

# The Church Times.

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"Evangelical Truth--Apostolic Order."

W. Gossip...Publisher.

VOL. VII. HALIFAX, NOVA SCOTIA, SATURDAY, DEC. 23, 1854. NO. 51.

## Calendar

### CALENDAR WITH LESSONS.

DATE	MORNING	EVENING
1 Dec. 21	48 In Advent	Isaiah 33
2 Dec. 22	49 In Advent	Isaiah 33
3 Dec. 23	50 In Advent	Isaiah 33
4 Dec. 24	51 In Advent	Isaiah 33
5 Dec. 25	52 In Advent	Isaiah 33
6 Dec. 26	53 In Advent	Isaiah 33
7 Dec. 27	54 In Advent	Isaiah 33
8 Dec. 28	55 In Advent	Isaiah 33
9 Dec. 29	56 In Advent	Isaiah 33
10 Dec. 30	57 In Advent	Isaiah 33
11 Dec. 31	58 In Advent	Isaiah 33

For the Psalms--Morn. 10, 45, 65.--Even 80, 110, 122. The Litanies Creed to be used.

## Poetry.

### VERSIFICATION OF PSALM XLVII.

Let God arise, and with our conquerors  
Go forth in majesty to meet His foes  
As wax before the fervent heat is lost  
Let all the wicked perish in their woes!

Oh, sing to Him, ye righteous, and rejoice,  
Who riseth gloriously the courts of Heaven,  
Sing praises with a glad and thankful voice,  
That mercy to our sinful race is given.

For God, the mighty One, will comfort send,  
To save the captive from his deep distress,  
And He hath sworn forever to defend  
The widow's cause, and help the fatherless.

Oh, God, when Thou with Israel wentest forth,  
When through the wilderness Thy path was laid,  
The Heavens were bowed--with awe the trem'ling earth  
Beheld Thy power on Sinai's mount displayed.

But in our need distilled a gracious rain  
And kept by Thy defence from heathen hold,  
Our souls, that long in bondage dark have lain,  
Shall be as doves that soar on wings of gold.

Thou art Thy hill, where Thou delight'st to dwell,  
And for Jerusalem, Thy temple's sake,  
Thy promises of old to us fulfill,  
That hostile kings their tribute due may make.

Lo! from proud Egypt shall her princes haste,  
And an imploring voice from Ethiopia rise,  
The glories of our heritage to taste,  
To share the blessings coming from the skies.

Thou hast gone up on high, Oh God, and led  
Captivity in bondage, white o'er men--  
Yea, even o'er Thine enemies art shed  
The gifts redeemed from cruelty and sin.

Then sing to God, Oh earth, to God, who dwells  
In Heaven, from the beginning still the same;  
His voice the universe unceasing fills,  
And loud we answer, *Blessed be His name!*

—New York Churchman.

## Religious Miscellany.

PRIMARY CHARGE OF THE LORD BISHOP OF NOVA SCOTIA, OCTOBER 11, 1854.

We resume our extracts from this interesting and important Document, for the benefit of those who may not be able to procure it for themselves.

The Bishop proceeds at p 15, to remind his Clergy of the solemn obligations imposed by their Ordination vows, and to give them some plain and useful "hints as to the best mode of fulfilling them."

"The nature of your charge is thus briefly expressed in the Ordination Service, ye are to be Messengers, Watchmen and Stewards, of the Lord, to teach, and to premonish, to feed and provide for, the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever; or, to sum up all still more briefly, the great end and object of your Ministry must be the salvation of souls. He who aims at less than this aims far below his proper object, he who has not this constantly before him cannot be an efficient Minister of God's Word.

"It is much, to induce your people to be regular attendances in the House of God, to lead them to decency and propriety of behaviour; and when we receive this effect we are apt to be satisfied with

the results of our labors, but though we are to judge of the true by its fruits, we must remember that all is not sound which appears to be so at the first glance; rottenness is often concealed under a very fair exterior, and we may have a congregation remarkable for regularity and attention to the externals of religion, with very little of its spirit. Our natural tendency is in this direction, and it is much more easy to attain to the practice of strict conformity with certain rules, even though demanding self denial, and involving trouble, than it is to cultivate the heart. The one may be sometimes traced to questionable motives, the other can be accomplished by Divine grace, and the immediate operation of the Holy Spirit. And since we are prone thus to rest in what is imperfect and insufficient, the Pastor cannot be too careful to warn his flock, and to lead them away from the barren wilderness, in which their souls must be starved for want of proper spiritual sustenance, to those green pastures, beside the waters of comfort, where the soul will find its proper food, and be strengthened and prepared for heaven.

"Doubtless much wisdom is required, in order rightly to 'divide the word of God,' teaching according to the proportion of faith, some will be inclined to dwell principally on one class of texts and doctrines, others upon another class, and it is by no means easy to guard against our tendency to run into extremes, but the faithful Minister will watch over himself, he will not indulge his own predilections, remembering whose servant he is, and whose Commission he bears, he will be anxious to declare the whole counsel of God. And that he may do this effectually, and preserve his people also from one-sided interpretations, and partial views, of Scripture, he will dwell frequently upon those portions and those doctrines, which they are most inclined to overlook, knowing that the teaching which would be the most pleasing to them is probably that which would be least beneficial.

