

The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. VIII. HALIFAX, NOVA SCOTIA, SATURDAY, FEB. 24, 1855. NO. 8.

Calendar.

CALENDAR WITH LESSONS.

Day	Lesson	MORNING	EVENING
Feb. 25	1 B. in Levit.	Gen. 4 19	Leke 8
26	" "	Deut. 1	Deut. 19
27	" "	" "	" "
28	Shrove Day.	" "	" "
1 March	" "	" "	" "
2	Shrove Day.	" "	" "
3	Shrove Day.	" "	" "
4	Shrove Day.	" "	" "

One of the Ember Week Collects to be used on this day and each day in this Week.

Poetry.

LONGINGS FOR SPRING.

By the Rev. W. Stewart Durling.

Oh how I yearn amidst this storm and snow,
To welcome thee, O Spring!
Oh when shall winter his wild reign forgo,
No more a King?
O, gentle Spring,
Thy beautiful images on my soul,
And it doth sing
A hidden gush of joy upon the whole
Of the dull thoughts and weary that do roll
Over the mind in hours of suffering.
Yes, gladness cometh e'en with the thought of thee,
As the bright bubble riseth joyously
With the pure water from the gushing spring.
I yearn to see
Thy warm smile bent, so still and lovingly
Upon the sleeping earth, until there breaketh
O'er its cold face a laugh of verdant joy,
As I have seen a child when it awaketh
In the full light of its fond mother's eye
Break into answering smiles of love, that maketh
Spring in the wintriest heart of agony.

Oh, glad some Spring!
When wilt thou come, and with thy gentle force
Drive winter hence, and for its ravings hoarse
Make thy love laugh to ring
Like a sweet strain of music, murmuring
In soothing melody upon the ear
That hath been torn with discord. Flume thy wing
And hither bend thy flight,
And with thine own bright glance of laughing light
Wear us from out each close and stifling room,
And shed around the delicate perfume
Of thy sweet breath.

I long once more to feel its soft caress
Circling my brow as tho' in ten lerness,
Giving—ah, for to death—
Health, for disease, and strength for feebleness.

And yet, O maker of the tender eye,
Thy spirits high
Do make thee somewhat boyish withal.
I've smiled to see thee many a time and oft.
As surely winter fled in fear away.
Steal after him with footsteps swift and soft—
Seize on the streaming robe and with a ray
Of sunshine trip him up; and at his fall
Didst hold thy sides and laugh a laugh so gay,
Thy bright eyes would grow suffused with mirth.
Which, for a time, would take the form of weeping.
But as those tear-drops fell, the graceful earth
Took them, as precious things into her keeping,
And marked the treasure spots where they did lie,
With those first flowers of many a varied dye
To which she giveth birth

In very deed
I yearn, oh fairy-footed Spring, for thee:
Tender, yet arch and full of roguery.
O hither speed,
And in thy brightness I will strive to read
A symbol of a higher mystery.
For outward things are but the sacraments
Of the unseen and spiritual world beyond,
And doubtless it was meant that they should be
A holy bond,
Blinding things hidden to the things of sense,
Would that I thus may see.
Thou earth is but the winter of the soul,
And while all grateful for each cheering gleam
That with its blessed radiance breaks between
The dull grey clouds and storm that round us roll,
May I be ever taught
When with life's tempests worn and overwrought,
To yearn with reverent longing to behold
That season whose deep joys may never be
By heart conceived, or human language told,
The unending spring time of eternity.

—Isaac Graham

Religious Miscellany.

FIRST SUNDAY IN LENT.

THE TEMPTATION OF CHRIST.

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." **MATT. IV. 1.**

No sooner had the voice of God pronounced Jesus to be the well beloved Son of God, but the devil thought it of great concernment to tempt Him with all his malice and his art: and that is the condition of all those, whom God's grace hath separated from the common expectations and societies of the world: and therefore the Son of Sirach gave good advice: "My Son, if thou come to serve the Lord, prepare thy soul for temptation." For not only the spirits of darkness are exasperated at the declension of their own kingdom, but also the nature of those graces which holy persons exercise in their lives, is apt to be interrupted by weariness, to grow insipid by tediousness of labour, to be omitted by the diversions of society and secular occasions; so that to acquire every new degree of virtue, to continue the holy fires of zeal in their just proportion, and to reject the invitations of the world, which are the proper employment of the sons of God, is a perpetual difficulty; and every possibility of prostrating the strictness of a duty, is a temptation and insecurity to them who have begun to serve God in hard battles.

The Holy Spirit did drive Jesus into the wilderness to be tempted of the devil. And though we are bound to pray instantly, that we fall into no temptation; yet if, by Divine permission, we be engaged in an action or course of life, that is full of temptation and empty of comfort, let us apprehend it, as a designation of that way in which we must glorify God; but no argument of disfavour: since our dearest Lord, the most holy Jesus, who could have driven the devil away by the breath of his mouth, yet was, by the Spirit of His Father, permitted to a trial and molestation by the Spirits of darkness. And this is St. James's counsel: "My brethren, count it all joy when ye enter into divers temptations; knowing that the trial of your faith worketh patience."

