

## HYMN FOR THE SUNDAY CALLED SEPTUAGESIMA

## THE CHRISTIAN CONTEXT.

Know ye not, that they which run in a race run all  
that one obtaineth the prize. So run that ye may obtain.  
1 Cor. ix. 24, et seq.

Cast away every weight

Bearing thus down;

Run, run with hope apace,

Run for the crown:

A crown is the prize to be gain'd by the one

Who runs in the race, when the goal shall be won.

Gird up thy loins, 'be strong',

Meeting the strife;

Then tho' it lasteth long,

Wrestle for life:

For life is the prize the victor shall gain

When the warfare is done and Death shall be slain.

What o'er the Tempter bring

Pressing thee sore;

Resist, till the 'curst thing'

Tempt thee no more.

For all things tho' fair on earth wither and die,

In the light of the prize of our calling on high.

Changeless the crown, and bright

Christians shall wear;

Then be not as they who fight

Beating the air:

Fight, fight the good fight of faith, fight not in vain,

Run, run for the prize of faith, run and obtain.

W. B.

## FOR THE CHURCH TIMES.

## ST. MARGARET'S BAY.

The usual Meetings in behalf of the D. C. S., have again been held in this parish, after a lapse of two years. The first gathering was in the school-house at French Village, on Tuesday Jan. 2. The chair was taken by the Rector, who, after the appointed prayers, entered into a minute explanation of the objects and working of the Society. He then called upon the Rev. P. H. Bullock to move the first Resolution, as follows:—"That this meeting, thankful to Almighty God for the mercies of the year past, desires to record its gratitude by renewed and redoubled zeal in His cause, labouring for His glory in the promulgation and support of His Holy Word and Ordinances amongst themselves and their brethren." The Revd. Gentleman, in an eloquent and earnest address, pressed upon the meeting the propriety of liberally contributing to the funds of the D. C. S., and explained the necessity of thus encouraging and carrying out their belief in the unity of the Church of Christ. His remarks were listened to by the crowded and interested audience, with the greatest attention. The Resolution was seconded by W. E. Brien, Esq., and carried unanimously.

The second proposition was moved by the Curate of the Parish,—"That as faith, without works, is dead, and Christians cannot better show their good works than in helping each other in matters spiritual, we ought to be glad of the opportunity afforded by the D. C. S. for uniting all Churchmen in the extension of the saving knowledge of Christ."

The Speaker explained the great use of the Society as affording to Churchmen the means of concentrating their exertions in behalf of the Church; and showed how all the parishes in the Diocese by recognizing the principle of unity in the Bishop as the common head, are thus brought together, and work as one body. He also urged upon them the necessity of evidencing by their deeds that they take an interest in the maintenance and extension of the religion of their fathers.

This motion was seconded by Mr. Jas. Croucher, Jr. and carried unanimously.

The third Resolution was moved by James Croucher, Esq., and seconded by Mr. Hezekiah Boutlier:—"That as this parish is now partially endowed, the parishioners should consider that benefit a powerful reason for exerting themselves in completing the said endowment, as well as in working for other settlements." Carried unanimously.

After singing the Doxology, and receiving their pastor's benediction the meeting separated.

Similar Meetings have been held in St. Peter's district, Lower Ward, and in St. John's, Peggy's Cove; when the claims of the Society were again urged by the same reverend gentlemen, and ably seconded by friends in the respective districts.

It could not but be gratifying to observe the cordiality and awakened interest evidenced at all these meetings. Those present seemed to understand the necessity of working for the good of their own parish and of the Church generally, through the medium of the D. C. S. And doubtless, as we begin to reflect that, ere long, their attachment to their religion will be required to be more evidenced, they will take a greater interest in its maintenance. The time is rapidly approaching when the Ministers of God, and all matters connected with religion, will have to be altogether supported by each flock, or, rather, let us hope, by the faithful in each diocese, acting together as one body. How necessary, then, that we should not only express a thankfulness for, but diligently employ that machinery for self-support which the D. C. S. offers

for our use. If men are really in earnest about religion, now is the time to show it, by a liberal contribution to this Society, so that God's service, and the ministrations of His holy Sacraments, may be maintained among them. And it is earnestly hoped that the present parishioners of St. Margaret's Bay will thankfully accept the privilege offered to them, and leave behind them, as an example to their children, a proof that they, in their day and generation, were not unmindful of their duty to the Church and to their God.

