

# The Church Times.

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## Calendar.

CALENDAR WITH LESSONS.

Day	Fest.	MORNING.				EVENING.			
		Lev.	Mat.	Luc.	John.	Lev.	Mat.	Luc.	John.
1		13	13	13	13	13	13	13	13
2		14	14	14	14	14	14	14	14
3		15	15	15	15	15	15	15	15
4		16	16	16	16	16	16	16	16
5		17	17	17	17	17	17	17	17
6		18	18	18	18	18	18	18	18
7		19	19	19	19	19	19	19	19
8		20	20	20	20	20	20	20	20
9		21	21	21	21	21	21	21	21
10		22	22	22	22	22	22	22	22

## Poetry.

### AN HOUR WITH GOD.

One hour with Thee, My God, when daylight breaks  
 Over a world thy guardian care has kept.  
 When the fresh soul from soothing slumber wakes,  
 To praise the love that watched me while I slept,  
 When with new strength my blood is bounding free,  
 And art, the best, sweet hour I'll give to Thee.

One hour with Thee, when busy day begins  
 Her never-ceasing round of bustling care,  
 When I must meet with toil, and pain and sins,  
 And through them all thy cross again must bear  
 O Thou, to arm me for the strife; to be  
 Faithful to death, I'll kneel an hour to Thee.

One hour with Thee when rides the glorious sun  
 High in mid-heaven, and panting nature feels  
 Unwearied and overpowered, and man has done  
 For one short hour with urging life's swift wheels,  
 In the deep pause my soul from care shall flee,  
 And wait that hour of rest, one hour with Thee.

One hour with Thee when saddened twilight flings  
 Her soothing charm o'er lawn and vale and grove,  
 When stars breathe up from all created things  
 The sweet entrancing sense of thy deep love;  
 And when its softening power descends on me,  
 My willing heart shall spend an hour with Thee.

One hour with Thee, my God, when safely night  
 Sheds the high heaven with solemn step and slow,  
 And the sweet stars unutterably bright,  
 Are looking forth thy praise to men below;  
 O Thou, while far from earth my thoughts would flee,  
 I spend in prayer one joyful hour with Thee.

Rev. Mr. Gassaway.

## Religious Miscellany.

### RUSSIAN VICTORY--WHAT IT WILL END IN?

What will be the religious consequences of success to the Russian arms in the struggle with Turkey? Or, more broadly, what will be the influence on true religion of the establishment by Russia of an ecclesiastical protectorate over Turkey in Europe, which will be as well as the purpose of her present policy? As an important decision of this question attracts attention to the following extracts from an article in the March number of Blackwood's Magazine. From what the Russian church has done wherever it has been made supreme, we can readily see what it will do in the future under similar circumstances:

The Russian clergy, as a body, has become the most ignorant and the most servile of any ecclesiastical body that now exists.

The Holy Synod of St. Petersburg is, it is true, composed of some of the highest dignitaries of the Russian Church (taken from the monastic order); but they are appointed by the secular authority; are presided over by a layman who represents the Czar, and can suspend, or even annul, the most solemn decisions of the Synod, even when unanimously made. The person who occupied for years, and who, we believe, still occupies the important post of president of the supreme Ecclesiastical Council, which presides and decides on all matters concerning the church and administration of the Church of Russia, is a general of cavalry—General Protusion!

The consecration of a saint, for instance, is not a matter of mere administration. When a subject is consecrated for that distinction—and the Russian Hierarchy is scandalously filled than the Roman in the case of the Pope—it is the Synod, that is, the secular authority, who decides on the claims to worship of the candidate, whose remains may have been

previously sanctified by the gross superstition of a barbarous peasantry.

"The Emperor's military representative has it in his power to decide on the degradation of any clergyman, and to completely efface the sacerdotal character acquired by ordination.

"With the exception of as we are informed, a few of the superior dignitaries, no ecclesiastical corporation can produce more examples of gross ignorance and vicious habits. The degradation, the miserable condition of the mass of the Russian clergy, the pitance they receive from the State, being insufficient to keep body and soul together, and the almost total want of instruction, are, no doubt, the cause of this state of things.

"Under such circumstances, it is not extraordinary that the clergy should become degraded in the eyes of the people, and be regarded, when not in the performance of their sacred functions, as objects of derision and contempt. With starvation at home, they are forced to seek in the houses of others what their own cannot supply; to satisfy the most pressing wants of nature, they submit to scoff and insult; and wherever feasting is going on, the priest is found, an unbidden and in most instances an unwelcome guest; this state of life leads to vagrant, idle, and dissolute habits, and it is declared, on what appears to be competent authority, that intemperance is the general characteristic of the lower clergy of Russia. Intemperance easily leads to other vices. According to official reports laid before the Synod, there were, in the single year 1836, 268 ecclesiastics degraded for infamous crimes, and 1985 for crimes or offences less grave. In that year the clergy comprised 102,456 members;—the number degraded and sentenced by the tribunals was therefore about two per cent. In 1839, the number of priests condemned by the tribunal was one out of twenty; and during the three years from 1836 to 1839 inclusive, the cases were 15,443, or one-sixth of the whole.

