

# The Church Times.

"Evangelical Truth--Apostolic Order."

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## Calendar.

### CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
M.	May 31	Whit-Sunday. Deut. a 16 Acts b 10	1. Job 11. Ac. c 19
M.	June 1	Whit-Monday. Gen. d 22 I Co. 12	Num. e 11 I Co. 14
T.	2	Whit-Tuesday. I Sam. g 19 I Th. A 6	Deut. 30. Job f 4
W.	3	Ember Day. Esther u 13 Mark 4	Job 1. Cor. 1
Th.	4	Ember Day. Job 2	1. Cor. 2
F.	5	Ember Day. Job 3	1. Cor. 3
S.	6	Ember Day. Job 4	1. Cor. 4

Proper Psalms--Morn 48, 65--Even. 101, 116. The Athanasian Creed to be used.  
 a To verso 19. b Begin verso 24. c To verso 21. d To verso 10.  
 e Begin verso 13 to verso 20. f To verso 21. g Begin verso 18.  
 h Begin verso 13 to verso 21. i To verso 14.

## Poetry.

### HUMILITY.

O! I learn that it is only by the lowly  
 The paths of peace are trod;  
 If thou wouldst keep thy garments white and holy,  
 Walk humbly with thy God.

The man with earthly wisdom high-uplifted  
 Is in God's sight a fool;  
 But he in heavenly truth most deeply gifted,  
 Sits lowest in Christ's school.

The lowly spirit God hath consecrated  
 As his abiding rest;  
 And angels by some patriarch's tent have waited,  
 When kings had no such guest.

The dew, that never wets the stony mountain,  
 Falls in the valley free;  
 Bright verdure fringes the small desert fountain,  
 But barren sand the sea.

Not in the stately oak the fragrance dwelleth,  
 Which charms the general wood,  
 But in the violet low, whose sweetness telleth  
 Its unseen neighbourhood.

The censor swung by the proud hand of merit,  
 Fumes with a fire abhorred;  
 But Faith's two mites, dropp'd covertly, inherit  
 A blessing from the Lord.

Round Lowliness a gentle radiance hovers,  
 A sweet, unconscious grace,  
 Which, even in shrinking, evermore discovers  
 The brightness on its face.

Where God abides, contentment is an honor,  
 Such guardon Meekness shows;  
 His peace within her, and his smile upon her,  
 Her saintly way she goes.

Through the strait gate of life she passes, stooping,  
 With sandals on her feet,  
 And pure-eyed graces with link'd palms come trooping,  
 Their sister fair to greet.

The angels bend their eyes upon her goings,  
 And guard her from annoy,  
 Heaven fills her quiet heart with overflowings  
 Of calm celestial joy.

The Saviour loves her, for she wears the vesture  
 With which he walked on earth,  
 And through her childlike glance, and step, and gesture,  
 He knows her heavenly birth.

He now beholds this seal of glory graven  
 On all whom he redeems,  
 And in his own bright city, crystal-paven,  
 On every brow it gleams.

The white-robed saints, the Throne-steps singing under,  
 Their state all meekly wear;  
 Their pauseless praise wells up from hearts which won't  
 That ever they came there.

## Editorial Miscellany.

THE REV. MR. CASWALL ON THE LAY ELEMENT IN SYNODS.

We are sure that our readers will be glad to read, in full, the testimony borne by Mr Caswall in the Convocation of Canterbury, to the admirable working of the Lay element in our Convocations in the Church of America. We take it from the report of the debates, as given in the *Guardian* :—

The Rev. H. Caswall said—I rise, Mr. Prolocutor, to give my reasons for wishing to vote for Mr. Seymour's motion. The principle of that motion is the value of lay co-operation in ecclesiastical Synods. I desire to uphold that principle, because, after spending ten years of my life as a minister of the American Church, I am prepared to declare that my experience has been decidedly favorable to what is called a lay element. It is quite true, as Mr. Woodgate has remarked, that the circumstances of the Church of England are at present widely different from the circumstances of the Church in Canada or the United States. In Canada, Synodical action, in any shape, was not attained until after the

