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NOVA SCOTIA

*D. M.*

# Church Chronicle.

VOL. II.

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No. 6.

*"Ad profectum sacrosanctæ matris ecclesiæ."*

MUCH attention has lately been given in England to the employment of Lay-agency in the work of the Church. The great and ever-increasing disproportion between the number of parishioners and the working clergy, renders such aid very necessary. The want has been in some measure supplied by the help of sisterhoods, yet this does not meet the necessity for active agents in the work of the church. In the parish of Devon, indeed, and perhaps in some others, a body of "Lay Deacons" has been organized under the appointment of the Archbishop of Canterbury.

Two suggestions have been brought before the English Church, viz., the appointment by the authority of the Church of an order of sub-Deacons, or the increase of the present Deaconate. Both modes seem attended by difficulties, arising rather from the dread of acting without precedent, or from the trammels of the State, than from inability in the Church itself to carry on the work assigned to it by its great Head.

The subject has been considered and turned to use by the practical men of our sister Church in the United States, where "Brotherhoods" have been organized, and much benefit received from their work. We lately noticed the formation in Cornwall, C. W., of an association or guild, having for its object the support and assistance of the clergy, the building and decoration of churches, &c. How far they have succeeded we are not aware.

The employment of Lay-agents naturally present two phases—1st, where the primary object is benefit to the Church from the work of the agents; 2nd, where the first aim is the good of the workers. The former has prominence in England, where the means are ready to work with, and the class to be worked upon is definite and numerous. There a large number of communicants can be met with, and many men of comparative leisure. It is pleasing to see how readily many of them have responded to the call of their Church and cheerfully volunteered to give up part of their time for the benefit of less favored men. In their case such an organization would seem to be readily established and easily supported.

The primary object of the United States Church where "Brotherhoods" are formed, appears to be the religious training of the agents themselves. Hence they assume in some measure the position of benefit societies. This phase of the work would seem more difficult to organize and harder to sustain. It seems to demand more personal energy and care from the clergy, yet it naturally belongs to a new country and to a changing population. The former would call for the services of steady and advanced churchmen; while the latter would naturally embrace the activity of the young. The design of the former would be to take care of those who

belong to our communion; while the effects of the latter would be to build up the Church and enlarge her borders.

How far, then, might some such course be adopted here with benefit to our Church? We are placed in a position more similar to that of the Church in the United States than to that in England, and perhaps what has been found beneficial there might be most productive of good here. We have already made one step, by the establishment of the Synod with representatives of the laity, and we trust with no small benefit to the Church. Yet this is not enough. The aid of the laity in Church work needs to be still further evoked and turned to more practical use. They should be encouraged to feel and act as part of the Church, and to recognize their responsibility as such.

We have been told by one well versed in parochial labor, that in the villages, where every parishioner is personally known to the Rector, there is not much work for an association of laymen to do, and that if organized it must be chiefly with the object of benefitting the associated, and that it would be sustained with difficulty; while in the larger missions such agents would be very useful, but hard to obtain in consequence of the few who are in a position to undertake the duty. We cannot but think, however, that in every case plenty of work would be found to be done, and that if the standard of fitness be not placed too high, men will be found to do it for the sake of Christ and his Church, without regard to any direct benefit to themselves.

In the city, however, there can be little question as to the wants and probable advantages of lay-agency. There, too, there is quite sufficient material for its organization, and many advantages for combining the steadiness of older churchmen with the energy of the younger. What we need is, not the isolated labors of good men and women, instigated by a desire to be useful, and each one guided by his own feelings, but a band of associated workers, under the guidance of the clergy, who shall feel and act as part of a system, with regular ecclesiastical appointment and authority for the discharge of their duty.

This subject is proposed for the consideration of the Synod at its next meeting, and we trust they may conclude to take some definite action upon it.

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## ON THE ESTABLISHMENT OF A LAY OR SUB-DIACONATE.

THE following letter on the Establishment of a Lay or Sub-Diaconate has been addressed to the Archbishop of Canterbury by the Archdeacon of London, and is published with his Grace's consent:

*Charterhouse, April 16, 1866.*

MY LORD ARCHBISHOP,—Having been occupied for some months in correspondence with many persons, both of the clergy and laity, who desire the establishment of a Sub or Lay-Diaconate in our Church, I am thankful to have received permission to address to your Grace this letter, and to lay before you the result of the proceedings. Your Grace is aware, that in the last autumn an Association was formed for promoting the establishment of a Lay or Sub-Diaconate in our Church. The attention of the public was but slightly directed to it, and no great pains were taken to make its existence known; a few advertisements appeared, and persons willing to act as Lay or Sub-Deacons were requested to send me their names. In a very short time I had answers from more than one hundred persons of all ranks

and stations in society; expressing their willingness to accept such an office, and desiring at the same time to learn what the duties were they would have to perform. Had the advertisements been continued, there is reason to believe that a much wider response would have been made; but with the proof, which the first advertisements had given, of the number of persons anxious to be so employed, and without being able to make any satisfactory reply to their earnest inquiries, it seemed scarcely kind to continue to call for: from pious and zealous men the offer of service, and hold out hopes of acceptance, it being yet uncertain what duties or qualifications would be required from them. Another circumstance also rendered it inexpedient to excite greater attention to the subject; namely, the expectation that the question of a revival of some lower Order of Ministers would be considered, either by the Bench of Bishops or by the Convocation; so that on public as well as personal grounds it seemed desirable to postpone any further attempt to create a feeling in favor of a measure yet undefined.

It appears, then, that there is at this time amongst the laity much labor and zeal ready to be employed in the service of the Church, and that there are many persons willing to assist the clergy, with no other recompense to themselves than the consciousness of doing their duty. Of the need which the clergy have of help, there also can be no doubt: the question is, How shall the Church best avail herself of this proffer of service, and meet the earnest wishes of those who are praying to be employed? In other words, How can these persons be admitted to the Ministry?

