

# The Church Times.

"Evangelical Truth--Apostolic Order."

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## Calendar.

### CALENDAR WITH LESSONS.

Day's Date	MORNING.	EVENING.
S. July 18	1. Gen. 12-14	2. Th. 2
M. 19	2. Gen. 15-18	3. Th. 3
T. 20	3. Gen. 22-24	4. Th. 4
W. 21	4. Gen. 27-31	5. Th. 5
Th. 22	5. Gen. 37-42	6. Th. 6
F. 23	6. Gen. 45-48	7. Th. 7
S. 24	7. Gen. 50	8. Th. 8
M. 25	8. Gen. 1-3	9. Th. 9
T. 26	9. Gen. 4-7	10. Th. 10
W. 27	10. Gen. 8-12	11. Th. 11
Th. 28	11. Gen. 13-16	12. Th. 12
F. 29	12. Gen. 17-22	13. Th. 13
S. 30	13. Gen. 23-26	14. Th. 14
M. 31	14. Gen. 27-31	15. Th. 15

## Poetry.

### EVENING PRAYER.

FATHER by Thy love and power,  
Comes again the evening hour;  
Light has vanished, labors cease,  
Wearied creatures rest in peace.  
Woe whose genial dew distill  
O'er the lowest weed that grows,  
Father! guard our couch from ill,  
Lull Thy children to repose:  
We to Thee ourselves resign,  
Let our latest thoughts be Thine.

Saviour! to Thy Father bear  
This our feeble evening prayer:  
Thou hast seen how oft, to-day,  
We, like sheep, have gone astray;  
Worldly thoughts, and thoughts of pride,  
Wishes to Thy cross untrue;  
Secret faults, and undescribed,  
Meet Thy spirit piercing view;  
Blessed Saviour! yet through Thee,  
Pray that these may pardoned be.

Holy Spirit! breath of balm!  
Fall on us in evening's calm.  
Yet awhile, before we sleep,  
We with Thee will vigils keep.—  
Lead us on our sins to muse,  
Give us truest penitence,  
Then the love of God infuse,  
Breathing humble confidence;  
Melt our spirit, mould our will.—  
Soften, strengthen, comfort still.

Blessed Trinity be near,  
Through the hours of darkness drear,  
When the help of man is far,  
Ye more clearly present are;  
Father, Son, and Holy Ghost,  
Watch o'er our defenceless head.  
Let Your Angels' guardian host,  
Keep all evil from our bed,  
Till the flood of morning rays  
Wake us to a song of praise.

## Religious Miscellany.

### POSTURE IN PRAYER.

ONLY turn to your Bible and see there how all who really prayed behaved when they prayed. Begin with the Old Testament. And "he stood before the Altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands. For Solomon had made a brazen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards Heaven." "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and gave thanks before his God, as he did aforetime." Ezra says, "At the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to Thee my God." Then Job "rose and rent his mantle, and fell down upon the ground and worshipped." Or if we hasten on to the New Testament, after these few examples, we find the same thing. Thus the wise men, "fell on and worshipped." "There came a leper to Him, beseeching Him, and kneeling down to Him and saying, if Thou wilt Thou canst make me clean." "When Simon Peter saw it, he fell down at Jesus' knees, saying Depart from me, for I am a sinful man, O Lord." "And behold there came a man named Jarius, he was a ruler of the synagogue: and he fell down at Jesus' feet and

brought Him that He would come into his house." "The woman fearing and trembling, knowing what was done in her, came and fell down before Him." "Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died." "There came to Him a certain man kneeling down to Him." Stephen "kneeling down, and cried with a loud voice, Lord, lay not this sin to their charge." "Peter put them all forth, and kneeled down, and prayed." It is said of St. Paul, "when he had thus spoken he kneeled down on the shore and prayed." And shall we not above all consider the example of our Lord, who "kneeled down and prayed" in His agony, who threw Himself with His face to the earth, and bent low when He prayed.

O my friends, we should indeed "worship and fall down and kneel before the Lord our Maker;" we should fall down before our Heavenly Father; we should fall low on our knees before His footstool; we should cast ourselves at His feet: we should bend ourselves before the Throne of grace, for God is in Heaven and we on earth; God is high exalted in the very Heaven of Heavens, and we are very low, made of dust, worms crawling on the earth; God is most holy and most pure, and we are vile earth, with vile bodies and vile souls, poor wretched sinners, deserving wrath, not worthy to lift our eyes unto Heaven, utterly unclean. What are we that we should advance boldly into the presence of the everlasting, most mighty, most glorious God? Should we draw near and lounge and sit at ease and lazily cry for life, for peace, for pardon, for deliverance from hell? Should we not creep in, as it were, into God's House, and bow our heads low, and bless God with true humility, for suffering us to draw near to Him in His House of prayer through the merits of His dear Son. Great honour, great grace is it that God should call any building which we can rear, His House; great honour and great grace that we should be allowed to enter in and pray; for we are but poor sinners, all of us covered with sin, all of us unfit to stand in God's presence, all of us unclean, with unclean hands, and unclean hearts.

