

# The Church Times.

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## Calendar.

### CALENDAR WITH LESSONS.

DATE	MORNING	EVENING
By 51	Deut. 12	Mat. 20
52	1 Sam. 17	1 John 2
53	1 Sam. 17	1 John 2
54	1 Sam. 17	1 John 2
55	1 Sam. 17	1 John 2
56	1 Sam. 17	1 John 2
57	1 Sam. 17	1 John 2
58	1 Sam. 17	1 John 2
59	1 Sam. 17	1 John 2
60	1 Sam. 17	1 John 2

## Poetry.

### H Y M N.

O SAVIOUR listen to my prayer,  
Thou, who the dying thief didst spare,  
And deign to make my soul thy care.  
Dear Lord remember me!

To Thee, as to my rest, I run,  
Wearied with sin--nor will I shun  
Thy Justice, due for evils done,  
Yet, Lord remember me!

Lord grant that I may love Thee too,  
My stubborn will to thine subdue,  
Oh make and form this heart anew,  
Oh! thus remember me!

To serve Thee while I sojourn here  
Be all my wish, nor doubt, nor fear  
Shall e'er disturb it Thou art near,  
And wilt remember me!

But shouldst Thou deem it right to mark,  
My pathway with temptations dark,  
Do Thou sustain my feeble bark,  
And still remember me!

Should friends below'd from me be torn,  
And I with trials, crosses, mourn,  
O SAVIOUR leave me not forlorn,  
But then remember me!

And when the hour of death is near,  
Be with me Lord, my soul to cheer,  
T quell each doubt, each rising fear,  
Then, then, remember me!

### GOD HATH A VOICE.

God hath a voice that ever is heard  
In the peal of the thunder, the chirp of the bird;  
In the torrent, as rapid and strong,  
In the streamlet's soft gush as it ripples along;  
In the zephyr, just kissing the bloom;  
In the rush of the sweeping simoom;  
In the hurricane whistle, or warblers rejoice,  
What do they tell thee but God hath a voice?

God has a presence, and that we may see  
In the fold of the flower, the leaf of the tree;  
In the sun of the noon day, the star of the night,  
In the storm-cloud of darkness, the rainbow of light;

In the waves of the ocean, the furrows of land;  
In the mountains of granite, the atom of sand;  
Twa where ye may from the sky to the soil,  
Where can ye gaze that ye see not a God?

## Religious Miscellany.

[From the *Democrat*.]

### BISHOP PARRY AND PUSEYISM.

Read from a Charge delivered in St. Vincent, on the 15th December last, by Bishop Parry.)

"Ye are aware, my Reverend Brethren, of the delays and delays which have recently, in this Island, retarded the Legislation on the affairs of the Church; and of the great cause apparently, of such delays and delays, namely a fear of innovation in the Church Services."

"I regret to acknowledge and deeply regretting the delay (to say the least) which has ensued among you, my Reverend Brethren, I am far from being either surprised or grieved at the alarm which has existed. When Clergymen in the Mother Country have distinctly claimed the power of arbitrating, even in opposition to the Diocesan, the laws and practices which they might themselves regard as conducive to edification, and this has been acted upon, both in England and the Colonies; and when, moreover, the Church

has had to mourn over the apostasy to the pernicious errors of Rome of many of her clergy, and the evidently Romeward tendency of many more—it was not to be wondered at nor yet to be regretted, that the people should feel alarmed for their Church, and afraid of being robbed one by one of its blessings, or at least of having them obscured and overlaid by, if not actually exchanged for, that multitude of Ceremonies, from the bondage of which it was one great object of the Reformation to deliver us. For such a feeling of jealousy on behalf of the Church, we have reason, I think, upon the whole, to be thankful: even if it should, in particular instances, have taken alarm without cause, and have shown itself in a jealousy of individuals most deserving of respect and confidence. At all events, it is a feeling that should be met frankly and honestly. We should be ready to show that we have no desire to innovate; no love of change,—no hankering after the gaudy and overloaded ritual of mediæval times; and that if, in any instance, we are anxious to correct irregularities which have imperceptibly crept into our practice in the course of time, it is not for the sake of innovation, or in a spirit of dictation, but from a conscientious regard to the solemn vows and engagements which we have entered into as Clergymen; and that even in regard to these, we are ready to respect the feelings and consciences of others as well as our own, to take a comprehensive view of our duty as prescribed by the whole complex law of our Church, as shared too with others, as measured, not by the opinions of a party, but by the standard of truth—remembering that change is, in itself, an evil, as tending to unsettle the religion of many, and that, therefore, even improvements are to be introduced with care, that their effect may not be marred by feelings of uncertainty and dissension."