In theory, the Parochial Clergy consist of two distinct Orders of Ministers—the Presbyters and the Deacons, each Order having distinct duties and responsibilities. How vast that difference is, need not be here stated; but the fact is self-evident to any one who carefully compares the service for the Ordination of a Priest with that for the ordination of a Deacon. Nothing less than the whole and entire devotion of his thoughts and life to the care of Christ's flock, is the demand which is made upon the Priest, and the service which he promises to perform; whilst of the Deacon nothing is required but the performance of certain public ministrations, the religious government of his own family, and obedience to the Ordinary's commands. Deacons, however, as helpers to the Priests, do not practically exist, although our Church requires, that whenever a Deacon is ordained, "it should be declared how necessary that Order is in the Church of Christ." The lower Order is but the stepping-stone to the higher; and the Church really derives no more benefit from having two Orders, than if there were only one.

The reason is obvious. The office of a Deacon is never undertaken for its own sake, but only as a qualification for the priesthood; the Deacon remaining a Deacon would hardly find employment, and must live at his own charge. Heretofore the services of Deacons have been little appreciated; the circumstances of society and of the Church have been such, that if a Deacon did not offer himself for the Priesthood, it was hardly supposed that he was correct in morals or sound in faith. The distinction between the duties of the Deacon and Priest, as well as their comparative value and importance, seems to have been overlooked. If a Presbyter, being nominated to a bishopric, shrunk from the elevation to the higher office, his conduct was accounted an evidence of the most perfect humility, but it was never suggested that similar feelings might properly influence the Deacon in declining the office of priesthood, or that the inferior office gave an opportunity to serve God for the promotion of His glory and the edifying of His people, which a man of piety might desire to have, without being obliged to seek the priesthood. But time is effecting a change in men's thoughts and feelings upon this subject. It was impossible that

the Church should employ Scripture Readers and others of the laity and parochial ministrations without virtually, though informally, recognizing a lower class of ministers, and a lower class of duties, as necessary for the instruction of the people; nor is it surprising, that many of those who are so employed should desire, that their mission should have public authority, and be publicly committed to them. The fitness of their desire being admitted, and the services performed by these persons partaking more or less of those which are entrusted in our Ordinal to the Deacon, the course of proceeding, which naturally suggested itself, was that of giving to such persons the office and position of a Sub-deacon; and your Grace is aware that this was in effect the proposition, which the late Archbishop Sumner permitted me to submit to his consideration, and to make known to the Church as having been so submitted, as long ago as 1850.

There was little difficulty in tracing the outline of the duties of a Sub-diaconate in accordance with our own Ordinal, as set forth at the Reformation, and the expediency of establishing such an Order has been, as your Grace is aware, discussed by the Clergy in several places. I may be allowed also to add, that the formation of the Association to which I have alluded, as well as other circumstances, may be adduced to show, not only that persons are ready to undertake such an office if established, but also that something is expected to be done to meet the wants of the Church and the wishes of those who are willing to render her the assistance which she so much requires. It is one thing, however, to devise a measure, and another to put it in practice, and accordingly it is found, that in the endeavour to carry out the design, and to give a real and legal existence to such an Order of Ministers, we are met with many objections and with serious difficulties. Some persons have scruples respecting the addition of another Order to the three, which from the Apostles' time have been in Christ's Church. Others are doubtful about the title of Lay Deacons or of Sub-deacons. The title Lay Deacon is said to be in itself a contradiction in terms, whilst that of Sub-deacon is looked on with jealousy, as if its adoption would assimilate the ministry of our Church to that of Rome. But, after all, the most serious obstacle to the re-establishment of any Order appears to be the connexion of our Church with the State. The Church alone, without the authority of Parliament, seems not to have the power to make any addition to the number of her Orders, to alter the quality of those who are admitted to them, or to frame a form of Ordination for use in the Church. These objections have been so strongly pressed-upon me in high quarters, that I have been almost led to despair of the Order of Deacons ever being made an efficient Order, or the performance of its duties secured to the Church by means of some other Order to be newly appointed or restored.

I am thankful, however, that from the same quarter from which I received so full a statement of the difficulties with which the question is surrounded, a suggestion was made that if the hindrances to the direct admission of the laity to the Order of Deacons were carefully considered, the removal of them might be a comparatively easy task, and certainly less difficult than that of devising measures for the establishment of another Order of Ministers.

In compliance with the suggestion, I have now to state to your Grace that, assuming that the Church is prepared to accept as Deacons, persons of private incomes, those who have served in the army and navy, lawyers, physicians, &c., and thus to include in the Order other persons, besides those who are qualified for and desirous of the priesthood, but three obstacles appear to stand in the way. The first is that of the Statute Law, which prohibits all persons in Holy Orders

from trading. The second, that of the 74th Canon, which requires in Deacons ability to give an account of their faith in Latin. The third is that of the 73rd Canon, which prohibits the Bishops from ordaining Deacons without an ecclesiastical stipend. Such are the preventives which hinder men, who are or have been in professions, the country gentleman, the banker, the merchant, or trader, from becoming Deacons. There are no other legal or ecclesiastical impediments; nor does it appear that the removal of these would in any way affect the priesthood, which would be kept clear, as at present, from the intrusion of persons of inferior qualifications and position, by the demand of superior learning and by the necessity of relinquishing all secular employment.

