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Calendar.

CALENDAR WITH LESSONS.		MORNING.		EVENING.	
Day	Date	Proph.	John	Proph.	Tim.
S. Nov.	13	Isa. 47	17	1st Tim.	6
M.	14	Isa. 47	17	1st Tim.	6
T.	15	Isa. 47	17	1st Tim.	6
W.	16	Isa. 47	17	1st Tim.	6
T.	17	Isa. 47	17	1st Tim.	6
F.	18	Isa. 47	17	1st Tim.	6
S.	19	Isa. 47	17	1st Tim.	6

Poetry.

"MY TIMES ARE IN THY HAND"

"FATHER, I know that all my life
Is portioned out for me,
And the changes that will surely come
I do not fear to see;—
But I ask Thee for a present mind,
Intent on serving Thee.

I ask Thee for a thoughtful love,
By constant watching wise,
To meet the glad with cheerful smiles,
And to dry the weeping eyes;
And a heart at leisure from itself,
To soothe and sympathize.

I ask Thee for the daily strength,
To none that ask denied,
And a mind to blend with outward life,
While keeping by Thy side;
Content to fill a little space
So Thou be glorified.

And if some things I do not ask
In my cup of blessing be,
I would have my spirit filled the more
With grateful love to Thee;
And anxious, less to serve Thee much,
Than to please Thee perfectly.

There are thorns besetting every path,
Which call for watchful care;
There is a cross in every lot,
And an earnest need for prayer;
But a quiet mind that rests on Thee
Is happy anywhere.

In a service which Thy love appoints
There are no bonds for me,
For my secret heart is taught the truth
Which makes Thy people free;
And a life of self-renouncing love
Is a life of liberty.

—Penny Post.

Religious Miscellany.

We referred in our No. of the 8th instant, to the proceedings of the General Convention of the Protestant Episcopal Church of the United States, recently held at Philadelphia. Our readers will find under our Missionary Intelligence head of last week, some matters of interest connected with the Missionary operations of the Church in the United States; and we cannot do a more acceptable service here than by quoting for the satisfaction of all those who see in the Synodical action of the American Church, the real foundation under the Divine blessing of her progress, and of all those who are fearful that dissension and disunion instead of union and permanence would proceed from the establishment of a Synod in this Diocese—the report of the concluding services of the recent Convention, and the testimony of one of the cleverest of the Clergy of the American Church, to the brotherly feeling and courtesy, which, in times that try man's souls, pervaded all their proceedings:—

THANKS TO THE ALMIGHTY.

Rev. Mr. Shand offered the following resolution: Resolved,—That this Convention cannot close its labors without the expression of its heartfelt gratitude to Almighty God, from whom all good counsels proceed, for the large measure of harmony which has attended its deliberations, and the Christian courtesy and kindness which have characterized its proceedings.

Rev. Dr. F. Vinton asked that, before the question was taken, he might be allowed to express his feelings in accordance with the terms of the resolution. He said:—Mr. President, called as we have been from various parts of our great land, in a season of uncommon, unprecedented passion in the world without, remembering that we are citizens of

this great country, and cannot but imbibe the spirit that is spreading abroad throughout the land—a spirit of estrangement, of bitterness, of detraction, where brother is set against brother, and father against son—that we should have come to this assembly, and found the grace of God sufficient to enable us to deliberate on the solemn concerns of the Church of God for the time to come, in peace, in harmony, with courtesy and reciprocal love, is a spectacle which cannot fail, I think to attract attention. Those who have been baptized in Christ Jesus, and who have knelt around this altar to receive the emblems of a Saviour's love, and who have joined together in prayers for the Holy Spirit to descend on this council of the Church, have felt in the course of our debates the power and presence of God. To this great land which has been so disturbed and is now disturbed, the spectacle of which this resolution takes notice, must be one of hope—inspiring hope—and this one beloved Church stands forth before the world as a united Church, which no dissensions can break, and which no evil passions can pollute. While, Mr. President, other denominations of Christians have been split and sundered, this Church alone exhibits unity in her code, and though we are men of like passions with other men—are no better than other men—are governed by the impulses of other men—the fact has been presented before the world, and is now, that we are one. This can be ascribed to no other agency than that ascribed in this resolution—the presence of God. And the stability of our Church—that Church when we utter one praise and one prayer in her Liturgy—that Church which has bound us together in bonds not of man—must in the estimation of this world be esteemed as a bond of union and of brotherhood. We go forth to our respective homes carrying this spirit with us. If, in the course of our debates, there have been personal remarks injurious to the feelings of any member here, for one, let me ask pardon wherever I have been guilty. In the spirit of these resolutions, I shall go forth praying God's continued blessing upon us, hoping still to hear that this is a united Church, whether in the South or North, wherever it may be; and may God's blessing still rest upon it, and at the close of every subsequent Convention of the Church, may this be the true, unforced, spontaneous expression of every heart—gratitude to God that unity has prevailed, and love alone.

