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Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING.	EVENING.
S. June 23	1 Sam. 26 Luke 9	1 Sam. 27 Eph 3
M. " 24	Prov 6 Luke 10	Prov 6 Eph 4
T. " 25	71 Luke 11	8 Eph 5
W. " 26	St. Peter Ap. & M	Ecclus 10 Acts 3
Th. " 27	Prov 9 Luke 12	Prov 10 Eph 6
F. " 28	11 Luke 13	12 Eph 7
S. July 1	13 Luke 14	14 Eph 8

Poetry.

NIGHT SHOWING KNOWLEDGE.

One ere, at my window I thoughtfully stood,
Looking out on a prospect of beauty;
And it pleased me to watch the bright moon, as she went
In her calm silent course, as if only intent
On fulfilling her evening duty.

From the west, as I gazed, some dark clouds there arose,
Which threatened her splendour to hide;
But though they came near, they soon vanished away,
And, dissolved in thin air, they obscured not a ray
Of the glory I saw with such pride.

Once, indeed, she appeared almost shorn of her beams,
And her loss I began to deplore;
But soon she emerged, and I saw her appear
With a face of more beauty—a light, too, more clear—
For the transient eclipse she had known.

With joy and delight she again seemed to shed
Her beams o'er the beautiful earth;
As if she delighted His glory to show
Whose brightness she emblem'd to mortals below,
And led them to heavenly mirth.

My thought that this scene pictured home to the mind
The course of the Christian through life;
For how oft, in his holy and heavenly career,
Have dark threatening clouds made him tremble with fear,
As he saw them with misery rise!

“Volumes and vast” they came on, in the shape
Of sin, and temptations, and woes;
And they frowned in approaching, and seemed to declare,
Your light shall be darkness, your bright hope shall ne'er
On the rock of salvation repose!

Then, harassed with fears, and with danger alarmed,
He has shrunk from the storm that drew nigh;
And—“the Lord has forgotten his mercy to pour,
My God will remember his servant no more,—”
Was his sad and disconsolate cry!

Precious and dear then became to his soul
All holy and heavenly things,
And fear and bright hope both impelled him to flee—
Where only a Christian's sure refuge can be—
“Nigh the shadow of God's mighty wings.”

There, calm and resigned, he has watched for the waves,
Nor been stunned by their deafening roar;
He looked—they had fled—like the dew of the morn,
Or the cloud that an instant o'ershadows the dawn,
They dispersed and he saw them no more!

Though sometimes indeed he has felt the rude storm,
And half sunk in the depths of distress;
Yet the Lord, who afflicted, has felt for his woe,
Has stretched out his arm tender mercy to show,
And granted him signal redress.

Like gold that is tried in the fire, he's been made
More fit for the kingdom of God,
And trials have taught him to say, “It is good
That in dark and in slippery places I've stood,
And in paths of affliction have trod!”

Religious Miscellany.

WORKING CLASSES IN LONDON.

Much of the following article may be applied on a smaller scale to Halifax, as regards want of accommodation for the poor:—

Suddenly and almost simultaneously, men seem to have awakened within the last few months to the fearful consciousness that the working men of the metropolis and our great towns are living, practically and avowedly, “without God in the world.”

Not only is the accommodation afforded to the working classes in our churches miserably inadequate as to numbers, but it forms a most offensive contrast with the roomy and well-furnished pews occupied by the wealth-

ier worshippers. The man that comes into the assembly ‘with a gold ring, in goodly apparel,’ and ‘the poor man in vile raiment’ experience very different treatment.—For while ‘he that weareth the gay clothing’ is made to ‘sit in the good place,’ not only is the poor man bidden to ‘stand there,’ or to ‘sit under the footstool,’ but if the poor were to present themselves in anything like the numbers in which they dwell in our by-streets, or courts and alleys, there would not be either standing room or sitting room ‘under the footstool’ for a tenth part of them.

“If the truth must be told—and the present occasion seems to require that it should be told—the existing arrangements and ministrations of the Church are lamentably inadequate to the spiritual wants of the population of London, especially of the working classes; and the result is but too apparent in the Sunday habits of the latter. The agitation set on foot for the abolition of the laws which in any degree interfere with their indulgence of those habits, will, we trust, have the effect of directing attention to the real cause of the mischief, and suggest the true remedy.—The movement of the working men is one which it is not sufficient to meet by a simple refusal to break down the barrier interposed by the law to prevent a wholesale desecration of the Lord's Day, but by an endeavour, on a scale commensurate with the extent of the evil, to retrieve the Church's past neglect in this matter. To do this will require not only sufficient and comfortable accommodation for the poor in our Churches, but a great increase in the numbers of the clergy.—The services, too, ought to be appointed at such hours as will suit the arrangements of the working man's day, and ought—which is far from being always the case—to be conducted in such a manner as to appeal at once to his feelings and to his understanding. It is only when the Church shall have fully done her part in this matter that the working man can reasonably be expected to appreciate both the sanctity and the blessing of the Lord's Day—to ‘call the Sabbath a delight, the holy of the Lord, honorable.’”

