The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Days of the Week		MORNING.			EVENING.		
S. Aug. 19	11 S. aft. Trin.	2 Kings 5	Acts 17		2 Kings 9	1 Pet. 4	
M. 20	- - - -	Daniel 2	—— 18		Daniel 8	—— 5	
T. 21	- - - -	—— 4	—— 19		—— 5	2 Pet. 1	
W. 22	- - - -	—— 6	—— 20		—— 7	—— 2	
T. 23	- - - -	—— 8	—— 21		—— 9	—— 3	
F. 24	St. Bartholo-	Ecclus. 24	—— 22		Ecclus 22	1 Joh. 1	
S. 25	mew, A. & M. *	Daniel 10	—— 23		Daniel 11	—— 2	

* The Athanasian Creed to be used.

Poetry.

FOR THE CHURCH TIMES.

AN EVENING WALK.

THE hour of evening comes, and twilight shades
Veil the fair face of Nature, nor conceal
The beauteous outline; but a pensive calm
Rests on her features, which to minds attun'd
To sing her praise, invokes more touching strains
Than when in morning unobscur'd she shines
With night gems glist'ning o'er her verdant robe,
Like graces Heav'n-bestowed in sorrow's hour,
And smiles reflected from the orb of day.
Come wander forth beyond the busy sounds
Of vain life, and from the margin green
Of this fair stream, whose rippled surface now
Shines with lengthen'd beam the evening star,
Survey the lovely scene with heart uprais'd
To Him th' Almighty Architect of worlds
Innumerable. Here let us admire
The undulating hills that bound our view,
In native forests clad, where deep still shades
Afford a safe retreat for feather'd choirs
Of varied notes, whose songs so wild and free,
Do seldom fall upon the human ear.
Observe the sloping orchards with their trees
Fruitful and shady, and when nearer view'd
So interlaced their branches, that they seem
A leafy net-work traced upon the sky.
May He who gives us all things to enjoy,
With timely fruit the owners' toils repay;—
And interspersed are fields whose verdant hues
Promise a harvest rich—then intervales
Of softer green—and meads and marshes, where,
When the light breeze sweeps o'er their bending tops,
Like seas of grass appear. All these should move
Our lips with praise to Him whose blessings thus
Extend to creatures for man's use designed
And now the full orb'd moon has just emerg'd
From yonder line of fleecy clouds, and sheds
A soft effulgence o'er the tranquil scene
Now pious musings elevate the soul,
And yield bright foretastes of perennial joys.
May Heaven grant the evening of my days
May be like this, with heavenly visions blest;
Let me through life from Nature's varied scenes
Instruction find, with which her works abound,—
The silvery tide with constant ebb and flow
The soil enriches, and the healthful breeze
Imparts to all within the valley's range.
So like this stream may active charity
My day of life employ, and when the night
Comes on, a bright fix'd Star on it may cast
A gleam of approbation; nor shall night
Long veil in darkness the uplifted gaze
Of that pure soul, which anxious to reflect
The heavenly image, humbly waits in hope,
Its restoration to Eternal Day.

Bridgetown, July, 1846. E. B.

Religious Miscellany.

ARCHDEACON SINCLAIR AGAINST DISPARAGING THE ORDINANCE OF PREACHING.

THE first general error I would mention is want of faith in the efficacy of these means of grace. In all cases, whatever duty we perform, hope of success is indispensable as an incitement to exertion. Without it we could have no zeal in acquiring qualifications for the pulpit, no diligence in preparing our discourses, and no energy in delivering them. Stimulated by this faith, a preacher of moderate talent will do more good than the ablest theologian without it. It is, therefore, with great concern that I hear preaching disparaged as an ineffectual instrument of spiritual good, and ironical praise bestowed, on short sermons, only for their shortness. Such unseemly jocularities not only discourage the clergy but prevent the hearers from profiting by the ministrations of their instructor. In some cases the disposition to disparage pastoral exhortation does not arise from the supposed length and tediousness of sermons: but is rather the result of reaction against the opposite mistake of those who, in other Christian communities—and at one time, to a large extent, in our own—exalted the discourse of the minister at the expense of our common prayers. No doubt, it is a grievous mistake to overlook the pre-eminent importance due to exercises of congregational devotion in God's cause—the house of prayer. But there is no necessity on that account to disparage preaching, and represent it as ineffective. Unquestionably it is less effective than it ought to be It does not actually accomplish all the good for which it is designed and fitted. My present purpose is precisely to explain the causes of this painful fact. But, on the other hand, let us consider what actual good the preaching of God's Word has done. We know from sacred as well as ecclesiastical history, that it has produced results both permanent and satisfactory. We read discourses and homilies, ancient as well as modern, so powerfully eloquent and instructive that they could not fail to have produced in their hearers something, at least, of the deep impression which we experience as readers. We have ourselves been profitably moved by living examples of hortatory eloquence, and have seen a whole congregation similarly impressed. And we have, moreover, to recollect that preaching is an ordinance of God, and that its influence in diffusing and enforcing Christian truth is not dependent merely upon the talent of the speaker, but on the converting and sanctifying power of God's Holy Spirit. In order, therefore, to obtain this indispensable help, the rightly disposed minister of Christ will pray for it, and rely upon it, and act upon it as his never failing encouragement to faith, to industry, to self-denial, watchfulness, and perseverance.

