voices might have been heard in animated conversation discussing the probable events of the next few days.

Lionel Hayes had just returned from the trenches, and James Hudson, after waiting upon his master, was preparing to go to his own quarters.

"Wait an instant, James," said Lionel. "They all say there'll be a battle soon. God knows who may come out of it alive. If I should fall tell my father that I died as he would have me die, fighting bravely for my Queen and country. Give him this lock of my hair,—he always said it was so like my dear mother's; and tell your mother, James, that I've often thought of her goodness to me, more than ever, since we've been out here. She did her duty by me if ever a nurse did. You'll think of me sometimes, Jem, if you should go home alone, wouldn't you? How I should like to be kneeling to-morrow in the old church, and to see my dear old father's white head! Those were happy days, and good days too, when we were confirmed together, and knelt side by side at Communion. I was better prepared then."

After a few moments' silence he continued; "But I must not think only of myself. Is there anything I can do for you, Jem?" In the memory of the days gone by he was speaking to his servant as a friend by the old name.

"Only say to my mother for me, sir, what you asked me to say to Sir John. Tell her too that I know it seemed unkind to leave her, but I couldn't bear for you to go to the war alone. And ask her to forgive me for any trouble I've caused her. She knows we shall meet again. And, sir, if I may make so bold—"

James hesitated.

"Well, Jem, go on."

"Please, sir, there's going to be a Celebration of the Sacrament early to-morrow morning. I only heard it this afternoon. The chaplain told me to let any one know that I thought would like to be there. It may be our last on earth. Won't you come, sir?"

Lionel's brow flushed.

"Jem," he replied, "I've been too careless about these things lately. How can I go? I've made no preparations. I'm not fit, God help me."

James looked up eagerly. "Not fit, sir. Who is? But you know all this better than I do. Oh! sir, I do wish you would come. We don't know whether we shall live to see another Sunday. Do go and talk to the chaplain sir. He said he would be up all night to see any one who might wish to speak with him."

Lionel was silent for a while, sitting forward in his chair with his hands over his eyes, James waiting respectfully by his side. Presently he spoke. "James, you are right. Come back in an hour's time, and we will go together to the chaplain's tent."

James passed that hour in prayer, not for himself only ; Lionel in self-examination and humble confession of sin.

"Mr. Holstead is a good man, James, is he not?"

"Yes, sir. Very like our dear old vicar at Whiteford. The men love him like a brother."

"You won't mind waiting outside for a little while. I must see him alone."

"I'll wait your time, sir ; as long as you please."

Lionel went into the chaplain's tent. Their conversation did not last long. But when he came out there was tears in his eyes, and on his face a look of intense peace, as if most comfortable words had been spoken, giving rest to his soul.

The sun was scarce risen when these Holy Mysteries were celebrated. It was not a "Communion of the sick," yet in many respects how like it ! Most of those who worshipped there looked upon it as their last, as their food and refreshment for the great journey. They were men of war, in the midst of war ; but the peace of God which passeth all understanding was keeping their hearts and minds.

The next Sunday, before dawn, other sounds rang in their ears through the dense fog which encircled the camp. Is it a sally of the enemy ? a skirmish ? No, quicker and quicker rings the musquetry ; quicker and quicker peal the heavy guns. The word is passed ; "More men up to the front. The enemy is attacking with all his force." They fall in, without waiting for breakfast ; the word is given, "double, quick, quick march." Lionel Hayes and James Hudson, are in face of the foe.

Among those who fought most bravely in the soldiers' battle none excelled these two. Side by side they stood, as side by side they had so often knelt. A desperate charge of the Russians ; the English are forced back disputing every inch of ground. Lionel rallies his men, and recovers his position, but James is no longer to be seen. Every man for himself, for God, and for his country. So they fight, muzzle to muzzle, hand to hand, breast to breast. At length the charges of the foe are less vigorous ; their fire is slacker. The heavy grey columns are retiring, and the battle is over.

"Where was James?" This was Lionel's first thought. "Hudson, sir ? he fell just by you when the Russians drove us back. I wonder you didn't see him, sir. Shall I show you where he fell."

"Yes, and for heaven's sake, be quick about it. Did he seem badly hit?"

"Hit in the body, sir, I think ; I didn't see him after."

They were not long in finding him. Lionel hardly knew whether he was alive or dead. They carried him carefully to the hospital tent. It was all too late ; he was dying, but still sensible. Opening his eyes dreamingly he fixed them on his young master with a look of glad recognition, and said faintly, "Oh, sir, thank God you're safe. You'll be able to tell mother. Give her my love, and bid her not to grieve too much, for I die quite happy. God bless you, sir. I'm so glad you came last Sunday. Good bye, sir. It will soon be over."

Lionel Hayes stood holding his dying servant's hand, while sobs which he did not seek to repress shook his strong frame.

"You knew him before he enlisted?" asked the kind-hearted surgeon.

