

17 Cornwall St

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### Calendar.

#### CALENDAR WITH LESSONS.

Day	Date	MOORNING.	EVENING.
S.	Feb. 10	Gen. 22	2 Cor. 6
S.	11	Levit. 19	Levit. 19
S.	12	Levit. 23	Levit. 23
W.	13	Numb. 11	Numb. 11
W.	14	Numb. 16	Numb. 16
W.	15	Numb. 21	Numb. 21

\* One of the Ember Week Collects to be used on this day and each day in this week. (A To Ver. B).

### Psalm.

#### LAMENT.

FOR THE LENTEN SEASON.

And of some, have compassion.—*St. John.*  
 Oh weep for them who never knew  
 The power of our love,  
 And shed thy tears for orphan ones,  
 Whom angels mourn above;  
 The wandering sheep—the straying lambs,  
 When wolves were on the fold,  
 That left our shepherd's little flock  
 And fled from His side.

Nay, blame them not for them the Lord  
 Hath loved as well as you;  
 But oh, like Jesus pray for them  
 Who know not what they do;  
 Oh plead, as once the Saviour did,  
 That we may all be One,  
 That so the blind world may know  
 The Father and the Son.

Oh let thy Lenten litanies  
 Be full of prayer for them!  
 Oh go ye to the scattered sheep  
 Of Israel's parent stem!  
 Oh keep thy fast for Christendom!  
 For Christ's dear body mourn;  
 And weave again the seamless robe,  
 That Lazarus' wounds have torn.

O love your dear home-festivals  
 With every mouth entwined;  
 Oh weep for those whose sullen hearts  
 No Christmas garlands bind!  
 Those Iceland regions of the faith  
 No changing seasons cheer,  
 While our sweet paths drop fruitfulness,  
 Through all the joyous year.

What though some borealis-beams  
 On even them may flare!  
 Pray God the sunlight of His love  
 May rise serenely there;  
 For sinful flames, oh plead the Lord  
 To give His daily ray,  
 With manna dropped, at morn and eve,  
 Along their desert way.

Go weep for those, on whom the Lord  
 While here below did weep,  
 Lest grievous wolves should enter in,  
 Not sparing of His sheep;  
 And eat thy bitter herbs awhile,  
 That when our Feast is spread,  
 These too—that gather up the crumbs,  
 May eat the children's bread.

From Christian Ballads, by A. C. Cox, M. A.

### Religious Miscellany.

#### COMPARISON OF THE AUTHORIZED AND THE DOUAY VERSIONS OF THE BIBLE.

IN speaking of the superiority of the former in point of the diction in which the meaning is conveyed to English readers, Mr. Trench remarks in his interesting work entitled, "English, Past and Present":

"I open the Douay version at Galatians v. 19, where the long list of the 'works of the flesh' and 'fruits of the spirit' is given. What could a more English reader make of words such as these, 'impudicity,' 'ebrieties,' 'commensations,' 'longanimity,' all which occur in that passage? While our version has for 'impudicity,' 'wantonness,' for 'ebrieties,' 'drunkenness,' for 'commensations,' 'revellings,' for 'longanimity,' 'long suffering.' Or set over against one another such phrases as these, in the Douay, 'exemplars of the celestials,' but in ours, 'the patterns of things in the heavens.' Or suppose if, instead of the words which we read at Job. xii. 10, viz., 'To do good and to communicate,' forget not; for with such sacrifices God is well pleased,' we read as follows, which are the words of the Douay version: 'Beneficence and communica-

tion do not forget; for with such hosts God is promoted.' Who does not feel how great and enduring our loss would have been, how it would have searched into the whole religious life of our people, if the translation used by the Douay had been composed in such Latin-English as this? There was indeed something still deeper than love of sound and genuine English work in our translators, whether they were conscious of it or no, which hindered them from sending the Scriptures to their fellow-countrymen dressed out in a semi-Latin garb. The Reformation, which they were, in this translation, so mightily strengthening and confirming, was just a throwing off, on the part of the Teutonic nations, of that overlastig pupilage in which Rome would have held them; an assertion, at length, that they were come to full age, and that not through her, but directly through Christ, they would address themselves unto God. The use of the Latin language as the language of worship, as the language in which the Scriptures might alone be read, had been the great badge of servitude, even as the Latin habits of thought and feeling, which it promoted, had been the great helps to the continuance of this servitude through long ages. It lay deep, then, in the very nature of their cause, that the Reformers should develop the Saxon, an essentially national element in the language; while it was just as natural that the Douay translation, if they must translate the Scriptures into English at all, should yet translate them into such English as should bear the nearest possible resemblance to the Latin vulgate, which Rome, with a very wisdom of this world, would gladly have seen as the only one in the hands of the faithful."

