

The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. IX. HALIFAX, NOVA SCOTIA, SATURDAY, OCTOBER 4, 1886. NO. 40.

Calendar.

CALENDAR WITH LESSONS.											
Day & Date		MORNING.						EVENING.			
S.	1	1st John	1st John	1st John	1st John	1st John	1st John	1st John	1st John	1st John	1st John
M.	2	2nd John	2nd John	2nd John	2nd John	2nd John	2nd John	2nd John	2nd John	2nd John	2nd John
T.	3	3rd John	3rd John	3rd John	3rd John	3rd John	3rd John	3rd John	3rd John	3rd John	3rd John
W.	4	4th John	4th John	4th John	4th John	4th John	4th John	4th John	4th John	4th John	4th John
T.	5	5th John	5th John	5th John	5th John	5th John	5th John	5th John	5th John	5th John	5th John
F.	6	6th John	6th John	6th John	6th John	6th John	6th John	6th John	6th John	6th John	6th John
S.	7	7th John	7th John	7th John	7th John	7th John	7th John	7th John	7th John	7th John	7th John
M.	8	8th John	8th John	8th John	8th John	8th John	8th John	8th John	8th John	8th John	8th John
T.	9	9th John	9th John	9th John	9th John	9th John	9th John	9th John	9th John	9th John	9th John
W.	10	10th John	10th John	10th John	10th John	10th John	10th John	10th John	10th John	10th John	10th John
T.	11	11th John	11th John	11th John	11th John	11th John	11th John	11th John	11th John	11th John	11th John
F.	12	12th John	12th John	12th John	12th John	12th John	12th John	12th John	12th John	12th John	12th John
S.	13	13th John	13th John	13th John	13th John	13th John	13th John	13th John	13th John	13th John	13th John
M.	14	14th John	14th John	14th John	14th John	14th John	14th John	14th John	14th John	14th John	14th John
T.	15	15th John	15th John	15th John	15th John	15th John	15th John	15th John	15th John	15th John	15th John
W.	16	16th John	16th John	16th John	16th John	16th John	16th John	16th John	16th John	16th John	16th John
T.	17	17th John	17th John	17th John	17th John	17th John	17th John	17th John	17th John	17th John	17th John
F.	18	18th John	18th John	18th John	18th John	18th John	18th John	18th John	18th John	18th John	18th John
S.	19	19th John	19th John	19th John	19th John	19th John	19th John	19th John	19th John	19th John	19th John
M.	20	20th John	20th John	20th John	20th John	20th John	20th John	20th John	20th John	20th John	20th John
T.	21	21st John	21st John	21st John	21st John	21st John	21st John	21st John	21st John	21st John	21st John
W.	22	22nd John	22nd John	22nd John	22nd John	22nd John	22nd John	22nd John	22nd John	22nd John	22nd John
T.	23	23rd John	23rd John	23rd John	23rd John	23rd John	23rd John	23rd John	23rd John	23rd John	23rd John
F.	24	24th John	24th John	24th John	24th John	24th John	24th John	24th John	24th John	24th John	24th John
S.	25	25th John	25th John	25th John	25th John	25th John	25th John	25th John	25th John	25th John	25th John
M.	26	26th John	26th John	26th John	26th John	26th John	26th John	26th John	26th John	26th John	26th John
T.	27	27th John	27th John	27th John	27th John	27th John	27th John	27th John	27th John	27th John	27th John
W.	28	28th John	28th John	28th John	28th John	28th John	28th John	28th John	28th John	28th John	28th John
T.	29	29th John	29th John	29th John	29th John	29th John	29th John	29th John	29th John	29th John	29th John
F.	30	30th John	30th John	30th John	30th John	30th John	30th John	30th John	30th John	30th John	30th John
S.	31	31st John	31st John	31st John	31st John	31st John	31st John	31st John	31st John	31st John	31st John

Poetry.

HOPE.

On a deep and dangerous ocean
Sails my trembling bark,
Where the winds are wildly sweeping,
And the waves are dark.

Yet though tempests round me gather,
And the thunders roar,
In my heart a fount of pleasure
Springs th' evermore.

Hopes too great for mortal utterance,
Dreams I may not tell,
Like the presence of an angel,
In my bosom dwell.

What to me this stormy ocean
And this troubled sky?
Just beyond and half-reveal'd,
Realms of glory lie.

