

The Church Times.

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| CALENDAR WITH LESSONS. | |
|------------------------|-------------|
| DATE | LESSONS |
| 1. Jan. 1 | 1. Gen. 1 |
| 2. Jan. 2 | 2. Gen. 2 |
| 3. Jan. 3 | 3. Gen. 22 |
| 4. Jan. 4 | 4. Gen. 27 |
| 5. Jan. 5 | 5. Gen. 37 |
| 6. Jan. 6 | 6. Gen. 48 |
| 7. Jan. 7 | 7. Gen. 49 |
| 8. Jan. 8 | 8. Gen. 50 |
| 9. Jan. 9 | 9. Gen. 1 |
| 10. Jan. 10 | 10. Gen. 2 |
| 11. Jan. 11 | 11. Gen. 3 |
| 12. Jan. 12 | 12. Gen. 4 |
| 13. Jan. 13 | 13. Gen. 5 |
| 14. Jan. 14 | 14. Gen. 6 |
| 15. Jan. 15 | 15. Gen. 7 |
| 16. Jan. 16 | 16. Gen. 8 |
| 17. Jan. 17 | 17. Gen. 9 |
| 18. Jan. 18 | 18. Gen. 10 |
| 19. Jan. 19 | 19. Gen. 11 |
| 20. Jan. 20 | 20. Gen. 12 |
| 21. Jan. 21 | 21. Gen. 13 |
| 22. Jan. 22 | 22. Gen. 14 |
| 23. Jan. 23 | 23. Gen. 15 |
| 24. Jan. 24 | 24. Gen. 16 |
| 25. Jan. 25 | 25. Gen. 17 |
| 26. Jan. 26 | 26. Gen. 18 |
| 27. Jan. 27 | 27. Gen. 19 |
| 28. Jan. 28 | 28. Gen. 20 |
| 29. Jan. 29 | 29. Gen. 21 |
| 30. Jan. 30 | 30. Gen. 22 |

Poetry.

THE BIBLE.

I Love the Holy Bible,
I love its sacred word,
Which causes every soul
To bow before the Lord—
The Bible—Oh! the Bible!
Its holy truths proclaim,
Till every heaven nation
Shall bless Jehovah's name!

Though men condemn its pages,
And spurn each holy truth,
And palm themselves for sages
On eggs or thoughts of youth,
The Bible—Oh! the Bible!
Its holy truths proclaim,
Till men of every station
Shall bless Jehovah's name.

Dare man reject its holy lore,
By God himself proclaimed
Midst thunders from the Mount of yore,
And by His finger framed—
The Bible—Oh, the Bible,
Its holy truths proclaim,
Till men of every nation
Shall bless Jehovah's name.

The heathen gods are falling,
And prostrate lies each shrine,
And rent their chains go galling,
By His pure light divine—
The Bible—Oh, the Bible!
Its sacred truths proclaim,
Till each and every nation
Shall bless Jehovah's name.

—N. Y. Churchman.

Religious Miscellany.

PRIMARY CHARGE OF THE LORD BISHOP OF NOVA SCOTIA, OCTOBER 11, 1854.

On the subject of Pulpit ministrations no Minister will listen without searching of heart to the following reasonable admonitions:—

In the present state of the Church, whilst the ground is so thick amongst the wheat, there is need of constant instruction in first principles, of heart-searching appeals, of direct personal application of the word to the unconverted. And if every minister would devote a portion of the year especially to this part of his work, for which the seasons of Advent and Lent are most appropriate, and would distinguish that time by special exertions, and by concentrating all his powers on this one object, I do not doubt that there would be a marked revival amongst us.

If we will use aright the appointment of special seasons and seasons, we shall find all our wants provided for in the Church's system, those who desire to endeavor to derive to themselves all the benefit afforded by it, will find that it is full of life, and following her guidance, you will be preserved from the danger of neglecting to give due prominence to any of the great truths of our religion since services throughout the year each is brought and in its turn. At one time you will be led by the word to summon the unconverted sinner, at another to comfort her faithful children with the cheering promises of the Gospel, at another to inculcate the truths implied by their profession.

The pulpit ministrations will be the smallest part of the work of the zealous and faithful pastor, and constantly be amongst his flock teaching from house to house. Personal application must be made by the pastor, and instructions, which when delivered from the pulpit, too frequently fall upon the ears as general truths, without any particular reference to the individual. This is especially necessary with the poor, for very little of our teaching from the pulpit is understood or applied by them. There is, it has been observed, a sort of mental deafness amongst the mass, so that except the word is brought to them in the smallest parcels, and with the most direct application, the sound only is heard, while the meaning is never fixed upon the mind with an intelligent or permanent apprehension.

But this ministry from house to house must not be confined to the poor, still less must it be limited to the sick. The idea is too common that a Clergyman's visit is only to be desired in the time of sickness, whereas your vow is to admonish and exhort both the whole and the sick. And this duty is one to which I must particularly direct your attention, for I fear there is a fault amongst us in this respect, and that many have been alienated from us, and led astray, who would have become and continued useful members of our Communion, if their pastor had sought them out, and evinced a personal interest in them, and a more ardent desire for their spiritual welfare.

