

# The Church Times.

J. C. Cochran—Editor.

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## Calendar.

### CALENDAR WITH LESSONS.

Day	Lesson	MORNING.	EVENING.
1	1st John. 1:1-5	1st John. 1:1-5	1st John. 1:1-5
2	1st John. 1:6-10	1st John. 1:6-10	1st John. 1:6-10
3	1st John. 1:11-17	1st John. 1:11-17	1st John. 1:11-17
4	1st John. 2:1-11	1st John. 2:1-11	1st John. 2:1-11
5	1st John. 2:12-17	1st John. 2:12-17	1st John. 2:12-17
6	1st John. 2:18-27	1st John. 2:18-27	1st John. 2:18-27
7	1st John. 2:28-35	1st John. 2:28-35	1st John. 2:28-35
8	1st John. 3:1-10	1st John. 3:1-10	1st John. 3:1-10
9	1st John. 3:11-18	1st John. 3:11-18	1st John. 3:11-18
10	1st John. 3:19-24	1st John. 3:19-24	1st John. 3:19-24
11	1st John. 3:25-28	1st John. 3:25-28	1st John. 3:25-28
12	1st John. 4:1-10	1st John. 4:1-10	1st John. 4:1-10
13	1st John. 4:11-19	1st John. 4:11-19	1st John. 4:11-19
14	1st John. 4:20-27	1st John. 4:20-27	1st John. 4:20-27
15	1st John. 4:28-5:14	1st John. 4:28-5:14	1st John. 4:28-5:14
16	1st John. 5:15-22	1st John. 5:15-22	1st John. 5:15-22
17	1st John. 5:23-30	1st John. 5:23-30	1st John. 5:23-30
18	1st John. 5:31-47	1st John. 5:31-47	1st John. 5:31-47
19	1st John. 5:48-5:54	1st John. 5:48-5:54	1st John. 5:48-5:54
20	1st John. 5:55-6:10	1st John. 5:55-6:10	1st John. 5:55-6:10
21	1st John. 6:11-15	1st John. 6:11-15	1st John. 6:11-15
22	1st John. 6:16-21	1st John. 6:16-21	1st John. 6:16-21
23	1st John. 6:22-30	1st John. 6:22-30	1st John. 6:22-30
24	1st John. 6:31-7:1	1st John. 6:31-7:1	1st John. 6:31-7:1
25	1st John. 7:2-10	1st John. 7:2-10	1st John. 7:2-10
26	1st John. 7:11-17	1st John. 7:11-17	1st John. 7:11-17
27	1st John. 7:18-24	1st John. 7:18-24	1st John. 7:18-24
28	1st John. 7:25-31	1st John. 7:25-31	1st John. 7:25-31
29	1st John. 7:32-38	1st John. 7:32-38	1st John. 7:32-38
30	1st John. 7:39-44	1st John. 7:39-44	1st John. 7:39-44
31	1st John. 7:45-52	1st John. 7:45-52	1st John. 7:45-52

## Poetry.

And John saw these things, and heard them.—  
 In Patmos' holy isle  
 The loved disciple dwelt;  
 Not alone was he—  
 His Master, near, was felt.  
 Bright visions from above  
 To his favoured soul were sent,  
 While with the Spirit's grace  
 His feelings were imbued  
 He saw an open door,  
 And lo! it was in heaven!  
 And glorious things and sights  
 Were to his senses given.  
 He saw the Eternal One,  
 Upon a throne of light,  
 So dazzling was the scene,  
 None might endure the sight.  
 He saw the exalted Lamb,  
 One of the living ones,  
 And raptures seized and won,  
 But gazed in awe and awe,  
 He saw the angelic band  
 How down before the throne,  
 Obedient to their Lord,  
 And to His will anon.  
 He saw the saints in light,  
 Albed in garments pure,  
 By Jesus' blood made white,  
 Heedforth from taint secure.  
 He heard their rapturous hymns—  
 "Salvation to the Lamb;"  
 And saw their golden harps  
 Tuned to Jesus' name  
 He saw the patriarchs,  
 And prophets of the Lord,  
 The holy men of old,  
 And martyrs for the world  
 He saw the street of gold,  
 The waving area of life,  
 The sea, as crystal clear,  
 With music ever rife.  
 He saw that time is fair,  
 That needeth not the sun,  
 Nor moonbeam's paler light,  
 To gladden when day is done,  
 For there no night was found,  
 Nor shadows e'er were seen,  
 But, everlasting day  
 Broke on the apostle's eye.  
 Thus, through this open door  
 The loved disciple gazed;  
 All rapt in wonder great,  
 He presumed not to speak,  
 This door is open still,  
 And hosts have entered in,  
 For ever free from care,  
 For ever free from sin,  
 O, may we entrance find,  
 When this brief space is o'er,  
 And hear the Bridegroom's voice  
 Speak peace for evermore  
 Now is the chosen time;  
 The accepted hour is day;  
 When will the door be shut?  
 Who may presume to say!

