

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.									
Day	Date	MORNING.	EVENING.	Day	Date	MORNING.	EVENING.	Day	Date
1	Sept. 21	Lev. xvi. 1-17	Lev. xvi. 17-22	1	Sept. 21	Lev. xvi. 1-17	Lev. xvi. 17-22	1	Sept. 21
2	Sept. 22	Lev. xvii. 1-10	Lev. xvii. 10-15	2	Sept. 22	Lev. xvii. 1-10	Lev. xvii. 10-15	2	Sept. 22
3	Sept. 23	Lev. xviii. 1-5	Lev. xviii. 5-13	3	Sept. 23	Lev. xviii. 1-5	Lev. xviii. 5-13	3	Sept. 23
4	Sept. 24	Lev. xix. 1-17	Lev. xix. 17-25	4	Sept. 24	Lev. xix. 1-17	Lev. xix. 17-25	4	Sept. 24
5	Sept. 25	Lev. xx. 1-17	Lev. xx. 17-23	5	Sept. 25	Lev. xx. 1-17	Lev. xx. 17-23	5	Sept. 25
6	Sept. 26	Lev. xxi. 1-15	Lev. xxi. 15-24	6	Sept. 26	Lev. xxi. 1-15	Lev. xxi. 15-24	6	Sept. 26
7	Sept. 27	Lev. xxii. 1-17	Lev. xxii. 17-32	7	Sept. 27	Lev. xxii. 1-17	Lev. xxii. 17-32	7	Sept. 27
8	Sept. 28	Lev. xxiii. 1-10	Lev. xxiii. 10-19	8	Sept. 28	Lev. xxiii. 1-10	Lev. xxiii. 10-19	8	Sept. 28
9	Sept. 29	Lev. xxiv. 1-24	Lev. xxiv. 24-34	9	Sept. 29	Lev. xxiv. 1-24	Lev. xxiv. 24-34	9	Sept. 29
10	Sept. 30	Lev. xxv. 1-17	Lev. xxv. 17-24	10	Sept. 30	Lev. xxv. 1-17	Lev. xxv. 17-24	10	Sept. 30

Poetry.

THE LOST FOUND.

Lo! a servant of the Lord,
Whilst wandering to and fro,
Feeling—aching—yearning—blessing
The helpless here below,
In a broadless, bestial bowel,
Not on a barren wild,
But in a wealthy city, found
A little starving child.

"Go, bring thy parents hither, boy!"
The good man cried—anon
The child turn'd up a face, to see
Would melt a heart of stone:
"Alas! I have no parents, sir,
The little trembler cried,
"For my poor mother broke her heart
The day my father died."

Then said this servant of the Lord,
"Come from the cruel cold,
Poor little, shivering, worn lamb,
Into our Christian fold.
We'll feed thee—clothe thee—teach thee
To read, to work, to pray,
And we will make thee smart, poor boy,
Of three good meals a-day."

Oh! had you seen the flush of joy
That brighten'd o'er the cheek
Of that poor starving orphan boy,
When, with a painful shriek,
He shouted, "Tell me, do I dream—
Or did you really say,
Kind sir, that you would make me smart
Of three good meals a-day?"

"I care not how the winds may blow,
Or how the rains may beat;
I care not though the cruel frost
Should bite my naked feet,
Again upon the hard cold earth
My weary head I'll lay,
Unmurmuring, if you make me smart
Of three good meals a-day."

Think, think of this, ye ladies good—
Of this, brave gentlemen:
I do not wish the gall of blame
To stain my humble pen;
But, oh! think of the poor, and know,
The treasures of the skies
Are Widows' mites, and Pity's tears,
And Mercy's gentle sighs.

When o'er the face of nature sweeps
The wintry winds so wild,
When ye are warmly clad, O think
Upon the outcast child!
When tables groan, then think upon
The heart that breaks for bread,
And when the blazing faggots burn,
Think of the houseless head.

