

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S.	July 29, 31	1 Kings 18; John 17	1 Kings 17; Job 1
M.	30	Jerem. 25	Jerem. 26
T.	31	Jerem. 27	Jerem. 28
W.	Aug 1	Jerem. 28	Jerem. 29
T.	2	Jerem. 29	Jerem. 30
F.	3	Jerem. 30	Jerem. 31
S.	4	Jerem. 31	Jerem. 32

Poetry.

SICK AND IN PRISON.

WILDLY falls the night around me,
Chains I cannot break have bound me,
Spirits unrebuked, unchastened,
From before me, darken Heaven:
Creeds bewilder, and the saying
Unfelt prayers, makes need of praying.

In this bitter anguish lying,
Only Thou wilt hear my crying—
Thou, whose hands wash white the erring
As thou dost in the shearing;
Not with incense or psalter,
But with love, I seek Thy altar.

Feet that trod the mount so weary,
Eyes that pitying looked on Mary,
Hands that brought the Father's blessing,
Heads of little children pressing,
Voice that said, "Behold thy brother,"
Low, I seek ye and none other.

Look, O gentlest eyes of pity,
Out of Zion, pious city;
Speak, O voice of mercy, sweetly;
Hide me, hands of love, completely;
Sick, in prison, lying lonely,
Ye can lift me up, ye only.

In my hot brow soothe the aching,
In my sad heart stay the breaking,
On my lips the murmur trembling,
Change to praise and dissembling;
Make me wise as the evangel,
Clothe me with the wings of angels.

Power that made the few loaves many,
Power that blessed the wine at Cana,
Power that said to Lazarus, "Wake!"
Leave, oh, leave me not forsaken!
Sick and hungry, and in prison,
Save me, Crucified and Risen!

—Alice Cary.

Religious Miscellany.

THE CHURCH'S SEASONS.

The Seasons of Advent, Christmas and the Epiphany; the Sundays called Septuagesima, Sexagesima, Quinquagesima; Lent; Passion Week; Easter, and the Sundays after; Ascension Day and Whitsuntide; Trinity, and the Sundays after,—present, in orderly connection, the Coming, Incarnation, and Manifestations of Christ; the creation, fall, and recovery of Man; our condition and hope as sinners; Redemption by the death and resurrection of our Saviour; the provision He hath made for His Church by an Apostolic Ministry until His coming again; His sending down the Holy Ghost, the Minister of every good gift; the mystery of the Trinity in Unity, the keystone of the glorious arch; and, finally, our privileges, duties, and hopes, in relation both to our condition as members incorporated of the Lord's Body, and to our personal responsibility. All these general truths, connected with its own season, are developed in the successive Services; the particular subject of each day being shown in the fullness and harmony of its parts, and in its relations to the general subject of the season in the Proper Lessons, Epistle, and Gospel.

By this mode of teaching, the Church compares Scripture with Scripture, the Old Testament with the New, the Gospels with the Epistles, types and prophecies with the substance and fulfilment, doctrines with duties, and precepts with practice; guarding against that common source of error—a theology of detached texts, without the passages which qualify and explain them—and showing how the Bible is to be studied as a whole.

The Proper Lessons from the Old Testament harmonize in their general meaning with the Season, as

well as with the Epistle and Gospel of each particular day. The glories of the Lord are shown, in Advent, Christmas, and Epiphany, in Lessons taken from the Evangelical Prophet Isaiah. In Lent our condition and bondage as sinners are illustrated by Israel in Egypt—our redemption, at Easter, in the deliverance of Israel by the judgements on Egypt and her gods, the blood of the paschal lamb, and the passage of the Red Sea—the establishment of Christ's Church, in the Sundays after Easter, by the Order for the Church in the Wilderness—our privileges and duties as members of the Church, in the first nineteen Sundays after Trinity, by the history of Israel, from their entrance into Canaan to the captivity of Babylon. In the closing Sundays of the year, which calls us as individuals to prepare for judgement, the Proper Lessons are taken from the Book of Proverbs, and enforce practical duties, and the same character attaches generally to the Lessons for the Saints' Days, the Church, which has been so careful to set forth the Faith in its fulness, thus enforcing, by precept and example, the practical character of a saving religion.

The harmony of the several portions appointed for each day, and the connection of the successive Services may be exemplified in the Sundays called Septuagesima, Sexagesima, and Quinquagesima, which describe our creation, fall, and recovery.

On Septuagesima, we learn how God created man in His own image. The parable in the Gospel shows how He calls all His creatures to serve Him, and that at every period of life. The Epistle teaches, by the competitors in a race, that our service must be earnest, self-denying, and persevering; and warns the most eminent Christian that negligence may make him a castaway. All are encouraged to persevere to the end, by the hope of a Sabbath of rest, payment from a gracious master, not according to our deserts, and the conqueror's incorruptible crown.

On Sexagesima, man has sinned, and his doom of death is about to be executed by the flood. But God has provided the means of deliverance, in a Saviour the seed of the woman; in Sacraments, by which the faithful should apply His merits, figured in the salvation of Noah and his family in the Ark from perishing by water, and the typical sacrifices which furnished coverings for the shame of the sinners; in the Church, figured by the Ark, the appointed refuge and instrument of salvation, and by Eve, the mother of all living, type of the Spouse of the true Adam, and taken from his opened side; finally, in preachers of righteousness, sent to call sinners to flee from the wrath to come, like Noah, whose trials and discouragements too faithfully represent those of Christ's Ministers in every age, as described in the Epistle for the day; for, as the Gospel shows, explaining why the means of salvation so often fail, the careless, the fearful, and the worldly, reject, or fail to improve the seed of the Word, which brings forth fruit only of those who receive it in an honest and good heart.

