

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING.	EVENING.
Feb. 21	Gen. 22; Luke 7; Gen. 42; Eph. 1	
22	Gen. 22; Luke 7; Gen. 42; Eph. 1	
23	Gen. 22; Luke 7; Gen. 42; Eph. 1	
24	Gen. 22; Luke 7; Gen. 42; Eph. 1	
25	Gen. 22; Luke 7; Gen. 42; Eph. 1	
26	Gen. 22; Luke 7; Gen. 42; Eph. 1	
27	Gen. 22; Luke 7; Gen. 42; Eph. 1	
28	Gen. 22; Luke 7; Gen. 42; Eph. 1	
29	Gen. 22; Luke 7; Gen. 42; Eph. 1	
March 1	Gen. 22; Luke 7; Gen. 42; Eph. 1	

* Proper Lessons for Feb. 21--Morning, Wisdom 19--Evening
* Feb. 23. The Athanasian Creed to be used.

Poetry.

LENTEN THOUGHTS.

"Commune with your own heart, and in your chamber, and be still."--Ps. iv.

When this gay world's bright changing scene,
Is hidden from thy sight;
When far away its busy din,
Perchance in quiet night:

When but of sleep which never sleeps,
Look on the form above;
And sees if thou thy mind is full
Of vanity or love:

Then raise to God thy silent prayer,
Thy secret search to aid;
To bless thy way with heavenly grace,
When that last search is made.

Then ask thy weak and sinful heart
What battles it hath waged;
What sin is yet within its hold,
What evil thought restrained?

Ask it if Christ or Satan's wiles
Have most dominion there!
If David's pleasures be its friend,
Or Martha's worldly care!

Tell it that Christ is at the door,
He waits to enter in;
But never can he find us here,
With thought impure or sin.

Then when the strictest search is made,
To God thy sins confess;
And on thy knees each one rehearse,
The greater and the less.

Declare thyself what sure thou art,
A creature weak and frail;
Before thy Maker and thy Judge,
Thy worthlessness bewail.

Religious Intelligence.

Memoir of the Right Rev. David Low, D. D., Bishop of Ross, Moray, and Argyle. By the Rev. W. Blatch, Incumbent of St. John's, Pittenween. Livingtons.

The book before us is not merely a memoir of the venerated prelate whose name it bears, but further, as the title-page indicates, it comprises "sketches of the principal events connected with the Scottish Episcopal Church during the last seventy years." Bishop Low's private life, indeed, was of that quiet unostentatious character which affords few materials for the biographer, but, intimately connected as he was with the ministry of the Scottish Church for more than half a century—for thirty one years one of her chief rulers, it is not surprising that Mr. Blatch should have been able to work up a narrative of more than common interest, not only for the student of ecclesiastical history, but for all who have at heart the welfare of our own branch of the Catholic Church.

Fifty years ago the Scottish Church was simply ignored by the vast majority of English Churchmen. Multitudes were positively unaware of its existence; whilst of a few who had heard of such a body as the "Scottish Episcopalians," it is not too much to say that the greater part—amongst them some very excellent men—considered the fact of the non-establishment of that body as sufficient *prima-facie* evidence against its orthodoxy. Literary Scotchmen, who found it convenient to forget the fanaticism of the Covenanters, told them that the Presbyterian Kirk was identical in doctrine with the Church of England; and the fact of its being "the Establishment," went far to remove their misgivings respecting the minor defects of discipline, involved in the repudiation of the Episcopal order.

So the small remnant which still adhered to Epis-

copy was despised and neglected—nay, more than this, deliberately persecuted by penal laws. Of Bishop Low, Mr. Blatch says—

"His having been the last remaining link between the present generation and the proscribed and persecuted clergy of the last century—the last servant of the Scottish Episcopal Church whose ministrations commenced before the repeal of those 'penal laws' which, so late as 1792, rendered it felonious to officiate to more than four persons at a time, and subjected the clergy to imprisonment or banishment for infringing this law of a Christian Government against Christian ordinances, rendered him still more an object of interest and veneration, as connecting in his own person the Scottish Church in her deepest depression with her present comparative prosperity."

"Even now," we quote the author's own words again, "such are the disabilities attending the clergy of this Church, so small are their stipends, so discouraging and painful their position, that no small degree of self-sacrifice and resolution, no slight strength of principle and of devotedness are necessary to induce men of requisite education to bind themselves to her altars; especially as the qualifications they must bring to the sacred ministry would secure a far higher prospect of worldly prosperity in almost every branch of secular industry. But if the services of the Scottish Church offers little external inducement in her present condition, what must have been the case seventy years ago, when she was perhaps the most distressed, obscure, and poverty-struck branch of the Church-Catholic?"

Such was the state of things when David Low was born, at Brechin, in 1768, and such it still continued, when, in 1789, he was admitted to the order of priesthood, and accepted the cure of Pittenween, "a charge which he never entirely surrendered till the day when all earthly alliances were severed, nearly sixty-six years after." In 1819 he was elected to the see of Ross and Argyle, a see of such enormous geographical extent, that, at his urgent request and mainly through his generous munificence, it was divided in 1847, in which year he resigned Argyle and the Isles, continuing to hold Moray and Ross, until, in 1850, age and infirmities compelled the venerable prelate to withdraw altogether from the Episcopal College; and four years later he "fell asleep" peacefully, at Pittenween, amidst the scenes of his youthful ministry, in the sixty-eighth year of his ordination.

