

The



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Religious Miscellany.

COME TO ME.

"O when wilt Thou come unto me?"
—Psalm ci. 2.

We are indebted to the Hon. George P. Marsh, our Minister to Italy, for this exquisite hymn. We can not refrain from giving his estimate of it:—"The enclosed hymn, which I consider one of the most beautiful and artistically perfect religious poems of this century, is by my excellent friend, Henry V. T., Esq., an English Lawyer." With the author's consent, we gladly place it before the readers of *Hours at Home*.—Editor.

Come to me, Lord, when first I awake—
As the faint lights of morning break;
Bid purest thoughts within me rise,
Like crystal dewdrops in the skies.

Come to me in the sultry noon—
Or earth's low commotions will soon
Of thy dear face eclipse the light,
And change my fairest day to night.

Come to me in the evening shade—
And if my heart from Thee have strayed,
O bring it back, and from afar
Smile on me like thine evening star.

Come to me in the midnight hour—
When sleep withholds her balmy power;
Let my lone spirit find its rest,
Like John upon my Saviour's breast.

Come to me through life's varied way—
As when its pulses cease to play,
Thou Saviour! bid me come to Thee,
That where Thou art Thy child may be.

—Hours at Home for June.

THE PRESENT DISPENSATION.

By the Present Dispensation, we mean that condition of things under the Gospel, extending from the first advent of Christ to his second appearing, or, strictly speaking, from Pentecost to the Revelation of the Son of Man from heaven.

It is important to have right views concerning the various Divine dispensations, so as to distinguish one from the other, and to distinguish their relation to each other. It is also desirable that believers should not only know and love that part of God's word which refers to their own salvation, but should also have light into, and feel a deep interest in, dispensational truth. Many true saints think that they do well to overlook this; and consider that whatever does not bear, or seem to them to bear, directly on their own personal benefit, is unnecessary and perhaps injurious. Those who act thus must, of necessity, confine themselves to a very small part of God's word, and shut themselves out from many facilities for communion with God.

The Present, or Gospel Dispensation, is a very glorious one. It exceeds in glory. The names of the Gospel as a revelation from God are very expressive:—"The Gospel of peace;" "the Gospel of the grace of God;" "the glorious Gospel of the blessed God;" "the Gospel of Christ;" "the Gospel of salvation;" "the Gospel of the glory of Christ;" "the most holy faith;" "the power of God unto salvation;" "the manifold wisdom of God;" "the unsearchable riches of Christ;" &c., &c. The titles given to the dispensation of the Gospel, and the contrasts often instituted between it and that which preceded it, show its excellency. (Heb. 8; 2 Cor. 3.) It is called "the kingdom of God, of Christ, of heaven;" "the acceptable year of the Lord;" "the day of salvation;" &c., &c. Thus God is exhibited in the glory of His perfections, Christ is seen in His beauty, and the Holy Spirit in His power and love.

The responsibilities of all to whom this dispensation comes are very great. The Lord taught this fact as regards those to whom He announced the kingdom of God, and showed in the strongest language the fearful doom which rejecters of so great a salvation would realize. (Matt. 11; 20-24.) In Matt. 24: 43, He foretells that the dispensation would be transferred from the Jews to the Gentiles:—"Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Thus the Gentiles, among whom the Gospel is promulgated, are placed in a very solemn position. God holds them responsible according to their advantages and their profession. This transfer of dispensational advantages is most fully stated of in Rom. 11; 15-22. How could we Gentiles ponder this passage?

It teaches that Israel is not finally or fully cast off—only some of the branches are broken off, the Gentiles partake with them. The breaking off is only for a time. Events have proved that the dispensation has mainly been in Gentile lands and in Gentile hands for many ages. The Apostle solemnly warns these favored Gentiles of their duty and danger. Israel failed, and is "broken;" if Gentiles fail they will not be spared, but "ground to powder."

