

# The Church Times.

"Evangelical Truth--Apostolic Order."

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## Calendar.

### CALENDAR WITH LESSONS.

Day	Date	NORNING.	EVENING.
S.	May 18	Trially Sun	Gen 1:1-3; Mal 2:1-5
M.	19	Gen 22:1-18	17th Kings 21:1-11
T.	20	Gen 24:1-48	18th Kings 21:11-29
W.	21	Gen 27:1-35	19th Kings 21:30-35
T.	22	Gen 28:1-22	20th Kings 21:36-48
F.	23	Gen 29:1-30	21st Kings 22:1-17
S.	24	Gen 30:1-24	22nd Kings 22:18-32

\* The Athanasian Creed to be used.

## Devotional.

### LOVE.

"The Father loved the Son;"  
But oh, what tongue can tell  
How, as the eternal part rolled on,  
He poured on his Anointed One  
That love ineffable!

"The Son's condescending zeal  
And love we know in part;  
"I come," my purpose to fulfil;  
I am content to do thy will!  
"Thy law is in my heart."

And God so loved the world,  
That in the Son's stead  
He gave his well-begotten Son,  
And laid the cross that we had done  
Upon his guiltless head.

"Twas for his enemies,  
In all their guilt and need,  
That Jesus laid his crown aside,  
And toiled, and prayed, and wept, and died;  
"Herald of love," indeed!

My soul, what hast thou done  
Thy gratitude to prove?  
For thee this mighty grace was shown,  
This height and depth of love unknown—  
What dost thou know of love!

Something of earthly mould  
Along our hearts can move;  
We fight for this feeble name,  
And call it by his name and name;  
Alas for human love.

O Holy Spirit, come,  
Thou source of love divine!  
Bid all that hinders Saviour's face  
Remove, till all his love and grace  
In cloudless glory shine.

O my Redeemer dear,  
Behold my heart, and see  
If there be aught I cherish here,  
One idol to my soul too near,  
Which keeps that soul from thee.

Come, take my earthly store,  
Though little it may be;  
Since thou for me becamest poor,  
Silver and gold are mine no more;  
I give them back to thee.

What wilt thou have me do?  
My feeble powers I bring,  
That all I have and all I am  
May join to glory thy name,  
My Saviour and my King.

And now, O Lord, I come  
Thy faithfulness to prove;  
Naked and poor, alone and blind,  
Children, and lands, and life to find  
Repaid in boundless love.

## Religious Intelligence.

### THE LOWER HOUSE OF CONVOCATION.

Considerable forbearance and some fact have been shown by the representatives of the clergy, during more than four years of repeated assemblages in the Jerusalem Chamber. No one, however, can have been there during the session which was held yesterday, without feeling the most comforting assurance that the cause of Church government is making very enlarged strides in the hearts and the expressed opinions of all her attached members. The tapestried room which forms the conspicuous angle between the western towers of the Abbey and the new buildings which adorn the opening of Victoria-street, is now the fully recognised home of a Church of England deliberative assembly. The gaudy and empty paraphernalia to which the idea of Convocation for many years was confined, at the commencement of each Parliament, are now exchanged for the free and open discussion of most vital Church questions,

such as may affect the habits and professional duties of the clergy from one end of the country to the other. At eleven o'clock yesterday morning the Archbishop entered the Jerusalem Chamber, and after the usual form of opening Convocation, charged the Lower House, in the most deliberate manner, to consider the subject of the Clergy Discipline Bill. He then retired, leaving a very different impression behind him from what formerly was the case on such occasions. His departure was not yesterday the signal of a general dispersion—was not the end of the deliberations in the Lower House; but was distinctly felt to be a beginning of an invitation to energetic action among the representatives of the English clergy.

After the Archbishop retired, all knelt down to the number of about seventy, and joined, with a serious and unaffected devotion of manner, in the Litany of our Church, said in Latin by Canon Wordsworth, in the course of which the usual clauses and prayers were introduced suitable to the meeting of Convocation.

The time at present allowed for the deliberations of Convocation has been so short that it appears at first sight to be a matter of regret that even a few hours should be taken up at the commencement of a sitting in rather vague and desultory conversation, interrupted by various messages from the Upper House, which involved the absence of the Prolocutor for several minutes at a time. Every assembly, however, requires time to shake itself into order, and the many subjects that were suggested to the House in the form of petitions or attempts at discussion, which were overruled, were valuable in showing how much there is to do, even though nothing conclusive could at once be arrived at. The petitions on the proposed advances towards the Wesleyan body were received with obvious favour from Archdeacon Bouverie, and Dr. McCaul. A very just demand was then put forth in behalf of clerical schoolmasters in the Diocese of Lichfield, to vote for Proctors in Convocation. The grievances which are developed by the Tithe Redemption Trust had then a brief turn of the attention of the House; followed by the carrying of an address to the Upper House on the subject of Peace, alluding, with appropriate satisfaction, to the proposed Church which is to mark the scene of our late contest in the East.