There I hope to safely anchor
When the voyage is o'er,
For a Pilot, wise and gracious,
Guides me evermore.

'Mid the threaten'g rocks He guides me,
Where the breakers foam;
'O'er the quicksands, darkly hidden,
Toward my glorious home.

Glorious home! No earthly region
Can with it compare,
Summer hath not half its beauties,
Spring is not so fair.

'O'er the azure of that heaven
Tempests never sweep,
And the sinless, happy dwellers
Never, never weep.

Shall I tremble when the tempest
Drives me to that shore?
Rather let a song of triumph
Rise the billows o'er!

Every wave but bears me onward—
Let them rise and sweep;
For I know that He who guides me
Does not tire or sleep!

Religious Miscellany.

A BISHOP'S COUNSEL TO THE YOUNGER CLERGY.

WHILE I would urge upon you, my young friends as a rule, to avoid questions of controversy, for your own peace of mind, and, so far as in you lieth, to prevent strife in others; yet must you be prepared by diligent study of God's Word, and of such authors as will best help you to a right understanding thereof, to defend your faith with meekness, if it be attacked. And it may sometimes happen that objections may be raised against your faith as English Churchmen, which you may find yourselves unable at the moment to meet; but do not, therefore, suppose that such objections are unanswerable—There is nothing new under the sun, and certainly, as far as we at present see, nothing new in the objections which in the present day are urged against our faith. A loving son will be loth to believe a calumny against his mother; and rest assured, my brethren, that if you will only honestly study the writings of the fathers of our Church who, in former days, as faithful sons, have defended their Holy Mother, you will find that modern calumnies are only the reposition of those of former days, and that they have been again and again triumphantly refuted. But should you ever be forced into controversy, follow some such rules as these:—First, look up silently to God for wisdom and grace, and then bear gently with your antagonist. So far as you believe him right in his views, join him, and go with him; if you would do good by what you say, oppose and contradict as little as it may be possible; make all allowances, and take in the best light the things he may say. Avoid all reproachful language, that is sarcas-

tic and biting: this never did good, and least of all can it do good from the pulpit. The softest words make the deepest impression. In controversy thus conducted you may not, perhaps, convince by your arguments, but you will have done harm neither to your own soul nor to that of your antagonist.

And while I am upon the subject of controversy, let me offer you one further caution against a too prevailing custom of the day. I allude to the practice of introducing controversial subjects in sermons, and stating points of difference between ourselves and others, in villages, and other places, where no such subjects or such points of difference would be oven known, unless we had mentioned them. The best protection against error to common minds is an intelligent knowledge and conviction of the truth—Preach God's Word to the poor,—preach His Cross plainly, faithfully, dogmatically; let your teaching carry with it the conviction that you yourselves perfectly, and without any doubt, believe it; and if you will not yourselves raise a doubt, your people will believe it for. The best of all preaching to this end I myself believe to be the catechetical; it is that which best informs the understanding of the adult, no less than of the child, and if well done will touch the heart, too. How often, of late years, have those words of the good Bishop Andrewes pressed themselves upon me,—“If ever the Romanists shall get the advantage over us again, it will be from their more frequent catechizing than ours.” The public catechizing of our children will do more to supplement the neglected education of the last generation in religious matters than ten thousand sermons.

You will perceive, my brethren, that the drift of my words to-day has been in accordance with the instruction of my text, to exhort you to avoid foolish and unlearned questions which may gender strife, since “the servant of the Lord should not strive.” Nor shall I, I think, be departing from the spirit of my text, if, as a father in the Church of God, and as one who has had his share in the work of a parish priest in England, I venture to offer some words of counsel and caution to my younger brethren who are now entering upon the same work, and who may be disposed to receive counsel and caution which are the result of the experience of nearly thirty years,—that counsel is, Take heed that you do not thoughtlessly and unnecessarily provoke controversy.

