

WESLEYAN ALMANAC

JULY, 1876.

Full Moon, 6 day, 11h, 23m, Morning. Last Quarter, 14 day, 9h, 41m, Morning. New Moon, 21 day, 6h, 38m, Morning. First Quarter, 27 day, 11h, 4m, Afternoon.

Table with columns for Day of Week, SUN, MOON, and HOURS. It lists sunrise and sunset times for each day of the week.

THE TIDES.—The column of the Moon's Southern declination gives the time of high water at Parraloro, Cortez, Wallis, Horton, Hansport, Windsor, Newport and Cruik.

(Continued from first page.)

The audience room is reached by two short flights of stairs with fine walnut balustrades, and entered by three doors from a vestibule the whole width of the building. It is 68x44 feet and is finished on the truss rafters down to the cord of the nave. The pulpit is a very handsome one, gothic in pattern, built of black walnut, and outside of it there is a handsome communion rail of semi-circle form, also of black walnut.

The arrangement for lighting in the evening is by means of twenty-five gas jets on each side piercing the cord at the base of the roof, two on each Corinthian pillar, at the western recess, two on each side of the gallery, and one in front of the pulpit.

son, who did the plastering, to Messrs. W. Robinson & Son for the glazing, and to Messrs. Atcheson & Sons, whose office it was by the aid of the brush "to beautify and adorn the work."

Through the kind and efficient assistance of ladies belonging to the church, it has all been carpeted, and ready for occupancy, with every comfort, on the approaching Sabbath. We congratulate our Methodist friends on the re-erection of their beautiful church, and on their good fortune which has enabled them to rise above the severe affliction which befell them nearly a year ago.

POWER FROM ON HIGH.

LUKE XXIV. 49.

DEAR SIR,—I have read with much pleasure the "Mission news" from N. E. French Shore, N. F. L. Surely every lover of holiness will be cheered by the statement of Bro. McGregor, which I beg leave to bring again before the readers of the WESLEYAN.

"The most blessed feature of the work is the spirit of holiness poured out upon a few of His people; while preaching one night on "The altar that sanctifieth the gift," having then to say 'go' not 'come up and possess the land.' 'The land of rest from inbred sin.' I was convinced we held it not, because we did not expect it, by simple faith; we had an after meeting for 'holiness.' God changed our groanings (which I believe for the first time were in earnest) into praise, so that we were able to say; our hearts are all praise, all meekness and all love, yet our lives had said, 'From inbred sin we never can be free, yet a few laid their 'all upon the altar.' The effects are felt in the family, in the house of prayer and in the lives of those who seek to have more of the mind of Christ; this is the secret of our success."

Some of the blessed effects of following such baptism as that spoken above, are found recorded in the life of the Rev. Thomas Collins, which I here give:

At a prayer meeting held on the evening of March 5th, 1830, Thomas Collins, whose spirit for some time had been stirred with desire after holiness, was enabled to believe the cleansing word; and in the strength of that faith, to bow his whole will utterly to Christ, to whom he surrendered all authority in his soul. The act of devotion was complete. Thenceforth life was a priesthood, and sacrifice a vocation. The altar on which self was dedicated sanctified the gift, and upon the living sacrifice which faith laid there, heavenly fire came down. The covenant that hour made was never revoked. "Not your own" was printed indelibly upon his heart. "His sister during his last illness, remarked to him with joy, upon his long testimony before the Church of the bliss and duty of perfect love. His reply was, "I got it, I kept it; I have it now, and it is heaven."

His brother writes: "The Saturday night upon which he received that blessing I shared his bed. Sleep I could not; he was praying and praising all night. Until this time—naturally with one to whom all literary work, whether of creation or correction, had become a joy—the productions of his pen had been too laboured. Simplicity that last of excellencies, was wanting. Gaudy adornings had cumbered the truth, and big words dimmed the ear more than they reached the heart."

A change now, however, passed over his soul that made, for ever after, mere time wasting architecture of words abhorrent to him. "I have done with it," he said. Quite right. It was too ingenious to be earnest. A man who throws summer-saults all along a road may prove to the crowd his skill in posturing, but cannot be in a hurry to get any where. Men do not so when they run to catch a train, or fetch the doctor or find a fire-escape.

