

The Church Times.

"Evangelical Ortho-Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day & Date	Lesson	MORNING	EVENING
March 9	St. John in Lent	Exod. 3. Luke 20	Exod. 3. Col. 1
10	St. John in Lent	Deut. 31. John 1	Deut. 31. 1 Th. 1
11	St. John in Lent	Joshua 3. Luke 21	Joshua 3. 2 Th. 1
12	St. John in Lent	4. Luke 22	4. Luke 22
13	St. John in Lent	5. Luke 23	5. Luke 23
14	St. John in Lent	6. Luke 24	6. Luke 24
15	St. John in Lent	7. Luke 24	7. Luke 24
16	St. John in Lent	8. Luke 24	8. Luke 24

Portry.

EMBER-PRAYERS.

Let out thy soul, and pray!
Not for thy home alone.
Away in prayer, away!
Make all the world thine own.
Let out thy soul in prayer:
Oh, let thy spirit grow!
God gives the sun and air,
Let the full blossom blow!

There I dost thou not perceive
Thy spirit swell within,
And something high receive,
That is not born of sin?
Oh, paltry is the soul
That only self can heed!
Sail outward—from the shoal,
And burgeon, from the seed.

Bust and the moth consume
The spangled folds of pride;
Dry-rot doth eat the bloom,
And know the wealth we hide;
The spirit's selfish care
Doth die away the same;
But give it air—free air,
And how the soul can flame!

Yestern I did not know
How largely I could live;
But Faith hath made me grow
To more than earth can give.
Joy I for a heart released
From littleness and pride;
Fast is the spirit's feast,
And Lent the soul's high tide.

When for the Church I prayed,
As this dear Lent began,
My thoughts, I'm sore afraid,
Within small limits ran.
By Ember-week I learned
How large that prayer might be,
And then, in soul, I burned
That all might pray with me.

Flead for the victims all
Of heresy and sect;
And bow thy knees like Paul,
For all the Lord's Elect!
Pray for the Church—I mean,
For Shem and Japhet pray;
And Churches, long unseen,
In isles and far away!

Oh pray that all who err
May thus be gathered in,
The Moslem worshippers,
And all the sects of sin!
For all who love in heart,
But have not found the way,
Pray—and thy tears will start!
'Twas so the Lord did pray.

Now—even for heartless Rome
Appealing to the Lord,
Do every Church our home,
And love the battle word!
The saints, communion—one,
One Lord—one Faith—one birth,
Oh, pray to God the Son,
For all His Church on Earth.

Christian Ballads, by A. C. Carr, M. A.

Religious Miscellany.

To borrow the following remarks and suggestions from the *English Churchman*, on the ways of helping our neighbours, which we hope will be found useful in directing members of the Church how they may do much where much is always required to be done:

It is our custom to bring before our readers at this season some suggestions on practical matters, whereby they may, during the ensuing year, become increasingly useful to those among whom the Providence of God has cast their lot. In our department of "Parochial Work" we have, during the last few years, brought forward many plans and suggestions enabling both clergy and laity to promote the moral and spiritual welfare of their neighbours; but

it is useful on these occasions to collect together, and place upon record, some of those minor methods by which men and women, of moderate means, and in their individual capacity, may aid this good work, if they will but realise their responsibilities before God and man, and resolutely determine to employ some portion of every day, or every week, in the new year, for the benefit of their neighbours, and thereby to glorify Him by whose mercy alone it is that they are permitted to enter upon another year, and to have further opportunities of pleasing and serving Him by such works.

In giving some details on this subject, we shall avail ourselves, in a great measure, of the brief hints which we draw up for the "Society of Friendly Helpers and District Visitors"—a Society which we still hope to see at work, although its proposed work, and the value of a band of union for mutual prayers, counsel and information, do not, as yet, appear to be sufficiently appreciated, in the absence of elaborate expensive machinery, and a formidable list of "Patrons." As our object is *work*, not *words*, we proceed at once to the "Practical Hints" for earnest minded men, women, and young persons, for the ensuing year of grace, 1856:—

