

# The Church Times.

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## Calendar.

### CALENDAR WITH LESSONS.

Day & Date	MORNING.		EVENING.	
	1st. Les.	2nd Les.	1st. Les.	2nd Les.
S. Apr. 22	Ex. 2.	Mat. 27.	Ex. 18.	1 Cor. 11.
23	Mal. 4.	“ 23.	Job 1.	“ 12.
24	“ 2.	Mark 1.	Job 2.	“ 13.
W. “ 25	Gen. 22.	Acta. 12.	Dan. 10.	Jude v. 6
Th. “ 26	Job 4.	1 Cor. 12.	1 Cor. 10.	“ 10.
Fr. “ 27	“ 7.	“ 4.	“ 8.	“ 16.
Sat. “ 28	“ 9.	“ 5.	“ 10.	2 Cor. 1.

## Poetry.

Selected for the first No. of the New Series of the Church Times, from the “Christian Keepsake.”

### TO MY CHILD.

BY THE REV. J. H. CLINCH.

As ye are now, may ye be ever such,  
Children, the fond, the gentle, and the pure!  
Live on, unconscious of the blighting touch  
Of dissipation, and the fatal lure  
Of passions meteor like to lead astray,  
And warn to waste the suffering heart away.

Live on as now, until your hoary hairs  
Become a crown of glory, children still;  
Children in blameless hopes and trusting prayers,  
Children in happy ignorance of ill,  
Children in meekness and confiding love,  
Wise, not as serpents, harmless as the dove.

Wise in celestial wisdom, wise in all  
That may the heart expand, improve, illumine;  
Fools in the cunning love that would enthrall,  
The spirit in a cold world's darkling tomb;  
Wise to all good, to all of evil blind,  
The tempter's promise from its curse disjoined.

It may not be, the paths of earth are rife  
With strong temptation and besetting sin;  
How can ye toll amid the thorns of life,  
And all unscathed the journey's limit win?  
How can ye pass life's upas tree alone,  
Nor breathe the poison on all others thrown?

Yes! thou dear boy, of that small band the first,  
Thou must go forth to bear a common part,  
To taste that cup which cannot quench thy thirst,  
And feel earth's fiery arrows sting thy heart.  
O! may'st thou find a shield to quench them all,  
A tree “to heal the bitter waters' gall!”

And thou, fair girl, with angel brow, must feel  
The blast of sorrow on that joyous cheek,  
And bitter tears from those blue eyes must steal,  
Which of thine own or other's woes shall speak,  
O! may'st thou choose, my child, that “better part,”  
Which leaves unscathed, by grief, the faithful heart.

And thou, unconscious infant, who secure  
On thy dear mother's bosom know'st no ill,  
Thou too must learn afflictions to endure  
Humanity's hard lot thou must fulfil;  
May'st thou bethine that heavenly wisdom learn,  
Which grief and pain to joyous hope can turn!

If on the journey of your lives ye find  
That pearl, more rich than every earthly gem,  
Which sheds celestial radiance o'er the mind,  
And glows in Heaven's unsading diadem,  
Again ye shall be children, heirs of Heaven,  
Children of God, your sins through Christ forgiven.

Dorchester, Mass.

[We hope our esteemed Brother has not laid aside the pen, which he can use so sweetly as in the above beautiful lines, but that he will favour us with his valuable aid either in prose or verse.]—Ed. C. T.

## Ecclesiastical.

### WORKING OF THE AMERICAN ORGANISATION.

We take the following from the London Guardian, and think it may not be unimportant to place it on record at a time when the question of a Constitution for the Colonial Church is mooted, and must of necessity be brought to a speedy settlement.—[Ed. C. T.]

THE Rev. A. C. Cox, in his introduction to the translation of Dr. Hirscher's *Synodical Rules of the Methodist Church*, reviewed in the Guardian of the 14th ult., gives the following account of the working of the Conventions of the Protestant Episcopal Church in the United States.

