

The Church Times.

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“Evangelical Truth—Apostolic Order.”

W. Gossip—Publisher.

VOL. VII. HALIFAX, NOVA SCOTIA, SATURDAY, APRIL 29, 1854. NO. 17.

Calendar.

CALENDAR WITH LESSONS.

		MORNING.		EVENING.	
1	1st. Th. & Bl.	1 Kings 18	1 Kings 19	1 Kings 18	1 Kings 19
2	2d. Fr.	1 Kings 19	1 Kings 20	1 Kings 19	1 Kings 20
3	3d. Sa.	1 Kings 20	1 Kings 21	1 Kings 20	1 Kings 21
4	4th. Su.	1 Kings 21	1 Kings 22	1 Kings 21	1 Kings 22
5	5th. Mo.	1 Kings 22	1 Kings 23	1 Kings 22	1 Kings 23
6	6th. Tu.	1 Kings 23	1 Kings 24	1 Kings 23	1 Kings 24
7	7th. We.	1 Kings 24	1 Kings 25	1 Kings 24	1 Kings 25
8	8th. Th.	1 Kings 25	1 Kings 26	1 Kings 25	1 Kings 26
9	9th. Fr.	1 Kings 26	1 Kings 27	1 Kings 26	1 Kings 27
10	10th. Sa.	1 Kings 27	1 Kings 28	1 Kings 27	1 Kings 28
11	11th. Su.	1 Kings 28	1 Kings 29	1 Kings 28	1 Kings 29
12	12th. Mo.	1 Kings 29	1 Kings 30	1 Kings 29	1 Kings 30
13	13th. Tu.	1 Kings 30	1 Kings 31	1 Kings 30	1 Kings 31
14	14th. We.	1 Kings 31	1 Kings 32	1 Kings 31	1 Kings 32
15	15th. Th.	1 Kings 32	1 Kings 33	1 Kings 32	1 Kings 33
16	16th. Fr.	1 Kings 33	1 Kings 34	1 Kings 33	1 Kings 34
17	17th. Sa.	1 Kings 34	1 Kings 35	1 Kings 34	1 Kings 35
18	18th. Su.	1 Kings 35	1 Kings 36	1 Kings 35	1 Kings 36
19	19th. Mo.	1 Kings 36	1 Kings 37	1 Kings 36	1 Kings 37
20	20th. Tu.	1 Kings 37	1 Kings 38	1 Kings 37	1 Kings 38
21	21st. We.	1 Kings 38	1 Kings 39	1 Kings 38	1 Kings 39
22	22nd. Th.	1 Kings 39	1 Kings 40	1 Kings 39	1 Kings 40
23	23rd. Fr.	1 Kings 40	1 Kings 41	1 Kings 40	1 Kings 41
24	24th. Sa.	1 Kings 41	1 Kings 42	1 Kings 41	1 Kings 42
25	25th. Su.	1 Kings 42	1 Kings 43	1 Kings 42	1 Kings 43
26	26th. Mo.	1 Kings 43	1 Kings 44	1 Kings 43	1 Kings 44
27	27th. Tu.	1 Kings 44	1 Kings 45	1 Kings 44	1 Kings 45
28	28th. We.	1 Kings 45	1 Kings 46	1 Kings 45	1 Kings 46
29	29th. Th.	1 Kings 46	1 Kings 47	1 Kings 46	1 Kings 47
30	30th. Fr.	1 Kings 47	1 Kings 48	1 Kings 47	1 Kings 48
31	31st. Sa.	1 Kings 48	1 Kings 49	1 Kings 48	1 Kings 49

a Regis verso 42.

Portry.

LABOR FOR CHRIST.

