

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Day	MOORNING.	EVENING.
S. April 27	5 Sun. of May.	Deut. 8; Acta 21; Deut. 9	1 John 9
M. 28	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
T. 29	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
W. 30	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
T. May 1	Ascen. D. 8; Phil. 2; St. James Ap. 1	1 Kings 21; 23	1 Kings 21; 23
W. 2	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
T. 3	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
W. 4	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
T. 5	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
W. 6	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
T. 7	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
W. 8	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
T. 9	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
W. 10	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
T. 11	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
W. 12	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
T. 13	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
W. 14	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
T. 15	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
W. 16	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
T. 17	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
W. 18	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
T. 19	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
W. 20	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
T. 21	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
W. 22	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
T. 23	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
W. 24	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
T. 25	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
W. 26	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
T. 27	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
W. 28	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
T. 29	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23
W. 30	1 Kings 21; 23	1 Kings 21; 23	1 Kings 21; 23

* Proper Psalms for Ascension Day--Morn. 6, 15, 21--Even. 31, 47, 108. The Athanasian Creed to be used.
 † Proper Lessons for St. Philip and St. James--Morn. Eccl. 7; John 1, beginning ver. 42--Even. Coloss. 2.
 ‡ Bible ver. 44. § To ver. 17.

Poetry.

PSALM XC.

PARAPHRASED.

A PRAYER OF MOSES, LEADER OF GOD.

ETERNAL GOD! through every age proceed,
 Thy people's refuge, and Thy saints' stay!
 Ere the proud hills their stony summits reared,
 Or Earth sprung forth in all her fair array,
 Pleased Thy creative mandate to obey--
 Thou wast I and art I and evermore shalt be!
 At thy behest, Man's shadowy tribe decay
 To their primal dust, till Thou de-
 "Return, ye Sons of Earth" then rise renewed by Thee

A thousand years revolving, in Thy sight,
 Seem but the moments of a day pass by,
 Or like a transient gleam of the night--
 Thou speak'st--and swift as hurrying floods they fly--
 Or as the light dream from the sleeper's eye
 Fades evanescent--or the verdure gay
 That only springs with mortal eye to die--
 Soon as Thine anger kindles, we decay,
 And in Thy burning wrath are swept from Earth away.

Our sins are spread before Thee! from the light
 Of thy resplendent presence, none can veil
 His inmost stains. Our feet speed wither flight
 At Thine indignant frown--till, like a tale,
 Our fleeting days are ended--and we fall
 At three-score years and ten--and lingering on
 To fourscore summers, what can life avail?
 Strength is but weakness, till our race is run,
 And Nature's wasted powers are spent--and we are gone.

But who the terrors of Thy wrath can scan?
 Who trace Thy vengeance, Mightiest as Thou art!
 Oh teach us so to count our narrow span,
 That Wisdom's voice may fix the wandering heart!
 How long! Jehovah! when wilt Thou impart
 Thy late-releating pity from above
 To bless thy servants! Soon let Mercy dart
 Her cheering beams, that we Thy flock may prove
 Through all our earthly date the gladness of Thy love.

As in Thy wrath through many a joyless year
 We pined in sadness, and our doom deplored,
 So let Thy grace with new-born raptures cheer,
 Our lightened hearts, and to Thy Saints accord.
 To view the wonders of Thy hand, O Lord!
 And show their sons Thy glory. Be Thy love
 In all its beauty o'er Thy people poured!
 And with Thy favour, Lord, our work approve,
 And fix on basis firm, which nought can shake or move.
 --Rev. Tho. Dale, M. A.

Religious Miscellany.

LIFE AND DEATH IN THE CHURCH.

We have already put on record our freedom from and repudiation of party. We have no connection in the Church with either "High and Dry" or "Low and Slow." And while we set herein, on the one hand, from a want of sympathy, we do not do so, on the other from a want of principle. On the contrary, it is from a principle which, as Churchmen, we revere, that we hold party in the Church to be wrong. The remark of a British statesman, "Would you comprehend all hell in one word, call it party, or a spirit of faction," though it is expressed in strong language, yet indicates what is often but too true. He applied it more particularly to political party; but religious party is too often no exception in many of its characteristics. There is division implied in its very origin. The "unity of the faith" must be broken to give rise to it. And as truth is one, and party is more than one, there is, on the face of it, a breach of that "unity of the Spirit" which we, as Christians and Churchmen, are to endeavour to keep. It was the saying of Voltaire that "all Sects are different, because they come from men; while morality is everywhere the same, because it comes from God." Had Voltaire been a Christian, he would have said truth instead of moral-

ity. But the observation, nevertheless, enunciates the right idea. "All Sects are different," and Sects are so many parties--only they live and move and have their being without, instead of within the pale of the Church. Virtually, it is true, there are Sects within the Church,--or, at any rate, one of its great parties is of the nature of a Sect--following some particular master instead of adhering to the teaching of the Catholic Church--being Calvinists as we know they are, instead of Catholics, though still professing all the while to be Churchmen. The party, again, that calls itself High Church is very sectarian; though it may not say, with the Low one, "Stand by, we are holier than ye," it yet does, in substance, assert, in its distinction, that its faith is exclusively its own, and that they who are not of its party must, for that reason at least, "stand by," and get out of its way. Thus are they different; and as the Catholic Church in its integrity is "everywhere the same, because it comes from God"--everywhere the same as respects that "One Lord, One Faith, One Baptism," which it embodies and enjoins,--we have surely in this an irresistible argument against party. "He who comes from the kitchen," says Lavater, "smells of its smoke; he who adheres to a Sect has something of its cant." And this implication will apply to party as well as Sect--to religious party of course we mean--in certain embodiments of which, within the pale of the Church even, it cannot be denied that there is "something of its cant."

