

He must kneel then in his chamber,
 Confess what he hath done,
 And ask to be forgiven
 For the sake of God's dear Son.

Again when evening cometh
 The Christian will pray,
 And praise the Lord for blessings given
 To him throughout the day.

Then his soul to God committing
 He quietly may sleep,
 God and his holy angel hosts—
 Will watch around him keep.

God bless thee little Christian,
 So holy, humble, mild,
 Obedient, thoughtful, diligent,
 A truly Christian child.

God bless thee, little Christian,
 And bid them God bless me,
 I've taught thee what the daily life
 Of a Christian child should be.

EXHAUSTING EFFECT OF FICTION.—There is food for thought in the following extract from Isaac Taylor's "Natural History of Enthusiasm."

"Every one knows that an artificial excitement of all the kind and tender emotions of our nature may take place through the medium of the imagination—Hence the power of poetry and the drama. But every one must also know that these feelings, however vivid and seemingly pure and salutary they may be, and however nearly they may resemble the genuine workings of the soul, are so far from producing the same softening effect upon the character, that they tend rather to indurate the heart. Whenever excitements of any kind are regarded distinctly as a source of luxurious pleasure, then instead of expanding the bosom with beneficent energy, instead of dispelling the sinister purposes of selfishness, of shedding the stiffness and warmth of generous love through the moral system, they become a pressing centre of solitary and unsocial indulgence, and at length displace every emotion that deserves to be called virtuous. No cloak of selfishness is in fact more impenetrable than that which usually envelopes a pampered imagination. The reality of woe is the very circumstance that paralyzes sympathy; and the eyes that can pour forth their floods of commiseration for the sorrows of the romance or the drama, grudge a tear to the substantial wretchedness of the unhappy. Much more often than not, this kind of luxurious sensitiveness to fiction is conjoined with a callousness that enables the subject of it to pass through the affecting occasions of domestic life in immovable apathy: the heart has become, like that of Lavinian, 'firm as a stone, yea, hard as a piece of the nether millstone.'"

NOT ASHAMED OF HIS RELIGION.—Dartmouth College, on the Connecticut river, at Hanover, New Hampshire, is one of the oldest and most respectable Colleges in our country. It was named in honor of Lord Dartmouth, an English nobleman, who gave a large sum of money to endow it. There is a fine picture of him in one of the College halls. He was young, and handsome, and rich, and accomplished; but he had something far better than all these—he had piety. He loved and honored his Saviour, and although at the time when he lived it was the fashion to mock at serious things, he was never ashamed of his religion. The king and some noblemen agreed, on one occasion, to take an early morning ride. They waited a few minutes for Lord Dartmouth. On his arrival, one of the company remarked, disposed to call him to account for his tardiness, "I have learned to wait upon the King of kings before I wait upon my earthly sovereign," was Lord Dartmouth's answer. No matter what he had to do, or who wanted him, reading the Bible and secret prayer were duties which he never put off. Let us remember his example, and be faithful to God as he was.—*Child's Paper.*

FIRST STEP TO RUIN.—My first step to ruin, exclaimed a wretched youth, as he lay tossing from side to side on the straw bed in one corner of his prison house, "My first step to ruin was going fishing on the Sabbath. I knew it was wrong; my mother taught me better; my minister taught me better; my master taught me better; my Bible taught me better. I didn't believe them, but I didn't think it would come to this. I am undone! I am lost!"

Perhaps he said, "It is too unpleasant to be cooped up in church. What harm is there in taking a stroll into the woods? What harm in carrying my fishing-tackle and sitting on the banks to fish?"

What harm! Why, the harm is that God is disobeyed, who says, "Remember the Sabbath-day to keep it holy." The moment a youth determines to have his own way, choosing his own pleasures before God's will, that moment he lets go his rudder, his compass, his chart; nothing but God's word can guide you safely over the ocean of life. Give that up, and you get bewildered; you are drifting; you will be lost.—*Child's Paper.*

Correspondence.

