

# The Church Times.

"Evangelical Truth—Apostolic Order."

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**Calendar.**  
CALENDAR WITH LESSONS.

Day	Month	Day	Month	Day	Month	Day	Month
1	Sept	1	Sept	1	Sept	1	Sept
2	Sept	2	Sept	2	Sept	2	Sept
3	Sept	3	Sept	3	Sept	3	Sept
4	Sept	4	Sept	4	Sept	4	Sept
5	Sept	5	Sept	5	Sept	5	Sept
6	Sept	6	Sept	6	Sept	6	Sept
7	Sept	7	Sept	7	Sept	7	Sept
8	Sept	8	Sept	8	Sept	8	Sept
9	Sept	9	Sept	9	Sept	9	Sept
10	Sept	10	Sept	10	Sept	10	Sept
11	Sept	11	Sept	11	Sept	11	Sept
12	Sept	12	Sept	12	Sept	12	Sept
13	Sept	13	Sept	13	Sept	13	Sept
14	Sept	14	Sept	14	Sept	14	Sept
15	Sept	15	Sept	15	Sept	15	Sept
16	Sept	16	Sept	16	Sept	16	Sept
17	Sept	17	Sept	17	Sept	17	Sept
18	Sept	18	Sept	18	Sept	18	Sept
19	Sept	19	Sept	19	Sept	19	Sept
20	Sept	20	Sept	20	Sept	20	Sept
21	Sept	21	Sept	21	Sept	21	Sept
22	Sept	22	Sept	22	Sept	22	Sept
23	Sept	23	Sept	23	Sept	23	Sept
24	Sept	24	Sept	24	Sept	24	Sept
25	Sept	25	Sept	25	Sept	25	Sept
26	Sept	26	Sept	26	Sept	26	Sept
27	Sept	27	Sept	27	Sept	27	Sept
28	Sept	28	Sept	28	Sept	28	Sept
29	Sept	29	Sept	29	Sept	29	Sept
30	Sept	30	Sept	30	Sept	30	Sept
1	Oct	1	Oct	1	Oct	1	Oct

**DOCTRINE.**  
**THE LIFE CLOCK.**

There is a mystic little clock,  
No human eye hath seen;  
That beateth on—and beateth on,  
From morning until e'en.

And when the soul is wrapped in sleep,  
And heareth not a sound,  
It ticks and ticks the evening night,  
And never runneth down.

How wondrous is that work of art  
Which knells the parting hour,  
But art ne'er formed, nor mind conceived  
The life-clock's magic power.

Not set in gold, nor decked with gems,  
By wealth and princes possessed;  
Not rich or poor, or high or low,  
Each wears it in his breast.

When life's deep stream, 'mid beds of flowers,  
And still and softly glides,  
Like the wavelet's step, with a gentle beat,  
It warns of passing tides.

When threatening darkness gathers o'er,  
And hopes bright visions flee,  
Like the sudden stroke of the muffled oar,  
It beateth heavily.

When passion nerves the warrior's arm,  
Nor deeds of hate and wrong,  
Though heeded not the fearful sound,  
The knell is deep and strong.

Such is the clock that measures life,  
Of flesh and spirit blended,  
And thus 'twill run within the breast,  
Till that strange life is ended.

**Religious Miscellany.**  
**MAINE.**

We have received the Third Charge of the Rt. Rev. the Bishop of this diocese, delivered at the Thirty-seventh Annual Convention, held in St. Mark's Church, Augusta, on Wednesday the 9th of July, 1856. It is a lengthy and able production, taking up fearlessly many of the more vexed questions of Church interest, while maintaining, at the same time, a soundly conservative tone throughout. Considering at the outset the peculiar position and circumstances of the Church in the present age, the Bishop begins by saying:—

"At the present moment, few thoughtful men in our ministry can fail to have meditated on several questions of passing interest, which, when they are faithfully followed back, are found to reach down to the roots of our ecclesiastical system. How far are we prepared to meet the spiritual wants of our country and our generation? Does our Church possess and exercise every power of expansion that must belong to the Church of Christ? How far can it consent to satisfy those who love a highly symbolical ritual, rich with the adornments of consecrated art, or those who are attracted by an exact and ascetic mode of personal discipline? How far, on the other hand, can it adapt itself to the spiritual tastes of those who would indulge to the utmost 'the liberty of prophesying' in the social meeting, or who delight in the burst of jubilant song under the open sky? Can it protect itself against secret Popery, or against incipient Neology? Is it to be wished that it should erect any additional barriers, or give additional strength to its ancient bulwarks? Are there any which stand within it, side by side, permanent necessities, or temporary accidents? Is it better that they should be organized bodies, or does the organization tend towards ultimate schism?—Can the whole Church act together, in the support and administration of its Missions, its Sunday schools, and other labours of love? If not, what

are to be the limits of its combined efforts; and how far shall all which lies beyond be left to individual choice, or conducted by voluntary association? These, and a multitude of similar inquiries, are continually, in one form or another, crowding themselves upon our view, arresting our attention, and ever demanding our decision and our action. They mingle themselves with the delicate relations in which the individual minister or layman stands towards Christians of other names, and towards their united endeavours in the cause of benevolence. They touch the sacred responsibility which is exercised when we admit to Baptism, to Confirmation, and to the Lord's Supper. If the strongest views be adopted on both sides of many of these questions, and if the grounds and limits of concession and co-operation be not well understood, there is no extent of dissension, no chasm of separation, however firm, stable or disastrous, which is not conceivable in the future. If, on the contrary, the true basis of that union which our Church offers and upholds, be thoroughly appreciated, no nobler destiny has ever been before any portion of the great, sacramental host of God.