Henceforth, hunting after what he called "figures and finery," was postponed for the pursuit of souls. His sentences became brief and his illustrations homely. Though he never lost his fine ear for a felicitous phrase, nor his quick eye for a beautiful image, yet his determined directness of aim and at-once style caused him sometimes to appear abrupt. Every thing was real and beautiful. A clever sceptic once said to me, "Thomas Collins is the hardest hitter I ever knew."

His brother connects the change of style we have thus adverted to "fire baptism" of that Saturday prayer-meeting. He says "After that memorable night he threw aside his abounding rhetoric and became a plain witness

for the truth. I accompanied him the next day to his appointment at New Inn. Until then his sermons had always been too high-flown for my young apprehension, but the preaching of that afternoon smote me with impressions that have never been erased. Six in that service found peace with God." This was the hopeful beginning of one of the purest revivalist careers of modern times.

O sacred union with the perfect mind! Transcendent bliss, which thou alone canst give! How blest are they this pearl of price who find, And lead to earth, here buried in thee too live. *****

DOCTRINES OF THE REFORMED EPISCOPAL CHURCH.

Bishop Nicholson thus illustrates the position of the Reformed Church in an address recently delivered before a Presbyterian General Assembly in the United States,—

As a distinct organization, the Reformed Episcopal Church is but of yesterday; and yet looked at in the historic continuity of her principles, she is as old as the reformation under Edward VI. She stands to-day the exact expression anywhere to be found under an Episcopal regimen, of the teachings of the English Reformation at the time of the death of Edward; and even in those regards wherein she has gone ahead of the Reformers of that time, I am bold to say (and the facts will bear out the assertion) that she has only attained the mark whereunto, at the moment of its being so disastrously ended, the then incomplete, though ever-progressing, reformation was logically and inevitably tending.

On the contrary, the Prayer-book of the Church of England, and of the Protestant Episcopal Church, having been put into its present shape under Charles II, differs from the Edwardian reformation by over five hundred variations, many of them being in the direction of Romanism. I verily believe that the great reformers, whose progress of reformation was cut short by bloody Mary, would have refused to use that book as it now exists.

Moreover, these doctrines and principles of the Reformed Episcopal Church have come down to us through an uninterrupted succession of evangelical men in those two churches; men who taught substantially as we teach, who battled bravely amid the antagonisms generated by the Komish alterations of their book, and who preserved the faith of the gospel in its purity and simplicity, as though a river of clear water were flowing distinct and unbroken from end to end of a muddy sea.

Nor has our Episcopal reformation been set on foot by mere novices, by men untried in the holy work of the Christian ministry, by men unknown to the confidence of the Church of God. We are not of those, indeed, who believe in the absolute necessity of any red-tapeism of arrangement in the Church of God. Instead, we think it competent for the people of God, whether cleric or lay, rising up in the majesty of their freedom in Christ, and protesting against the perversions of the gospel, to break off, even abruptly, whenever it may be necessary, from the historic continuity of any polity, and set the ball of reformation in motion. At the same time, whatever advantage may be conceded to an already established arrangement of ministry, that advantage the providence of God has given us.

Thus, though infantile we be in respect of our organization, yet are we, in doctrine, and worship, and ministry, and polity, the lineal descendants of the Edwardian reformers. So that, whatever is evangelically glorious in the history of England's Church, and of the Protestant Episcopal Church; whatever of gospel heroism and gospel martyrdom may have illustrated their annals, all that is ours by right of inheritance. As Shakespeare, and Milton, and Bacon belong as well to America as to England, in spite of the sundering between the two countries, so Cranmer, Latimer, Bradford, Usher, Leighton, Venn, Scott, Simeon, Mead, Melville, all are the ancestors and antecedents of the Reformed Episcopal Church. Accordingly, she did not spring into existence by force of any one-idealism, or by any strange interpretation of any part of God's truth, or from dissatisfaction with the venerable faith of all evangelical Christians. Nay, she counts another in the consensus of all evangelical thinkers, and is wholly in the line of