“1. What is a Layman in the American Church? This question is generally put with reference to the re-

presentative layman, in Synod or Convention, and has reference to his qualifications: as, for example, whether he must be a communicant, in order to have a seat. The writer must confess, that he would be happy to answer, if he could with truth, that none but communicants are eligible; such, however, is not the case.—Whether it was an oversight, or whether it was taken for granted that communicants only would be returned, it may not be possible to say at present. Certain it is, that there have been members of even the General Convention, who were not at the time habitual communicants. The greater portion however, and at all times the active and leading portion, of the laity, have been communicants. There is a growing feeling in all parts of the Church that this matter should be remedied by proper canons, and there is little doubt that it will be so in time. We are far from feeling that our system is a perfect one; all that can be claimed is, that under an imperfect system the Synod has been found to work well.

“2. How is the Synod constituted? This question may have reference either to the Diocesan or the General Synod. It shall be so answered as to explain the constitution of each. The Diocesan Convention (as our Synods are called) assemble annually, and the Bishop is president *ex officio*. Every clergyman of the diocese, having care of souls, or other similar qualification, is entitled to a seat, by virtue of the same.—Deacons, serving in a parish, under license of the Bishop, have a seat and vote as well as presbyters. So also every parish and chapel, and regular congregation, are entitled to representation: by at least one delegate, a layman, chosen at Easter, and furnished with a regular certificate of his election as a delegate. When the day for opening the Convention arrives, there is divine service, a sermon, and the holy communion; after which the Bishop calls the members of the Convention to their seats, and the roll of clerical members being read, as furnished by the Bishop and Standing Committee, a committee of clergymen is appointed to receive and examine the certificates of the lay delegates, which committee soon reports the names of delegates duly certified; and their names being called, the convention is ready for business. Certain committees are appointed for the regular business of the Convention; and among these there is one to which are referred all cases of claims to a seat not recognised in the making out of the roll. Now this Convention sits as one house, the Bishop always presiding; but when it comes to voting, then, on all matters of any importance, the clergy vote as a separate house, and so do the laity. The concurrent assent of both orders, or houses, is necessary to the carrying of any vote or measure. Sometimes a two-thirds vote, and not a bare majority, is required of each house. In general both orders are found to vote alike. When it is otherwise, it is clear that the proposed measure is, for some reason or other, one on which action would be ineffectual. At all events, as Hirscher testifies, even of the Roman Communion, it is impossible to carry a thing into effect, unless the laity concur with the clergy in willing it. What is the advantage, when the clergy enact, and the laity despise the enactment, and so render it a dead letter? There is this great difference—that they had better by far have a constitutional negative in the Synod, than a privilege of rebellion out of it. The fact is, however, that the laity generally act in harmony with their pastors, and then their co-operation ensures the efficiency of the act. The clergy cannot be forced, however, neither can they. The power of the clergy resides in their pastoral influence and office. If this is used aright, their people seldom fail to support them. When the laity are mistaken, it is, probably, because their pastors have failed to teach them better. Sometimes, as in the case of elections, the orders disagree without any intention so to do, and with entire good feeling. In closely-contested elections, where a few votes decide the matter either way, it becomes very difficult to effect a concurrence; but then this is a genuine expression of a fact—the fact that no candidate is so far the deliberate choice of the whole Church, that his election is very desirable on grounds of harmony. For supposing it were otherwise, and sup-

But the Emperor Constantine was only a catechumen when he represented the lay power, at the Council of Nice. A parish in America, is a thing only known to ecclesiastical law, and not very closely defined by its canons.—A town or village, in which there is one clergyman having care of souls, is the parish of the said clergyman; nor can any other clergyman officiate there, without his permission. When a new church is permitted, however, unless it be merely a chapel, it is compelled to elect its own wardens and vestrymen, and so becomes a parish, sharing the territorial limits of the other, not by geographical lines, but as copartners. But all souls duly registered in one parish, and not transferred to the other, belong to that parish; and no pastor is permitted to interfere with the parishioners of his brother pastor, as in baptism, marriages, funerals, &c. Persons within the common limits, having no relation, by baptism or otherwise, to either parish, may look to either pastor, for spiritual services, and thereupon are reckoned parishioners. Different dioceses have some slight peculiarities; but the writer aims to give the general facts.

posing the clergy might force a Bishop, for example, upon a reluctant people; they would only drive away their flocks from him and then. Hirscher finds a similar state of things in the Roman Church, and thinks it wise to force nothing that is not already enforced by Scripture and the Creeds.