As soon as it was permitted to the devil to tempt our Lord, he like fire, had no power to suspend his act, but was as entirely determined by the fulness of malice as a natural agent by the appetites of nature; that we may know the happiness of all those hours and days of peace, in which we sit under the trees of paradise and see no serpent encircling the branches, and presenting us with fair fruit to ruin us. It is the mercy of God we have the quietness of a minute; for if the devil's chain were taken off, he would make our very beds a torment; our tables to be a snare; and every sense should have an object of delight and danger. But the holy Jesus having been assaulted by the devil, and felt his malice by the experiments of humanity, is become so merciful a High Priest, and so sensible of our sufferings and danger by the apprehensions of compassions, that He hath put a hook into the nostrils of Leviathan, and altho' the relics of seven nations be in our borders, and the fringes of our country, yet we live as safe as did the Israelites, upon whom sometimes an inroad and invasion was made, and sometimes they had rest forty years; and when the storm came some remedy was found out by His grace, by whose permission the tempest was stirred up. And we find many persons who in seven years meet not with a violent temptation to a crime, but their battles are against impediments and retardations of improvement. For God impedes the devil's rage, and infatuates his counsels; He diverts his malice and defeats his purposes; He suffers him to walk in solitary places, and yet fetters him, that he cannot disturb the peace of a child; He hath given him mighty power and yet a young maiden that resists him shall make him flee away; He gave him power over the winds, and made him prince of the air; and yet the breath of a holy prayer can drive him as far as the utmost sea; and it is by the grace and mercy of God, put into the power of every Christian, to do that which God, through Jesus Christ, will accept to salvation; and neither men nor devils shall hinder it unless we list ourselves.

Jeremy Taylor.

Commonly, when we fear most we speed best.—
God then, most of all, magnifies his bounty to us,
when we have most afflicted ourselves.—**Bo. Hall**

THE CHURCH IN SCOTLAND.

The *Scottish Ecclesiastical Journal* gives some interesting statistics illustrative of the progress and prospects of the Scottish Church, on entering upon a new year. During the year just past—

"Eight deacons have been advanced to the priesthood, and two candidates for holy orders have been ordained deacons. The whole, with one exception, received their training at Trinity College, Glenalmond.

"Six new churches have been consecrated, viz., one in each of the dioceses of Aberdeen, Edinburgh, Argyll, Brechin, Glasgow, and Moray. And in addition to these, five new churches have been opened, or missions formed in places previously unoccupied, viz., one in each of the dioceses of Edinburgh and Argyll, two in Glasgow, and one in St. Andrew's.

"With regard to Confirmations, 216 persons have received the rite in the diocese of Aberdeen, 151 in Edinburgh, 12 in Argyll, 172 in Glasgow, 12 in Moray, and 28 in St. Andrew's: making a total of 621; but this number is incomplete, owing to returns not being in all instances transmitted.

ABSTRACT.

	1851.	1852.	1853.	1854.	1855.	Total.
Churches and Chapels	23	16	13	13	23	127
" "	1854.	25	21	14	13	28
" "	1855.	25	22	15	13	23
Clergy, 1851	31	23	16	16	24	130
" 1854	23	21	12	16	31	127
" 1855	25	22	16	15	33	127
Parsonages, 1851	14	3	5	7	2	38
" 1854	17	4	5	7	4	48
" 1855	17	4	5	7	4	47
Schools, 1851	12	9	6	12	3	57
" 1854	12	11	7	10	2	60
" 1855	17	17	7	20	8	104
Daily Services, 1851	10	5	1	5	5	39
" 1854	10	6	1	5	5	37
" 1855	10	6	1	5	5	37

* Exclusive of Trinity College, Glenalmond, which in 1854 was included in the Diocese of St. Andrew's, and contains 5 Clergy and 3 Parsonages, with Daily Service.

The same paper gives other tables, from which we learn to what extent the Scotch and English offices for the Holy Communion are respectively used, and what portion of the clergy are of English and what of Scotch ordination.

In the diocese of *Aberdeen* (Bishop Skinner) the Scotch office is used in 18 parishes, the English in 3, and in 1, sometimes the Scotch, sometimes the English office. Only 3 of the clergy are of English, 21 of Scotch ordination.

In the diocese of *Edinburgh* (Bishop Terrot) 16 churches use the English office, 1 the Scotch, and 1 the two alternately. Of the clergy, 13 are in English, 7 in Scotch orders.

The diocese of *Argyll and the Isles* (Bishop Ewing) contains 12 churches at which the English office is used, and 2 which use the Scotch office; 8 of the clergy are of English, 6 of Scotch ordination.

In the diocese of *Brechin* (Bishop Forbes) the English office is used in 7 instances, the Scotch in 6; 5 of the clergy are of English ordination, 8 of Scotch, and 1 of Irish.

In the diocese of *Glasgow and Galloway* (Bishop Trower) 26 churches use the English, and only 2 the Scotch office. The clergy are—16 of English, 13 of Scotch, 1 of American, 1 of Irish, and 1 of colonial ordination.

In *Moray and Ross* (Bishop Eden) 11 churches use the English, 3 the Scotch office, and each alternately. The clergy are—1 of English, 11 of Scotch, 1 of Irish, and 1 of American orders.

In the diocese of *St. Andrew's, Dunkeld, and Dunblane* (Bishop Wordsworth) 10 churches use the English, 11 the Scotch Communion Service; 9 of the clergy are in English orders, 15 in Scotch, and 1 in Irish.

The 5 clergymen attached to Trinity College, Glenalmond, are all of English orders; the Holy Communion is administered alternately in the Scotch and English forms.

THE LITURGY.

Any one who is conversant with the Bible will discover its most important truths in every portion of our Church. Here are the deepest and most