"Yes. We came from the same village. We were baptized at the same time; and when my mother died about a month afterwards she intrusted me to the charge of *his* mother, a widow. I believe he would have laid down his life for me."

The Captain of their company had entered the hospital tent unperceived while Lionel was speaking.

"And he did too, Hayes," he said "though you didn't see it. A beggarly Russian pointed directly at you, and I saw this poor fellow cover you with his own body. The Russian fired, and he fell. We had too much to do to attend to him then."

Lionel knelt down, too deeply moved for words. He pressed the cold hand in his, and kissed the clammy brow on which the death dews were standing. "Oh! James," he cried, "my friend, my preserver, live that I may thank you for saving my life."

A faint smile passed over the dying soldier's face, and at that moment the light from some distant camp fire shot through the fast gathering darkness.

"Yes, mother, I know what it means now," he gasped. "At evening time it shall be light."

These were his last words. He had gone to the full brightness of that light of which on earth he had loved to dream.

There was one mourner by the grave on the side of that distant Crimean hill who sorrowed as though he had lost a brother.

Before the British army left the Crimea a plain stone cross had been erected in the little burial ground of the——th regiment bearing this inscription:

SACRED TO THE MEMORY OF
WILLIAM JAMES HUDSON,
OF H. M.——TH REGIMENT,
AGED 20 YEARS.

KILLED IN ACTION, NOV. 5TH, 1854.

"Greater love hath no man than this, that he lay down his life for his friends."

Captain Hayes paid a last visit to the grave the morning that his regiment embarked for England. "Poor James! he must have loved me," he said to himself. "They tell me that his father died in the same way, in the attempt to save his companions. His poor mother too! I must try in my care for her to repay the debt which I owe to her son. But for him I should be lying there, and my dear old father would be childless."

AN ELOQUENT RUIN.—"Men can linger over the relics of a departed glory, and acknowledge that ruins, even in their very desolation, possess an attracting and a potent charm. Such feelings were not given for nought. The ruined temple of even a beathen deity can win a tear! I will not refuse to weep over a fallen temple of the Holy Ghost. The inspiration may be fled, and the shrine polluted, but once consecrated, it is to memory and to hope a thing set apart forever. From the very depths of my brother's misery, a voice reaches my heart that proclaims him my brother—my lost, degraded, ruined, miserable brother, if you will, but to the last tremendous day of separation, my brother still. . . . Help! for the sake of Him who, when on earth, proclaimed it His highest, noblest work, to seek and to save that which was lost."—*N. Y. Episcopalian.*

Correspondence.

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

[FOR THE CHURCH CHRONICLE]

THE following beautiful poem, on frequent communions, is from a collection of hymns on the Blessed Sacrament, published in the year 1745, by John & Charles Wesley. Together with the hymns they published a treatise, by a clergyman of a former age, entitled "The Christian Sacrament and Sacrifice." The hymns and treatise were intended by them as a manual for their Society. This hymn is probably from the pen of Charles Wesley.

Happy the saints of former days,
Who first continued in the Word;
A simple, lowly, loving race,
True followers of their lamb-like Lord.

In holy fellowship they lived,
Nor would from the commandment move,
But every joyful day received
The tokens of inspiring love.

Not then above their Master wise,
They simply in His paths remained,
And called to mind His sacrifice
With stedfast faith and love unfeigned.

From house to house they broke the bread
Impregnated with life divine,
And drank the Spirit of their Head
Transmitted in the sacred wine.

With Jesus' constant presence blessed,
While dutious to His dying word,
They kept the Eucharistic feast,
And supp'd in Eden with their Lord.

Throughout their spotless lives was seen
The virtue of this heavenly food;
Superior to the sons of men
They soared aloft, and walk'd with God.

O what a flame of sacred love
Was kindled by the Altar's fire!
They lived on earth like those above,
Glad rivals of the heavenly choir.

Strong in the strength herewith received,
And mindful of the Crucified,
His Confessors for Him they lived,
For Him his faithful martyrs died.

Their souls from chains of flesh released,
By torture from their bodies driven,
With violent faith the kingdom seized,
And fought and forced their way to heaven.

Where is the pure primeval flame,
Which in their faithful bosoms glow'd?
Where are the followers of the Lamb,
The dying witnesses for God?

Why is the faithful seed decreased?
The life of God extinct and dead?
The daily Sacrifice is ceased,
And Charity to heaven is fled.

Sad, mutual causes of decay,
Slackness and vice together move;
Grown cold we cast the means away,
And quench the latest spark of love.

The sacred signs Thou did'st ordain,
Our pleasant things, are all laid waste,
To men of lips and hearts profane,
To dogs, and swine, and heathens cast.

Thine holy ordinance condemn'd
Hath let the flood of evil in,
And those who by Thy name are named
The heathens unbaptized oät-sin.

But can'st Thou not Thy work revive
Once more in our degenerate years?
O would'st Thou with Thy rebels strive,
And melt them into gracious tears!

