

The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. VIII. HALIFAX, NOVA SCOTIA, SATURDAY, MARCH 3, 1855. NO. 6.

Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING				EVENING			
		Gen.	Luke	Mat.	John	Mat.	John	Mat.	John
1	March 3	1	1	1	1	1	1	1	1
2	4	2	2	2	2	2	2	2	2
3	5	3	3	3	3	3	3	3	3
4	6	4	4	4	4	4	4	4	4
5	7	5	5	5	5	5	5	5	5
6	8	6	6	6	6	6	6	6	6
7	9	7	7	7	7	7	7	7	7
8	10	8	8	8	8	8	8	8	8
9	11	9	9	9	9	9	9	9	9
10	12	10	10	10	10	10	10	10	10

Poetry.

LISTENING ANGELS.

Down against the blue Heavens
Stood the mountain calm and still
Two white angels bending earthward,
Leant upon the hill.

Listening leant those silent angels,
And I also longed to hear
What sweet strain of earthly music
Thus could charm their ear.

I heard the sound of many trumpets,
And a warlike march draw nigh,
Solemnly a mighty army
Passed in order by.

But the clang had ceased; the echoes
Soon had faded from the hill;
While the angels calm and earnest,
Leant and listened still.

Then I heard a fainter clamor:
Forge and wheel were clashing near,
And the reapers in the meadow
Singing loud and clear.

When the sunset came in glory,
And the toll of day was o'er,
Still the angels leant in silence,
Listening as before.

Then as daylight slowly vanished,
And the evening mists grew dim,
Solemnly from distant voices
Rose a vesper hymn.

But the chant was done; and, lingering,
Died upon the evening air:
Yet from the hill their radiant angels
Still were listening there.

Silent came the gathering darkness,
Bringing with it sleep and rest.
Save a little bird was singing
In her leafy nest.

Through the sounds of war and labor
She had warbled all day long,
While the angels leant and listened,
Only to her song.

But the starry night was coming,
And she ceased her little lay;
From the mountain-top, the angels
Slowly passed away.

Religious Miscellany.

SECOND SUNDAY IN LENT.

THE FIRST TEMPTATION.

And when the tempter came to Him, he said, If thou be the Son of God, command that these stones be made bread." MATT. IV. 3.

The devil's first temptation of our Blessed Lord was upon the instances and first necessities of nature. Christ was hungry, and the devil invited Him to break his fast upon the expense of a miracle, by turning the stones into bread. But the answer Jesus made was such as taught us, that since the ordinary Providence of God is sufficient for our support, extraordinary ways of satisfying necessities are not to be undertaken; but God must be relied upon, His time attended, His manner entertained, and His measure thankfully received. Jesus refused to be relieved, and denied to manifest the Divinity of His person, rather than He would do an act which might have expounded a disreputation of God's Providence. And therefore it is an imprudent care, and a dangerous security, to take evil courses and use vile instruments to furnish our table and provide for our necessities.

God will certainly give us bread; and till He does, we can live in the light of His countenance, and the refreshment of His promises; for if God will not provide us with bread, He can feed

us out of His own—that is, out of the repositories of charity. If the flesh-pots be removed, He can also alter the appetite; and when our stock is spent, He can also lessen the necessity, or if that continues, He can drown the sense of it in a deluge of patience and resignation. Every word of God's mouth can create a grace, and every grace can supply two necessities, both of the body and the spirit; by the comforts of this to support that, that they may bear each other's burdens and alleviate the pressure.

But the devil is always prompting us to change our stones into bread, our sadness into sensual comfort, our dryness into inundations of fancy and exterior sweetenings. For he knows that the ascetic tables of mortification and the stones of the desert are more healthful than the fulnesses of voluptuousness and the corn of the valleys. He cannot endure we should live a life of self-denial. If he can get us but to satisfy our senses, and a little more freely to please our natural desires, he then hath a fair field for the battle; but so long as we force him to fight in hedges and morasses, encircling and crowding up his strengths into disadvantages, by our stone walls,—our hardnesses of discipline and rudenesses of mortification; we can with more facilities repel his flatteries, and relieve sower incommodities of spirit.

But thus the devil will abuse us by the impotency of our natural desires; and therefore let us go to God for satisfaction of our wishes. God can, and does, when it is good for us, change our stones into bread; for He is a Father so merciful, that, "if we ask Him a fish, He will not give us a scorpion;" "if we ask Him bread, He will not give us a stone;" but will satisfy all our desires by the ministrations of the Spirit;—making stones to become our meat, and tears our drink; which, although they are unpleasant and harsh to natural appetites, yet by the operation and influence of God's Holy Spirit, they are made instruments of health, and life, and salvation.—*Jeremy Taylor.*

MORE TESTIMONY TO AMERICAN SYMPATHIES.