"Different places and classes of people may require a different mode of treatment in some respects, nevertheless certain principles may be stated as applicable to all, and I therefore proceed to consider the case with which we have most commonly to deal. A Clergyman has the care of a District or Parish containing a certain number of Members of our Church, of whom the greater part are only so in name, i.e. persons who have been baptized into it, who have been made Members of Christ, and so Members of his body the Church, but who instead of always remembering our profession, as thereby represented unto us, appear to have entirely forgotten their vocation, whose affections are set upon this world, who are not abiding in Christ and therefore have no life in them; and few in number compared with these will be the faithful disciples, or those of whom he can entertain a good hope.

"What system ought we then to adopt, in dealing with this case? One man will say, the great majority of my people are practically heathen, and will treat them simply as *thus*, dwelling solely upon the naked doctrine of the Atonement, and the need of conversion without reference to their responsibilities or despised privileges. Another regarding their profession rather than their actual condition, will teach them to rely principally upon their baptism, will talk only of the necessity for reformation, and will be satisfied with those who are persuaded to conform to the Church's system, and to partake of the sacraments administered in her according to Christ's holy institution. These are opposite extremes, both erroneous, but the latter certainly the more dangerous of the two, and the right course appears to be intermediate, partly according to one mode, and partly according to the other."

Every one who loves his Church, and prizes those vital truths which the sainted martyrs of the Reformation shed their blood to preserve and hand down to future generations, will rejoice to hear how clearly and unequivocally his Lordship sets forth the great doctrines of the Atonement, Conversion, and Justification by Faith--so different from that ominous and antichristian dogma of "Reserve", inculcated by those who have gone out from us, because they were not of us."

"The doctrine of the Atonement can never be

published too clearly and constantly, and yet the preacher may be wrong if he omits other matter of importance, whilst he who is always speaking of the Sacraments will probably lead his flock to regard them, as ends rather than means, as having a saving power in themselves, instead of being channels of grace. Under all circumstances then, Christ crucified must be the sum of our preaching. He must be the centre to which every lesson points, from which every doctrine radiates, which must never be lost sight of, and every other topic must be treated of in its relation to this. But we must see that we do not hide important truths, that we preach the whole Gospel. Can it be said that we are doing so, when we omit all mention of the means of grace appointed by the Lord himself? Some say they desire only to preach Jesus. Act my Brethren according to this resolve, but see that you really and faithfully do so. If you take Holy Scripture as your guide, you will find that more is involved in this than is commonly understood by those who use the phrase. When Philip explained the meaning of the Evangelical Prophet to the Eunuch in the desert, we are told that he preached unto him Jesus, and we learn incidentally that this included a preaching upon Christ's ordinance, for unless Philip had thus instructed him, he would not have said, "see here is water what doth hinder me to be baptized?"

"A prejudice has been raised against the use of the word conversion, because it has been the favourite term of those who practically ignore the Sacraments, depriving them of all their efficacy and virtue. But use what term we will the same thing must be required, there must be no room left for misconception on this head. They who are walking in the ways of this world estranged from God, must be converted to His Service, the hearts set on things below must be turned to heavenly things, they who are in darkness must be enlightened, their eyes must be opened that they may see, they who are asleep must be awakened, to those who are dead life must be imparted. No term that can be used is too strong for the change which must be wrought, even in the baptized who are fallen away from grace given, no less than in the unbaptized. And I believe that the real power of your preaching, and success of your Ministry, will depend upon the clearness with which you enforce the necessity of this change, and explain the mode in which it is to be accomplished. They who are led by the Spirit of God are the Sons of God, and it follows that they who are not led by the Spirit are not the Sons of God; and it is only by His operation that life can be imparted, or maintained in the soul. To be carnally minded is death, but to be spiritually minded is life and peace. Those only are free from condemnation who are in Christ Jesus, who walk not after the flesh but after the Spirit. Where the Holy Spirit dwells, His influence must be felt and seen. Love to God, which is the first fruit of His presence, must manifest itself. They who love Him cannot love what He hates; their happiness depends upon a sense of his favor, and with the aid of the Holy Spirit they will be constantly striving to mortify and eradicate every evil affection, to purify themselves even as he is pure, and to bring every thought into captivity to the obedience of Christ.

"To inculcate the need of reformation and the improvement of morals, leaving out of sight the state of the heart, is to begin at the wrong end, your labor will be lost, and worse than useless. To cleanse the outside will only deceive, if the inner parts are still unclean; the beauty of the whitened sepulchres will not at all diminish the leanness of the corruption concealed within. The sinner must therefore be urged to have recourse to the only purifying fountain, the blood of Christ applied by faith to the soul is the only remedy for its disease. Through faith alone can pardon for the past or grace for the present or the future be obtained. This it is which imparts their virtue to the Sacraments, this is the medium through which we are made partakers of all spiritual blessings. "As thou hast believed so be it done unto thee," is the word of comfort, the language in which the Scriptures ever speak to us.

"There is no virtue in any Ordinance in itself, but only as used in reliance upon the divine appointment, and with faith in the promises. So also it is impossible that any human obedience can procure