

The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. XX. HALIFAX, NOVA SCOTIA, SATURDAY, NOVEMBER 2, 1866. NO. 44.

Calendar.

CALENDAR WITH LESSONS.		MORNING.		EVENING.	
Day	Date	Evangelist	Epistle	Gospel	Lesson
S.	Nov. 1	Mat. 23	1st Cor. 13	Mat. 23	1st Cor. 13
M.	2	Mat. 23	1st Cor. 13	Mat. 23	1st Cor. 13
T.	3	Mat. 23	1st Cor. 13	Mat. 23	1st Cor. 13
W.	4	Mat. 23	1st Cor. 13	Mat. 23	1st Cor. 13
T.	5	Mat. 23	1st Cor. 13	Mat. 23	1st Cor. 13
F.	6	Mat. 23	1st Cor. 13	Mat. 23	1st Cor. 13
S.	7	Mat. 23	1st Cor. 13	Mat. 23	1st Cor. 13

Poetry.

LOSSES.

Upon the white sea sand
There sat a pilgrim band,
Telling the losses that their lives had known,
While evening waned away
From breezy cliff and bay,
And the strong tide went out with weary moan.

One spake with quivering lip,
Of a fair freighted ship,
With all his household to the deep gone down,
But one had a wilder wo,
For a fair face, long ago
Lost in the darker depths of a great town.

Some mourned their day of youth
With a most loving truth,
For its brave hopes and memories ever green;
And the one upon the West
Turned an eye that could not rest
For far-off hills whercon its joys had been.

Some talked of vanished gold,
Some of proud honours told,
And some of friends that were their trust no more,
And one of a green grave
Beside a foreign wave,
That made him sit so lonely on the shore.

But when their tales were done,
There spake among them one,
A stranger, coming from all sorrow free—
"Sad losses have ye met,
But mine is heavier yet,
For a believing heart is gone from me."

"Alas!" these pilgrims said,
"For the living and the dead,
For fortune's cruelty, for love's sure cross,
For the wrecks of land and sea;
But, however, it came to thee,
Thine, stranger, is life's last and heaviest loss."

Religious Miscellany.

THE PENNY POST.

AN ILLUSTRATED MAGAZINE FOR ALL READERS.

Contents for October.

The Two Crowns	181	Six Reasons why I love the Church	192
On the Book of Common Prayer	185	The Lost Child—A True Story	193
Excuses for not going to Church	159	A Russian Marriage	195
Forms of Prayer on the "San Francisco"	188	The Shells	196
The Holy Communion	188	Danger of Delay	196
Belle.—Peal the First.	189	Church News, with an Illustration	197
(with an Illustration)	191	Poetry	200

THE PENNY POST is a little Monthly Magazine, published by Messrs. John Henry and James Parker, of London, of which some sixty or eighty circulate in this Diocese. As its name indicates it is a cheap little work, within the reach of all, although it is by no means a publication fit only for children, its contents being varied and entertaining, adapted to the capacities of young and old, calculated to interest the juvenile mind, and to while away a leisure hour of the aged in pleasing and profitable occupation. It is a Church publication, and along with what may be termed lighter reading, always however conveying a salutary lesson, contains much that is profitable, for doctrine, for reproof, for correction, for instruction in righteousness. It is our purpose to bring it more fully before the public, that they may note its contents, judge of its merits, and if they please enlarge its circulation. With this view we have devoted a page and more of this paper to its latest number, that for October, which is a fair specimen of the work, and so far as our impression goes, unexceptionable in its matter.

The No. before us, is No. X of Vol. VI. The title page is attractive, and represents the upper part of a Gothic church window, overgrown with ivy

Around the page are the following aphorisms—
"Some despise pride with a greater pride." "He who does not mean to give, does wrong to take." "Our last robe is made without pockets." "He who cannot bear good and evil can never come to great honour." The second page is headed "Our Post Bag" and its contents are notices of correspondence. One or two of these will give some idea of the character of the work, and the opinion entertained of the ability of its editors. Our readers will be better able to judge of that ability by the replies to the information sought:

"M. A. E. writes to know the parts of the priest's dress called the Alb, Chasuble, and Cope.

"The Alb was an ample linen vestment, so called from the color, (*albus*, the Latin word for white). It is this vestment which has now taken the form of the clergyman's surplice. The English Alb is enjoined to be plain, that is, not ornamented with lace or gold as was the mediæval custom. The Chasuble was an outer circular vestment, with an aperture only for the head, and formerly worn by the priest in administering the Holy Communion. The Cope was a vestment like an ordinary cloak, open in front, also formerly worn by the priest, principally during processions or grand ceremonies. A rubric of Edward VIth's reign mentions the Cope as it to be used indifferently with the Chasuble during the Holy Communion, but neither the one nor the other are used now in the English Church.

"THE most appropriate flowers for a churchyard are of course, those which more or less symbolize some great doctrine of Christianity; e.g. the Passion-flower, the Cross-flower, or the White Lily; each of which will be found to flourish, if due care be taken of them when first planted. But Sweet Peas, Sunflowers, and Hollyhocks are likewise adapted for most churchyards, and are almost sure to grow abundantly.

"Nothing, however symbolizes eternity so well as evergreen; and these give an appearance to a churchyard in the depth of winter, and when almost all flowers are out of season, which is as striking as it is admirable. Holly, Box, and Yew are to be preferred.

"Violets, too, will be found to flourish, as well as Lilies of the Valley, especially in moist places. Roses will grow on the south side of a church, if carefully tended, but not in the damp or shade. Ivy should not be permitted to reach the roof or injure the windows of an ecclesiastical building. The above remarks are made from experience. F. G. I."