Of the extent to which the number of ministers serving in the Church as Deacons would be increased by the removal of these impediments, it is impossible at present to form any idea. But of this we may be assured, that if the opening of the Order of Deacons in this way to persons in secular employments were declared to have the approval of the Episcopal Bench, the feeling of the laity upon the question would be very easily ascertained, and the necessity and expediency of taking further measures for carrying the purpose into effect would be clearly seen. The extension of the Order of Deacons may probably be safer than the creation of a new Order; if found inoperative, it would have much less appearance of failure, and if proved useful, the number of persons in respectable stations seeking admission to it would probably from time to time increase. To this I may add, that the relation of the Diaconate to the Church and to society is so clear and defined as to ensure respect for those who may be admitted to it, in whatever condition of life they might be; but were a new Order created, there must be much uncertainty as to the light in which the people at large might regard it; and especially if persons of inferior qualifications as to manners and station should happen in the first instance to obtain admission to it.

I cannot, however, conclude without expressing my apprehension, that if the extension of the Order of Deacons should not be accompanied on the part of the Church by the recognition of some lower Order of Ministers, Readers or Catechists, much disappointment may be felt by those earnest-men who have offered their services as Sub-deacons, of whom many might shrink from the Deacon's office.

Respectfully submitting these statements to your Grace's consideration,

I remain, My Lord Archbishop,

Your Grace's faithful servant,

W. H. HALE,

Archdeacon of London.

The Lord Archbishop of Canterbury.

## THE COLONIAL CHURCH AND THE SUPREMACY.

THE *Guardian* thus ends an able article on "The Colonial Church and the Supremacy":—"We do not well know what to make of the doctrine of the Royal Supremacy, metamorphosed, as it has come to be from the course of events, from what it was in the days of the Tudors and Stuarts to what it is in a constitutional monarchy with Parliamentary government, even in England. Still; in England, tradition and history give it an intelligible place in our complex system. But in the Colonies the anomaly is extravagant. In a voluntary and unestablished body, which, except in some trifling matters of honor and precedence,—much better, as they probably soon will be, given up,—is absolutely undistinguished by the State

from any other religious denomination, the connection with the Imperial Crown is unmeaning; and not only unmeaning, but, whenever difficulties arise, an additional and needless element of embarrassment. It is equally unjust to the Crown and to the Colonial Church to wish to prolong the equivocal and unsatisfactory relations between them, which perhaps were necessary or natural at starting, now that those relations have been so clearly shown by the progress of events to be as inconvenient in practice as they are manifestly indefensible in theory. The Colonial Church, in most of the Colonies, owes no more to the Crown than any other of her Majesty's colonial subjects. There is no reason why, under pain of being disavowed by the Church at home, it should be fettered in its internal organization; be compelled to receive its Bishops from the Crown, and to refer its disputes to the decision of the Judicial Committee of the Privy Council. We have history before us; and if we found colonies, and Churches in colonies, we must be prepared to let them run their natural course. In due time, if we are wise, we shall be prepared for their claim, more or less full, to independence. In the case of the Colonial Church, what we have a right to do is to provide against inconvenience to ourselves, should they depart from our standard. But it is neither generous or politic to exact from them a conformity to our rules, where their circumstances are in the broadest way different from ours. The Supremacy is part of our constitution. To them it is a mere empty and unprofitable shadow; a restraint without any compensation. If we fear that Independent Churches may break away into extravagance, and if we distrust the power of those varied and manifold influences which will naturally act to keep them still at one with their mother Church, the history of the American Church may perhaps reassure us."

### THE CHURCH IN SOUTH AFRICA.

A numerously attended and influential meeting of clergy and laity, at which the Bishop of Oxford presided, was held on Friday the 27th April, at 70, Pall Mall, to consider the affairs of the Church in South Africa. The following resolutions were adopted:—

"1. That this meeting pledges itself to support the Bishop of Capetown by every means in its power, in his endeavor to defend and protect the orthodox Church in Natal; and promises to sustain the Bishop who may be consecrated in the room of Dr. Colenzo, by the Bishop of Capetown, as Metropolitan of South Africa, or who may be received by him.

"2. That a petition be drawn up and presented to the Upper House of the Convocation of the Province of Canterbury, praying it to consider the best mode by which it may warn all Christian people in communion with the Church of England against communicating with Dr. Colenzo, late Bishop of Natal, now, after long forbearance, excommunicated by the Metropolitan of South Africa, in accordance with the resolution passed by the Synod of South Africa.

"3. That the Primate of all England be respectfully requested to communicate to churchmen generally his judgment on the duty of all faithful persons, as to intercourse with Dr. Colenzo, late Bishop of Natal, now under formal sentence of excommunication.

"4. That the meeting undertakes to endeavor to raise funds, to be placed at the disposal of the Bishop of Capetown, for the benefit of the Church in South Africa, and would request the incumbents of parishes to have special offertories for this purpose.

"5. That a Committee be appointed to carry the above resolutions into effect."

## PRESENTATION TO THE BISHOP OF OXFORD.

The *Churchman* says that the Library of All Souls' College, Oxford, has been the scene of a very interesting gathering. It had been long felt that there ought to be some public expression in the diocese of Oxford of the sense entertained of the eminent services of its Bishop, not only to the diocese but to the Church at large. The idea took the form of a picture by Richmond, which was in the Exhibition last year. The subscribers, who were present in considerable numbers, both clergy and laity, presented this picture on Thursday afternoon, the Archdeacon of Oxford, Dr. Clarke, Canon and Sub-Dean of Christ Church, being their spokesman. The *Bishop of Oxford*, with much emotion, accepted the gift, observing that if any thing had been done in the diocese it had been done because he had been supported by such a body of clergy and laity as were unmatched, he believed, in any other:—

"He had experienced the utmost kindness and consideration from men who could not all be expected to agree with him, but who were ready to let all be merged, and that without compromise, for the truth was beyond and above all, in the one grand object of working heart and soul in the common ministry. Their united and harmonious work had had a vast effect on other dioceses. This diocese must always, indeed, take a leading place. Its connection with the University gave it a position which none but the metropolitan diocese could rival. It ought, therefore, to set an example, and it does so. For himself he felt entirely humbled at being placed at the head of such a body of men, and could only express the deepest gratitude to those who had borne with him and given him credit for meaning right even when he had made mistakes. His feelings at this fresh mark of kindness must be guessed, for he could not express them. He could only hope to give fresh proofs of his desire to deserve it. He had already been longer Bishop of the diocese than any of his predecessors but two, and they had only been one or two years longer. He hoped, therefore, to work "while it was day, before the night cometh when no man can work."