The privileges of those who believe in Jesus are very great indeed. It is a dispensation of spiritual blessings to be realized now. Faith is the great thing required of all who hear the word; under the Gospel there are no spiritual blessings for any one without faith. Until Christ is received, nothing is really possessed. But everything blessed belongs to the believer. He is justified (Rom. 5: 1); he has life in Christ's name (John 1: 20-31); he is made a son of God (John 1: 10-12); he is one with Christ, and with the Father in him. (John 17: 21-23.) Such are possessors of the Holy Spirit (John 7: 39); they are "sealed by him to the day of redemption" (Ephes. 1: 13); and such shall be eternally saved.

Those thus privileged are laid under the deepest obligations. "The love of Christ should constrain them" to live to Him "who died for them and rose again." The mercies of God should persuade them to "present their bodies as living sacrifices." Their call is high and heavenly, and they should seek to walk worthy of it, and to please God more and more. To walk in the light as God is in the light, to walk in love as God's people—their fellow-members and heirs—to work in the Church, and to witness to the world as opportunity offers, should be their constant aim.

When we consider the adaptation, glory and freedom of the Gospel, and how it meets man's lost condition—can cure all his diseases, satisfy all his desires, and endow him with an eternal portion—we might conclude that all would welcome it. But it has not been so. It has been despised and perverted, covered over with superstitious rites, and yoked with "philosophy, falsely so called." Many have paid it outward homage, but yielded no adoration of heart or obedience of life. Whole nations have trodden it under foot, and persecuted those who loved it. This has been done almost everywhere in Christendom, and in many places for ages. Thus the fearful depravity of man's heart has been displayed, and a long reckoning of insulted mercy recorded on high for infinite justice to avenge.

The wrath threatened must come, for "the Gentiles have not continued in God's goodness." In the synagogue of Nazareth, the Lord Jesus closed the book when He had reached the words, "to preach the acceptable year of the Lord;" but He will open the book at the next word before long, and will also say, "The day of vengeance is in my heart, and the year of my redeemed is come." (See Isa. 61: 2, and 63: 4.) If we look back on the facts of history as regards man's treatment of the Gospel; look round on the present condition of things, and look at God's Word, and read His prophecies and promises as regards the future, we must conclude that the position and prospect of Christendom are very solemn. Ritualism and priestly assumption soon become triumphant. Popery, Mahometanism, the Dark Ages, Protestantism, failing in most places, and everywhere abounding wickedness—meet our eyes in the past. If we gaze now on France, Russia, Italy, Spain, Germany, and many other countries bearing the Christian name, what do we behold? Only think, too, of Europe, with some four millions of men trained for war, and many of them rushing to the bloody fray. Think, too, of the fearful immorality, the wide-spread prevalent immorality—the prevailing rapacity and worldliness, among millions even in our favored land. Then America: what sad scenes and fearful crimes are there? Think, too, of the spread of semi-Popery in England and its colonies; of skepticism among learned divines in high places, and a disposition to foster various false religions by government patronage; and we have a picture, which, studied in connection with our privileged condition, may well make the stoutest heart quail even for Britain, especially when we read the woes with which unfulfilled prophecy is laden.

There can be no doubt but that all things are tending towards a fearful crisis. Those evil principles and practices referred to, will lead on the development of the "Man of Sin," the foretold "Antichrist," in whom all evil will be headed up and exhibited, and whom the Lord will "consume with the Spirit of His mouth, and destroy with the brightness of His coming." The parables of the Lord Jesus and the predictions of the New Testament, are directly opposed to the popular expectation that the Gospel dispensation will glide into the Millennium glory. "The sower and he seed," scattered over four kinds of ground, "the wheat and the tares," "the drag net," "the net and the foolish virgins," "the widow and the unjust judge,"—show that there will be no Millennium before the Lord comes. His own prophecy in Matt. 24, sternly forbids such an expectation; and nowhere do we find the Apostle looking for such a time before the "end of the age." Paul, Peter, Jude, James, John, all speak of "the last days," as evil times; all foretell apostasy, and most of them the coming of "Antichrist." All, without exception, dwell on the Lord's personal coming as the one event to be desired, which shall close a dispensation so full of blessing on God's part, so stained with man's apostasy and wickedness, and which shall introduce the Millennial dispensation of universal blessing.

