

# The Church Times.

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## Calendar.

### CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
Jan 27	Epiphany B.	Gen. 22	1 Cor. 13
Jan 28	Epiphany C.	Exod. 2	1 Cor. 13
Jan 29	Epiphany D.	Exod. 3	1 Cor. 13
Jan 30	Epiphany E.	Exod. 4	1 Cor. 13
Jan 31	Epiphany F.	Exod. 5	1 Cor. 13
Feb 1	Par. Ver. Mary	Wisdom 9	1 Cor. 13

## Poetry.

### ANTIOCH.

And the disciples were called Christians first in Antioch.  
*Acts of the Apostles*

Old Antioch shall answer ye  
What title I would claim!  
Old Antioch—whence Christian men  
Confess their Christian name.  
I wear no other name but Christ's,  
And His is name enow.  
Writ by our mother's spousal hand  
On all her children's brow.

Yet something doth that mother give,  
A token to her sons,  
And Catholic loth she surname  
Her Lord's begotten ones:  
And such, the children of her love  
Are children all of Heaven:  
Lo!—he answ'ers to God,  
And these that Thou hast given.

I know that many martyrs died  
At rack and cruel stake,  
And Cranmer laid his prelate hand  
On fire, for Jesus' sake;  
And many a bishop's burning heart,  
Like flames was lost in flame:  
But Christ—none other died for me:  
I'll wear no other name.

I wear the name of Christ my God,  
So name me not from man!  
And my broad country Catholic,  
It hath no tribe nor clan:  
For one and endless is the line  
Through all the world that went,  
Commissioned from the Holy Hill  
Of Christ's sublime ascent.

For there, our great Melchizedek  
Ornated of God that came,  
And not Himself did glorify  
To wear His priestly name,  
His mantle—as He went on high,  
To chosen sons beneath,  
And halo Apostles seal His Lungs,  
As o'er them all He breathed.

'Twas there, as God hat's sent the Son,  
The Son His own did send,  
And with them promised to abide  
For ever—to the end:  
And faithful to His pledged love,  
The Lord is with us yet,  
Where our Apostles bear the key:  
He left on Olivet.

When call me not to other fields:  
No greener fields I see;  
The shepherds of my Lord alone  
Can feed a lamb like me:  
I cannot wander, if I will,  
And wither over wood,  
Out-flames a burning chronicle  
In Peter and in Jude.

I read how Korah boldly swang,  
The censor God abhorred,  
And spurned old Aaron's banners,  
Commanded of the Lord.  
Those bold Apostles echo it,  
And while their voices I hear,  
If e'er strange words be said of man,  
That warring word I fear.

I hear my Saviour's earnest prayer  
That I should love all men,  
And oh, how can I go with thee,  
Who art my Lord and King?  
I see the friends of His cross,  
Whom Jesus sent of yore:  
And I can I pray my sacred hands  
I love my Saviour more.

Dear Lamb of God! I know full well  
All power is Thine and given,  
And oh there is no other name,  
To name us, under heaven!  
I know when Thou didst send a line  
Through all the world to me,  
To call me, if that line failed,  
Can I wear a name less?

Thou, Priest and Prophet both for us,  
Art Priest above in heaven:  
But to Thy chosen, still on earth,  
Thy prophet power is given:  
Thank God, it never failed, nor shall!  
That long unbroken chain  
Began in Thee—in Thee shall end,  
When thou shalt come again.

So Christ forbid that I should boast,  
Save in His blood-red cross:  
And let me, for the Crucified,  
Count other gain but loss;  
And ye that scorn His follower,  
And deem my glory shame,  
Forget not, in upbraiding me,  
To name me by His name.

—From *Christian Ballads*, by A. C. Carr, M. A.

## Religious Miscellany.

### RESTORATION OF A PERVERT.

[From a Correspondent of the New York Church Journal.]

A few weeks since we were startled by the announcement that a Student of the General Theological Seminary, who had but recently connected himself with that Institution, had suddenly forsaken his position there and had been received into the Roman Church. It will gratify his former friends, and all interested in the honor of the Church, to know that this young man has returned to the fold which he had so hastily and unadvisedly left. He was fully restored to our communion on the evening of the 5th inst., by Bishop Southgate, in the Church of the Advent. The service, which it was thought proper should be in this case as nearly private as the circumstances would allow, was a very interesting and impressive one. The form of renunciation and reception used was in substance that drawn up by the English Convocation of 1711. It may be found published at length in Dr. Catechist's "Synodalia," and in Dr. Hook's Church Dictionary under "Abjuration." Besides the Clergy of the parish, three in number, there were present two chosen witnesses of this solemn act, one of whom had formerly stood as a witness of the young man's baptism. Aside from the peculiar interest of this event to those present, there was much in the service itself which rendered the occasion deeply impressive. When the former pastor of this returning wanderer read for the Lesson the parable of the lost sheep, there was a touching propriety in the heartfelt exclamation, "Rejoice with me, for I have found my sheep which was lost."

