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Calendar.

CALENDAR WITH LESSONS

Day	MORNING.				EVENING.			
	1 Sam.	2 Sam.	1 Chron.	2 Chron.	1 Sam.	2 Sam.	1 Chron.	2 Chron.
1	15	16	17	18	15	16	17	18
2	19	20	21	22	19	20	21	22
3	23	24	25	26	23	24	25	26
4	27	28	29	30	27	28	29	30

Poetry.

FOR THE CHURCH TIMES.

"IN CÆLO QUIES."

"In cælo quies!" hush, thou broken-hearted!
 Bearing grief's tabernacle in thy breast,
 Built on joy's dwelling, ruinous, beam-disparted,
 Its shelter'd for its former tenant's rest.

"In cælo quies!" soothingly it falleth,
 That sentence, on the near o'erwhelmed soul,
 With deep to agony deep tumultuous calleth,
 And sorrow's billows round it darkly roll;

And lo! its waterspouts their stores discharging,
 With mad'ning din, on the unshelter'd head;
 Whirly their eddying waves around enlarging,
 In sweeping whirls—and Hope, itself seems dead.

"In cælo quies!" calm upon the billow!
 "In cælo quies!"—oil thrown on the wave!
 "In cælo quies!"—sleep on tumult's pillow!
 "In cælo quies!"—peace within the grave!

Oh, Thou, the Promis'd! spoken of by Moses,
 And all the prophets! Thou who did'st complete
 The work of Man's redemption! not with roses
 Hast strewn the path trod by Thy sacred feet!

"In cælo quies!" tho' through tribulation
 We gain the crown, becoming heirs with Thee;
 We must not shrink, since Thou, our soul's salvation,
 Hast trod the same dark road to victory.

"In cælo quies!" oh, benignant Saviour!
 Healer of gifts that God to Man hath given!
 Thy blood alone, obtain'd for us His favour,
 'Tis but through Thee we hope for "rest in Heaven."

A. B.

Religious Miscellany.

SALRIES.—The subject of the insufficient incomes of the clergy is justly attracting increasing attention in connection with the small number of candidates for the ministry. Bishop Eastburn, in his address to the Diocesan Convention, held on the 17th May, briefly puts the case before the Church:—

"I cannot forbear alluding, on this occasion, to a subject which fills all Christian hearts with anxiety, and which the Bishops of our Church have of late made the subject of their most earnest reference. You will all be aware of me as calling attention to the inadequate number of candidates for the sacred ministry. This is not confined to our branch of the Church of England, but extending through all Christian bodies. The many causes combine to produce this scarcity, and it is to be doubted. One of these is that love of money which characterises our age, and which, as it is the root of all evil, so it is of that which we are called to deplore. The prospects of great and rapid gain, opening in the present circumstances of our country, before the eye of the young, and rendered powerful by Satan in attractions for their artful wiles, lead them off from heavenly pursuits. The thoughts of entering an office which, while it does not exalt a human being can fill, is yet accompanied with poverty and privation. And these are the feelings of the youth of the land find, it is to be regretted, but too general an encouragement even from the Christian parents themselves, who, instead of endeavoring to turn the desires of their sons to the glories of an ambassador of Christ, foster in them the eagerness after the glittering prizes of the world's silver and gold. In this state of things, it is wonderful that the voice with which all orders of God's people are summoned to efforts for conquering a danger! Let prayer be continually offered in private, and in your families, to

the Lord of the harvest, that he will send forth laborers into his harvest." Let aid be generously proffered for the education of such as desire this office, and are spiritually and intellectually qualified to fill it, but have not the means of preparation.—And let that noble company of persons among us, the teachers in our Sunday-Schools, keep an eye upon the young; and improve the opportunities of influence they possess, by filling their minds with an early sense of the high honor, the unequalled happiness, and the rich rewards, attendant, upon the ministry of 'the glorious gospel of the blessed God.'