Such is a brief outline of Bishop Low's career, but it is by no means an outline of the interesting topic which Mr. Blatch has woven into the thread of his narrative memoir. When we consider the long duration of Bishop Low's Episcopate, and the changes which passed over the Scottish Church during that eventful period, we may well expect to meet with many interesting episodes, which are hardly chronicled elsewhere, and with incidental allusions to all the minor vicissitudes affecting that struggling community. Such are the repeal of the penal laws—the efforts to secure the *Regium Donum*, the appointment of Bishop Luscombe at Paris, the interchange of kindly sympathies between the American and Scottish Churches, the institution of the Gaelic Society, the partial repeal of the restriction clauses of 1792, the secession of Mr. Drummond and others, with the troubles consequent upon their schismatical conduct. These and other like subjects with some of which our readers were familiar a few years back, through the notices of the public journals, came before us in all the freshness of novelty in the correspondence of the earnest and simple minded prelate, to whom these matters were something more than the mere fitful excitement of the passing hour.

The reaction of feeling which, during the last twenty years, has taken place in England respecting the Scottish Church, has not unnaturally, perhaps, induced in some instances exaggerated admiration of her constitution and discipline, now that her existence has been proved, and her *status* fixed.

A perusal of Bishop Low's memoir will, we think at least, demonstrate to those who would force on a premature rupture between Church and State in the sister-communication, that dis-establishment is no certain cure for the evils under which we suffer, and that there may be other forms of dependence as depressing in their results as that of State bondage.

Unanimity with regard to the Communion Office seemed as impracticable in the Scottish Episcopal College as on the English "Bench;" and if the mandates of our Spiritual Peers occasionally meet with less attention than the character of their sacred office would warrant, no more can be said of the injunctions of the Right reverend Bishops in Scotland, who have nothing but the authority of their sacred office to rely upon. Mr. Blatch has, perhaps, hardly brought out in sufficiently strong relief one evil familiar to all who are practically acquainted with the working of the Scottish Church, the injurious effect upon the usefulness especially of the inferior clergy, produced by their dependence upon the laity. In too many cases their position is merely that of pensioners upon the bounty of their wealthy lay brethren, who, whatever may be their general munificence and liberality towards the Church at large, would seem in this respect bent upon perpetuating the evils of a non-established Church, without availing themselves of its advantages.

In some cases, no doubt, this arises from fear of Presbyterian prejudice, in others from jealousy of spiritual power, in others from carelessness and indifference to Church principles; but whatever be the cause, the result must be a matter of unfeigned regret to all those who have at heart the diffusion of Catholic truth among our northern fellow-subjects.

That the gentlemen of Scotland fear lest their endowments should share the fate of the bequest of their forefathers in a future Reformation, is the only charitable solution of the anomaly that a Church reckoning among its members more wealthy and powerful individuals, in comparison to its whole numbers, than any other religious community in the world, should present the spectacle of so much poverty amongst its clergy, and so little splendour in its ecclesiastical foundations. In making these remarks, we, of course, admit that there are a few most honourable exceptions.

But we must not pursue the subject farther. We will only once more refer our readers to Mr. Blatch's memoir, in the full conviction that they will there find much interesting matter, well arranged, and compressed within very moderate limits, bearing on the subjects to which we have alluded.—*London Guardian*.

FAITH.

FAITH is the gift of God. It springs from above, it is a heaven-born principle. True faith is like a goodly pearl which shines by its own lustre, and reflects a light and glory around it. You can obtain it only by earnest prayer, and crying to him who giveth the Holy Spirit to them who ask him. The disciples were aware of this. They prayed, "Lord, increase our faith." "Without faith it is impossible to please God." A man may look at the starry hosts in the heavens, and fancy they are all alike, without observing their distinctive beauties. It is the telescope which makes the discovery of Saturn a ring—of the planets and satellites revolving around their glorious centre. Now, faith is the telescope which looks into the mysteries of the kingdom of heaven. It brings the promises near, it reveals a crucified Saviour, it discovers the hidden darkness of the soul, unfolds to view sin in all its deformity, makes it look hateful and loathsome, leads to repentance, deep humiliation, and confession of guilt before God, produces godly sorrow, contrition, mourning for the past, and bitterness of heart. It points to the Lamb of God, who taketh away the sins of the world. It discloses a present condemnation on account of sin, and marks out a plan for an escape from everlasting woe. Faith produces a change within the heart, a change of principle, a translation from darkness into the marvellous light and fellowship of the gospel. It overcomes the world, purifies the heart, worketh by love. It is the root of all other graces, the foundation of all happiness. It honors and exalts Christ as the great Intercessor and Mediator, paves the way to holiness and righteousness of life, and at length introduces the believer to the everlasting kingdom of glory.—*Chris. Witness*.

ST PAUL'S PARTICULARITY IN MONEY MATTERS.

Elites in the abstract, most persons know but little of. But the ethics of money matters they understand thoroughly. This fact St. Paul seemed to