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"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.		MORNING.				EVENING.			
Day	Date	Ep.	Act.	Gal.	Rev.	Ep.	Act.	Gal.	Rev.
1	June 23	1st. Ap. M.	1st. John	1st. Cor.	1st. John	1st. John	1st. John	1st. John	1st. John
2	24	2d. Ap. M.	2d. John	2d. Cor.	2d. John	2d. John	2d. John	2d. John	2d. John
3	25	3d. Ap. M.	3d. John	3d. Cor.	3d. John	3d. John	3d. John	3d. John	3d. John
4	26	4th. Ap. M.	4th. John	4th. Cor.	4th. John	4th. John	4th. John	4th. John	4th. John
5	27	5th. Ap. M.	5th. John	5th. Cor.	5th. John	5th. John	5th. John	5th. John	5th. John
6	28	6th. Ap. M.	6th. John	6th. Cor.	6th. John	6th. John	6th. John	6th. John	6th. John
7	29	7th. Ap. M.	7th. John	7th. Cor.	7th. John	7th. John	7th. John	7th. John	7th. John
8	30	8th. Ap. M.	8th. John	8th. Cor.	8th. John	8th. John	8th. John	8th. John	8th. John
9	July 1	9th. Ap. M.	9th. John	9th. Cor.	9th. John	9th. John	9th. John	9th. John	9th. John
10	2	10th. Ap. M.	10th. John	10th. Cor.	10th. John	10th. John	10th. John	10th. John	10th. John
11	3	11th. Ap. M.	11th. John	11th. Cor.	11th. John	11th. John	11th. John	11th. John	11th. John
12	4	12th. Ap. M.	12th. John	12th. Cor.	12th. John	12th. John	12th. John	12th. John	12th. John

Poetry.

RESIGNATION.

There is no flock, however watched and tended,
But one dead lamb is there;
There is no fire-side, however defended,
But has one vacant chair.

The air is full of farewells to the dying,
And mournings for the dead;
The heart of Rachel, for her children crying,
Will not be comforted.

Let us be patient; these severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume a dark disguise.

We see but dimly through the mists and vapours,
Amid these earthly damps,
What seem to us, but dim, funeral tapers,
May be heaven's distant lamps.

There is no death! what seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portals we call death.

She is not dead—the child of our affection—
But gone unto that school
Where she no longer needs our poor protection,
And Christ himself doth rule.

In that great cloister's stillness and seclusion
By guardian angels led,
Safe from temptation, safe from sin's pollution,
She lives whom we call dead.

Day after day we think what she is doing
In those bright realms of air;
Tear after tear her tenor thoughts pursuing,
Behold her grown more fair.

How do we walk with her and keep unbroken
The bond which nature gives,
Thinking that our remembrance, though unspoken,
May reach her where she lives.

Not as a child shall we again behold her;
For when with raptures wild,
In our embraces we again unfold her,
She will not be a child.

Set a fair maiden in her Father's mansion,
Clothed with celestial grace,
And beautiful with all the soul's expansion,
Shall we behold her face.

And though at times impetuous with emotion,
And anguish long suppressed;
The swelling heart heaves moaning like the ocean,
That cannot be at rest.

We will be patient, and assuage the feeling
We cannot wholly stay;
By silence satisfying, not concealing,
The grief that must have way.

—R. W. Longfellow.

Religious Miscellany.

LAY CO-OPERATION.

There is a pretty general feeling abroad that the time has come for a more organized system of lay co-operation in all matters that have to do with the practical efficiency of our Church. The lay element which now exists in Church politics is indeed powerful, but unfortunately it is not of the right sort, for it exerts itself chiefly by irregular expressions of public opinion proceeding generally from those who are least for the Church, who are in part separatists from her, or are mere noisy declaimers against all ecclesiastical things and persons, be they good, bad, or indifferent. Now, it is quite right and necessary that there should be a distinct lay voice in the Church influencing her general measures, and in part directing her councils. And the only way, perhaps, in which the present overwhelming influence of a promiscuous public can really be met, is by an organized system of lay co-operation among the true friends of the Church, whose expressed opinion, brought to bear on any question of interest, would

have a weight and power which could not be resisted even in the highest quarters, and would go far to silence ignorant and coarse attacks. That the Church has an abundance of true friends, whose practical wisdom and experience would be of the greatest use in directing her operations for the public good, none who know her influence among the educated middle classes can possibly deny. These, however, are just the men who require to be brought out by giving them a legitimate and recognised mode of expressing their opinions and of exercising their influence; they are, as a general rule, excluded from those only fields of lay co-operation which are now practically permitted—a mixed House of Commons, an irresponsible press, and noisy agitation.

Lay co-operation of a higher kind is indeed very extensively enjoyed by the parochial clergy, and by religious societies; but of the very men who have done so much good by their quiet exertions many unquestionably feel that their usefulness would be much greater had they a more recognised and intelligible function as lay members of the Church. We are not authorised at present to connect this feeling with any particular names; but the feeling exists, and is reviving the question how can this lay co-operation best be systematised, and actually brought to bear on practical questions?

