

# The Church Times.

"Evangelical Truth--Apostolic Order."

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## Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.				EVENING.			
		1 Sam.	2 Sam.	3 Sam.	4 Sam.	1 Sam.	2 Sam.	3 Sam.	4 Sam.
F.	June 8	1 Sam. 1	2 Sam. 1	3 Sam. 1	4 Sam. 1	1 Sam. 1	2 Sam. 1	3 Sam. 1	4 Sam. 1
S.	9	1 Sam. 2	2 Sam. 2	3 Sam. 2	4 Sam. 2	1 Sam. 2	2 Sam. 2	3 Sam. 2	4 Sam. 2
M.	10	1 Sam. 3	2 Sam. 3	3 Sam. 3	4 Sam. 3	1 Sam. 3	2 Sam. 3	3 Sam. 3	4 Sam. 3
T.	11	1 Sam. 4	2 Sam. 4	3 Sam. 4	4 Sam. 4	1 Sam. 4	2 Sam. 4	3 Sam. 4	4 Sam. 4
W.	12	1 Sam. 5	2 Sam. 5	3 Sam. 5	4 Sam. 5	1 Sam. 5	2 Sam. 5	3 Sam. 5	4 Sam. 5
T.	13	1 Sam. 6	2 Sam. 6	3 Sam. 6	4 Sam. 6	1 Sam. 6	2 Sam. 6	3 Sam. 6	4 Sam. 6
F.	14	1 Sam. 7	2 Sam. 7	3 Sam. 7	4 Sam. 7	1 Sam. 7	2 Sam. 7	3 Sam. 7	4 Sam. 7

\* To ver. 31.

## Poetry.

Let May imply June, and the following pretty stanzas will describe our most beautiful Spring month in Nova Scotia.

### CAROL FOR MAY.

QUEEN of fresh flowers,  
Whom vernal stars obey;  
Bring thy warm showers—  
Bring thy genial ray.  
In Nature's green est-livery dress'd,  
Descend on Earth's expectant breast,  
To earth and heaven a welcome guest.  
Thou merry month of May.

Meet how we meet thee  
At dawn of daisy day!  
Hark how we greet thee  
With our roundelay;  
While all the goodly things that be  
In earth and air, and ample sea,  
Are waking up to welcome thee,  
Thou merry month of May!

Flocks on the mountains,  
And birds upon their spray,  
Tree, turf, and fountain,  
All holi-holiday;  
And Love, the life of living things,  
Lore wags his torch, Love claps his wings,  
And loud and wild thy praises sing,  
Thou merry month of May.—*Bishop Heber.*

## Religious Miscellany.

### CHURCH AT CONSTANTINOPLE.

On Monday a large and influential meeting was held at Willis's-rooms, to inaugurate a project for the erection and endowment of a church at Constantinople, for divine worship, after the rites and usages of the Church of England, as an enduring monument to our gallant countrymen who have fallen in the war with Russia. His Royal Highness the Duke of Cambridge presided, and among the noblemen and gentlemen on the platform were Earl Granville, the Duke of Newcastle, the Earl of Elgin, Lord Lytton, Admiral Sir Edmund Lyons, Lord Berners, the Bishops of Oxford, Chichester, St. Davids, St. Asaph, and Lichfield, Mr. Sidney Herbert, M.P., and Sir John Pakington, M.P. The Duke of Cambridge in an opening speech, congratulated the meeting, as a soldier, on the conclusion of a treaty of peace which, without wishing to express any opinion as to its merits, he did not doubt was as honourable to the nation as he trusted it would be of long duration. He thought the moment had arrived when, feeling thankful that the war had passed away, we should direct our attention to the duties consequent on a return to peace. Among these duties he could well more become us, or be more consolatory to the feelings of those who had suffered from the loss of relatives during the war, than the erection of a monument to our gallant soldiers who had died in maintaining the honour of their country, while it would also be a graceful expression of the gratitude of those more happily situated, who were joyfully anticipating the return of relatives to their native country from the seat of war. He found another motive for the proposed memorial in the circumstance, redounding to the credit of this country, that the only religious persuasion that was not represented, in a suitable edifice, in the great metropolis of the eastern world, was that of the Church of England. On these grounds, and also as a means of advancing the Protestant forms of religion in that part of the world, his Royal Highness commended the project to the meeting, and expressed a hope that in its architectural character the Memorial Church, when erected, would be alike worthy of this great nation and of the feelings and occasion in which it had its origin. Lord Granville moved the first resolution to the effect that an enduring monument, such as had been indicated by his Royal

Highness, was demanded by the general feeling of the nation. He dwelt upon the spirit with which this country had always waged war, both by land or sea, whenever its safety or honour was imperilled, in answer to the taunt that we were "a nation of shopkeepers," and especially during the recent struggle, in which we engaged from no motive of national aggrandisement, but to protect the weak against the strong. He attributed the high degree in which the spirit of the nation have been roused during the war to the appliances of steam and electricity which had been brought to bear upon it, and especially to the unusual degree of publicity given to it through the press, by which we had been made spectators, as it were, of all the stirring events by which it had been characterized, through thousands of miles distant from the scene of operations. Whatever the form of the memorial to be adopted, he hoped it would be carried out in a munificent spirit, worthy of the nation in which it was our privilege to live. The motion was carried unanimously, having been first seconded by Admiral Sir E. Lyons, who bore testimony to the bravery of the army under all the trying circumstances in which they had been placed, and expressed his conviction that nothing would be more gratifying to the survivors of the expedition, or more consolatory to those who deplored the loss of relatives. The Duke of Newcastle moved the next resolution, that the most suitable memorial would be an edifice, to be erected at Constantinople, in which Almighty God might, from generation to generation, be worshipped according to the rites and usages of the Church of England. His Grace passed a fitting eulogium on the patient endurance of the soldiers in the trenches, their bravery in action, their exemplary conduct in hospital, and while their companions were wasting away during their stay at Varna. The Earl of Elgin seconded the motion, which was also carried without a dissentient. The meeting was likewise addressed by the Bishop of Oxford and Mr. Sidney Herbert; and on the motion of Sir J. Pakington, seconded by Mr. G. H. Money, a vote of thanks was accorded by acclamation to His Royal Highness the Chairman. A sum of about £600 was subscribed during the proceedings, the Duke of Cambridge the Duke of Portland, and Mr. A. F. W. Montagu giving each £100.—*London Guardian.*