## "THE NONCONFORMIST" ON KEBLE.

A good and great man, whose memory will last as long as Christian devotion expresses itself in the English tongue, has just died. Last Friday—Good Friday—the author of the "Christian Year" breathed his last breath. We know what he was. He was a Tractarian; he was a sacerdotalist; he was a very rigid ecclesiastic. In almost everything that relates to Church life and outward Christian worship on earth he was opposed to us and that which we most cherish. Yet if we were to single out one man in the Established Church who was almost a personification of the Christian graces, we would single out John Keble. He was as gentle as the gentlest woman, and as spiritual as a saint. He was a saint,—a good and holy man, with some human weaknesses, but perhaps as little sin as any man who has lived in these times. But it is less as a man than as a poet we know him. Who does not know and has not sung his hymns? No recent English collection of Christian hymns could be without some of Mr. Keble's; and they are therefore to be found in nearly all the books used in Nonconformist places of worship. Some of them are already established favorites, and there are a few churches in which a hymn of Keble is preferred far before one of even Charles Wesley. And we fancy that Keble will go on displacing Wesley, at least among all cultured men and women. Charles Wesley has been to the Christian Church what Byron has been *not* to the Christian Church—the poet of sensuous passion. Keble is to the Christian Church what Tennyson is to all of our own age, whether of Christ or not—the poet of spirituality. We wish he had not so often sung in such sectarian dress, but we have always forgotten the dress when we have heard the song.—*Nonconformist*.



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 SOCIETY FOR THE PROPAGATION OF THE GOSPEL.
 

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At the annual meeting of S. P. G., the Archbishop of York, who presided, said, on opening the meeting:—

“The great difficulty which at present pressed on the Colonial Church ought before this to have been redressed: he alluded to the judgment of the Judicial Council in the case of the Bishopric of Capetown and the Bishop of Natal, by which the patents of some of the colonial bishops had been set aside, and their sees rendered vacant. A great wrong having been inadvertently done by the Crown towards some of those bishops in granting to them patents which were not worth the paper on which they were written, it was the imperative and paramount duty of the Crown without delay to come to a decision on this point, because, as matters now stood, great hardship was inflicted on individuals, and the cause of Christ was checked in many of our colonies.”

The Dean of Emsay proposed the first resolution:—

“That the continued emigration of our countrymen, at the rate of more than 66,000 annually on an average of the last twenty years, to British colonies in North America, Australia, and New Zealand, requires the unabated efforts of the Church at home to supply the settlers with spiritual ministrations in the first years of their temporal necessities.” He considered that the colonial branch of the Church of England was a complete answer to the Roman contravertualists who disputed its catholicity. There were three countries which, in the providence of God, had had a colonial empire within their grasp, and which had irretrievably failed—namely, France, Spain and Portugal. With regard to France, the cause of failure might be political and physical rather than religious; but religious considerations had doubtless something to do with the failure of Spain and Portugal. By our Colonial Church it was said that we were planting in our distant dependencies a sort of feeble Anglicanism, a representative of that which was the mere accident of history at home. He contended that there was no ground for such an assertion, and that the ecclesiastical system which had been planted there had proved an inestimable blessing. This was part of that mocking spirit which was abroad, which could sneer at the work of Bishop Patterson, and even at the sacred spot where the sainted body of Mackenzie was deposited. The work of the Church was, however, still going on, and no fires of ridicule would ever be able to burn it up.

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 ENGLISH INDEPENDENTS.
 

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THE London *Patriot* continues to insert long and able letters from Independent Ministers in favor of the adoption of the Apostles' or the Nicene Creed as the standard of orthodoxy for the Congregational body, and including the same in the trust deeds of the chapels. “Another Country Minister” points out that these two Creeds possess both the qualities which are essential to such documents, the positive and the negative qualities; they are alike “a barrier against heresy and a bulwark for Christian freedom.” Another question much discussed in the same journal is the position of Deacons. Complaints are loud against the “tyranny” of these officials. The *Patriot* endorses them to a considerable extent, saying: “We have no desire to extenuate the presumption, the insolent dogmatism, the hard and unjust dealing, the miserable secularity of tone, or the unscrupulous caballing of those official persons in the Independent Church who are fairly chargeable with these offences, and who give color to the imputation that our Church government is ‘a Diaconal despotism tempered by pastoral indignation and popular opinion,’” and adds that it is time to examine into the system under which they are elected. It comes to the conclusion that the present Diaconate does not represent the Diaconate in Apostolic times, but holds that a departure from primitive precedent is rendered necessary by the exigencies of the times.

