

The Church Times.

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Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING.	EVENING.
Oct. 30	23 B. at Trin.	Prov. 11 (Luk. 16)
31	Ecclus 14	17 Ecclus 15 Col. 4
Nov. 1	All Saints' Day.	Wisd. a 3 He. b. 11 Wisd. e 6 Rev. d 19
2	—	Ecclus 16 Luke 18 Ecclus 17 Col. 2
3	—	15 — 19 — 3
4	—	20 — 21 — 4
5	Popul's Consp.	2 Sam. 22 Acta 23 — 23 1 Th. 1

a To ver. 10. b Begin ver. 33, and chap. 12 to ver. 7.
c To ver. 11. d To ver. 11.

Poetry.

“LORD, HAVE MERCY ON ME.”

“In all time of our tribulation; in all time of our prosperity; in the hour of death and in the day of judgment, good Lord, deliver us.”

WHEN tribulation's darkest hour
Shall try me by the tempter's power;
If poverty my spirit chill,
And heap upon me all its ill;
If calumny assail my name,
And brand it with reproach and shame;
If friendship's hard and altered eye
Turn coldly from my misery,
Have mercy, Lord, on me.

Oh, when the fearful tidings broke,
Which stunned me with the sudden stroke;
The dying one when watching by,
I heard the faint departing sigh,
When by the grave I hear the ground
Fall with its dull and hollow sound;
When dreams restore the lost to me,
And waking speaks stern verity;
Oh, when within myself I groan,
And feel that I am left alone,
Have mercy, Lord, on me.

In trials' hour more strong than these—
Prosperity, and health, and ease;
If I be full and proudly yet
Myself and Thee, dear Lord, forget;
If on thy bounty while I feed,
Of others' wants I take no heed;
If wealth should make me insolent,
In plenty, yet feel discontent,—
Have mercy, Lord, on me.

If fleshly lust my heart inflame,
Alluring me to deeds of shame;
If hate and spite creep in my breast,
And form when there the viper's nest;
When pride sits scornful on my brow,
Regarding all itself below;
If e'er in pleasure's paths I stray,
From thee, my God, far, far away!
When all things round me smiling seem,
With nought to wake me from my dream,
Have mercy, Lord, on me.

When on my bed of death I lie,
And life's last fatal moment's nigh;
Oh, when disease's lingering pain,
My flesh no longer can sustain;
When this faint hand no more can clasp
The faithful hand that holds its grasp;
Nor these cold lips shall smile to feel
The kiss of love, the last true seal.
Or if I'm left alone to die,
When all I've lost, or none are nigh;
It'll be Thy will, thou All-wise,
That sudden death should be surprise,
Have mercy, Lord, on me.

When portents dire are seen in heaven,
And fearful signs on earth are given;
When quenched in darkness is the sun,
And into blood is turned the moon;
When floods of fire the world dismay,
And heaven and earth shall pass away;
When the Archangel's voice commands
Mortality to break its bands;
When Thou, dread Lord! in clouds shalt come,
And shalt on all pronounce their doom,
Have mercy, Lord, on me.

[Ch. Mon. Pen. Mag.]

Religious Miscellany.

SUGGESTIONS ON READING THE LITURGY.

It will at once be admitted that the correct, earnest, devout reading of the beautiful services of our Church adds much to their force and beauty. But will it not be also allowed, that it is not often these services are so fortunate as to enjoy these advantages

in any very high degree? This subject has been adverted to in your periodical more than once.—But till the evil is more extensively remedied, the subject cannot be considered as exhausted: and laymen especially, who are the chief sufferers from it, may be permitted to press the point a little more urgently upon their clerical brethren. I always desire to approach their defects, great or small, with respect and delicacy; to throw a mantle over them when I honestly can; and at all events to remonstrate gently with those of whom it is my privilege to be not the instructor, but the scholar.

I begin, then, by allowing that there are clergymen who are laid under a sort of constraint by their bodily weakness, the multiplicity and extent of their labors, or other causes, in a certain measure to economize their voice in the prayers, in order to secure anything like earnestness and vigor in the delivery of their sermons. Such persons are much to be pitied; and it is perhaps to be regretted that in such cases the order of our Church does not at present admit of the regular or occasional assistance (beyond the reading of the lessons) of properly qualified and authorized members of the congregation.—Even in this case, however, it may be easily conceived that the earnest Christian pastor would very reluctantly forego the privilege of reading the word of God, and of leading the whole of the devotions of his flock.

