

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS

Day	Date	MORNING.	EVENING.
1	May 20	8. Act. Ascen.	11. Mat. 19. Deut. 13. Cor. 2
2	21	2. King. 24. 1. 1. 2. 1. 3. 1.	9. Luke 20. 1. 1. 2. 1.
3	22	1. 1. 2. 1. 3. 1.	20. Luke 21. 1. 1. 2. 1.
4	23	1. 1. 2. 1. 3. 1.	21. Luke 22. 1. 1. 2. 1.
5	24	1. 1. 2. 1. 3. 1.	22. Luke 23. 1. 1. 2. 1.
6	25	1. 1. 2. 1. 3. 1.	23. Nehem. 1. 1. 2. 1.
7	26	1. 1. 2. 1. 3. 1.	24. Nehem. 2. 1. 1. 2. 1.

Portry.

FOR THE CHURCH TIMES.

PART OF THE 14TH CHAPTER OF ISAIAH.

Ou, thou, once chief of earthly kings!
A mightier than thou
Hath wrench'd the sceptre from thy hand,
The circlet from thy brow.
Yea, thou, who didst the people smite,
With a perpetual stroke:
The Lord hath risen against thee, and
Thy staff and sceptre broke.
Hell, from beneath, is moved for thee,
It silreth up the dead.
Even every chief one of the earth,
Of nations once the head,
To meet thee at thy coming! Lo!
All these shall speak to thee.
And say, "Art thou become like us?
Art thou made weak as we?"
Down to the grave thy pomp is brought:
Thy sound of music fled:
The loathsome worm doth cover thee,
The worms beneath thee creep.
Oh! thou that mad'st the nations weak,
How from thy starry height
Art thou cast down to nether depths
Despite thy boasted might!
For thou hast said within thy heart,
"On earth I'll reign alone;
And I'll shake above the stars of God,
Will I exalt my throne.
O'er congregated multitudes,
I'll stretch my sceptre forth.
Yea, even o'er the nations great,
Inhabiting the north.
Above the clouds I will ascend,
Where mortal foot ne'er trod.
And in my exaltation be
Second to none but God."
Yet thou to hell shalt be brought down,
Even to the pit,—and they
Its dwellers, shall, with earnest look,
Thee narrowly survey,
And say, "Is this, indeed, the man
That tremble made the earth?
That kingdoms shook, and cities spoil'd,
Nor let his prisoners forth?"
Oh, thou, who didst the people smite
With a perpetual stroke!
The Lord hath risen against thee, and
Thy staff and sceptre broke.

Shelburne.

A. B.

Religious Miscellany.

THE ENGLISH PARSON.

The most remote colony, the most obscure village, the most upstart town, each looks in their pastor for a gentleman, and they must be very extraordinary powers that can make up for the want of this qualification for pastoral influence. This is hardly satisfactorily considered by those who in the present day are advocating for an inferior order of clergy, and who argue in favour of it from the success of the local preachers among the Methodists and other dissenters. Simply as preachers, these men may have popularity, but as guides and pastors they are without influence among their people. They are shepherds not the shepherds of their flock. Now the efficacy of preaching is not what it once was, and every year its real power is turning the hearts of the disobedient to the wisdom of the just will become less and less. Books work more conviction than sermons, and more than books, do example, conversation, a sense of interest taken in them, insensibly influence the opinions and lives of the masses. The position of the Church at home is no longer a preaching in the wilderness; it is at the marriage feast, in the nobleman's sick chamber, at the publican's table, with Martha and with Mary, but it has to take its way. It is as the leaven of the whole mass of human society, more than as the promulga-

tor of unknown truths, that its present path lies.—it is more the vice than the ignorance that has to be reached in our large towns, and the clergy are the moral police to detect and correct it. The present influence of the Church of England is such as cannot be estimated by the number of the sitters within her walls on any given Sunday. Her services may not be so fascinating to the eye or so tickling to the ear as what may be elsewhere obtained; but to whom does the Irish Romanist entrust his money in his prosperity, and the English Dissenter confide his cares in his sorrow, but to the Anglican parson?—It is the statesman's deepest interest to maintain the clergy in this position; for it is his cheapest and most effective means of humanizing and civilizing the lower orders.

Both priests and people of England, if they are wise, may well be content on the whole with their present normal relations. There are shortcomings to be made up, and biots to be removed; but it is something, in these pushing, marching, money-making times, to have the exemplar of a man who, on the humblest means, can hold good his standing in society, and show the world the happiness attainable from the contented and moderate use of those blessings which the progress of civilization is daily placing more and more within the reach of all.

