

# The Church Times.

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## Calendar.

### CALENDAR WITH LESSONS.

Day & date	MORNING.				EVENING.			
	Ev.	14.	Mark	6.	Ev.	18.	2 Cor.	2
S. Oct. 3. 11	Son. after Trin.	Job 13.	11	8	7	Job 14.	11	3
M. " 4		Judo 1.	11	8	7	Judo 2.	11	4
Tu. " 5		" 2.	11	9	8	" 3.	11	5
W. " 6		" 3.	11	10	9	" 4.	11	6
Th. " 7		" 4.	11	11	10	" 5.	11	7
Fr. " 8		" 5.	11	12	11	" 6.	11	8
Sat. " 9		" 6.	11	13	12	" 7.	11	9

## Poetry.

### "TEACH ME THY WAY."

O THOU unseen, eternal One,  
Whom myriad worlds obey—  
Whose being is—whose will is done,  
Whose'er the rays of star or sun  
Through the wide realms of ether run;  
"Teach me thy way."

At dawn, when first thy golden beams  
Thy glorious works display,  
When o'er the hill thy sunlight streams,  
And earth with life and beauty teems,  
Like some bright Isle in happy dreams;  
"Teach me thy way."

At evening, when thy shadows fall  
Around departing day,  
And lowly vale, and mountain tall,  
And stream, and field and forest, all  
Grow sombre with thy mending pall;  
"Teach me thy way."

Nor less, when in life's solemn hour,  
Are sleeping silently,  
The weary bee, in tiny flower,  
The wild bird, in his greenwood bowyer,  
And souls, 'neath thatch or princely tower;  
"Teach me thy way."

When, by thy smile of summer blest,  
Thy fields and woods are gay,  
All in a robe of verdure dressed,  
When thy wild winds have sunk to rest,  
Thy waves—aro still, on ocean's breast;  
"Teach me thy way."

Or when thou stretchest forth thine arm  
In awful majesty,  
In wintry skies, or climates warm,  
Robing about thy unseen form  
With clouds and darkness, fire and storm;  
"Teach me thy way."

Maker of all—Earth, Sea, and Air,  
Ruler of night and day;  
Long as I live beneath thy care,  
Whoso goodness keep and mercy spare  
Be ever thine my heartfelt prayer;  
"Teach me thy way."

And when life's fleeting hours are past;  
When, in Eternity,  
The undying soul on thee is cast,  
O take me to thyself at last,  
And through that endless, unknown vast,  
"Teach me thy way."

[N. Y. Observer.]

## Ecclesiastical.

### WORKING OF THE AMERICAN ORGANISATION.

"A *But what is the character of the lay deputies in general, and how do they act with the clergy?* The experiment with us has been a triumphant one, in favour of lay representation in the Synod. All the good which Hirscher theoretically ascribes to it, is found to be a reality. The laity choose their best men, or at least from their best men; and in every diocese, such men as are likely to be chosen, find it necessary to inform themselves on Church matters, and to take a zealous part in furthering the interests of the Church. Such laymen are usually intimate with their pastors, and most deferential to them in all matters in which the opinion of a theologian should have weight. In Convention, the respect and deference manifested by laymen for their clerical associates, is usually all that could be desired, and the aid which they are often able to render in affairs of a practical nature, or in which civil laws are affected, are most valuable. Furthermore, as the writer believes must always be the case, where the laity have their place in the Church,

\* Concluded from last week.

far from being factious and disorganising in their spirit, they have always exhibited a prevailing disposition in favour of good order and sound principle. A few turbulent and ignorant members may be found in every Convention, but they soon find their level, and are taught better by their brother-laymen, without any interference of the clerical order. For thirty years, during which the Bishop of Connecticut has belonged to the House of Bishops, he has always found the laity most efficient supporters of every conservative and sound Church measure which has been proposed. Such is the Bishop's testimony to the writer, with permission to make this use of it. As for Diocesan Synods, it is well known what enthusiastic support the laity of New York accorded to Bishop Hobart, at a time when that noble Prelate was 'a proverb of reproach' with thousands, for his bold and uncompromising Churchmanship. No sound Churchman in America has any objection to laymen in Synods; they would be sufferers if the laity should withdraw.

"5. *But do laymen vote in doctrinal questions?* They do, and with no other restriction than that which arises from the fact, that they could not, if they were disposed, effect anything against the truth, unless the clergy, and also the House of Bishops, should confirm their iniquity. As Hirscher has fully demonstrated the Catholic propriety of this franchise, it is not necessary to argue it here. No disposition has ever been manifested, however, on the part of the laity, towards doctrinal innovation. In fact, the Prayer-book is, by general agreement, a thing undisturbed. Neither party represented ventures to touch it. We suffer, as all agree, for the want of some additional prayer; but it is thought better to suffer, than to mend the Prayer-book.

An erroneous impression obtains among our British brethren, that our Church has rejected the Achanasian Creed. This is not the case. It was regarded as a hymn rather than a Creed, and, with the *Magnificat* and *Agnus Dimittis*, was thus omitted from the service, which is quite another thing. Surely every national church may arrange its own order of morning and evening prayer. It was this principle, on which several changes were made in the worship of the whole church at the close of the last century, as justified by expediency, in the opinion of the Synod. It is not for the present writer to censure the founders of the American Church, but he is one of hundreds if not thousands, who very much lament the lack of all three of those glorious hymns in our otherwise excellent Prayer book.

