

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day/Date	MORNING.	EVENING.
1. April 29	Deut. 4; Acts 20	Deut. 5; John 6
2. "	1 Kings 6; John 27	1 Kings 7; 2 ^d John 1
3. "	Eccles 7; John 28	Eccles 9; Jude 1
4. "	1 Kings 8; Acts 29	1 Kings 9; Rom 1
5. "	12; Matt 1	1; 1
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1. May	8; "	8; "
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a Begin verse 43

Poetry.

THE CAUSE OF TRUTH

(From the National Ballads of the Church of England)

Rouse ye warriors of the Lord!
Pilgrims here and strangers!
Rouse ye at your Captain's word,
Take the helmet, grasp the sword,—
On through pain and dangers.

Jesus is your sun and shield!
Light and strength ye borrow;
Stand then on the embattled field,
Glorious things shall be revealed,
Short is earthly sorrow.

Form your ranks! Unite! unite!
Is your courage sinking!
Strong in God, and in his might,
Press ye onward to the fight,
Fearless and unshrinking.

Love's the banner o'er you spread,
Can your spirits languish?
Think of Him who for you died,
Look to Him who bowed the head,
Mek in lonely anguish.

Stand—the battle hath been won;
Still the palm is glorious!
Fight—ye soon shall share the throne
Of Him who grasped all alone,
Suffering, but victorious.

Religious Miscellany.

THE PASTOR'S PLEA, WITH HIS FLOCK, FOR THE CHURCH'S WEEK-DAY SERVICES.

My Dear Friend,—You profess to love the Church, of which you are a member, and the Lord, whose vows are upon you. How careful should you be to honour this profession by a cheerful discharge of every Christian duty, and the grateful enjoyment of every Christian privilege.

No duty can be plainer, no privilege more delightful, than the faithful use of the means of grace; and among these means the public and social worship of God in his Holy Temple stands pre-eminent.

Assuch, all true Christians have recognized it. They have called the "Sabbath a delight," and "reverenced God's Sanctuary."

But the earnest, zealous, and growing Christian will desire more than one day in seven for his religious nourishment, and for communion with his God and Saviour.

Finding religion a daily want, sin a daily trouble, and trial a daily companion, he will gladly use all proper means to overcome them. As his immortal nature daily needs the bread from Heaven, he will gladly, like Israel in the wilderness, daily gather the manna God scatters around his tent.

Allow me at the commencement of another Lecture Season, to press upon you a few plain considerations, that may induce you (through God's grace) to be constant in your attendance at these special services.

1. You should do so, for your own sake. Living in an age and atmosphere pre-eminently worldly, you need some such antidote to a worldly spirit as these services furnish. They meet you in the midst of business and care,—to refresh your spirit,—to remind you of higher wants, and a "better country, even an heavenly."

You need growth in knowledge of divine things. The instructions at these meetings, more plain, familiar, and direct, than those conveyed in ordinary sermons, will serve to give you extended, harmonious and practical views of Bible truth; and bring before you many parts of Scripture, and suggestions touching daily practice, which cannot be otherwise conveniently introduced.

You need frequent opportunities of familiar Christian intercourse with brethren in the faith. These services tend especially to bring about such an interchange, kindle sympathy, beget affection, arouse mutual zeal, and so prepare you to "bear one another's burdens," and to "strive together for the faith of the Gospel."

If you come yourself you will bring others with you.

2. You should therefore attend for the relative advantages of these services. They will secure for your families the same blessings which they offer to yourselves. They will contribute to teach your children the fear of the Lord—help your servants to know their Masters in heaven,—and thus make your household abodes of affection, fidelity, courtesy and every Christian grace.

By marked constancy in thus waiting upon God, you will bear impressive testimony before men to the truth and power of religion, when they see you make business and pleasure bend to its demands. Let the world behold you at the appointed hour, breaking away from secular engagements—the merchant from his ledger—the artisan from his work-shop—the laborer from his task—the matron from domestic cares and fire-side enjoyments—in order to commune with God. It will be felt that there is truth, reality, and power in your religion, and that though "not slothful in business," you are yet "fervent in spirit, serving the Lord."

3. You owe it to the Church and the ministry. The Church, like a faithful mother, has provided for you "a table in the wilderness." Whenever you will come into her tabernacle, you shall find that she has made ready for your reception. You do not appreciate her character, nor represent it rightly to others, when by your course you give it to be understood, that she affords to her children only the stately order of the Lord's day worship. She is ready to meet you between while, in a more familiar and homely converse; to convey her lessons in simpler terms, and to grant you such freedom as will best promote your edification and her honour. It is the members that are stiff and formal—not the Church.