O would'st Thou to Thy Church return,
For which the faithful remnant sighs,
For which the drooping nation mourns,
Restore the daily Sacrifice!

Return and with Thy servants sit,
Lord of the Sacramental feast,
And satiate us with heavenly meat,
And make the world Thy happy guest.

Now let the Spouse, reclined on Thee,
Come up out of the wilderness
From every spot and wrinkle free,
And wash'd, and perfected in grace.

Thou hear'st the pleading Spirit's groan,
Thou know'st the groaning Spirit's will,
Come in Thy gracious kingdom down,
And all Thy ransom'd servants seal.

"Come quickly, Lord," the Spirit cries,
"The number of Thy saints complete,"
"Come quickly, Lord," the Bride replies,
And make us all for glory meet.

Erect Thy Tabernacle here,
The New-Jerusalem send down,
Thyself amidst Thy saints appear,
And seat us on Thy dazzling throne.

Begin the great millennial day;
Now, Saviour, with a shout descend;
Thy standard in the heavens display,
And bring the joy which ne'er shall end.

Rev. Sir.—I am in the habit of thinking that there is very little wisdom in making ourselves appear worse than we are; nor does there appear to me to be any necessity for exposing to our adversaries our weak points.

If, as an article on "Prayer for missions," which I lately read, states, "our church which claims to be so eminently Apostolic, is peculiarly neglectful of this great subject";—if "the Prayer Book is lacking in direct and specific missionary petitions,"—I do not see any necessity, nor indeed any wisdom, in parading such neglect and such "lacking," in the columns of a newspaper—but would recommend Prayer to the great Head of the Church that He would put it into the hearts of the proper authorities to remove the neglect and supply what is lacking;—and further, earnest, honest, endeavours by all legitimate means, to bring about the desired result. If, however, as I propose to show, the neglect is not on the part of the Church, but on the part of those who use her services without entering into the spirit of them;—if the lacking is not in the Prayer Book, but in the Prayer *sayer*, I see neither need nor wisdom, nor indeed common honesty or duty in parading, as our mother's shame, and a want in her system, what indeed is our own inability and unfitness to appreciate the all-pervading spirit of her Catholic love, and the perpetual and "instant" petitions she teaches us to offer to the great Shepherd and Bishop of souls for the completion of His one fold.

What more perfect "Prayer for Missions" was ever offered than that taught by the Lord of the harvest himself: "Thy Kingdom come, thy will be done on earth, as it is in heaven" that is by all, everywhere, at all times, perfectly, without question, with fervid love. And this prayer she offers not once a year at a "Board," not at quarterly nor monthly meetings, but "Morning and Evening Daily throughout the year," and after morning service in the Litany on Sundays, Wednesdays and Fridays, whenever the Communion office is used without celebration, and again when the Lord's Supper is celebrated. Again in the "ministration of Public Baptism of Infants," whenever His Kingdom on earth is increased, by the addition of "even one of these little ones," and also when the "little one" is sick and admitted privately. Again whenever one of riper years is gathered in; again in the order of confirmation, when with their own mouths these members of Christ ratify their vows to Him. Again in that solemnity which symbolizes the union that is betwixt Christ and his Church. Again when the sick member of Christ's flock need "visitation," and again when he receives his "last communion," and also when the man lies down to sleep until the last trumpet calls him from Abraham's bosom, for the final judgment: even over his corruptible body that missionary prayer is offered by the Church. It is inserted in the "churching of women," and is directed to "be used at sea."

Can a Church which thus constantly uses the most perfect—because Divinely inspired Missionary Prayer, be fairly said "to be neglectful of this great subject?"

Can the "Prayer Book," which contains all these provisions for Missionary Prayer, be fairly termed "lacking in direct and specific missionary petitions?" But this is not all—in our ordinal, or Form and manner of making, ordaining, and consecrating Bishops, Priests and Deacons (our missionaries in fact), the Litany and Communion office are always said, each, as we have seen, containing the Lord's Prayer, and the collects containing petitions for "*edification* of God's church,"—which can only be built up by the adding thereto of "living stones," or by missionary work. The Prayer for those who are to receive the "Order of Priesthood," prays, "that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be for ever glorified, and thy blessed kingdom enlarged." For the new Bishop we pray for "such grace that he may evermore be ready to spread abroad thy gospel, the glad tidings of reconciliation with thee."

Again in our *daily* Prayers we are led to humbly beseech "God the creator and Preserver of all mankind, for all sorts and conditions of men, that he would be pleased to make His ways known unto them, his saving health unto all nations." When this prayer is not offered, the Litany provides these petitions:—"That it may please Thee to illuminate all Bishops, Priests and Deacons, with true knowledge and understanding of Thy word; and that both by their preaching and living they may set it forth and shew it accordingly; we beseech Thee to hear us good Lord."