The resolution was adopted with only one dissenting voice.

CLOSING EXERCISES.

On motion of Rev. Dr. Talbot, a Committee of Two was appointed to wait on the House of Bishops and inform them that the House of Clerical and Lay Deputies, having finished its business, were ready to receive any communication they might desire to make.

The Committee have discharged the duty assigned to them.

In a short time, the Bishops, in a body, entered the chancel. On their entrance, the whole body of the Lower House and all the assembled visitors rose and remained standing until after all had been seated, and the Bishop of Vermont ascended the pulpit. All then sat down, and the Bishop proceeded to read the Pastoral Letter, of which the following is an abstract. It is, it will be seen, a very plain-spoken document, addressed to the Bishops themselves, their presbyters and deacons, and to the laymen and women of their charges:

"The Letter began by representing the Church as the visible kingdom of the Redeemer, and its difficulties amid the dissensions of the age were at the same time dwelt upon. The Church was the open manifestation of the Most High, intended to make known to mankind the blessings of the Gospel of Salvation. The Church was a divine institution—a holy kingdom, deriving its energies from the Holy Spirit—a peaceful kingdom, for its Heavenly King was the Prince of Peace—yet it was a Church militant, because it was established amid the opposition, and warred with Satan and his kingdom, against sin, the world, and the devil. The soldiers of the Church used none but heavenly arms—their sword was the sword of the Spirit—their feet were shod in the Gospel of peace—and in their victories they said with the Psalmist, 'Not unto us, not

unto us, O Lord, but unto thee be the glory," &c. The treasure of the Church was committed to earthen vessels—to poor, frail men—and thus it was that when we met in the Lord's sanctuary, we were bound to begin with an acknowledgment of our sins; and in approaching the Holy Table, we confessed that we were not worthy to pick up the crumbs that fall from our Master's table, and we exclaim, "Depart from me, for I am a sinner." The officers and officers of the Church were enlarged upon. As Bishops, they were known and read of all men, and they were bound to walk with circumspection. They should look constantly to Him who was holy, harmless, and merciful to sinners; they should aim to be examples to the flock of Christ. As rulers, they must govern with firmness and impartiality. As preachers, they must be instant in season and out of season, boldly rebuking the proud and sympathizing with the poor. The duties of the Bishops and clergy of the Church were dwelt upon at length. All affectation was wrong in the Ministry of Christ—particularly a Pharisaical deportment—yet a decent carriage, and the soul of the Ministry was to be found in the heart of true devotion. There must be sincerity and warmth, to prevent a cold and torpid formalism; and the sermon must come from the heart. The life of a clergyman must be a commentary upon his preaching. For he will be called to give an account of his ministry. The duties of organist and choristers were mentioned. The singers in the congregation should praise God in their hearts, or they take His name in vain; the introduction of light and opera music into the Church, and the music of the concert room taken for the solemn service of the Most High, were highly reprehensible. It was the right of the people to join in the praise of God, and the strains selected should be solemn, simple, and familiar, and all others should be banished from the Church, as inconsistent with the object for which the people were called together. The Pastoral addressed itself affectionately to the laity—for their sakes the Church was established; and the duties of the laity were warmly urged—repentance and faith—to esteem their pastors and Bishops in love, according to the injunctions of the Apostles. In secular affairs the laity were the leaders, but in the spiritual kingdom the laity should receive the ministrations of the clergy as the ministers of God, who are bound to watch over the souls of the people. The maintenance of the clergy was urged. "They that serve at the Altar should live of the Altar," and in many instances so inefficient was the support of the laity, that many clergymen were driven into other pursuits. The Holy Scriptures were cited to show the necessity which rested upon the people to supply the means to support public worship and the clergy. They should contribute every man according to his ability. The clergy should be enabled to live, or they could not labour, and there might be a total famine in the teaching of the Word of God, morality and the sanctity of justice would disappear, and atheism would stalk through the land. They feared that we were approaching the point of danger, and it was the duty of Bishops to warn congregations. Prayers should be offered to the Lord that he would send forth labourers into the harvest. The laity were called upon to promote and support male education. Girls exceeded the boys in the schools, and at confirmation at least three to one, and females far exceeded the males in our churches. A lack of religious reverence among the rising generation, was the most prolific and perilous evil of our day. The Pastoral eloquently concluded with expressing devout thanks to the Great Sovereign of the Church, for the progress that had been made within the last three years. Both Foreign and domestic missions had increased. The General Convention which was now closing its session had been the largest yet held, and it was marked throughout with Christian kindness and courtesy—and he could not help using the language of the Psalmist, "Behold how good and joyful a thing it is for brethren to dwell together in unity." The Bishops and clergy of the Church over all the land were felt to be the friends of union, of order, and of law—they taught us to render unto Cæsar the things that be Cæsar's, and unto God the things that be God's. We should cherish gratitude for the past, and cheering hopes for the future. On the