

# The Church Times.

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## Calendar.

### CALENDAR WITH LESSONS.

Date	Feast Day	Exod.	Levitic.	Num.	Deut.	1st Ep.	2nd Ep.	Gos.	Acts
1 April	Good Friday	12	10	11	1	1	1	1	1
11	Good Friday	12	10	11	1	1	1	1	1
19	Good Friday	12	10	11	1	1	1	1	1
20	Good Friday	12	10	11	1	1	1	1	1
21	Good Friday	12	10	11	1	1	1	1	1
22	Good Friday	12	10	11	1	1	1	1	1
23	Good Friday	12	10	11	1	1	1	1	1
24	Good Friday	12	10	11	1	1	1	1	1
25	Good Friday	12	10	11	1	1	1	1	1
26	Good Friday	12	10	11	1	1	1	1	1
27	Good Friday	12	10	11	1	1	1	1	1
28	Good Friday	12	10	11	1	1	1	1	1
29	Good Friday	12	10	11	1	1	1	1	1
30	Good Friday	12	10	11	1	1	1	1	1

## DOCTRY

### HEART HYMNS.

Psalm cxviii. 14.

Nearer my God, to Thee,  
Nearer to Thee!  
E'en though it be a cross  
That raiseth me;  
Still all my song shall be,  
Nearer, my God, to Thee,  
Nearer to Thee!

Though like a wanderer,  
The sun gone down,  
Darkness comes over me,  
My rest a stone,  
Yet in my dream I'll be  
Nearer, my God, to Thee,—  
Nearer to Thee!

There let my way appear  
Stipr unto heaven—  
All that Thou send'st me  
In mercy giv'n;  
Angels to beckon me  
Nearer, my God, to Thee,—  
Nearer to Thee!

Then with my waking thoughts  
Bright with Thy praise,  
Out of my stony griefs  
Bethel I'll raise;  
So by my woes to be  
Nearer, my God, to Thee,—  
Nearer to Thee!

And when on joyful wing  
Cleaving the sky;  
Sun, moon and stars forgot,  
Upward I fly;  
Still all my song shall be,  
Nearer, my God, to Thee,—  
Nearer to Thee!

## Religious Miscellany.

By Rev. Dr. Tynja's "Recollections of England."

### ADVANCE OF THE ENGLISH CHURCH.

The outward increase and apparent prosperity of the Established Church everywhere arrested my attention. New churches were continually seen, lately erected, or in the process of building. I travelled all over England, and this fact I observed every where in every quarter. In London, Bishop Doane proposed, a few years since, the building of new churches in the metropolis, by private subscription; forty-two of the number have been already completed, and the residue, I am informed, are on the way to completion. In the town of Manchester an association has been formed to erect ten new churches. The Bishop of Chester consecrated four in a single week while I was in England. A similar association has been formed in Birmingham, and two or three of these churches have been completed. In the various country towns and villages, churches and chapels are rising in every quarter, and the aspect to the traveller's eye is that of an increase and much outward prosperity in the Established Church; while, at the same time, with the exception of one in Liverpool, I did not see a dissenting Chapel, either appearing to be new, or in process of building, in any portion of my journey. From my own observations I was therefore fully drawn to the conclusion, that the Established Church is everywhere in the ascendant in favour, while dissent has very much lost its

hold upon the people of England, and its prospect is very far from the hope of prosperous increase. This continued observation of facts around me led me to many inquiries and inquiries, the result of which was always to confirm the accuracy of the conclusions which I had drawn from what I saw. The power of dissent seems to be comparatively little, and is certainly diminishing, and the general popularity and influence of the Established Church among the people is probably greater than it ever was, and is continually increasing. Ten years ago the popular feeling was strongly excited against the Establishment, if we may judge from the publications of that day, and its overthrow and destruction were boldly demanded. The possible continued existence of the Church was denied, and its early passing away anticipated by its enemies. But that tale of hostility has passed its flood, and is ebbing as rapidly as it rose. A well-informed friend of mine says, "Five years ago we found it necessary to argue in defence of the rights of the Church to exist; and now we are compelled to protest, on the other hand, against those who are ready to deny the same right to those out of the Church. Within the metropolis, nearly 2200,000 have been raised by the influence of the present Bishop, by voluntary subscription, for the erection of new churches, while the Dissenters, within the same time, have raised but about £10,000 for a similar purpose, or enough to build two meeting-houses. The present Bishop of Chester has consecrated one hundred and seventy new churches in his diocese. This diocese is not very greatly more prosperous, I suppose, than some others. The Bishop of London probably has consecrated nearly as many within the same time. These new churches are all substantial and large buildings. The least of them will probably hold six or seven hundred persons, while some of them, and all in the metropolis, will contain fifteen hundred, or even more. I was much struck with the substantial and permanent character of the new churches, as contrasted with the very inferior appearance of the dissenting chapels. Yet they are equally the result of private voluntary effort. Parliament has done nothing for the extension of the church for several years past. In many cases a Dissenting Chapel, regularly registered and licensed, is but a single room of a private house, and in others of very temporary occupation. Within a few years, a considerable number of Dissenting Chapels have been converted into Episcopal Churches. Mr. Mellic's chapel at Cambridge is one of these. You will find an article in the December number of the British Magazine which contains some very valuable information upon the statistics of the dissenting congregations, and gives an account of several instances of a similar description to those above alluded to. I became acquainted with a highly respectable dissenting minister in London, who is now preparing himself for orders, and will be probably attended by his congregation in his conformity to the Church, their chapel furnishing another similar instance to those above referred to. The information which I gained from him convinced me yet more entirely that the popularity of dissent has passed by, and the voluntary tendency and choice of the people is generally for the services of the Established Church. And my conviction is, that the simple difficulty in the way of the Church, under this view of it, is the vast want of accommodation for the people. The benevolent friends of the Church are exerting themselves in every quarter to supply this want. But I suppose it can never be met, until Parliament takes the subject in hand, which is certainly most desirable for the interests of religion in that country.

