

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING				EVENING			
		Gen	1 Mark	Gen	2 Cor	Gen	2 Cor	Gen	2 Cor
S. Feb	1	1	1	1	1	1	1	1	1
M. Feb	2	1	1	1	1	1	1	1	1
T. Feb	3	1	1	1	1	1	1	1	1
W. Feb	4	1	1	1	1	1	1	1	1
Th. Feb	5	1	1	1	1	1	1	1	1
F. Feb	6	1	1	1	1	1	1	1	1
S. Feb	7	1	1	1	1	1	1	1	1
M. Feb	8	1	1	1	1	1	1	1	1
T. Feb	9	1	1	1	1	1	1	1	1
W. Feb	10	1	1	1	1	1	1	1	1
Th. Feb	11	1	1	1	1	1	1	1	1
F. Feb	12	1	1	1	1	1	1	1	1
S. Feb	13	1	1	1	1	1	1	1	1
M. Feb	14	1	1	1	1	1	1	1	1
T. Feb	15	1	1	1	1	1	1	1	1
W. Feb	16	1	1	1	1	1	1	1	1
Th. Feb	17	1	1	1	1	1	1	1	1
F. Feb	18	1	1	1	1	1	1	1	1
S. Feb	19	1	1	1	1	1	1	1	1
M. Feb	20	1	1	1	1	1	1	1	1
T. Feb	21	1	1	1	1	1	1	1	1
W. Feb	22	1	1	1	1	1	1	1	1
Th. Feb	23	1	1	1	1	1	1	1	1
F. Feb	24	1	1	1	1	1	1	1	1
S. Feb	25	1	1	1	1	1	1	1	1
M. Feb	26	1	1	1	1	1	1	1	1
T. Feb	27	1	1	1	1	1	1	1	1
W. Feb	28	1	1	1	1	1	1	1	1
Th. Feb	29	1	1	1	1	1	1	1	1
F. Feb	30	1	1	1	1	1	1	1	1

Poetry.

THE FLORENCE NIGHTINGALE.

Lady! In our England's story,
There are names we proudly say—
Names of women writ in Heaven,
With us still, and passed away.
But in all the shining record
Which the angels love to read,
Few can claim the earnest homage
By our hearts to thee decreed.

Lady! when to weeping households
Word of thy devotion came,
Mild and lowly called thee angel,
Wives and mothers blessed thy name
Where the rector's roses cluster,
Where the whitened cottage peers,
In the memorial mansion,
Eyes are filled with thankful tears.

Lady! when the wounded soldier
Lifts his head and looks on thee,
Hope will come and softly whisper
Ho may yet re-cross the sea;
Yet return his mother's kisses,
As she shudders at his scars,
Yet behold a face still clearer,
Seen in dreams beneath the stars.

Lady! thou hast left for duty,
All that gives to life its charm,
And we pray thee, God may keep thee
With thy sisters safe from harm,
Ever shall thy name and story
Cense the heart a blissful thrill,
When our warfare long is o'er,
And we all are lying still.

—London News.

Religious Miscellany.

DIOCESAN MISSIONS.

Our preference and love for our Church is no unreasoning and blind attachment. If it were, it would be utterly unworthy of an appeal in this sacred cause of missions, of souls, and of our Redeemer. We love and revere and choose the Church, because it lifts as its standard the pure sole Word of God; because it promulgates that word so richly and with such various tones in all its services; because it possesses in them so firm a guarantee for the preservation of the truth as it has come to us from the beginning; because it has no arrangements for separation, and all for unity; because its basis of doctrine is as broad as the Gospel, and no whit broader; because it provides fit food for every age, and literally attends with its blessings from the cradle and the font to the grave; because it nourishes a piety so practical, so tolerant, so balanced, so discreet, and so tender; because it offers all which we can desire in the grand features of a particular communion; and because it links us in history, in order, and in spirit, to the early Christianity of our fathers, and of apostolic ages. Can any man believe and appreciate this, and not be solicitous and zealous for its spread on every side and its firm establishment everywhere, in times when error is so loud, and divisions are so many? Can any man feel this, and not feel it as a holy duty to aid, as far as he may, those who are, even in feebleness and discouragement, and all the more if it be so, endeavoring to plant those standards? Can any man be grateful to the goodness of God, who, in times past, through the missionary zeal and love of those who are now at rest, raised up the congregations and the churches in which we pray and praise Him, and who gave to those heroic martyrs, three hundred years ago, grace to seal and establish this liturgy, these Articles, and these Homilies with their agony at the stake, and not be eager to spend, if not to be spent, for the sake of communicating these treasures, so precious not to the imagination or sentiment alone, but to his ripest

judgment and the most solemn interests of his heart and soul?

We must go yet farther. If there be any real advantage, be it greater or less, in that which was certainly the order of the Church from the age of the Apostles downwards; if the ministry, as they left it, have any value whatever beyond what it would have, were its fulness mutilated, and its regular transmission interrupted; if there be any reason for the belief that it is the Divine purpose to cause the body of Christ to grow and be strong together at last in the same manner as at first; then we have no right to hold our privileges as if they were exclusively our own, to be enjoyed and not communicated. Surely the Church, as we join it, as we adhere to it, as we believe in it, is to be by us extended, not because it is ours, but because it is dear to our Lord Jesus. To justify indifference as if there were no other choice but uncharitableness, to suggest that unless we will deny what common sense and conscience and all Christian feeling forbid us to deny to the piety, zeal, and abundant good will of other believers and other Churches, we are free to leave this fair land to them, and must lower the glorious old banner of the Reformation, and of all saints before the Reformation; this would be only to allow that all other men should be in earnest, but not we, and to confess our own condemnation. For we must labor either under their banners or under our own for the salvation both of ourselves and of all whom, under the providence of God, we are permitted to reach with our beneficence. If our communion be not worthy to be extended, it is not worthy to be preserved. If it would be of no special value to others, it is of none to us. If the blessing of Him who is Head over all things to the Church, would not attend our efforts to lengthen the cords of our tabernacle, I see no other exclusion for honest and serious minds, but that it must be His will that it should fall to the dust, and offer no more for any of us its unavailing and deceitful shelter. On this side of such a conclusion, there is no denial of the duty of offering and giving, as far as we have it in our power to give, and as our fellow-men may be willing to receive, the word and sacraments of Christ, as this Church has received them; and this is the work of our missions, far and near.—*Sermon by Ep. Burgess, of Maine.*

GROWING ATTACHMENT TO THE USE OF A LITURGY.

