

The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. VIII. HALIFAX, NOVA SCOTIA, SATURDAY, MARCH 10, 1855. NO. 10.

Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING.	EVENING.
1. March 11. 28 In Lent.	Gen. 22; Luke 22; Gen. 22; Th. 2	22; Luke 22; Gen. 22; Th. 2
2. " 12. "	Joshua 4; Luke 23; Joshua 4; Th. 3	23; Luke 23; Joshua 4; Th. 3
3. " 13. "	1 John 1; Luke 24; 1 John 1; Th. 4	24; Luke 24; 1 John 1; Th. 4
4. " 14. "	10; Luke 25; 10; Th. 5	25; Luke 25; 10; Th. 5
5. " 15. "	21; Luke 26; 21; Th. 6	26; Luke 26; 21; Th. 6
6. " 16. "	1; Luke 27; 1; Th. 7	27; Luke 27; 1; Th. 7
7. " 17. "	8; Luke 28; 8; Th. 8	28; Luke 28; 8; Th. 8
8. " 18. "	19; Luke 29; 19; Th. 9	29; Luke 29; 19; Th. 9
9. " 19. "	24; Luke 30; 24; Th. 10	30; Luke 30; 24; Th. 10
10. " 20. "	31; Luke 31; 31; Th. 11	31; Luke 31; 31; Th. 11

Poetry.

ADULT BAPTISM.

At the baptism of an American traveller at Geneva, Switzerland the following beautiful hymn was sung.—

In token that thou shalt not fear
Christ crucified to own,
We print the cross upon thy brow,
And sign thee—His alone.

In token that thou shalt not blush
To glory in His name,
We blazon here upon thy font,
His glory and His shame,

In token that thou shalt not flinch
Christ's conflicts to maintain,
But 'neath His banner manfully,
Firm at thy post remain.

Thus outwardly and visibly,
We seal thee for His own,
And may the brow that wears the cross,
Hereafter share His crown.

Religious Miscellany.

THIRD SUNDAY IN LENT.

THE SECOND TEMPTATION.

Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone. *Matt. iv. 5, 6.*

The devil, perceiving Jesus to be a person of greater eminence and perfection than to be moved by sensual and low desires, made a second assault by a temptation something more spiritual, and tempted Him to presumption and indiscreet confidence, that God might secure Him by the ministry of angels, and so prove His being the Son of God. But this was an invitation to no purpose, save only that it gave occasion to this truth—that God's providence secures all His sons in the way of nature, and while they are doing their duty; but loves not to be tempted to acts unreasonable and unnecessary.

God will protect His servants in or from all evils happening without their knowledge, or against their will; but not from evils of their own procuring. For the carresses of God's love to his saints and servants are security against all but themselves. The devil and all the world offer to do them mischief; but when they shall be safe, because they are innocent. If they once offer to do the same to themselves, they lose their protection because they lose their prudence and their charity. And here it will concern us to take heed that our ends be none in eminency above others. For those, who by their eminent employment are set upon a pinnacle of the temple, have need to take care that the devil tempt not them to a precipice. A fall from so great a height will break the bones in pieces, and yet there also the station is less firm, the posture most uneasy, and the devil busy and desirous to thrust us headlong. A life common and ordinary, without affectation or singularity, is the most prudent and safe. Every great eminence, every violence of fortune, all eminences whatsoever, whether of person, or accident, or circumstance, puts us to a new trouble, requires a distinct care, creates new dangers, marks us out the object of envy, makes our standing more insecure, and our fall more contemptible and ridiculous. But an even life, spent with as much rigour of duty to God as ought to be; in taking upon ourselves ordinary offices, in frequenting public assemblies, performing offices of civility, receiving all the rites of an established religion, complying with national customs and honoratory solemnities of a people; in nothing disturbing public peace, or discolouring the ligaments of charity, or breaking laws, and the great

relations of the world, out of fancy and singularity, is the best way to live holily, and safely, and happily; safer from sin and envy, and more removed from trouble and temptation.

St. Hierom observes well, that the devil, intending mischief to our blessed Saviour, invited Him "to cast Himself down." He may persuade us to a fall, but cannot precipitate us without our own act. And it is an infinite mercy in God, that the devil, who is of malice infinite, is of so restrained and limited a power, that he can do us no ghostly disadvantage, but by persuading us to do it ourselves. For, let the temptation be never so strong, every Christian man hath assistances sufficient to support him, so as that, without his own yielding, no temptation is stronger than that grace which God offers him; for, if it were, it were not so much as a sin of infirmity; it were no sin at all.—*Jeremy Taylor.*

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HALIFAX, SATURDAY, MARCH 10, 1855.

CONVOCATION.

We gave last week an outline of the proceedings of Convocation, which met on Tuesday 6th Feb., and now lay before our readers the Resolutions passed in the separate Houses, but not affirmed by both. They will serve to show the nature and the bearing of the questions which Convocation have entertained during the short Session allowed to them.