Religious Miscellany.

HINTS ON PREACHING.

To preach the Gospel as it was preached by these worthies, (alluding to such men as Taylor, Andrews and others,) to treat of the nature and necessity of true conversion as they did, to portray all the hopes and fears, all the struggles and conflicts, all the joys and sorrows of this most inner life, as they felt and discoursed of it, would give scope and aim large enough for the greatest and best of our divines. And the nearer the great preachers of the Church of England in the eighteenth century came to these models, the more largely Cecil and Romayne, and Newton, and Simeon, drew from these inexhaustible resources, the more abundantly was their way strewn with the fruits of righteousness and true holiness. And our own most successful ministers, Bishops Moore and Griswold, and Henshaw, followed by an host of only less illustrious names, our Milners, Bedells, Jacksons, and Gallaghers, sought and found the chief and most successful weapons of their

ministry, next to the prayerful study of the Bible itself, and the silent, powerful, and congenial influence of the Prayer Book, in those views of conversion, of the exercises and emotions proper to a renewed nature, and of the work and office of the Holy Ghost, in that great armory of which I am now speaking. And I am persuaded that the more we use the like weapon, the more valliant and successful, dear brethren, shall we be fighting the Lord's battles in our day.

To shut out these topics from our pulpit, or to assign to them a subordinate and secondary place, or worse still, to supply their place with any newly ramped up theory of our own, would be to impoverish our people to the last degree of spiritual famine. Where else can we find topics various enough to sustain interest, or copious enough to impart instruction, or stirring enough to arouse attention, or personal enough to touch the heart, or thrilling enough to awaken its emotions, or mighty enough to control the will? A pulpit of one idea resembles an organ with one pipe, its utterance may be very shrill, but must soon become most painfully monotonous. But a pulpit which dwells as much on the work of the Holy Ghost as on the perfect atoning merits of Christ, on the inward experience of the life and power of religion, as upon its outward expression in the properties of life—which is, to say the least, as copious upon the subject of conversion as it is upon the subject of baptism, and makes as much of emotional religion as of that which is traditional—a pulpit which is by no means destitute of moral discussion, or meagre on educational and church training, but is immeasurably more full and on fire upon the greater verities of the Bible, is like a full toned organ where every stop contributes its share to the majestic harmony of the whole.

It appears to me that this is no more than the honour which is due to the Lord and giver of life, and that one of the great and all pervading laws of His influence in the kingdom of Christ is this: "He will honor those who honor Him;" just as in the providential government of God, Providence will favor those who trust in Providence, and for a like reason. He who believes in this last very precious truth will take great care to place himself in harmony with all the laws of Providence, and then, of course God will be upon his side.

So, if we honor the Holy Ghost in our preaching and the whole manner of conducting our ministry—if we exalt His office and His work—if we feel and teach that without Him we are nothing, that of ourselves we cannot think a good thought, or perform a good action of the lowest class,—why then, we shall be at pains to place ourselves in harmony with the principles of His influence in the spiritual world.—We shall be upon our guard lest we grieve the Holy Ghost; we shall wait for His sweet and all powerful grace, in all the ways of His appointment—in ministering and receiving all the ordinances and sacraments of the Gospel, in the careful, early religious training and education of our children, in the noiseless but perpetual application of all the appliances of social and public worship, in the faithful searching and pungent preaching of the work of God, and above all, in diligent prayer for the gift of the Holy Ghost, in all his ordinary converting and sanctifying influence.

This grace is not limited or partial. On the other hand, the most fit comparison with which I have ever seen it compared, is to the sun in the firmament—always, night and day, pouring his effulgent beams over and through all creation. If lacking to the earth at midnight, it is not because they are not given forth, but because the earth has turned her face from him, if too few in winter, it is because they are received askance, and if wanting at any other time, it is on account of intervening mists or clouds.