And when the right hand of reconciliation had been given to him by the Bishop, with the fervent prayers of all present for his and their own "stability and perseverance" in the faith, and the apostolic greeting, the "kiss of charity" had been given and received, the little company separated, heartily thankful to God for the comfortable assurance that they had not prayed altogether in vain that He would "bring into the way of truth all such as have erred and are deceived." The next day (Epiphany) he received the holy Communion at the same place from which he had renounced the errors of Rome on the evening previous, thus completing the act of penitence and of restoration.

The history of this happy return is briefly this. Having remained in New-York a short time after his defection, he removed to Philadelphia. Thence he came to Boston, last week, for the purpose of placing himself under the care of the Roman Catholic Bishop in this city, to whose nominal jurisdiction he was considered to belong by reason of his baptism here, which, by the way, does not appear to have been deemed so heretical as to require repetition, although administered by the Bishop of our own Church.

He had opportunity after his arrival but for one interview with the Roman Catholic Bishop before that Bishop was called out of town for a day or two. In the mean time, the young man improved the leisure to visit a few of his former friends and associates. The effect of these interviews upon his immature Romanism, may be better estimated from the scene just described, than from any particular narrative of them.

In the conference with his former Rector he soon became convinced of the sad error into which he had blindly plunged, and determined, with a promptness

which speaks well for his honesty and simplicity of purpose, to review the whole ground of that hasty and unfortunate decision which had led him so far astray. A whole day of prayerful retirement intervened.

On Friday evening (4th inst.) he made known to Bishop Southgate his sincere desire to retrace his steps; and the next evening he was received back with hearty congratulations for his timely escape from the baneful effects of a system of error, the blind adoption of which has degraded not a few noble spirits. As the overt of this young student's defection was widely published and freely commented upon at the time of its occurrence, it seems proper, and justly due to the Church, that the same publicity should be given to this manful act of his which releases him "from the tyranny of the Bishop of Rome, and all his detestable enormities."

Rites and ceremonies are necessary to the very existence of the visible Church; they constitute the body corporate of which religion is the spirit. It is the spirit however which gives value to the form, and not the form to the spirit; even as it is the soul which gives value to the form of man, and not the dust and ashes which give value to the immortal spirit. And as the body of man, though the highest manifestation of physical beauty, sculptured by the hand of God himself, is, when the breath of life goes out of it, but a carcase tending to corruption; so the most ancient, most glorious forms of the Church are nothing but a ritualistic carcase tending to decay, when devoid of the life-giving power of the Holy Ghost. But, on the other hand, as the soul cannot demonstrate its existence to our senses except through some visible and material organization; so the Holy Ghost manifests itself as a spirit of grace and supplication through the personality of rites and ceremonies, the liturgic apparatus of prayer and praise.

The danger, however, and that a very pressing one, is, that in our attempts to preserve intact the form, we give it a value which belongs only to the indwelling spirit; for it falls in with the whole bent of the natural heart to be a formalist; to substitute ritualism for repentance, and, pharisee-like, to trust to long prayers, and broad phylacteries, and wide fringes, rather than cling by faith to the one oblation once offered on the altar of the cross. But this danger will be averted by the coming down upon the heart of the Holy Ghost. He will place these forms in their true relation, and give to the soul such a discernment and appreciation of his own presence, that there will be no disposition to magnify the externalities through which he manifests his power. The forms will still be cherished as precious, the clothing of wrought gold will not be thrown away because the king's daughter is all-glorious within; but the hidden beauty of Christ's bride, the spiritual treasures of the Church will be kept before the soul as its first object, and be made to receive its boldest affection; for when the Holy Ghost dwells in the heart of the worshipper every service will be infused with grace, every one have a living tongue, and every ceremony minister to a higher devotion.—Rev. Dr. Stevens.

### THE PRAYER OF ST. CHRYSOSTOM.

The prayer bearing this title is taken from the middle of St. Chrysostom's Liturgy, but it is much more judiciously placed, as Bishop Brownell in his Commentary observes, "in the close of ours." Its chief feature is that it submits entirely to God's wisdom, in what manner and how far, he will think it for our good to grant us any of our particular requests. An illustration of the importance and need of such a limitation occurs to us. A pious woman, member of a numerous family, used frequently, during her old age, to tell her surviving children that once only did she remember to have prayed, with agonized anxiety, to have a threatened misfortune averted from her, without making the usual reservation that the circumstance should be as God thought best for her good and his own glory. This was during the illness of a lovely infant, the restoration of whom to life she fervently implored with all the devoted earnestness of maternal affection. The child did soon recover, but only to be hopelessly an idiot. During the years that it survived—to the