1. I know thy work, and labor, and patience.
 2. Labor on, spend and be spent.—2 Cor. xii. 15.
 3. Thy joy to do thy Father's will.—Psalms xl. 8.
 4. In the way the Master went.—Acts x. 38.
 5. Heed not the servant heed it still?—John. xi. 36.
 6. Labor on! tis not for nought.—1 Cor. xv. 58.
 7. An earthly loss is heavenly gain.—Luke xviii. 29, 30.
 8. Heed thee not, men praise thee not.—1 John iii. 18.
 9. The Master praises? what are men?—1 Cor. iv. 3.
 10. Labor on! enough, enough.—Matt. x. 32.
 11. If Jesus praise thee, if he deign.—Cor. iv. 5.
 12. To please e'en thy willing mind.—Cor. viii. 12.
 13. To will for him shall be in vain.—Matt. xii. 42.
 14. Labor on! thy hands are weak.—Job. iv. 3.
 15. Thy knees are faint, thy soul cast down.—Is. xxxv. 4.
 16. Laborer not—the prize is near.—Gal. vi. 9. [21].
 17. The Throne, the kingdom, and the Crown.—Rev. iii.
 18. Labor on! while it is day.—Ecc. ix. 10.
 19. Tearing dark night is hastening on.—John ix. 4.
 20. Hasten thy work, up from thy sloth.—Heb. vi. 12.
 21. Be not thus that souls are won.—Rom. xii. 14.
 22. Thousands dying at your side.—Psalms xlix. 10-12.
 23. Thy brethren, kindred, friends at home, Rom. vi. 14.
 24. Millions perishing afar.—Prov. xxix. 18.
 25. Hast, brethren, to the rescue come.—Jude 23.
 26. Labor, toil on, thou soon shalt find.—Heb. x. 37.
 27. Labor, rest; for exile home.—[6].
 28. Hast thou heard the bridegroom's voice.—Mat. xxv.
 29. To midnight peal 'Behold I come.—Rev. xxii. 12.

Religious Miscellany.

ILLUSTRATIONS OF THE ADVANTAGES OF A LITURGY.

We are not at all surprised that the more serious and thoughtful amongst the various denominations of Christians, are exceedingly anxious to establish amongst themselves what their founders were wont to do intensely and make a ground of dissent from the Church—viz., a pre-composed Form of Prayer.—In various influential quarters we hear lamentations on the absence of this desideratum, and earnest expressions to adopt the decency and order of a liturgy; and these sentiments have not their origin merely in the fact which is forced upon their attention, that where extempore prayer, as it is improperly called, is used, congregations, without being well aware of it, are gradually leavened with the theological sentiments of their ministers, how heretical soever they may be. It is not only because they perceive in the Church that our inestimable Prayer Book is read upon the minister; that the reading desk with its prayer, its ancient creeds, and its lessons, which are read in beautiful procession the whole series of Gospel truths as the year rolls by, must nip in the bud the heresy of the pulpit.
 Henry Melville, the justly renowned preacher, has some striking remarks on this point of his service. He says:—“It may be said of the Clergy of the Church of England, that they are almost compelled by the Alms-deal, if not by sense of the high duties of their calling, to bring successively before their congregations the prominent articles of Christianity. It is not to their option, as it comparatively would be, if they were not fastened to a ritual, to pass a year speaking of the Crucifixion, the Resurrection, the Ascension of Christ, of the Trinity of Persons in

the Godhead, or of the outpouring of the Spirit. If they be disposed to keep any of these matters out of their discourses, the collects bring the omitted doctrines before the people, and convict the pastors of unfaithfulness. A dissenting congregation may go on for years, and never once be directed to the grand doctrine of the Trinity. They are dependent on their minister. He may advance what he chooses and keep back what he chooses; for he selects his own lessons as well as his own texts. A Church congregation is not thus dependent on its minister. He may be an Unitarian in his heart; but he must be so far a Trinitarian to his people as to declare from the desk, even if he keep silence in the pulpit, that the Catholic faith is this, ‘that we worship one God in Trinity and Trinity in Unity.’ And thus, whatever the objections which may be urged against forms of prayer, we cannot but think that a country without a Liturgy is a country which lies open to all the incursions of heresy.”

But, as we before said, it is not only sentiments of this sort which weigh with the better sort of dissenters in leading them to correct conclusions, but they also have instances brought before them almost daily of the gross absurdities into which those who pray “extempore” frequently run. The author of that incontrovertible book “One of three hundred,” quoted in his work an article from the *Boston Recorder*, a leading organ of congregationalism, illustrative of several of the faults of “extempore” prayer. He noticed in addition several which came under his own observation, in which we find “political prayers” mentioned. Of this latter kind we have seen many strange samples, but we think we never saw a more objectionable specimen than the one that was lately delivered by the chaplain of the California Senate, a Presbyterian minister formerly of Long Island. Alluding to the seizure of Sonora by that land pirate “Governor” Walker, thus “filibustering” divine thanks “the Father of mercy,” after this fashion:—“We thank Thee for this new extension of our national boundary; for the vast territory thus thrown open to the enterprise of our people—for the wide diffusion of our glorious institutions, our rights of free opinion, our civil and religious liberty, the separation of Church and State, we adore Thee. And now we supplicate that the States that may be organized in this new portion of our country, may confirm and not weaken compromises of our constitution; may give power, stability, and permanence to our government and add to the welfare and happiness of our people.” We have never seen a more deplorable instance of profanity. The idea of approaching the Throne of Grace with thanks for “the new boundary,” which is in plain language, thanks for the success of a few piratical ruffians in establishing themselves in an adjoining territory which is friendly to the United States—this is truly shocking! We are glad to find that this pirate-loving chaplain is condemned vigorously by several of the most respectable of the American papers.—*Toronto Church.*

EVANGELIZATION OF GERMANS.