the analogy of the faith, as that analogy is illustrated by the Orthodox Church. Her principles are precisely those which have stood the test of time, and have grown brighter in the lapse of ages; her reformed book being such as would have delighted the Puritans of the reign of Charles, for it is in striking accord with the changes for which they petitioned; the answer to whose petitions was the Romanized book as it now exists in the two churches before mentioned, an answer deemed by them so harsh and intolerable, that on one day 2,000 of them, ministers of the Church of England, among them being such men as Richard Baxter and John Owen, resigned their livings to go they knew not where. The Reformed Episcopal Church exists to-day, in the Providence of God, as a rebound from the disastrous errors prevailing in connection with Episcopacy, as a living voice of testimony to the truth as it is in Jesus, as an echo, even an Episcopal echo, across the centuries, to the morning song of the great Reformation.

Since this is the first official appearance of this Church in your venerable presence, it is but fitting that I should indicate, in a few words, what are her chief distinctions. Our organization as a church was born of a protest against the following pernicious errors, as contrary to God's word:—that the Church of Christ exists only in one order or form of ecclesiastical polity: That episcopacy is of Divine right: That Bishops are a superior order of ministry to Presbyters: That there is a Divine tactical succession from the hands of the Apostles all the way down the ages. And that none but such as have had that touch upon their persons are regular or even valid ministers of Christ: That Christian ministers are "priests" in another sense than that in which all believers are a priesthood: That the Lord's table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father: That the presence of Christ in the Lord's Supper is a presence in the elements of Bread and Wine: That regeneration is effected by Baptism, or is inseparably connected with Baptism. In opposition to those errors she has her very being. She condemns them expressly and rejects them without compromise.

We have the use of a Liturgy in the public worship of God. We prefer the Liturgical mode, and find in it, as we feel, some valuable benefits; believing, however, that God's people are at liberty to make their own election in this matter. At the same time, our Liturgical use is not to be repressive of free prayer for while we are under obligation to use the form of prayer in the Sunday morning worship, on all other occasions we may do as our feelings shall prompt; and even in the Sunday morning service express provision is made for the blending of extemporaneous prayer if we feel so to do.

With regard to Episcopacy, we feel it to be a form of polity wholly optional, and we regard it as desirable for ourselves.

With regard to Bishops, we believe that every Presbyter is a Bishop, and that those technically called Bishops are only Presbyters, elevated, however, into presiding officers or executive agents, but solely by the free suffrages of their brethren.

With regard to the ministry, we believe that, while the only valid introduction to that sacred work is the call of God's Spirit, yet the recognition by the body of believers of an individual as being evidently thus divinely called is an important matter, important for his own governance, and for his influence and usefulness; but that such recognition of one may be given by the Church in any way the Church please: she may lay her hands on his head, or commission her ministers, as her agents and servants, to do it for her, or else she may act in accordance with those words to even Archbishop Cranmer, that "Election or appointment thereto is sufficient." By consequence, if ministers of other churches come to us we have no reordination to impose upon them. As a further corollary, if a minister leaves us to exercise his ministry in another church, we have no anathema of deposition or degradation to thunder after him. And hence, once again, we feel that the middle wall of partition has now been broken down be-

tween other churches of Christ and ourselves. One with them in "the unity of the Spirit," we have thus striven to cultivate unity into union. Standing with them on the same ecclesiastical plane, we respect and honor their several polities, crave their good offices of brotherhood, receive their communications, whoever of them may desire to come to us, simply on the presenting of their letters; rejoice in all fraternal combinations with them, and are delighted at interchanging with them the language and thoughts of the Zion of God.

In fine, with regard to our theology, we have published to the world our Articles of Religion—xxxv, as based upon the old xxxix—giving utterance to every great truth of the gospel contained in that famous symbol of the Church of England, while yet eliminating certain as we think misleading expressions, additionally guarding the faith in certain direction, and in certain others expanding the statement of it. There you may find the great underlying verity, the Divine Trinity in Unity. There we have endeavored to express in substantial harmony with your own view, our sense of the gospel simplicity and beauty of those Divinely instituted signs and seals, Baptism and the Lord's Supper. There we have tried to fence out a Broad Church rationalism on the one hand, and the superstition of Ritualism and Romanism on the other. Side by side stand there the great truths of God's sovereign election and man's responsibility. Plainly and positively taught are the sinner's lost and helpless condition, as guilty, condemned, and utterly without any righteousness of his own, and the Saviour's substitution for the sinner. His expiation and his propitiation. And again, the simplicity, the directness, and the immediateness of the sinner's access to God by faith, and thereupon, his being instantly pardoned and accepted, and made the righteousness of God in Christ. Nor have been forgotten the blessed privileges of the child of God, his growth and strengthening, his joy and peace, his abounding in the fruits of the Spirit and in all obedience.