[The Editor is not responsible for the sentiments or statements of his Correspondents.]

SONGS OF THE CHURCH.

FOURTH SUNDAY IN ADVENT.

No. 5.

Walt, Zion wait, Thy Saviour King,
 Has now in triumph poised His wing;
 And hosts of angels round Him throng,
 To lead His path, and chant His song.

The Great Archangel's trumpet blends
 With the redoubtful voice of God;
 'Mid shouting thousands He descends,
 To tread the earth that once He trod.

O make us at this dreadful day,
 On Thee, incarnate Lord to stay;
 That when we hear Thy well-known voice,
 We may with fearless hearts rejoice.

Walt, Zion wait! Thy saints who cry,
 Beneath Thy altar-steps shall wake;
 To meet the Lord enthroned high,
 When th' eternal day shall break.

W. B.

No. 6.

ORDINATION.

Thy holy Church, O gracious Lord,
 From age to age we trace,
 The keeper of Thy precious word,
 And treasure-house of grace.

From earth withdrawn Thou still art near,
 Thy saints to bless and teach,
 And still Thy gentle voice we hear,
 Whene'er Thy servants preach.

On these, look down, O Prince of peace,
 In mercy from Thy throne;
 And make their ministry of grace,
 Effective as Thy own.

Once more upon this chosen band,
 O breathe Thy grace divine,
 That by Thy inspiration fired,
 Their light may burn and shine.

O send them forth, Thy Ministers,
 With messages of love,
 And give them souls redeem'd to Thee,
 To fill Thy Church above.

W. B.

No. 7.

ST. THOMAS THE APOSTLE.

Assail'd by doubts, to Thee, O Lord,
 We fly for sure relief;
 And lest Thy Gospel we deny,
 "Help Thou our unbelief!"

Our ears are deaf, our eyes are dim,
 Our hearts are hard and cold;
 Then let the promised Paraclete,
 Thy mysteries unfold.

We crave no surer word to teach,
 No truer sign to prove
 The truth divine, Thy saving grace,
 And everlasting love.

"We walk by faith," th' unerring word
 From age to age endures,
 And to the sightless who believe,
 Thy blessedness ensures.

W. B.

* Mark, ix. 24. † John, xx. 29.

FOR THE CHURCH TIMES.

OUR PRESENT POSITION.

NO. VII.

HAVING in my last pointed out what seem to me to be very serious defects in Clause 3rd, of the Revised Statute, I come now, in the course of regular order, to discuss the merits or demerits of the fourth section, which points out, in rather an elaborate and precise manner the mode of electing Churchwardens and Vestrymen.

On a careful perusal of this clause, a person who has been accustomed to the operation of our Church system elsewhere, must be particularly impressed with the novel character which it is made to assume by the present enactment. Novelty ought not to be countenanced or introduced into any operative code of discipline, without the most serious and mature consideration of all the possible bearings of the contemplated modification or change; more especially is this extreme caution necessary in regard to the adoption of any novelty, which may affect religious interests. It was much to be wished that the framers of the Revised Statute had been duly impressed with the vast importance of this necessary circumspection, when they penned the clause under consideration. They ought to have consulted and weighed well the "constitutions and canons Ecclesiastical" of the Church, for which they were legislating, with a view to ascertain the measure of extent to which any modification of her system could safely be carried, without verging on the almost invisible line, which divides orthodoxy from schism.

This preparative to the due discharge of their important trust, appears to have been the more necessary in consequence of the distinct recognition, with the first clause enunciated, of "the orders and constitution of the Church of England." But in order to form a just conception of the serious extent, to which a departure from the order of the Church has been affected, I will here place in juxtaposition the 83d Canon and the 4th Clause of the Statute under discussion:—

83d Canon. *Revised Statute, 4th Clause*
 "All Churchwardens or Rectors of every Parish and Parishes of every shall be chosen by the joint Parish shall meet annually consent of the Minister and on Monday next after Easter the Parishioners, if it may be, of the four be: But if they cannot agree upon such a choice, then the Minister shall choose one and the Parishioners another; and with the Parishioners shall choose out such a joint or several two Churchwardens and choice, none shall take upon the Vestrymen, to whom them to be Churchwardens the Clergyman officiating as Rector in the Parish, shall be added."

