

# The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. VIII. HALIFAX, NOVA SCOTIA, SATURDAY, MARCH 17, 1855. NO. 310.

## Calendar.

### CALENDAR WITH LESSONS.

Day	Date	MORNING.				EVENING.			
		Gen.	Ex.	Lev.	Num.	Gen.	Ex.	Lev.	Num.
1	19	1	1	1	1	1	1	1	1
2	20	2	2	2	2	2	2	2	2
3	21	3	3	3	3	3	3	3	3
4	22	4	4	4	4	4	4	4	4
5	23	5	5	5	5	5	5	5	5
6	24	6	6	6	6	6	6	6	6
7	25	7	7	7	7	7	7	7	7
8	26	8	8	8	8	8	8	8	8
9	27	9	9	9	9	9	9	9	9
10	28	10	10	10	10	10	10	10	10
11	29	11	11	11	11	11	11	11	11
12	30	12	12	12	12	12	12	12	12
13	31	13	13	13	13	13	13	13	13

## Devotion.

### GOD CALLING YET.

*Unto you, O men, I call, and my voice is to the sons of men.*  
 God calling yet! and shall I never hearken,  
 But still earth's witcheries my spirit darken?  
 This passing life, the passing joys all dying,  
 And still my soul in dreary slumbers lying!

God calling yet! and I not yet arising!  
 So long His faithful, loving voice despising;  
 So falsely His unweary love repaying;  
 His beckons call, and still I am delaying!

God calling, yet! but 'at my door is knocking!  
 And I my heart, my soul, my grace locking!  
 He yet is willing, ready to receive me,  
 Is waiting now,—but, ah! he soon may leave me.

God calling yet! and I no answer giving!  
 I dread His yoke, and still His bonds are living,  
 Too long I linger, but not yet forsaken,  
 He calls me still,—oh, my poor heart awaken!

Surrender all, all to His care confiding;  
 Where, but with Him, can rest and peace abide?  
 Unless, unless, His faithful bonds asunder,  
 And let His spirit rise in soaring wonder!

God calling yet! I can no longer tarry,  
 Nor to my God a heart divided carry;  
 Oh, yoke and glory, world and spells are broken—  
 Sweeter than all, the voice of God has spoken!

*From the Germans of the Lord Zastrow.*

## Religious Miscellany.

### FOURTH SUNDAY IN LENT.

#### THE THIRD TEMPTATION.

Again the devil took Him up into an exceeding high mountain, and showed Him all the Kingdoms of the world, and the glory of them, and said unto Him, All these things will I give Thee, if Thou wilt fall down and worship me." MATTHEW IV. 8, 9.

By this time the devil began to perceive that Jesus was the Son of God, and designed to be the King of all the world; and therefore resolved, for the last assault to proffer Him the kingdoms of the world, thinking ambition more likely to ruin him because he knew it was that which prevailed upon himself, and all those fallen stars, the angels of darkness. That the devil told a lie is most likely, when he said he had power to dispose the kingdoms of the world; for, by proper inherent right, God disposes all governments, but it is also certain that the devil is capable of a delegate employment, as some great mutators of states, and many probabilities have been observed by wise personages, perceiving that the grandeur of the Roman Empire was committed to the power and managing of the devil; in order that the greatness of that government, being all appearance full of advantage to Satan's Kingdom, and employed for the disimprovement of the weak beginnings of Christianity, might give demonstration that Christianity came from God; since the great permissions of power made to the devil, and armed with all art and malice in defiance of religion, could produce no other effect upon it but that it made it grow greater.

The Lamb of God that heard Satan with patience tempt Him to do Himself a mischief and to throw Himself headlong, could by no means endure it when he tempted to a direct dishonoring of God.—Our own injuries are opportunities of patience; but when the glory of God and His immediate honor is in question, then is the occasion and precise minute for the flames of a clear, shining, and unconsuming zeal. But the care of God's glory had so filled and employed all the faculties of Jesus, that he took no notice of the offer; and it were well also that we had never opinions of the lustre of worldly dignities, or least that we, in imitation of our blessed Master, could refuse to accept all the world, when it is so bought of the devil, at the expense of a deadly

sin. For that government cannot be very honorable that makes us slaves to the worst of tyrants, and all those who, by injury and usurpation, possess and invade others' rights, would do well to consider that a kingdom is too dearly paid for, if the condition be first to worship the devil.

When the devil could do no good, he departed for a season. If he could ever have spied a time of returning, he wanted not will nor make to observe and to use it, and although Jesus was a person without danger, yet I doubt not but the Holy Ghost described that circumstance that we should not have the securities of a deep peace, when we have had the success of conquerors. For surprise is most full of horror, and of more certain ruin; so that we have no security but a perpetual observation. That, together with the grace of God, (who takes care of all His servants, and will drive away the tempter when He pleases, and help us always when we need,) is as great an argument for our confidence, and encouragement to our prayers and address to God, as it is safety to our person and honor to our victory. And let us account it our honor, that the trials of temptation, which is the greatest sadness of our condition, are hallowed by the temptation of Jesus, and our condition assured by His assistances, and the assistances procured by our prayers most easily, upon the advantage of His sufferings and compassion.—And we may observe, that poverty, predestination, and ambidexterity, are the three quivers from which the devil drew his arrows, which (as the most likely to prevail) he shot against Christ. But now he shot in vain, and gave proof that he might be overcome. Our Captain hath conquered for Himself and us."—*Jeremy Taylor.*

## The Church Times.

HALIFAX, SATURDAY, MARCH 17, 1855.