But let none conclude that the Gospel has been a failure, either as regards God's purpose or actual results. It will accomplish what God pleases. (Isa. 55: 10.) A people will be gathered for God's name (Isa. 60: 22), and "no man can number." (Rev. 7: 4.) It will be a witness to the nations, leaving them without excuse (Matt. 23: 14); yes, doubtless many other goods will be answered by it worthy of its great Author, and full of instruction to the universe.

The belief that the evil around us will end in a fearful apostasy, and in terrible judgments, should have a twofold effect upon us. We should stand apart from all which God has doomed, renouncing all principles that are not of God. We should diligently make known the special truth which the times require. Let the invitation to come to the water of life be clear and earnest, and the warning of the coming woes be faithful and tender; then we may hope through God's blessing, by all means to save some, who shall be owned in the Lord in the day of His glorious appearing.

"GOD OF GOD, LIGHT OF LIGHT."
Fierce was the wild billow,
Dark was the night;
Oars labored heavily,
Foam glittered white;
Tumbled the mariners,
Peril was high,
Then said the God of God,
"Peace! it is I!"

Ridge of the mountain wave,
Lower thy crest!
Wail of Euroclydon,
Be thou at rest!
Sorrow can never be—
Darkness must fly,
Where saith the Light of Light,
"Peace! it is I!"

Jessa, Deliverer!
Come thou to me,
Soothe thou my voyaging
Over life's sea!
Then when the storm of death,
Roars, sweeping by,
Whisper, O Truth of Truth,
"Peace! it is I!"

St. ANTOINE.

Gleanings.

How cunningly doth the prince of darkness take on him the form of an angel of light! How often have seeming saints proved devils! even in those things (lightly) most faulty, which they make a show of living most free from; some more proud of being thought plain, than a flaunting gaudy in his new fashion. Others refusing a reserved commendation, only with a desire to be commended for

refusing it; the one hating pride with a more proud hatred, the other shunning praise with a greater vain-glory. It is bad to have vices, worse to dissemble them. Plato possessed his rich bed with less pride than of genes trampled on it."
—Watts.

Church Intelligence.

Canada.

DIOCESE OF MONTREAL.

ADDRESS TO THE LORD BISHOP.

MONTREAL, 1st August, 1866.

To the Most Reverend the Metropolitan

LORD BISHOP OF MONTREAL.

May it please your Lordship—

We, the undersigned, your Lordship's clergy in the city of Montreal, being aware of Your Lordship's speedy departure on a visit to England, cannot allow your Lordship to leave us without expressing our earnest and good wishes, and the hearty desire that Mrs. Fulford and yourself may have a prosperous voyage, a happy re-union with relatives and friends at home, a pleasant sojourn in the old country, and a safe return to Montreal to watch over the interests of the Church in this Diocese and in Canada at large.

We believe that your Lordship's visit to England is most opportune at this particular period of the history of the Church in Canada and that of the whole Colonial Church; and feeling, as we do, that the present advantageous position of the Church in Canada, as to its ecclesiastical status, is in largest measure owing to your Lordship's administrative ability as Metropolitan, and your personal and active personal interest in the leading members of the Church and ecclesiastical authorities at home, which your Lordship has never failed to exert for the Church's good, we are glad to take this opportunity of expressing our conviction that the interests of the Church in Canada will be served by the personal attendance of your Lordship at the Conference of the Church at home, at which questions intimately and directly affecting the Church in Canada, and the Colonial Church, in general are now being discussed, with a view to permanent settlement once and for all, it may be, for long ages to come.

We conclude with a sincere prayer that Almighty God will be pleased to prosper you and yours in the way therein you now go, and providentially guide you to a happy and safe return, refreshed and invigorated in mind and body for the discharge of the duties of a lengthened episcopate in the Diocese of Montreal, and supervision of the Diocese of Canada as Metropolitan, that you may live to see the continued growth and development of the portion of the Church catholic committed to your Lordship's charge.

