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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
Nov 21	21st of Nov	Prov. 16:17	Prov. 16:17
Nov 22	22nd of Nov	Isaiah 6:1	Isaiah 6:1
Nov 23	23rd of Nov	Isaiah 6:1	Isaiah 6:1
Nov 24	24th of Nov	Isaiah 6:1	Isaiah 6:1
Nov 25	25th of Nov	Isaiah 6:1	Isaiah 6:1
Nov 26	26th of Nov	Isaiah 6:1	Isaiah 6:1
Nov 27	27th of Nov	Isaiah 6:1	Isaiah 6:1
Nov 28	28th of Nov	Isaiah 6:1	Isaiah 6:1
Nov 29	29th of Nov	Isaiah 6:1	Isaiah 6:1
Nov 30	30th of Nov	Isaiah 6:1	Isaiah 6:1

* The Athanasian Creed to be used.

Poetry.

FOR THE CHURCH TIMES.

THE OLD FAMILY BURYING PLACE.

It is a lord and sheltered spot,
Adown a verdant slope,
That looks toward the rising sun,
As a type of brighter hope.
Full fifty years have passed since first
The grave did o'er them close,
And the tree tops gentle murmurs seem
To tell of blest repose.

In early autumn's calm bright hours,
The trees are richly dyed
With sunset hues, I love to view,
With a dear one by my side,
Whose kindred spirit feels the spell,
That binds my soul in prayer—
To those who, though they know me not
On earth, will know me there.

A sacred spell around this spot,
Each object seems to cast,
And marshes green the river's flow,
Reminds me of the past.
When they the owners of these fields,
With pleasure gazed upon
Those verdant banks, and life-like tide,
As it brightly glided on.

Nor yet, like human life, for still
Its course doth onward keep,
While those who long, have flushed theirs,
Beneath those green mounds sleep,
Like wearied children find repose
Upon the parents' breast,
Nor aught on earth could tempt a wish
To leave that blissful rest.

Halifax, Sept. 15th, 1853.

E. B.

Religious Miscellany.

REQUISITES OF THE MINISTRY.

But take the priest. First, in youth, together with the physician and the lawyer, and all others who seek knowledge in the abstract, there is the same long course of discipline and of preparation. Century upon century of history is to be studied,—profane on the one side, sacred on the other. To understand Holy Scripture rightly, many languages are to be learned, voluminous upon volumes of the Fathers, and of the councils of the early Church, must also claim their place; and the intricacy of all these points of faith which have molested the unity of the Church from time out of mind; the histories of heresies and schisms, the controversies; the mysteries of creeds. Then, when all this preparation is over, there comes the grievous the momentous responsibility of that which he undertakes; the solemn view of Holy Orders, wherein the world cast aside, the soul and body are given for ever to God. This being done, and the charge assumed, there is now to be added, the study of man, in his wickedness, his passions, and his sins; there is to be sounded forth the voice of the preacher; and with that, accompanied, the visiting of the paster; the young are to be taught, the sinner to be admonished, the wounded in conscience to be consoled, the rebellious to be warned, and the wandering to be guided. Then, as in the physician we saw that his care was for the body of the sick; so, in the priest, his care is deeper skill, for the sick soul. By the bedside of the dying he must ever stand, at all times ready to be called "the sinner's friend," as He was whose servant he is. He has no day without some distress or grievance, some labour of the body, some anxiety of the spirit. How many souls must be perishing if he neglects their teaching, how many may rise up at the day of judgement, and say, "Use word of timely

warning from thy voice, and I had been safe, but thou gavest me not." "Who, indeed, can be sufficient for these things?" You will find them plentifully described in the writings of St. Paul, who keenly felt the duty of God's ambassador as now set forth. You will not, I am sorry to say, find them so keenly felt, or so accurately practised, in our present ranks either of bishops or of priests. Alas! how many the very reverse. How many, like the soldier of the parade who has seen "no service," so the bishop and the priest have seen "no service." I cannot, indeed, say that luxurious palaces, and many servants, and the company of the great, and gorgeous banquetings, bespeak labour in practice, whatever it may be, notwithstanding appearances, in theory. To these you must not look. But look rather to such as the Church can boast even yet, as in our colonies, and India and New Zealand. Read the accounts of Episcopal labours which abound in the publications of the "Society for the Propagation of the Gospel in Foreign Parts." You will find many examples there of the "perils by sea and the perils by land," even of the Apostle Paul. Our bishops and priests, as missionaries, are indeed men of bodily labour as well as mental; and however circumstances at present may have altered the character of those who sit more luxuriously at home in peace and quietness, still, I have no doubt, even these should the time ever demand it, would be found no less willing to endure all things for their Divine Master's sake. All have the universal law before them—it they have it not in one way, they have it in another—"Thorns and thistles shall the earth bring forth. In the sweat of thy face shalt thou eat bread."—*Bennett's Letters.*

THE TRUE CHURCH IDENTIFIED

One of the most important issues now before the world, is between the principle of one full and perfect revelation of the truth, given by Christ and His Apostles, and the notion of a continuous inspiration, and ever-changing revelation, of which the religion of the Bible was a mere starting point. Mormonism, Romanism, and the latest Infidelity, are founded upon the latter assumption.