Further on, in allusion to the perfect unity that should exist in God's Church, the Bishop continues:—

"I blame no man for taking, in any great ecclesiastical question where action is demanded, the side which answers to his deepest convictions, with whomsoever he may thus be found; and if, lest he should act with a party, he belie those convictions, he is a timorous traitor to his conscience. Nevertheless, I would counsel every minister not to bind himself beyond the immediate question; for it is indeed a humiliating spectacle when good men of the same communion are arrayed in bands whose very principle it is to recognize no good in each other; when every other interest is forgotten in that one which perhaps holds those together who are in mind and heart, as widely various from one another as from those whom they oppose; when the sympathies which are freely and justly extended to Christians of other communions are habitually withheld from those of our own; when every book, every measure, every discourse, is judged beforehand, not by its merit, but by its source, when they who must kneel at one altar, unite in one imposition of hands, sign the same solemn documents, meet in the same sacred councils, and do altogether which appertains to their holiest character, that of a Christian Church, yet seem to have a nearer, dearer and more intimate relation in which they cannot commingle; the relation of parties within that Church, pledged to unceasing and universal rivalry, up to the very edge of ecclesiastical separation. Let such beware lest they should provoke the taunting or doubting inquiry, What is the benefit of communion where there is no fellowship?"

But our limits will not permit us to follow the prelate through the various divisions of his excellent Charge; and we must close by quoting the concluding words in which is again urgently pressed the duty of Christian fellowship:—

My brethren, let us not fear to do justice to all, nor seek to defend the truth or the Church by any arguments which they may disclaim, and on which our own hearts place really no reliance. Nothing will abide at last but the truth itself. It is a fearful thing to live in a disguise; to walk as if we distrusted those who indeed in our hearts we revere; to seem as if the conscience were interested where there is nothing beyond opinion or taste; and even to make divisions in the Church of Christ, for mere want of candor and high integrity. Who can doubt that if the best men of all schools in our communion could come together, with perfect openness, they would see eye to eye, and heart would answer to heart, in all of which each of them truly holds most precious? Who can doubt that if the best men of all Christian communions could thus meet, and could be entrusted with due powers, the schisms which have remained for ages, would in a few days cease? Oh, let us not so live and labor, that we shall be compelled as we approach our account, to unravel the toil of years: that we shall be estranged till we enter Paradise, from those with whom we are there to rejoice forever; that our work shall be destroyed, though we ourselves should be saved as by fire; or, more wretched of all, that having been set as watchmen

on the walls of Zion, we shall be found neither to have entered ourselves, nor to have suffered those who were entering, to go in!

**THE BIBLE REVISED.**

It is a somewhat exaggerated alarm, perhaps, which many excellent persons regard the possible revision of our authorized version of Holy Scripture. The simple fact that we are every day using a Psalter belonging to a different translation from that which we have adopted in the Bible, ought to make us hesitate to pronounce that the faith of the people would of necessity be shaken by a further change. To the majority of Churchmen the Prayer-book version of the Psalms, that is to say, the translation in Cranmer's Bible, is more familiar than the later rendering in the Authorized Version. It was, indeed, the same line of reasoning which is now adopted against any alteration of our existing Bible, which preserved that oldest Psalter in our Prayer-books. But the considerations which were then thought sufficiently strong to outweigh such arguments, so far as the Bible itself was concerned, might prevail again; the authority of King James's translators might be superseded by that of a more accurate version, just as they superseded Tyndall, and Coverdale with Cranmer and the Bishops of an earlier age. The mere difficulty of securing acceptance for a Bible differing in phraseology from that which we now possess would not, in our opinion, be insurmountable. It would be much greater than it was at the beginning of the seventeenth century, because the Bible is more largely used, and more familiarly known than it was in that age; but a single generation might possibly outlive the difficulty, and find the new Bible, at the close of its life as familiar as the old. We should be sorry to affirm, either that it is impossible to make a better version than we have, or that, if a better version were made, it would be wrong to desire its authoritative introduction.

It is quite another question, however, whether we are so circumstanced as to be able to enter upon the undertaking without any probability of gaining that advantage which alone could justify the risk. For it is clear that, although (as we have said) a new and improved version of the Bible might supersede the old without any detriment to faith, or any serious shock to reverence, it by no means follows that a new version—not being an improvement—would have the same success. And there could hardly be a more deplorable condition of things than the existence of two Bibles in every house, each the watchword of a party, and the scorn of its foes. To what lengths men may go in their hostility to the sacred volume itself, when it assumes this character of an armoury for weapons against their own belief, the Bible-burning outrages of Dublin and Birmingham will bear witness. The evil would be greater in the case we are supposing than even in these Romish malpractices; for in proportion to the strictness with which men reverence the Bible will be the mischief effected by anything that converts that reverent regard into dislike or contempt. At present the book of Holy Scripture is the one thing left as a common object of reverence to the diverse sects which disfigure the religious aspect of Anglo-Saxon Christendom. All appeal to it. Nearly all refuse to enter upon any discussion, or embrace any belief, which does not seem, at least, to recognise its divine inspiration. But, then, the book which they accept is one, not merely as to its divine original, but in the form and language which actually influence men's affections and determine the doctrines they hold.—To destroy this simple identity by the introduction of rival claimants in their behalf would be the surest way to weaken, if not to destroy it for ever. No one cause, perhaps, did so much to prepare Europe for the overthrow of the Papal rule as the sight of rival Pontiffs exercising for forty years the functions of the pontificate in open hostility, and dividing the allegiance of the Western Church. Where one or the other must of necessity be wrong, it was the distant step to argue that neither might be right. He must be a bold man who could assert, in the face of German Rationalism and French Infidelity, that no similar result could follow the establishment of a second Bible, claiming the homage, but not securing the acceptance, of the Protestant world.