"A COUNTRY CURATE writes,—"I shall feel greatly obliged to you if you can tell me the name and situation of any church (of proper ecclesiastical style and good workmanship, however plain) holding about 250 persons, which has not cost more than £1,000." We believe there are many which have been built at that cost, but we cannot refer him to any one at the moment, especially in his neighbourhood (Bristol). Perhaps some of our readers may be able to do so. The most suitable, we imagine, for his purpose, would be a modification of Littlemore Church, of which the working drawing, with plans, sections, &c., have been published by the Oxford Architectural Society. It holds only about 220 persons, but we believe the original was built, and others, in imitation of it, have been built, for the sum of £800 only. We should recommend, however, consulting some competent church architect.

Perhaps some of our own Provincial Clergymen could furnish such information as the writer of the above requires. We have in our eye several churches, pleasing as to outward appearance and architecture, and capable of holding the number stated, which could not have cost half the sum in this country. Our clergy too are seeking for improvements in Church architecture, which would combine correct style with utility, and the information which this notice conveys, may be acceptable to them, and perhaps enhance their estimation of the work itself.

The first article in this No. is a continuation of a Tale of the Early Church, entitled "The Two Crowns." It is very interesting, and approaches its conclusion, having been continued throughout the present volume.

Article 2 is a short selection from Dean Comber, "ON THE BOOK OF COMMON PRAYER.

"THOUGH all the churches in the world have, and ever had, forms of prayer, yet none was ever blessed with so comprehensive, so exact, and so inoffensive a composition as ours, which is as judiciously contrived, that the wisest may exercise at once their knowledge and devotion; and yet so plain, that the most ignorant may pray with understanding, so full, that nothing is omitted which is fit to be asked in public; and so particular, that it comprises most things which we could ask in private, and yet so short, as not to tire at any one

of true devotion. Its doctrine is pure and primitive, its ceremonies so few and innocent, that most of the Christian world agree in them; its method is exact and natural; its language significant and perspicuous, most of the words and phrases being taken out of the Holy Scriptures; and the rest are the expressions of the first and purest ages; so that whoever takes exception at these must quarrel with the language of the Holy Ghost, and fall out with the Church in her greatest innocence; and in the opinion of the excellent Grocius (who was no member of, nor had any obligation to, the Church), the English Church comes so near to the primitive Church, that none of the reformed Churches can compare with it.—Dean Comber.

Article 3 is entitled "Excuses for not going to Church," from which we extract one of the Sections:

"I DO NOT LIKE FORMS OF PRAYER."

"But you may have conceived an early prejudice against them, and been taught that, unless a man prays extemporaneously in a congregation, God will hardly hear what is offered up. Perhaps you have never examined the subject; if not, consider this brief argument for forms of public devotion. When prayer is extemporaneous, the hearer must first ascertain what is said, he must then attend to its import,—and then ascend his devotion; but, in a form, he knows what is the prayer; he understands it, being familiar with it, and his devotion ascends immediately—supposing him to have the spirit of prayer; for, without that prayer of any kind is vain. For this reason a true worshipper is less liable to distraction of mind with a form, than with extemporaneous expression.

"THE SERVICE IS SO LONG."

"HERE there is a difference of opinion. The Church in its appointment thought it of just the right length; sufficiently comprehensive to supply every necessary want, and yet not so long as to be tedious. You differ from the Church, and think the hour and a half of prayers in the morning and evening combined, too long. Suppose you try and shorten it; you cannot compress the language, as it conveys its meaning in the fewest words; nor can you remove the substance, for in the removal of any petition, thousands of voices would exclaim, "spare that tree, touch not a single bough." Perhaps you are one of those who find all prayer too long, never having time to pray even privately. No wonder, then, that you find our service too long; your mind is on everything else but the prayer; and you would not care if God were not addressed at all. You are a spectator of the service, and not a performer; you do not respond, nor take any active part in the service, for you are engaged looking round, or thinking of your business, and feel no more interest in what is occurring, than you would if the service had been in Latin. But if you will, "with humble voice and pure heart," unite in the confession, prayers, and thanksgiving, the length will disappear. When you understand it, every word has a meaning; so, if you attend to the service, not as if it were spoken or sung in a foreign tongue, but as that which, by attention, you may understand, you will find yourself more concerned in asking pardon than at first you would suppose; you would conclude that an hour in the morning, and half an hour in the evening, are not too much "to render thanks for the great benefits received, to set forth God's most worthy praise, to hear God's most Holy Word, and to ask those things which are requisite and necessary as well for the body as the soul."

Article 4—we make no apology for inserting entire, although the circumstance has been noticed in our paper, and was made the subject of remark by our excellent Bishop a few Sundays ago, in one of his admirable lectures on the Litany, at the Bishop's Chapel. It is headed

"FORM OF PRAYER ON THE 'SAN FRANCISCO.'"

"At a moment when hope was almost abandoned, and despair on every countenance, death in the most appalling form seeming inevitable, in a state of half distraction, "Do, Sir, pray for us," was the request to the reverend clergyman. Some one having said, "Oh, Sir, in this awful crisis, your Prayer-book can be of no service to you"—the only response to this, by the faithful herald of the Cross, the missionary of the God of mercy, was to fall on his knees, and with a fervour that penetrated every heart, he implored, in the solemn words of the Litany:

"O God, the Father of heaven, have mercy upon us, miserable sinners.

"O God, the Son, Redeemer of the world, have mercy upon us, miserable sinners.

"O God, the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners.

"O Holy, Blessed, and Glorious Trinity, Three Persons and One God, have mercy upon us, miserable sinners."

"The effect of this was electrifying. Tears were in every eye, and they all, as if with one voice, and one