THOUGHT WITHOUT EARNESTNESS, BUT NOT EARNESTNESS WITHOUT THOUGHT.

THERE can be thought without earnestness, but there cannot be earnestness without thought; just in the same way that there can be light without fire, but there cannot *be* fire *without light*. We may erect in the heart a merely intellectual glitter which like a chemical gas may emit a cold though brilliant radiance. We may know a great deal, and think a great deal, but after all selfishness may reign supreme in the heart, producing in this world self-love and in the next self-immolation. But when there is earnest prayer in the heart, intelligence comes as a necessary consequence. Where the fire is, there must be the light. The heart becomes refined, and though it does not follow that there is a high degree of positive intellect, yet there is enough for the station in which the praying man is placed. "If a Christian is a shoe-black," says John Newton, "he ought to be the best in the village." And Rowland Hill struck the converse when he said that he would not feel much confidence even in the richest land owner if the cat in the kitchen did not feel the better for the atmosphere of his considerateness and order. Christianity meets both points in making each man equal to his calling as well as his calling equal to each man *What greater evidence* could we have of its divine origin? If there must be a religion from God,—and it is demonstrable that such a revelation God is likely to vouchsafe,—what other religion is there that answers this end? But this is not the point here. The practical duty is what concerns us. Earnestness to God in prayer, is really our prime necessity, for by it our intellect and our hearts are prepared for our duties here and hereafter And as Episcopalians we must be peculiarly careful lest by getting into the ears of a liturgy we get to sleep. Other forms have greater difficulties, but ours is a serious one, viz., that we are apt to think that the motive power of the minister is the impulse that is to carry the vehicle of our prayers to their destined terminus. This is not true. We must supply the earnestness ourselves or else we will be left behind by that heavenly company who are travelling heavenward.—*Epis. Recorder.*

THE BE-NOTHING PARTY.—If beyond the Atlantic to "know nothing" has become the right thing in politics—on this side of the water, in religion, at all events, a most fortunate and meritorious thing it is not only to know, but actually to *be*, nothing at all. To arrive at this happy consummation appears to be the aim of all modern philosophy, and to encourage it a principal object of modern legislation.

The most obvious instance in point is, of course, Lord Shaftesbury's late Bill. The Dissenters didn't want it; they were quite content to sail under their own colours. Neither, on the other hand, did Church-people want it—Church-people, we mean, who were content to be recognised as such, and to submit to the imputation of belonging to a communion. Those who did want it were the persons who wanted to be neither Churchmen nor Dissenters—possibly a large, and certainly increasing party—in a word, the Be-Nothings. To these persons it is, of course, a great grievance that they cannot hold their assemblies without either recognising themselves as member of the Church, or registering themselves as conscientiously dissenting from it. For Be-Nothingism, in a word, they insist on a legal and statutory position. The next step, of course, will be a demand for State endowment.

Sir W. Clay's Bill for the Abolition of Church-rates is another instance. *Here not only do the Be-Nothings* insist on their recognition by the State as an independent party, but they seek to convert the Church Establishment itself into an institution of *Be-Nothingism*. They abolish the rate, because it is a Church-tax, levied partly upon Dissenters; and so far as the removal of this inequality goes, we quite admit that they can make out some case for such an alteration as would throw the payment exclusively on Church-people; but when they proceed further to refuse to Church-people the just and necessary consequences of this, viz. that they alone should manage their own affairs. The Churches are to be maintained by Church-people only, but we are still, it seems, to be liable to have Jew Churchwardens to distribute our Christian alms, to interfere with the conduct of our Christian services, to direct the decoration of our Christian temples, and even, for aught that appears to the contrary, to maintain the orthodoxy of our Christian preaching. Why this? Simply because the fashionable and Parliamentary view is, that Church-people, like the rest of the world, ought not to care for these things—they ought not to be Church-people; it is inconvenient and unfashionable to be so; they ought to be nothing at all.

Any Education Bill, again, which has a chance of passing, is framed more or less on the same principle. Differences must be swamped; that is, they must be neglected, and treated, if possible, as though they did not exist. The Be-Nothing principle, in short, is the only one that it is considered possible or right to carry out to its legitimate conclusions.

Now, we may be thought very intolerant for objecting to all this, but certainly it does strike us that in the above cases, at all events, to mention no more, the doctrine is pushed to somewhat inconvenient length. We quite admit that it may be politic, perhaps necessary, for some purposes and in some cases, to endeavour to treat people who differ from one another on some fundamental questions, but who agree, perhaps, on others, on the footing rather of their agreements than their differences, and to legislate, where legislation is absolutely necessary, on the basis of this endeavour. But there is some limit to this. If you mean to permit people to be religious at all, *you must allow them to be so in their* own way. After all, Church-people must be Church-people; and Dissenters must be Dissenters. Christians can only be Christians, and Jews can only be Jews. It may be unfortunate, but so it is. And after all, too, there is, or at least we have been in the habit of thinking so, *some* value, at least, in being one or the other of these things.

You cannot have good Christians who care nothing for Christianity, or good Jews who care not a straw whether there be such a thing as Judaism or not. The argument is pushed to an absurdity. Differences—religious differences—are, it is urged, so mischievous that there ought to be no distinctive religion at all. But religion, if it exist, must, like everything else, have its own character. And Statesmen, unless they would destroy it altogether, must recognise and allow for this undeniable, though now often forgotten, fact.—*London Guardian*