"That it may please Thee to bring into the way of truth all such as have erred and are deceived, *we beseech Thee to hear us good Lord.*"

"That it may please Thee to have mercy upon all men; *we beseech Thee to hear us good Lord.*"

In the too little observed *Ember weeks* we are taught to pray God "to those which shall be ordained to any holy function give Thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory; and *set forward the salvation of all men.*"

On the third Sunday in Advent we pray:—"That the ministers and stewards of his mysteries may * * so prepare and make ready His way by turning the hearts of the disobedient to the wisdom of the just," &c

On Good Friday is put into our mouths that most beautiful prayer, "O merciful God, who hast made all men, and hatest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live, have mercy upon all Jews, Turks, Infidels and Heretics, and take from them all ignorance, hardness of heart and contempt of Thy word, and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord," &c. &c.,

(It were well by the way that the use of the word *Infidel* in this collect, should be more generally understood, viz., as meaning, not those who, knowing the truth or having the opportunity set their faces against it—but all not believing,—including of course the heathen.)

Then again on the twenty-second Sunday after Trinity we pray that God's household, the Church may be devoutly given to serve Him in all good works," of which assuredly, *adding to the Church herself, is one of the foremost.*

"That thy church being always preserved from false apostles, may be ordered and guided by faithful and true pastors," is our Prayer for S. Matthias's Day.

On St. John Baptist's Day, we pray that after the example of that Holy man we may "constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake."

On St. Peter's Day, our prayer is, "make, we beseech thee, all Bishops and Pastors diligently to *preach thy holy word,*" &c.

On Saint Bartholomew the Apostle, the prayer is given us that "God's Church may love that word which he believed and both to *preach* and receive the same."

I have thus rapidly run over some of the opportunities in which a man with a mind so disposed may twice *daily*—thrice *weekly*—four times a year at the Ember seasons, and on various Holy Days, and in several Special services of the Church, find that she is not "peculiarly neglectful of this great subject," and that the "Prayer Book is" not "lacking in direct and specific missionary petitions."

Yours, &c.,

CUMBRIENSIS. *J. M.*

LUNENBURG DEANERY.

The Quarterly meeting of the Deanery of Lunenburg, was held at Blandford, on the 31st of October. Owing to various causes the attendance was unusually small. The members present were the Rev. H. L. Owen, (Rural Dean,) in the chair, the Rev. David Moore of New Ross, the Rev Henry Stamer of Hubbard's Cove, the Rev Richard Payne, (of Blandford,) and the Rev. Henry M. Burrows.

The meeting was opened with Prayer, by the Rev. President, after which the members read a portion of the Ordinal. Papers were read on the subject of Church Education by the Rev. D. C. Moore, and the Rev R. Payne, which contained many valuable suggestions, and gave rise to much profitable discussion. Among other admirable remarks, Mr. Moore read a brief extract from a capital sermon on the subject (the name of the writer has escaped my memory,) which we hope he will reproduce in the Church Chronicle.

It was resolved that the promotion of the Christian virtue of Temperance as viewed in connection with the Church, be the subject for discussion at the next meeting.

Notice of motion.—That Rule V, concerning the Prayer to be said by the members of the Deanery, be altered.

Prayers were said, and the Holy Communion administered at Blandford church before the opening of the meeting, and a morning service was held at Bayswater on the following day, by the assembled clergy. Both services were well attended, and seemed to be much appreciated by the Parishioners.

H. M. B.

Miscellaneous.

BIBLE CLERKS.

We somewhere read of an incident that transpired some years ago in Boston, which beautifully illustrates the importance of decision on the part of young men who would establish a character, and become useful members of Society. We will present the substance of the incident. The narrator subsequently became a clergyman, as did other leading members of the party. At the time this incident occurred, he was a clerk in Boston, and roomed with two other young men, also clerks. The first Sunday morning during the intervening hours from getting up to the hours for church service, he felt a desire to get his Bible, which his mother had given him on leaving home, from his trunk, and read it, as he had been accustomed to do on Sabbath mornings, but he feared the ridicule of his room-mates. Such, however, was the agony of his feelings, that he went to his trunk for the purpose, but his dread of ridicule overpowered him. After a few minutes he again opened his trunk, took his Bible in his hand, and again his fears overpowered him. Closing his trunk, he walked the floor in distress of mind. His companions, who were reading some miscellaneous books, noticed his agitated manner, and asked him the cause. At first he evaded a direct answer, but after a few moment's reflection, frankly told them all about it. They each confessed a similiar state of feeling, each having a Bible in his trunk, which they dare not get and read for fear of each other. They then mutually agreed to read the Bible on Sunday mornings. While thus engaged the first morning, two other clerks of the same boarding-house came in. They stated their agreement to their visitors, one of whom said he had a Bible in his trunk, but had not read it since he came to the city. The other said he would remain with them, and listen to the word of God. The first three of them agreed that they would have a chapter read by one of their number at nine o'clock every night. Soon after, four or five young men were in their room, when the nine o'clock bell reminded them of their engagement. The visitors were informed of their custom, and they desired to remain and hear the reading of God's word. The result was, sixteen young men in the house spent the Sabbath morning, as well as a season at night, in reading the Bible, while the moral effect upon the whole household was one of the happiest character.