## CONVOCAATION.

EACH succeeding Session of Convocation throws some fresh light on the nature of its powers, and the conditions on which its usefulness to the Church depends. More and more clearly it appears that the separate existence of two Provincial Convocations is almost fatal to any prospect of their employment in the work of legislation. That the Royal Assent should ever be given to diverse canons for the northern and southern parts of England, except in matters (if such there be) of exclusively local interest, is inconceivable. In the case of Ireland and Scotland we are familiar with instances of separate national legislation on a multitude of subjects: nor is there any good reason why English and Irish Convocations should be fused, or why the canons they might respectively pass should be in all points alike. With Cantorbury and York it is different: the practical inconvenience of an operative system of ecclesiastical canons for the dioceses on one side of the Trent, which should have no force on the other, would be too evident for any Minister of the Crown to encounter, and too serious for public opinion to tolerate. The revision of existing canons, recommended by Mr. Bramston in a speech which met with just and general favor on the last day of the late Session, has this obvious difficulty in its way. Mr. Bramston, it is true, has only moved for a committee of inquiry; and its proceedings must in their nature be purely tentative: but it is well to remember that nothing short of absolute agreement in the matter between the two Convocations can give any chance of bringing the question of revision in a practical shape before the Ministers of the Crown.

In those more numerous questions on which Convocation is not required to legislate, but only to give the weight of its advice and authority, though identical expressions of opinion cannot always be looked for, some concurrence of deliberations between the North and the South is nevertheless to be desired. If Acts of Parliament touching Dilapidations, Banns of Marriage, and other practical questions, are to be obtained from the Legislature, there must be no mistake as to the consent of the clergy in their Convocations to the schemes proposed. Parliament itself can only legislate in the direction in which public opinion is believed to incline: and, if it is guided at all, as it certainly ought to be in matters ecclesiastical, by Synodical resolutions, the resolutions passed at York and Westminster must agree in the guidance they supply. A notice of motion has been given by Sir Henry Thompson on the subject of uniting the two Convocations, which may afford an opportunity for discussing the whole subject; although his plan of including the Irish Church within the scope of the proposed inquiry does not increase the chances of obtaining a practical result.

Many subjects, however, remain—and those of deep interest—on which either Convocation may fitly give, and, indeed, is bound to give, its separate and independent judgment. Of these none is more important than that of the relations between the Church at home and her Colonial branches. They were brought into discussion in both Houses at their late meeting. The Upper House had to answer the questions from Churchmen at Natal; the Lower House endeavored to deal with the request for a General Anglican Synod, made by the Bishops, clergy and laity of the Canadian Church. In both cases a sense of the gravity of the issues raised seemed to forbid a hasty decision. For though the English clergy are almost unanimous in disapproving Bishop Colenso's teaching, and quite unanimous in desiring cordial intercommunion with their Canadian brethren, the best methods of giving effect to these feelings are not so easily ascertained. The Bishop of Oxford's zeal carried

him a little beyond the bounds of prudence when he demanded an instantaneous answer to the very serious questions put by the Bishop of Capetown and the Dean of Maritzburg. Private deliberation and careful inquiry ought to precede and prepare for the important business of framing such a reply, if indeed it be possible, so far as the Dean's queries are concerned, in the present stage of the controversy to reply at all. The members of Convocation may say, indeed, that they are resolved not to admit Bishop Colenso to their pulpits, and that they will hold no communication with him as a Colonial Diocesan on ecclesiastical matters; and such a declaration on the part of the Bishops and clergy of the Province of Canterbury would, in effect, be to disavow and condemn him before the whole Church. It might not be so easy to give a pledge that he should not be admitted to communion at any English altar, nor perhaps in some respects so desirable. At all events, the difficulties which attend such a pledge, and the consequences that may flow from its adoption, ought to be very well considered before the Convocation of Canterbury is committed to it. Let us support the Bishop of Capetown by all means that are consistent with our own position and duties; but do not let us, in our eagerness to do so, forget the wide difference between our responsibilities in England and those of a Bishop in a Colonial See. Before the next sitting of Convocation, the Bishops may see their way to the adoption of the right course: if they do, there is little fear but that the Lower House will heartily support them in adopting and maintaining it to the end. Meantime the Propagation Society is free to act without running the risks which beset the more authoritative action of Convocation; the Committee of that Society will, no doubt, take care that the cause of the wronged and suffering Churchmen of Natal is not betrayed.

Turning from these debated and debatable questions to those on which all are agreed, we have to notice the step that was gained during the late Session of Convocation in the movement for the extension of the Episcopate at home. For the first time the Bishops with evident sincerity and earnestness united in declaring the need they had themselves experienced of some addition to their own body. Others have long since observed that Episcopal functions in the larger dioceses were not, and could not be, adequately performed; we have now the one important testimony to that fact which seemed to be withheld. The touching words in which the Bishop of St. David's described his own anticipation of the infirmities which, at no distant day, may diminish his power of pastoral usefulness, found an echo from almost every Episcopal voice. The Bishop of London's absence, occasioned by serious illness, spoke plainly of the discomfiture of the over-confident hope he once expressed of being able singly to do the vast work attendant on the spiritual oversight of the metropolis; while not even the youngest members of the Upper House were sanguine enough to contradict the experience of their elders in the Episcopal order. If the moderate addition of the three bishoprics now asked for should be refused, the authorities who refuse it will be wholly responsible for the disaffection which a keen sense of wrong will assuredly arouse in a considerable portion of the Church of England.

The question of Suffragans, too, has advanced by the consentaneous action of the two Houses. In this respect the otherwise most valuable Report of the Cathedral Commissioners stands corrected by subsequent experience. The frequent employment of Colonial Bishops in the diocese of Exeter and elsewhere has shown that administrations of the rite of Confirmation, and some other Episcopal functions, might be very largely multiplied by the creation of Suffragan Bishops without any of the evil consequences once predicted as likely to arise from such a course. The

Bishop of St. Asaph, however, seems to have been thwarted in his endeavors to obtain this reasonable assistance for his own declining years. Lord Westbury's transparently unreal plea, that he could not act on a statute that had been for three centuries in disuse, had not even the merit of historical accuracy to justify it: for one Suffragan Bishop at least was still acting in the 17th century: a fresh creation of them was urgently demanded by the Puritans themselves at a still later period. When such simple and well-founded requirements of the Church are dismissed with these miserable substitutes for argument, Churchmen are tempted to think that statesmen have lost their candour in the turmoil of public life, and that men who were once loyal to the Church have forgotten their loyalty in the excitement of political partisanship or the weariness of official toil.—*Guardian*.