Bishop Potter's recent declarations in Canada, as to the sympathies of Americans on the subject of the Eastern War, and the mistake of regarding the noisy portion of the public press as the exponent of the public mind, on that or any other great question, has received singular and signal confirmation in the speeches of several American ministers of religion in the very city where the Bishop himself made his revolution. The occasion was a public breakfast at Montreal to those ministers from the United States who had gone there to attend the anniversary meetings of the several (non-Episcopal) religious communities. In acknowledgment of the thanks tendered to them for their friendly visit, they severally addressed the company; and, in doing so, alluded pointedly to the subject on which Bishop Potter so truly and freely expressed himself.

The Rev. Mr. Kirk said—A war was going on in Europe of which no one could now see the issue; but one thing he believed certain, that from this time forth Turkey was to be reckoned as forming one of the European powers, and subjected to Western Christianizing and civilizing influences. The war was also teaching another lesson—it was learning the world all the horrors of war. It was God who sent the *Times*' correspondent to the Crimea to picture forth all the terrors of this scourge, and the man who hereafter, for any ambitious designs, should plunge the world in war, would be universally execrated.—It was strange how men could be found in the United States to sympathize with Russia in this war; yet there were some such in that country. Yet he assured those present, that notwithstanding the tirades of some newspapers, the hearts of the Christian people of their country were filled with earnest sympathy for the Allies and their cause.

The Rev. Mr. Worcester remarked that in his young days, he was dazzled by Napoleon's great exploits, and rather sympathized with him, and disliked Britain. But later in life his feelings had undergone a decided change, and he now felt his old father was right, his lessons of the old time came back to him. That was a glorious saying of Gunning, "England and America, mother and daughter, united, they may defy the world." He rejoiced that they were so closely allied in good Christian

works. It was a pleasing thing that on the very day of the battle of Inkermann the American missionaries at Constantinople were assembled to pray for the success of the allied armies. The Rev. gentleman next referred to the visit of a Montreal clergyman to some of their meetings, and the manner in which he had alluded to the fact, that it might be well to expunge from their school-books some of the expressions calculated to create in the minds of the children feelings of hatred against the fatherland.—He hoped to see that hint acted on, and those feelings of bitterness entirely extinguished. The heart of the American people was thoroughly with the Allies, and if there sometimes appeared in the newspapers some harsh writings, they must pardon something for the irritation caused by the unkind words which now and then came to them from over the water.

The Rev. Mr. Wood (Secretary of the American Board of Missions) said it was not the first time he had enjoyed British hospitality or experienced British sympathy. At Singapore and St. Helena, and during ten years residence in Turkey,—in all these places he had enjoyed the hospitality of his English fellow-countrymen—for as such he had learned to regard them. He was not the less an American at heart; but, from the relationship in which he had been placed, he could not regard Englishmen or Scotchmen otherwise than as his brethren and fellow countrymen. And Britain and the United States were really allied—not by a political alliance, such as that existing between Britain and France—but for Christian objects, and among them for the annexation of Turkey to Christendom. The happiest years of his life had been spent in Turkey, and it was impossible to have lived there as he had done without feeling admiration and affection for the British Ambassador, Lord Stratford de Redcliffe. He made no distinction between American and English missionaries, and the former had been admitted to an audience with him when British subjects had been denied. He acted thus partly from a respect for the American people, partly from the interest he felt in their missionary work. Before the arrangements for a proper postal service were completed there, the couriers of the British embassy and consulates were always at the service of the missionaries. No one, he repeated, could live as he had lived a missionary abroad, enjoying the protection and assistance of British authority, and not feel an affection for the country of their forefathers. He had hailed the sight of the red flag of Britain in remote parts of the world as the herald of freedom, of civilization, and of Christianity, with almost the same pleasurable emotion as thrilled his heart at the sight of the stars and stripes of his own loved country. Everywhere in the heathen world the missionaries of Britain and the United States were working side by side and hand in hand. He could not but look upon the two countries as specially raised up by Providence to spread abroad the light of Evangelical Christianity throughout the globe.

And Mr. Hickey observed that any sympathy expressed in the United States with the Czar, came from those who favoured that curse of their own country—negro slavery.

These testimonies very plainly show, that Bishop Potter was quite right in saying what he did,—that *The Churchman* was quite right also in endorsing it. And it certainly makes the Press that was so ready to take us to task for it, and pretended that it was only among the "Episcopal Clergy" that such feelings prevailed, look exceedingly foolish.

As an appendix to these extracts from the speeches of non-Episcopal ministers of the United States, we beg to present the following sensible remarks from the *Montreal Gazette*:

We seldom take it upon ourselves to comment on or to make more than passing reference to what transpires at the religious meetings which take place in this city. We shall not, however, be trespassing against the spirit of the rule we have adopted in this respect, if we refer to the expressions of feeling which were called forth from American visitors on the anniversary of this year. The Provisional Bishop of New York said the heart of the American people was with the Allies, and we must not look to the newspapers for an expression of opinion on the subject,—for which latter allegation we believe, he