

The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. VIII. HALIFAX, NOVA SCOTIA, SATURDAY, MARCH 24, 1855. NO. 12.

Calendar.

CALENDAR WITH LESSONS.

Day	Dev.	MORNING.	EVENING.
1. March	38 In Lent.	Exod. 3	John 12
2. "	39 " "	Judges 6	13 " "
3. "	40 " "	14 " "	14 " "
4. "	41 " "	Ruth 1	15 " "
5. "	42 " "	2 " "	16 " "
6. "	43 " "	3 " "	17 " "
7. "	44 " "	1 Sam. 1	18 " "
8. "	45 " "	2 " "	19 " "
9. "	46 " "	3 " "	20 " "
10. "	47 " "	4 " "	21 " "
11. "	48 " "	5 " "	22 " "
12. "	49 " "	6 " "	23 " "
13. "	50 " "	7 " "	24 " "
14. "	51 " "	8 " "	25 " "
15. "	52 " "	9 " "	26 " "
16. "	53 " "	10 " "	27 " "
17. "	54 " "	11 " "	28 " "
18. "	55 " "	12 " "	29 " "
19. "	56 " "	13 " "	30 " "
20. "	57 " "	14 " "	31 " "

Proper Lessons for the Annunciation of the Virgin Mary—Morn. Luke 1. Evn. Zechar. 3.

Religious Intelligenc.

FIFTH SUNDAY IN LENT.

CHRIST'S JOURNEY TO JERUSALEM.

"And if came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem." Luke ix. 51.

He that has observed the story of the life of Jesus cannot but see it, all the way, to be strowed with thorns and sharp-pointed stones; and although by the kisses of His feet they become precious and salutary yet they procured to Him sorrow and discom. It was "meat and drink to Him to do His Father's will," but it was "bread of affliction, and rivers of tears to drink," and for this He thirsted for the earth after the cool stream. For so great was His perfection, so exact the conformity of His will, so absolute the subordination of His inferior faculties to the infinite love of God, that He never considered the taste, but the goodness; never distinguished sweet from bitter, but duty and piety always prepared His table. And now, knowing that His time, determined by the Father, was nigh, He hastened up to Jerusalem. "He went before" His disciples, saith St. Mark. "and they followed Him trembling and amazed, and yet, before that, when His brethren observed He had a design of publication of Himself, He suffered them "to go before Him," and went up, as it were, in secret. For so are we invited to martyrdom and suffering in a Christian cause, by so great an example. The Holy Jesus is gone before us, and it were a holy contention to strive whose zeal were forwardest in the designs of humiliation and self-denial; but it were also well, if, in doing ourselves secular advantage, and promoting our worldly interest, we should follow Him, who was ever more distant from receiving honours than from receiving a painful death.

These affections, which dwell in sadness and are married to grief, and lie at the foot of the cross, and trace the sad steps of Jesus, have the wisdom of resolution, the temper of sobriety, and are the best politions of Jesus and securities against the levities of a dispersed and a vain spirit.

This was intimated by many of the disciples of Jesus in the days of the Spirit, and, when they had heard of the good word of God, and the powers of a world to come; for then we find many ambitious of martyrdom, and that laid stratagems and designs, by unusual deaths, to get a crown. And if these poor stars shine so brightly, and burn so warmly, what heat of love may we suppose to have been in the Sun of Righteousness? If they went fast towards the crown of martyrdom, yet we know that the Holy Jesus went before them all. No wonder, that "He cometh forth as a bridegroom from his chamber, and rejoiceth as a giant to run his course."

When the disciples had overtaken Jesus, He bore to them a sad homily upon the old text of suffering, which He had, well nigh for a year together preached upon; but, because it was an unpleasing sermon, so contradictory to those interests, upon the prospect of which they had entertained themselves, and that all their desires, they could by no means understand it. But it concerned Christ to speak so plainly, that His disciples, by what was to happen here it happened to Jesus without His knowledge and voluntary entertainment. He told them therefore of His sufferings, to be accomplished in His journey to Jerusalem. And here the disciples showed themselves to be hot men full of passion and impatient of correction; and the bold Galilean, St. Peter, took the boldness to dissuade his Master from so great an iniquity, and met with a reprobation so great, that neither the scribes nor the Pharisees, nor

Herod himself, ever met with its parallel. Jesus called him Satan; meaning that no greater contradiction can be offered to the designs of God and His holy Son than to dissuade us from suffering.

And if we understood how great are the advantages of a suffering condition, we should think all our daggars gilt, and our pavements strewn with roses, and our halters silken, and the rack an instrument of pleasure, and be most impatient of those temptations which seduce us into ease, and divorce us from the cross; as being opposite to our greatest hopes and most perfect desires. But still this humor of St. Peter's imperfection abides amongst us. He that breaks off the yoke of obedience, and unites the bands of discipline, and preaches a cheap religion, and presents Heaven in the midst of flowers, and strows carpets softer than the Asian luxury, in the way, and sets the songs of Zion to the tunes of Persian and lighter airs, and offers great liberty of living, and bondage under affection and sins, and reconciles Eternity with the present enjoyment, he shall have his schools filled with disciples; but he that preaches the cross and the severities of Christianity and the strictnesses of a holy life, shall have the lot of his Blessed Lord; he shall be thought ill of and deserted.

For men, in all ages, will be tampering with shadows and toys. The Apostles at no hand could endure to hear that Christ's "kingdom was not of this world," and that their Master should die a sad and shameful death; and yet, after Christ's time, when His disciples had taken up the cross, and were marching the King's highway of sorrow, the Gospel grew in persecutions; and as Christ's blood did cement the corner stones and the first foundations, so the blood and sweat the groans and sighings, the afflictions and mortifications, of saints and martyrs, did make the superstructure, and must at last finish the building.—*Jeremy Taylor.*

From the New York Protestant Churchmen.

