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Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING.	EVENING.
S. 27 Advent Sunday, Isaiah 1, John 10, Isaiah 2, Heb 3	10	11
M. 28	13	13
T. 29	13	13
W. 30 Advent, Ap. & Prov 30, Acts 1, Prov 21	14	15
Th. 31	14	15
F. Dec. 1	18	17
S. 2	18	19

Poetry.

ALL THINGS EARNEST.

Time is earnest,
Passing by;
Death is earnest,
Drawing nigh.
Sinner! wilt thou trifling be?
Time and death appeal to thee.

Life is earnest;
When 'tis o'er,
Thou returnest
Nevermore.
Soon to meet eternity,
Wilt thou never serious be?

Heaven is earnest;
Solemnly
Flout its voices
Down to thee.
Oh! thou mortal art thou gay,
Sporting through thine earthly day?

Hell is earnest;
Fiercely roll
Burning billows
Near thy soul.
Woe for thee! if thou abide,
Doomed, unsanctified!

God is earnest;
Kneel and pray
Ere thy season
Pass away;
Ere he set His judgment throne,
Vengeance ready, mercy gone!

Christ is earnest,
Bliss thee "come!"
Paid thy spirit's
Priceless sum.
Wilt thou spurn thy Saviour's love,
Pleading with thee from above?

Thou refusest,
Wretched one!
Thou despisest
God's dear Son!
Madness! dying sinner, turn!
Lest His wrath within thee burn.

When thy pleasures
All depart,
What will soothe thy
Fainting heart?
Friendless, desolate, alone,
Entering a world unknown!

Oh be earnest!
Loitering
Thou wilt perish;
Lingering
Be no longer—rise and flee;
Lo! thy Saviour waits for thee!

Religious Miscellany.

EXTRACTS FROM A CHARGE, DELIVERED TO THE CLERGY OF THE DIOCESE OF TORONTO, AT THE VISITATION, ON WEDNESDAY, OCT. 12TH 1852, BY JOHN, LORD BISHOP OF TORONTO.

Continued from last week.
FREE SCHOOLS.

In regard to free scholars, it has been said that to take them absolutely so, would be to drag education to the kennel; to paralyze and degrade it, and to place it on a level with the schools of the work-house. It has also been said that no one values what he has not paid for. It has been notified that Connecticut, which in connection with common schools, was held in honor, has fallen from this high position because her Government is more than sufficient to meet all the requirements of instructing her youth; that it has put her actually asleep. Hence her school fund is quoted as a warning and example to deter other states from

giving the proceeds of their funds, except on condition that those who receive shall meet the aid given by an equal sum or rate or contribution.

It is even urged that in some places in Upper Canada the attendance has fallen off since the schools became free.

The question of placing education within the reach of all entirely without cost, is no doubt perplexing; but I believe that under any circumstances good schools will command full attendance. At the same time the more you interest the parents in them the more will they value the benefit; and although it may be admitted that in large towns and in our back settlements, the situation of some parents renders them unable to pay the school fees, their number is very few and might be easily remedied without exposing their poverty. The moral effect of a small tax on the poor in the shape of school money is, that it appeals to paternal duty and enforces domestic piety. It likewise establishes parental authority and vindicates personal freedom. Thus schools, which should resemble so many Christian households, if wholly supported by extraneous means, do not excite the sympathy of parents nor the anxiety and personal interest of the teachers. They become the matters of business in which the affections have no concern; the parents and the teachers become estranged, and the public or social relations supersede the domestic.

To make the families of the poor scenes of Christian peace ought to be the first objects of the school; but our common schools are so conducted as to substitute the idea of the citizen, for that of the parent, political rights for those of domestic duties, and the claim of public privileges for the personal law of conscience.

But let the members of the Church have their separate schools, and all other denominations that may desire to enjoy that right, and we shall be able in a great measure to restore domestic kindness and authority in our household; and having a common bond of union and love with our teachers, and the same faith and truthfulness, our schools will gradually exchange their selfish and political character for the charities of domestic life.

SUNDAY SCHOOLS.

As in the present state of public affairs it may be some time before we can attain that simple alteration in the school law for which we are contending, we are not in the meantime to be idle. But, while we urge our claim with all becoming earnestness, we must, in as far as possible, supply the deficiency. Permit me therefore, with this view, to suggest the increase of your Sunday schools in number and efficiency.

Establish one at each of your stations; and though this will be attended with no small additional trouble, remember that all your time and faculties belong to the Church—that your vows bind you in the most solemn manner to do every thing in your power for her benefit; and if you go earnestly to work, you cannot fail. I am not, my brethren, ignorant of the difficulties you will have to encounter from apathy and carelessness, from scarcity of teachers and from their general inability, even when willing; but such obstacles are daily overcome by others, and why not by us? You will not only have to solicit and persuade your teachers to come forward to your assistance, but you will have to win over to your side their parents and friends, many of whom are cold and indifferent, and not merely unconscious of the vicious principles upon which our system of common schools is established, but many of them in their ignorance are satisfied and pleased with the progressive secular knowledge which some of their children may have made.