### COLONIAL AND CONTINENTAL CHURCH SOCIETY.

THE Report of the Colonial and Continental Church Society, read at their annual meeting in St. James' Hall, London, on the 8th May last, contains the following matters of interest:—

“There has been an increase in the General Funds of £405 4s. 2d.; in the Special Funds of £1,489 5s. 8d. The increase in the last, though it in no way affects the ordinary working resources of the Society, is yet satisfactory, as implying a corresponding increase in the amount of work done through its instrumentality, apart from that carried on by means of the funds contributed for its general purposes. The Committee have thus entered on their new year with their Reserved Working Fund at £4,500, being within £500 of the £5,000 which it has so long been their desire and object to attain, and they may say that they have never begun a year more satisfactorily in a financial point of view. They report this all the more thankfully because at one time during the past year they feared a different result, and felt it necessary to issue an appeal for aid. Many of their friends by their response to that appeal have helped to place the Society in its present position, and to them and all their other supporters they return their hearty thanks. There has been, indeed, a decrease of £250 in the Association receipts as compared with last year, when it will be remembered they were higher than they had been for many years before. This deficiency, however, arises, the Committee have reason to believe, from temporary causes. They are conscious that it is to the receipts under this head they must look as the surest index of the progress or retrogression of the Society, and they once more appeal to their friends throughout the country to relax nothing of their efforts, and to the parochial clergy especially to second the exertions of their Association Secretaries that fresh openings may be secured, fresh Associations formed, and additional congregations have brought before them the cause of their countrymen abroad.

“The Committee have during the past year had a long and interesting correspondence with the Corresponding Committee in Montreal. They felt it their duty to ask questions the answers to which might show the good effected by the Society in this diocese. The result has been very full and satisfactory information, showing how much this part of Canada owes to this Society for the manner in which it has promoted and fostered the cause of sound scriptural education, first, by initiation of a normal-school system twelve years ago, and, since the work has been taken up by the Government, by the religious instruction which the Church of England teachers

have always received in its model schools—so not only has help been given to the schools in the poorer country districts, but all over the diocese the benefits from its course of instruction has been felt. The Committee cannot explain this better than in the words of the Bishop of Montreal at the last Annual Meeting of the Society in that city:—“It was no trifling thing that such a number of young people have passed through the training schools here in this city to act as teachers in various parts of the country: that they have not only been taught in the Government training schools such knowledge as might be necessary to exercise their minds, and such systems as were to be useful in imparting knowledge to others, but that they had also been at the training schools connected with this Institution, under the supervision of this Society. This was no unimportant work, and, independent of it, there was a great number of schools scattered over Canada which received assistance from this Institution.” One of the peculiar features of Lower Canada is the large Roman Catholic French speaking population. This at once gives our Protestant brethren strong claims on our sympathy and also on our encouragement to their labours in the vast mission-field thus opened before them. A large proportion of the grant to Montreal is, therefore, expended on the Sabrevois mission, of which Rev. N. V. Fenn is Principal. That work has been gradually extending in spite of straitened means and great difficulties, and its results are now described in an urgent appeal put forth for help during the past year by Mrs. Fenn, who mentions as connected with it at the present time, four stations, four ordained and one lay missionary—three of whom are Canadians—four teachers, three French schools, and three missionary students; besides two English schools maintained to prevent the poor and scattered Protestants from returning to Romanism. Surely help given to such a work is well bestowed.

“In New Brunswick the Committee are happy to announce some progress made during the past year. By carrying out a resolution gradually to withdraw the grant from one of their stations they have been enabled to send a clergyman to Shediac; or, rather, by this transfer of their grant to meet the efforts of the people there to support one, and thus to occupy fresh ground. The Committee would here observe that it is their constant principle to help those who help themselves, and their desire to withdraw from places where it is shewn their help is no longer needed, to others where it may call forth fresh exertions, and inaugurate new work. A new association has also been formed in New Brunswick, to promote the interests of the Society and to increase its funds.

**A SOUTHERN BISHOP.**—Florida was, even before the war, the feeblest of the Southern Dioceses. The Bishop had a comfortable private fortune, which has all been lost. A correspondent, who has lately visited Tallahassee, speaking of the good and venerable Bishop, who is also a parish priest, and of very small and slight figure, besides being of advanced years, and not of robust health, says that he found him ringing with his own feeble hands the bell of his parish church, to call the people to the week-day service. Faithful in the midst of poverty, ruin and the deepest distress!—*Am. Journal.*

## SUMMARY OF CHURCH NEWS.

A public meeting of the Society for Promoting Christian Knowledge, was held in St. James's Hall, Picadilly, April 30. The Archbishop of Canterbury, who presided, addressed the meeting, saying that they were met under circumstances of a peculiar and very interesting character. The S. P. C. K. appeared for the first time since its foundation on the public platform.

The Society had been in existence 170 years. It took its origin from its having been noted by some very excellent men that the vice and immorality which at the end of the 17th century prevailed in the United Kingdom, was greatly owing to gross ignorance of the principles of the Christian religion, and they met together to consider how they might be able by due and lawful methods, to promote Christian Knowledge.

In the convocation of Canterbury May 1st, the subject of Lay co-operation, and of the establishment of a minor Order was discussed, and the Lower House was directed to take both subjects into consideration.

