

The Church Times.

HALIFAX, SATURDAY, FEB. 12, 1853.

LENT.

ALTHOUGH the Church of England attaches no superstitious importance to the observance of times and seasons, she has wisely retained all such as tend to the spiritual edification of her members. Among these may be classed the setting apart the forty days of Lent, as a season of special humiliation, and repentance and prayer. Let none undervalue the pious use of this, or any other appointment, because it may have been abused by others. It affords a favourable opportunity for our Ministers not only to press upon their people an attendance upon the outward services of the Church, but more strongly still, an increased and serious attention to the care of their souls, a genuine "revival" of vital religion in their hearts, without which all outward observances will be but as the sounding brass or the tinkling cymbal.

In many portions of the American Church, the season of Lent is thus made a powerful auxiliary in preparing the young, for the interesting and important rite of Confirmation.

We call the attention of our readers to some extracts from a standard writer of the Church, explanatory of this season.

ASH WEDNESDAY.

"The name of Ash-Wednesday proceeded from a custom in the ancient discipline, which began very early to be exercised on this day; an account whereof we have in Gratian, as follows:

"On the first day of Lent the penitents were to present themselves before the Bishop clothed with sackcloth, with naked feet, and eyes turned to the ground; and this was to be done in the presence of the principal of the clergy of the diocese, who were to judge of the sincerity of their repentance. These introduced them into the church, where the Bishop, all in tears, and the rest of the Clergy, repeated the seven penitential psalms. Then rising from prayers, they threw ashes upon them, and covered their heads with sackcloth; and then with mournful sighs declared to them, that as Adam was thrown out of Paradise, so they must be thrown out of the Church. Then the Bishop commanded the officers to turn them out of the church doors; and all the clergy followed after, repeating that curse upon Adam, *In the sweat of thy brow shall thou eat thy bread.* The like penance was inflicted upon them the next time the Sacrament was administered, which was the Sunday following. And all this was done to the end that the penitents, observing how great a disorder the Church was in by reason of their crimes, should not lightly esteem of penance.

"Though this discipline was severe, yet the many good consequences of it shewed it worthy the imitation of all churches in succeeding ages; and ours in particular heartily bewails the want of it; but she supplies that want, by adding to her ordinary service a very appropriate and suitable office called the *Commination.*

DENUNCIATION, OR APPLICATION.

The original of repeating the Curses, in the manner we now use them, was a positive and divine institution which twice enjoined it by Moses, and in obedience to which we find Joshua afterwards most religiously observed it. And Josephus also reckons it amongst those things which the Jews always used to perform. And though the circumstances in the Jewish manner of reciting these Curses were purely ceremonial, yet doubtless the end for which this duty was prescribed was truly moral. For to publish the equity and truth of God, and to profess our belief that his laws are righteous, and the sanctions thereof just and certain, is an excellent means of glorifying God, and a proper method of converting of sinners. So that it cannot be unfit for the Gospel times, nor at all unsuitable to our Christian worship; especially when the necessities of the Church require that the sinner should be warned and brought to repentance. Christ indeed hath taken away the Curse of the Law, by being himself made a *Curse* for us; but this is only with respect to those that truly repent; for as to all others the Curse stands in full force still. It is therefore fit, that all should declare their belief of the truth and reasonableness of these Curses: the good man, to own what his sin had deserved, and to acknowledge his obligation to our Lord for redeeming him; the bad man, to awaken him from his security and ease, and to bring him to repentance before it be too late.

"For this reason all the People, as those sentences are read, are to answer and say, at the end of each of them, *Amen.* The end of which is not that the people should curse themselves and their neighbours, as some have foolishly imagined; but only that they should acknowledge they have deserved a Curse. For it is not here said, *Cursed be he, or may he be cursed,* but *cursed is he, or he is cursed,* that is guilty of any of these sins. And consequently any one that answers *Amen,* does not signify his desire, that the thing may be so, as he does when he says *Amen* to a Prayer; but only signifies his assent to the truth of what is affirmed, as he does when he says *Amen* to the Creed. It is used in this place in no other sense, than it is in several parts of the New Testament, where it is translated *Verily,* and signifies no more than *Verily it is true.*

same amount on it, this was a guarantee that Nova Scotia might safely invest £3,000 per mile in consideration of owning two-thirds of the property. He rebuked the Hon. Provincial Secretary for saying that unless this measure passed we would have no railway for two years to come, and called upon members on both sides, in a House in which there were 34 members in favor of Railways, each to give way a little to the feelings, and views of the other, and not go to their homes with the stigma of having giving over the Railway policy of the House into the hands of half a dozen who were opposed to all Railways.