The Protestant Episcopal Church holds the first alternative in this momentous issue. She maintains that the religion delivered to us by Christ and His Apostles is a perfect and finished revelation, sufficiently attested to the private reason, by a concurrence of divine witnesses, to enable every man to know, with certainty, the things which he must believe in order to be saved. These witnesses are the Holy Scriptures, the Church delivering to us now the same testimony which she gave in the Apostles' days; and the sacraments. Each one of these parts, monuments, and witnesses of Christianity, stands upon the same foundation, and is sustained and assailed by the very same arguments. The Infidel uses the arguments which a few Christians employ against some of them, equally against them all. Let us hope that this bad use of a bad argument will bring true Christians nearer to each other, and induce them to stand fast, "striving together for the faith of the Gospel."

The Church of Christ being a perpetual and divinely instituted corporation, it is a plain and undeniable proposition, that the identity of the Church, in all ages and nations, must consist in the continued existence of those things which, by the original institution, made the being and life of the corporation. We have seen that the being and life of the Church consisted, by Christ's institution, of these three things: the Faith which He revealed, the Ministry which He commissioned, and the Sacraments which He ordained.

Disease is no destruction. Corrupt additions do not take away the institutions of Christ. Timely reformation may cure the disease of the spiritual, as well as of the civil body politic, and remove the foreign accretions which have been fastened upon it. Reformation is, in fact, the agency which Almighty God has used, under every dispensation, for restoring the purity, and for securing the continued existence of His Church. To make any reformation effective and healthful, the normal condition of the Church—the real institution of Christ—must be sufficiently witnessed to the private reason of all honest and diligent inquirers after truth, to be the

ONE STANDARD, by which to measure all alleged corruptions, and all proposals for reformations. We have seen that God has furnished this testimony, and thereby established this necessary standard.

The profession of the one Faith revealed for salvation, and indubitably defined by the Church in the beginning; the continued existence of the Ministry which Christ appointed, and the due administration of the Sacraments which He instituted, are plain, simple, and conclusive tests of the identity of Christ's Church, at all times and in all places. Where these essential things are, there is the Church which Christ founded.

These same great features of Christ's institution constitute the only broad and comprehensive basis of Unity upon which all Christian people come together. The evils of separation between Christians have become so great that there is now a yearning in many minds for unity of some sort. Many factitious unions have been resorted to, with little success, to satisfy this yearning. But an effective unity can only be secured upon the basis of the original institution of Christ—the Faith, the Ministry, and the Sacraments, which He made to be the constituent elements of His Church. This basis of unity does not require that men should give up their religious opinions, however various these may be, but only that they shall not hold these opinions in the form of sect symbols, thus isolating themselves from the great body of Christian people. It merely demands that men should be reasonable enough to distinguish faith from opinion, and, upon the common ground of the One Faith—once delivered to the saints, and continuously professed in the Church ever since—single freely in the One fold of the One Shepherd.

It is unhappily true, that a large portion of mankind will not be governed by their reason in the matter of religion. But this is one melancholy feature of that degeneracy of nature which true religion strives to remove. The Almighty cultivates and exalts the reason of the creature whom He made in His own image, by continually appealing to that reason in the whole system of revealed religion. "Come now, let us reason together, saith the Lord," is, virtually, the language of the whole Bible. The Adversary counteracts the appeal, by persuading men to give up their reason and themselves to the guidance of some other power—of a single man, or of a multitude, of Pope or Council, or apostate priest or false prophet. God permits these deceivers to do their works of mischief. He only reiterates His appeal to human reason—speaking to each man by His own constituted witnesses, His Creation, His Spirit, His Written Word, His Holy Sacraments, His Holy Church. The Church is God's witness, only when she delivers what she received, and received in the beginning, when Apostles were her members, and when she was chosen to be a witness—"the pillar and ground of the truth."

O Almighty God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the corner-stone, grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee, through Jesus Christ our Lord.—*Search of Truth: By the Rev. James Craik.*

THE GOSPEL MINISTER.—The Minister of the Gospel is as truly serving Christ and the people, when in his study he is searching the Scriptures, meditating and preparing for his work, as when he is publicly preaching the Word to the congregation. He should endeavour to get well acquainted with his instructions, and to speak from a matured judgement, and an experienced heart, and with fervency of spirit; he should be careful, both in dispensing the word, and in administering the sacraments, to guard the people against superstition and false confessions, and from mistaking the notion or form, for the "power of godliness;" and every thing in his outward accommodations, manner of life, and his method of spending his time, should be so regulated as may best tend to make him "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—*Thomas Scott, D. D.*

The world is a vanity which affordeth neither beauty to the amorous, nor reward to the laborious, nor encouragement to the industrious.—*Howo, Lib. de Vanit. Mundi.*