### CONVOCAATION.

On Friday, Feb. 9, the Lower House assembled in the Jerusalem Chamber, Westminster, and after the discussion of a motion, for the admission of laymen to Synod, which we have already noticed—

The Prolocutor said, the next business—in fact, the only business—they had at present before them was to proceed to the consideration of the following report, and he would suggest that each paragraph should be taken *seriatim*:—

The committee appointed by Convocation to consider of an address to Her Majesty, as to a measure for the better enforcing of discipline among the clergy, report:

"1. That they have had various meetings, and, in obedience to the commands of the House, have taken into their serious consideration the matter referred to them.

"2. That they are unanimously of opinion that the present state of the law touching the discipline of the clergy is unsatisfactory, and that it needs amendment.

"3. That the great expenses and delays attending such proceedings, which amount frequently to a denial of justice, have not been removed by the recent Acts upon this subject.

"4. That the provisions of the last Act, which governs the present administration of the law, are inadequate for their purpose.

"5. That the preliminary inquiry under that Act savours too much of an actual trial, without its safeguard or conclusion, whilst it has been doubted whether those provisions which were intended to govern the actual trial could safely be used for its conduct.

"6. That the present provision for hearing and deciding final appeals is not such as to give general satisfaction.

"7. That it is highly important that these evils should be corrected.

"8. That in the judgment of the committee it is desirable that all causes against clerks, involving questions of heresy, or false doctrine, blasphemy, or schism, should be heard as they might have been before the passing of the Act 21 and 22 William IV., cap. 32, saving as regards the composition of the court of final appeal.

*Concluded from last week.*

"9. That the Court of Arches should be empowered to receive *ex officio* evidence, and to hear and examine witnesses.

"10. That provision should be made for the bishop to hear certain cases in private, if he shall think fit, and the accused party shall consent, and to pronounce sentence thereon.

"11. That the machinery for conducting the preliminary inquiry by commission should be made less cumbersome.

"12. That provision should be made for the trial of clergymen before the bishop, or his official or commissary, assisted by a council of not less than four members, who shall decide all questions of fact. The said persons not to be named by the bishop himself, but taken by lot, or otherwise, as shall seem most expedient, either from the dean, canons residential, non-residential, and honorarj, and the rural deans of the diocese, or from a panel of beneficed clergymen elected in every archdeaconry for this purpose.

"13. That the greatest difficulty besets the due adjustment of the course of final appeals.

"14. That it appears to your committee of the greatest moment, whilst we maintain the just supremacy of the Crown, as the ultimate source of justice and redress to every subject complaining of wrong, whether in matters ecclesiastical or civil, to combine therewith security that ecclesiastical questions shall be decided by persons qualified by office and acquaintance with the course of law ecclesiastical to decide thereon.

"15. That it appears to your committee that the acknowledged difficulties which attach to this subject have been much increased by recent legislation, which almost accidentally transferred the hearing of these causes from the Queen in Chancery to the Queen in Council.

"16. They would suggest the expediency of considering whether the best solution of this question would not be to restore this jurisdiction to the Queen in Chancery; and to enable Her Majesty, when any appeals shall be presented from the court of the province in matters ecclesiastical, in which any clerk in holy orders shall be a party, except in causes matrimonial or testamentary, to remit the cause for rehearing in the court of the archbishop, providing that there should sit, under the authority of the Great Seal, with the judge of that court, other ecclesiastical and common law judges, to hear and decide finally in the cause.

"17. Finally, your committee report, that they have left it their duty to lay these conclusions before the Convocation, as what would form the fitting heads for an address to Her Majesty, should one now be resolved upon by the Convocation.

"18. But they beg further to report their own conviction, that no such address should be adopted without a full and patient examination of the whole subject. And they would, therefore, respectfully suggest to the Convocation their opinion, that their report should be laid upon the table as matter for future consideration rather than immediate action."

Clauses 1, 2, and 3 were agreed to without division.

On clause 4, having reference to trials for heresy, schism, and false doctrine, being proposed,

The Prolocutor announced that their lordships in the Upper House had decided upon the following addition:

"That after words '2nd and 3rd Wm. IV., cap. 32,' in the eighth paragraph, be inserted the words—

Providing that every cause of correction of clerks shall be first brought to the cognizance of the bishop, providing also that no appeal shall be made from the decision of the court of the bishop on any interlocutory matter, and that the court of final appeal, in all cases of heresy, false doctrine, or schism, be constituted as hereinafter proposed; and that the remaining words, 'saving as regards the composition of the court of final appeal,' be omitted."

The first proposition of this amendment was struck out by the Lower House, and the remainder, with some modifications, was agreed to.

On No. 9 being read, The Prolocutor announced that it had been struck out by their lordships, such evidence, by a subsequent enactment, being now taken by the court.

On clause 10,