Church had received a crushing blow in the alienation of its lands. In the United States a still more overwhelming catastrophe was experienced in the revolution by which the colonies were separated from the mother country. When that memorable event took place, the number of the clergy, which had never much exceeded 200, was fearfully reduced. Many congregations were scattered, many churches were dismantled or sold to sectarian bodies, ecclesiastical property was confiscated, and the members of our communion—being associated in public estimation with the monarchical party—became subject to violent political prejudices and antipathies. Under these circumstances the "lay element" came into operation, together with the first beginnings of Synodical action, both General and Diocesan. Nor was this element regarded as a new invention in ecclesiastical affairs; it was considered as the nearest possible approach, under existing circumstances, to the legal position of the Church of England. In this country, in theory at least, a Christian Legislature supported the decisions of a Clerical Convocation. Bishop White, the venerable father of the American Church, says, in his Memoirs of that Church, that the admission of the laity "was a natural consequence of following the Church of England in all the leading points of her doctrine, discipline, and worship. We could not otherwise," he says, "have had a substitute for the Parliamentary sanction to legislative acts of power." God forbid that any movement of supposed political expediency should place the Church of England in the situation of the Church in Canada or of the Church in the United States. Yet it must not be forgotten that, by whatever causes introduced, a lay element in Synods has, in fact, worked well among our Transatlantic brethren. Many questions still under discussion here have already been solved on the western side of the ocean, and this question of the laity among the rest. And I remember that during the seventy years of Church Conventions in America the lay element has been working itself clearer and clearer. At the time of the Revolution there was at least as great a difficulty in defining what constituted a layman as Canon Woodgate considers to exist in this country at the present moment. Yet public opinion in the Church gradually brought about a remedy; and finally, in 1856, by a vote of the laity themselves, it was decided that henceforth none but communicants shall be eligible to a seat in the general Convention. In connection with (I do not say altogether in consequence of) this system of lay co-operation, the American Church has advanced in the course of seventy years from almost nothing to something considerable, and perhaps at present numbers an eighth part of the whole body of the members of the Church of England. In the face of many opposing prejudices and traditions it has advanced in proportion even more rapidly than the rapid increase of the American population. When I first knew the American Church, in 1828, its Bishops were 9 in number, its clergy under 500, and its communicants perhaps 30,000. In 1853, in company with a member of this Convocation, I was present at the General Convention held in New York. How great was the change effected in 25 years! The Bishops were, in 1853, thirty-two in number, the clergy 1,700, the communicants above 100,000. At the present time there are 36 Bishops, nearly 2,000 clergy, and probably 130,000 communicants, representing perhaps a million and a half of actual worshippers. In the Convention of 1858 we saw a body of Clergy and Laity far more numerous than this House of Convocation, yet far from unwieldy, and most regular and orderly in its proceedings. It was evident that the clergy, far from being "swamped" by the laity, were greatly assisted by them; that, in fact, the practical experience of the laity supplied what was wanting to the zeal and piety of the clergy. I confess that as I looked on that assembly and witnessed the demeanor of the distinguished men—judges, legislators, and others—who had given up three weeks of their valuable time at the call of the Church, and who had brought all their abilities to the solution of difficult questions, I thought of our Jerusalem Chamber, and wished that by some constitutional arrangement we could be permitted to avail ourselves of the services of such a "lay element." Together with the clergy,

the American laity are found to work heartily in carrying out plans for Church extension at home and abroad. Missions conducted by Boards appointed by the General Convention are supported at an expense of \$120,000, or more, annually, besides the various local missions maintained by the several Diocesan assemblies. Having seen what lay agency in Synods is capable of effecting, and having judged from hence how much more it may accomplish (with the blessing of God), I desire to add my testimony in its favor. I cannot doubt that whatever has been done by the laity of America may be done equally well by those of England, if an opportunity should be allowed them. Without committing myself to the details proposed by Mr. Seymour, I therefore desire to be permitted, on general principles, to support his motion.

### THE DESCENT OF CHRIST INTO HADES.

The difficulties that lie in the way of a belief in a "place of departed spirits," or an "intermediate state," will be found to be based on the Jewish and not on the Christian Scriptures. The rejection of this doctrine of the early creeds is in harmony with the Judaism of our popular religion;—a religion which changes the sacraments that Christ appointed as channels of His grace, into the likeness of those empty Jewish ceremonies which it was a part of His mission to abolish, or rather to "fulfil"—i. e., to fill with "grace and truth." "The place of departed spirits" is looked at with Jewish or at the least with Judaizing eyes, and it is forgotten that Christ descended into Hades and fill'd it with grace and truth; that He has changed and "fulfilled" the "valley of the shadow of death," of which David speaks; that He has "exalted" this "valley;" that it has now become the mountain of the Lord, the Lebanon of the *sunshine of Life*: a mountain from which the Sun of Christ's presence never disappears.

St. Paul tells us that Christ ascended on high, and descended to the lower parts of the earth, that He might "fill all things." And He has filled Paradise with peace, with sunshine, with joy, and with Himself.

Before Christ came to earth, indeed, Hades was a place of gloom. Joy in death,—anticipation of increased light,—the desire to depart,—the assurance of resting in triumph with God,—these things belong to our day, not to the day of the Patriarchs. Job, who looked forward with prophetic joy to the final deliverance—who could say, "I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth,"—even Job had no higher phrase wherewith to express the intermediate life between death and the final coming of Christ, than these sad words:—"Let me alone that I may take comfort a little before I go whence I shall not return, a land of darkness as darkness itself, and of the shadow of death." And even David speaks of Hades as "dark":—"Shall Thy wonders be known in the dark, and Thy righteousness in the land of forgetfulness?" It is true, in another place, while still recognizing that the land beyond the grave is "the valley of the shadow of death," he claims also that the presence of God will be his comfort when he encounters its darkness: "Though I walk through the valley of the shadow of death I will fear no evil; for Thou art with me, Thy rod and Thy staff they comfort me." Yet evidently he speaks only of such a presence as we have here on earth. But in the Christian Paradise Christ is more than a comfort; the dying saint looks forward to find in Him a well-spring of everlasting joy. But in accordance with this Jewish notion of Hades, Christ Himself, when speaking to the Jews, assigns to Lazarus no higher position than Abraham's bosom; not the bosom of God; not even the bosom of the Messiah: and truly, too, for the Messiah had not yet descended thither. But no bosom of Abraham only, will satisfy the Christian's longings. No less reward is assured to "that disciple whom Jesus loves," than the bosom of Christ Himself. Now the departed are said to "sleep in Jesus;" and to sit "in heavenly places in Christ." "I desire to depart and to be with Christ," says the apostle.

It is very true that the early Christians did not, at once take in the fullness of the blessing in store for them in the world of rest. As they were ex-