[We insert the following communication with pleasure, demurring, however, to the position, that by the act of calling items and extracts from other journals, the editor signifies his adoption of them as his own. This is often done to attract attention and elicit information; and in the present case, instead of giving his affectionate advice, the Bishop of Vermont would not have been far out of the way, if he had warmly thanked us for enabling him to vindicate his views, and place before the Church how much he has done for the cause of ministerial training and education.]

To the Editors of the Protestant Churchman:

MY DEAR BRETHREN—I am sorry to see, in your paper of the 10th February, another notice of what you call "The Veto," in the diocese of Vermont, extracted from the Canadian Church periodical, called "The Echo," but addressed to it by some anonymous correspondent from Philadelphia. If this publication were confined to a personal censure on myself, I should pass it by as requiring no attention. But it is aimed against what I regard as a sound Church principle, and misrepresents so utterly, besides, the condition of my diocese, that I consider it my official duty to correct the errors of the writer, lest they might be accepted for truth.

He begins by professing cordial respect for myself, and for what I call the gallant little diocese of Vermont. With regard to my calling the diocese "a gallant one," he has made a slight mistake.—The phrase has never been used by me, nor do I profess to understand its ecclesiastical meaning. And although I shall not deny the author's assertion that he "feels a cordial respect" both for the diocese and its bishop, because this is a private matter of which he has a right to be the best witness, yet I must be permitted to say that he adopts a very singular way of showing it, by mystifying my Conventional Address, and applying the facts to a purpose which he must know to be the very opposite of the object intended.

He next states that my diocese has a land fund of \$3,883 71 per annum, which makes it "the best endowed diocese in the United States." He might have said that it was the only diocese which had the benefit of the lands appropriated to the Church by the act of the British Government before the Revolution. But if he had been disposed to look into

the matter fairly, he could hardly have ventured upon the preposterous assertion that it is the "best endowed" in the Union. The Treasurer's account would have shown him the mode of its distribution; namely, in paying the bishop's salary of \$200, with appropriations to each of the thirty-two parishes, varying from \$50 to \$150, according to the circumstances, together with a small grant for the library of the diocese, and several sums to aid in building churches and parsonages, and liquidating Church debts—It useful, undoubtedly, but bearing no proportion whatever to the income of many other dioceses, and not to be named along with the resources of several single parishes in his own city of Philadelphia.

But this is an Endowment! Suppose it is, what is its real value? The true aggregate of it is \$3,300 a-year. Take out \$800 for the bishop's salary, and we have \$2,500 to divide amongst thirty-two parishes, making the magnificent quota of \$78 a piece! And this sum must grow less, as the Churches become more numerous. A wealthy diocese, surely! How many bishops will he find, who have educated a family of eight sons and three daughters, on a Church income of \$800 a year as bishop, and \$700 more as Rector, making \$1,500 per annum altogether? To say nothing of Trinity Church, New York, there are not a few congregations in that city who give more than the amount of our entire endowment to their rector alone. And the yearly outlay of the better class of churches in Philadelphia, is far beyond our whole diocesan appropriation.

Yet Vermont and her bishop have gone on as they could, for twenty-two years together, without complaint, without asking for a single dollar from the missionary funds of the Church, or seeking any extraneous aid from the abundance of our brethren.—If you, or the correspondent of the Echo, whose statements you have taken the responsibility of republishing, will show us more work done, or better work, with the same means or under similar circumstances, I shall be glad to take credit with all due commendation.

Our anonymous censor next proceeds to say, quoting my Conventional Address, that "in the year 1840 we had twenty-six ministers, ten of whom had been trained under my own care, and there was no vacancy in any parish able to support a pastor.—Now we have but twenty efficient laborers, and out of thirty-two churches, ten are vacant." And then he informs us that in Vermont, during the last ten years, the clergy have decreased twenty per cent., while in the rest of the country, they have increased fifty per cent. The conclusion is, that "Vermont differs from her sister dioceses in two respects, 1. in being the best endowed, and, 2. in being the only one which enjoys the Episcopal Veto." And therefore, "if with so excellent and amiable a man to exercise it, this veto should have so desolating an effect in so short a time," it is only necessary, humanly speaking, to have a bishop who should put it into active operation, and there would soon be no one left in the diocese to claim the endowment but himself alone! Here we have the object of the writer plainly exhibited, namely, to wrest the facts stated in my address, so as to afford some color for an attack upon the so-called Episcopal veto.

But little more than a year has passed away, since I was obliged to publish a regular defence of our Diocesan Constitution, in answer to an assault made upon it in the columns of the Episcopal Recorder.—This defence, the writer ought to have read, before he undertook to be a judge of the past and a prophet of the future. He would then have learned that when I came into my office, in A.D. 1832, there were only eleven clergymen in the diocese. Three years and a half elapsed, and then, in May, 1836, the Constitution was adopted precisely as it still stands, having been, in A.D. 1852, unanimously approved, after nearly seventeen years of trial. The Clergy increased, from 1832 to 1840, until the number of eleven grew to twenty-six. Of these eight years, the last four were passed under this obnoxious law, which he calls the Episcopal veto, and these were the years when the increase was the most rapid. Suppose I were to claim the extraordinary addition to our numbers, as the result of the very thing which he denounces! Certainly he might say that this would be an absurdity. He would look immediately for some other causes of our remarkable