

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
M.	Jan. 23	33 Mt. L. 14	10 Act. 27
T.	24	10 Act. 27	10 Act. 27
W.	25	10 Act. 27	10 Act. 27
Th.	26	10 Act. 27	10 Act. 27
F.	27	10 Act. 27	10 Act. 27
S.	28	10 Act. 27	10 Act. 27

* For the Convent. of St. Paul 1st Lesson. Morning. Wisdom 11. Even. Wisdom 11. a To ver. 22. & To end of ver. 14.

Doctry.

SUBMISSION.

From the *Convent of Mounts*

Thus saith the Lord, "Thy days of health are over!"
And like the mist my vigour fled away,
Till but a feeble shadow was remaining,
A fragile frame, fast hastening to decay.
The May of life, with all its blooming flowers,
The joys of life, in colors bright array'd,
The hopes of life, in all their airy promise,—
I saw them in the distance slowly fade.
Then sighs of sorrow in my soul would rise,
Then silent tears would overflow my eyes!
But a warm sunbeam from a higher sphere
Stole through the gloom, and dried up every tear;
Is this Thy will, good Lord? the strife is o'er,
Thy servant weeps no more.

"Thy cheris'd flock thou mayest feed no longer!"
Thus said the Lord who gave them to my hand;
Nor ever was my smiting heart permitted
To ask the reason of the dread command.
The shepherd's rod had been so gently carried,
The flock had followed long and lov'd it well,
Alas! the hour was dark, the stroke was heavy,
When sudden from my neck it fell.
Then sighs of sorrow in my soul would rise,
Then rushing tears would overflow my eyes!
But I beheld Thee, O my Lord and God,
Beneath the Cross by down the Shepherd's rod:
Is this Thy will, good Lord? the strife is o'er,
Thy servant weeps no more.

"Never again thou mayest feed thy people!"
Thus said the Lord, with countenance severe,
And bade me lay aside at once, forever,
The robes of office, honor'd long and dear.
The sacred mantle from my shoulders falling—
I could but feel and say, with sadly gazing,
I have been once a Pastor of the Lord.
Then groans of anguish in my soul would rise,
Then burning tears would overflow my eyes!
But his own garment he took from me away,
To the rude soldiery he gave it to give;
Is this Thy will, good Lord? the strife is o'er,
Thy servant weeps no more.

"From the calm port of safety and by sever'd,
Through stormy waves the harbor's bark must go,
And dimly see, amid the darkness sinking,
Nothing but heaven's stars and depths below!"
Thus said the Lord, and from a raging ocean
Of doubts and fears my path he led me o'er,
Ah! many a day would I have been inquiring,
But none with voice or sign return'd to me!
Then groans of anguish in my soul would rise,
Then tears of bitterness followed my eyes!
Yet through the gloom thy path, O Light was given—
From the dark way I led me up to heaven!
Is this Thy will, good Lord? the strife is o'er,
Thy servant weeps no more.

"Thou shalt find I will be true in love united,
And with them in the wilderness rejoice;
But stand prepared, each gentle to untwining,
To separate at my commanding voice!"
Thus said the Lord—He gave as He had promised,
How many a loving heart he met my own!
But ever must the tender bond be broken,
And each go onward, down, and alone!
Then sighs of sorrow in my soul would rise,
Then tears of anguish overflow'd my eyes!
But Thou hast known the bitter parting day,
From the beloved Jordan's stream'd away,
Is this Thy will, good Lord? the strife is o'er,
Thy servant weeps no more.

Religious Miscellany.

THE BISHOP OF LONDON'S ORDINATION SERMON.

At the primary ordination on Sunday, Dec. 21, of the Bishop of London at St. Paul's Cathedral, there was a vast concourse of people, "and that part of the sacred edifice in which divine service was performed was densely crowded." The Bishop selected for his text the 16th verse of the 1st chapter of St. Paul's 1st epistle to Timothy; "And thou shalt give heed unto thyself and unto the doctrine, for in doing this thou shalt

both save thyself and them that hear thee." The following account of the sermon is taken from the *Post*:

"His lordship said he was speaking that day to two distinct sets of persons—those who were to be ordained, and those who had attended for the purpose of witnessing the ceremony. The day was full of lessons for both. The 'Ember Days,' as they were called in the calendar of the church, could not occur without putting them in mind of what was going on that morning in most of the dioceses throughout England. When they took up the public print to-morrow or the next day, they would read, with little interest perhaps, a long list of names of persons who had become deacons or priests, but this ought to be a matter of considerable interest to the whole country. Whatever view men might take of the ministerial office—whether they invested it with the sanctity which attached to the priesthood in earlier times, or were content with that soberer and more Scriptural view of it which owned only one priest for Christians—Jesus Christ the Lord—it would be admitted that a sufficient responsibility was cast upon them in promoting the salvation of man. They had amongst them of late years good men who had called the attention of their fellow countrymen to the propriety of setting apart certain seasons for special prayer that the Holy Spirit might descend upon them all, and especially upon the clergy. Such seasons were provided already in the Prayer book, and those seasons were the Ember Weeks, in which all were called upon to pray for the clergy, and particularly for those who for the first time were then to be numbered amongst that body. A godly clergy would of necessity always be a powerful clergy, and a powerful clergy would exercise a most beneficial influence over the country. In this country certainly the day of what was commonly called priestcraft had passed, and they might thank God, that it was so. They did not want a clergy in this country who were dominant over men's consciences, who would lead their people blindfold, and who would gain from respect for their office what was not due to their own personal character. If they sought such privileges for the clergy now, they would seek them in vain. But they did not want them, for they knew that the day for such claims was over, and that truer views prevailed with regard to spiritual responsibility. Still the clergyman would be in many cases a trusty friend and adviser to his people. They would be certain to turn to him in times of affliction and trial; even those who, in the heyday of youth, thought they had outlived the idea of taking the clergy for their guides, would attain to humbler views of themselves, and would desire an insight into those spiritual realities which it was the duty of the ministers of the Gospel to teach. Even such persons would be glad to have the assistance of a pious clergyman in the struggle between life and death. There never was an age in which the clergy had greater responsibility cast upon them, and in which they might have more influence of a right character, than the present. Let them remember that in the pastoral office they might have thousands of children in their schools, over whom they might exercise a most beneficial influence. Let them think how they would be welcomed amongst the poor when they went in kindness and gentleness to treat them as friends. Let them remember how many sick beds they might visit, and how ready the heart was in sickness to open its griefs to a wise and considerate friend who spoke faithfully in the name of Christ. Let them think, too, how they would be listened to in their public ministrations when they had anything to say that was worth hearing, and they would always have something to say that was worth hearing if they spoke in simplicity and godly sincerity of the Lord Jesus Christ. Whose sermons were they which were found to be listened to with breathless attention wherever they went in town or country? This was a question which both the clergy and the laity would do well to ask themselves, for there was a great lesson in the answer. It was not the most learned, or the most able, or the most eloquent sermons that were listened to, but those who spoke with simplicity and from the heart. Men might wonder at the phenomenon, but they could not deny it; and the lesson should be learnt that a clergyman, if his ability were but small, might ex-

ercise by his discourses a great influence on all ages, sexes, and ranks, if he spoke faithfully, simply, and really from the heart to the heart of those truths which his Lord had commanded him to set forth. If they believe that the over blessed, omnipresent, all-powerful Being, who came on earth to redeem mankind, was interested in the winning of souls to Him—if they believed that the Lord Jesus was still alive, and that it was not merely the name of a dead man who taught and suffered in past centuries, they would not suppose that He would be indifferent to the way in which He was set forth before His people for their salvation. It was due to the clergy to say that they had obtained great influence over the people by their writings—even over those who thought they were not to be led by them. Much had been done by the clergy in that wide range of literature which was so powerful in moulding the minds of men. A few great works of learning had been produced by the clergy, as in olden times, more in numerical force, he believed, than by the laity, but he spoke more particularly now of that less-enduring literature in which the clergy had made themselves known, and in the pursuit of which he trusted that they would remember that they were the servants of Him from whom they had received a special commission. They must remember that they could not admit anything false into their system without corrupting the very source of truth; nor ought they to allow their minds to dwell upon disputed points of controversy when they ought to be occupied with those great truths which centered around the person and the offices of Christ. If they spoke to their people of things of human invention, instead of teaching that which was in the Word of God, they might depend upon it that, to reverse the words of the text, they would lose both themselves and those who heard them, by lowering the standard of spiritual holiness. Eight of the candidates who were to be ordained that day were going as missionaries to distant lands, and their responsibilities would be greater than those of the clergy in England. This country, while it colonised, and civilised, and extended its commerce throughout the world, caused the Gospel to be preached in distant lands, for it would never consent to stand in selfish isolation amidst its great Gospel privileges. For those young men he implored the prayers of the congregation, that God might give them strength of body, unflinching zeal, and singleness of purpose, that they might successfully perform the great work upon which they were about to enter. His lordship closed with some practical suggestions in reference to the working together of clergy and laity in the education of the poor, and in works of charity.

"Having descended from the pulpit, the Rev. Arthur Penrhyn Stanley, M. A., Canon of Canterbury, presented to his lordship the candidates for ordination."

IRISH SUNDAY SCHOOL SOCIETY.—Lord Rothen, in the course of an excellent speech, said, "I became a teacher of a Sunday school in 1819, and from that period up to the present, with, of course, the exception of being occasionally called away from it by various other duties, I have always been enrolled as one engaged in such an office, and I can sincerely say that the result of that object has fully answered every expectation and desire which the fondest feeling of my heart entertained. (Applause.) Our Sunday school now consists, upon an average, of about fifty boys and eighty girls; I have the privilege of teaching the head class among the boys, now young men; but in the course of instruction in the school we are now teaching the children of those who have been taught and sent out into the world from our school, and I could name several—I know many of them—and there are many of the number whom I cannot name, but I trust I shall see them where their names shall appear as the fruits of the instruction which they received from the knowledge of that blessed book which is the grand object of Sunday school teaching. I could name several of our Sunday school scholars who never received any other instruction but what they derived from the Sunday school, who are now filling most responsible and high stations in their sphere of life throughout different parts of the country. One or two of them are stewards of gentlemen who repose the great