Letters were read from the Bishop of Capetown and the Dean of Maritzburg, asking in substance the questions:—

1. By the Bishop of Capetown—Whether the Church of England holds communion with Dr. Colenso and the heretical Church which he is seeking to establish in Natal, or whether it is in communion with the orthodox Bishops who, in synod, declared him to be *ipso facto* excommunicated?

2. By the Dean of Maritzburg—Whether the acceptance of a new Bishop on our part, whilst Bishop Colenso still retains the letters patent of the Crown, would in any way sever us from the mother Church of England?

By the Dean of Maritzburg—Supposing the reply to the last question to be that they would not be in any way severed, what are the proper steps for us to take to obtain a new Bishop.

The Bishop of Oxford and two other Bishops proposed to answer these questions in a straightforward manner, but several of the Bishops present hesitated and doubted about the expediency of giving an answer. The Archbishop, however, in his out-spoken way, said that "He had never for a moment hesitated to give his advice to the Bishop of Capetown, for whom he felt the greatest sympathy."

A resolution was passed "to consider and report on the best mode of providing assistance for Bishops who from age and infirmity are unable to discharge the duties of the Episcopal office;" the retiring of Bishops and the election of Suffragan Bishops are included.

A resolution by Archdeacon Denison was passed that the present Court of Final appeal in Ecclesiastical causes is open to grave objections, and its working is unsatisfactory.

The petition from the Provincial Synod of Canada for a general Anglican council was presented by Canon Hawkins. It was unanimously resolved that the Archbishop be requested to appoint a committee to consider and report upon the petition of the Provincial Synod of Canada.

The Lower House adopted a resolution praying for sub-division of Dioceses and the appointment of coadjutor Bishops.

May 3rd.—The Lower House passed an amendment relative to Lay co-operation to the effect that a more extensive employment of the Laity is desirable; and that a new office or order be instituted in which Laity might be engaged in assisting the Clergy, either by the name of Sub-deacon or Reader.

A resolution was passed, amid cheers, requesting the Archbishop to direct the appointment of a committee to examine the Canons Ecclesiastical with a view to their amendment and adaptation to the present necessities of the Church.

The committee on Ritual was not ready to report.

A bill to legalize marriage with a deceased wife's sister was rejected by the House of Commons.

Mr. Gladstone has obtained from Parliament a grant of £7,000 to restore the magnificent old Chapter House of Westminster Abbey.

The *Guardian* says that the friends of the late Mr. Keble are collecting materials for a memoir of the author of the *Christian Year*, which will be published by Parker as soon as possible.

Several Bishops assembled lately in the great library of Lambeth Palace, when questions of importance, affecting the Colonial Church particularly, were taken into consideration.

Her Majesty's Government have consented to the creation of a new bishopric in Australia, to be formed out of the present enormous diocese of Newcastle, New South Wales, which at present contains an area of 500,000 square miles. The see, which will be known as that of Grafton and Armidale, has been provided mainly through the generous contribution of an Australian merchant recently deceased, and the subscription of other persons interested in the colony. The Rev. Samuel Robinson Waddelow, M. A., St. Peter's College, Cambridge, (B. A., 1855,) Curate of Bowenmouth, Hampshire, has been appointed the first Bishop.

The Church Congress at York will be held on Oct. 9, 10, and 11, under the presidency of the Archbishop of York. The Archbishop of Canterbury has consented to preach the sermon. The Bishops of Oxford, Ripon, Gloucester, and Bristol, the Earls of Harrowby, Devon and Nelson, the Atty. General, the Queen's Advocate, with some other distinguished laymen, are expected to read papers.

*Diocese of Ely.*—A scheme was resolved upon by the Bishop of Ely, in conference with the Dean and Chapter and Rural Deans of the diocese, towards the close of last year, which provides for the invitation from time to time of clerical and general conferences to hold counsel with the Bishop; the former consisting of his lordship, the Dean and Chapter, the Archdeacons, Proctors in Convocation, and Rural Deans; the latter of these, together with one laymen from each of the 28 rural deaneries, annually nominated for the purpose at ruridecanal meetings.

At the monthly meeting of the S. P. G. in May, the following resolutions were passed by a large majority:—

Referring to Bye-Law 18, which requires the Society's missionaries in every country to be subject, when there, to the Bishop or other ecclesiastical authority; referring also to the minute of 20th of February, 1863, in which, after reciting a letter from his Grace the President, dated the 9th of February, 1863, it was resolved—

"That the Society do postpone the re-election of the Bishop of Natal to the office of Vice-President until such time as they shall be certified by the Archbishop that the Bishop of Natal has been cleared of the charges referred to in his Grace's letter, and during such interval all matters relating to the administration of the Society's grants to the Diocese of Natal, which have heretofore been placed by the Society under the control of the Bishop, be intrusted to a committee, consisting of the Dean of Maritzburg, and the Archdeacons of Maritzburg and Durban, with two laymen, who shall be recommended by the Dean and the two Archdeacons, and approved by the Society."

Resolved—

I. That the 18th Bye-Law notwithstanding, none of the Society's missionaries in Natal shall, until the foregoing resolution be withdrawn, be subject to Bishop Colenso.

Resolved to be subject to the Bishop of Natal



II. That, under existing circumstances, the Society's missionaries in Natal be instructed to regard the Natal Committee (which includes the Dean and Chapter) as their organ of communication with the Society.

III. That the Bishop of Capetown be requested, under existing circumstances, to give such Episcopal superintendence, and supply, for the present, such Episcopal ministrations as he may be able to afford, or to obtain from any other South African Bishops, to the Society's missionaries at Natal."

At the late May meetings, the Report of the *Colonial and Continental Church Society* congratulated the friends and supporters of the Society on its financial position. The receipts were £32,508; disbursements, £30,057; balance, £2,540.