This incident, though simple in itself, shows how much good may be done by decision of character, and fixedness of purpose, to perform all known duty at all times, and under all circumstances. It shows what influence one person, even a youth, may exert for good or evil. No person should ever be afraid to do right; he knows not the secret feeling of those around him, whatever be the air of levity they may assume. The hearts of a multitude may throb with a desire to do right, who only want a leader—some one to step forth, and unhesitatingly brave whatever opposition they may meet from the reckless and profane. The young men referred to above were called the *Bible Clerks*, a rich and splendid eulogy. They

all became useful citizens and active Christians; some of them were called to the dignified work of the Christian ministry.

There is nothing lost on the part of young men by strictly observing an upright, conscientious, fearless course of independent decision, but much to be gained. In every aspect in which such a line of conduct may be viewed, it assumes a beauty and a dignity that commends itself to the admiration of every honest, intelligent mind. It is the only course by which young men can fully establish a character, and secure the esteem and confidence of an intelligent and virtuous public. Honesty, sterling integrity, combined with industry, is important to permanent success in this life; and the young man who reads his Bible attentively is more likely to become a useful, respected citizen, to say nothing of its direct influence upon his future destiny, than he who neglects its Divine instruction.—*St. Louis Observer.*

EXTRACT FROM THE BISHOP OF RIPON'S CHARGE.

“I am clearly of opinion that one cause of the general neglect of the Lord's Supper is the infrequency of its celebration. Persons will draw the inference, however unfairly, that we attach no high degree of importance to an ordinance of which we seldom allow them the opportunity to partake. I therefore beg of those amongst you who have not yet done so, to aim at establishing a monthly celebration of the Lord's Supper. I am persuaded the adoption of this suggestion would bear fruit to your ministry. It is more than probable that, in the endeavor to bring up the number of your communions to this standard, you would have some prejudices and objections to combat. Seek to overcome, and be not overcome by them. I speak to those who have to watch for souls as men who must give account. In estimating, so far as you dare venture to estimate, the spiritual state of the parishioners committed to your care, a scanty number of communicants in proportion to the congregation which you serve is an unfavorable sign. It betokens, to say the least, a low standard of Christian obedience. Then how are we to raise it? Clearly, through God's help, by pointing out frequently and distinctly the nature and obligation of the Lord's Supper; by proving from the Scriptures that there can be no living faith in our risen Lord, no vital union with Him, no participation in the benefits of His atoning and intercessory work, except as the faith we profess is evidenced by diligence to keep His commandments. The professing disciple of Christ who neglects to frequent the Holy Communion not only violates a plain command, but rejects a Divinely-instituted provision for the nourishment and increase of spiritual life. Now, it necessarily follows that, in proportion as we both feel and urge the value of this ordinance, we shall aim to multiply the opportunities for its frequent celebration. ‘As ever,’ writes Bishop Beveridge, ‘we desire to be strong in faith, and zealous for the honor of God; as we desire to quench all the fiery darts of the wicked; as we desire to crucify the flesh, with the affections and lusts; as we desire that the power of Christ should always rest upon us, and enable us to walk in all the commandments and ordinances of the Lord blameless; in short, as we desire, by his assistance, both to live the life and die the death of the righteous, we must often ‘eat this bread and drink this cup,’ and invite our parishioners to do so along with us.’”

Rev. John Hall, D. D., of Dublin, Ireland, has accepted (by the Atlantic cable) the call of the 19th Street Presbyterian Church in New York, of which Dr. Rice was recently pastor. Salary \$6000.

Church News.

ENGLAND.—The action of certain parties in England, with reference to the Pan-Anglican Conference, shows clearly how distasteful Church Councils are to such as would desire to be "a law unto themselves," and thereby proves not less clearly—in view of the neology and infidelity of our day—that the finger of God is in this universal desire for revived Synodical action in the Church. Among the most earnest and satirical deprecators of the Pan-Anglican Synod, were the sympathisers with Colenso.