So "our gracious God is always more ready to hear than we to pray, and wot to give more than we either desire or deserve," and if His face is averted, it is only because our sins have separated between the Holy Ghost and our souls. The mists of ignorance and error, and the clouds of passion, the dust of worldliness, and the darkness of doubt and unbelief, hinder his beams from reaching the good seed which has been sown in our hearts, and rendering it fruitful unto eternal life. It is by a gentle and docile spirit, by faith and prayer, that we

place ourselves beneath His genial and life giving beams, and drink in that heavenly warmth which can alone make our soul alive to God, through Jesus Christ our Lord.—From the Fifth Charge of the Rt. Rev. the Bishop of Kentucky.

"YOU HAVE NO PROVISION FOR REVIVALS."

This depends on what is meant by Revivals. We do not provide for that "dead machinery" of new measures professedly for 'the getting up of Revivals in Religion' which in practice have so prominently disposed with the influence of the Holy Spirit in the conviction and conversion of sinners; which, under the name of promoting a more simple and spiritual religion, have, in the places where they are most used, introduced the hardest and worst, because the most spiritually pretending of all formalities, which in a word, have confessedly overspread many large portions of our country with spiritual delusion and paralysis." This testimony of Bishop McIlvaine seems to be fully corroborated by the *New York Christian Advocate and Journal*, a leading Methodist paper, which thus speaks: "It cannot be denied that the system of recruiting our church by revivals has been seriously abused, and that the faith of our preachers and people, in the benefits of such religious excitements, has been very much shaken. The plan of forcing a periodical excitement by the aid of professed agitators or Revivalists, has been fraught with consequences disastrous to the church. Machine-made converts were found to have a very ephemeral life, and the successful labors of the revival to fill the classes of probationers, were generally followed by the more laborious and ungrateful efforts of regular preachers, to rid them of careless and irreligious members." In such Revivals, our Church does not confide; but we do provide for Revivals as thus defined in the *Episcopal Recorder* of August 10, 1844. "A revival of religion, we understand to be those deepened spiritual impressions which are produced by bringing the great truths of the Gospel to bear strongly on the hearts and consciences of men. And the only legitimate means for the production of such impressions are those that resolve themselves into the application of truth.—But has our prayer book made no such arrangement as this? Do not our morning and evening services present all the most precious and saving doctrines of religion in a devotional, as the articles in a didactic form. And is this nothing? Must religious truth lose its effect when appearing in the prayer book? If ever there was on earth a complete and beautiful system of Gospel instruction, presenting in their connection the nativity, the sufferings, the death, the resurrection, the ascension of our Lord: the Atonement and Trinity, etc., it will be found in the calendar of the Protestant Episcopal Church. As to 'protracted meetings,' if there be anything in these promotive of Revivals, we insist upon it that we are in this respect at least considerably in advance of our objecting brethren. Their Church permits them, while by ours they are positively enjoined. They have their annual four days' meeting, and we have ours of forty days. They make provisions for prayers and preaching, while we add to these fasting also. A means which does not appear to be in very high repute with some of the zealous champions of Revivals, and equally zealous impugnors of the Liturgy.—*Legion, or Feigned Excuses.*

NAPOLÉON I. ON THE CHRISTIAN RELIGION.

The Christian religion is neither ideology nor metaphysics, but a practical rule, which directs the actions of man, corrects him, counsels him, and assists him in all his conduct. The Bible contains a complete series of facts and of historical men, to explain time and eternity, such as no other religion has to offer. If this is not the true religion, one is very excusable in being deceived, for everything in it is grand and worthy of God. I search in vain in history to find the similitar to Jesus Christ, or anything which can approach the Gospel. Neither history, nor humanity, nor the ages, nor nature, offer me anything with which I am able to compare it or to explain it. Here everything is extraordinary. The more I consider the Gospel, the more I am assured that there is nothing there which is not beyond the march of events, and above the human mind. I, and the impious themselves, have never dared to deny the