## The Church Times.

HALIFAX, SATURDAY, FEB. 10, 1855.

## N. Y. PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

ONE of the early proceedings of the Church in the United States, when its Synodal organization had been completed, and it had gathered around it the elements of strength and order, was to found an Institution similar in some respects to the Society for Promoting Christian Knowledge in England, whose educational operations we took occasion to notice in the last week's Church Times. Our brethren of the United States, appear however to have been satisfied with the adoption of a system which should embrace the young within its folds, leaving it to the expansive progress of the Church, to create a demand for instruction in her doctrine, and to the common course of business to supply it. This is narrowing the influence of religion, and as might be expected, the action of supply and demand has been attended with several evils, from which the Church of England has been exempted by the judicious care of her admirable Society, which, taking upon itself, sanctioned by the Church, and under the strictest supervision, to provide a full measure of Christian knowledge, beginning at the Bible, nurtures the Churchman both in the doctrines of his faith, and the duty of a Christian. Some of these evils, it is much to be regretted, appear to carry along with them provocatives to division; and good men of every shade of opinion within the Church in the United States, lamenting the imperfection of their system, have recently made an endeavour to restore to it unity of co-operation, and to extend its usefulness.

The General Protestant Episcopal Sunday School Union, is the earliest, and has been and will be, still is, the chief Book Society in connection with the Church in the United States. It ranks among its Members all the Bishops and all the Clergy, all the lay delegates of the General Convention, and all Members of the Church who contribute not less than \$1 to its funds. It provides catechisms and the more elementary books of instruction, and besides, publishes a rather large variety of miscellaneous works, interesting in a religious point of view, and imbued with the warmth of denominational character, which might be expected from the publications of a religious body standing alone and maintaining its principles amidst a host of conflicting creeds. Lately, during the past few years, a rivalry has been attempted to this Institution, and to make it more successful, the tendency of that portion of its works which are of a high denominational character, a feature growing out of the exclusive claims of the Protestant Episcopal Church, has been questioned. The Church in the United States is now, however, after its season of trouble, an established fact—it has grown out of the contention around it, and like other bodies which are arriving or have arrived at a state of comparative prosperity, it will no doubt have to contend with internal trials. In this instance the stirring of the waters, it may be hoped, will lead to their purification. A Committee of revision, has done its work carefully upon the publications of this Society—and our readers will be able to gather from the following extracts, the reasons for appointing this Committee, and the nature of the work upon which they entered:—

"Your Committee have entered upon their work with a deep conviction of its importance, and of their solemn accountability to God and the Church for its faithful fulfilment. They firmly believe, in the language of the preamble to the resolutions under which they were appointed, that there is among the great body of Churchmen unity in matters of vital interest pertaining to our faith. They are persuaded, that in every article of our Creed, in the great doctrines of the Trinity and Atonement, of the fallen and depraved condition of man by nature, and of his need of the renewing and sanctifying influences of the Spirit, of engrafting into the body of Christ by the sacrament of Baptism, and of justification by Faith through the atoning merits of the Redeemer, as set forth in the Pastoral Letter prepared by Bishop Griswold, and recently unanimously reaffirmed by the House of Bishops, in love for the Liturgy, in belief in our three-fold ministry as of divine authority, and in firm attachment to the great principles of the Reformation, with an utter abhorrence of Romish errors and usurpations, we are

