

The Church Times.

Rev. J. C. Cochrane—Editor.

"Evangelical Truth—Apostolic Order."

W. Gossyp—Publisher.

VOL. VII. HALIFAX, NOVA SCOTIA, SATURDAY, OCT. 7, 1854. NO. 40.

Calendar.

CALENDAR WITH LESSONS.

Date	Day	MORNING	EVENING
S. Oct. 8	17 S. Oct. Trin.	Exh. 14 Mar. 11	Exh. 18 1 Cor. 7
M. 9	18	Judith 9	Judith 10
T. 10	19	11	13
W. 11	20	12	14
T. 12	21	13	15
F. 13	22	14	16
S. 14	23	15	17
	24	16	18
	25	17	19
	26	18	20
	27	19	21
	28	20	22
	29	21	23
	30	22	24
	31	23	25

Poetry.

HERE IS MY HEART.

"HIER IST MEIN HERZ."

"My son give me thine heart."—Prov. xxiii. 26.

Here is my heart!—my God I give it Thee;
I heard the call and say,

"Not to the world, my child, but unto me,"—
I heard and will obey.

Here is love's offering to my King,
Which a glad sacrifice I bring,—
Here is my heart.

Here is my heart!—surely the gift, though poor,
My God will not despise,

Vainly and long I sought to make it pure,
To meet Thy searching eyes;

Corrupted first in Adam's fall,
The stains of sin pollute it all,—
My guilty heart!

Here is my heart!—my heart so hard before.

Now by Thy grace made meet,
Yet bruised and wearied, it can only pour
Its anguish at Thy feet:

It groans beneath the weight of sin,
It sighs salvation's joy to win,—
My mourning heart!

Here is my heart!—in Christ its longings end,

Near to His Cross it draws,
As says, "Thou art my portion, O my friend,
Thy blood my ransom was,"

And in the Saviour it has found
What blessedness and peace abound—
My trusting heart!

Here is my heart!—ah! Holy Spirit, come,

Its nature to renew,
And consecrate it wholly Thy home,
A temple fair and true.

Teach it to love and serve Thee more,
To fear Thee, trust Thee, and adore,—
My cleansed heart!

Here is my heart!—it trembles to draw near

The glory of Thy throne;
Give it the shining robe thy servants wear,
Of righteousness Thine own:

Its pride and folly chase away,
And all its vanity, I pray,—
My humbled heart!

Here is my heart!—teach it, O Lord, to cling

In gladness unto Thee;
And in the day of sorrow still to sing,
"Welcome my God's decree."

Believing, all its journey through,
That thou art wise, and just, and true,—
My waiting heart!

Here is my heart!—O Friend of friends be near,

To make each tempter fly,
And when my latest foe I wait with fear,
Give me the victory!

Gladly on Thy love reposing,
Let me say when life is closing,
Here is my heart!

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Religious Miscellany.

RESIGNATION OF ARCHDEACON WILBERFORCE.

Archdeacon Robert Wilberforce has resigned his preferments in the Church, and has addressed the following letter to the Archbishop of York, in whose diocese his preferments are situated:

"Burlington Agnes, Aug. 30, 1854.

"My Lord Archbishop,—The step which, I now see would have been taken somewhat sooner, but for the rumours that my work on the Holy Eucharist would be made the subject of legal investigation.

I find it difficult to believe that the intention is seriously entertained, for the warmest opponents of that work deny baptismal regeneration, the priestly commission, and the validity of absolution. Now, these doctrines are so positively affirmed in the formularies of our Church, that for one passage in them which presents difficulties in my system, there are hundreds by which that of my opponents is plainly contradicted. I can hardly imagine that they desire a rigour in interpreting our formularies which must be fatal to themselves. But I should have felt it due, both to my opinions and to those who shared them, to defend myself to the utmost against such an assault. My book, however, has now been nearly a year and four months before the public, and no legal proceedings, so far as I know, have been commenced. And in the mean time, my attention has been drawn to another part of our Church's system, with which I have become painfully conscious that I can no longer concur. I refer to the royal supremacy. I am as ready as ever to allow Her Majesty to be supreme over all persons, and in all temporal causes, within her dominions, and shall always render her, I trust, a loyal obedience; but that she, or any other temporal ruler, is supreme in all things or causes, I can no longer admit. If the Act of 1852 were all on which my difficulties were founded, I might justify myself, as I have heretofore done, by the consideration that it was probably passed through inadvertence, and had received no formal sanction from the Church. But my present objection extends to the Act of 1533, by which this power was bestowed upon the king in chancery, and to the 1st Article in the 36th Canon, which is founded upon it. With the grounds of my objection I need not trouble your grace, though I shall shortly state them to the public through the press. To your grace, however, I desire to state, that I recall my subscription to the 1st Article in the 36th Canon, as believing it to be contrary to the law of God. It remains, of course, that I should offer to divest myself of the trusts and preferments of which this subscription was a condition, and put myself, so far as it is possible, into the condition of a mere lay member of the Church. I, therefore, tender my resignation to your grace.—I remain my Lord Archbishop, your Grace's obedient servant,

ROBERT I. WILBERFORCE.