### BISHOP PARRY AND DISSENT.

"Among the difficulties, my Reverend Brethren, which beset the Clergy in the discharge of their duties, there are those connected with our conduct towards such as dissent from the doctrines of the Church, or who separate from her communion. On the one hand, there is the danger of bigotry and intolerance, on the other, of unfaithfulness to trust reposed in us as depositaries of the doctrine and discipline of the Church. Against intolerance, we have our blessed Lord's decision, when John said to him, "Master, we saw one casting out devils in thy name, and he followed not us; and we forbid him, because he followed not us." And Jesus said, "Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me." Yet our Lord did not bid St. John unite himself with such persons. His duty was to follow Christ—and without judging or yet encouraging the irregular courses of others, to leave it to the Lord of all to overrule them to his own all-wise purposes.—"What have I to do," says St. Paul, "to judge them that are without?—They that are without God judge them." But whilst we are forbidden to be censorious or intolerant, we are no less distinctly taught in Holy Scriptures to shun divisions in the Church of Christ, and to avoid those that cause them. Without judging others, we must yet be faithful to the Church, and true to our principles, and not presume, in the hope of being applauded as liberal, to compromise either any truth of the Gospel, or any institution of Christianity. Even for the sake of peace and worldly usefulness, setting aside for a moment the far higher consideration of truth and holiness, it is far better that those who differ seriously from each other in matters of religious duty, should work apart in mutual charity, on separate lines, which may meet hereafter, than by giving up what they believe to be essential, or by encouraging what they consider to be wrong, patch up a hollow truce which would destroy the character, and paralyze the energies of both. "Can two walk together," the Prophet asks, "except they be agreed?" Will they not hinder rather than help each other in their way, until they have first settled their differences? Will not collision rather than co-operation, be the probable result?"

Of the Wesleyans, in particular, who abound among

us, and who in this country certainly are entitled to the praise of having been the first in the field of missionary work, though not of having born, as some of their advocates erroneously suppose, the sole labourers therein, I would earnestly hope that the day may not be far distant when they may look unto the rock whence they were hewn, and to the hole of the pit whence they were digged; in other words, that they may once more turn their eyes to the Church, of which their Founder was a Presbyter, and from which he never contemplated such a separation as has since taken place. Surely it has lasted long enough;—especially as the reason, the only reason which in that way justified even the irregularities of Wesley, the then apathy of the Church in regard to the salvation of the great masses of Society, has long since ceased. Surely, I repeat, it is time that the sore should be healed; and that Rome should no longer be able to say, "See how these heretics split among themselves into factions and sects" or that a heathen man, when invited to become a Christian, should be perplexed to know to which body of Christians he shall unite himself, or argue from our disputes that there is no certain Church or Gospel at all. Surely then, I again repeat, it is time that the Church should consider how she may best recover to her bosom the children who have left her; and that the Wesleyan body should ask themselves whether they may not now (although it could not be found a hundred years ago, but whether they may not now) find within the pale of the Church of England, extending as it does around the globe, from Labrador to New Zealand, from these Islands to Hong Kong, ample room for all that energy and zeal, and fervent devotion, by which they have, as a body, been so honorably distinguished, and so labor not merely with or it may be against the Church, without any longer incurring the imputation, at least, if not the guilt, of extravagance and schisms, and an unauthorized assumption of sacred offices. And yet, on the other hand, without any compromise of reasonable liberty, much less any diminution of Christian zeal or activity."

### APPRECIATION OF THE LITURGY.

The following is from the *Star of the West*, a leading Universalist paper.—

It is supposed by a writer in one of our periodicals that the object of the disciples in asking our Lord how to pray, was not so much to learn the spirit of prayer, as it may be presumed that they already, to greater or less extent, were possessed of the spirit of prayer. According to this writer, then, it was a form of prayer which the disciples would have our Saviour teach them, when they said, "Lord, teach us to pray." However this may be, one thing is certain—forms of prayer are infinitely preferable to the miserable, unscriptural, and sometimes even wicked "prayers," which, under the denomination of "extempore prayers," are in fanaticism, in superstition, or in infidelity, too often delivered from the pulpit, around the altar in the social circle, and even in private. How infinitely preferable is a form of words well selected, to such dark and heathenish mummeries!

The beautiful, and in some respects scriptural "liturgy" of the Protestant Episcopal Church, presenting as it does, in perhaps most of its Collects, no violence to the sublimely benevolent teaching of the Holy Spirit, may be in some sort regarded as a model, after which all supplicants who in public exercises would pray unto edification, would be well employed in arranging their petitions. It is remarkable with what comparative rarity that most beautiful of all beautiful forms of prayer which our Lord taught his disciples, is used by any denomination of Protestant Christians, excepting the Episcopalians!

CONTENTMENT AND SATISFACTION.—I make a distinction between the two. The former recognises a Supreme Hand in the arrangement of one's lot, and bows with the conviction, "All is well;" the latter recognises future good as attainable, and presses on, saying, "All will be better." Hence the same man said, "I have learned in whatever state I am therewith to be content," and, "I have not yet attained, but press on."