It may now be fairly assumed that the English Church enjoys an active Convocation, for so it is remembered that the sanction of the Crown is by no means necessary to establish this fact; indeed, the strongest advocates for Convocation, and those who best know its legal status, are the most unwilling, under present circumstances, to press for the Royal sanction to deliberate; and fearing that it would hamper free discussion, and would give the resolutions of the assembled clergy a far greater legislative power than its warmest supporters are prepared to assume. The Royal assent has never been, at any period, obtained by Convocation, except under special emergencies, and for very definite objects. The general existence of Convocation does not in any way depend upon the granting or withholding of the express permission to deliberate.

It being, then, an undoubted fact that Synodal action is a recognised feature of the English Church, the question remains, how can we best bring to bear the general voice of the Church upon her Synodical deliberations? Convocation itself, as it is assembled in the Jerusalem Chamber, is certainly not in a state to admit at present of a lay element. If there was such an element in it, it could not, with any machinery at present in use, be a representative one—it could only consist of a few individuals whose position would be a somewhat awkward, and possibly a somewhat invidious one. Moreover, the legal status of Convocation is far too delicate to risk the effects of any such organic change as this would be. The better, the more practical course in obtaining the popular co-operation of the Church's lay members, is, we believe, to begin from below.—Lay influence must be a representative one, or it can never stand, and the highest sphere of its operation as such, towards which at present we can see our way, is that of its co-operation in diocesan Synods.

We may hope that before many years are passed we shall enjoy a more capable Episcopate for such an undertaking than we have now, and then we do not see any serious impediment to the working out of diocesan Synods with the co-operation of representative laymen, to the very great advantage of the Church's practical work in every diocese. Adopting this as our highest definite aim for the present, there should be a wide substratum of lay influences and representation on which this should rest. It would be an assistance for the most part to the clergyman of a parish, would strengthen his exertions, and would not practically circumscribe his influence, if he had a body of laymen chosen yearly, varying in number according to the size of the parish. These would naturally be communicants, though it might be a question whether it is expedient to make this too imperative a condition. We do not apprehend that, as a general rule, there would be much difficulty in fixing on the right men. A meeting of the congregation of each church (probably no other definition would be necessary) might annually be called, with the clergyman in the chair; vestrymen for

ecclesiastical purposes would then and there be appointed, either as a common act or with the nomination of a definite proportion of them reserved for the clergyman, who would naturally appoint those laymen who assisted in schools and other parochial institutions. This would be a most useful body in itself, and systematic lay co-operation in its parochial sphere. It would, except in some few very turbulent parishes, include, as a matter of course, the churchwardens; but no condition of this kind could be made, inasmuch as churchwardens under the existing law of the land may be, and often are, Dissenters. Few instances, however, it may be hoped, would occur, of men forced by the ratepayers of a parish into the office of churchwarden who were wholly unfit to form members of the parochial Synod.

Thus much for each parish, and now for a further step. The parochial Synod would annually appoint one of its number to be its representative in the diocese, who should attend rural dean and diocesan Synods with the clergy, or even archidiaconal ones, if (to adopt the appropriate phraseology of archdeacons) these laymen could be persuaded "to undergo such a visitation;" or rather, if these gatherings of the clergy could be made in any way useful, and not a mere legal form.

The American Church, and our own Church in Canada, is setting a most worthy example of lay co-operation; and if at home we are to have any extended revival of Church action on the masses of our people, something of the kind should be systematically attempted here. Bishops could thus gather round them their clergy and lay brethren, and consult, with every prospect of obtaining deference and respect to their deliberations; while the clergy could no longer be accused of seeking the benefit of their class, rather than the promotion of their spiritual office.—*London Guardian.*

THOU SHALT NOT MAKE TO THYSELF ANY GRAVEN IMAGE.

"God is a Spirit; and they that worship Him, must worship Him in spirit and in truth." "No man hath seen God at any time;" though we gaze up into heaven, we cannot behold Him, for He is a Spirit; the eye of the flesh cannot look into the spiritual world. Even the soul of a brother or a child whom we have known, when it breaks forth from the body, cannot be seen; we know not what it is like. As for God, He reveals Himself inwardly to our souls, but He does not satisfy our sight; nay, we could not bear to look on Him; we should wither, and be consumed and die, were He openly to show His glory to sinful flesh. He requires us to have faith, to believe in Him, to act as seeing Him who is invisible. He makes trial of our faith. Our struggle lies between the world which we see, and God whom we do not see; and it is a struggle to care for the unseen more than the things that are seen.

And hence man often longs to escape this trial of faith. He wants something to look at, something for his eyes to gaze upon; and he often shapes created things, wood and stone, into various forms, by which he designs to represent God to the eye, that he may then picture to himself the truth that there is a God. But by all likenesses of God, we offend the majesty of God; He will not have created things to picture Him who filleth all things by His presence. As in the first commandment, He forbids any false God to be worshipped, any other God to be worshipped except Himself, so in the second commandment He forbids any representation to be made of Him, who is the true God, any likeness of himself, any feigned similitude of Him, who cannot be represented by any earthly things. All graven images, all likenesses, dishonor Him, and are breaches of faith; they are efforts to bring down God to the level of our senses; and though at first we may use such likenesses only as things to enable us to think of God, yet at last men get to worship these things as if God resided in them, as if they had power, as if there were divine virtue in them, yea, as if they were gods.

Remember how strictly this commandment runs, "Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor wor-