

# The Church Times.

"Evangelical Truth--Apostolic Order."

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## Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.			EVENING.		
		Text.	Psalm.	Evangelist.	Text.	Psalm.	Evangelist.
S.	July 1	Gen. 22:1-14	1 Sam. 13:1-14	1 Sam. 13:1-14	Col. 3:1-11	1 Th. 4:1-8	1 Th. 4:1-8
S.	2	Gen. 22:15-18	1 Sam. 13:15-19	1 Sam. 13:15-19	Col. 3:12-17	1 Th. 4:9-12	1 Th. 4:9-12
S.	3	Gen. 22:19-24	1 Sam. 13:20-23	1 Sam. 13:20-23	Col. 3:18-25	1 Th. 4:13-18	1 Th. 4:13-18
S.	4	Gen. 22:25-32	1 Sam. 13:24-27	1 Sam. 13:24-27	Col. 3:26-4:1	1 Th. 4:19-22	1 Th. 4:19-22
S.	5	Gen. 22:33-35	1 Sam. 13:28-31	1 Sam. 13:28-31	Col. 4:2-9	1 Th. 4:23-28	1 Th. 4:23-28
S.	6	Gen. 22:36-38	1 Sam. 13:32-35	1 Sam. 13:32-35	Col. 4:10-15	1 Th. 4:29-32	1 Th. 4:29-32
S.	7	Gen. 22:39-41	1 Sam. 13:36-39	1 Sam. 13:36-39	Col. 4:16-22	1 Th. 4:33-38	1 Th. 4:33-38
S.	8	Gen. 22:42-45	1 Sam. 13:40-43	1 Sam. 13:40-43	Col. 4:23-29	1 Th. 4:39-44	1 Th. 4:39-44
S.	9	Gen. 22:46-49	1 Sam. 13:44-47	1 Sam. 13:44-47	Col. 4:30-37	1 Th. 4:45-50	1 Th. 4:45-50
S.	10	Gen. 22:50-53	1 Sam. 13:48-51	1 Sam. 13:48-51	Col. 4:38-45	1 Th. 4:51-56	1 Th. 4:51-56
S.	11	Gen. 22:54-57	1 Sam. 13:52-55	1 Sam. 13:52-55	Col. 4:46-53	1 Th. 4:57-62	1 Th. 4:57-62
S.	12	Gen. 22:58-61	1 Sam. 13:56-59	1 Sam. 13:56-59	Col. 4:54-61	1 Th. 4:63-68	1 Th. 4:63-68

## Poetry.

### TOIL ON, TEACHERS!

Toil on, teachers! toil on boldly,  
Labour on and watch and pray;  
Men may scoff and treat you coldly,  
Heed them not, go on your way;  
Jesus is a loving master;  
Cease not then his work to do;  
Cleave to him still closer,  
He will own and honor you.

Toil on, teachers! nothing  
Whate'er may oppose;  
You shall have all help that's wanted,  
Jesus every peril knows;  
Be not fearful, terrified,  
Tremble not at any foe,  
Danger! let it only quicken,  
Make you Christian courage show.

Toil on, teachers! toil on ever,  
Constantly, unflinching toil;  
Faint ye not, and weary never,  
Labour on in every soil;  
Little souls one day may wake,  
Barren seed spring up and grow;  
Sin's stout bulwark may be shaken,  
Hardened hearts may be brought low.

Toil on, teachers! earnest, steady,  
Sowing well the seed of truth;  
Always willing, cheerful, ready,  
Watching, praying, for your fruit;  
Patient, firm and persevering,  
Leaning on the promise sure;  
Prayer will sure you gain a hearing,  
Faithful to the end endure.

Toil on, teachers! you are doing,  
What the Saviour well approves;  
Satan seeks your souls to ruin,  
Jesus to redeem them loves;  
Kindly still he looks upon them,  
Tenderly he calls them near,  
Sheds his grace and mercy on them,  
While his blessed voice they hear.