Such being our honest sentiments, then, however bluntly expressed, it will be believed that we have no respect for party,--that we sympathize with neither of the two parties in the Church that we have named, and that we do not belong to either one or the other.

And yet do we find ourselves regarded as actually founding, *mirabile dictu!* a party ourselves! A valued correspondent in a neighbouring diocese, advising with us privately on certain Church matters, whispers that we are raising up a "Live Church party!" Well we cannot help this. Nor do we, upon reflection, with all our aversion to party, regret that it is so. For however new it may be, as a party name, in character and constitution it is as old as the Apostles themselves. There was undoubtedly a "Live Church party." And so was that of the Early Fathers. Yea,--not only the "glorious company of the Apostles," but "the goodly fellowship of the Prophets," and the noble army of Martyrs,--and far more, "the holy Church throughout all the world," whenever it has been such, was to all intents and purposes, and in the best sense of the word, a "Live Church party."

Surely we must be alive, if we are really and truly a Church. "Awake thou that sleepest, and arise from the dead" must be rung in our ears whenever we are not alive, or awake in the Church. O, is it not true what old Fuller says--"Tis a shame when the Church itself is a cemetery, wherein the living sleep above the ground, as the dead do beneath!"

To be in deed and in truth members of the Church, into which we "have entered by a new and living way," we must all of us be in reality "as lively stones built up a spiritual house." We must be "quickened by the Spirit"--quickened as Churchmen,--so that as such it may without doubt be said of us, "You hath He quickened who were dead."

If, then, "knowing the time, that now it is high time to awaken out of sleep"--if, heeding the solemn warning of the Apostle, "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light,"--if there are those coming out of that sleep which might otherwise be the sleep of death to their souls--and we, by any humble endeavours of ours, are contributing, however feebly, to promote a consummation that is on every account so devoutly to be wished, only too happy should we be to recognize a "Live Church party," and be its organ and its advocate, if they will do us the honour to have it so. For this would be a party that we could very heartily make an exception to the rule of party inexpediency,--and for this good and sufficient reason, that it would be the party of the Church herself, as the Body of Christ. "Why seek ye," said the Angel

to them that sought their Crucified Lord at the tomb, "Why seek ye the living among the dead? He is not here, but is risen." And so must it be with us. The Church can never be what yet it must be, if it is over "among the dead" that "the living" are to be sought. We must realize the inspiring words which have at this Easter-tide been resounded in our ears,--"For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." And their accompanying precepts, which harmonize so thoroughly with the whole divine ideal of the Church as His Body, must be worked out as much as may be, in all their reality and fulness, in our daily lives as Churchmen, if we are indeed to deserve the name;--"If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God."

But this cannot be, let us rest assured, where the people are asleep,--it can never be where the pastor of the flock is content, as we have said, to see his "church itself a cemetery, wherein the living sleep above the ground, as the dead do beneath." Death is a state of insensibility and inactivity; but where a congregation is insensible and inactive--where all is cold formality, or respectable apathy, or fashionable levity, or empty conventionality--what is it but the sleep, the torpor, the indifference of death? "There is," says an omniscient divine, "a kind of death, which we all expect to feel, that carries terror in the very sound, and all its circumstances are shocking to nature. But there is another kind of death, little regarded indeed, little feared, little lamented, which is infinitely more terrible,--the death not of the body, but of the soul,--a death which does not stupify the limbs, but the faculties of the mind--a death which does not separate the soul and body, and consign the latter to the grave, but that separates the soul from God, excludes it from the joys of His presence, and delivers it over to the *living misery*--a tremendous death indeed!--a death unto death."
 --N. York Churchman.

RELIGION IN PALESTINE--MOSLEM INQUIRY--DOOM OF ISLAMISM.

The Syrian correspondent of the *New York Journal of Commerce* writes:--

"At the present time Sir Moses Montefiore, the rich London Jew, is in Palestine, if not in Jerusalem, where he has carried above \$700,000, to be expended in erecting a hospital for the Jews. Heretofore it would have been impossible to obtain land for the site, or license to erect the structure. But in the change in the policy of the Government, and in the spirit of the Moslem mind, both have been easily secured; and the foundation for the vast structure has been laid on the slope of the hill across the valley of Gihon, and opposite to Mount Zion on the south-west.

"Beyond all this, and better than all this, not only is a spirit of religious inquiry awakened in certain quarters, among the Mahomedans, but great numbers are purchasing and reading the Bible, whilst others confess Evangelical conversion, and are seeking admission into the Christian Church. Only yesterday I heard a letter read from the Bible agent in Constantinople, Rev. Mr. Richter, in which he states that he has sold more Bibles to the Mohammedans than to the Armenians and Greeks together.

"If the Moslems give evidence of sincere Christian piety, and ask admission to the Churches, one course only is left for the missionaries; they must receive them at any hazard--at any cost to themselves or the converts. It is certain they will have the courage to meet the exigency. It is believed the Turkish Government would not dare to execute the bloody laws of the Koran; while the converts will be likely to be taken off secretly, by poison or assassination, by the malice of fanatical individuals.

"The doom of Islamism is certain, and at hand; and all that is needed for its overthrow is the overthrow of the sham Christianity of the East, which is worse than Mohammedanism itself. Then a regenerated, true, and redeeming Christianity will spring up, instinct with the spirit of life, and armed with the principles of order, civil liberty, and progress, and the Orient will again become an Eden."