The liberal Dean Stanley, on being asked to allow Westminster Abbey—which he is the guardian—to be used for the concluding services of the Pan-Anglican Conference, refused, whereupon the Rector of Lambeth offered the venerable Parish Church of St. Mary's, adjoining Lambeth Palace, for the purpose. Dean Stanley's refusal, however, was keenly felt by the Americans as a thing which would give deep offence to a very large number of people in their country. It was the one place which all Americans visit,—which they love intensely,—and when the heads of their Church were thus all assembled in England, on a most solemn occasion, it was naturally expected that Westminster Abbey would have opened her venerable portals to receive them as a Body. But no. There is a kind of Charity which can tolerate everything but strict orthodoxy. Dean Stanley, however, offered the use of the Abbey to the Bishops, provided they would come to it *not* as the Pan-Anglican Synod. He professed a strong desire to show kindness to the Americans. He could not make up his mind to have them with the Pan-Anglican impress upon them, and they would not come without it. Even in this matter the thorough unity which characterised this remarkable gathering clearly manifested itself. Dean Stanley—by his letter to the *Guardian* on the subject of his refusal—shows that he feels uncomfortable. The fact is, the unity of the Church is a power which some people are only beginning to understand.

The late Church Congress at Wolverhampton [at which, by the way, our Bishop was present] was a very successful affair. The opening sermon was preached by the Dean of Norwich, from Rom. iii. 28, and St. James ii. 24: (the apparently contradictory statements of these two inspired men on the subject of Justification.) From these he endeavoured to show that the Church of England, in her two great parties, represented, as did St. Paul and St. James, two opposite but not contradictory sides of Divine truth. He showed that a sharp antagonism was now going on between those rival parties, which, if persisted in, would probably lead to the expulsion of one or the other from the Church, which would thereby lose her just balance and be injured in her catholic character. He therefore strongly urged mutual forbearance and united effort in the extension of Christ's Kingdom. Synods, Convocations, Conferences and Congresses, tended largely to a good mutual understanding, and the consequent increase of charity and brotherly emulation in good works.

The Rev. H. B. Tristram, the celebrated naturalist, read a most able and interesting paper, remarkable for its close reasoning and sober, religious tone, on the subject of Genesis and Geology. It is a pity that more of our clergy do not qualify themselves thus to grapple with the sceptic on his own ground and vanquish him with his own weapons.

On Lord Lyttleton's suggestion that the Church should have power to reconsider the phraseology of the Athanasian Creed and the Baptismal Service, in order to propitiate Dissenters, the great majority in the Congress showed, in a very

marked manner, that in their opinion such concessions would be prejudicial to gospel truth,—were therefore very distasteful to them as Churchmen, and would not be at all likely to win Nonconformists—even if made. One speaker showed that a better way of winning the sympathies of Dissenters would be by more largely employing lay agency in the work of the Church.

On the subject of Education, the Bishop of Illinois, in a most eloquent speech, argued that her connection with the State gave the Church of England a most important power of mingling religious with secular knowledge—a power, he was sorry to say, not attainable to anything like the same extent in his own country, where Church and State had no connection. He argued that education without religion was an evil,—increasing the will and ability to do evil. In this view all agreed.

An animated discussion took place on the subject of “Free and open Churches,” in which the advantages and difficulties of the system were well brought out,—the latter being the almost necessary separation of the sexes in free churches in large towns, and the desirableness of having a due appropriation of seats, to preserve the rights of parishioners, where strangers attend such churches in large numbers. The free admission and accommodation of the stranger and the poor into their Father’s house—unabashed by the frown of the rich man, or by the closed doors of the chief seats in the synagogue—together with other well-known arguments, were found to outweigh many personal inconveniences.

Perhaps the most important of all the debates at this Congress, was that on “Church Ceremonial.” On this question “there was some hard-hitting, which was as well received and vigorously returned as it was straightforwardly given. Mr. How’s energetic and well-worded remonstrance against the tone of scornful superiority which Ritualists have sometimes adopted towards “the mere Anglican,” was heartily approved of and endorsed. The Guardian says:

“The debate was conducted with great ability, and with much fairness and forbearance by the speakers on both sides. After a ventilation of the subject so thorough and so earnest, it may be hoped that the two sides on this question will understand and appreciate one another better than before; and will have arrived at a conclusion in which a good many who attach themselves to neither are much disposed to confide—viz., that there is no such hopeless divergence between them—as to forbid their hope of their still doing good work together for the prosperity of the common Church.”

Diocesan Synods and an increase of the Episcopate were warmly advocated. The Bishop of Lichfield expressed his readiness to introduce the former into his diocese as soon as practicable.

The bold policy of bringing together men of different views on theological points, has met with the most marked success, both in the Pan Anglican Synod and the Wolverhampton Church Congress. The result in both cases has proved that devout and earnest members of God’s Church can discuss the most exciting theological questions of the day, not only without acrimony, but with much benefit to themselves, and to the cause of truth, charity and unity. These meetings suggest and foreshadow the Synods and Councils which will—we know not how soon—restore by God’s blessing the lost pearl of unity to the Christian world.

DEATH OF THE BISHOP OF LICHFIELD.—It is but a fortnight since we had occasion to speak of the amiable and venerable character of the Bishop of Lichfield, and the firm and gentle manner in which he discharged his duties as President of the Church Congress, then in apparently vigorous health, notwithstanding his advanced age. We have now to record his death. He died suddenly, after a day of hard work, on the evening of Saturday last. In the morning he had been speaking at a meeting for the promotion of schools in connection with St. Nicholas’

College. The clergy of his diocese knew well his moderation of character, unassuming industry, and constant genuine kindness, and there are few men who will be followed to the grave with more unaffected sorrow.