Toil on, teachers! in due season,  
Reaping time will surely come;  
You shall yet have glorious reason,  
To rejoice in harvest home;  
Many a shining one in glory,  
As the end of ages roll,  
Shall reveal the welcome story,  
How by you, Christ saved his soul.

## Religious Miscellany.

### LIBERATION OF RELIGION.

SOME of our readers will learn with surprise that a conference has been held, with much parade and self-gratulation, in the metropolis, which numbered three or four hundred delegates from all parts of the kingdom, its object being the liberation of religion from State control. The thought naturally turns to Naples or Austria, on hearing such an account; we call to mind the sufferings of imprisoned Madiai, and assume that our philanthropic countrymen are eager to extend their own liberties to their fellow-Christians in Italy under autocratic rule. But, strange to say, the oppression and persecution which have kept the Liberator's tongues in full play for two long summer days, are to be found at home—Curiosity is stimulated by the announcement. The natural conclusion which we form, knowing that the Church alone is subject to any restrictions on the part of the civil power, is that some company of zealous churchmen have met together to demand for consecration its full synodical rights—for chapters their unassured elections—and for the church at large her administration of spiritual discipline without let or hindrance from the secular power. Again the author of such a conjuncture will find himself at fault. After wading through a good many dreary columns of second-rate oratory, he will learn that this great conference, and the Society assembled to hold it, were getting more or less than an organization for

the general purpose of attacking and plundering the Church of England by parliamentary means.

To push forward a little knot of busy and self-solacing Nonconformists into public notice—to procure them seats in the House of Commons by appeals to certain popular prejudices, and to reinforce their Parliamentary position by a steady current of properly manufactured petitions, appear to be the general tactics of the Society. A little supplementary agency in the way of itinerant lecturers, to work up the dormant energies of the constituents in these favored boroughs, with an occasional issue of violent tracts, completes the ordinary business of the concern. A triennial conference, such as the year 1856 has been fortunate enough to witness, offers a rare field-day for the exhibition of the leaders to the world, with a few very liberal churchmen on the same platform, who attend, by particular desire, to lend a hand in the work of battering their own walls, or at least, of pointing out the weak places of their defences.

We should not speak thus decidedly of the character of an association described by so comprehensive a title, if we had not evidence in its proceedings of the hollowness of its professions, and the sinister aims of its supporters. One of its principal topics during the present session was, of course, the abolition of church-rates. Here was a very favorable opportunity, for those who honestly desired one, of asserting the justice and necessity of allowing churchmen, coincidentally with their loss of parochial contributions, to administer their own affairs, and order their own churches, without the interference of Dissenters in their parochial assemblies. This would have been indeed a "liberation of religion," occurring as a natural consequence of a measure which tended to enhance the value of all Dissenting property, and satisfy the claims of Dissenting politicians. Yet, so far from urging this just conclusion, a large section of the conference distinctly asserted their claim to a permanent vote in the Churchman's vestry; and the majority, which consented to waive it in connection with the Government amendments on Sir William Clay's bill, did so only with a view to the exigencies of the Parliamentary situation.—To deprive the church of her ancient resources, and at the same time to retain the right of diminishing her efficiency by hostile interference with her affairs, appears to be the programme of the Society for the Liberation of Religion from State control.

Once only, in the whole dreary course of the proceedings, can we discover any trace of practical conduct agreeable to the title which the conference assumes. The liberators condescend, in their report on Canadian affairs, to "rejoice at the appreciation of the right of self-government shown by Episcopalians, from whom such right was necessarily withheld so long as their church was endowed with the revenues of the State." This sounds exceedingly fine, until we remember that the political party which is united in the strictest alliance with these Nonconformist orators has steadily resisted the demands of the Canadian church for the independence which they profess to admire. Mr. Miall and his political colleagues have said not a word against the document with which the Whig law officers have sought to put down the Canadian legislature that affirmed the separation between Church and State; their energies, so buoyant and so available for attacking the "State control" exercised in England and Ireland, are powerless against the gross job which Whig leaders in England and Canada have combined to perpetrate, in proposing to make over the appointment to the newly-created See of Kingston to the nominee and relation of a Whig Minister.