Another fact with which I soon became familiar, and which much impressed my mind, was the very severe and often violent manner in which the Established Church was spoken of by dissenters. Before I had any opportunity to observe the relative positions of the two classes, and the reasons for this, which might there be found, the circumstance itself particularly arrested my notice. I heard repeatedly the expressions, and saw such indications of feeling among many of the latter, as reasonably concluded me, as well

as made me mourn over the want of Christian temper which they displayed. I have been sufficiently accustomed, at home, to listen to the expression of such feelings from warm tempered men when irritated in controversy, and from men of violent and radical sentiments in religion; and they are not habitual, I trust among, the Christian bodies of this country. Nor do I know, indeed, that they are in England, though they were very frequent in my observation. I saw many exceptions to this fact;—many, both ministers and laymen among the dissenters, whose conversation, addresses, and manners were uniformly indicative of Christian courtesy, a real love for all the servants of God, and a proper apprehension of the worth and influence of the Church Establishment, though they saw supposed evils in it against which they felt conscientious objections, and which prevented their conformity to the Church. Many excellent persons of this description are present in my mind while I write; and I trust I shall never be induced to undervalue their character, or their religious influence and usefulness. But the prevailing feeling of dissenters is certainly very great hostility against the Church, not only as an establishment, but to its very principles of government and order. I saw many who seemed to me perfect illustrations of old Thomas Fuller's description of Prynne. "So great is their antipathy against Episcopacy, that if a seraphim himself should be a Bishop, they would either find or make some sick feathers in his wings." The contrast to this spirit among the Clergy of the Church, with whom I was connected, was very remarkable and impressive. In them I found a courtesy, and delicacy of character and conversation, which would not allow the intrusion of unkind remarks against any of the professed followers of Christ. I never heard the dissenters spoken of among them but charitably and kindly. Their conversation was Christianly affectionate, and improving. It seemed to me, therefore, a personal controversy, to which there was but one side. I was ready to ask, What cause is there for this bitterness? There are no restrictions upon the forming of dissenting congregations, or erecting Dissenting meeting-houses; indeed, the difficulties are all on the other side; and so far as the intervention of the law goes, it is far easier, and involves far less labour, and ceremony, and effort, to erect a Dissenting Chapel than one in connexion with the Establishment. They may fill London with their chapels, if they desire it, without possible molestation from any one. And if the cause of dissent is really the popular cause, why should they not take possession of a people who are thus already on their side? But the real fact is entirely the contrary. And whether I should be authorized to say that this was the actual cause of the extreme excitement or feeling, or not, I presume none can doubt that a more prosperous and popular aspect, in reference to the actual mind of the people upon whom they operate, would produce a far more bland and happy state of mind in themselves. As it is, dissent has become extremely political and worldly in its spirit, and appears ready to unite all kinds of doctrine, true or false, in the single cause of an assault upon the Established Church. Such a spirit was far from attractive to me; and nothing but a determination to gain adequate means of information would have led me to face it as often as I did. Why should they not expend their strength in assaults upon a lost world around them, and thus uniting in the same purpose with the Church, if not in the same methods, "by all means save some?" Whether in the Episcopal Church, or out of it, this sectarian temper becomes more and more disgusting and painful to me. I would see my Christian brethren, as I would be myself, labouring in a cause, and in a method, upon which we may look back in our closing day, and not feel that we have spent all our time in "building wood, hay, and stubble," upon the foundation which the Lord has laid to himself for the salvation of all who believe. This feeling is the prevailing spirit of the evangelical clergy of the Church of England, though many of them remarked to me, that the bitter hostility of the dissenters, and the inconsistency between the sentiments which they professed at the meeting of the Bible Society, with those which they avowed at the meetings of the various Societies for their peculiar purposes, had driven them completely from the platform of the former, and compelled them to decline an offer of fraternization which seemed so hollow.