By the death of the Bishop of Lichfield, the Bishop of Rochester becomes entitled to a seat in the House of Lords, and will read prayers, as junior Bishop, at the sittings of the house.—*Guardian*.

CAMBRIDGE.—More than usual interest in Congregations was excited on Saturday (12th October) in consequence of conferring the degree of Honorary Doctor of Laws upon certain of the United States Bishops who have taken part in the late Lambeth Conference. Seven of the eighteen presented themselves: Ohio, Illinois, North Carolina, Iowa, Arkansas, Tennessee and Pittsburg. They were presented by the Public Orator, and were received with repeated cheering; but much disappointment was felt at the absence of the Bishop of Vermont.

BISHOP OF CORK.—The Bishop of Cork (Dr. Gregg), in a Charge delivered at his recent Visitation, spoke in such terms of the Roman Catholic ritual and doctrine as to give great offence to the members of that Church in his diocese. So wide-spread, indeed, was the indignation felt at the Bishop's language, that a meeting was held in Queenstown, at which resolutions were adopted condemning, in emphatic terms, his "grossly profane and insulting observations," and his "generally offensive demeanour towards Roman Catholics, whose good-will had been assiduously cultivated by his predecessors." The expression that had given the gravest offence was that in which he alluded to "the Host" as "only bakers' bread."

ADMIRAL KELLY, who died on the 26th September, has bequeathed nearly the whole of his property, which will probably realise little short of £80,000, to found a school in North Devon for boys, sons of members of the Church of England.

COLENZO.—The *Church News* reiterates a former assertion, that Dr. Colenso has been advised by his friends to resign his position in Natal, adding that a Berkshire clergyman is prepared to resign his living in order that Dr. Colenso may be presented to it, and the legal position of the Bishop formally defined. "At first it was suggested that the Bishop of Salisbury's diocese should be selected—but finally resolved upon that Dr. Wilberforce should be chosen to fight the battle of Catholic truth against Erastian heterodoxy. Our readers may rely upon the substantial accuracy of this information."

UNITED STATES.—The Church in the diocese of Colorado—that of Bishop Randall is making good progress. On the 17th Sept. the good Bishop's heart was gladdened by the consecration of his first church in the Territory. It is situate in Nevada and was named Christ's Church. To show how quickly the Church takes root in the rapidly growing towns of the great West, may be seen from a communication in the New York Episcopalian:

"There is but one person in the whole parish who was born and bred an Episcopalian, and yet you might look long before you found a more orderly, earnest and attentive congregation anywhere in the land. The responses are full and loud, the singing delightful in its heartiness, and the close attention which is given to the preacher is enough to stir his soul to proclaim as he never did before, the good tidings of the Kingdom."

After describing other services in several interesting localities, in which the Bishop—as is the wise custom with American missionaries—explained the services and peculiarities of the Protestant Episcopal Church, the writer says: "The Bishop's heart has been full of joy at these fruits of the year's hard work. . . . There are few prejudices for our Church to overcome here, and the whole land seems to

be open before it. What we need is men and money, and your prayers; and we call on the Episcopalians of the East to give largely of all these requisites."

Liberal collections have been made in the New York Churches for the fever-stricken South.

Notwithstanding the hardships which the Indians have suffered at the hands of the U. S. officials and trading agents for many years, the religion of the white man has made progress among such of them as can be brought to do as the white says,—not as he does. The Rev H. P. Chase, a missionary to the Oneida Indians has lately been preaching in Connecticut for the benefit of his mission. He is an Ogibbeway Indian, his original name being Pah tah-qua-hung.

Bishop Payne, Missionary to the West Coast of Africa, has lately had the Prayer-Book translated into the Grebo language, and funds are now being collected to pay for the printing of it. It is likely to be of great service.

Reviews.

2. "THE MISSION OF THE COMFORTER." Two Sermons preached in the Cathedral of Christ's Church, Fredericton, by the Bishop of Fredericton.

We have received these excellent sermons, concerning which our curiosity had been somewhat excited by a certain class of the so-called religious newspapers which invariably sound the old slogan of "Puseyism!" whenever almost any doctrine of primitive Christianity is clearly stated, as in the sermons before us. These critics cannot yet see that—as the Bishop of Rhode Island lately expressed it—the world has outgrown their system of theology "because it contradicts the idea of the character of God as the common Father of us all." The Bishop of Fredericton, however, clearly upholds this idea, and shows in these sermons that God opens the door of His Covenant to all who choose to enter; and promises His Sacraments—not as empty and delusive forms, but symbols and pledges of the Divine Presence to all who worthily receive them. The Bishop says:—"What is by some derisively called 'Sacramental Religion' is not a belief in the efficacy of sacraments-irrespective of the working of the Holy Ghost, and of the right reception of the worshipper, a mere magical charm, which it is to be hoped no Christian believes in; but it is a firm persuasion of the reality and efficacy of the sacraments rightly administered and rightly received, (a persuasion which Cranmer, Ridley and Jewell held to the last hour of their lives), a firm belief in the presence and acting of the Holy Ghost, in and through the word spoken by the eternal Son for the use of men."