Mr. DOYLE followed in his usual classic style in favor of the Government Bills.

Mr. HOLMES was for Jackson's proposition, as involving less risk to the Province, and he was replied to by Messrs. Fulton and Wier.

Tuesday.—Mr. Killam spoke—reiterating his views expressed last year—that Governments were not formed to enter into commercial speculations—that the Government Bills contemplated ruinous risks—that the delay already taken place had produced more favorable offers—that the project would jeopardise the Road and School money—it was better to be liable for £3000 than £6,000—the members of the Government ought to have modesty enough not to vote on this question—in corporations two-thirds had to vote before they could tax the other third, and so it ought to be here.

PRO. SECRETARY rose in reply, but was reminded that he had already exceeded the rule—spoken more than twice.

Mr. FULTON came to the rescue. He stated that some of Mr. Killam's calculations were wrong by 100 per cent., and entered into a variety of calculations in favor of Sykes, which will appear at large in the debates.

Dr. BROWN would be sorry to embarrass the Government, but he felt bound to vote as he had always done against this Railway being a Government undertaking. He was in favor of the Western Railway, which would be one of the best paying lines ever made; but the offer made was little better than mere sham. He did not see the necessity for haste—would vote against the Bills—the Railway would be made soon—if he had any preference it would be in favor of Mr. Sykes, because he was acquainted with him.

Mr. WADDE replied—regretting the Western Members did not hang together to get a western line.

Mr. Zwickler argued that the Conservatives formerly supported the Government scheme, because there was no alternative—now they had a choice. The proposal of Sykes stated that the Railway was to be made with the materials on the route, some of which was fir, which was no better than a cabbage stump. Jackson's plan had stations every 10 miles—Sykes' had none, and other points of difference told in favour of Jackson.—As regards the toll and the fare, they could be regulated by Legislative enactment, the same as the fare of the Dartmouth Steam Boat Company.

Mr. M. I. WILKINS questioned Mr. Fulton's calculations. They were all founded on the supposition that the Railway would pay. The working expenses of all Railroads were very high—about £1,000 per mile per annum—or over £100,000 a year. Suppose the receipts were deficient £40,000. The interest of a million at 6 per cent, would be £60,000 sterling or £75,000 currency—add £40,000 to that, and where would be the revenues of Nova Scotia? Jackson's plan would involve us to the extent of but £30,000 a year, certainly not more, perhaps less; and we were not liable for any expenses. If the work did not pay it was no business of ours, and our investment was secured as a first charge on it.

Hon. PRO. SECRETARY rose and explained that after last Session feeling the necessity of strengthening the Government, all its members had placed their resignations in his hands—that the first thing he did was to offer the Office of Financial Secretary to Mr. Fraser.—It was refused.

Hon. J. W. JOHNSTON denounced this offer as a most unfair attempt to divide the Conservatives, and it was made, moreover, in such a way, that any honorable man would have been bound to decline it instantly.

Mr. HOWE replied that if it were wrong it was not worse than the offer of Mr. Johnston, when in power, to take in Huntington, McNab, &c.

Hon. J. W. JOHNSTON replied that the circumstances were very different.

The Railway Debate was brought to a close on Thursday evening. On a motion to defer the Bill for 3 months, there appeared for the motion—Messrs. Ryder, Freeman, Hall, Thorne, B. Smith, Marshall, L. M. Wilkins, Creighton, Johnston, M. I. Wilkins, Zwickler, Shaw, Mosher, Cowie, Holmes, Josiah Coffin, Moore, Bent, Whitman, Killam, Jost, Murray, Dr. Brown, John Munro, J. Campbell.—25. Against the motion—Messrs. Jas. Campbell, McQueen, Locke, Archibald, T. Coffin, Wier, E. Young, S. Campbell, McLellan, McLeod, Creelman, Comeau, Chishman, Wade, Henry, Bornezaf, P. Smyth, Howe, Annand, Dimock, McKinnon, Fulton, H. Munro, Doyle, Esson, Martel, and Unlatche.—27.

