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Calendar.

CALENDAR WITH LESSONS.

Day/Date	MORNING.	EVENING.
S. Jan 18 at Epiph.	Isaiah 28	1 Matt 24
M. 19	Gen. 27	12 Gen. 28
W. 20	30	14 Gen. 30
Th. 21	31	16 Gen. 32
F. 22	33	18 Gen. 34
S. 23	35	17 Gen. 37: Cor 1

Poetry.

HYMN FOR THE DYING

PLANT the stone and lift the sod,
For my pilgrimage is ended,
Here I lay my wanderer's rod,
Here, where life and death are blended,
Here, where all mankind must lie
Sad and way-sore, here lie I

Sad and way-sore, yet victorious!
What if blood-prints stain the road!
Came they not from Him, the glorious,
Who the same dark journey trod!
Be those bloody stains the sign
That His discipline is mine.

What if underneath the load
Of my own poor cross I'm grieving!
See I not the Son of God
Of the world the cross receiving,—
Be my cross the proof to me
That my surety is he.

Plant the stone and lift the sod!
Open now the gates funeral,
For the city of my God
Shines through them in light ethereal;
Welcome then the hour divine
When those glories will be mine!

Plant the stone and lift the sod!
Fare thee well, thou tyrant gory!
Would that this last hour could tell
Of no truce with thee the story!
Would no memory remained
But of conquests o'er thee gained!

And my brethren beloved
Who with me the world were breasting,
Soon the veil will be removed,
Soon with Christ we will be resting;
Rise, then, in our common love,
One below and one above.

Now upon my ear the voice
Of Seraphic hosts is blending,—
Let me dying then rejoice
For in death is life descending,—
Plant the stone and lift the sod,
Let me rise at last to God!

Religious Miscellany.

THE BAPTISM OF THE HOLY SPIRIT.

We may gather more enlarged views of needed Baptism of the Holy Ghost, if we dwell for a moment on his agency in building up the Church of Christ. The Church of God is called "a living temple," built up of "living stones," and all resting "upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone." We have just seen that each stone of this temple is made a "living stone" by the inhabitation of the Holy Ghost. That it is his office to quarry it out of the rocky ledge of nature, to hew and square it with the hammer of conviction, to polish it with a justifying righteousness, and to lay it, in the beauty of holiness, in its proper place in that glorious pile, which, because of the Spirit's work upon each living stone, and because of his dwelling therein, becomes the living temple of the living God—"the habitation of God in the Spirit." As, then, there can be no single living stone without the power of the Holy Ghost, so, of course, there can be no aggregate of these stones, or a Church, unless by the operation of the same Spirit. An earthly architect, when he would build a grand cathedral, directs all his art to the arrangement of materials already prepared to his hand. But the Divine Architect must create his materials; must make, by his own power, every living stone, and then build them up together, "an holy temple unto the Lord;" and when its cap-stone shall be laid, amid the shoutings of the Heavenly host, Grace, grace unto it; he shall be at once the Creator who made

the materials, the Architect who erected the temple, and the Divinity which fills it with his glory.

If, passing from the materials out of which this Church is made, we turn to the visible ordinances which pertain to its early manifestation, we find two things specially demanding attention—the preaching of the Word and the ministration of the sacraments. Our XXIXth Article declares that "the visible Church is a congregation of faithful men in the which the pure word of God is preached and the sacraments be duly ministered," &c. The preaching of the word implies a word to preach, but whose word? The word of God, the word of Christ, the word which holy men of old spake as they were moved by the Holy Ghost. We know, both from the history of the Church, and from the promises of Christ, what power there is in the preached word when baptized with the Holy Ghost. God asks: "Is not my word as a fire?" and the Bible tells us that it is; that, when rightly uttered, it glows upon the coal-touched lips, kindles lofty flames in the hearts of the good, and burns up the hay and stubble of self-righteousness in the hearts of others. God asks: "Is not my word like a hammer that breaketh the flinty rock in pieces?" and the Bible tells us that it is; that when wielded by men of faith its ponderous blows break the stony heart, beat down the rocky walls of infidelity, and split out from the very granite ledges of heathenism living stones, that shall become "as polished corners of the temple" of God. God tells us that his word is "the sword of the Spirit," and a right trusty sword it is. It was forged in heavenly fires, its edge has a divine temper, and such is its keenness that "it pierces even to the dividing asunder of the joints and the marrow, and is a discernor of the thoughts and intents of the heart." But to do this execution, the hand that grasps it must be nerved with spiritual power, and drilled to its use; for it is only with the brawn, and sinew, and skill which the Holy Ghost imparts that we are able to wield it with effect in fighting the good fight of faith. God tells us that the entrance of his word giveth light, and so it does. Let it enter into the darkened mind, and it is immediately lit up with truth, let it enter into the benighted household, and it becomes radiant with holy brightness; let it enter into the midnight of heathenism, and it becomes Gospel noon.