We shall be told, perhaps, that the conference recognizes no political allies. One of its orators did indeed venture to congratulate his hearers on being no longer stigmatized as "political Dissenters."—So far as our own experience enables us to form an opinion, the worthy preacher's congratulations were decidedly premature. If the platform Nonconformity of the present day, wherever the members of various sects assemble, is not political, we do not know what politics mean. Certainly the absence of all religious aims, all pious or devout aspirations, all charitable or philanthropic undertakings, go far to justify the ascription of a political character to its proceedings. Nor can we call to mind, with the ex-

ception of some Wesleyans of the old school, a single Dissenter who is not, whether in Parliament or in municipal affairs, a determined supporter of the Radical party. It has for some time been evident, in the decline of the old subjects of political agitation, that ecclesiastical topics are beginning to form the staple of Parliamentary controversy. The Association for the Liberation of Religion is, in reality, nothing but a plan for getting up the steam in connection with the agitation on those now engrossing questions. It contrives to reconcile this purely political purpose with a religious pretext, by the assumption that all property enjoyed by the Church is of necessity an engine of State control, and in reality belongs to the State as legitimate owner. According to the theory of the conference, if two men give each a thousand pounds—the one to a parish church, the other to a conventicle—the churchman's endowment is at once confiscated to the State, becomes an instrument of State tyranny, and ought to be immediately appropriated at the discretion of the conference leaders; while the Dissenter's gift is thenceforward sacred to pious uses, and the magistrate or legislator who dares to interfere with its enjoyment is a violator of the eternal principles of religious liberty and an enemy of human kind.

To all which we have nothing to say, but to commend the proceedings of a society which trades on so worthless an assumption to the very watchful observation of our Church Unions. Nothing but slippery dealings can be expected from those who stand upon so slippery a footing. We should like Mr. Miall and his party better if they would avow at once, what their acts and speeches always imply, that the injury and degradation of the Church of England are the beginning and end of their political lives.—*London Guardian.*

### ORGANIZE THE LAY.

"Organize the children," was our watchword in the last number; "Organize the laity" is what we need more than all things else, for united, efficient, and successful action. The bishops for taking the lead, and governing by authority and love; the clergy for instruction, exhortation, and influence, by word and good example; the laity of all classes to be drawn out, in cordial works and efforts, for the good of the Church, the relief of ignorance, want, and woe, and the glory of our Saviour and our God. In the days of the prophets, the secret of successful effort was that "the people had a mind to work," and in these last days, it is true alike of Christian bodies and particular congregations, that the greater the effort to draw out, concentrate, and use the lay element, the more work is performed, the more good is done, the more want and suffering are relieved, and the more fruit is borne to the Lord, in the name and through the power of Jesus.

What is the secret with the most energetic, active, liberal, and useful congregations? It is the lay element, skillfully used and well-directed. It is the latent power of faith and love in Christian men, and Christian women, called out, exercised, employed, cheered, strengthened, and seconded, in willing, ready efforts in the cause of Christ. We have too long looked to, and leaned too much upon, the influence and efforts of the bishops and clergy, and have not invoked or employed, as we ought and might, the ready, willing, united efforts of lay hearts and lay hands, which only need to be drawn out and exercised, in order to become the right arm of our strength, and to do wonderful things in the working of the Church, and the sphere and walks of Christian benevolence. This was to Moses in the wilderness his strength; the rulers of tens, an hundred, and hundreds; and to the Apostle it was cheering to say of certain who held up his hands, "These are my fellow helpers unto the kingdom of God, which have been a comfort unto me." This is what makes the difference between our most active, flourishing, and useful parishes—lay helpers, active, earnest, cordial, kind, willing to work, and not ambitious to rule; desirous rather of being useful, than of being looked to or consulted. A few earnest-minded, active, humble, useful laymen, in a parish or community, will give tone to everything; will hold up the pastor's hands, help on his plans and works for good, draw out and bring in the large-hearted free-will offerings of their friends and neighbours, and give to