

prospects of jealousy, heartburning, and dispute; perhaps even of civil or international war, which the next few months may witness on the sunny shores of the Mediterranean. That some collision of policy and aim is imminent, we can scarcely doubt; and the selfishness, cunning, and strength of the one side are fairly matched by the indignation, suspicion, and enthusiastic national spirit of the other.

To the believer in an overruling Providence it is both gratifying and hopeful to observe that hitherto the pertinacious endeavours of Napoleon to hinder the upbuilding of a strong Italian kingdom have been singularly met, and for the most part frustrated by events with which human policy and intention have had very little to do. An outline of recent Italian history, which we publish in another column, will give some striking examples of this fact; and we may hope that similar unforeseen interpositions of a higher power will ere long bring to nought the selfish schemes of cabinets, and will work out for Italy a destiny which to our eyes has long seemed manifest; making her another England in the Mediterranean Sea, the honest and successful champion of civil and religious liberty for all the Latin races of the Old World.

Christian Messenger.

HALIFAX, SEPTEMBER 5, 1866.

The broken Telegraph Cable of last year picked up.

It will be seen by the telegram in another column that the Atlantic Telegraph Cable which was partially laid last year, and broke in mid-ocean, has been picked up, a splice made, and the *Great Eastern* is on her way completing the work for the remainder of the distance to Newfoundland. This we deem a far more wonderful feat, and triumph of science than that of laying the former cable.

We have heard of the difficulty of "finding a needle in a bundle of hay," but the thought of grappling at the bottom of the ocean, three or four miles in depth, and expecting to bring up a line about an inch in thickness was deemed far more chimerical. And yet, incredible as it may seem, it has been successfully accomplished. This, as it is the latest, may be considered the greatest marvel of this nineteenth century, eclipsing all the wonders of former achievements of man. We shall hesitate hereafter, before we pronounce any conceivable thing an impossibility. The details will be looked for and read with great interest. We shall probably receive the account before our next issue.

PUBLIC WORSHIP.

THE ORDINANCE OF PRAISE.

We have in the Scriptures abundance of precept and example for the use of praise as part of the public worship of Almighty God. And by way of giving definiteness to the mode of offering praise, we find that our Lord and his disciples after the institution of the sacred supper "sang an hymn and went out," or as the revised version reads, "And having sung, they went out," &c., which rendering our Presbyterian brethren will probably not object to.

This may be regarded as satisfactory evidence that praise is appropriately expressed by singing, and that exhortations to praise and giving of thanks are intended as injunctions for christians to unite together in the use of music in connection with words of adoration. It appears evident by the Apostolic epistles, that the first christians used the service of song in their worshipping assemblies. Having come to this conclusion we are led to enquire what were the words used by the first churches? and what are we required, or at liberty to use in the present day? and how should we use them so as to act in full accordance with the precepts and principles of the gospel of Christ?

For the purpose of a brief examination of this subject we may notice that it naturally divides itself into two departments: 1st. The matter, or what we should sing; and 2dly. The manner, or how we should use the language employed in singing.

1. As we have no divinely prescribed formula of prayer, so we are without any appointed ritual for this part of worship. Much has been said of the Psalms of David as the only appointed book of psalmody for the church in all ages. If our worship were conducted in Hebrew, and the Psalms could be used by christians, universally, in their original tongue, there would be some weight in the arguments by which this opinion is sustained. But as intelligent worship demands a translation into the various languages of the

people requiring to use them; and as the metre must therefore vary from that used in the original Hebrew, only the thoughts and not the precise words could be retained, and these may unquestionably be variously expressed in other combinations as well as in that found in the Book of Psalms. Some of the Psalms are doubtless more full of devotional feeling than most of the ordinary uninspired compositions, but then there are others which would be utterly unsuitable and inappropriate for christian worship. The Psalms are probably our best models, and were used for the service of praise in public and social worship in the first ages of the christian church, but the apostle intimates that there were also other compositions in use when he says:—"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord," and again, "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Following the spirit of these passages of Holy Writ, we are not required to confine ourselves to the use of the psalms, although they are the only inspired compositions, or to any particular version of them, but may adopt other rhythmic compositions as adapted to express adoration and praise, exhortation and admonition, christian doctrine and experience. These views, then, lead us to regard a compilation of "psalms and hymns, and spiritual songs" as the legitimate book of the church for this service. Having this, then, we are supplied with what we regard as all that is needed in addition to the Bible, by way of a liturgy for christian worship.

We shall consider the question of Manner of Praise or church music, in a future number.

BISHOP BINNEY'S CHARGE.

Our attention has been called to a pamphlet which has just been published, containing "A Charge lately delivered to the clergy at Halifax," and again at Charlottetown on the 1st of August, by "Hibbert, Lord Bishop of Nova Scotia." It is not stated, of the Church of England, nor is any designation employed to distinguish the church of which Dr. Binney is Bishop!

