

# The Church Times.

"Evangelical Truth--Apostolic Order."

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## Calendar.

### CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S.	July 20	9 Sam. of Tria.	1 Kings 19; John 8; 1 Kings 19; 1 Tim. 2
M.	21	Jerom.	Jerom. 20; Jerom. 20; 2 Tim.
Tu.	22	17	17; 18; 19
W.	23	18	18; 19; 20
Th.	24	19	19; 20; 21
F.	25	20	20; 21; 22
S.	26	21	21; 22; 23
S.	27	22	22; 23; 24
S.	28	23	23; 24; 25
S.	29	24	24; 25; 26
S.	30	25	25; 26; 27

\* The Apostles Creed to be used.

## Poetry.

### THE BURIAL OF MOSES.

"And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day."—DEUT. xxxiv. 6.

By Nebo's lonely mountain  
On this side Jordan's wave,  
In a vale in the land of Moab  
There lies a lonely grave.  
And no man durst that sepulchre,  
And no man saw it ever;  
For the angels of God upturned the sod,  
And laid the dead man there.

That was the grandest funeral  
That ever passed on earth,  
But no man heard the trampling  
Or saw the train go forth.  
Noiselessly as the daylight  
Comes when the night is done,  
And the crimson streak on ocean's cheek  
Grows into the great sun;

Noiselessly as the spring-tide  
Her crown of verdure weaves,  
And all the trees on all the hills  
Open their thousand leaves;  
So, without sound of music,  
Or voice of them that weep,  
Silently down from the mountain  
The great prophet came to sleep.

Perchance the bald old eagle,  
On gray Beth-peor's height,  
Out of his rocky cryo  
Looked on the wondrous sight.  
Perchance the lion stalking,  
Still shuns that hollow'd spot:  
For beast and bird have seen and heard  
That which man knoweth not.

But when the warrior dieth,  
His comrades in the war,  
With arms reversed and muffled drum,  
Follow the funeral car.  
They show the banners taken,  
They tell his battles won,  
And after him lead his masterless steed,  
While peals the minute-gun.

Amid the noblest of the land  
Men lay the sage to rest,  
And give the bard an honor'd place  
With costly marble drest.  
In the great minister transept,  
Where lights like glories fall,  
And the choir sings, and the organ rings  
Along th' emblazoned wall.

This was the bravest warrior  
That ever buckled sword;  
This the most gifted poet  
That ever breathed a word;  
And rever earth's philosopher  
Traced with his golden pen  
On the deathless page truths half a sage  
As he wrote down for men.

And had he not high honor?  
The hill-side for his pall.  
To lie in state his angels wait  
With stars for tapers tall,  
And the dark rocks place like tossing plumes  
Over his bier to wave,  
And God's own hand in that lonely land  
To lay him in the grave.

In that deep grave without a name,  
Whence his uncoffined clay  
Shall break again, most wondrous thought!  
Before the judgment day;  
And stand with glory wrapped around  
On the hills he never trod,  
And speak of the strife that won our life  
With th' Incarnate Son of God.

Oh, lonely tomb in Moab's land,  
On dark Beth-peor's hill,  
Speak to these curious hearts of ours,  
And teach them to be still.  
God hath his mysteries of grief,  
Ways that we cannot tell;  
He hides them deep like the secret sleep  
Of him He loved so well.  
—Dublin University Magazine.

## Religious Miscellany.

### THE MORAVIAN BRETHREN RECOGNISED AND ASSISTED BY THE CHURCH OF ENGLAND.

THE connection between the English and Moravian Churches, has been remarkable from the beginning of the Reformation. Huss was the founder of the latter, and Wickliffe of the former. It was from Wickliffe's writings that Huss derived his knowledge of the true faith and Wickliffe's protest against the sentence of burning pronounced upon the Hussites by the Archbishop of Prague, first excited persecution against himself. Hence, it is not strange that a strong sympathy should be felt and manifested by these Christian peoples towards each other, and it is delightful to observe the noble liberality which the prosperous Church of England has shown to her afflicted, yet faithful sister, at various periods of their history. This is one of many aspects in which our mother church has proved herself to be the protectress of the "Protestant religion," and entitled herself to the love and gratitude of the Protestant world.

This subject has been briefly alluded to on a former occasion; but it is believed that the facts are worthy of being more fully set forth.

A volume is still extant which contains "the Acts of the British Parliament touching the Moravian Brethren, A. D., 1749." The occasion of these "Acts" was a petition of Deputies from the United Parliament to their Settling in His Majesty's Colonies in America, especially in Georgia. Before leave was given them, the character and claims of the Brethren and their church underwent a severe investigation. Among other grounds of confidence which the Deputies alleged, was, that the said church had been already countenanced by the King and State of England. To support this assertion, the deputies produced twelve vouchers, among which was a document containing an Account of the Distressed State of the Ancient Church of the Fraternal Unity, addressed to the Church of England, given in the Synodal Conveno of Lyca in Great Poland, Feb. 10, 1683—whence account was recommended by Archbishop Sancroft, and Bishop Compton, of London, to "the consideration of all pious and compassionate Christians."