## Religious Miscellany.

### WORK FOR LAYMEN.

There are in the Church, as in all societies for the promotion of the higher welfare of mankind, a very small proportion of members who are content to have a nominal connection with institutions, whose interests they make no special effort, whatever, to promote. The work of Christian benevolence is performed cooperatively, a very small number. Many in the Church are ready to hear all that is to be heard,—

others, to say all that need be said,—and to promise all that they are requested to promise,—and some are ready to give always, when called upon, but a very few are ready to do all they can, for the prosperity of the Church. Many are content with listening attentively,—or with promising solemnly, or giving liberally, that they think, when they have done this, their warfare is about completed, and they have but little else to do, than to solace their souls with the fond expectation of their coming reward, and to discipline their minds into a state of patient waiting for the happy hour of their deliverance, from the self-denials of the Church militant.

But if all Christians were of the same mind and manners, what would become of the great and glorious enterprise, connected with the spread of the Gospel and the up-building of the Church? Hearing, promising, and giving, are all very proper, and very necessary. To leave these things undone, is to stand condemned as guilty, in the light of that truth by which they profess to walk. But all this is not the measure of Christian obedience and duty. There is, besides these, a work to be done: It is a real work, an absolute labor, which somebody must perform. Hearing, praying, and giving will not alone convert the world. He who gave us minds and hands, has placed us where we may and must use them, if we intend to answer the end of our being, and honor the work of our and the world's redemption.

The ministry have a pacific work. They alone are to perform it. It is their duty, their privilege, and their responsibility. "Woe to them if they do not do it." But they are a very small number, while the world is a very large, as well as a very wicked world. Earnest and active co-operation, on the part of the Laity, doing "with all their might what their hands find to do," is alike their duty and their responsibility.

In every parish there is much that a layman can do, in furthering the interests of the Church. He can, not only by his prayers and counsels encourage the heart and strengthen the hands of his minister, who amid his multiplied labors and trials, is often ready to faint, but he may do much more than this, in the way of active effort.

In most of our parishes, the number of laymen, who are earnestly engaged in the work of Sunday school instruction, is very small. Many who are in every respect well qualified for the duty of a Sunday school teacher, and who profess to be both the soldiers and the servants of the Lord, never think of going into the Sunday school, to "fight against the world, the flesh and the devil," by employing their time and their talents in rescuing young innocents from the power of the great destroyer.

If every man and woman who are qualified for the task, and who moreover, might without serious inconvenience perform the duty of a Sunday school teacher were to enter at once, into the work of heartily co-operating with their ministers in the delightful and mutually profitable duty of instructing the young in the ways of divine wisdom, what a change would be at once seen in every parish in the land! How many hearts would be made glad, and how many weary laborers would thank God and take courage.