In the face of all we hear about advancing education and the improved morality of the people, there is the painful and startling fact, that in our large towns, men belonging to the working classes are hardly seen in our churches; while the most thoughtful and intelligent are those who absent themselves most regularly.

“The spiritual condition of London is fearful beyond all human calculation. At the present moment within its vicinity, it comprises two and a half millions of immortal souls! In the course of seven more short years, it will, in all probability, number three millions. The question, therefore, comes to be, what is to be done? What will be its spiritual condition when it shall have realized its figures, and have thus been converted into a mighty nation? There is the utmost reason to fear, that neither the Christians of the metropolis, nor those of the provinces, have any idea of the true state of the case.”

Some statistics are then given, and the writer proceeds:

“These may be taken as a very fair example of the entire of our mighty metropolis. With an aggregate of 126 chapels, there were at the principal service—that is, the morning, just 54,000 attendants!”

“This view is sufficiently awful, but it is by no means the worst.” * * * “The insignificant island of Jamaica, with only 350,000 population—adults and children—has as large a number of communicants as is to be found in the metropolis of England, with its two and a half millions! The figures may thus be stated:—The communicants of Jamaica are 56,000. The communicants of London, allowing to each of the 500 church edifices 70—and examination will show that the figure is rather over than under—of course amount to just 56,000. Were our readers prepared for this communication? It may well startle, but we trust it will not end with a mere rush of emotion.”

We arrive, then, at this conclusion, after searching for information in various quarters, that the fearful view presented in these several statements is one substantially true; and that the working classes in London and our great manufacturing towns are become

alien to Christianity, generally irreligious, and too often absolutely infidels.

Now, surely, this is an appalling fact. Even as it regards the affairs of this life, it wears a protontous aspect. These men possess the thews and sinews of the nation; and they are rapidly advancing, and must advance in intelligence and in power. The fruits of infidelity, when diffused among the masses of any population, need not now be explained. The cloas of the last century exhibited those fruits in a way not likely to be soon forgotten. But still higher considerations than these should move us. We are sending our missionaries to the ends of the earth, to carry the Gospel to the heathen of all lands, while myriads of heathen are dwelling around us on every side, and we leave them untouched, if not uncared for. Will their souls never be required at our hands?

Let it be remembered that we are speaking chiefly of the state of the metropolis, and of our large towns. And in these, although some exceptions may be pointed out, the higher and middle classes have built churches for their own use, and have either forgotten or neglected the more numerous sections of the population.

In most parishes of the metropolis the working classes amount to more than one-half of the inhabitants. Yet, when you enter one of the churches, you find at least three-fourths of it taken up with pews for the use of the middle and higher classes. The remaining fourth consisting of the dark and distant corners, where no pew, if placed, would be occupied, is allotted to “free seats.” We are aware, indeed, that a row of benches is often placed in the middle aisle. These seats are usually taken by old women, who hope to participate in the charities of the Church; and for this reason, if for no other, the working man, who seeks for no charity, will not occupy one of them. Why should he be expected to sit among the paupers?

If it be asked, “What should be done?” we reply. Make reparation without delay. In many churches, by a subscription of a few hundreds of pounds, the evil could soon be removed. First, enquire what portion of the church ought to be allotted to the working men of the parish and their families?—and, having ascertained that point, make such a provision, or something approaching to it, and see that the seats so allotted are not such as to convey an insult to those whom you invite to take them. So long as this is not done, you may lament the absence of the working classes from church, but the fault is your own—you have not taken the most obvious and necessary means to induce them to go there.

Next, let us say a few words as to the services of our Church. Here, too, we have not considered the real state of the case, or remembered the changes which have taken place, and are taking place, in things which are brought into comparison with the services of the Church.

All other things exhibit progress: we do not mean alteration, but improvement. Music in its use among the people, has been greatly popularized of late years. Far greater numbers can now hear and enjoy good music than at the beginning of the present century. The Dissenters and the Romanists have advanced with the times; but in too many instances the Church has remained stationary. A wretched clerk, or against, goes on year after year, as if there was “no help for it.” The prayers carelessly or badly read, the responses left to the clerk and children, the music such as to make every one yawn—what wonder is it that a working man, left on a bench in some cold and dark corner, dreams the whole “a weariness,” and resolves not to be found in such a place again?

The service of the Church of England, if properly conducted, without noise or theatrical display, would be pleasing and interesting even to a casual visitant. But in few churches now is much attention paid to this matter. The curate reads the prayers, the organist plays the tunes, the clerk makes the responses, and the incumbent preaches the sermon: each does his own part in his own way; and there is no appearance of any presiding mind to direct and regulate the whole. This is