FREEDOM FROM BONDAGE.—It is evident from the history of conversions in the first age of the Gospel, that they did not always follow the use of what would appear to us the most efficient means. What instruments to this end, for example, could be more likely to be efficacious, we may be apt to think, than the discourses of our Lord? Who ever spoke with such authority and persuasiveness as he did? And yet, during the three years of his public ministry, it does not appear that he was extensively successful. And how is this to be explained? Many of the Apostles were most distinguished instruments of spiritual good to multitudes. Peter alone, it is not improbable, was the instrument of conversion to God of a greater number by one discourse, than our Saviour became during his sojourn on earth. How comes it, then, that the servant should thus appear greater than his Lord? Account for this as we may, it is evident that the explanation cannot be found either in those who were addressed, for they were sometimes the same persons in both cases, or in the external evidences adduced; for that, too, was surely as powerful when contained in the miracles of Christ, as in those performed by his Apostles. We are constrained, therefore, to the conclusion that it was to the outpouring of the Holy Spirit after the resurrection of our Lord, that the signal success of the Apostles must be attributed. The grand reason is, that God was then pleased to make bare his arm, and by the Holy Spirit to show himself mighty in breaking down the natural opposition to his Gospel and his authority which reigns in the human heart. If there had been any independent efficacy in external means, it is evident that those which were directly employed by the Saviour himself, were the most powerful that could have been devised during any period of the world's history. But the small success that attended these, proves that there is some greater power besides the natural persuasiveness of good arguments indispensably necessary to be applied to the human soul or it will become savingly

affected by divine truth. That power is the Holy Spirit. From the bondage and bands of sin the piety of his mercy alone can release us. *Where the spirit of the Lord is, there, and there alone, is liberty.* And till we are so far humbled as to acknowledge this, and to admit our own spiritual imbecility, and our utter dependence on this heavenly principle and agent, we shall be wandering in darkness, and spending our strength for nought. A religion formed within us by the power of the Holy Spirit is what our "Collect for Peace" means as "the service of perfect freedom." It leads us to lie low before God as sinners, and to derive hope and confidence from Christ alone, and while thus it leads us from ourselves to the Saviour, it works mightily within us and upon us; and under its transforming influence we are changed daily, as our Lord's freemen, into his image, from glory to glory, even as by the Spirit of the Lord.—*Prot. Churchman.*

### OBADIAH WESTERN IN CHURCH.

Obadiah learned of and concerning the Church from her Prayer Book and Standards, her Creeds, her Sacraments, her views of the ministry, her constitutional organization, and not from the views of her parties; he thought that in some degree at least he comprehended her as Catholic, free and simple or plain in all her doctrines and ways. Catholic, because she went back to the beginning for her creed, and the tenure of her Ministry; free, because she cares nothing for mere accidents and mere human devices; simple, because she believes that which is divinely revealed and perpetuated, and nothing more or less. But, alas! for poor Obadiah, he was not long in finding out that the Doctors of the Church did not agree among themselves in any one of these elements of the supposed Catholicism of the Church,—one party among her Doctors denying or virtually denying, that the Doctrines of the early Church are either well-known now, or understood, and if known and understood, that they are erroneous and in conflict with those of the Reformation; that the Fathers were a humbug, and that Luther, Calvin, and Cranmer, were more reliable; that the ministry is a mere circumstance attending the people and growing out of their wants, and not above their power to create; that the freedom of the Church consists in a well regulated system of checks and balances of power in each congregation, by which the congregation can, if they choose, cut off the supplies and drive away their minister whenever he don't in their opinion preach right, as for any other cause, and in which system the congregation shall have the control of all parish questions, such as pew sales, rentings, Sunday schools, and all other things that Christians ought to do, for their souls' health and for their money's worth.

This view of the rights, privileges, and duties of congregations is certainly consistent, and the legitimate fruit of that new fangled Evangelical system so much encouraged by one class of our doctors. During the Revolutionary War in South Carolina, many of the Tories came to General Marion, telling him that the British had promised them protection, and exemption from the horrors of war, but that now they were being broken up and stripped of their property by those same British, and they asked to be admitted to fight with him for Liberty! The general put arms in their hands and gladly received them into the ranks of his little army of patriots. But on retiring to his tent, where he was surrounded by his faithful little band of officers, he shouted—"Lay on my brave Britons!—you have done for our cause what patriotism could not do, you have driven to us, soldiers who will fight now for life and property, and liberty, too!" When Obadiah now reads about or witnesses some of these tall exhibitions of the papacy among those lay brethren, made so by the innocent teaching of their doctors, he really feels as he supposed General Marion might have felt on the occasion alluded to. Lay on, my brave lay popes—there is no Ministry, you know, anyhow, give them to understand their places; if they don't suit you, why you can make others you know. They ridicule the Apostolical succession and all that, they don't believe anything much themselves, they are a set of beauties to expect us to believe what they don't themselves believe. No