"6. *What are standing committees?* They are, for many purposes, the Chapter of the diocese; but as American Bishops have no Cathedrals, they are not precisely the same thing, and in many dioceses the laity are members of the Standing Committee. When the see is vacant, this committee is the ecclesiastical authority, and exercises jurisdiction of a somewhat modified character. In the diocese of Connecticut, the laity have no share in this committee; but, for one, the writer would cheerfully vote to give them a share in all matters concerning their own order, and the property of the Church. It is, of course, a glaring impropriety, that laymen should in any way exercise ecclesiastical jurisdiction over their pastors, as is now the case apparently in the diocese of New York; the anomaly, however, is rather apparent than real, as the clerical members of the committee have a precedence, which makes them the immediate authority to which their brethren are in any way subject. Besides, the clerical and lay members of such a committee are generally of one heart and one mind; and such has long been the case in the highly-important diocese in question.

"7. *Are the clergy subject to lay courts?* In this matter, the independence of the American clergy is absolute. It is fully established in ecclesiastical law, that the clergy should be tried, in all cases, by their peers, and all ecclesiastical courts are constituted of the clergy only. Nobody would dream of proposing any other system of ecclesiastical justice, in a country which inherits those notions of equal rights, which the British Constitution secures to all its subjects—except the clergy.

"It may be proper for the writer to confess, that, after completing his theological studies, he entered upon his ministry with strong prejudices against the lay element as existing in the American Church. His impressions were derived from books alone. For eleven years he has been actively engaged in the pastoral work, and has attended many Synods, and enjoyed many rich opportunities of intercourse with the most venerated members of the Church; and thus, much of experience with facts and with men, has sufficed to change his convictions entirely, while he retains all the principles which originally made him timid as to lay interference. For the sake of speed and caution, truth he doubted; for the sake of the same truth he doubts no longer, but fully agrees with Hirscher, that if we would see it pass out of books and schools into the hearts of all Christians, we must entrust the sacred deposit not only to those who bear the ark, but those also who are needed, in troops and battalions, for its

guard and its defence. The people must be practically treated as a royal priesthood, and made to feel that their interests are inseparable from those of the clergy.

"It has been sometimes suggested, that it would be better if the clergy and laity in Synods were divided into separate houses. Such a suggestion could not be made as the result of experience. No clergyman in America would be willing to have it so. We vote as two houses, but we deliberate as one. By so doing we save time, and we save infinite trouble also. Matters are explained and settled in a few minutes, which would otherwise be passing from house to house, with diplomatic forms and intolerable delays. But the great thing gained is a harmony of sentiment and of feeling. To cherish the idea of a lay interest as separate from the clerical interest, and adverse thereto, is fatal. Besides, it is delightful to mingle, as a clergyman, with zealous and intelligent laymen, in free discussion concerning the sacred and common interests of the Church. The practical wisdom of the laic, and his knowledge of things as they affect the people, and the learning of the clergy, and their steadfast maintenance of essential doctrine and Catholic usage, produce a combined result, which is often strikingly illustrative of the wisdom of the great principles involved in our constitutional system of Church legislation.

## Religious Miscellany.

### NOT YET—NOT YET.

How long, friend, will you plead, *Not yet, Not yet!* Are you at peace with God? Is your heart in contrite and blessed union with your Maker? Do you truly love the Lord Jesus Christ? Have you bewailed your sins, and forsaken them? Is pure and undefiled religion your unspeakable delight? Do you live by the faith of the Son of God? Are you an adopted heir of heaven? Is your life hid with Christ in God, that when he appears you may also appear with him in glory? Are you diligent to make your calling and election sure? Have you any defaulted promises to redeem; any scandalized professions to reclaim from dishonor; and demolished altars to rebuild; any crushed religious convictions to resuscitate, and false and godless prejudices to sacrifice? Is there nothing that demands your repentance and pardon before the heart-searching Judge? Or are you in all things perfect and entire, in need of no change, no amendment, no forgiveness?

Ponder with yourself, Are such inquiries repulsive to you? To a right self-scrutiny of your hopes for eternity, does your heart still say, *Not yet, not yet!* Well, your wish may be accepted; your plea may be entered upon the books of heaven. *Not yet, not yet,* may be the seal of your exclusion from the Saviour's holy mansions? *Not yet, not yet,* may become to you the sting of the worm that never dies, and the fuel of the fire that is never quenched. This has been the fatal plea of myriads, till they could find no place of repentance, though they sought it carefully with tears.

### A VOICE FROM THE ROCKS OF SINAI.

AMONG the various objects of interest that have attracted the notice and commanded the attention of those who have proceeded to Palestine through Egypt and the desert, the inscriptions on the Rocks of Sinai must hold a prominent place. There are, indeed, difficulties in the way of the inquirer who is anxious to decipher these remarkable records, but enough has already transpired to show that the friends of Israel have good ground for hoping that these wonderful records in the desert may be found to furnish very important testimony concerning a remote period in the history of God's ancient people.

As the attention of probably but few of the friends of Israel may as yet have been directed to this subject, we shall perhaps best meet the wishes of our readers if we enter at some length into such geographical and historical data as will convey to them an adequate knowledge of the actual state of a question which, whatever may be its final solution, can, in its present stage, scarcely fail to excite the liveliest interest in the mind of the Christian. In the words of our author, "the subject addresses itself, not to the learned only, but to the English reader. Sinai, especially, appeals to all who hold revealed religion dear."

Startling as the first announcement of any discovery