In this address it was set forth (among other things) "that the Bohemian Church had been free from her infancy, for almost seven hundred years, from the encroachments of the Romish See; but that crushed at last by its piling power, it was sinking apace with death and ruin, when being ready to expire, she brought forth a Benoni, a progeny which, growing up the several parts of Bohemia, animated and acty one spirit, obtained the name of 'Fraternality.'"

"That this church, the less of the truly ancient faith, watered and ened by the blood of Huss, and Jerome of Prag taking deep root in Bohemia, spread its boughs far as Poland, renouncing the growing error of Popery, and preserved the succession of Epap orders.

"That King Frederick (Polonia being roused and dispossessed of his realm) this church shared the same fate.

"That this church in Poland continued for many years prosperous, under the privileges granted and confirmed of diverse kings and princes; but nothing able to contend with the potent strength of the Roman Catholics, was bereft of her former protection, languishing since under the rage and fury of those who ate all faith.

"That it was through the envy of the English Church they were formerly from a fatal ruin,

\* Wonderful to tell, those are "growing still"—vide Immaculate Conception.

but that after so great suffering, they have scarce recovered their spirits."

The deputies also produced an account of the sufferings of the Episcopal Reformed Churches, and an address to the Church of England, by the encouragement of George the First, and the solicitation of Archbishop Walker, and Bishop Robinson, of London, A. D., 1716—G.

So that on four different occasions, viz: at the date of those two documents, 1683 and 1716, at the "former" period here referred to, 1780, and again on occasion of this very application, 1749, substantial aid was given to the Moravian Brethren by the Anglican Church, together with the highest testimony to the validity of their claims, and again at the date of this very application, A. D., 1749.

Their petition, (on this last occasion) was presented and strongly supported by General Oglethorpe. It was under consideration from February to May; in March it passed the House of Commons unanimously, and in the House of Lords, after a speech by the Earl of Halifax, and one by the Bishop of Worcester, in which he declared the approbation of the whole Episcopal Church, the bill passed *nem con*. The venerable Bishop Sherlock, of London, at first objected, but after full consideration, withdrew his opposition, and ever after became a firm friend of the Brethren.

Again, great calamities were experienced in their continental settlements during the campaigns of 1808 and 1812-13, at which times, large sums were remitted from England for their relief.

Another fact is worthy of notice in this connection.

Archbishop Potter, the well-known writer on church polity, was waited on by a committee appointed by the Board of Control for the Colonies, to desire his opinion concerning the Moravian Brethren, to know whether any thing in their doctrine was so far repugnant to those of the Church of England as to make it improper to admit some of the "Acts" of the Brethren in Georgia. On this occasion the Archbishop has pleased to declare—

"That he had been long acquainted by books, with the church of the Moravian Brethren, and that they were Apostolical and Episcopal, not containing any doctrines repugnant to the Thirty-nine Articles, and that he was confirmed in this opinion, by the conferences he has lately had with Count Zinzendorf."

The archbishop addressed to Count Zinzendorf, on the occasion of his election to the office of Bishop in the Moravian Church, a congratulatory Latin epistle, of which the following is a translation:

"John, by Divine Providence, Archbishop of Canterbury, to the Rt. Rev. Count Nicholas Lewis, Bishop of the Moravian Church, sendeth greeting:

Most sincerely and cordially do I congratulate you upon your having been lately raised to the sacred and justly celebrated episcopal chair of the Moravian Church (by whatsoever clouds it may be now obscured) by the grace of Divine Providence and the plaudits of the heavenly host; for the opinion we have conceived of you does not suffer us to doubt it. It is the burden of my ardent prayer, that this honor so conferred, and which your merit so justly entitles you to, may prove no less beneficial to the church, than at all times acceptable to you and yours. For insufficient as I am, I should be entirely unworthy of the high station in which Divine Providence has placed me, were I not to show myself ever ready to use every exertion in my power for the assistance of the universal church of God; and especially to love and embrace your church, united with us in the closest bond of love, and which has hitherto, as we have been informed, invariably maintained both a pure faith and primitive discipline, neither intimidated by dangers, nor seduced by the manifold temptations of Satan. I request, in return, the support of your prayers, and that you will salute, in my name, your brother bishop, as well as the whole Christian flock over which Christ has made you an overracer. Farewell.  
Given at Westminster, July 10, 1737.

THE LITURGY.—The English Liturgy indeed gains by being compared even with those five ancient Lit-

\* Holmes History.