Nor can we enter into God's House and cry "Father" to Him who is in Heaven, except for the sufferings of our Lord. Every time we cross the porch we should say to ourselves, "Christ has died; therefore, I must abuse myself as, through my sin, I had a hand in His death. Christ has risen; therefore I have a hope of pardon." Thus shame and hope, a deep sense of sin, and thankful thoughts of the free grace of God, should be mixed together in our souls as we cross the threshold of the Church. Every prayer, whether it be for body or for soul, whether it be a thanksgiving or a cry for pardon, reminds us of our sins and of Christ's agony and death; but no acceptable prayer could be offered, no House of prayer would be raised, except there were this Mediator between God and man, this Peacemaker, through whom we pray, we could not approach our Heavenly Father in prayer, unless we pleaded the merits of Christ's blood, unless we came by Christ. Should we not then approach with awe and great humility, and bend our faces to the earth when we remember in all our prayers the sufferings of Christ? Should we not also cast ourselves on the earth, when we remember the Majesty of God, His greatness and glory, His dazzling purity.

If hitherto you have been wont to sit, begin, begin at once to kneel. We should worship God both with body and soul; where the body is not humbled, we have proof of an unhumiliated soul; where there is no kneeling, there is no true praying; there cannot be inward reverence where there is outward irreverence. Every part should join in worship; flesh, spirit; body, soul; the outward the inward man. God is not content with half of the man; He wants the whole man to be humbled before the throne of grace. A praying spirit would drag down the body and force the knee to bend: a praying spirit would not suffer us to sit; it would seek to place us in an outward attitude of humility that it might visibly declare humility of spirit. Begin then, I beseech you, to kneel when you pray in Church. Do not hesitate; do not delay; begin at once; break through your old custom, as it is an

evil custom, be not ashamed to change, where the change is for the better, be not slow to change; add not one sin more to your account; and a sin it is to sit when you pray.—Toronto Church.

### A MINISTER'S MEDITATION.

"LET me not forget, that I am bound to minister unto 'the whole as well as the sick.'" With God's blessing, *I will not be satisfied until I have gone into every house*. All are committed to the care of the Lord's steward. He must watch for souls as one that has to give an account. Good Bishop Wilson recommended keeping a "Notitia Parochialis." This will give accuracy to my work, and afford me opportunity for *intercession for each in turn*.

"I must not think only of the poor. The rich and those in trade have souls to be saved or lost. Their temptations in some respects differ, but they are as severe and more perilous. I have seen, as a deacon, how much harder it is to get at the mind of such than the poor. Perhaps I have offended, in some cases, by want of delicacy and tact. I have known a foolish man, on being abruptly reproved, make a vow of never entering the Church while such a one was minister. A more discreet appeal to the conscience, at the well-chosen moment, than that which, in your zealous zeal, had been made, or by letter, may have been the means of a happy conversion, instead of proving a barrier in the way of Salvation. When the prophet Nathan sought to awaken David to a sense of his sin, he had recourse to a parable. Lord, if we would but seek Thy guidance, from Holy Scripture, and the teaching of Thy Spirit, how often should we be saved from hurting Thy cause by our folly and error! When Thou sendest affliction, losses, or death into a family, and the fallow ground is providentially broken up, then may we not hope to fall in with Thy Divine purpose, in the employment of Thy grace? A parent's heart is touched by interest shown by the pastor in the children of a family; oftentimes an effectual door is opened at the approaching hour of Confirmation. O! may I remember that I am to *watch*. The sentinel may not rest till his watch is over. Shall he that watcheth for souls be less earnest and devoted to the Captain of salvation that appointed him? To some I have incautiously appealed with words begetting fear, whose hopes should rather have been awakened; and thus have I "made the righteous sad, whom the Lord made not sad." Others have been too tenderly dealt with, who were making themselves vile, and I restrained them not. What need have I to pray for a right judgement in all things! How carefully should the plan of visiting for each day be formed and prayed over, before leaving home? Shall the earthly physician go beyond the heavenly in these things? Many must be urged to press onwards as not having yet apprehended. All require being reminded to forget the things which are behind, and reach after those that are before; to grow in grace; to add to their faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience goodness; and to goodness brotherly kindness, and to brotherly kindness charity."—Pinder's Meditations on the Ordination Service.

THE "Memorial" has again been considered by the Commission of the House of Bishops; but again have they been unable to take any action upon it. The difficulties of the case, it would seem, are too great to be overcome even yet; and they require more time and more information, to enable them to decide upon the course it is most desirable to pursue. The fact is, the Memorial has gone too far—it has asked for far too much; and the practical mischief of this is now being experienced; for, with every disposition, we believe, to yield, as much as they safely and prudently can do, in order to adapt the services of the Church, at any rate, to the necessities of the times, the whole case has been rendered so complicated and so hazardous, by the introduction of radical changes into the propositions of the Memorial, that the Commission are no doubt distracted, and find it necessary to proceed well, even as to what little they may have the courage to grant. There can be no doubt, however, that shorter and more adaptable services must be arranged and authorised.