The railroad and the penny-post, to go no further, give the poorest man real benefits which princes could not command twenty years ago; and the tendency, not of this age only, but of all time, is to enlarge the privileges of the few for the good of the many. Thus while the actual distance between the wealthiest and the poorest is diverging daily, the amount of enjoyment to be derived from their respective means is being daily equalized, and the element of dissatisfaction on which the former fact gives rise, becomes neutralized by the latter. This is a hopeful view of human society, and it only requires a fairly contented mind, and one ready to take things at their true value, to realize it to its full extent. No one has more reason to be satisfied with his social position and his sphere of action than the English parson. He has a recognized status. His class is made for him. He has no higher platform ever dancing before his eyes, upon which, if he could only make good his standing, he thinks his happiness would be complete. It is no derogation to him that his wife does not go to London and is not presented at Court. George Herbert's rule for the country parson's wife's practice may be extended beyond domestic medicine. "For salves, his wife seeks not the city, but prefers her gardens and fields, before all outlandish gums." He has not a thousand doubts where he shall settle, and what sized house he shall venture on, for the sake of his family. His own particular home and income are made for him, and the extent of each being known, he is never expected to live above his means.

"The pastor," says George Herbert, "is the deputy of Christ for the redeeming of men to the obedience of God." "The faithful minister," adds old Fuller, "endeavours to get the general love and good-will of his parish. This he does, not so much to make a benefit of them, as a benefit for them, that his ministry may be more efficient, otherwise he may preach his heart out before he preacheth any thing into theirs." And in these days more than ever, when the authority of the Church as the living oracle of God's truth has become so faint, its influence will be maintained more by the lives and character of its ministers than by their office. It has always in a measure been so, but much more so now. The really earnest and zealous pastor gains ground in time, wherever he is and whatever his doctrinal views may be. But this influence, from its very nature, cannot be the work of a day, of a week, or of a month, of a brilliant talent, it is the work of grace, and so of growth, of steady consistent perseverance, of the single eye and heart, of a judgment that discerns between the sin and the sinner, of an interest shown in many things which are not strictly within the priest's office, of going about doing good. Nor, though mixing with his people in temporal as well as spiritual things, need he secularize either his employment or enjoyments. The State may gain, but the Church loses, by clerical magnificence, and even in the midland counties the sporting parson is disappearing, or in disrepute.

How greatly the wife and household help or mar parochial work, though coming fairly within our subject, is beyond our present limits to discuss. The curtailed pew in the chancel has had its evil day, but woman's hand was among the first to pull down the high places of pride, and her eye to welcome the dawn of the better day of Church revival, and in estimating whatever hope there may be of recovering to the Church of England the multitude it has lost, it must be remembered that, though the wife of the English clergyman has cut away from the Church the devotedness of the Roman celibate and the personal acceptability (from his being more on a level with his congregation) of the dissenting preacher, yet she has established for her husband that frank confidence and common interest in domestic life, and that honourable social position, which, though they have less immediate power and popularity, have, if rightly used, more real influence, and so, in the end, more certainty of doing good.—*Quarterly Review.*

FEIGNING AND FEELING.

Do not feign a sentiment when you ought to feel it, but feel it when you ought to feign it. In other words, be real when you feel you are expected to appear to be. Take a particular case: You come home cross and disappointed. You know that your duty is to be cheerful. Do not affect cheerfulness. It will only make you artificial if it does not end in your imparting the same dissatisfaction to those around you that you feel yourself. But go to the root of the thing and be cheerful in the heart. It is indeed as easy to empty the cistern entirely out and fill it up fresh, as to endeavour to make a layer of sweet water sit easy on top of a column of salt.—And after all there is something very genial and renovating in this way of cleansing out the heart, not by plastering it over on the top, but by rinsing it out entirely, and giving it fresh contents. One thing, however, is necessary for this purpose. If you wish to be able to cast your worldly cares aside, these cares must sit lightly. The machinist tells us that the only way to prevent molten iron from adhering to the sides of the mould is by keeping the latter well oiled. So it must be with ourselves. The inner surface of our hearts must be so prepared that the world will not stick to it. It must be imbrued with God's grace. If such be the case,—if we feel heaven is our home, not earth,—it will be easy for us to empty ourselves from care when the hour of retirement comes. It is this that gives so much home repose to the Christian. There is no peace like his. The dove indeed broods over him. And that dove brings with it such innumerable lesser blessings,—such true tenderness,—such watchful love,—such meek submission in trial.—*Church paper.*

MORING TIME.

No change of residence, of situation, of place, or even of country, can excuse our erring and straying from what we have been taught, and what we know to be emphatically the right way. "Stand ye in the ways and see, and ask for the old paths." This is the Divine injunction which, at such a time, is especially to be obeyed. Often will it happen, that the fashionable resort of some popular sectarian preacher may be close at hand, while your own church may happen to be less conveniently near, and you may have friends or neighbours who may seek to take advantage of your removal to decoy you to the favourite meeting house. These are of ten the allurements which Satan employs to seduce you, be it ever so little, from the path of duty. But let them not in any wise, or on any consideration, prevail. Be faithful still, amid every vicissitude: let no change of place, or time or circumstance, ever draw you aside from your allegiance to your Church, involving as it does your love and obedience to God Himself. It is the love and obedience, in fact, which lies at the root of the whole matter. And were such a course, in this as in all things, only with common care pursued, as we find thus laid down in the counsels of an earnest and eminent divine, there need be no apprehension either at "Moring Time," or any other time whatever: "A true Christian," he says, "will rise up and go forth, and leave nothing unturned, and his