With every sentiment of esteem, respect, and regard,
We remain, may it please your Lordship,
Your Lordship's
Faithful and obedient servants,
John Bethune, D.D., Rector and Dean of Montreal.
William T. Leach, D.C.L., LL.D., Archdeacon of Montreal.
J. P. White, Canon of Christ Church Cathedral.
Philip Wood Loosmore, M.A., Canon of Christ Church Cathedral.
Wm. Bond, M.A., Rural Dean, Incumbent of St. George's and Hon. Canon.
Chas. Baneroff, D.D., Incumbent of Trinity, and Hon. Canon.
T. H. M. Bartlett, M.A., Chaplain to the Forces.
J. Ellegood, M.A., Incumbent of St. James.

Edward Sullivan, B.A., Assistant St. George's.
W. B. Curran, B.A., Incumbent of St. Stephen.
Jas. A. McLeod, M.A., Incumbent of St. Thomas.
Maurice Baldwin, M.A., Incumbent of St. Duke's.
Edmund Wood, M.A., Curate St. John's Chapel.

J. Douglas Borthwick, Incumbent of St. Mary's, Hochelaga.
J. Philip DuMoulin, Asst. Min., Trinity Church.
Wm. Wright, M.D., Asst. Min., St. James' Church.

REPLY.

SEE HOUSE.

MONTREAL, 1st Aug., 1866.

REV. AND DEAR BROTHERS,—Not being aware that it was in contemplation to present to me any such address as this which has now been read by the Very Rev. the Dean, I had previously prepared a circular, which is already in print, and will be at once forwarded to all the Clergy of the Diocese. In this letter I have expressed my feelings on most of the important subjects now alluded to by you; in this respect, therefore, it will be perhaps a sufficient reply to what you have now said, if I take this opportunity of reading to you what I had thus prepared.

On Friday next it is my intention, accompanied by Mrs. Fulford, to leave this city on my way to England, taking our passage from Quebec to Liverpool in the *Hibernian*. During my absence I shall once more avail myself of the services of the Very Rev. the Dean of Montreal, who has kindly consented to act as my Commissary; and the Lord Bishop of Quebec has promised his assistance should any occasion arise requiring special Episcopal ministrations.

The present aspect of public affairs generally, and the good feeling subsisting amongst the clergy, lead me to hope that no difficulties will arise to cause trouble while I am away; and there are many subjects of grave importance, whether to the Church generally or to the Colonial branches in particular, now under discussion in England, in which we must all be deeply interested, and in some of which I am the sole to take a part. In this and other ways I feel that I may still be serving the Church, while temporarily absent from my own Diocese; and it will also be a great satisfaction, both to myself and Mrs. Fulford, to see once more in this world many of our oldest friends and nearest relatives; while, if it pleases God to spare our lives, we may look forward with renewed strength and improved health, to resume our place and duties amongst you on our return. In the mean time I earnestly commend you and your work, and your families, to the mercy and grace of God, for Jesus Christ's sake. Remember how largely the welfare of the Church and the salvation of souls depend, under God, on the faithful and consistent discharge of your duties, as ministers of Christ, and stewards of the mysteries of God.

The Deputations, in connection with the Diocesan Church Society in the several Rural Deanries, and which were so successful in the early part of this year, will no doubt be carefully arranged for the ensuing one; and I hope that due exertions will everywhere be made to increase the funds of the Society, so as to enable it to meet the larger demands made upon it, and supply the increasing deficiency caused by the annual diminution in the grant from the S. P. G. Considering the general prosperity of the country during the past year, and the fair prospects for the coming harvest, we may reasonably expect from the members of the Church some willing thank-offerings to God of his mercy and goodness. And we are also bound to give special thanks to Him for the deliverance vouchsafed to us from the perils and miseries of war and rapine, with which we were not long since threatened; and up to the present time, also, for preservation from the fearful visitation of the cholera which was apprehended as so imminent, and which has been, and is still prevalent in various places on this and the other side of the Atlantic Ocean.

At our Diocesan Synod for 1865, there was a Resolution carried:—"That the Lord Bishop be requested to draw up a permanent form of Thanksgiving after Harvest, to be printed and circulated among the Clergy of the Diocese, and used on occasions specified by the Bishop." Such a Form was drawn up by the Bishops who were present at the subsequent Provincial Synod last Septem-