If you speak of their religious deficiency, they do not seem to be sensible of it, but, on the contrary, believe the confident assertions, so often repeated, that sufficient attention is paid to this the most valuable of all branches of knowledge. All these things are indeed disheartening; but the truth is on your side, and with good temper and perseverance, you will overcome all such impediments.

Again: you will have to meet your teachers from time to time by themselves, to encourage them and show them how to proceed in communicating instruction in such a way as may secure respect and affection from their pupils. You will say, perhaps, that it is impossible for me to keep my engagements at my different stations and likewise assist at so many schools. This may, to some extent, be true, but much may be done by good arrangements.

You can take the school's for an hour by rotation, and this at such intervals as may not interfere with your various engagements. Moreover, you can appoint an evening on some week day to meet the teachers of your different schools in their turn. Nor will the discharge of this more increased duty be slow in bearing fruit.

Your congregations will become more numerous at your different stations, more attentive and docile. By acquiring greater influence and more kindly respect and attention, you will feel encouraged from the con-

vicition that by your own exertions and those of your teachers, you have been impressing on the young of your charge the great truths and precepts of Christianity; training them up in the principles of religion and regularity, propriety and cleanliness, enlightening their understandings, softening their hearts, purifying their morals and civilizing their manners.

Nor would these benefits be confined to the pupils; your teachers would become so many friendly missionaries among your people, to extend and enforce your instructions, and you would in a short time be delighted with the happy change through your whole mission. All would become acquainted with their Bible, and learn to know their duty as men and Christians, and to understand those principles which are to be their guide in after life, and their path to heaven. And is it nothing to have excited a general spirit of improvement among all ranks of your people, to have brought the rich acquainted with the wants and actual circumstances of their poorer neighbours, and to have produced mutual feelings of sympathy and acts of kindness? Is it nothing to unite your flock through the whole neighbourhood, removing the prejudices of one, encouraging the efforts of another, softening the asperities of a third, and engaging the affection of all?

I can only touch upon Sunday schools as one of the most trustful sources of a clergyman's usefulness; but there is one duty more upon which I must detain you a few moments, namely:

VISITING FROM HOUSE TO HOUSE.

The Apostolic injunction can never be safely omitted, because there are so many benefits gained by such visits to families which cannot be attained in any other way.

It is, however, to be feared, that many clergymen content themselves with one general visitation, and think they have done enough; but if they do not see their people afterwards how are they to become acquainted with their tempers and dispositions, their peculiar habits and propensities? Hence the necessity of establishing a regular system of visitation.

Large as our missions are they seldom exceed 64 square miles, or a square of eight miles; but whatever their extent may be, let it be divided into such portions as may be visited systematically in a given time.

Commence your first round as quickly as possible after you take possession of your mission, that you may know your people, and even after so arrange that you may visit every household at least once a year.

Some families require your personal attention oftener than other, and to this you should as far as practicable give your attention. You should be found occasionally in every part of your mission, otherwise you will never become intimately acquainted with your scattered flock.

Then, taking an interest in their children, furnishing them with tracts to read during the winter evenings, and urging the benefit of sending them to school as their ages permit, they feel their hearts warmed towards their pastor as their friend and benefactor.—They return to their labours with redoubled strength, and are cheered by the hope that in a short time they will be comfortable and happy. They may also be made aware that already their situation is much improved from what it was in England or Ireland, for the four great wants of the poor, house-room, fuel and food, are abundantly supplied; and if the clothing continue homely for a time, the second or third crop will remove that inconvenience.

I might enlarge on the uses to be made by the faithful missionary of the domestic events of joy and sorrow which happen in all families. The marriage, the birth, the confirmation—the first communion on the one hand, and the times of misfortune and trouble, of sickness, of grief for the departure of some beloved one: all of which may be made, through God's blessing, the means of great spiritual and temporal improvement; but, considering the ground I have yet to pass over, I must forbear.

“Wherefore, like as the false apostles vehemently contended that the Galatians, now justified by faith in Christ, ought to be circumcised and keep the law of Moses, if they would be delivered from their sins, and from the wrath of God, and obtain the Holy Ghost, and yet notwithstanding by the self-same means they burdened them the more with sins, (for sin is not taken away by the law, neither is the Holy Ghost given through it, but only it worked wrath, and driveth men into great terrors,) so at this day these rash heads, which ought to provide for the safety of the Catholic Church, and at once to drive down all Popery, have done no good, but much hurt to the Church: they have not overthrown the Papacy, but have established it.—But if they had, as they began, with a common consent together with us, taught and diligently urged the article of justification: that is to say, that we are justified neither by the righteousness of the law, nor by our own righteousness, but by only faith in Jesus Christ: doubtless on this one article, by little and little, as it began,