The imperfect state of the Marriage Law was then alluded to by Mr. Massingberd, its injustice to the Church, and its encouragement to clandestine unions; while Dr. Wordsworth pleaded for some measures of relief in behalf of the poorer clergy, whose grievances have often been alluded to in our own pages. Mr. Hills, with a laudable desire to bring forward a practical subject for the discussion of the House, commenced a statement of *gravamina* on the difficulties under which the Church necessarily labours in the masses of our town population, but no sooner had he begun than his remarks about the extreme youth or the extreme age of the clergy who are in the most trying positions, and the empty Churches which mark the appreciation of their ministry, together with his insinuation that Crown livings were not always filled with the best working men, were summarily checked, on the ground that in stating his *gravamina* he was introducing a discussion. After a brief allusion to one or two other subjects of minor interest, such as the expression of a wish that Convocation should always assemble at the beginning of the week to give more time to those clergy from the country who cannot remain over a Sunday, the attention of the house was occupied for some time on the subject of church rates.

Pending the existing attempts of Parliament to settle this question, it was resolved, according to a suggestion from the Upper House, to postpone its discussion; but, at the same time, to propose that a conference should take place on the subject between the Upper and the Lower House, for the purpose of ascertaining the sense of the former in any future debates. This led to a question of privilege, in which the rights of the Lower House were justly defended, and some jealousy was shown lest the form of address used for the services should imply too servile an intention of following implicitly the sentiments which their lordships of the Upper House might express.

The subjects we have already mentioned as having been yesterday before the House cannot fail to show

the growing influence of Convocation as the legitimate field for the expression of many wants and many grievances among the clergy. Good temper characterised the whole meeting; no unpleasant collision took place; and the general business of the meeting seemed to fall into those hands which were best able to conduct it. The main question, however, which elicited a real practical debate, lasting through the whole of the afternoon, was that of the Clergy Discipline Bill. This was felt to be a most fit subject, and there was an obvious feeling in the House that, in any measures which affected the discipline of the clergy, they themselves ought to have a voice, and that the present was their opportunity of exercising so natural a right. The clauses of the report drawn up by the committee on the subject were discussed *seriatim*, after a preliminary suggestion from Archdeacon Denison, that questions relating to doctrinal and to moral offences should be wholly separated, and should be referred to different Courts. This consideration, however, was deferred, and the proposed Court, defined in clause 5 of the report, was most accurately sifted. Here was the interest of the day, and there was much real discussion, and the expression of much genuine thought, temporarily and reasonably brought out. The position which ought to be held by the Bishop was the chief topic of debate. The report of the committee proposes to appoint a Commission, which Commission examines witnesses, hears evidence, and recommends appropriate decision, including the adjudication of costs. This is reported to the Bishop, who then passes sentence as the justice of the case may appear to him to demand. Every point of this clause was submitted to the test of repeated amendments, some arguing that a *Nisi Prius* trial should be taken as the model, and some that the forms of a court-martial should be adopted. The clause was finally passed as it stands in the report, but there was a general and a well-grounded feeling that in carrying out such a plan into law, several of the suggestions embodied in the amendments must have their weight. It seems hardly consistent with the ends of justice that sentence should be pronounced by one who is not present at the trial, and unable, therefore, to derive direct impressions from the personal demeanor of all parties concerned. Great objections were also made to the idea of a deputed Episcopal power, yet it was strongly urged that a Bishop could not himself be present at all such inquiries. Difficulties were also foreseen in an occasional or optional visit from the Bishop, where, perhaps, he was not expected.

We have not space in this general *résumé* of the whole day's proceedings to enlarge on this question, but our own impression strongly is, that the proposals of the committee will eventually be much altered. The proper functions of a Bishop, ably stated by Canon Wordsworth to include the very points under debate, must certainly be preserved; and an accused clergyman ought to be tried in a Bishop's Court. But then the necessities of the case must interfere somewhat with this theory. A Bishop cannot be always thus occupied, nor would it be desirable that he should. He must depute his authority to some one, and having deputed the investigation, he ought surely to depute also the passing of sentence. Common justice, and the nature of the case, both demand that sentence should be passed by the same court which hears the evidence.

This discussion was very ably carried on by Chancellor Martin, the Archdeacon of Lewes, Dr. McCaul, and others. On the subject of the lay influences in the Commission, which Dr. McCaul wished to increase (on the ground that clerical Courts were found to be a great evil before the Reformation), a very just reply was given by Mr. Hussy. Before the Reformation the clergy were not amenable to a civil Court for any offence whatever, and, consequently, there might be some justice in the complaint that the laity were wholly debarred from the pleasure of sitting in judgement upon the clergy. On this supposition a mixture of laity in ecclesiastical Courts might be desirable. Now, however, the case is different. Clergymen are amenable to civil Courts, for all offences against society, and it is only on points which affect their spiritual office that the tribunal now wanted has to decide. Surely, then, there is some justice in the claim of the Church that such a tribunal should be a clerical one. Mr. Wood-