1. Voluntarily teaching a child, young person, or adult, of scanty means and opportunities, either at their home, or your home.
2. Voluntarily teaching any such persons at a Sunday School, Evening School, or Week day School.
3. Performing the ordinary duties of District Visitor.
4. Visiting, conversing with, or reading to an angel, infirm, sick, or afflicted person, especially those who have few or none to care for them.
5. Procuring the Baptism of some one whose Baptism has been neglected.
6. Inducing some one to be confirmed, or to become a Communicant, or worshipper at Church, who has not hitherto been so.
7. Inducing parents to send their child or children, to a National or other School.
8. Inducing persons to marry who have been living together as man and wife without being married.
9. Leading, or making some special effort to lead a person guilty of drunkenness, fornication, profane swearing, or Sunday trading, to repent and forsake such sinful practices.
10. * * * * *
11. Counselling and helping a poor family to arrange, their houses, or rooms, and their furniture, more orderly, conveniently, and decently; and to be more economical, and provident, in regard to their food, clothing, wages, &c.
12. Reconciling Relatives, Friends, or Neighbours, who have quarrelled, and become estranged from each other.
13. Writing a letter for some poor, infirm, or uneducated person.
14. Giving instruction in plain needlework, and 'cutting out,' to poor women or children.
15. Reading, or giving a familiar Lecture, to poor persons, on subjects likely to interest, instruct, and encourage them in moral and social reformation, or to induce them to sympathise with others in their labours and trials.
16. Giving counsel to young men or women in cases of doubt or difficulty, and especially as to their companions, acquaintances, or recreations.
17. Informing the Clergy of the Parish, or District, of any case in which their visits would be particularly desirable, especially cases of serious illness, accident or death, in a family where the ordinances of the Church and Public Worship have been habitually neglected.
18. Using one every day, for at least three days, a prayer for some notorious criminal, or other great sinner, or for some family or individual whom you have recently heard to be in great affliction or danger, in mind, body, or soul.
19. Visiting Hospitals, Workhouses, and Prisons or Reformatory Institutions.
20. Making or cutting out garments for poor or infirm persons.
21. Urging the duty of Family and Private Prayer, where it has been neglected, and providing forms of Prayer of a character suited to the age, character, and circumstances of the individual or family—especially seeing that young persons and adults do not content themselves with prayers which are suitable only for children.

22. Taking every favourable and fitting opportunity of enforcing (and practising) the great, but much neglected duty of Intercessory Prayers, (giving practical hints and materials for performing it) whenever the difficulties and trials, the joys and sorrows, of others come before us, and demand our sympathies and help—bearing in mind that we have never done all nor our best, unless we have asked Almighty God to help them, and to help us in all we say and for them.

23. Co-operating with the clergy, Church-wardens, and Choir, of the parish or district in all legitimate measures for improving the Services and arrangements of the Church, so that they may be more attractive, intelligible, and edifying to the poor, and give them greater facilities for hearing, for reverence and for audible re-ponding.

24. Teaching and exercising the young and ignorant in finding out the prayers, Psalms, &c., in their Prayer Books, and keeping a few common Prayer Books at Church, to lend to children and others who come without any.

25. Leading, and recommending, to the more intelligent among the middle and lower classes, such Books, Periodicals, &c., as are likely to interest and instruct them, and to make them take a more earnest and practical view of their duties and responsibilities, as members of the Church and as members of a social community.

We shall be glad of any further hints on this subject, and we will only add that in using the performance of such works as these, we always desire to make them *secondary* to positive Home duties, but we must remember that even *secondary duties* must not be neglected, and that most persons have the opportunity, and therefore the responsibility of carrying out some of these directions, without neglecting other duties.

THE EXPLOSIVENESS OF CONGREGATIONALISM.

We dwell a few weeks since on the disunity of Unitarianism as a scheme of doctrine. It may not be an improper sequel to consider for a moment the explosiveness of Congregationalism as a form of government. The effect of the first system exhibits itself most in the want of a faith that takes hold of the heart; that of the second in an organization which controls the judgement. The second wants the cistern to hold the living water; the first wants the cistern and the water together. The consequence is, that while on the one hand, Unitarianism stands forth in the landscape like one of those dried springs which deceives the distant traveller with the assurance of moisture, when, in fact, there is nothing underneath but sand, so, on the other hand, the waters of Congregationalism have been scattered over the surface; and, though they fructify much within their original banks, and much in those quarters to which they escape, are yet greatly wasted and sometimes entirely lost in their transmission. Of this truth we have a very telling illustration in the last number of the *New Englander*, which states that, "At present, after all proper deductions are made, there are no more than one-third of the descendants of the Congregational Puritans connected with Orthodox Congregational societies, and raises the question—'Why is it that pure Christianity, under Congregational forms, has lost ground relatively, and given place to other ecclesiastical polities, and, in some cases, to another gospel, which is not another.' The answer, as made out by the author of the article, is, 1. That, for a long time, the Congregational churches of New England have been giving their strength to Presbyterianism; 2. The Baptists have drawn away many to their fold; 3. Episcopacy has gained over to its views a portion of the descendants of the Puritans; 4. Many of Puritan ancestry have joined the Methodists; 5. The Unitarians and Universalists of the Eastern and Middle States are, in a majority of cases, of Puritan descent. After mentioning these specific causes, the writer adduces some of a more general character, such as narrow views on points of interest, and an illiberal, exclusive policy in the management of their church affairs, and their neglect in teaching their children to be Congregationalists."