The man that says it, verily believes, that idolaters and all those other kinds of sinners that are mentioned in these sentences, are all exposed to the Curse of God, and his believing this is the cause of his repentance, and begging pardon for his sins; since he must be a desperate sinner indeed, that will not fly from such vices, from which he affirms with his own mouth so great and heavy Judgement to be due. In short, these Curses, and the Answers that are made them, are like our Saviour's Words in the Gospel; not the causes or procurers of the evil they denounce, but compassionate productions of it in order to prevent it. And one would indeed think, when we consider, that this manner of answering was originally appointed by God himself, people should be cautious how they charge it with being a wicked or foolish institution.

IN our last we simply stated, that the harsh communication of "A Churchman," in the *Colonist* of that morning, was founded on a mistake. Instead of acknowledging that mistake, the writer has published another and a still more bitter piece in that paper of Tuesday last, from the tenor of which we should certainly gather any other conclusion, than that the author is a "Churchman." If he were so indeed, surely he would not exercise his pen in a wanton attempt to disparage the highest Minister of his Church in the eyes of the public. He would not strive to hold up to ridicule his official acts, or endeavour to weaken the effect of his pulpit ministrations (those too in behalf of a charitable Society,) by such sarcastic remarks as he has put forth in his last paper. Nor can we see how a true "Churchman" can reconcile to his conscience such an attempt as he has thus made, to sow the seeds of strife and discord amongst his brethren, in a Diocese which has been hitherto happily free from the evils of party spirit and religious differences.

This anonymous writer would lead people to believe that some terrible innovations have been of late introduced into the Diocese, indicating the speedy advent of at least a semi-popish domination. Never was such a pernicious statement so void of foundation. Let any one enter any Church in this Province, east, west, north, or south, and he will find the service conducted as it has been for generations past.

We know of no command, we believe there is no desire, to make any unnecessary alterations, such as have given just offence in England, and would assuredly have the same effect here. None would deprecate such doings more than ourselves, nor be more ready to raise their voices against them.

We trust that far higher things are the aim of Episcopal influence in Nova Scotia. We trust that, to promote the real welfare of the Church, and the spread of true religion in our land, is the main scope of his labours. Good proof of this may be found in the unwearied and anxious "care of all the Churches," and in the self denying and laborious visitations which have filled up the short period of the present Episcopate. Surely all who love their Church, or who love their Saviour, will join, not in obstructing such exertions—not in writing or saying cutting things,—but in prayers to God for a blessing upon His servant, and in a cordial co-operation with him in every good work.

The writer's assertions that the Clergy have been "commanded" to take the *Church Times*, and circulate it amongst their parishioners, is as unfounded as the rest. There was nothing like a command. There was only a proper recommendation of the paper, and a strong desire expressed for its support. This, however, seems too much for such "a Churchman" as he of the *Colonist*.—We have no objection however to the epithet which it has pleased him to apply to our paper—the "ponderous *Church Times*,"—the word meaning, says Walker, "weighty, important, momentous, forcible, strongly impulsive." We thank him for this (perhaps unintentional) compliment, and in conclusion wish him better employment than "speaking evil of dignities," and casting firebrands abroad.

Married.

At La Have, by the Rev. H. L. OWEN, Jan. 9, Mr. GEORGE BOUTILIER, to Miss ELIZA M. WILKIE, Jan. 13th. Mr. JOHN W. WILKIE, to Miss RUTH E. HONNE, of New Dublin.

Feb. 3rd, Mr. JAMES T. FRASER, to Miss CHARLOTTE O. WILKELock.

On Wednesday, 2nd. February, at St. Paul's Church, Margaret's Bay, by the Rev. W. B. COCHRAN, Mr. JOHN WILSON, to Miss ISABEL BOUTILIER of that Parish.

Also, by the same, at the same place, Mr. GEORGE FRANK BOUTILIER, to Miss CATHERINE BOUTILIER of North Shore.

At Chester, on Monday the 24th ult. by the Rev. Dr. SHREVE, Mr. JOHN WESTHAYER, to Miss SARAH ANN HORNIBU.

Born.

At Lunenburg, Jan. 28, WILLIAM S. MORRIS, Esq. Deputy Surveyor, in the 65th year of his age.

At Musquodobit, on Sunday morning, 6th February, in the 68th year of his age, Mr. RICHARD WOODROFF, formerly of this city.