"I must say, moreover, that though I can point to some exceptions, you do not appear to me to do all that is practicable with respect to services between the Sundays. In England, every hardworking country clergyman has one or more evening lectures during the week, if not in the Church, in cottages or school houses; and this cannot be less requisite where, in consequence of the extent of your Parishes, some Churches can only be visited once in every three or four Sundays. This will involve additional labour, but I cannot think that you wish to labour less than your Brethren in the Mother Country, and those who are willing to spend and be spent in their Master's service will not be reluctant to undertake any toil, if they can have a hope of thereby saving some, and can perform the work which he has given them to do.

The concluding portions are so full of sound and Christian sentiments on the evils of divisions and the importance of unity, that we cannot bring ourselves to abridge them, convinced that they will be regarded both by Clergy and Laity, as "Words in season."

"Finally, let me exhort and entreat you to shun all party spirit. I am truly thankful that this disease has continued so free from this soil, and that though there are, as there never must be, differences of opinion amongst you, there has never been any positive division into parties one against another. Party spirit is destructive of genuine piety. Every party will run into extremes, and whenever this spirit prevails true Christian charity will be blighted, will droop and die.

"What can be more unseemly than for Brethren in the Ministry to be ever assailing one another, instead of dwelling together in unity, exciting prejudices and suspicions against those who are equally conscientious and zealous with ourselves, merely because they do not happen to view things precisely as we do, because they cannot pronounce our shibboleth? There is a much nearer agreement, in reality than in appearance, between some of those who are thus opposed to each other. Often when closely investigated the difference is found to be only or principally in the use of words, and when the doubtful term is defined, they who have been contending most fiercely discover that they both meant very much the same thing.

"Do not then make a man an offender for a word. Earnest, spiritually minded men, may be found on either side, and looking to those points in which they agreed, rather than to their differences, they ought to oppose a united front to the numerous and formidable foes, by whom we are surrounded. Disunion, and strife, and imputations of unsoundness, afford an advantage to the adversary, and whilst the soldiers are turning their weapons one against another, the enemy triumphs, and the cause of truth suffers.

"A certain degree of latitude is undoubtedly allowed by our Church, and we would not desire to deprive any one of his liberty, but we would impress upon you that this must be allowed on both sides, whereas unhappily we find those who claim the utmost license for themselves, desiring altogether to

deprive their brethren of the same. We know men, who are extreme, even transgressing the limits that can fairly be claimed, yet reproaching those who do not go near so far in the opposite direction, and wishing to drive them from the Church, of which they are no less faithful and useful Ministers than themselves. This is surely altogether indefensible, let us take heed, and remember His word who hath said: "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged, and with what measure ye mete, it shall be measured to you again."

"What strange inconsistency we sometimes observe, when they who talk of the duty of charity towards those who differ from us, and make an ostentatious display of fellowship with those who repudiate our orders, impugn our doctrines, and separate themselves from our communion, nevertheless regard with suspicion and treat almost as aliens, their Brethren who minister at the same altar, who profess the same faith, acknowledge the same standards of doctrine, and are partakers with them at the same Holy Table.

"Consider, my Reverend Brethren, what effect this must produce upon those who have to look up to you as teachers and guides. Let us indeed endeavour to live peaceably with all men, and treat with kindness and consideration even those who are without, but let us ever feel that there should be a bond of union between those who eat of the same bread, and drink of the same cup, which there ought not to be, which there cannot be, between us and any others.

"These divisions and dissensions within our Church, have more perhaps than any thing else given occasion to apostatize from the truth, and to seek shelter in that corrupt Branch, which seduces by a delusive appearance of unity. And those who in any way promote such dissensions, must bear the guilt of their Brother's blood. Unity is not a mere ideal good, or creation of the imagination having no real existence. It is an object to be sought after, worth any sacrifice if it can be obtained by legitimate means, and this cannot be doubted by any one who studies the Epistles of St. Paul, still less by any one who reverently meditates upon the meaning of that oft-repeated Prayer of our Lord, "that they all may be one."

"Those however who are induced by their desire for unity to join the Church of Rome, are deceived by a shadow, for as the student of History well knows, she has only the semblance without the reality. As times within her pale, and with as much bitterness as is ever manifested amongst ourselves, controversies have been carried on, and on important topics, opposite views have been espoused and supported by some of her most learned and able writers. Moreover the unity to be desired is the unity of rational beings convinced of the truth, whereas her unity is preserved by proscribing the exercise of the reasoning faculties, and demanding implicit acquiescence in every dogma which she has chosen, through a succession of ages, to declare an article of faith on her own authority, although unsupported by, or even contrary to, the inspired Scriptures.

"This distinction is set forth in eloquent language by a living writer, who has done good-service to the Church. "Doubtless," says he, "there is a unity: when every thing in nature is wrapped in the gloom of night, and bound with the chains of sleep. Doubtless there is a unity, when the earth is concealed by frost, and mantled in a robe of snow. Doubtless there is a unity when the human voice is still, the hand motionless, the breath suspended, and the whole frame locked in the iron grasp of death. And doubtless there is a unity, when men surrender their reason and sacrifice their liberty, and stifle their conscience, and seal up Scripture, and deliver themselves miserable captives, bound hand and foot, to the dominion of the Church of Rome. But this is not the unity of light, it is the unity of cold and death. It is not true unity, for it is not unity in the truth."

"Let us then, repudiating all false pretences, embrace true charity, and be united together in the truth. Let us be united in heart and action, and we must prevail, for God is on our side, and it can only be through treachery or faithlessness that we shall be overthrown."

—W. G. W. of the Babylon of the Apocalypse.