Whilst we have no desire to express a word in reference to the ecclesiastical arrangements of other bodies of christians, or call in question any of their proceedings, yet, when such matters are given to the world, and offered generally for sale, they become public property; and as such invite examination and criticism. Much of this Charge is taken up in discussing questions belonging exclusively to the denomination over which Bishop Binney presides with so much ability. The Bishop expresses his regret that there is no *stone Cathedral* in his diocese, and urges more concern in providing houses of public worship, and that "the improvement in the Temples of our God ought, at least, to keep pace with those in our own dwellings." From the buildings he proceeds to the vestments. This feature in church practices is commonly made a test of connection with the rival parties in the Church of England. The interpretation of the rubric and the amount of conformity to ritualistic ceremonies becomes the barrier between them, producing, as we believe, an effectual schism in the body.

In reference to this matter the Bishop tells his clergy:—

"The use of the black gown, when you are officiating, is as much unauthorised as any of the gorgeous vestments lately adopted."

"We have reason to fear that many, young men especially, have adopted the practices from a love of display, and are so much attracted by the gratification of their taste, that they attach to them a value far beyond their intrinsic importance. Indeed we cannot but be painfully struck with the evidences of a desire, in some of these young men, to imitate that branch of the Church, against whose corruptions we are bound to maintain a protest, and which by its many additions to the faith, more especially by its last new dogma, has caused its whole system to be regarded with a very justifiable suspicion. They go out of the way to use even its phrases and technical terms, as well as to give prominence to all the minutiae of its practices, and we cannot be surprised if many timid persons are driven in alarm to the opposite extreme.

I will not however waste words in warning you against practices which, I am satisfied, that none of you are inclined to adopt; but I would urge you all to follow the course, which will most surely keep you safe from either extreme. While you abstain from excess, take care also to guard against defect. Do not go beyond, and do not fall short of that which is enjoined. This is the only safe course." "It is our duty strictly to observe all the rules of the Church, even in minor points."

He advises more attention in "the observance of the days set apart by the church for the commemoration of our Lord or of his apostles."

His Lordship alludes to some of the recent

acts of the Legislature, and in reference to the Marriage and Registration Act makes the following very judicious remark:

"We cannot expect the people generally to appreciate the utility of such statistics, as are to be obtained by a good system of registration of births, deaths, and marriages, and it will probably be long before they will be careful to furnish the Registrars with the required information; but you may afford material assistance, by reminding the proper persons of their duty, whenever a birth or a death occurs in any family."

The Bishop has no sympathy with the cry for a revision of the Book of Common Prayer, and gives no countenance to clergymen who omit any part of the ritual in "the offices for Baptism and for Burial." He appears to rejoice in the liberty which his freedom from state control gives, and says:

"We, however, need not be disquieted as our brethren are in England, for their difficulties arise in some measure from their obligations as Ministers of an Established Church, of which every inhabitant is by law a member with a right to claim their services. Here no one who is not actually a member of our congregations can have any claims upon us." "Observe particularly that there must not be any mutilation of the service; if you cannot conscientiously use it as appointed, omit it altogether, and stay away from the funeral. If you attend, it is your bounden duty to officiate according to the prescribed form without variation or omission."

The sentiments of Bishop Colenso receive no countenance from Bishop Binney. He pronounces him "the wretched apostate" and "this daring sceptic," and states that he would not regard any letters of orders, &c., from him, but would certainly recognise any Bishop appointed and consecrated in his stead.

The views expressed by Bishop Binney on the subject of Union will, we think, surprise some of his own people, as well as others outside of his communion. Least we should be supposed to misunderstand or misconstrue his views, we copy the passage referring thereto:

"We are sometimes asked why we do not seek for unity with the Protestant bodies around us, in the first place, rather than with these corrupt branches of the Catholic Church. And we can give several reasons for our selection; but it is a sufficient answer, that we could not agree with them upon first principles. We and the Greek and Roman Churches all profess to adhere to the order and discipline, as well as the doctrine, of the early Church; whereas most of these bodies claim nothing more than a general agreement with the descriptions given in the New Testament of the first Christians. We believe that our present ministers can trace back their authority, as derived by succession, through an unbroken line, from those who received their commission from Christ; whereas these other bodies cannot pretend to claim any such authority for their ministers. We regard Episcopal ordination as an essential feature of an Apostolic Church, whereas they reject it. Lastly, the name of the several sects who have risen since the date of our separation from Rome is legion, and their number is steadily increasing, by division and sub-division, so that we cannot in any way make advance towards them. A few of the leading denominations may be supposed to occupy a different position from the others in this respect; but if we are to descend to them, we should then have, in conjunction with them, to descend still lower to others, to depart still further from the ancient strongholds of the faith. It appears, therefore, that if ever there is to be anything like a reunion of Christians throughout the world, it must be commenced amongst those who have retained the Apostolic Order."