The Earl of Shaftsbury, presiding at a meeting in Exeter Hall, May 1st, of the Society for Promoting Christianity among the Jews, made the following remarks:—

"There are two works to which I wish to give specific attention that have lately been given to the world, which are worthy of the study, worthy of the deep thought, and I may add, worthy of profound thankfulness to God of every man who believes in the Word of God or the revelation of His will to men. The first of them is *Lectures on the Prophet Daniel*, by the Rev. Dr. Pusey, and the other is *Lectures on Isaiah*, by the Rev. Dr. Payne Smith, Regius Professor of Divinity. It may, perhaps, startle some of you that I should recommend a work written by Dr. Pusey. He may have some opinions from which we differ with respect to our views of ecclesiastical points, but I believe that a man of greater intellect, of more profound attainments, or of a more truly pious heart than Dr. Pusey, it would be difficult to find in any Christian nation. (Applause.) Those volumes completely dispose of all the figments pretended to be drawn from reason and argument, with respect to predictions concocted after event, or with regard to pseudo Isaiahs. If you read these volumes you will find that they have not left a single scrap of reasoning, a single shred of fact to bring to bear against the volume of revelation. If you read these books you will be led devoutly to thank God that such men have been raised up to the present occasion, and that they have been enabled to furnish forth so well-stored an armoury from whence men may draw all the facts they require, all the arguments, they need to confirm them in their belief of the truth of the Bible. Read them, and you will be led to the conclusion that prophecy is indeed a light shining in a dark place for the comfort and instruction of believers, and for the gainsaying of all who set themselves in opposition to the Word of God. And to bring them into contact with this our meeting, I would add that those two books are two as good speeches as ever can be made in support of the society for the conversion of the Jews."

UNITED STATES.—The American papers contain a notice of the death of the Right Rev. George Burgess, D.D., Bishop of Maine. He died at sea, on board the brig "*Jane*," on his way to return to the United States from the West Indies, where he had spent the winter for the benefit of his health. His remains were brought home and met at Boston by a deputation of the clergy of his diocese.

The convention of the Diocese of Pennsylvania met on the 22nd May. The Board of Missions presented a cheering report, shewing that many of the missions, formerly aided, were now not only self sustaining, but helping others. The advance seems to have been made generally not by increasing population, but rather by the growth of the Church.

The new diocese of Pittsburg, formerly part of Pennsylvania, held the first meeting of its convention on the 16th of May, under the presidency of its Bishop, Right Rev. J. B. Kerfoot.

All the dioceses of the Southern States have now returned to their union with the General Convention.

A resolution relating to an Order of Evangelists in the diocese was presented at the late Diocesan Convention of Massachusetts. After some discussion it was referred to the Executive Missionary Committee.



CANADA.—The Synod of the Diocese of Toronto, meets this day, June 13th.

The Synod of the Diocese of Huron was convoked for 6th June, at which time the Bishop held his visitation. Among other business for consideration was a canon on the discipline of the clergy, and one on repairs and delapidations.

NEWFOUNDLAND.—The "Telegraph" contains an account of the confirmation lately held by the Bishop on his return from Bermuda. The whole number of candidates presented for confirmation amounted to 548. An address was presented by the church-wardens and parishioners of St. Paul's, Harbor Grace, congratulating the Bishop on his return.

His Lordship had taken passage in the surveying vessel to hold confirmations at Bay de-Verd and Trinity Bay.

## NOTICES.

D. C. S.

At the last meeting of the Executive Committee, May 18th, a grant of \$80 per annum was made toward the support of an additional missionary at St. Margaret's Bay, on conditions that the people made up the sum of \$120.

A grant of \$100 was made for an outfit to Mr. Charles Croucher, a candidate for Holy Orders, to be paid upon his entering upon Missionary duty.

\$40 was voted for one year to pay the expense of Missionary visits to Caledonia.

A draft of the Annual Report was read by the Secretary, adopted and ordered to be published as the 28th Annual Report of the Executive Committee.

Notice of motion was given for a grant towards supporting an assistant Missionary at Ship Harbor, Eastern Shore.

The next meeting of Executive Committee will be on Friday, June 15th.

The Secretary of D. C. S. informs the Clergy that the 28th Report is now printed and will be sent as quickly as possible to the local committees.

## MEETING OF THE CLERGY.

July 2nd.—Annual General Meeting of the D. C. S. at two P.M. in the National School.

July 3rd.—Morning service at 11 o'clock, with Holy Communion at St. Luke's Cathedral. Afternoon service at three P. M., with the Bishop's charge.

July 4th, 5th, 6th and 7th will be devoted to the business of the Synod.

There will be morning prayers at 9'clock, at the Bishop's Chapel, on Wednesday, Thursday, Friday and Saturday, immediately after which the business of the Synod will begin.

There will be evening service at St. Luke's Cathedral each day of the week at half past seven o'clock.

On Sunday, May 13th, the Bishop held a confirmation at Rawdon, and on Wednesday at Windsor in the morning, and at Falmouth in the evening.

On Trinity Sunday his Lordship held an Ordination at the Cathedral, when the Rev. Alfred Brown and A. D. Jamieson were ordained Priests, and Mr. Chas. Croucher was ordained a Deacon. The sermon was preached by the Rev. J. Abbott.

On Sunday, 3rd inst., the Bishop preached at Sackville and at Bedford, where there is now reason to hope that the Church long since commenced will be completed without delay.

Last Sunday confirmations were held at Kennetcook and at Maitland, and on Sunday next, 17th inst., his Lordship has engaged to hold a confirmation at Newport Parish Church in the morning, and to consecrate the new building at Woodville in the afternoon.

The Editor will be much obliged to any one who will give him a copy of the Reports of S. P. G. for 1858 and 1859.