My present observations, however, are more especially directed against the heavy, monotonous, lifeless tone in which some really devout clergymen perform the public services of religion. Surely mere gravity and solemnity of utterance are a very inadequate expression of real prayer and praise. The chief suggestion which I would offer on the reading of the prayers will be that they should not be read at all, but offered up by the Minister as if for the last time, and as though the people were hearing and joining for the first time. It is related of Henry Venn that his triumphant recitation of the Te Deum “often produced a perceptible sensation throughout the whole congregation.” If the above principle be regarded, and this salvation of feeling be attained, nature will burst from the shackles of habit, and render it superfluous to specify more than a few of these unhappy inadvertencies of vocal expression which have hitherto prevailed. I could wish, for example, no longer to hear in the Litany the divine procession of the Holy Ghost, and the sublime doctrine of the Trinity, hurried over in a manner which gives the mind no time to get even a partial grasp of these mysterious truths; the emphasis, in “have mercy upon us, miserable sinners,” would be chiefly upon “mercy,” and, subordinately, also upon the three concluding words, instead of exclusively upon the second syllable of “upon,” a mode of enunciation faithfully adopted by the clerk below; nearly every word in the deprecatory clauses would be distinctly dwelt upon as their weightiness demands, and as the punctuation directs. The “crafts” of Satan would be distinguished from the “assaults,” as, in other places, would the subtlety of “man” from that of “the devil;” and the words “love” and “dread” would no longer be treated as synonymous. In the suffrage, “Give peace in our time, O Lord,” the prayer would obviously be for more peace, and not in our time in particular; and in the prayer for all conditions of men, the words “patience” and “happy issue” would be regarded as antithetical, rather than “sufferings” and “afflictions.” Perhaps also, in the conclusion of the Doxology, the accent should not be upon “shall” only, but upon “shall be,” as “be” has not occurred before.

Should the absolute structure of the sentence throw any doubt upon the proper delivery, it may readily be ascertained by transposing or modernizing the words. Thus the occasional or unique errors of saying “Hallowed be thy name,” and “strengthen such as do stand,” will be at once exposed by trying the effect of such a misplacement of emphasis upon “Let thy name be hallowed,” and “strengthen those who stand.”

It seems important, also, that the attributes of God, with which most of the prayers are introduced, and which have often a peculiar appropriateness, should be brought out in their full force and significance. It would be well if the occasional directions to pronounce “with a loud voice” were uniformly

attended to; and if time were given the congregation to kneel before the touching prayer that the Lord may be with both minister and people are offered up. Were these mutual ejaculations more earnestly breathed from the heart the minister would often find his spirit revived and his energy increased, and the people would more audibly respond, and would sing with “a joyful noise.”

But, after all, good sense, natural diction, are the best elocution masters; and never I may be thought myself to have violated a rule, by adverting to minute particulars, I would not for a moment risk the encouragement of a glo of reading which is so unnatural, or in the smallest measure histrionic or affected. Let any mantudy Cowper's picture of “affectation” in the pulpit, and he will shudder to minister to so odious a vice. But earnestness, propriety, force, make a necessary approach to this quality; and as the 1st reading will always be the simplest, we need have no alarm of right-hearted men falling into such an offence.—Nor must the possible abuse of a rule or principle deter us from its proper use. St. Jerome, as historians tell us, considered himself to have been whipped by an angel because his Latin was too Ciceronian. And some men may be tempted in the same way to over-estimate their own powers of elocution. Such persons, however, could be betrayed into similar errors by a thousand other causes; and they must be left to the penalties which vanity and the love of display are sure to bring along with them. My own remarks chiefly apply to a class of ministers who are not likely thus to offend; whose main desire is to do all to the glory of their Lord, and against whom the only charge now brought is, that their reading is no just exponent, either of their own feelings or of the exquisite language to which it is their office to give utterance in the midst of the congregation.—*Lon. Chr. Observer.*

From the Episcopal Recorder.

THE CHRISTIAN ABROAD ON A SUMMER EXCURSION.

We promised an anecdote:—here it is:—

A lady was about to leave home, for a summer's residence by the sea shore. Before she started, she was impressed by a discourse which her pastor had delivered upon the duty of “preaching the Gospel.” He considered his subject with reference to the duty of private Christians, to do “all that in them lay,” to spread far and wide the good tidings of salvation,—yes,” said he in conclusion, “even females can preach the Gospel: they can induce their friends to accompany them to the sanctuary to hear the Gospel; thus can they indirectly be preaching the Gospel.” Doubtless he proved to his female auditors, how in many ways, by religious counsel, by the presentation and loan of serious works, by the powerful auxiliary of a holy life, they might preach the Gospel. Now, when our Christian lady reached Cape May, she cast in her mind how she should carry out her pastor's counsel. She found at her boarding-house, a young lady, gifted with many excellent qualities of head and heart, but void of that chief grace of the female character, without which the most lovely woman presents to the spiritual mind, an unlovely, ungracious aspect. This young lady, “living in pleasure” was dead “while she lived.”

The Christian lady conversed seriously with her, and persuaded her to attend the Church, in which she had been favored to hear the well-remembered discourse, the spirit of which she was now endeavouring to carry into execution. Her gay friend followed her advice, became interested, and soon experienced that saving change, without which the most “amiable female” must be forever banished into “utter darkness.” She has now been, for a number of years, a devoted Christian, abounding in good works, and if there is a more useful Christian in the whole extent of the Union than this same once gay, thoughtless girl, we have yet to learn it.

MORAL.

Now Christian females, is not this an interesting anecdote, (as to its truth, we know the parties and circumstances), and will it not stir you up to active effort for those whom you meet this season. Let each lady who reads this say,—“Who do I know,