So the signet of Apostolic Succession is to be considered, in the matter of christian union, in preference to the great cardinal doctrines of salvation by faith in the Lord Jesus; and unity is to rest on what the "wretched apostate"—Dr. Colenso—is as much entitled to as Bishop Binney. We do not imagine that any union on such grounds would avail much in bringing together the "one fold under one shepherd." It would be rather a combination of the world and the church, and have far more heterogeneous materials in it than at present exists in the Church of England, with the addition of all the errors—ritualistic and doctrinal—of the Greek Church. There would be the further practical controversy of immersion to overcome in receiving that church into communion. It must be a higher Apostolic order, we think, than that effected by any "Episcopal ordination," to form a unity on Christian principles. The definition given by the Bishop of the claims of "the Protestant bodies around us,"—"a general agreement with the descriptions given in the New Testament of the first Christians" we accept as a far higher "claim," than the supposed "succession, by an unbroken line." The latter is but a theory rejoiced in by Roman Catholics and Anglicans alike, whilst the former is the substantial succession, of far higher value in the estimation of evangelical christians of all denominations. We hope the views here expressed by their suffragan will not be received by his subordinates as an inducement to avoid union with "the

Protestant bodies around us" in christian effort and benevolent enterprise.

We might say much more on this Episcopal Charge, if we sought controversy, but we have no such object in view, and have taken it up merely as an ecclesiastical document of interest to our readers in common with all other christian bodies.

BAPTIST CHURCHES IN LONDON.—It was stated by the Rev. Wm. Brook at one of the meetings in Chicago, that in the past two and a quarter years the Baptists of London had raised £250,000 sterling for church extension purposes.

Mr. Spurgeon's church comprises 8,800 members and is unquestionably the largest christian church in the world. Mr. Landell's church has 900 members. Mr. Brook's 830, and the Hon. Baptist Noel's 650.

"Ignoramus" wishes to ask one of our correspondents, a P. G. W. P., how he reconciles the practice of clergymen filling the office of G. W. P. or W. P. of the Sons of Temperance, with the doctrine of entire devotion to the ministry?

NEWS SUMMARY.

From all accounts there would appear to be serious apprehension of a repetition of Fenian raids on the Canadian frontiers. Large numbers of these miscreants appear to be collecting at several points in the neighbouring Union, with very little appearance of discouragement from any class of society, and a strong feeling in their favor among many influential individuals, who are seeking political advantage by pandering to the base passions of an ignorant and reckless populace. Attacks are spoken of at several points, but as our Canadian brethren are fully awake to the danger, and no doubt prepared for the emergency, there is no cause for fear of the Fenians obtaining any foothold on British ground. The additional troops to be sent out shortly will render Fenian raiding a more dangerous operation than heretofore.

The great political schism between the Republican and Democratic parties in the States, appears to become daily more embittered and difficult to repair; and unless some healing measures can be shortly devised, there is reason to fear serious consequences to the Union. We trust, however, that whatever may be the event of the coming general election, the losing party, whichever it may be, will have good sense and moderation enough to acquiesce in a constitutional result of an appeal to the people.

The European news, now daily transmitted by the Atlantic Cable, affords nothing of importance to our last accounts. The great question of Peace and War are, for the present at least, set at rest. The news by the R. M. Steamer *Asia*, which arrived on Wednesday, adds little to what we already possessed. The cholera, which had been very fatal in some of the densely crowded and unwholesome streets of London, had somewhat diminished, as was also the case in Liverpool and several of the large towns of the kingdom, where the pestilence had prevailed to a greater or less extent.

Notices, &c.

MR. EDITOR.—Any letters or papers sent to my address, can be directed to me at *Onslow, Nova Scotia*. Yours truly, B. SCOTT.

Onslow, August 26th, 1866.

Cape Breton Quarterly Meeting.

The next Cape Breton Quarterly Ministerial Conference, will meet (D. V.) in the Baptist-Chapel, at the Strait of Canso, on Saturday, the 8th of Sept. next, at 2 o'clock, P. M. A large attendance of our brethren and friends is hoped for.

JOS. F. KEMPTON.

Central Sabbath School Convention.

The Sabbath School Convention of the Central Baptist Association, will be held at Windsor, on Thursday the 20th September next, commencing at 10 o'clock, A. M.

A full representation and punctual attendance is desirable on the occasion. GEORGE V. RAND, Secretary. Wolfville, 27th August, 1866.

"Inquirer" should have sent his name with his communication.

Letters Received.

Rev. Dr. Topper. Rev. E. M. Saunders. J. Moser. F. W. Jones, \$2. Rev. D. W. C. Dincock. Rev. H. Eagles. Rev. C. Randall, \$2. N. H. Dobson.—Remittances all correct. W. Charlton. C. McNeill. G. Longille. Rev. Dr. Crawley. Rev. A. W. Bars, \$2. 1 sub. W. H. Miller.