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Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING	EVENING
Nov. 18	Prov. 15 John 5	Prov. 15 I Tim 1
19	Deut. 31	Deut. 31
20	1 Sam. 17	1 Sam. 17
21	1 Sam. 17	1 Sam. 17
22	1 Sam. 17	1 Sam. 17
23	1 Sam. 17	1 Sam. 17
24	1 Sam. 17	1 Sam. 17
25	1 Sam. 17	1 Sam. 17
26	1 Sam. 17	1 Sam. 17
27	1 Sam. 17	1 Sam. 17
28	1 Sam. 17	1 Sam. 17
29	1 Sam. 17	1 Sam. 17
30	1 Sam. 17	1 Sam. 17

Poetry.

THERE'S WORK ENOUGH TO DO.

The blackbird early leaves its nest
To enter the smiling morn,
And gather fragments for its nest
From upland, wood, and lawn.
The busy bee, that wings its way
Mid sweets of varied hue,
And every flower seems to say—
"There's work enough to do."

The cowslip and the spreading vine,
The daisy in the grass,
The snow-drop and the eglantine,
Preach sermons as we pass.
The ant, within its cavern deep,
Would bid us labor, too,
And writs upon its tiny heap—
"There's work enough to do."

The planets at their Maker's will,
Move onward in their cars,
For Nature's wheel is never still—
Progressive as the stars!
The leaves that flutter in the air,
And summer's breezes woo,
One solemn truth to man declare—
"There's work enough to do."

Who that can sleep, when all around
Is active, fresh and free?
Shall man—creation's Lord be found
Less busy than the bee?
Our courts and alleys are the field,
If men would search them through,
That best the sweets of labor yield,
And "work enough to do!"

To have a heart to those who weep,
The sabbath drunkard win;
To rescue all the children deep
In ignorance and in sin;
To help the poor, the hungry feed,
To give him coat and shoe,
To see that all can write and read,
Is "work enough to do!"

The time is short, the world is wide,
And much has to be done;
This wonderful earth, and all its pride
Will vanish with the sun.
The moments fly on lightning's wings,
And life's uncertain, too,
We've none to waste on foolish things—
"There's work enough to do!"

Religious Miscellany.

EXTRACTS FROM THE PROCEEDINGS OF THE GENERAL TRIENNIAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE U. STATES, 1853.

ELEVENTH DAY—October 8, 1853.

COMMITTEE ON PRAYER BOOK.

The committee to whom was referred the subject of having a translation of the prayer book in Spanish, and also the propriety of inserting a prayer in the liturgy for an increase of laborers in the field, reported in favor of the former and against the latter. Pending this subject, the order of the day was called for, which was the report of the special committee publishing a

STANDARD EDITION OF THE BIBLE.

The Rev. Dr. Mason, of N. H., chairman of the special committee, and author of the report, resumed the subject and continued his exposition of the necessity of having a fixed standard of the Holy Scriptures, a history of what had been done in this direction in times past, and the course of the Protestant Episcopal Church in the United States, in General Convention upon this subject, the deliberations thereupon of the committee called to take it into consideration, &c.

Mr. Andrews, of Va., spoke against the adoption of the Oxford edition. He spoke of typographical errors that in 1834 a violent attack was made on the Bible by some person in England, who alleged

that there were some 50,000 or 40,000 errors in it, and this led to the publication of the Oxford medium quarto, and this was the edition that they were called upon to adopt. He spoke of the American Bible Society and their publication. They had appointed a committee to examine the Oxford edition. This committee procured four copies of the edition which were looked upon as a test copy. In these copies they found no less than 24,000 errors. He instanced a few of these errors, viz:

Ruth, chap. 3, v. 15, "And he went into the city." The original has it *she*.

Solomon's Song, chap. 2, v. 7, "Nor wake my love till she please," is in the original; but the Oxford edition has *he*.

Matthew, chap. 12, v. 41. The Oxford edition has it, "And the men of Nineveh shall rise up in judgment." The original has it, "In the judgment."

These reasons were sufficient to cause him to vote against the resolution appended to the report.

The Hon. Luther Bradish, of N. Y., spoke earnestly against it, expressing a fervent desire that the noble version of King James may always continue to be the standard of faith in our Church, as it is a model of purity in our language. He was opposed to any change in the cherished language of our familiar version, and particularly to opening the door for the exercise of all sorts of talents and tastes upon the work of amendment, producing results often most offensive to good taste and shocking to piety. He referred to an instance in which that beautiful expression of St. James, describing the unchangeable Deity—"In whom there is no variability, neither shadow of turning"—was by an "improvement" rendered made to read; in whom there is no parallel nor tropical shadow. He continued:

We have, Sir, lived long enough to have men come to the conclusion that all change is not reform. There are some old things that it is worth one's while to hold on to, and that, with a pertinacity that knows no relaxation. Among these, in my opinion, are not only the principles but the very language of the Scriptures.—Sir, that language has become so familiar to us in our studies of Divine things—it has become so deeply interwoven with our most profound convictions, that I think we should not easily give it up.

Before I take my seat I cannot but allude with regret to some remarks made by the reverend gentleman who first addressed you. In alluding to the labors of the American Bible Society, he spoke of it as a stranger to this convention. Sir, I have the honor to be an unworthy member and officer of that society, and I would feel myself derelict in my duty, considering the relation in which I stand to that Society—I should consider myself derelict to the principles of honor and truth, were I to sit silently by and hear it disparagingly remarked upon. I do not stand here to attempt the defence of that society. Her labours of love, with her friends, scattered all over the world, are her best defence. But, Sir, the reverend gentleman seems to me not to be well acquainted with the original organization of that society. He seems to me to have forgotten that the names of Washington, Marshall, and others of the class were enrolled on the list of members, and that those great men—whose names will forever live among our proudest memories, were life directors of that Society. He asked, could a Society—which numbered among its life directors and members, 20 Bishops of our Church, besides a long list of clerical and lay friends, be looked upon as a Society alien and unconnected with our Church. I know, Sir, that this attack was not intended to be unjust. I know it was totally undesigned, and therefore, Sir, I regret it has been made.