The Services for Quinquagesima show God's covenant with Noah, confirmed by the sign of the Rainbow, and with Abraham, that in his seed, that is Christ, all nations of the earth should be blessed. We are taught in the same chapter, by the unbelief and falsehood of the father of the faithful, that the blessing is of God's free grace. The promise is fulfilled, as the Gospel shows, in the accomplishment of all that was written of the sufferings, death, and resurrection of Christ; and we obtain the blessings it conveys by faith and charity. Faith that, like Abraham, goes forth at God's command to seek a better—a heavenly country; and, like the blind man, feels its misery, and casts itself for deliverance upon the all-sufficient Saviour: Charity that, with love unfeigned, fulfils every earthly duty.

Such harmony prevades the Services of every ordinary Sunday; but, on the great Festivals, the teaching is far more full. The popular notion of these Festivals, that they merely commemorate the chief events of our Saviour's life, by connecting the types and prophecies of the Old Testament with the facts of the New, falls very far short of the truth. They teach us also the blessings thereby conveyed to us, and the duties we are, therefore, required to perform.

Take, for example, the Services for Ascension Day, the Festival most neglected of all. Here we

have the fact of our Lord's Ascension, as related in the Gospel of St. Mark and St. Luke, in the Acts of the Apostles, and in the Epistle to the Ephesians, which give the additional particulars, that He first descended, prisoner of death; that the Apostles worshipped Him when He ascended; that He sat at the right hand of God; and that He shall come again with glory. But we have also the provision which He made for the rule and guidance of His Church, when "He went up on high, led captivity captive, and received gifts for men;" in a Ministry acting by His commission, sustained by His power, constituted of divers orders, and directed to the unity of the Church, and the perfecting of its members: and this is figured in the Lessons from the Old Testament, as well as declared in the New. Did Moses go up to the mount of God, to bring down the tables of the law?—Christ ascended to the Father, and sent down a spiritual law, written not in stone, but in fleshly tables of the heart! Did Moses intercede in the mount for sinful Israel?—"Christ sitteth at the right hand of God," and "ever liveth to make intercession for us!" Were the robes and office of the High Priesthood devolved from dying Aaron to his son Eleazar?—Christ, on His departing, sent His Apostles into the world as the Father had sent Him; a commission declared to endure to the end of time! Were the Levites separated to the work of the ministry, and relieved from secular cares, because "the Lord was their inheritance?"—Christ's Ministers are to give themselves continually to prayer and the ministry of the Word, not "leaving the Word of God to serve tables!" As the twelve patriarchs "went down to Egypt with three score and ten persons," and "God made them as the stars of heaven for multitude"—so the twelve Apostles, with the seventy, went forth into the world to preach to every creature that Gospel which shall subdue all the earth to Christ. As Elijah went up to heaven, and his spirit rested on Elisha, attended by miracles as great as Elijah himself had wrought—so the Spirit came down from the ascended Saviour upon the Apostles, who "went forth and preaching everywhere, the Lord working with them, and confirming the Word with signs following." The terrible judgements that fell upon those who mocked the Prophet warns how fearfully God will vindicate His honour, when it is assailed in the person of His Ministers. Finally, we learn our own duties, in the injunctions to Israel, Dent. x., which offer a summary to our Baptismal vow, and is, therefore, read as a Proper Lesson on the Festival of the Circumcision, and in the unity which, in the second Evening Lesson, the Apostle requires us to follow as an end and perfection of our profession. The Proper Psalms celebrate the incarnation and union of our Lord, and describe the reward of those who shall ascend with Him to His holy place.

It is worthy of special notice how the doctrine of Baptism is interwoven with every part of the Church's teaching, and especially with that of the Festivals. At Christmas, we are declared to be "regenerate, and made God's children by adoption and grace," and "the laver of regeneration" is the instrument. At Circumcision, we are "buried with Christ in Baptism." At the Epiphany, the Father and the Holy Spirit attest the mission of the Son at His Baptism. At Easter, it is by Baptism that we die to sin, are buried, and rise with Him to newness of life. On Ascension Day, our Lord, in the Gospel, connects salvation with Baptism. On Whitsuntide, the gifts of the Holy Spirit are specially connected with Baptism. Finally, on Trinity Sunday, the Three Persons of the Blessed Trinity are manifested at the Baptism of our Lord, and we have his own declaration to Nicodemus, that this Sacrament is the appointed means of entering the Kingdom of Heaven.—*English Churchman.*

RELIGIOUS DECLARATION.—The London *Morning Post* lately announced that the English Socinians had received three conspicuous accessions to their ranks, viz., John Panton Hume, William Forster, and John Bailing, "all of them converts from orthodox (so-called) dissenters,"—the word orthodox being used, we believe, only to distinguish those who acknowledge from those who deny the Divinity of Christ, though it is very improperly, because still indiscriminately used, even with that limitation.