all as one; and, indeed, that there is no body of Protestant Christians united on vital points as our own. They are aware that, with this general unity in the great outlines of the faith, there are particular views and methods of interpretation in the minute explanation of them adopted by some Churchmen, together with opinions in other matters, to which other Churchmen are conscientiously opposed, as in their judgment subversive of the faith in those essential points in which we professedly agree; and it is in marking out among these diversities of views a ground which we may occupy together in our S. S. Union, that the difficult and delicate task of your Committee lies. They believe that not only unity and peace, but soundness of doctrine, will be more advanced by working together on ground we hold in common, than by standing aloof from each other, and contending for our peculiar opinions; and that there is more danger from ultraism when men of one shade of sentiment withdraw and act together, than from error, when all classes meet as checks upon each other. And they are the more anxious to arrive at a result which shall be generally satisfactory, from the fear that, unless successful, the evil they are attempting to remedy will extend more and more, resulting in separate organizations for Missions and for other Church purposes; whereas, if a satisfactory compromise can be effected in this Society, it will go far, as they think, towards restoring that unity of action so earnestly inculcated in the last Pastoral Letter of the House of Bishops, and the need of which was so affectingly acknowledged on all sides in our recent General Convention. They would deprecate, unless in extreme cases, a remedy for error as un-Church-like in its character as that of separation for its correction."

The nature of the alterations which the Committee proposed in their Report, and which are now followed out in the publications of the Society, will be shown by the paragraphs quoted below. No charge has been brought against the Society's publications "of not teaching all that the Prayer Book teaches, but rather of teaching more than it warrants," and the Committee persuade themselves that these modifications are calculated to meet all difficulties, while "there is still left to all the faith that we hold in common":

"The principal exceptions which have been taken to certain of the Society's publications are against exaggerated views of sacramental grace, and of the exclusive claims of the Church, against the undue exaltation of the ministry, and requiring of postures and ceremonies in worship not positively enjoined in our formularies, and against expressions which are supposed to favor of Romish errors and practices. In all these cases, your Committee conceive that an easy remedy may be found, by substituting for objectionable expressions those of the Bible or Prayer-Book. They deem it sufficient, for example, to affirm the Divine origin of our own ministry, and "that from the Apostles' time there have been three orders of ministers in Christ's Church, Bishops, Priests, and Deacons" without undertaking to pronounce judgment upon others.

"They deem it a great matter that all Episcopalians in this age of laxity are agreed in the necessity of Baptism where it may be had, and that we are, therefore, made "members of Christ; children of God, and inheritors of the kingdom of Heaven;" and do not deny that there is a sense in which it is true that baptized children are regenerated: but inasmuch as there is a difference of opinion as to the meaning of this word "regeneration," and in regard to the invariable and necessary connection between the "outward and visible sign and the inward and spiritual grace," and we all admit the indispensable necessity of a renewal of the heart and reformation of the life, they would propose the omission of all those expressions which declare that no change is generally necessary other than is effected in Baptism."

We trust that in the United States, the labours of the Committee of Revision, which have been unanimously sanctioned by the Society, will accomplish the desired object. We have thought it requisite, as their books will be sold here, nearly side by side with those of the S. P. C. K., to state this much of what has been done to make them generally acceptable to Churchmen. And altho' another Institution has been attempted, we may also express a hope that the claims of the first upon the gratitude of our fellow Churchmen in the United States may not be superseded, but that the members of the new, seeing no reason why they should stand aloof from the old, may merge their differences, and unite in good work, all the more likely to be carried to a successful result by mutual forbearance, on points which each may be able to reconcile to his own conscience, but to an assent to which he would find an impossibility to convert his neighbour.

The Quebec Morning Chronicle, Jan. 25, states: "The ice bridge opposite the City is now perfectly solid, and affords a crossing to vehicles as well as pedestrians."

The Athenæum, Temperance paper, made its first appearance in its new shape on Thursday, Feb. 1. It is published by Mr. Willoughby, and edited by Mr. John S. Thompson. We dare say it will be a valuable auxiliary in the Temperance cause.