Several other gentlemen spoke briefly, and on motion of Rev. Dr. Burroughs, of N. H., the subject was recommitted. The Rev. Drs. Turner, Coit and Andrews, were on motion added to the committee, which was directed to make a printed report to the next triennial convention. Mr. Allison, of S. C., was on his request discharged, and the committee was by vote confined to clergymen.

TWELFTH DAY, October 19, 1853.

Morning prayer was read by the Rev. Dr. Sparrow, of Va.; the Rev. Mr. Salter, of N. H., reading the lessons.

The English delegation to the Board of Missions was present; and being on the eve of their departure for England, the prayer was included for "persons going to sea."

The minutes were read and approved.

TAKING LEAVE OF THE ENGLISH DELEGATION.

The Hon. L. Bradish suggested the adjournment of the House, for the purpose of permitting the meeting to take leave of the English clergy, who are to leave for home to-day. After some conversation, the House resolved to appoint a committee to perform this duty, for the convention; and the chair appointed the following as that committee: the Rev. Drs. Potter, of N. Y., Stevens, of Pa., and Hancock, of S. C.; and Messrs. Bradish, of N. Y., and Conyngbam, of Pa.

A DELEGATION FROM TORONTO.

The Rev. Dr. Potter announced the convention that there is now in the city a delegation from the synod of Toronto, who had been entrusted with a message to this convention. He moved that a committee be appointed to introduce the gentlemen, and they have seats provided for them during the session. The committee consists of the Rev. Drs. Potter, of N. Y., and Vinton, of Mass., and Mr. Newton, of Mass.

DEATHS OF CLERGY BY THE SOUTHERN PESTILENCE.

The Rev. Dr. Van Ingen, of Western New York, offered a resolution with a preamble, in which were enumerated several of the clergy of the Church, who fell victims to the ravages of the yellow fever in New Orleans, and other places in the South. The resolution proposed that the House of Bishops be requested to appoint one of their number to preach a sermon before this convention during its present session.

Mr. Duncan, of La., seconded the resolution, in a speech of great earnestness, eloquence and feeling; in which he bore testimony to the devotedness of the Southern Episcopal clergy during the late pestilence; and he pronounced a warm and touching eulogium upon the Rev. Mr. Dolb, of New Orleans, who, when others were fleeing from the scourge, heroically remained and devoted himself to the discharge of his parochial duties. Mr. Duncan also took occasion to award a high meed of praise to the clergy of this Church generally in the same city. He alluded, among the rest, to the Rev. Mr. Whitehall, who, he said, had made his home a hospital for the sick. He is the chaplain for the Protestant Episcopal Church Mission to Seamen.

The resolution was adopted, (that part of it having reference to the proposed sermon being withdrawn by the mover.)

ELIGIBILITY TO THE GENERAL CONVENTION.

Dr. Meade, from the committee on Canons, to whom was referred the subject of so altering the second article of the constitution as to require that no person be eligible to this convention, except such as are communicants of this Church, reported a resolution in favour of the alteration.

Judge Chambers of Md., moved to postpone the consideration of the proposition till the next convention.

The Rev. Dr. Burroughs, of N. H., (the motion to postpone being withdrawn,) moved a resolution, as a substitute for that before the House. His amendment was to the effect that while the convention recognize the propriety of every deputy's being a communicant, it yet deems it inexpedient to alter the article of the constitution, upon the eligibility of members of this convention. Dr. Burroughs defended this resolution in an able manner.

Dr. Burroughs proposed amendment was lost, and the resolutions were then adopted.

The Rev. Dr. Croker, of R. I., and others, were appointed a committee to prepare resolutions of condolence on the deaths of three Bishops of this Church since the last General Convention.

The delegation from the Synod of the Diocese of Toronto, consisting of the following clergymen and lay deputies: the Rev. T. B. Fuller, the Rev. H. Patton, Rural Deans of the Diocese of Toronto, Messrs. John W. Gamble and John Arnold, were then introduced by the Committee. Rev. Mr. Fuller addressed a few appropriate remarks to the Chair, to which Dr. Creighton replied by welcoming them, and inviting them to seats in the Convention.

The Rev. Dr. Potter, from the committee appointed to take leave of the English delegation, made a report, and stated that he was charged with assurances from them that the prosperity of our Church would be one of the foremost of their prayers at their family altars.

USE OF THE PRAYER BOOK.

The Committee on Canons reported a canon allowing a certain latitude in the use of the liturgy.

This canon provoked much discussion on the discretionary power vested in the bishop of a diocese, to prepare a form of prayer under special circumstances. In the discussion, Dr. Trapier, of South Carolina, said that one half of his congregation was composed of colored people, and more than one half of the communicants in the Southern Episcopal Church, were also colored. He had found it necessary to depart from the strict observance of the rubric, in his ministrations to the negroes of the plantations. In view of similar circumstances, he urged the passage of the resolution.

THIRTEENTH DAY.—Oct. 20, 1853.

Dr. Potter, of New York, called up his resolution of Tuesday, in reference to the increase of ministerial laborers, asking for a Pastoral Letter from the Bishops of this Church, said address to be published on the first Sunday after the Epiphany. The mover accepted an amendment that a form of prayer might be prepared to "pray the Lord of the harvest to send forth laborers into the harvest," which with the incorporated amendment, was carried.