"But, while referring to the causes of this diminution in the number of candidates for the sacred office, I have not yet adverted to one which operates with wide-spread and most fatal efficiency. I allude to the insufficient incomes of the clergy as a body. This is a subject upon which I can speak for my brethren, where they could not as well speak for themselves. That they bear their privations and anxieties with uniform cheerfulness of heart, is a fact known and read of all men. This serenity can only be accounted for by ascribing it to the peace of God in their souls; and remarkably does it stand in contrast with the discontent and misery of many a worldly heart around them, while blest with all the means and appliances of earthly abundance. But, while this quiet submission to their lot is so characteristic of the ministering servants of God, who will pretend to deny the actual amount of suffering to which they are exposed? Who will deny that in many instances they are without the ability to meet some of the indispensable wants of life? And who will dispute the fact that in addition to all the other discomforts under which they labour, the probable condition of their families, should they be prematurely removed from the world, weighs upon them with a pressure the heaviest of all? Now this is a subject to which the great body of our people will do well to take heed; for, unless some effectual and general movement shall be made towards a better maintenance of those who dispense the bread of life, there is danger of a still further diminution of the number of laborers in the great vineyard of the world. And are the people prepared for this? Are they ready to meet the day, when our sanctuaries shall be looted,—when the voice of the living teacher shall be heard no longer,—and when all the influences of God's appointed Sabbath shall cease from the land? I suppose not. And yet one can hardly help indulging the fear, that some such catastrophic as this, coming for a short season, will be deemed necessary by Providence, for the purpose of arousing men to a consciousness of their spiritual privileges, and to a sense of the obligation imposed upon them to render what is just and equal for their maintenance. Without the ministrations of the gospel, what an image of hell would this fallen world soon present! And if this be true, and if the preservation of the land we live in from these horrors of practical atheism be dependent upon a sufficient provision for those who minister in holy things,—it is easy to see what an interest all sorts and conditions of men have in the subject. Can it be a reasonable subject of wonder that many of our young men, even with strong desires after the ministry of the world, are tempted to shrink back from a determination involving the possibility, not only of the most grinding poverty, but of inability to pay indebtedness incurred for the very necessities of existence? And would it also be wonderful if under such circumstances, our country should soon begin to experience that worst of all famines, a famine of the word of life? I have rejoiced to perceive the recent manifestation, in a few instances, of an improved tone of sentiment on this all-important subject. And I commend the considerations which I have just offered to your earnest reflection."

DR. MANNING.—When few years ago, it was urged in respect to many prominent Oxford theologians, that they were tending to Rome, and honesty required an avowal of their intention or their desire to enter her communion, an outcry was raised against the uncharitableness of such imputations. And yet now we have frequent disclosures establishing the secret designs of these perverse, cherished while they continued in the bosom of the Episcopal

Church, and made loud professions of hostility to Rome. No one can read the work recently published by Dr. Ives, without perceiving how justly he was charged with Romanizing tendencies years before he apostatised. The subjoined extract from the correspondence of the Dublin Telegraph, discloses a fact of the same tenor in regard to Dr. Manning. The writer says:—

"The very Rev. Dr. Manning, previous to his departure from Rome, subsequent to the Pastor holidays, took his leave of the pulpits of the eternal city by preaching a charity sermon in the French church of St. Louis, for the Foreigners, Conference of St. Vincent de Paul. A large number of his countrymen, and among them several Protestants, assembled to hear him preach his farewell sermon, and to evince their sympathy and esteem for the distinguished convert, by contributing generously to the funds of the charity; and the Unions, in noticing the circumstance, makes the following statement:—'An interesting circumstance induced Dr. Manning to accept with joy the invitation to preach in our national church. It was in that church, in fact, while assisting at a benediction of the Holy-Sacrament, given in the simplest way at the altar of St. Louis, King of France, and patron of the church, that the dignity of the Anglican Church first felt his heart many years ago, touched with a desire to become a Catholic, and to approach the God of the eucharist. Shortly after his ordination the new catholic priest hastened to celebrate mass at that altar, at which his Saviour might in a certain sense be said to have revealed himself to him, and to have made the first appeal to his love and to his faith; and now on the eve of his departure it is easy to conceive with what happiness he saw himself conducted, as it were, by Providence, to the pulpit of that church so full of endearing associations for him.'"

INVISIOM IN AMERICA.—The Rev. William W. Andrews, a Congregational minister, has published a treatise on the true constitution of the Church, wherein, after contending at length that the Apostolate was lost on the decease of the last of the apostles, he avows his belief in the revival of extraordinary spiritual gifts, and that apostles have been raised up again to renew and carry to completion the work of evangelizing the world. He gives an account of the origin of this new sect in 1830, among some Presbyterians in the west of Scotland, the adhesion of Mr. Irving, a minister of the Church of Scotland, and the extension of the system in Great Britain, on the Continent, and in this country. The writer finds occasion for looking for a new outpouring of the Spirit, in consequence of the supposed failure of the Church in fulfilling her mission. He thus confesses as to Congregationalism:

"We have not been able to defend ourselves from the deadliest heresies. The mysteries of the Trinity and the Incarnation—those foundations of the Christian Faith, without which no redemption were possible—have been rejected in the very heart of the New England Churches. And though there was life enough to cast out this Apostasy, as soon as the faithful men of a generation now almost past were able to drag it out of its disguises to the light, we know that there is now again uncertainty, doubt, and irresolution, in quarters not a few, as to the vitality of Christianity. The old foundations are felt to be breaking up. Nothing is looked on as decided by the concurrent testimony of the Universal Church, but all must be cast into the crucible anew. Few can say, I believe. Opinions fluctuating as the waves, are substituted for faith, and no one can tell how far the ship, loosed from her ancient moorings, will drift away; or before what storms and ocean currents she may be driven helpless. . . . Who can look upon her decaying faith, her rampant heresies, the disorganising doctrines and movements which are nourished in her bosom, the increasing relaxation of principle and dissoluteness of morals, and the falling off of large masses of the people from Christian ordinances altogether, without feeling that Puritanism has failed to fulfil its promise, and that we, with the whole Church, must take up the confession, 'We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we are all as doo as a leaf, and our iniquities like the wind, have taken us away.'"