Such then, are our characteristics.

And now, as to the measure of prosperity vouchsafed us of God, we cannot but think that it is remarkable. On the second day of next December it will have been just three years since the Reformed Episcopal Church was organized. During this very brief period, we have been able to complete our organization, to issue our expurgated Prayer-book, to establish our Articles of Religion, to build many houses of worship, to record hundreds of conversions to God. From eight clergymen we have grown to nearly sixty; and from seventeen laymen to some thousands of communicants. Our parishes now dot the United States and British possessions, at intervals, from the Atlantic to the Pacific, and from the Carolinas to Vancouver's Island. We have not grown indeed, with a rush; and for this we are thankful, since crowding numbers would have embarrassed us in the work of laying foundations; yet we have grown quietly and steadily. Just here let me make a comparison. I have noticed to-day, in your published Report of Home Missions, the statement that in the year 1700 you had in this country three ministers, and in 1750 sixty-seven ministers, an increase of sixty-four in fifty years. We have gained nearly fifty ministers in two and a-half years. I refer to this comparison only to give an idea of the reality of our growth.

The spontaneity of our growth is a remarkable feature. Here and there, and in the most widely separated places, without the initiative having been taken by us, the hearts of men have been moved as the heart of one man, and parishes have started into existence.

So strikingly has the Spirit of God been working with us and for us. Truly, we cannot doubt that God is with us. In that most delicate and arduous work of adjusting and adopting our Articles, again and again, when the differences of opinion on the varying aspects of the truth were threatening to sweep us away, a call to prayer prostrated the whole Council upon their knees, blew off our disagreements like chaff before the winds. We are by no means unduly anxious for the future. Either this work is of God or else we do not wish to have interest in it.

BERRY... MONDAY—The... TUESDAY—Th... 37-53. WEDNESDAY—54-66. THURSDAY—121.1-8. FRIDAY—Ag... 1-18. SATURDAY—1-13. SUNDAY—F... Acts 4: 23- TOPIC—Me... GOLDEN TE... thy rest: the... strength Psa... DOCTRINE—1... 2. 31: Heb. 10... GENE... Having bless... our last lesso... brazen scaffold... standing during... the prayer whi... part of it con... under the TITL... TOPIC speaks o... sought in God's... speeches God to... of the place: A... thou, and the o... LINE gives t... This part of the... are to study the... prayer. 22-24. Adora... 22. Solomon's... sition rath... 6. 13, we learn... erected in front... altar, and that... while addressing... the same place... perhaps, facing... it is expressly... upon his knees... arose from knee... proper posture... prescribed or a... is a humbly p... be humbly off... is great encour... for his God. V... er at church. I... knel in famili... should kneel... morning and e... TAR—His pray... virtue of the... the sacrifice... HIS HANDS—Se... ward. It was... custom in pray... well as the Heb... now, as a spe... earnestly impl... 2. 5; Psa. 28. 2. 8. 23. AND HE... to his sentiment... character of G... very proper pa... need that we... what he is, but... for ourselves, t... his greatness... Jekoaah, the p... OF ISRAEL—Th... be his chosen... in covenant. I... does not adm... other at all; b... and worshipp... in majesty, ... other attribu... universe outsi... COVENANT—S... respects in w... but a fact all... ready said. C... NANT JOM... word: he hold... —Dealing with... serve. ALD... keeping this... takes two to... does to make... 24. WHO... stance of cov... priately men... as it holds... dress. THOU... 25-30. Supp... 25. Here b... PROMISE... continuance o... mise made t... his posterity... dom. 2 Sam... 2. 4. SO THA... The promise... continue... answer to the... 9. 4-8, suppo... twelve years... need of its... Blessing fall... transgression... be forfeited, l... el and accep... should be al... troyed.