

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING.	EVENING.
S. Oct. 7	18 A. M. Trin.	Book of Judith
M. 8	Book of Judith	Book of Judith
T. 9	Book of Judith	Book of Judith
W. 10	Book of Judith	Book of Judith
Th. 11	Book of Judith	Book of Judith
F. 12	Book of Judith	Book of Judith
S. 13	Book of Judith	Book of Judith
S. 14	Book of Judith	Book of Judith
S. 15	Book of Judith	Book of Judith

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FOR THE CHURCH TIMES.

SUNRISE AND SUNSET.

"Better is the day of death, than the day of one's birth."—Ecl. 7. 2. v.

Hast thou e'er watch'd thro' a long still night,
And earnestly wish'd for the morning light,
And when in the East, a bright amber ray,
Betoken'd the near approach of day,
Hast thou not view'd the deep'ning glows
With admiring gaze as the sun arose,
And thought if a Pagan could be forgiven,
His worshipping sought but the God of heaven,
That he who in marriage's rosy bow
Brought bloodless offerings of flowers,—
The child of Peru—two sacred flowers—
Might be gently taught by the righteous One,
For having ne'er known the more excellent way,
To him he appear'd the first cause of day;
And he thought were he long to withhold his light,
All would sink in the chaos of endless night!

But to see a more perfect light doth shine,
Reveal'd in the Volume of Truth Divine,
Which duly impress'd by His spirit's power,
Will afford sweet peace in life's true my hour,
And ever our voices and hearts we'll raise,
To him in grateful prayer and praise;
Let us each go forth with a gladsome might,
Array'd in the Christian armour bright,
A ceaseless war 'gainst our foe to wage,
From childhood's morn till our latest age.

But tho' the bright sun in noon doth blaze,
I like him best with less dazzling rays,
When with rain-dew tints he bedecks the sky,
As toward the end of his course he draws nigh,
Throwing rich gleams o'er the dappled west,
Of sapphire and gold as he sinks to rest,
To rest? No! to rise in another sphere—
And tho' nature may shed the dewy tear,
He sees it not—nor beholds the gloom
That will not disperse until he come
Once more to usher a glorious day,
And chase the dark shadows of night away:
But not comfortless left are the darkest hours—
With refreshing dews and perfumed flowers,
Which, tho' they seem brighter in gay sunlight,
Yet their sweet scents are for passive night.

So the Christian rejoices whose race is run,
When the contest is ended, the prize is won,
He is comforted thro' the vale of death,
And his faith sustained till the latest breath,
Bright visions are thrown before his eyes!
New angels beckon beyond the skies!
And hushed forever are sorrow's sighs!
Nor aught can ever his peace alloy,
In those blissful regions of purest joy;
For the living alone do view the gloom
Of the coffin, the pall, and the lonely tomb,
But sweet is the memory of the just,
Long after the dust has returned to dust,
Then let us suppress the sigh of sorrow,
For his day has dawn'd on a blissful morrow

Luke. xii. c. 49 v.

BRIDGETOWN, Sept. 4, 1855.

E. B.

Religious Miscellany.

PRAYER BEFORE DIVINE SERVICE.

There is a custom so prevalent in English churches as to be almost universal, and a very excellent custom, too, namely, that of offering up a private prayer immediately upon assuming our place in the church. I believe that in most churches a person who should take his seat without first appearing at least to offer up a prayer would be regarded as ignorant and rude, if not something worse. But like many other customs, there would sometimes appear to be too much of custom and too little of reality in the practice, and not unfrequently a man seems as though reading in the crown of the hat which he holds before his face, rather than as though he were engaged in prayer. But the

practice is a most holy one, and commends itself to our judgment as appropriate, not to say necessary; for the success of public worship depending (as it does) upon the present help of God's Holy Spirit, we cannot too soon after our entrance into God's House ask His blessing upon the work which we are about to take in hand; seen we shall be joined in the public expression of prayer and praise, and in order that we may not be left behind in zeal and spirit by our fellow-worshippers, it is well to pray for God's preventing grace. Moreover, if we could fully realize the character of a church as being the presence-chamber of the Most High, the place where His honour dwelleth, the house where He has been pleased to put His name, the guest-chamber where Christ meets His disciples and sups with them, we should also feel that a posture of reverence befitting a suitor in this presence-chamber. It is no superstition, but a wholesome and reasonable feeling, I would almost say that it is an instinct of the human mind, which invests churches with a solemn character and would teach us to fall down and ask God's mercy whenever we are called upon to enter them; but even apart from this, private devotion is the proper preparation for public, and it may safely be said that he will never reap the full benefit of public prayer, who has not first prepared himself by begging the assistance of God's Holy Spirit. And undoubtedly the general prevalence of the custom of which I have spoken shows that this is felt to be true; nor is there any need to recommend the introduction of a practice which already is well nigh universal; but I may without danger of wasting my reader's time suggest, that the manner of prayer before public worship, is apparently in the case of many Christians not quite what it should be, and I may also perhaps be his service by presenting to him a few other appropriate prayers as I have been able to find. These which are given below are to be taken merely as specimens; the collection might be swelled indefinitely.