There is no moral or spiritual darkness which it will not drive away. God has hung it up in the firmament of the Church as the sun to rule the Gospel day; but unlike the natural sun, which no sooner reaches the zenith than it hastes to its setting, this light waxes more and more to the perfect day, unlike the sun, which casts broad shadows even at its brightest shining, this light is always vertical. Unlike the sun, which, dazzling as it is to the human eye, has yet many macule upon its disc, this light is spotless, unlike the sun, which is often darkened by the intervening moon, this light suffers no eclipse.

But this word is this light only as it is made so by the Holy Ghost. He must illuminate each verse, until, reflecting the rays of his own spirituality, it becomes a light to the feet and a lamp to the path; otherwise it is as useless to guide the soul to the haven of rest as a lighthouse at midnight without its shining lantern.

God declares that his word regenerates the soul; that we are "begotten" through the word, "being born," says the apostle, not of corruptible seed, but of incorruptible, by the word of God; and so it does. It falls upon the ear of the carnal man, penetrates to his soul, regenerates it, and it becomes a new creature in Christ Jesus, but this new birth is not through any inherent or talismanic power in the word itself; its sole regenerating power is lodged in the Holy Ghost, by whose agency alone it renews and sanctifies the heart.

And yet once more it is said of this word that it is truth; so it is—pure, holy, divine, and eternal truth, "the truth as it is in Jesus." It is enlightening, sanctifying, saving truth. But this truth saves us and makes us free from sin, and purifies the heart, and lightens the eyes, only as the Holy Ghost enables us to embrace it, to love it, to follow it, and to be baptized into his Spirit. "By the word," says Luther, "the world is overcome, by the word the Church is preserved, by the word it shall triumph again." But this word must be preached—

preached by men bearing Christ's commission, dispensing it in Christ's name, and in Christ's Church.

As, however, the word itself, though the word of God, is powerless, unless accompanied with the demonstration of the Spirit, so the ministry, to whom word and sacraments are confided, is powerless, unless anointed by the Holy Ghost. Every true minister of Christ is one who has been called to his work by the Holy Ghost. This is fully recognized in our ordinal, where the first question put to the candidate for the diaconate is, "Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this office and ministration?"

Education will supply the mind with knowledge. Art will adorn it with its graces and beauty, Oratory will make the tongue eloquent, personal accomplishments will make the man admired, and the hands of the Bishop may give him the outward authority "to minister the word and sacraments," but none of these, nor all combined, will make him a minister of our Lord and Saviour Jesus Christ. This is the work of the Holy Ghost. Our Lord himself commanded his Apostles to tarry at Jerusalem until they were "endued with power from on high." They were called to the apostleship by his own voice, they were instructed by his own lips, they were trained up by his own side, they were the recipients of his choicest favors, but they were not to preach the word until they had a "power" which they then had not, and which they received only when the Holy Ghost came upon them in Pentecostal glory.—*Rev. Dr. Stevens.*

THE PERPETUITY OF CHRISTIANITY—"Other religions become sickly exotics when you transplant them from their birth-place, change of climate is fatal to their constitutions. Christianity takes root in every soil; it flourishes in every clime. You cannot plant Mohammedanism in China, or Confucianism in Turkey, the subtle system of Hinduism will not do for the untutored mind of the African. But thank God, Christianity is alike adapted to them all. Other systems are content to slumber within their own territory, they make no attempt to acquire dominion over that which is the only proper sphere of religion, the kingdom of mind, Christianity aims at and avows its intention of completing the conquest of the world. In distant parts of the earth its banner is now waving, the sign of hope to the nations; and still its watchword is 'Amplius, amplius—farther still farther. Onward, while there is a spot of earth unexplored or a child of man unsaved.' Other religions, after they have existed for a century or two, give signs of languor and feebleness, the frailty of age is upon them; whereas, the strength of Christianity grows with its years; it is not subject to the wasting influence of time; age brings with it no feebleness; centuries, aye, centuries of centuries, write no wrinkles on its brow. It is eighteen hundred years old, and the dew of its youth is upon it."

The Bishop of Moray and Ross has addressed the following letter to the churchwardens of his diocese on the subject of lay representation.—

Hedgefield, Inverness, Nov. 24, 1855.

My dear brethren—In compliance with the request contained in the resolution subjoined to the accompanying rules, I beg to forward to you the enclosed paper, and to request you to be so good as to lay the same, at your earliest convenience, before a meeting of your congregation. I should also feel

* The following rules and regulations for constituting a diocesan Lay Conference of the united diocese of Moray and Ross were adopted at a meeting of the laity of the diocese in September last:—

- I.—That a diocesan Lay Conference be constituted for the united dioceses of Moray and Ross, of which the Bishop shall be, *ex officio*, President.
- II.—That the Conference shall meet annually, in the month of September, and be convened by the Bishop.
- III.—That the members of the Conference shall be communicants of the Church, and shall be elected by the communicants of the different charges in the diocese.
- IV.—That the communicants of each congregation shall have the power of electing two representative members.
- V.—That the first election of members of Conference by the communicants of the different charges shall take place on some day to be fixed by themselves, not later than the month of July, 1856. That the members then selected shall hold office for two years, and be capable of re-election. That a new election shall take place not later than the month of July in every second year. That, in the event of