"To his Grace the Lord Archbishop of York,"

The Archbishop replied in the following terms:—

"Bishopsthorpe, York, Aug. 31, 1854.

"My dear Sir,—I cannot affect to be at all surprised at the contents of your letter just received. It is not necessary for me now to enter upon a discussion of the questions alluded to in your letter. But, as far as by law, I may, I accept of your resignation of the preferments you hold in the diocese of York. You are aware, however, that, in order to give full legal effect to your intentions, a formal resignation should be made before myself in person, or before a notary public. With every feeling of personal respect and esteem, I remain, my dear Sir, your faithful servant,

T. Egan.

"The Rev. R. I. WILBERFORCE"

—Ecl. Gazette.

The Archdeacon of the East Riding has most dexterously and conveniently retired. By a sudden metamorphosis he has been transmuted, so far as may be, from an archdeacon and a rector of the Church, into the plain Robert Isaac Wilberforce, Esq.; and thus with the tact and versatility for which his party are so remarkable, this great anti-Protestant conspirator has eluded the grasp of justice and, evaded a judicial decision upon his doctrines.

Abiit: excessit evasit: erupit.

This may be very clever: but we question whether it is very creditable or chivalrous conduct for the late brave challenger of an ecclesiastical inquiry to adopt? The process of the law was on the point of commencing, if, indeed, it was not already in motion; all eyes were intently turned towards the tribunals of the Church: the hearts of her loyal sons were already beating high and anxiously in anticipation of that legal sentence that was to determine her Protestant doctrine and vindicate her faith;

when, behold, by a most rapid evolution, the accused dignitary transforms himself into a totally different personage. From the high dignity and responsibility of office he steps down with the most marvellous *naivete* and self-renunciation, into the ranks of "the common people;" and converts himself, "so far as it is possible, into the condition of a mere lay member of the Church!"—*Ch. & St. Gaz.*

The annexed correspondence, has been "going the round" of the papers:—

"Burlington Agnes, Sept. 4, 1854.

"My Lord Archbishop—I have this morning been informed that it was stated, in the *Yorkshire Gazette* of last Saturday, that your Grace had at length determined to commence legal proceedings against me for my book on the Holy Eucharist.

"Your Grace will perceive that my letter of August 30th, was based upon the supposition that no such proceedings were determined upon. May I ask then, if the paragraph in the *Yorkshire Gazette* is correct: since, if your Grace desires to try question, I am willing to delay the legal execution of my resignation for that purpose. I remain, your Grace's obedient servant,

ROBERT I. WILBERFORCE.

"His Grace the Lord Archbishop of York."

Bishopsthorpe, York, Sept. 6, 1854.

"My dear Sir—I saw in the *Yorkshire Gazette* the paragraph to which your letter of this morning alludes. By whom, or at whose suggestion, that paragraph was inserted, I have no knowledge whatever any more than you have.

"On the receipt of your resignation, dated August the 30th, I gave orders to discontinue all further inquiry on the subject of the "complaint" which had been laid before me. To that I adhere, as well as to my acceptance of your resignation.

"I am, my dear sir, your faithful servant.

"The Rev. R. I. Wilberforce.

T. Egan."

We are constrained to say that we consider the ex-archdeacon's letter to the archbishop, of the 5th inst., to be sheer "humbug." It is part and parcel of a piece of acting. He has resolved to "die daunt," as our Irish neighbours would express it; and, gathering up his robes of office, of which, to all appearance, he has just divested himself, for as graceful a fall as, under the circumstances, he can "get up."

He does now actually profess his readiness to abide the consequences of his published heresies, and offers to withdraw his already tendered and accepted resignation! This, we suppose, is to be regarded as the farce at the end of the play. It won't do.—Mr. Wilberforce can deceive nobody, but himself by this second evolution. His unexpected re-appearance on the arena is a surprise: but it is too late. The die was cast—the resolve had been taken—and the devoted Curtius of the Tractarian host had already made the costly sacrifice. He had plunged, somewhat hastily it is true, into the gulph; and it is not permitted him to regain the height from which he had taken the irrecoverable leap.

We have heard it rumoured that this brave man had actually endeavoured, though of course indirectly and through others, to arrest those proceedings which he now affects to believe were never seriously contemplated against his doctrines. Really, before Mr. Wilberforce can expect his character as a martyr to be established, he should apply himself to the clearing up of this peculiarly untoward report.—*Ch. & St. Gaz.*

OBJECT OF LIFE.—Remember that God sent you into the world for religion. We are but to pass through our pleasant fields, or over our hard labors; but to lodge a little while in our fair palaces, or our cottages; but to bait in the way at our fall tables, or our spare diet. But then only man does his proper employment, when he prays and does charity, and mortifies his unruly appetites, and restrains his violent passions, and becomes like to God, and imitates his only son. Then he is dressing himself for eternity, where he must dwell or abide, either in an excellent beautiful country, or in a prison of amazement and eternal horror. Without much time,