Keeping in view the late fierce attack on the Right Reverend author, an unprejudiced perusal of these sermons will satisfy any who—like ourselves—hold the doctrines of the Prayer Book in their plain, grammatical sense, that we shall have to make many unscriptural alterations in our formularies if we seek to satisfy the late censors of the Bishop of Fredericton.

THE CALENDAR OF KING'S COLLEGE, WINDSOR, N. S.

We have received the Calendar of King's College, Windsor, N. S., for 1867, and are delighted to find that the dismal rumors which had somehow gathered around our dear old Alma Mater, are all scattered like pestilential vapours before the clear shining of her good works, as shown by the full record before us. We thought the curriculum was full enough in our day, but our breath is taken away by the mere sight of the examination questions now ably attacked and overcome by her students—not merely in the good old subjects of Classics and Mathematics, but in the jaw-breaking and brain-taxing departments of Modern Languages, Mineralogy, Engineering, Chemistry *et hoc genus omne*. And that no mere smattering, in all these various branches, is aimed at, we have the guarantee of the Venerable the President, who has

no need to be ashamed of his pupils—scattered as they are over all parts of the globe, as many a sparkling name in the long list of graduates abundantly testifies. Able professors assist him in his labours, and learned and impartial examiners from Halifax and elsewhere testify to the thoroughness of the tests, and the satisfactory manner in which they are passed. The General Medical Council of the United Kingdom, we find, admit the preliminary examinations of students at this College as equal to their own, so that, as in the Law, the professional studies of a passed student of King's are allowed to date from the time of their actual commencement, provided it be subsequent to the date of his preliminary examination.

We are also glad to notice a new feature in the mode of instruction, viz.: the union of the professional with the tutorial system, by which students are enabled to devote not merely the regular time to each branch, but on any desired subject may receive additional assistance from the Professors during their leisure hours.

The list of Governors for this year will be looked upon by country Churchmen as a fair one, comprising, as it does, several well-known friends of the Church. Such lists have no inconsiderable influence in the popularity of a College.

Notices.

ADDITIONAL SUBSCRIBERS to the fund for re-building the Hubbard's Cove Church—Mr. William Keins, \$8; Mr. John F. Ader, junr., \$4; Mr. Charles Mason, \$4; Mr. Henry Hornish, \$8; Mrs. Henry Hornish, \$4; Mr. Samuel Shatford, junr., \$4; Mr. James R. McLean, junr., \$4; Mr. Peter Boutleer, junr., \$2; Widow J. G. Dauphnee, \$2; Mr. Frederick Dauphnee, \$20; Mrs. Henry Adams, \$20; Mr. William Garrison, \$2; Mr. James Garrison, \$2; Mr. George Dauphnee, \$4.

REV. HENRY STAMER, *Honorary Secretary and Treasurer.*
Hubbard's Cove, October 28th, 1867.

THE newly consecrated coadjutor Bishop of Newfoundland arrived in the R. M. S. *Java*. He celebrated the Holy Communion "early in the morning," and afterwards preached both at the Cathedral and the Garrison Church. We most heartily congratulate our fellow-Churchmen in Newfoundland on this accession to their Episcopate. And they have reason to be thankful to God, who has given to them so true and able a minister of the New Testament. The Bishop will visit New Brunswick, and we hope that he will return to meet his friend and fellow-worker then on his way to Bermuda, and be present with us on Advent Sunday.

THE Rector at Maitland wishes to take this opportunity of very thankfully acknowledging receipt of a donation of between £8 and £9 cy., handed to him by his kind friends Mrs. Murphy and Mrs. Stewart, from the ladies of the congregation of H. Trinity Church.

Rectory, Maitland, Festival of S. Luke.

OUR subscribers would show real interest in the welfare of the CHURCH CHRONICLE by forwarding to Rev. Canon Gilpin, as soon as possible, all arrears of subscriptions, as well as lists of new subscribers for 1868. If a weekly paper is desired, sufficient subscription lists for the purpose must be sent to the Rev. Canon Gilpin within a fortnight from the date of this issue.

ERRATA IN OCTOBER NUMBER.—In page 211—in last line but one—for "matters more essential," read "matters non-essential." In page 212—for "heavy with huge tassels," read "hung with huge tassels." In page 214—for "seal," read "zeal." In page 232—for "one hundred sounds," read "one hundred pounds."

TO CORRESPONDENTS.—"B." will appear in next issue. Also—"R. J. U."

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