You owe it to the Ministry, who are over you in the Lord. They are charged to "preach the word," to "be instant in season," and "out of season,"—to provide beaten oil for the lamps of the sanctuary. Shall they toil for naught? Shall they preach to empty walls, and see you go, "one to his farm, another to his merchandise?" No, rather let them be cheered by your regular, devout and earnest attendance, whenever they "hold forth the word of life." It is but common sense and common equity that you should be as diligent in receiving, as the Ministry in imparting, "spiritual blessings in heavenly places in Christ Jesus."

4. You owe it to your God and Saviour. He proposes to meet, instruct, comfort and bless you in his sanctuary. Would you willingly or negligently miss meeting a wealthy and generous friend, waiting in his appointed place to impart worldly blessings? How much more anxious should you be to acknowledge the condescension of "the Lord of men and angels," and to secure, as opportunity offers, the gifts of pardon and peace which God has in store for you!

Resolve, then, to be over in your place in the House of God, when its portals open for your entrance, for your own sake—for the sake of your family and friends—for the world's sake—for the sake of religion and the Church—for your Pastor's encouragement and success—and for the sake of Him, who holds in His keeping, and for your acceptance, an unspeakable gift! "May you have grace to say, with David, 'How amiable are Thy tabernacles O Lord of Hosts? I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.'" "One thing have I desired of the Lord, that I will seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His Holy Temple. Affectionately your Friend and Pastor."

SOVING THE SEED OF OUR CHARITY.

CHRIST has said in a Philosophy which is strangely at variance with that of the world, "It is more blessed to give than to receive." But while this must be strictly true, as "the Lord hath spoken it," we feel that the blessedness meant is something pe-

culiar and distinct—that it never means, that the mere selfish heart could find an increase of selfish enjoyment in gratuity to others—but that what should be and is essentially of the nature of true happiness, would be thus advanced. It is the same with the great principle of Gospel increase we are presenting, "it shall grow, we know not how." While we affirm its essential connection with the noble, enduring, and comforting tempers of the soul, we do not affirm that it will satisfy the desires of a mere worldly prudence, gratify the sagacity of self-management, or add to the complacency of a spirit whose dignity is sustained by the inward conviction, "My strength and my wisdom have gotten me this success." Such a spirit, instead of aiding, it conflicts with: such independence it does not flatter, such wisdom has to become even as folly rightly to appreciate it. But whenever the soul is in other respects rightly attuned, if it has entered with earnestness on the duties, and embraced with fidelity the promises of the Gospel Kingdom, then will it find in all that may popularly seem an impediment to its charity, only an increased incentive, and an enlarged confidence in the certainty of blessing and success, though the whole operation may be removed after a few steps from our knowledge and control. "And he said, So is the Kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how."

From the illustration then which our Lord offers legitimate are the inferences:—

That we are called in wisdom and effort to cast the seed. Though the increase and growth may not be ours, the Seed is—that, without which, in God's appointment, the other cannot come. The call upon us is according to our ability to give means for the missionary and benevolent efforts for extending the Church—relative to our means, every way, whether great or small, we must cast seed on the great harvest field of the world.

Sowing thus your seed, in a spiritual faithfulness breathe upon it with prayer. Let it go as far as you can speed your offering, and oh how far this is, with a hearty impulse of prayer, and a devout anxiety that all resources within your control shall be pressed into the service of the kingdom of Christ. But as in a little while your immediate share passes out of sight, and your agency for the time ceases, fall back with comfort on the assurance that it grows, you know not how—that the power and love of God are conducting the whole, and in your place you can "stand and wait" for the development of the results until it please God to manifest them. Though not as palpable and visible, the result on human well-being and the glory of God, are as decided as the immediate acts of temporal beneficence which we may carry through our neighbourhood. These last have claims upon us of deep appeal. They must not be left undone. But the kingdom of God—the progress of the Church—the extension of the knowledge of the Saviour for sinners, must ever be dear to our affections, and stand distinct and clear among our active charities—our works of faith. It may grow, we know not how, by hidden laws and agencies, but in the day when its fruit is the fulness of the Gentiles, and the restoration of the scattered tribes of Israel and Judah, and the Saviour comes with ten thousand of His saints, our hearts and voices may be among those who can welcome the whole as the cherished accomplishment of our humble efforts and lofty hopes. "Lo, this is our God, we have waited for Him, and He will save us. This is the Lord, we have waited for Him, we will be glad, and rejoice in His salvation."

The best form of our Christian benevolence is that which is most practical in its planting, most trustful and widest in the scope of its faith. It is a fault in our charitable efforts, that we sow too much for annual returns. We want seed-time and harvest in the same season, and forget that even in the natural world there is a difference in the time of return, whether we sow a grain of Summer wheat, or plant an acorn. Gospel charity has its own laws, and under them the planting must be scientific, even as in the chemistry of agriculture. The growth too must be natural, not artificial. Hence we owe to ourselves the disappointment in many of our schemes of benevolence. Principle, duty, love to God, faith,