The various religious bodies are beginning to yield to a growing sense of the importance of a Liturgy in public worship. The Baptists, it appears, are becoming so sensible of its value, that their prejudices against it are rapidly giving way. One of their journals recently contained a letter, of which the following is an extract:—

"The use of a Liturgy is not confined to the Episcopal Church, but is being adopted by several branches of the Christian Church. As a Baptist, the writer of this article, for more than nine years, has been in the use of a form of prayer,—in the family worship, requiring vocal responses,—and in the pulpit on the Sabbath, using, with but slight variation, the same Prayer, Sabbath after Sabbath.—The rapid growth of the Church under his pastoral care, its present prosperity, compared with its poverty, when God in His Providence, made him overseer of his present charge, is in point to show that a prayer or prayers, "just so long, and just so broad," are not incompatible with the spirituality, the true growth and prosperity of the Church. We love order in the services of the Sanctuary, we love reverence in man's approach to the throne of God; indeed, where these are wanting, there is, there must be, a lack of true devotion. It is a pleasing fact to know that some of the most successful of our pastors are forming the habit of thinking over the subject-matter of their public prayers, before attempting to lead a company of waiting souls to the throne of grace. Where is the difference between a prayer thus thought out, or one printed in which, vocally and verbally, the people may join? There is, we conceive, but very little; while at the same time there is a great difference between these two methods, and that loose, evoked, slipshod, irreverent address we so frequently hear, called prayer."

"This is pretty strong, it must be confessed. That loose, evoked, slipshod, irreverent address we so

frequently hear, called prayer," is a severe denunciation of the prevalent practice, to come from such a quarter. Even the Presbyterians, too, are coming to see the sensibleness and propriety of it. And the Calvinists of another body, through their organs of the press, are thus speaking of it,— "In the German Reformed Church, which has always, from its very origin, partaken more or less of a liturgical spirit, there has been of late years, as is well known, a desire manifested on the part of many of her ministry and membership, that the Church might have more fully revived its ancient liturgical spirit." Again, we read in the columns of another Calvinistic contemporary, that "when stated worship is celebrated, since stated prayer is a necessity, it is better that it should be invested with all the grace of style and unction of spirit which can be obtained for this most solemn of offices." And, further, that "it is better therefore to take the same course in prose prayer that we do in poetical, for after all a liturgy is nothing but prose hymns, and prepare and communicate to others what we expect them to say or sing with us." This, then, is granting the whole question of the propriety, not to say the necessity of a Liturgy. We very sincerely congratulate them upon these gratifying advances toward that "more excellent way," which the Church they separate from teaches them, and whose example we would, vain hope they will yet become convinced in worthy of respect and adoption in many other and even more important respects—yes, until they are constrained to yield to the spirit of our Saviour's prayer, and to strive to carry it out—"That they may all be one, as We are one.—N. Y. Churchman.

THE INQUISITION IN AMERICA.

The lack of ability, and not the want of inclination has been the only reason why Popery has not displayed the same enormities in America which have characterized it in the old world. Freedom of opinion, and the light of the gospel render it necessary for Rome to restrain herself, and modify her policy, if she would succeed here. From the third volume of Gayarre's History of Louisiana, just published, it appears that arrangements were actually made for introducing the inquisition in Louisiana, when that territory was under Spanish control. On the cession of the country to France, all the documents and archives were carried off to old Spain, and there carefully locked up; but through certain facilities recently enjoyed by Mr. Gayarre, he found access to these documents, and amongst other things has brought to light the benevolent intentions of his holiness for making good Roman Catholics on American soil, through the tortures of the inquisition. It will be seen that it was not his fault that the plan failed to be carried into execution.

"It appears," says Gayarre, "that soon after the death of Charles III, who was far from being a bigoted king, an attempt was made to introduce the much dreaded tribunal of the Inquisition to the colony. The reverent Capuchin, Antonio de Sedella, who had lately arrived in the province, wrote to the Governor to inform him that he, the holy father, had been appointed Commissary of the Inquisition; that in a letter of the 5th of December last, from the proper authority, this intelligence had been communicated to him, and that he had been requested to discharge his functions, with the most exact fidelity and zeal, and in conformity with the royal will. Wherefore after having made his investigations with the utmost secrecy and precaution, he notified Miro that, in order to carry, as he was commanded, his instructions into perfect execution in all their parts, he might soon, at some late hour of the night, deem it necessary to require some guards to assist him in his operations.

"Not many hours had elapsed since the reception of his communication by the Governor, when night came, and the representative of the Holy Inquisition was quietly reposing in bed, when he was aroused from his sleep by a heavy knocking. He started up, and, opening his door saw standing before him an officer and a file of grenadiers. Thinking that they had come to obey his commands, in consequence of his letter to the Governor, he said, "My friends, I thank you and his Excellency, for the readiness of this compliance with my request. But I have now no use for your services, and you shall be warned