I would say then, Christian reader, when you come into God's house for public worship, remember that you have a difficult task to perform, difficult at least if it is to be performed well; you have to remove if possible from your mind all worldly thoughts, and to hold yourself in the attitude in which you would hold yourself if you were one of a body of persons admitted into the presence-chamber of your sovereign, to acknowledge great benefits received and to ask for a continuance of past favours. This is not easy. Satan will strive to prevent you from obtaining a blessing if he can, and only God's Spirit can so influence your mind as to bring it into tune with the minds of angels and archangels who without weariness ever worship God; kneel down then on coming into church, and offer up with all earnestness such prayers as the following.

Lord, let me behold Thee in this Thy sanctuary, and see Thy power and glory! For Thy loving kindness is better than life itself, therefore my lips shall praise Thee. As long as I live will I magnify Thee after this manner, and lift up my hands in Thy Name. O satisfy me with the riches of Thy mercy which are in Jesus Christ our Lord. Amen.

This is the house of God, this is the gate of Heaven! Give me grace, O Heavenly Father, to remember that I am in Thy presence, may our prayers and praises rise before Thee as a sweet incense, and do Thou hear from Heaven Thy dwelling place, and when Thou hearest forgive.

O how amiable are Thy dwellings, Thou Lord of Hosts! My soul hath a desire and longing to enter into the courts of the Lord; my flesh and my heart rejoice in Thee. O most merciful and gracious God!

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch out Thy right hand to help and defend us, through Jesus Christ our Lord. Amen.—The Rev. Harvey Goodwin's Guide to the Parish Church.

EXTENSION OF EPISCOPACY.

The Cathedral Commissioners have lately published a Report of great value, in which it is recommended that several new Bishoprics should be established in England. When we see how religion has advanced in our Colonies wherever a Bishopric has been instituted; how the number of the Clergy

has been multiplied, and the aims of the people have been elicited, and the work of the Church has been extended, we can only earnestly hope that this recommendation will be attended to, so that our larger and more populous Dioceses may be divided. All the people of England might then be within reach of their Bishop, so that they could look on him as their own chief pastor, and not only, (according to a common notion of his office,) the overseer of the Clergy; and the Bishops would have their labours so lightened that they might have personal knowledge of all their Clergy, and be able either to encourage or to rebuke them far more efficiently than they can do now; and, though they could not have personal knowledge of their flocks, might themselves be known by all.

As we might have expected, this recommendation has been received with ridicule and scorn by the enemies of the Church, and by those who know not, or who value not the blessings connected with the due discharge of Episcopal functions. There was a mocking and insulting article on the Report, and principally on this recommendation, which was copied from a weekly paper into the Times of June 11, in which it was said: "Sending a Bishop in partibus to Labuan was a folly, but this demand for twelve new Bishops at home is rather an impudence." It should be observed that the Report asks for no grant of money for the endowment of the proposed sees. A few days after (June 16), the Times itself had a leader on the same subject, in which it said of the same Report: "We have looked through it for a single recommendation that seemed really and honestly directed to increase the efficiency of the Church of England, or to remove its most flagrant shortcomings, and we can hardly put our finger on one. It is an attempt to develope an idea of Episcopacy which has given us a Bishop of Hong Kong, a Bishop of Labuan, a Bishop of Jerusalem, and a Bishop of what we know not what icebergs and seals in the Pacific."

We know not to what bishopric this last reference is made. We can hardly believe that the writer would speak in this way of the Bishop of New Zealand's labours in the Melanesian Islands; but we can see from these extracts what measure of justice and liberty the Church may expect from her enemies, and even from many of her professed friends. What do these writers know of the Church—of the blessings which have in every case followed the appointment of a Bishop? We doubt not that thousands have died in faith who, but for this extension of the Church, would have remained in worldliness, or in the darkness and atrocities of heathenism.

And what has the world to do with such matters? If the Church wishes for more Bishops, if the Colonies ask for Bishops, why should they be refused? These Bishoprics—we mean those mentioned in the Times—have not been endowed out of the public revenue of the country, they have been founded in some cases by the liberality of individuals; in others, by the willing contributions of the Church at large. What can it matter to those whom these writers represent, or whose opinions they guide, if there is in every Colony a minister of religion placed over other ministers, whom the Church sends out and supports from her own funds? If such persons do not believe that special powers are possessed by Bishops, will they seek to prevent us, who do believe it, and who want Bishops, from having them? Is this the civil and religious liberty of which we hear so much?

We have asked, What do these writers know of the Church—of the office of a Bishop—of the blessings which have followed the extension of Episcopacy? We hope, for their own sake, that in their opposition to this measure, they know not what they do—that they do it ignorantly in unbelief.—Colonial Church Chronicle.

MAN'S SINFULNESS.

"Cut off all these things, wherein we have regarded our own glory, those things which men do to please men, and to satisfy our own liking; those things which we do by any respect, not sincerely, and purely for the love of God, and a small score will serve for the number of our righteous deeds.—Let the holiest and best things we do, be considered. We are never better affected unto God, than when