Here a vast discrepancy between the Canon and the Statute at once presents itself. The former recognizes an important status as belonging to the minister, in virtue of his office, and of course as a matter of right. His consent is necessary to the validity of a joint election; and should any difference ensue between himself and the Parishioners, in reference to any point of minor detail or convenience, he has the sole right of appointing one Churchwarden. Our Statute differs toto cœlo from all this. It completely ignores the position of the Clergyman, as a controlling or guiding influence in his own Parish. It treats him merely as a tool—a servant—to give notice of the time and place of meeting, and then, as if in derision, compensates him for all this stated amount of labour, by assigning him the honour of being added as a unit to the number of Vestrymen! Neither is there a word said as to his share, in the proceedings of any parochial meeting; no privilege as chairman, no eligibility to the chair at all is mentioned; so that he might be compelled to call a meeting at which a chairman hostile to his interests might preside, and at which, in terms of the concessions accorded to the Parishioners by Clause 3rd, his stippled fees and part of his parish might be forever alienated from his power, by a single vote.

Surely this is a very humiliating position to be occupied by any Rector or Minister. From the spirit of unkindness if not of hostility which the clause under discussion displays towards the influence and position of the parish clergy, one might be led to infer, that they have hitherto been acting a very tyrannous part—that they have been tampering either with the liberty of their people, or with the rights of the Church in such a grievous manner, as to render themselves incapable of holding any trust, beyond that of mere vestryman. Or perhaps it was thought that their sentiments ought to be so ethereal, and their disposition so sublimated above the influence of the vulgar contaminations of earth, that it might be considered a mark of disrespect to trouble them at all with the more temporalities of their parishes. In either case the status which the law assigns to them, in their parish meetings, is by no means flattering to their vanity; much less is it expressive of that degree of grateful feeling and mutual confidence, which, by every rule of correct reasoning, the laity of Nova Scotia owe to their clergy. The privileges of the Rector, as specifically defined by the canons and constitutions of his Church, are here totally disregarded, and another arrangement introduced and actually imposed upon him, under the solemn sanction and authority of a law, without his consent or approval being ever asked. Would any other class of her Majesty's subjects in this Province, submit passively to a similar treatment?

Would any denomination among us consent, for the sake of some supposed convenience to have their original platform—to use a technical term—altered or tampered with—to have their articles of discipline quietly set aside—to have their rules of order rendered inoperative, by the collective wisdom of any number of laymen; however high their authority or powerful their influence; would any denomination among us consent to all this, without any evident cause being assigned for such a sweeping change? I am very sure none would. A system of agitation and excitement would be at once adopted and pursued with unrelenting pertinacity from one end of the Province to the other, until the obnoxious enactment was either modified or cancelled. A vast grievance, too heavy and oppressive to be borne, would at once be manufactured out of such materials. It would be represented in all its odiousness and deformity with persevering industry, and brought to bear on other interests, until every one of the body felt satisfied as to the present safety and future security of his religious privileges. And yet the clergy of the Church are expected as a matter of course to submit passively to any enactment which the Legislature, in its wisdom, may see fit to pass for their guidance, although their views or their wishes had never been consulted in the matter. And if they attempt to make any effort for the redress or modification of any legislative grievance, they hazard not only their well known reputation for obedience and submissiveness to the powers that be, but their very usefulness with the people. The truth is they have been so long in the habit of viewing these powers, in the light of their legitimate protection, that they find themselves placed in a novel and forced position, when