The Germans,—as you in the United States well know,—are very fond of migrating! While the French, Italians, Spaniards, and the Southern nations of Europe in general, remain faithful to their native land, even under the weight of severe oppression, the children of the Teutonic race are not at all unwilling to plant themselves in foreign countries. They appear to have inherited the spirit of migration from their wandering forefathers. Some morning the father of a family, with his wife and children, mounted in a heavy waggon, drawn by one poor horse, goes forth to seek a new home, either in America or Western or Southern Europe. He fears no privations or fatigue; and if he does not die upon the road, he ends by building a better home than the one he left.

These German emigrants are to be found everywhere, forming small distinct colonies, in Portugal, Spain, Transylvania, Southern Russia, &c., and devoted to agricultural pursuits. Others establish them-

selves in cities as mechanics, shop-keepers, blacksmiths, carpenters, street-sweepers, &c. Even children leave Germany in great numbers and become hand organ players, or pedlars of trifles.

It is but justice to these emigrants to say that they are industrious, and willing to undertake the hardest labor. But their religious and moral character, with a few reasonable exceptions, is far from being satisfactory. Many of them are antipathetically ignorant of the Christian faith. Others are violently opposed to the Gospel. They glory in being Atheists, and turn to derision the elementary truths of natural religion,—faith in God and the immortality of the soul. They have imbibed, from some fragments of Hegel's philosophy, a pantheistic or material jargon, which to them appears to be the height of human intelligence. Poor people! they do not even understand the scientific terms which they are constantly employing; and when they believe themselves to be at the summit of the intellectual ladder, that they fall into the most extravagant errors. Many have embraced the false systems of socialism and communism, and have organized vast associations, which alarm the governments.

It was quite time to think of reforming those dispersed Germans. The Society of Gustavus Adolphus has already done something for them. It has opened some chapels, and salaried regular pastors for them. But this was not enough. The indefatigable doctor Wierher described their spiritual destitution before the late religious meeting at Berlin. There are in Lechdorf, for instance, from 20 to 30,000 German Protestants, scarcely 1,000 of whom steadily attend public worship, and the proportion is about the same in the other cities of Europe. These poor beings live without God in the world, and their children receive no religious instruction.

In Paris their condition is a little better, but much still remains to be done. A pastor reports that in the French metropolis there are from 50 to 70,000 Germans, a number of whom are in a miserable condition. Thousands of them are street sweepers and rag pickers. The poorest district is the faubourg St. Marcel. These emigrants have now five places of public worship, and seven ministers faithfully preach the Gospel to them. Schools are opened for their children, and they are prospering. A house for the schools has been recently purchased for the sum of 200,000 francs, or \$40,000. Five hundred families are regularly visited.

The pastor Meyer, of Lyons, says in substance:—“There are about 12,000 Germans in our city, 2,500 of whom are papists. These last are well cared for, while the others are neglected. Religion has greatly declined among them. Many have become socialists and communists. Some have yielded to the seductions of the Romish church. Very few of them attend public worship. For a long time they have felt the need of a church, but were too poor to build one. An English gentleman who came to Lyons for his health, has contributed a sum sufficient to open a chapel for English service, and consented to admit the offices of a German pastor. We trust to the Lord and to our brethren to aid us. I am now alone among 9,500 Protestant Germans. Those who fall sick suffer much from the priests and sisters of charity in the hospital.”

The pastor Schele, of Brussels, said that emigrants arrived usually without any religion, and turn to nobody under the most frivolous pretexts. The Evangelical Society of Belgium employs sixteen ministers, who preach the Gospel in forty-five different stations. In Switzerland, according to Dr. Gelzer's statement, the majority of the Germans are loose in their morals, and have founded secret societies, undermining the basis of family and property.

What are the remedies for so great an evil? how labor for the spiritual improvement of so many dispersed Germans? The Assembly of Berlin has resolved: 1st. To collect the most accurate information concerning their religious and moral state, 2d. To condense this information in a memorial address to the authorities and the whole German nation, in order that they may be well known. 3rd. To prevent, if possible, too hasty emigration. 4th. To ask the consistories of Protestant churches to make collections