But there are other departments of labor in the vineyard, where zealous laymen might "occupy until their Lord come." Children are not only to be instructed, but they are to be found, and many of them are to be fed with the hand of Christian charity. These lambs must be taken by the hand, and led into the fold. Many of the parents of such are perishing for lack of the bread of life. They are to be visited and persuaded to "come in." The wayward are to be reclaimed, and the ignorant instructed, and who are to do this?—the minister as far as he can. If he do not have the co-operation of his brethren of the laity, he can accomplish but little. So long as the Church is deprived of the benefits of the primitive order of Deacons, the ministry must look to the laity, for their united and earnest aid in practically carrying out their parochial duties.—Boston Christian Witness.

## CONVOCAION.

Our last English papers contain a full account of the proceedings of this Body for the Province of Canterbury. It is very observable that every meeting that takes place assumes more and more the appearance of reality, instead of the more formal assembling and dispersion of a few Bishops and inferior Clergy, which has been its phase for such a long period. At the recent meeting two important Committees have been appointed with the sanction of the Archbishop—one to enquire what reforms in the Constitution of Convocation are necessary, in order to be able to with the full confidence of the Church, on such matters as may be brought before it. The other with reference to the supply of the "Church's needs," to meet the vast increase of population.

We give at length the speech of the Bishop of Oxford, as shewing what actually is desired by the advocates of Convocation. It will be observed that hasty action is deprecated, and that the contemplated reforms are to embrace a due representation of the Clergy and Laity.—Ed. Church Times.

### REPORTS IN THE CONSTITUTION OF CONVOCATION.

The Bishop of London moved— To appoint a committee of this house, and to desire the Lower House to nominate seven of its members to deliberate with such committee, when summoned, to conduct and report to the houses, with a view to addressing her Majesty thereon, whether any, and if so, what reforms in the constitution of Convocation were expedient to enable it to treat with the full confidence of the Church, of such matters as her Majesty might be pleased to submit to its deliberations.

The Bishop of Oxford, after some remarks on the form of the motion, observed that a great deal of misunderstanding existed amongst those who were no doubt as conscientiously adverse to any revival of Convocation as others were anxious for its revival. There had been a notion abroad that those who were anxious to restore some synodical action to the Convocation of the province of Canterbury were, as it were, snatching at chance opportunities, at these meetings, to smuggle through decisions which might be taken as the opinion of the Church, and the expression of the Church's mind, whilst they could not be fairly taken to represent the mind of the Church. Now this seemed to him the best opportunity for stating that nothing could be further from his wish, or the wish of his right rev. brethren who had acted with him, than to snatch at these opportunities. (Hear, hear.) Their principle had been this—that alterations and adaptations of the Church's system were absolutely required, if the Church of England was to be enabled to do her Master's work with the souls of the great multitudes of this vastly increasing nation—that great adaptations of her system to present wants were imperatively needed—that these adaptations could only be lawfully obtained through some primary synodical action of her own—that at present there was no means of approaching that synodical action, except through the existing synod—that therefore they were obliged to use the existing synod, imperfect as it was, as a means of reaching to a more perfect representation of the Church. No one of his friends desired, as things stood at present, that the Crown should send down to Convocation its royal license to make canons and constitutions upon any other subject than its own internal reform. For if the Crown should be pleased to send down a license at this moment for the Houses of Convocation to agree to canons and constitutions, he should feel, and he believed they would feel, that it did not now contain a representation of the clergy of the province, and, still more, a representation of the clergy of the nation, which was contemplated to command the full confidence of the Church. They felt that the great growth in the numbers of the parochial clergy—the greater growth in their intelligence, piety, and zeal—would make any representation of their body absolutely untrue, which did not give to that parochial clergy a representation which was not given to it in the existing House of Convocation; and, therefore, to take that ground alone, the decision of the body as already constituted must be entirely unsatisfactory to the Church. So far, then, from desiring to see these great matters entrusted by the Crown for deliberation to Convocation as at present constituted, he should be the first to find fault with the present Convocation of the province being taken in any sense as a due representation of the clergy; and therefore he looked forward to a plan of reform arising from their own body to be laid before the Crown and the Church at large, in order that it might be ascertained, not whether an antiquated body, with uncertain rules and an imperfect representation of the Church, could properly undertake the great questions which were to be settled, but whether