“The servant of the Lord must be gentle and patient,” that is, forbearing. Carry this thought with you from your very first entry on your parochial ministrations. Your work from henceforth is to save souls,—souls for which the “Blood of God” has been shed. And as I would fain hope that no precious soul, entrusted to you, would take hurt by your negligence, so let me most earnestly caution you, that none take hurt through your want of a sound judgment. If you are to do good, you must acquire influence; but you may lose all hope of acquiring this by some false and injudicious step at the very first commencement of your ministry. It is very possible that some of you may be going into parishes where you may find that matters have not been carried on the way in which you believe they ought to be. No daily service, for instance, infrequent communion, the rubrical directions for conducting divine service laxly observed. Of course it would be desirable that it should be otherwise. And if such is your desire, and if recovery of what is lacking be your aim, let me advise you at first to do nothing,—nay, more, to say nothing. You have first to learn why things are so, for you are bound to assume that your predecessor could give some good reason for the existing state of things. You will lose no advantage by first making yourself thoroughly master of the real state of feelings in your parish, you will lose no time by such delay. Never be in a hurry to make a change. Before you attempt it, thoroughly explain to your people the nature of it, and the reason for it. They have a right to expect this of you. Be patient and forbearing with them; if you find that you cannot at once carry them along with you; such tenderness and forbearance will go very far towards conciliating them; and if you will combine “aptness to teach” with “gentleness” and “patience,” you will, believe me, accomplish your object with the concurrence and good-will of your people. You will gain access to their understanding through their affections, and will be able to remove prejudices

without shocking them. A different course of proceeding will infallibly lead to a loss of that influence which is essential to your usefulness; it will provoke opposition, when you might have disarmed it, and the one great work to which you are sent by your bishop—the salvation of souls in that parish—will be interrupted, and you yourselves will not be guiltless!—Meaning well is a sorry excuse for losing souls. Be content if you are permitted only to pave the way for better things; your wisely directed efforts will be accepted by the Master whom you serve, but there may be causes for His not allowing you to see those efforts crowned with success. Hence I am led to exhort you never to be discouraged by any failure. You must expect disappointments,—many and sad disappointments,—but you must never be discouraged by them. They are your trials, seek to be purified by them. They are the Christian minister's special cross, take up your cross, and still follow on. You are responsible for your work, in which you must never relax,—not so for your success unless you have failed in prayer. But the most hopeful work of every parish priest is in his school; there, then, let his daily care be; it will repay the most unwearied toil.

I could find it in my heart to say much more to you on such an occasion, in order to help and encourage you, my younger brethren, in the difficult but delightful path on which you are entering,—but time will not suffer me. The lengthened services of the day demand brevity on my part, and compel me rather to throw out subjects for your future meditations, than to expand and enlarge upon them myself. I will only add my most earnest entreaty; that you cultivate in yourselves, for your own sakes and for your flock's sakes, a constant spirit of prayer. At least three times a day let God see you on your knees in your chamber,—“in the evening, in the morning, and at noon-day.” I cannot tell you how very much of strength you will derive from mid-day prayer; it comes in the midst of active toil to strengthen and refresh. When you have acquired this habit, the neglect of mid-day prayer will seem to operate as did the loss of Samson's locks; you will find too late wherein your great strength had lain. Be instant in season, out of season. Reprove, rebuke, exhort, but “with all long-suffering;” “be gentle unto all men,” take heed unto yourselves and to your doctrine;” be firm and faithful unto the end, that when that dear Master whom you serve shall come, He may find you faithfully watching; and in that day when He makes up His jewels, may He give you the beautiful crown of an imperishable life—the reward of eternal rest after a life of faithful toil.—From a recent Ordination Sermon by the Bishop of Moray and Ross.

ARCHDEACON DENISON'S CASE.

The Rev. John Keble has addressed the following note to the London Guardian, deprecating any counteractive movement in this case at present:—

THE BATH JUDGMENT.

To the Editor of the Guardian:—

DEAR SIR:—I apprehend it to be not unlikely that there are many—I know of several myself—who being deeply wounded in spirit by what has been lately done, and alarmed and anxious as to what may be done, in disparagement to the Church of England's doctrine of the Holy Eucharist, think that it would greatly relieve their own minds, and in other ways tend to good, if a public protest or declaration of doctrine were set forth, such as they could sign, and afterwards refer to.

Entirely sympathizing with their views and feelings, and thoroughly persuaded that, by the reported opinion or sentence of this Archbishop's assessor, a vital doctrine of the Gospel is in substance denied—(certainly in the sense of adoration, very probably in the denial of reception by the wicked)—I am nevertheless inclined to think that at present any formal collective declaration, or gathering of signatures, would be premature; and this especially because there is much uncertainty about the legal aspect of the affair; and a fair chance, (so I am told) of all that has been done being quashed on forensic grounds, independently of what may take place on appeal. We ought not to recognize it as important in a legal sense until we are forced to do so.

It is, moreover, very undesirable, if it can be