#### THE CHURCH IN ADELAIDE.

(From our Correspondent.)—Adelaide, September 25, 1855.—I send you a copy of the rules for the regulation of the Church in South Australia, as finally agreed upon. They will be formally signed in a few weeks. We are much in want of clergymen; twenty-two clergymen only ministering in an extensive district, containing, by the census returns, 33,800 members of the Church of England. Good men would be sure of a fair reward. As for emigration, people had not better come here at present. During this past year wages have been gradually falling. A large number of Irish paupers, females, have been sent here, who are quite unfit for domestic servants, and at times we have had as many as seven hundred in the Destitute Asylum, living at the public expense, and no one seeking to hire them. There has been as great want here, probably, as in England, though in not many cases. It is probable that the Legislative Council will adopt two Elective Houses. Their great aim is to get rid of nominees, and to obtain control of the Land Fund. It is very strongly felt that this fund has not been usefully expended in England. It seems agreed on all sides not to revive the question of aid to religious teachers from public funds. There is a desire to promote education among the working classes, but the truth is that no one knows much about it. An inspector from England would be of great service. Our Collegiate School receives and trains candidates for orders. One of its pupils was ordained in June, and there are now two students in theology residing.

The following are the "Fundamental Provisions and Regulations for the Government of the United Church of England and Ireland within the diocese of Adelaide in South Australia," alluded to by our correspondent:—

#### PREAMBLE.

Whereas, the Bishop, clergy, and laity of the diocese of Adelaide, in South Australia, are exposed to divers inconveniences, by reason of the want of local regulation to meet the special circumstances and requirements of their position in this colony; inasmuch that if a remedy for such inconveniences be not provided, the wholesome discipline of the Church may be relaxed, errors of doctrine creep in, and other grievances afflict the brethren:

And whereas, for the more effectual development and combination of the sympathies and energies of the Church, in the support and extension of her ordinances and administrations throughout the colony, as well for the edification of the brethren as for the

provoking of them to love and good works, it is desirable that clergy and laity be brought into closer fellowship by periodically conferring together.

And whereas, it is expedient that the due supply and support of ministers within this diocese, as well as the management, disposal, and enjoyment of all the real and personal estates and effects of this diocesan Church, be secured;

And whereas, it is considered desirable by the Lord Bishop of Adelaide, that he be, in the exercise of his Episcopal authority, aided by the clergy and laity of his diocese;

Now, therefore, in consideration of the premises aforesaid, and to secure the said objects, the following fundamental provisions and regulations have been agreed upon and adopted for the government of the said diocesan Church by the Right Reverend Augustus, by Divine permission, Lord Bishop of Adelaide; by the reverend the clergy of the diocese, whose names and seals are hereunder respectively subscribed and affixed, being respectively presbyters and deacons of the diocesan church of Adelaide; and by the undersigned lay communicating members representing the respective Churches mentioned opposite their several signatures and seals; in Synod assembled, this \_\_\_\_\_ day of \_\_\_\_\_

And are hereby declared to be, and accepted as, and for, a consensual compact between the several parties immediately above noted.

#### DECLARATION.

The diocese of Adelaide, in South Australia, is a part of the United Church of England and Ireland; and doth maintain the doctrine and sacraments of Christ, as the Lord hath commanded, and as the said United Church of England and Ireland doth receive the same; together with the Book of Common Prayer, and of ordering of Bishops, priests, and deacons.

#### FUNDAMENTAL PROVISIONS.—Synod.

1. There shall be a Synod for the regulation of the affairs of that part of the United Church of England and Ireland within this diocese, consisting of the Bishop, of the clergy holding a license from the Bishop, and of Synodsmen being in full communion elected by the respective congregations, each congregation to have the right of representation in such proportion as may be, from time to time, determined by the Synod. Deacons may take part in the discussions, but may not vote thereat. (See Schedule A.)

2. The Synod shall have full power from time to time to make fundamental provisions and regulations not fundamental for this diocesan Church, not being repugnant to the declaration and preamble prefixed hereto; and such Synod is and shall be the proper court for the trial of such offences as may be presented to it by the Bishop.

3. Synodsmen shall be elected annually, and shall of right speak and vote upon equal terms with the clergy.

4. The Synod shall meet annually in Adelaide, but the Bishop may, at any other time, and will, if the standing committee so recommend, when specially requested in writing by ten Synodsmen representing not less than five congregations, and five clergymen in priest's orders, convene the Synod.

5. The Bishop shall preside at all such meetings; and whenever the Synod does not vote by orders, shall have a casting as well as a deliberative vote.

6. No business may be transacted by the Synod unless one-quarter of the whole body be present.

7. The Synod shall not make, alter, or repeal any fundamental provision without notice duly given for a call of the Synod, and the concurrent assent of the Bishop, and of at least two-thirds of the clergy and Synodsmen present, respectively, voting by orders.

8. All questions respecting the appropriation of funds within the control of Synod shall be decided by a majority of the Synod, not voting by orders.

9. The Synod shall at its annual meeting appoint a standing committee, secretary and treasurer, to transact such business as may be assigned to them by the Synod; to hold office until their successors be appointed.

10. The accounts, minutes, and all other records of the Synod shall be accessible to the members of the Synod at all reasonable times.

11. An abstract of receipts and expenditure of