"M. de Haxthausen, whose testimony is entitled to great respect, says, "Ecclesiastics of merit are rare in the country. The greater number of the old Popes are ignorant, brutal, without any instruction, and exclusively given up to their personal interests. In their performance of religious ceremonies, and in the dispensation of the Sacrament, they have often no other object in view than to obtain presents. They have no care about the spiritual welfare of their flocks, and impart neither consolation nor instruction to them." This ignorance, added to relaxed morals, accounts for their want of influence with the people, who are in the habit of treating them with the most contemptuous familiarity. The lower classes have special sarcasms and insulting proverbs applicable to their popes.

"Since the time of Peter the Great, the whole body of the Russian clergy, from the highest to the lowest, have lain grovelling in the dust at the feet of every tyrant with the title of Czar or Czarina; and no other corporation in the world that we have any knowledge of, lay or clerical, equals it in hopeless servitude.—Taught from their infancy to regard the Czar as the sole dispenser of good and evil, and firmly believing that every people on the earth trembles at his name, they scarcely make any distinction between him and the Deity: and in their public and private devotions their adoration is divided, perhaps not equally, between God and the Emperor. Those names are mingled together in the first lessons they learn, and their awe of the mortal ruler is more intense than their love for the Creator. Those ideas are transmitted by the priests to their children; and as the ranks of the clerical body are filled up almost exclusively from the families of the popes, ignorance and slavishness become as traditional and as hereditary as the office for which they are indispensable."

**HIGH FEELING BEST CULTIVATED BY SPECIFIC ACTS.**—It is, no doubt, the soundest of all principles, that men should love God with all their hearts: but it is a very difficult one to obey. The heights of sacred feeling are not to be reached with a bound. We cannot love because we will and when we will. It is a very gracious and merciful thing to begin by telling

us what particular things we had better do, and what particular things we had better not do, of the things which immediately surround us. It is for the ignorant and carnally-minded, hardly necessary that they should even be told towards what states of mind and feeling the practical and negative precepts which they are called upon to obey are intended to lead them. Perhaps they might be so perverse as not to wish to reach them. They might not understand nor appreciate them. Perhaps they might think that they could reach them by some other shorter road. And for those also who do appreciate these states of mind and feeling, and very ardently desire to reach them, it is a very blessed and encouraging thing to be told upon the most infallible authority, that by turning to the right, or turning their steps away from the left,—by doing this apparently little thing to-day, and taking particular care to abstain from that apparently little thing to-morrow, and the next day, they will be putting themselves into the right road for reaching that which their souls long for—the tranquil, inner, deep, peaceful love of God which passeth all understanding.

Any person who has attended to his own heart, or who has had the opportunity of observing the hearts of others, must be well aware how delicate and how difficult is the express culture of feeling. It is seen to sicken and decay at once when the attempt is made to stimulate it directly. What seems to grow under direct efforts of cultivation is almost certain of being counterfeit. It is as if you should try to educate a rose to smell sweet, by a cultivation directly addressed to scent, as by watering it with rose water, or filling the air in which it grow with odours, instead of encouraging its own natural processes of growth, giving it its own proper soil, and using the knife freely and wisely. And just so is the case with high and holy feeling. Though it be the very thing we most crave and prize, the very perfection of character, the very object of life and action, yet will it not bear to be cultivated, except by the seemingly indirect modes of practical holiness and self denial, except by keeping the Commandments of God in the strength which the Holy Spirit giveth.—Moberley.

(From the Morning Chronicle.)

### THE STATE OF EDUCATION IN NOVA SCOTIA.

MUSQUODBOIT, April 3rd, 1854.

The standard of Education is rising in Nova Scotia. Of late years a flood of light has fallen on our Common Schools, and many parts of the broad field are cultivated by teachers of skill and ability. Many schools remind me of a republic of ants—the children are all industry and activity, and answer questions in Grammar, Geography, Mental Arithmetic, the Sciences, and History, with facility and readiness. The Bible and the Catechism, the Class Books of the olden time, are crowded out to make room for new branches of instruction. We duly appreciate the improvements of the age, and regard them as necessary for managing the business of this life. But as we cannot live always here, the soul of man requires scriptural training for a future state. The tree of knowledge is not good for fruit unless it is sheltered with the tree of life. The prosperity of any country must depend upon the morality of its citizens. Napoleon has said, no society can exist without morals, and there can be no sound morals without religion. There can be no durable bulwark for the state but what religion constructs. The mere politician, equally with the pious man, would wish to see every branch of the state thoroughly leavened with Christianity. It is rather a dangerous innovation to turn the bible and the catechism out of the school; and the experience of ages is against it. The connection of learning and piety is as old as the days of Elijah. In the Jewish nation the synagogue and the schools were close together. The primitive church had her schools. In the ages which succeeded the apostles, schools in connection with the church were planted in Ephesus, Smyrna, Alexandria, Rome and other cities. The cultivation of the intellect was associated with spiritual training. In the darkest ages it was the church that trimmed the lamp of knowledge. All education of old standing is of Ecclesiastical origin.