“The Bishop has an absolute veto upon his Convention, in only one or two American dioceses. But then, the diocesan can do nothing against his rights; and Diocesan Conventions have nothing to do with the doctrine or worship of the Church. In the opinion of the writer, the Bishop ought always to have some such check upon the action of a Convention; but it would be a very extraordinary case which would justify him in using it. No such case, so far as he has learned, has yet occurred in America.”

“The Diocesan Convention elects delegates to the General Convention. The clergy, four representatives of their own order, and the laity, likewise, four of their order. Then there is a joint vote to ratify these elections; and the clergy can refuse to allow the choice of the laity, or vice versa. Such refusal, however, seldom or never occurs. Each order naturally selects persons worthy of the place, and enjoying the general confidence; and the vote of a diocese, in General Convention, is usually an undivided one.

“Now the General Convention, in which each diocese is thus represented by four presbyters and four laymen, consists of two distinct houses. The House of Bishops sit by themselves, apart, and not in public. The House of Clerical and Lay Deputies elect their own president who must be a clergyman; and here important votes are not only taken by orders, but by dioceses. Thus each diocese has one clerical and one lay vote; and there must be a majority of such votes in both orders to constitute a vote of the house. Then the House of Bishops meet also, and the measure is lost; but, on the other hand, the vote of the House of Bishops (except in reserved cases) may be made ineffectual if the Lower House should refuse to concur. It may at first appear an evil thing that this check on the Bishops should exist. But does it not exist in the nature of things? Can Bishops, even in the Roman Communion, do anything by mere mandaments? Hirscher says they cannot, and that experience proves that attempts to do so only scatter the flocks. Is it not enough, then, that the Bishops cannot be forced to any measure by the Lower House; and that they can veto the measures which come from that House? This secures the Church from any positive action which the Bishops do not approve: and if, on the other hand, the Lower house can put a check on measures approved by the House of Bishops, is it not plain that such measures would, at all events, utterly fail of effect, even if no such timely caution existed? Nothing can be done by the Bishops without support from their clergy and laity anywhere. Their remedy is not force, but such a use of their apostolic powers of exhortation, and persuasion, and holy influence, as may make their measures heartily willed by the elders and brethren.”

“How does all this work in fact? Far better, considering that Bishops, elders, and brethren are still but men—far better than could have been anticipated. All estates in the Church agree that it works well; indeed there is a general and a growing sentiment, that the admirable operation of this organisation must not be referred to the wisdom or skill of men; the Holy Spirit seems to be with our Synods, as in days of old according to the promise of the Great Head of the Church. The Bishops, of course, exercise a great influence, and no measure of theirs would be lightly rejected. In all matters peculiar to themselves they act, of course, as an independent house. And it is surprising with what unanimity of virtually three houses, the most important measures have been carried, in the past history of the Church; and that, in spite of all the difficulties incident to a new Church, surrounded by so many disturbing forces as exist in America.”

“Everything that is extorted by force is written with anathema,” says the Count J. de Maistre, speaking of concessions from Sovereigns; but, he adds, “to write a law, as Demosthenes has well observed, is nothing; it is every thing to make it to be willed.”—See Third Olynthiac. (Conclusion next week.)

## Educational.

### CHRISTIAN EDUCATION.

MANY Christians, whilst they feel and are ready to acknowledge the general duty of educating their children, seem not to be fully sensible, that it is a religious duty, to be discharged in a religious manner; for a religious end. When a parent looks upon his child, he beholds, not only a being of intelligence, inhabiting a mortal body, and a mind susceptible of a high degree of development and culture, and which is vitally connected with all of character and success and usefulness, which that child can ever attain to, in this world, but