On the Report read by the Archbishop of Canterbury, on the suggested alterations in the Church Services,—which elicited a good deal of discussion—the wording of the Resolution as finally agreed to by the House of Bishops, was as follows:—

"That we consider that in any alteration of services it should be a fundamental principle that the Book of Common Prayer should be maintained entire and unaltered, except so far as shall concern the rubrics, and the division of services, and the formation of new services by the recombination of those now existing, with such alterations in the Psalter and Table of Lessons as may be judged fit."

To this was added a resolution to the following effect:—"That no alteration would appear to us desirable which did not ensure the performance of the whole morning and evening services on Sundays and holydays."

The Lower House came to the following Resolution, which was communicated to the House of Bishops:—

"That this House do concur in the resolutions communicated, together with the preamble to it by his grace the president, but beg respectfully to submit to his grace the propriety of the following amendments in the first and second paragraphs, viz., that in paragraph one, line two, the word 'appears' be substituted for the word 'is,' and that paragraph two, after the word 'concern,' proceed in the following manner, viz. 'The division of the present services, and the formation of new services by re-combinations from those now existing, with only such alterations in the Rubrics, the Psalter, and in the Table of Lessons, as may be judged expedient and necessary for those purposes.'" With respect to the report and resolutions as to the constitution of Convocation, the Lower House felt that, with the pressure of other business, it would be impracticable to give them that ample consideration which their importance demanded, and, therefore, they begged that his grace would give them an opportunity for the future consideration of the subject."

The Prolocutor took up the amendment, upon which various opinions were expressed—when the Bishop of Oxford moved, "That this House disagree to the amendment of the Lower House, and gladly accepts the proposal respecting the alteration of the rubric, that its consideration should be deferred to a future session"—which was unanimously agreed to.

At the Meeting, Thursday Feb. 8, the Archbishop of Canterbury read the Report upon the changes required in the present constitution of the Convocation, as follows:—

"I. In the constitution of the Upper House, consisting of the archbishop and bishops of the province, we suggest no alteration.

"II. We suggest no alteration as to seats of the deans and archdeacons in Convocation, but suggest that the proctors for the cathedral and collegiate chapters should be elected by the chapters, including the non-residentary and the honorary canons.

"III. We deem it expedient that henceforth there should be a proctor for the clergy of every archdeaconry, to be elected by the clergy of that archdeaconry.

"IV. That all beneficed clergy, and all curates and chaplains, being in priests' orders, and being licensed by the bishop of the diocese, should have a right to vote at the election of a proctor for the clergy of the archdeaconry.

"V. That when the right of electing proctors shall be co-extensive with the archdeacons, the archdeacon or his official should preside at the election, and possess the ordinary powers of a returning officer.

"VI. Having thus made our suggestions as to the constitution, we proceed to make certain recommendations concerning the due working of the body, which we cannot exclude from our consideration of the subject committed to us. The first, and so far as regards the Upper House, the most important of these points concerns the power of the president in the conduct and close of its deliberations, and may be summed up in the four following questions:—

"1. Has the president the power to refuse to submit to the Upper House any propositions made by one or more of its members?"

"2. Has the president a casting vote in case of an equality of votes upon any question submitted to the Upper House?"

"3. Has the president a *visu* negative upon all Bills which have passed the two Houses?"

"4. Has the president the power of proroguing Convocation against the wishes of his brethren?"

"As to the second and third of these questions we think that there are precedents which clearly show that the president does possess these powers.

"As to the first and fourth, the precedents appear to us not to be decisive; and therefore, without attempting to settle the question of abstract right herein, we would venture to suggest, first, that it would be more expedient that the president should not be at liberty to refuse to submit to the Upper House propositions made by any of its members, and, secondly, that it would be expedient that while the archbishop should possess, as he does at present, when authorized by the royal writ, the absolute power of prorogation, he should in ordinary prorogations act with the consent of his brethren.

"VII. As to the questions which concern the conduct of business in the Lower House, and the joint action of the two Houses, the members of the committee appointed by the Lower House have, at our request, drawn from precedents a series of statements which we think might be adopted and declared as rules for the proceedings of Convocation, viz.:—

"1. That the Lower House should claim no right to adjudicate in disputed elections of proctors, but should be held to be competent to institute inquiries into any disputes or alleged irregularities respecting them.

"2. That only those members of the Lower House who are so in virtue of their office should be held capable of appointing proxies, and that the president is the sole judge of the validity of such appointments; that not more than one such proxy should be held by the same member, and that members of the Lower House alone should be capable of holding them.

"3. That the Lower House should be held to possess the right of presenting to the Upper House, through their prolocutor, in the form deoiminated *articuli cleri*, any gravamina or reformanda which may come under their notice, and which they think ought to be remedied or reformed, and that members of the House should be held to possess a similar right of presenting to the Upper House, through the prolocutor, their own special gravamina or reformanda, when not included in such articles of the clergy.

"4. That the Lower House should be held to possess the right of appointing committees of its own members for its own purposes, and of giving such